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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

Part VI—Village Survey Monographs

Serial No. 21

A MONOGRAPH

on

MALKAPURAM VILLAGE

(GUNTUR TALUK, GUNTUR DISTRICT)

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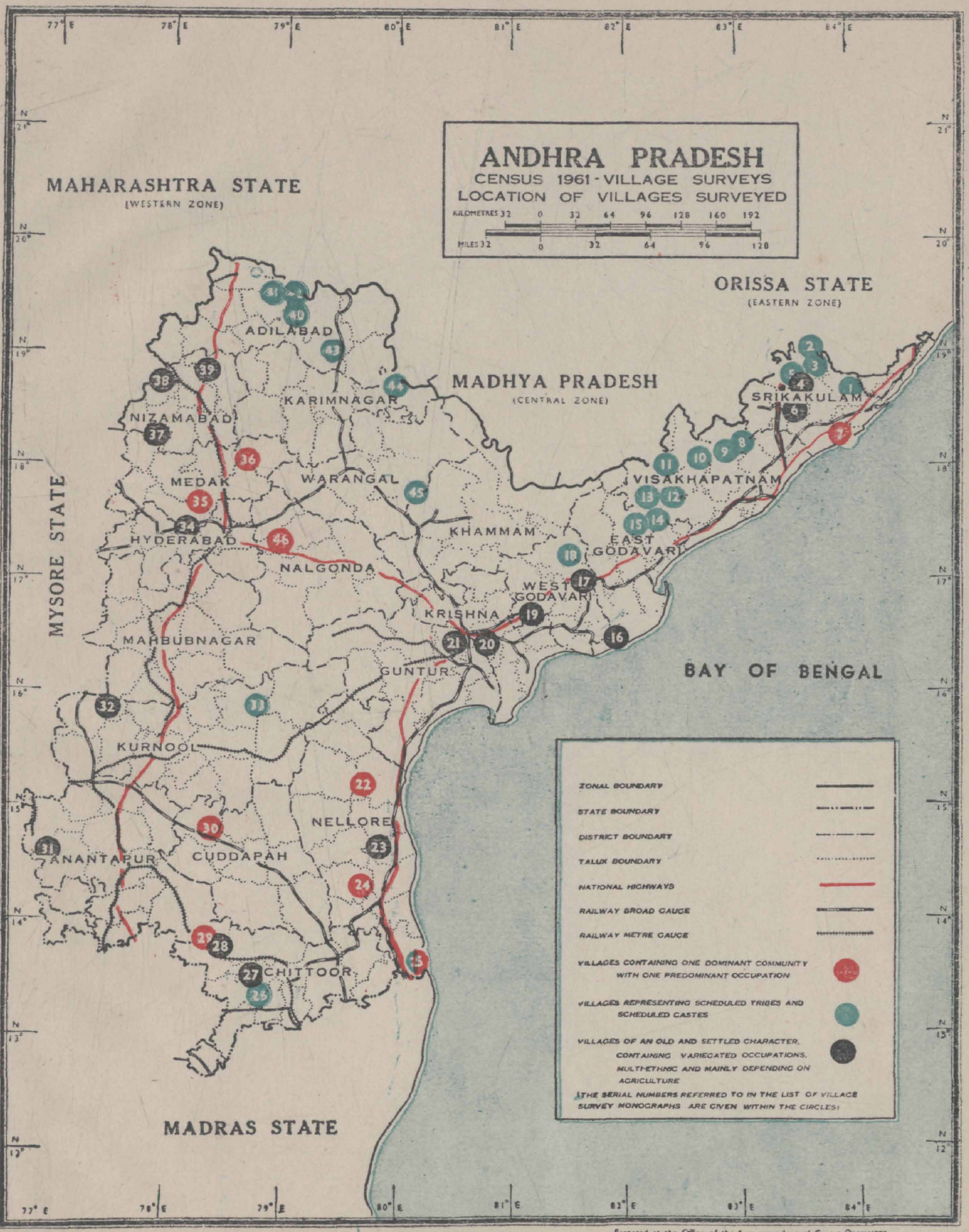


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CENSUS OF INDIA 1961—VOLUM II—PART VI—LIST OF VILLAGE SURVEY MONOGRAPHS—A. P.

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	Kallitı‡	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	Karada‡	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 Reddies—A Scheduled Tribe
	Razole	16	Pasarlapudilanka‡	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla*‡	A dry agricultural village surveyed in 1917 & 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**	A typical 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, University of Madras. A study of the progress made in the life of the people during 191 -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	Bhairavanitippa‡	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 dependent 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 1929 & 1962 with reference to the economic investigations made by Sri S. Kesava Iyengar is done
Adilabad	Utnur	40	Bhurnur‡	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta‡	Mathuras—A Tribe
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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 Monograph (31st) ‡Monographs so far published



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

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PART I–A (ii)	...	General Report (Chapters VI to IX)
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FOREWORD

Apart from laying the foundations of demography in this sub-continent, 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 a 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 setout 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 of the 1961 Census.

2. In this State, 46 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 Malkapuram (No. 21 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the third category.

3. The selection of villages of the optimum population size of 500 and also satisfying all other criteria such as to be at 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 large 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 variations, 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.

4. 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 days 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 good number of villages under this old scheme and the present village of Malkapuram covered by this monograph was one such village surveyed in 1961 itself canvassing the 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. Though several villages had already been covered by the time the scope of the survey was enlarged, we could cover over 30 villages canvassing this set of larger schedules which is given as Appendix III to the Monograph No. 39 Kotha Armur Village. Fortunately, Malkapuram 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.

5. Malkapuram with a population of 882, is a deltaic village on the right bank of Krishna river and at a distance of 9 miles to the North-West of Mangalagiri Town in Guntur District. It is an old and well settled village, basically agricultural in character, dependent on Virginia tobacco cultivation which fetches more than half of the total income of the village and absorbs a large percentage of labourers. Hence it was studied as a typical tobacco growing village. Besides dry crops, wet crops like sugarcane turmeric, vegetables etc., are raised under tube wells in the fields abutting Krishna river. The village society is made up of people of different castes and communities and a study of their culture, economy and inter-relationship truly reflects the structure of the rural society. The present village was the seat of 'Golaki Mutt' the most important religious centre during the Kakatiya period. The famous Malkapuram inscription was installed by the most illustrious Queen of the Kakatiya dynasty, Rudramadevi, at the instance of her father, Emperor Ganapathideva, in the year 1261 A. D. Apart from the Golaki Mutt, a Veterinary college and a Maternity centre also were established in the village in those days.

6. In the democratic decentralisation set up of the Panchayati Raj, this village provided a Panchayat Samithi President of Mangalagiri Samithi in Sri Gadde Venkata Rattaiah Chowdary. He is now a member of the State Legislative Assembly, a Member of the Andhra Pradesh Congress Committee etc. The rural financing system entered the village through the establishment of the Large Sized Co-operative Credit Society in 1959. This village got protected water supply in 1960 under the dynamic leadership of Sri Chowdary. Apart from the social and cultural fabric having the dominant community of Kammas at the centre, a very detailed account of the economics of Virginia tobacco cultivation is given in this Monograph. It is hoped that the detailed study of the social and economic life of the inhabitants of this village presented in this Monograph will help the reader to get an intimate and authentic picture of the life of the rural community in the tract that this village represents.

7. The village was first surveyed with old schedules in September, 1961 by Sri K. . S. Raju and Sri M. V. S. Rai, Economic Investigators. In April, 1966, the village survey Investigators S/Sri Ch. Purnachandra Rao, V. D. Chary and V. Radhakrishna canvassed enlarged Household Schedules for 31 of the 211 households on sample basis covering all the communities and occupational groups in the village apart from the Village Schedule. As there was no tobacco plantation in the year 1965-66 when the resurvey was conducted (March-April, 1966), Sri Purnachandra Rao made a revisit to the village in March, 1969, collected more details about tobacco cultivation and conducted some case-studies to make the report comprehensive. The Census Organisation is grateful to the people of this village who extended their fullest co-operation to make this survey possible. The preparation of the tables was attended to in my Office by the Tabulation Officer, Sri P. Pattayya, assisted by Sri S. Nageswara Rao, Statistical Assistant, S/Sri P. Simhachalam, T. Lokanadham and Md. Jamalullah, Computors. The draft report was prepared by Sri Ch. Purnachandra Rao, Tabulation Officer under the guidance of the Deputy Director of Census Operations, Sri K. Madhava Rao, IAS. The credit for line drawings, maps etc., goes to the Office Artist Sri M. Krishnaswamy assisted by Sri Syed Ahmed and Sri M. J. Sadiq. The printing was supervised and proofs were read by S/Sri N.C. Hanumantha Reddy and T. Lokanadham, Computors and Sri J. Rajagopala Rao, Assistant Compiler.

A. CHANDRA SEKHAR
SUPERINTENDENT OF CENSUS OPERATIONS
ANDHRA PRADESH

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APPENDIX

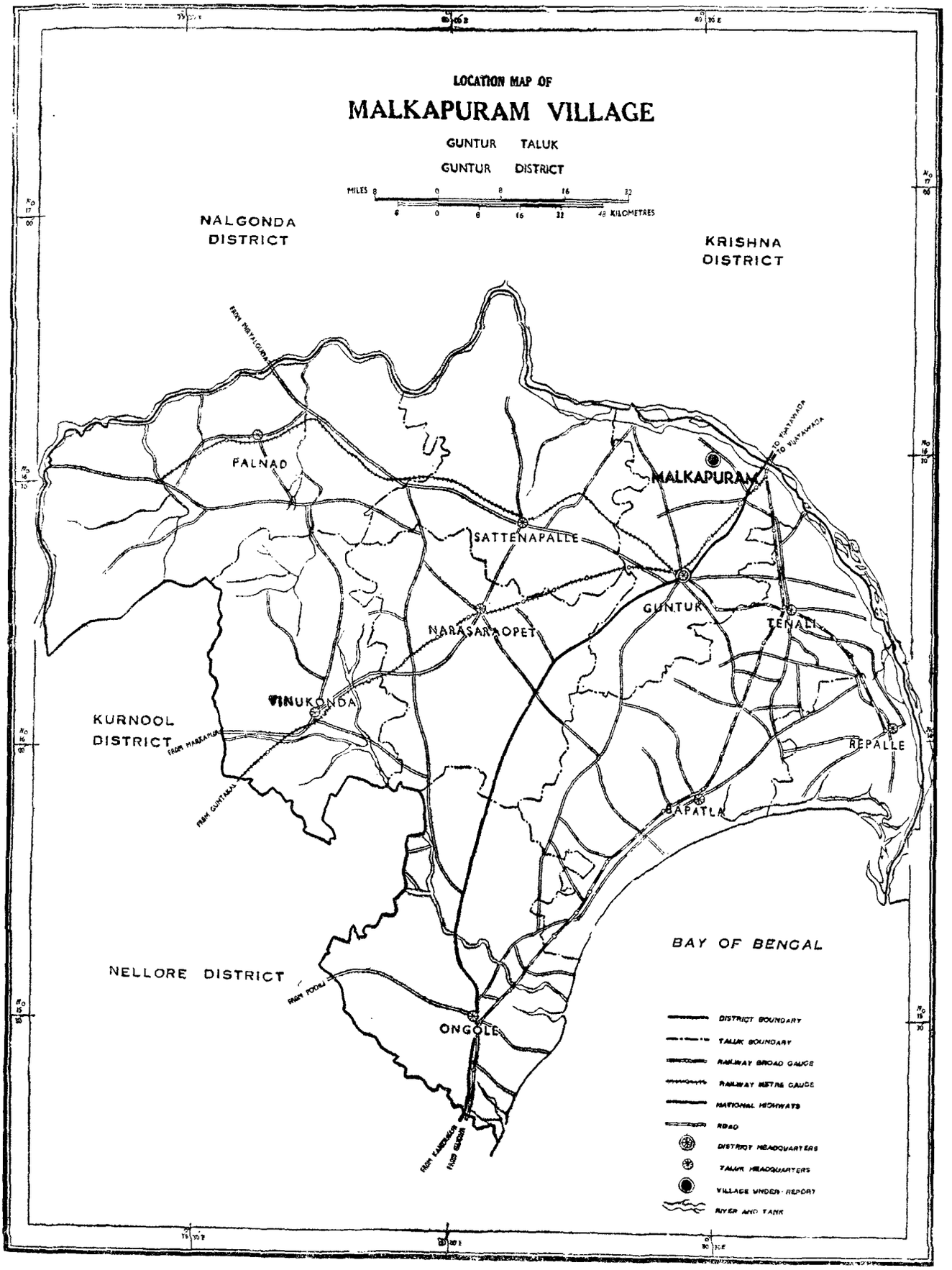
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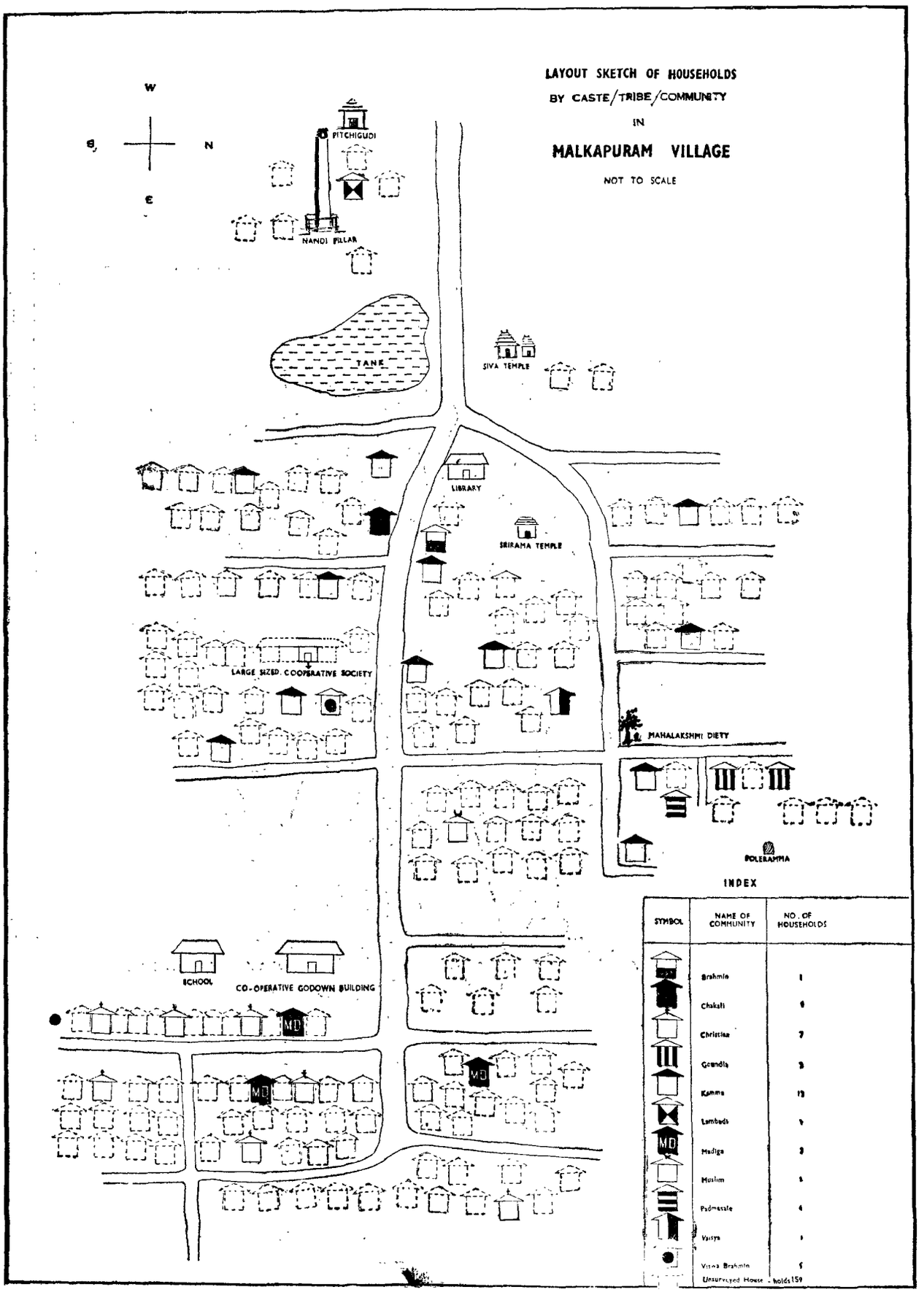
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MAP I


LOCATION MAP OF
MALKAPURAM VILLAGE
GUNTUR TALUK
GUNTUR DISTRICT
MILES 8 0 8 16 32
8 0 8 16 32 48 KILOMETRES
NALGONDA DISTRICT
KRISHNA DISTRICT
FROM NARKATPALLY
PALNAD
SATTENAPALLE
MALKAPURAM
TO VIJAYAWADA
TO VIJAYAWADA
GUNTUR
TENALI
NARASARAOPET
VINUKONDA
KURNOOL DISTRICT
FROM MARKAPUR
FROM GUNTAKAL
REPALLE
BAPATLA
BAY OF BENGAL
NELLORE DISTRICT
FROM KANIGIRI
FROM GIDDALUR
ONGOLE
DISTRICT BOUNDARY
TALUK BOUNDARY
RAILWAY BROAD GAUGE
RAILWAY METRE GAUGE
NATIONAL HIGHWAYS
ROAD
DISTRICT HEADQUARTERS
TALUK HEADQUARTERS
VILLAGE UNDER REPORT
RIVER AND TANK

MAP III


LAYOUT SKETCH OF HOUSEHOLDS
BY CASTE/TRIBE/COMMUNITY
IN
MALKAPURAM VILLAGE
NOT TO SCALE
W
S
N
E
PITCHIGUDI
NANDI PILLAR
TANK
SIVA TEMPLE
LIBRARY
SRIRAMA TEMPLE
LARGE SIZED COOPERATIVE SOCIETY
MAHALAKSHMI DIETY
POLERAMMA
SCHOOL
CO-OPERATIVE GODOWN BUILDING
INDEX
SYMBOL
NAME OF COMMUNITY
NO. OF HOUSEHOLDS
Brahmin 1
Chakali 6
Christian 7
Gaundla 3
Kamma 19
Lambadi 9
Madiga 3
Muslim 5
Padmasale 4
Vaisya 1
Viswa Brahmin 5
Unsurveyed House - holds 159

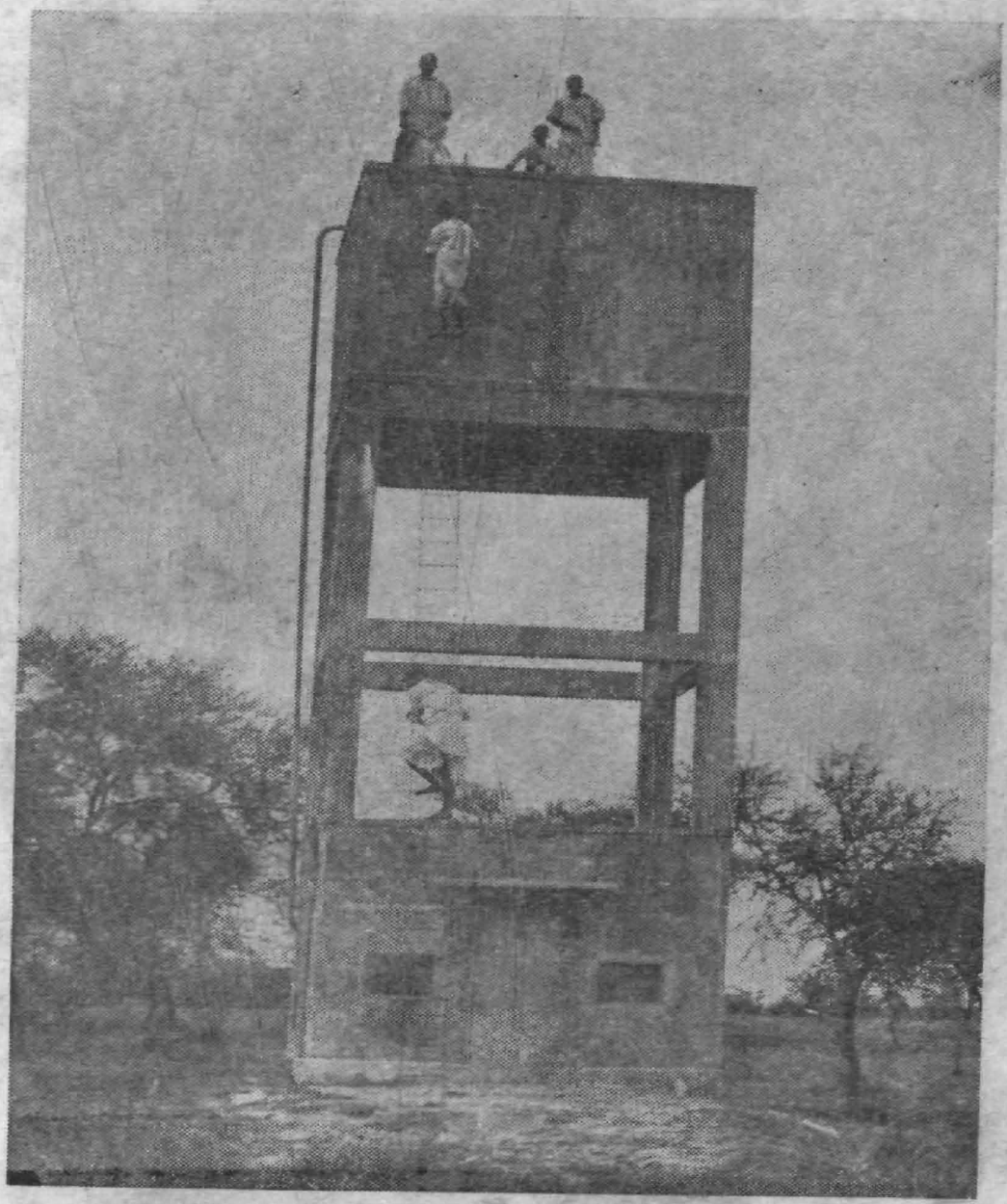


Fig. 1 Over-head tank on the Northern side of the village which supplies protected water to the villagers (*Chpater I Para 15)*



Fig. 8 Lambadi Couple
(Chapter II, Para 74)

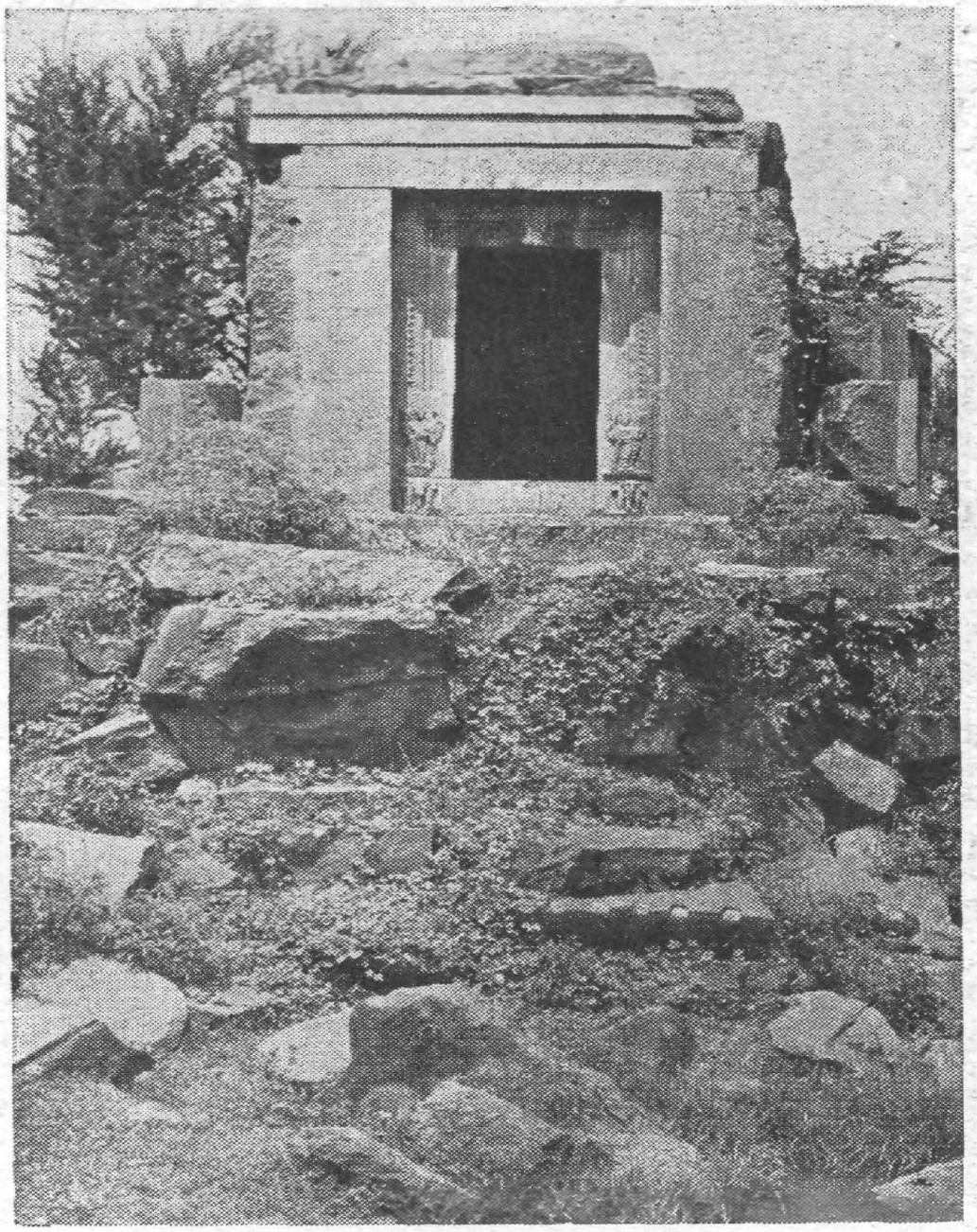


Fig. 4 Pichchigudi–the dilapidated Siva Temple
(Chapter I, Para 26)

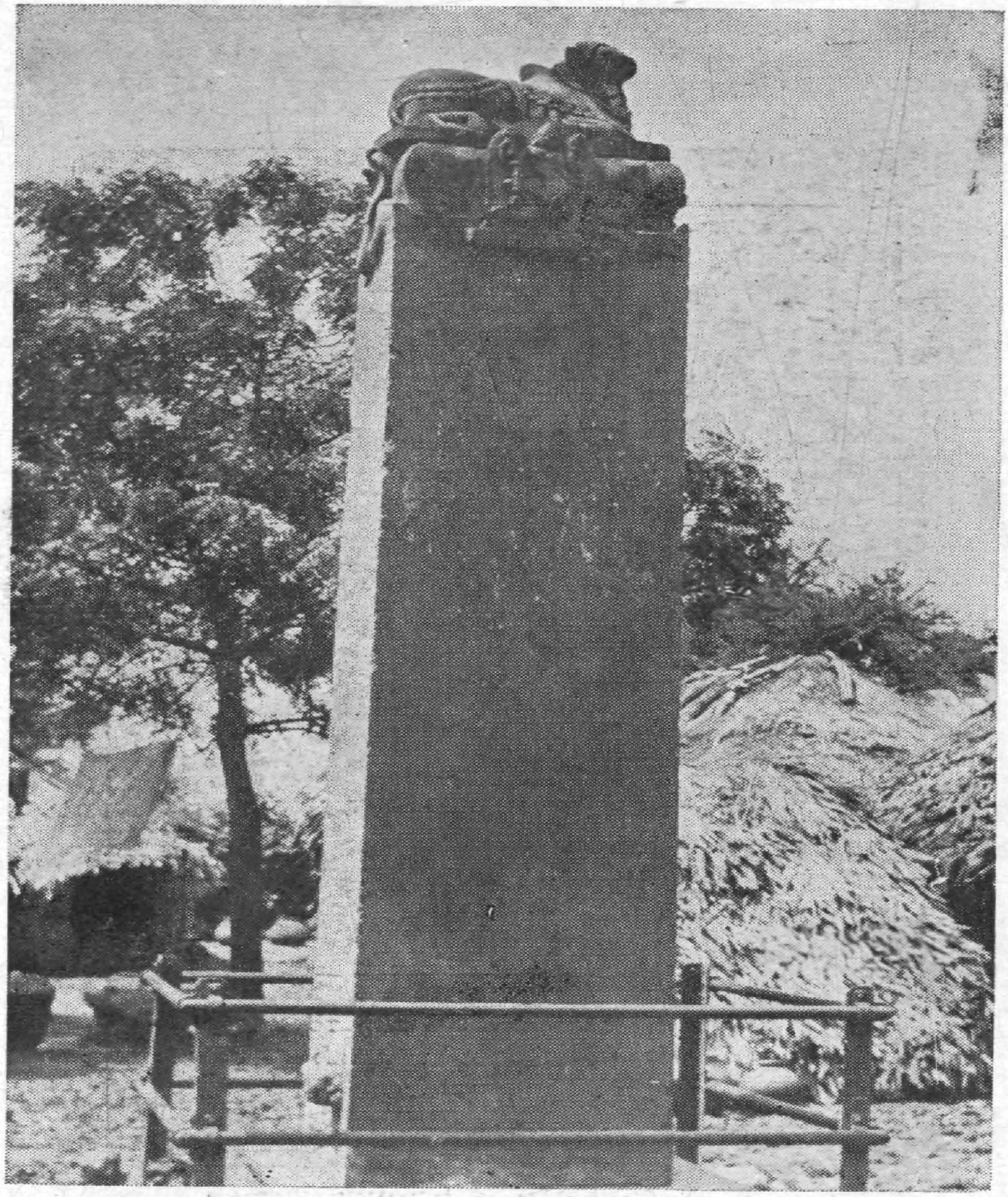


Fig. 5 : Nandi (Bull God) Pillar infront of the 'Pichchi-gudi' (ruined Siva temple) containing the famous Malkapuram *Sasanam* (inscription) carved on it *(Chapter I, Para 35)*

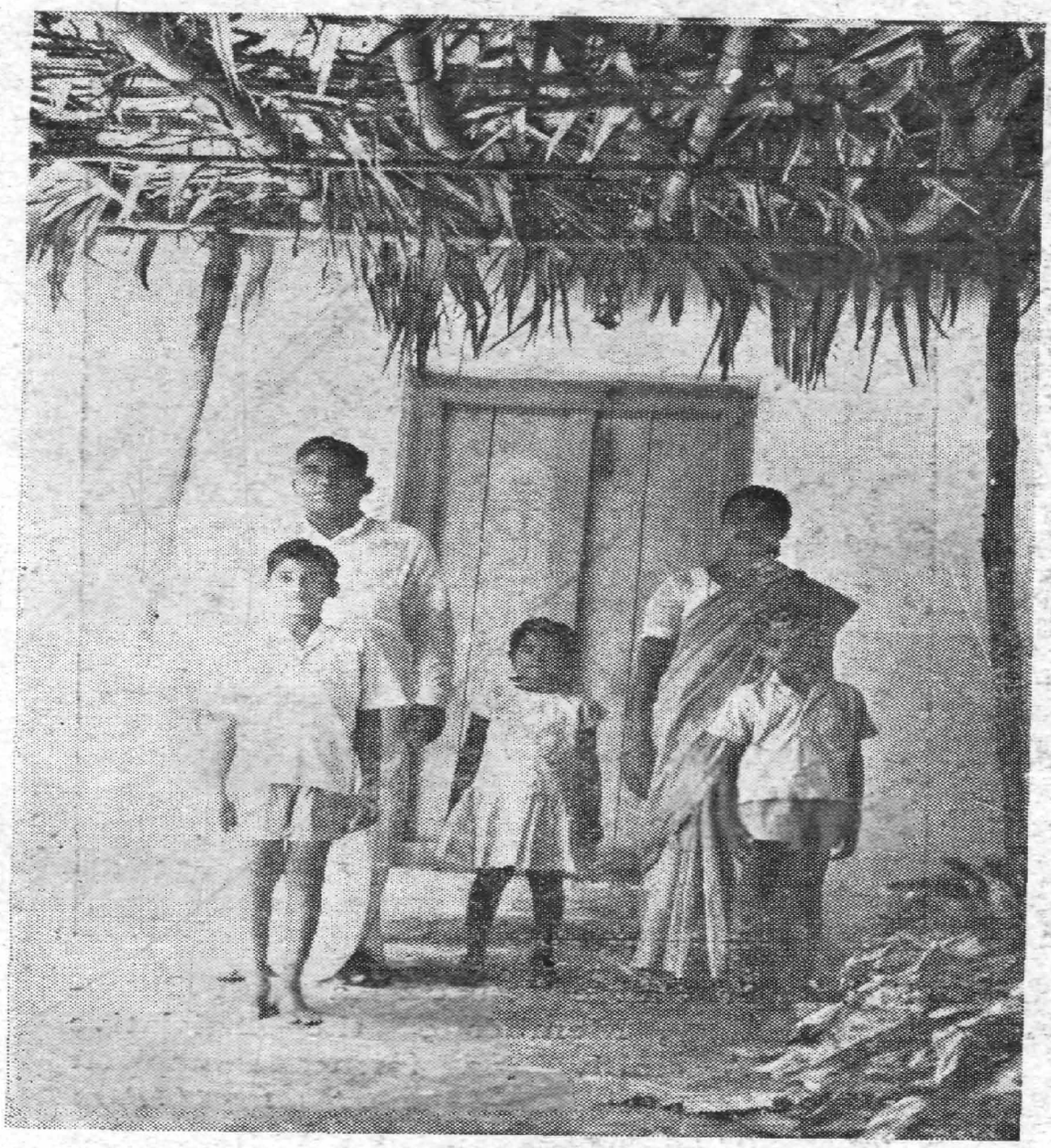


Fig. 6 : Members of a Kamma family
(Chapter II, Para 36)

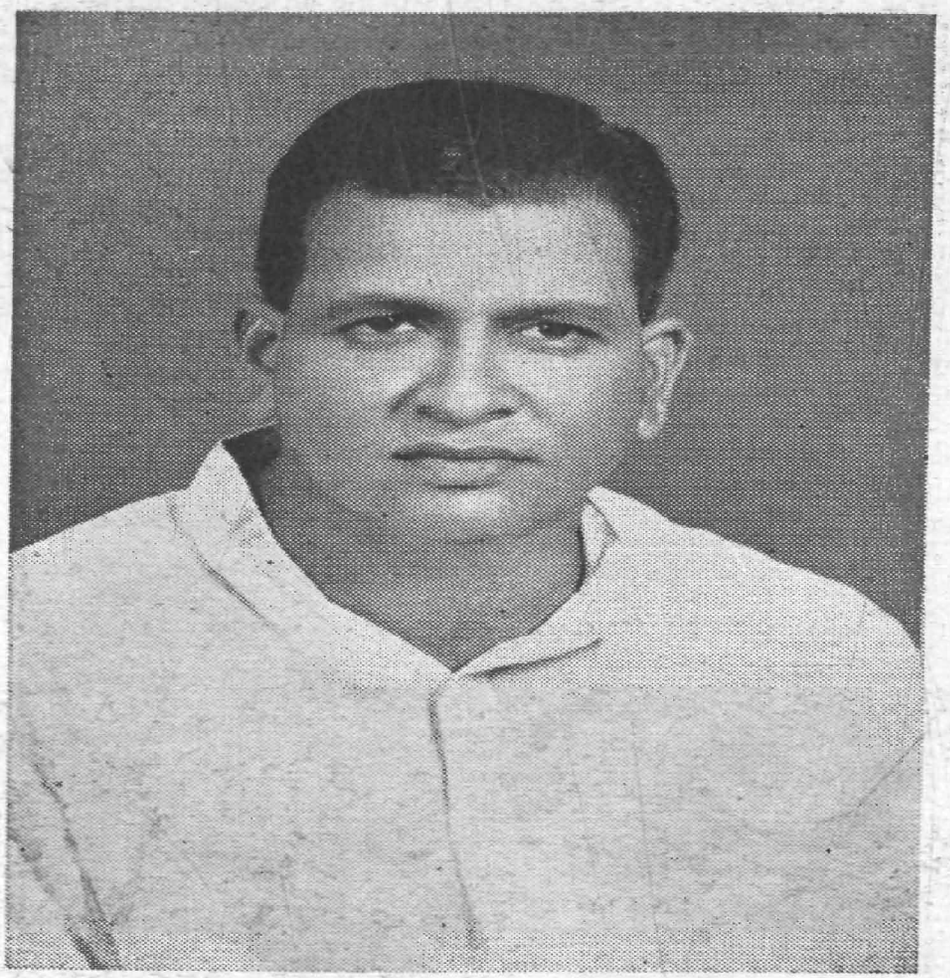


Fig. 7 : Sri Gadde Venkata Rattaiah Chowdary, Member of the Legislative Assembly and former Panchayat Samithi President *(Chapter II, Para 61)*

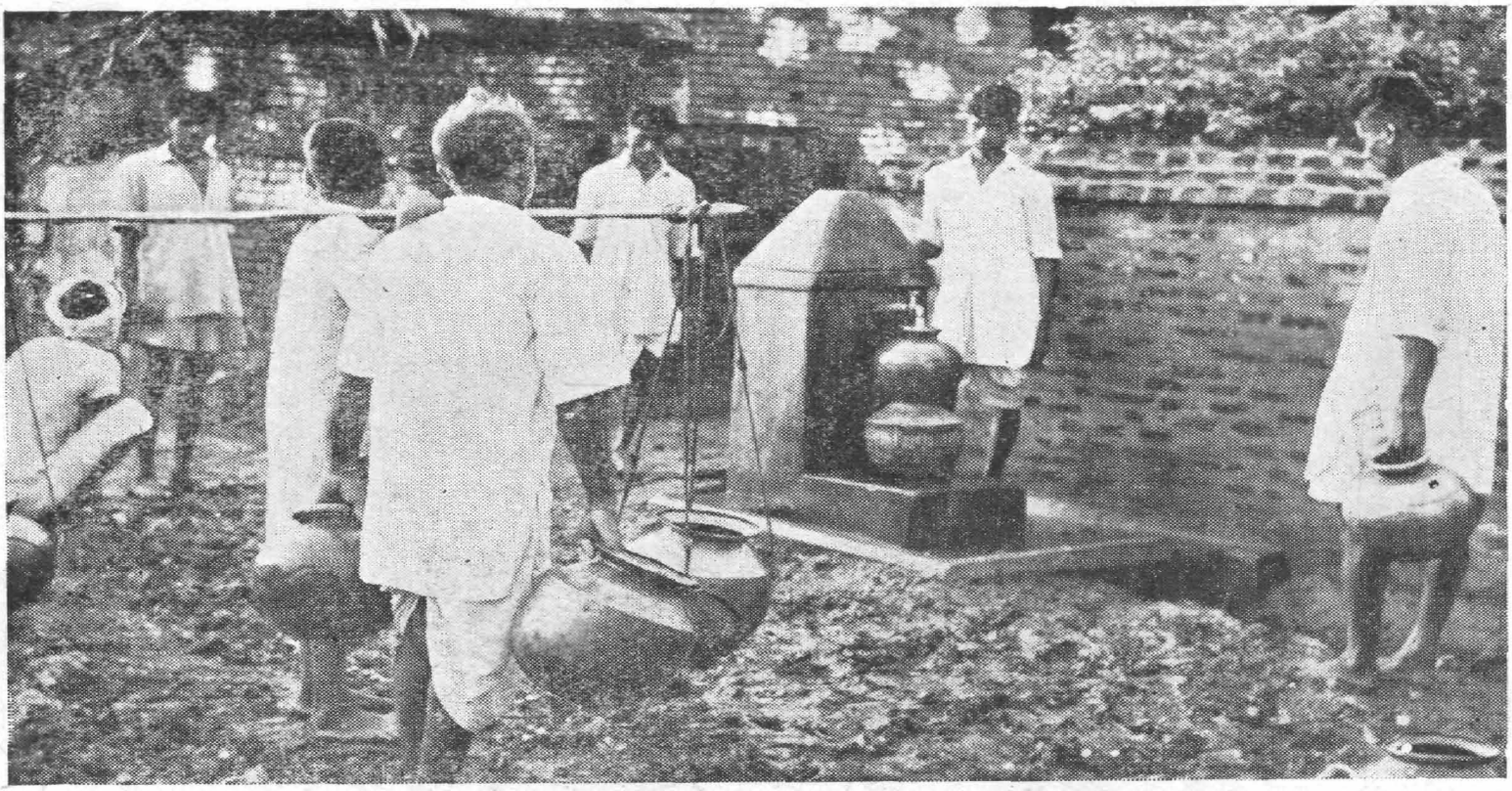


Fig. 2 Public tap in the village street–see the people waiting for their chance *(Chapter I, Para 15)*

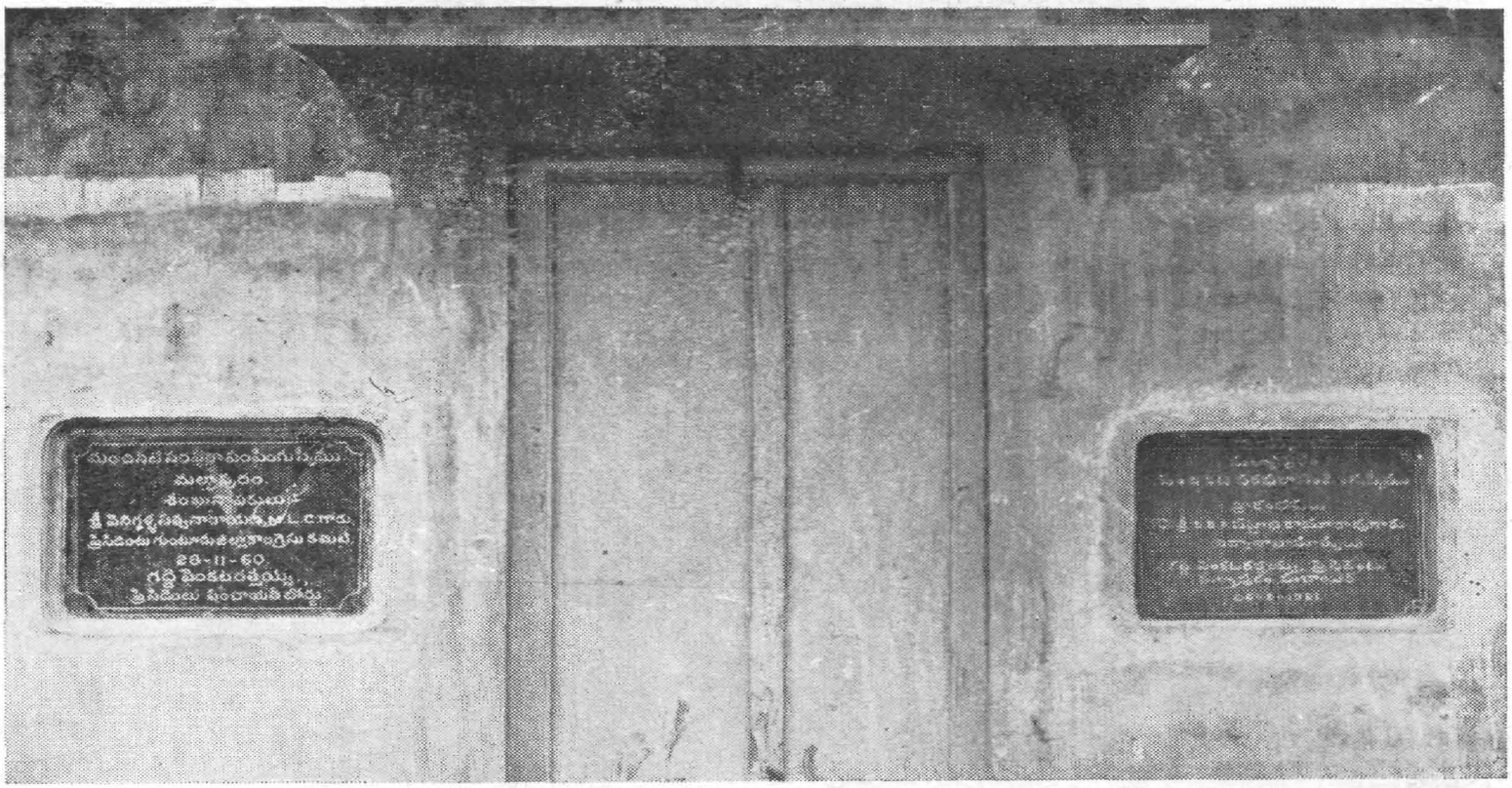


Fig. 3 Overhead tank—see the plates containing the names of the dignitaries who inagurated the Scheme *(Chapter I, Para 15)*

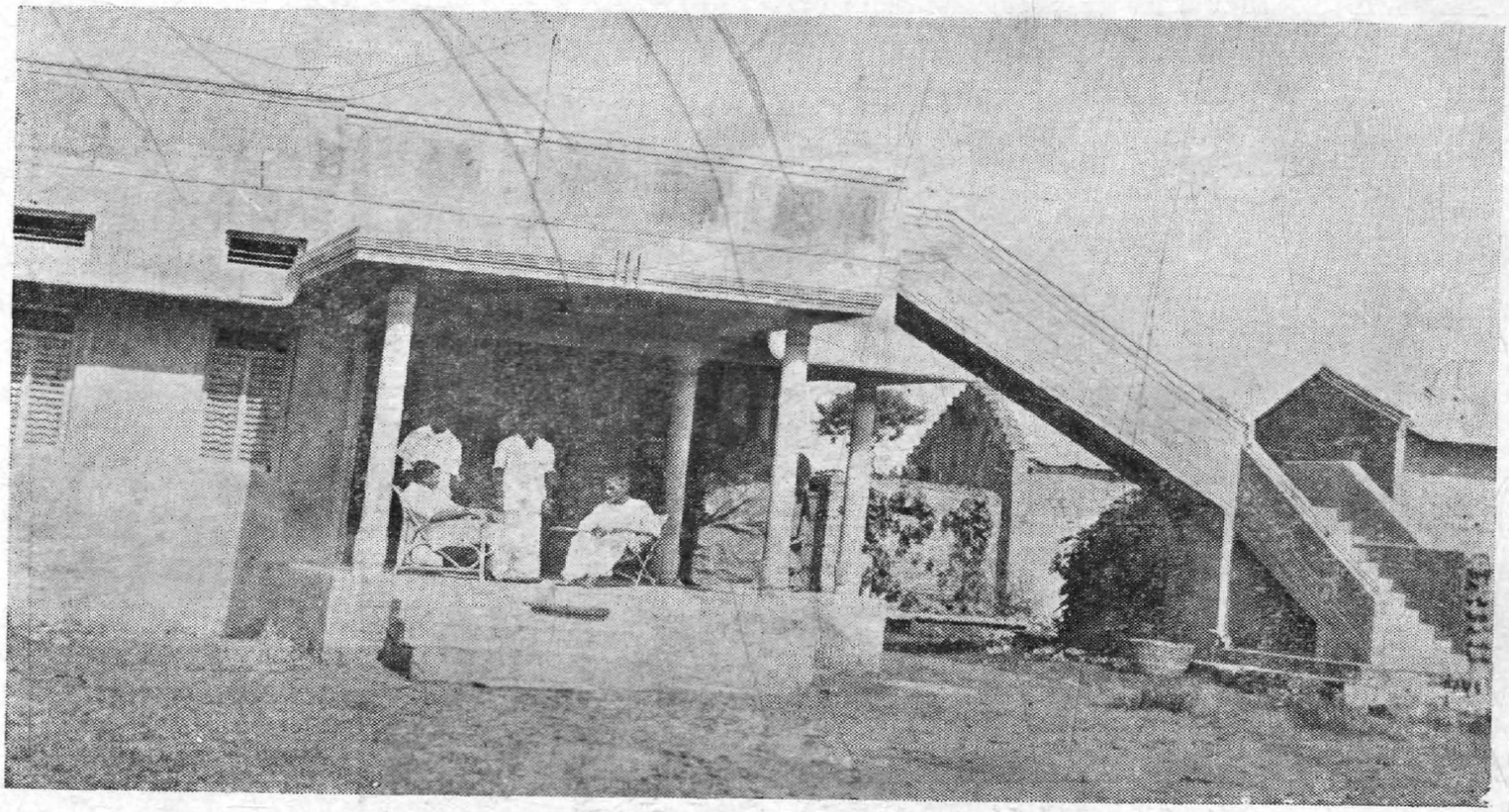


Fig. 9 *Daba* House of a well-to-do Kamma family
(Chapter II, Para 96)

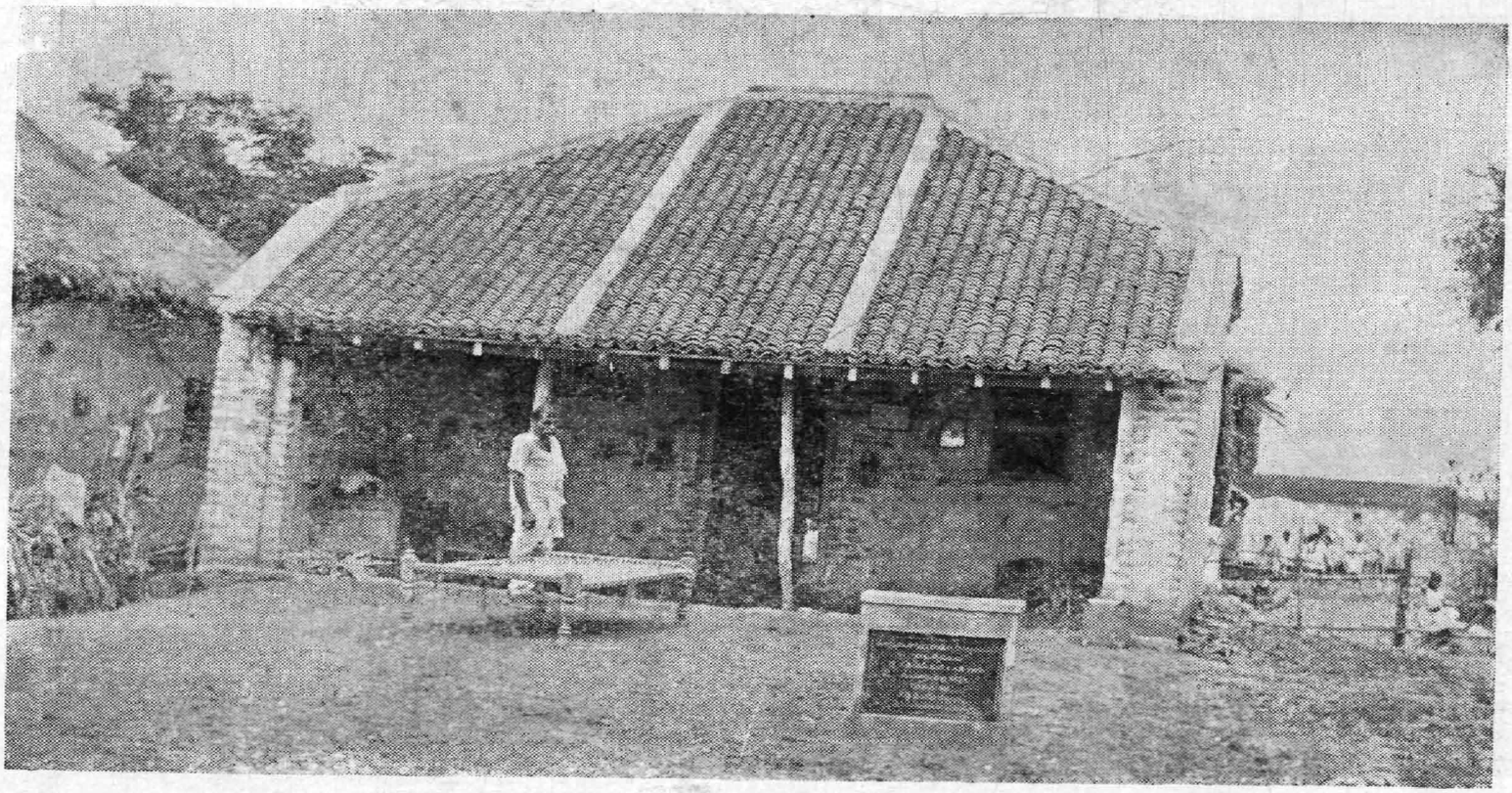


Fig. 10 A *Penkutillu* (Tiled house)
(Chapter II, Para 96)

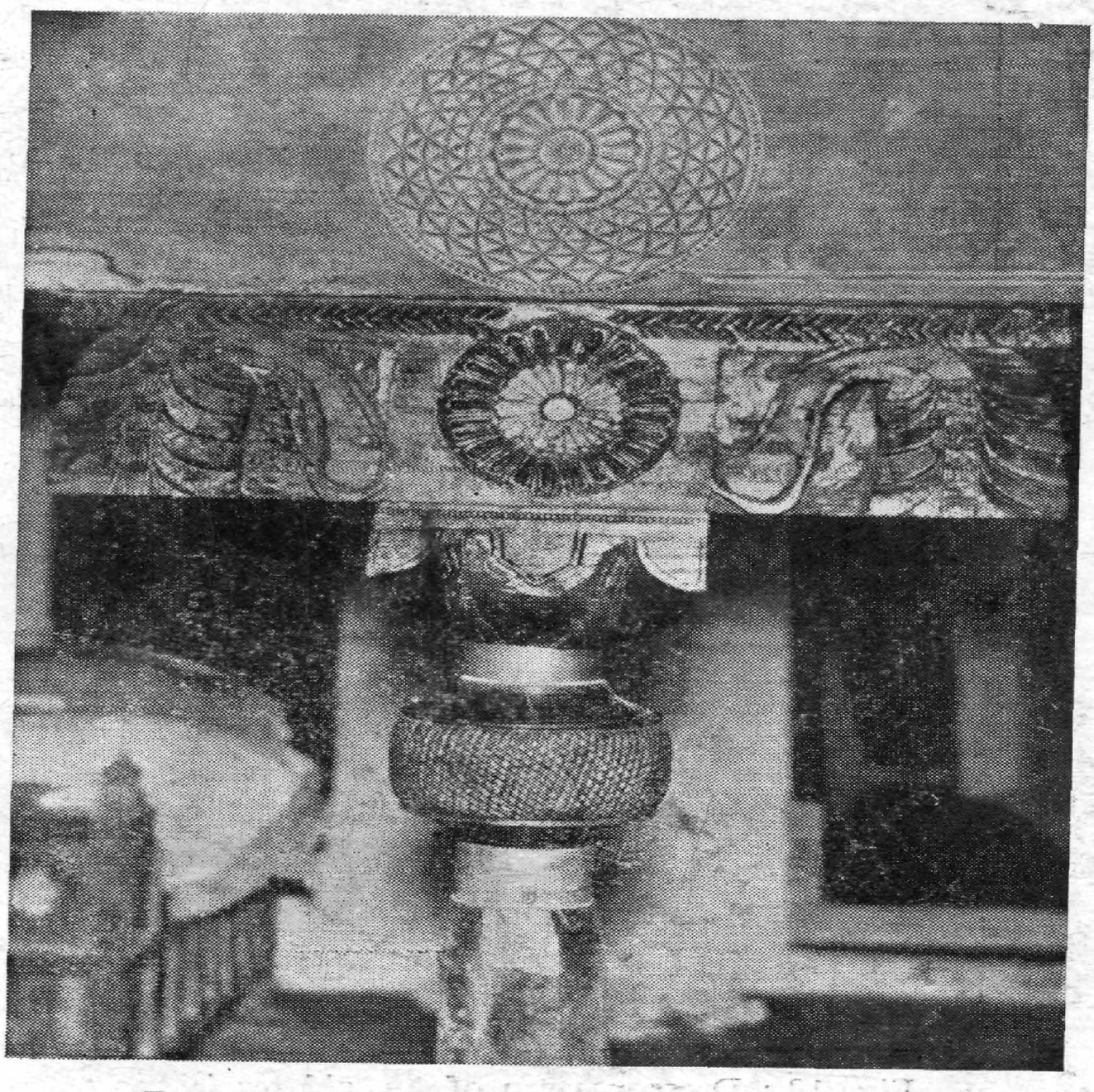


Fig. 11 Fine wooden carvings on the veranda piller of a tiled house
(Chapter II, Para 96)

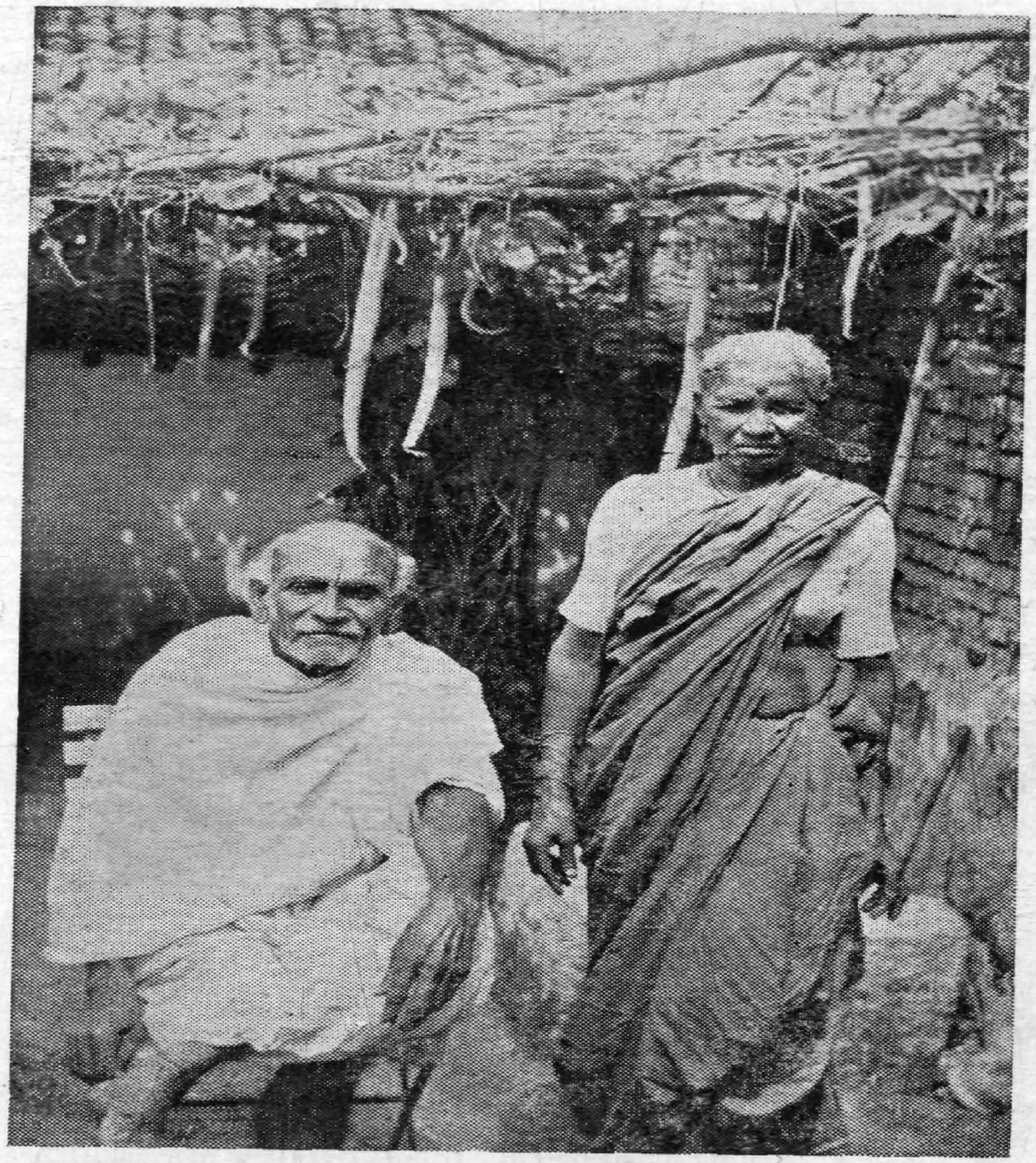


Fig. 12 : Dress pattern of an old *couple.*
(Chapter II, Paras 117-118)



Fig. 13 Dress pattern of a 2 year old boy, a grown-up girl and a girl aged 6 years
(Chapter II, Para 119)



Fig. 14 A grown-up girl of a well-to–do Kamma family in all her ornaments
(Chapter II, Para 122)

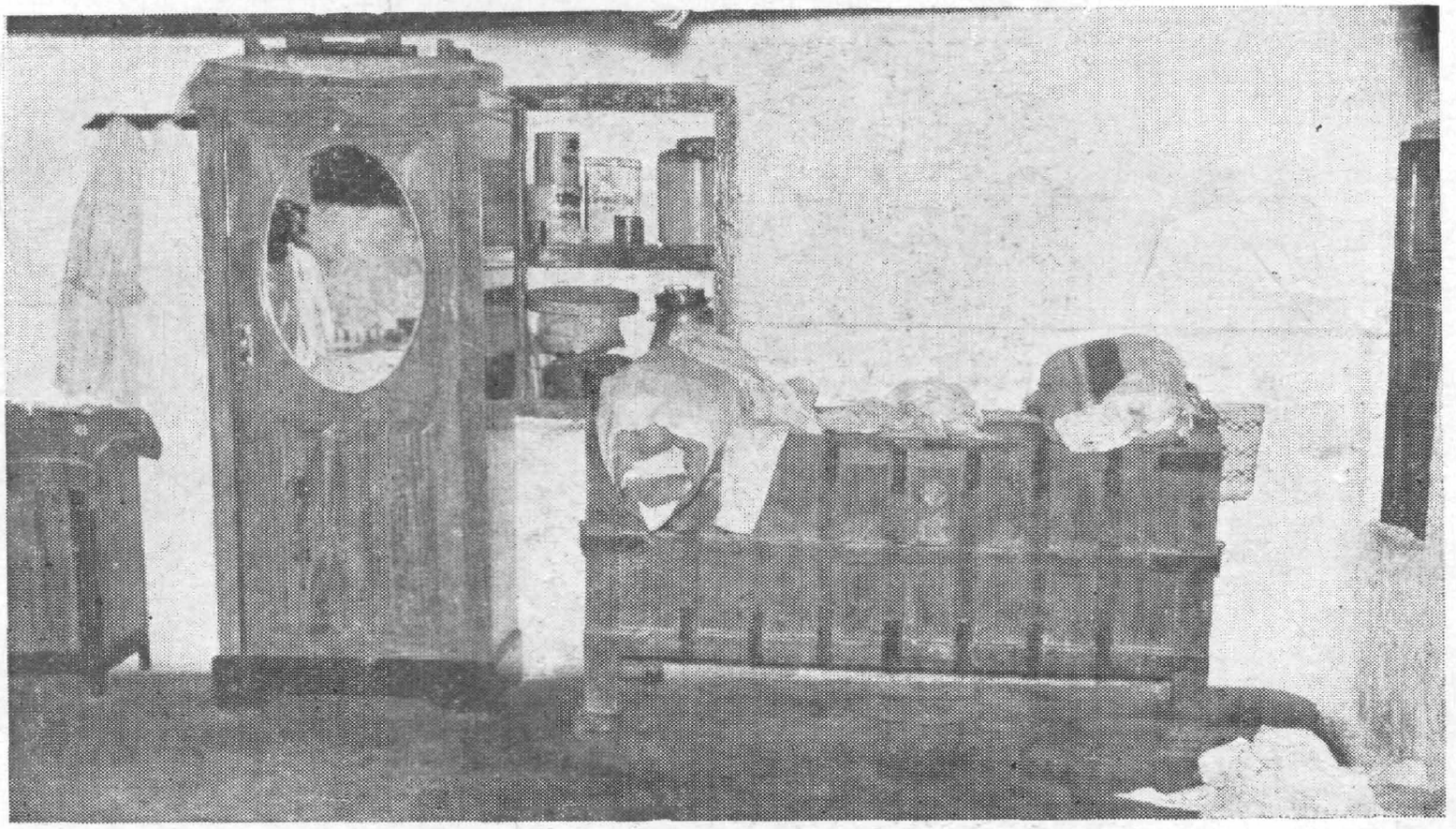


Fig. 15 Household furniture–*Bhoshanam* and steel almyrah
(Chapter II, Para 132)

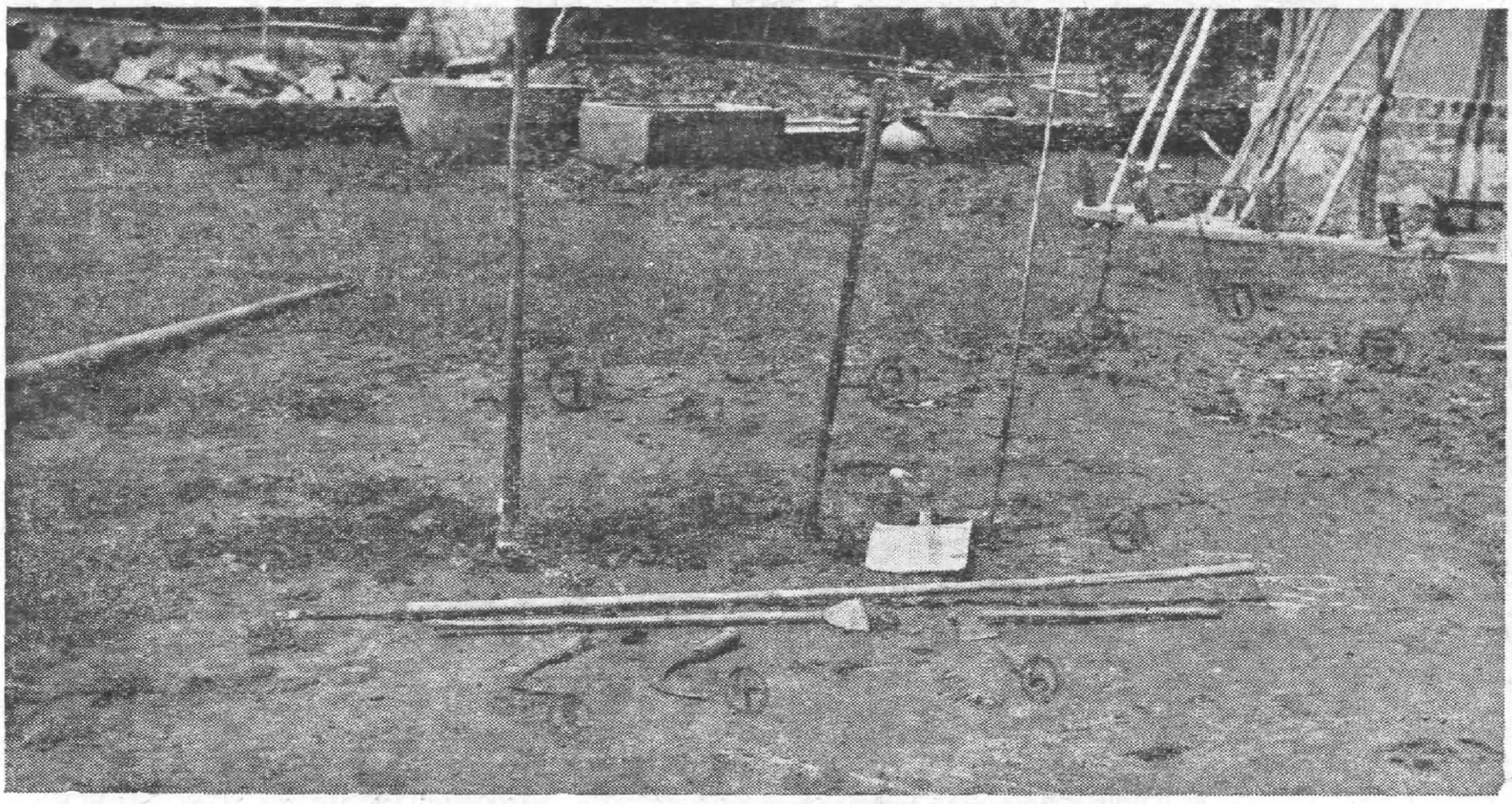


Fig. 16 Agricultural implements
(Chapter IV, Paras 26, 31, 32, 34, 35)

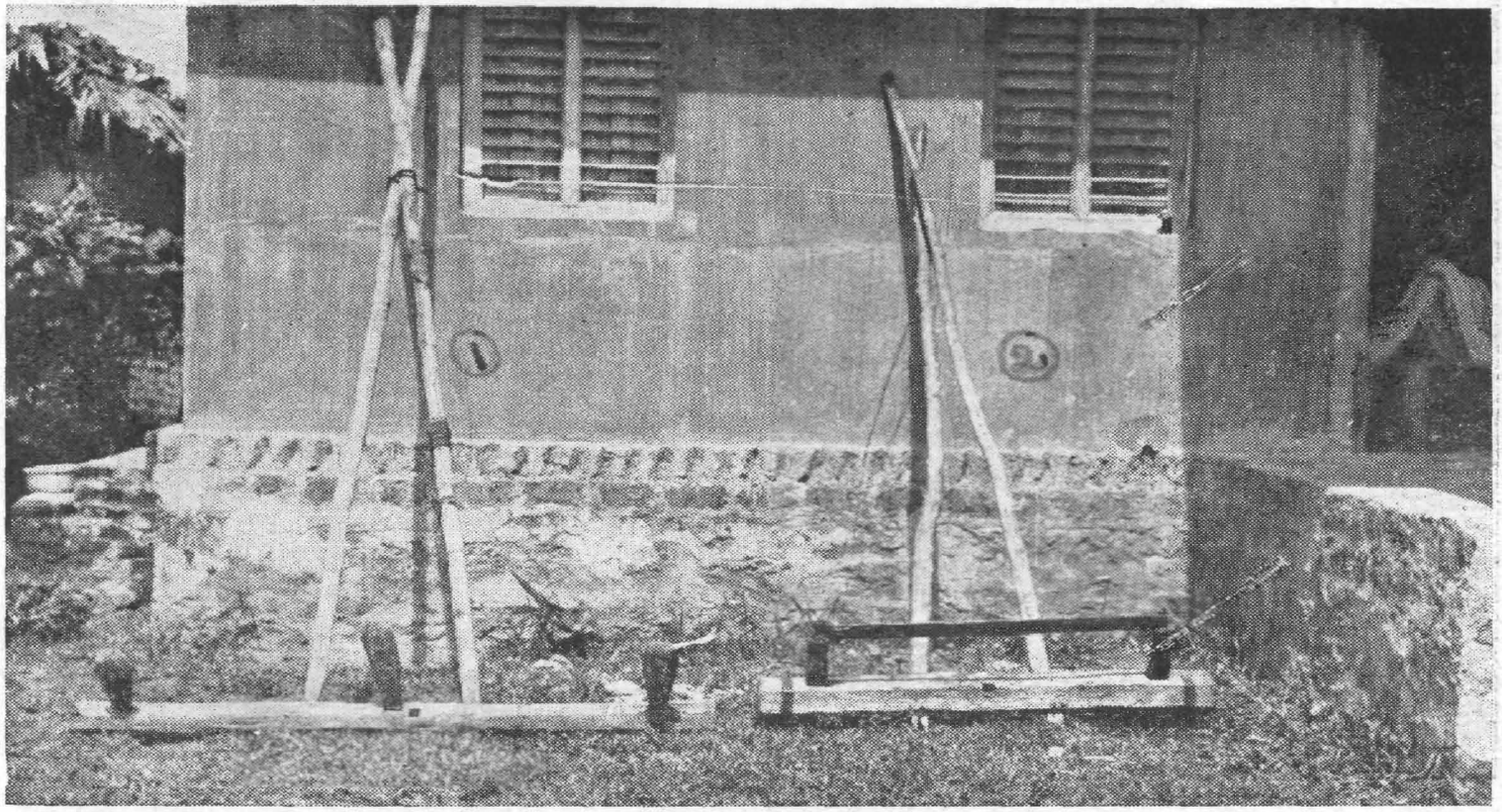


Fig. 17 Agricultural implements
(Chapter IV, Paras 26, 29)



Fig. 18 Agricultural implements—an inverted plough being yoked on to the field. See the cultivator with his goading-stick; cattlesheds and tobacco barn in the background
(Chapter IV, Para 27)

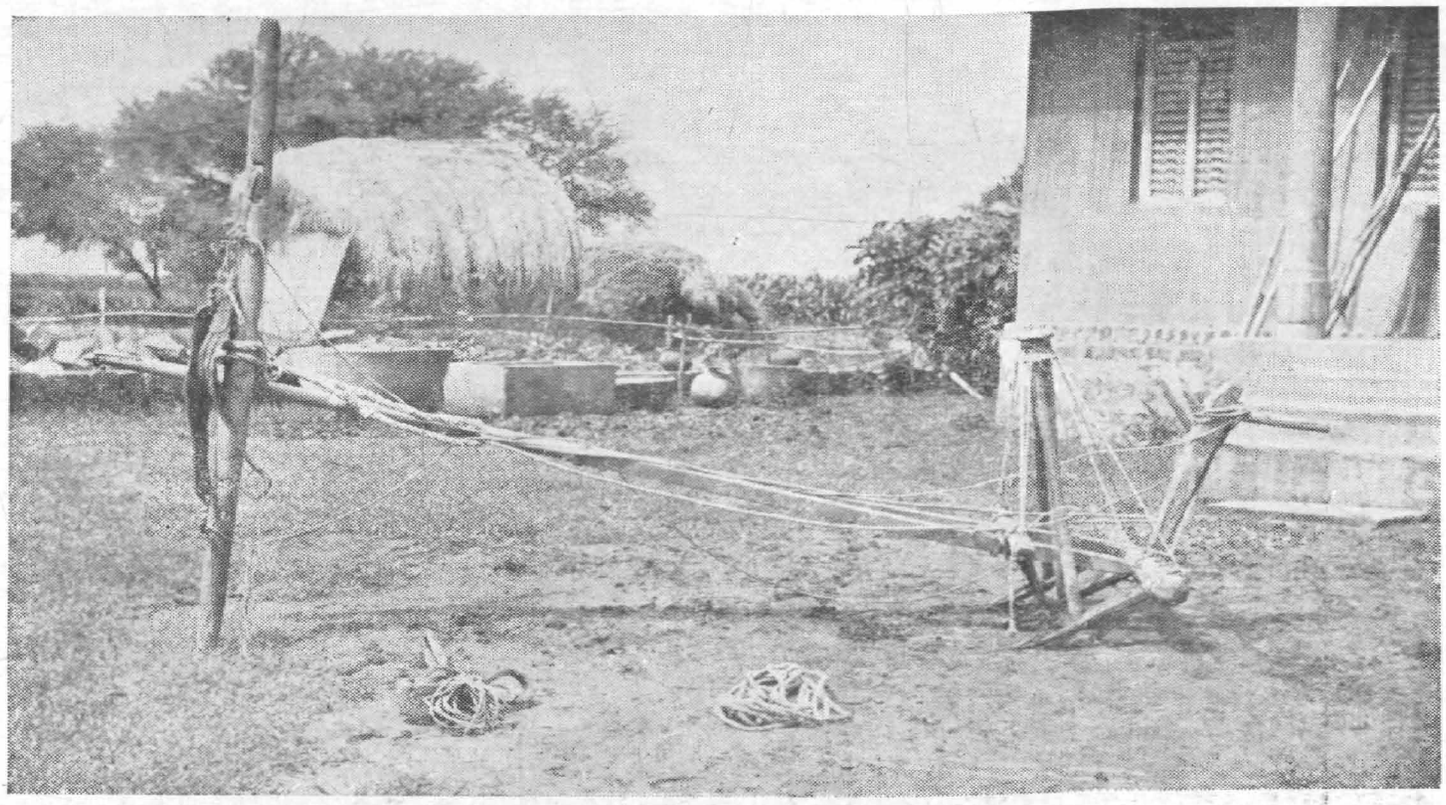


Fig. 19 Agricultural implements—arrangement of *gorru* and *zaddigam*. See the hay-stack in the background *(Chapter IV, Para 28)*

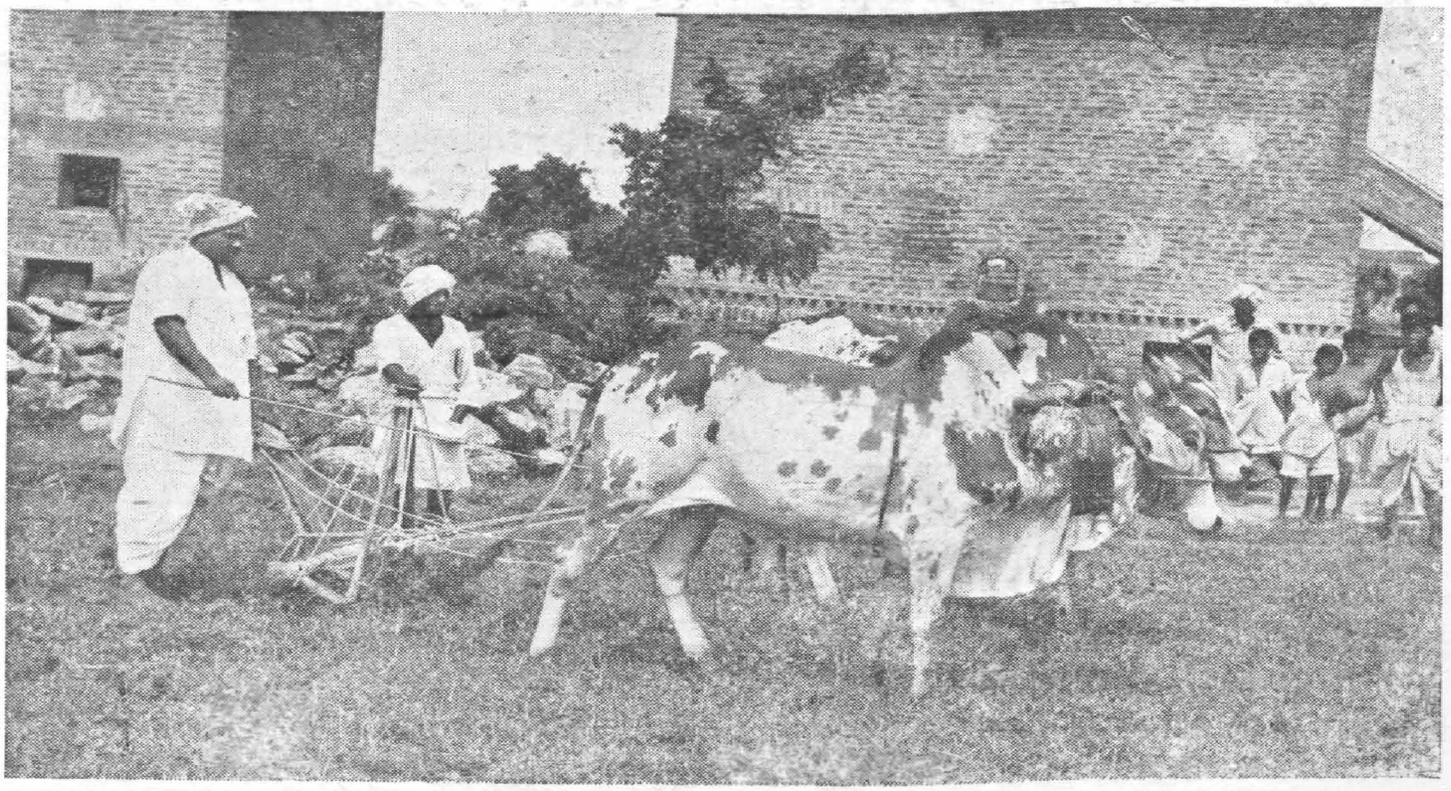


Fig. 20 Agricultural implements—*Gorru* with *Zaddigam* (seed–drill) being yoked on as the seeds are broadcast *(Chapter IV, Para 28)*



Fig. 21 *Kalayi*—a big iron kettle of over 600 litres capacity in which the sugarcane juice is cooked into jaggary *(Chapter IV, Para 58)*.

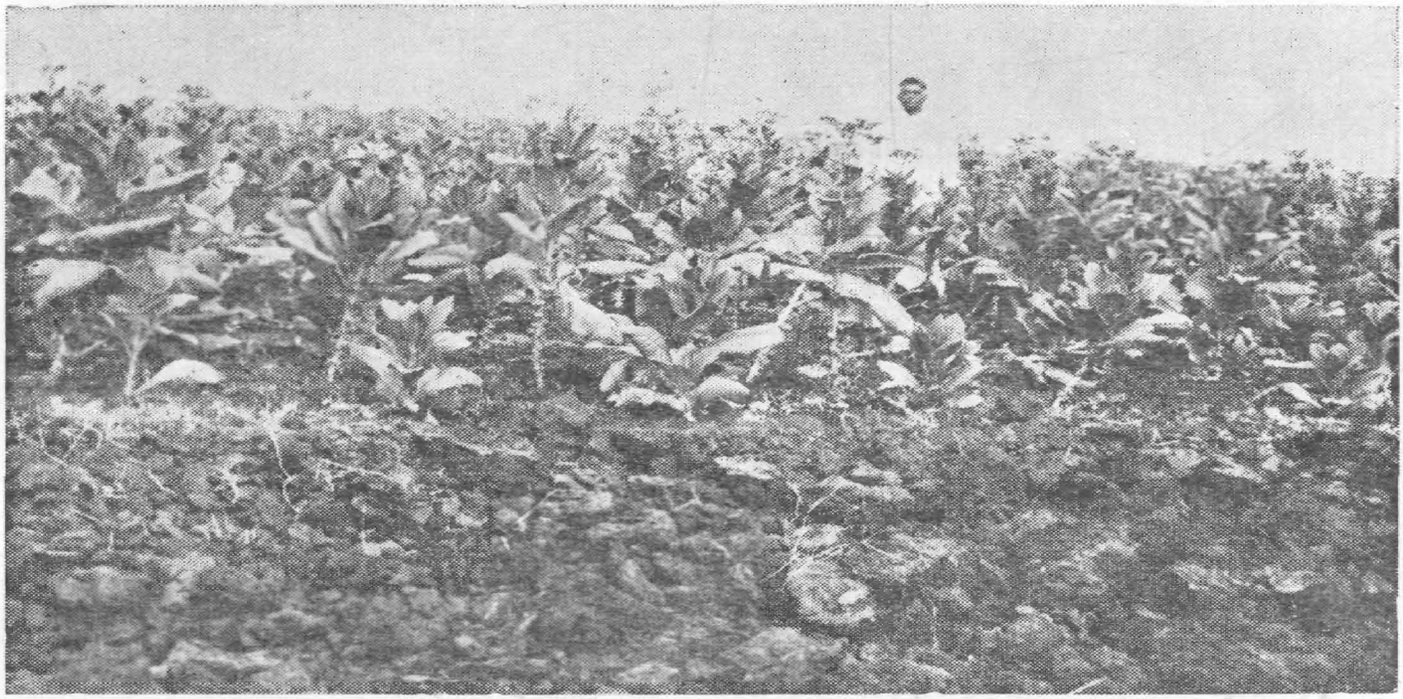


Fig. 22 Tobacco field— a ryot visits his field to know whether the tobacco leaf is ripened or not *(Chapter IV, Para 71).*

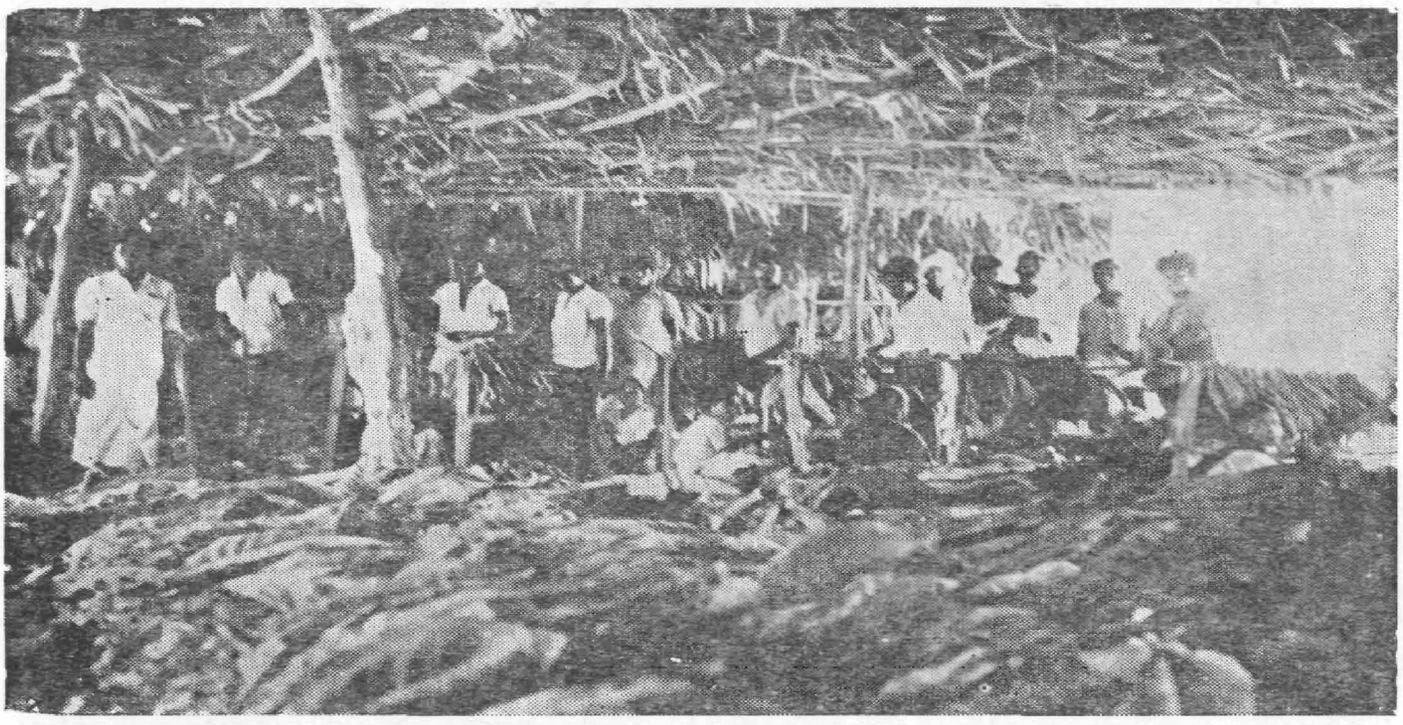


Fig. 23 Tobacco leaves are woven on sticks arranged over ***gurralu*** (wooden frames). See the men weaving the leaves on the sticks while women labourers give them leaves in twos or threes
(Chapter IV, Para 72).

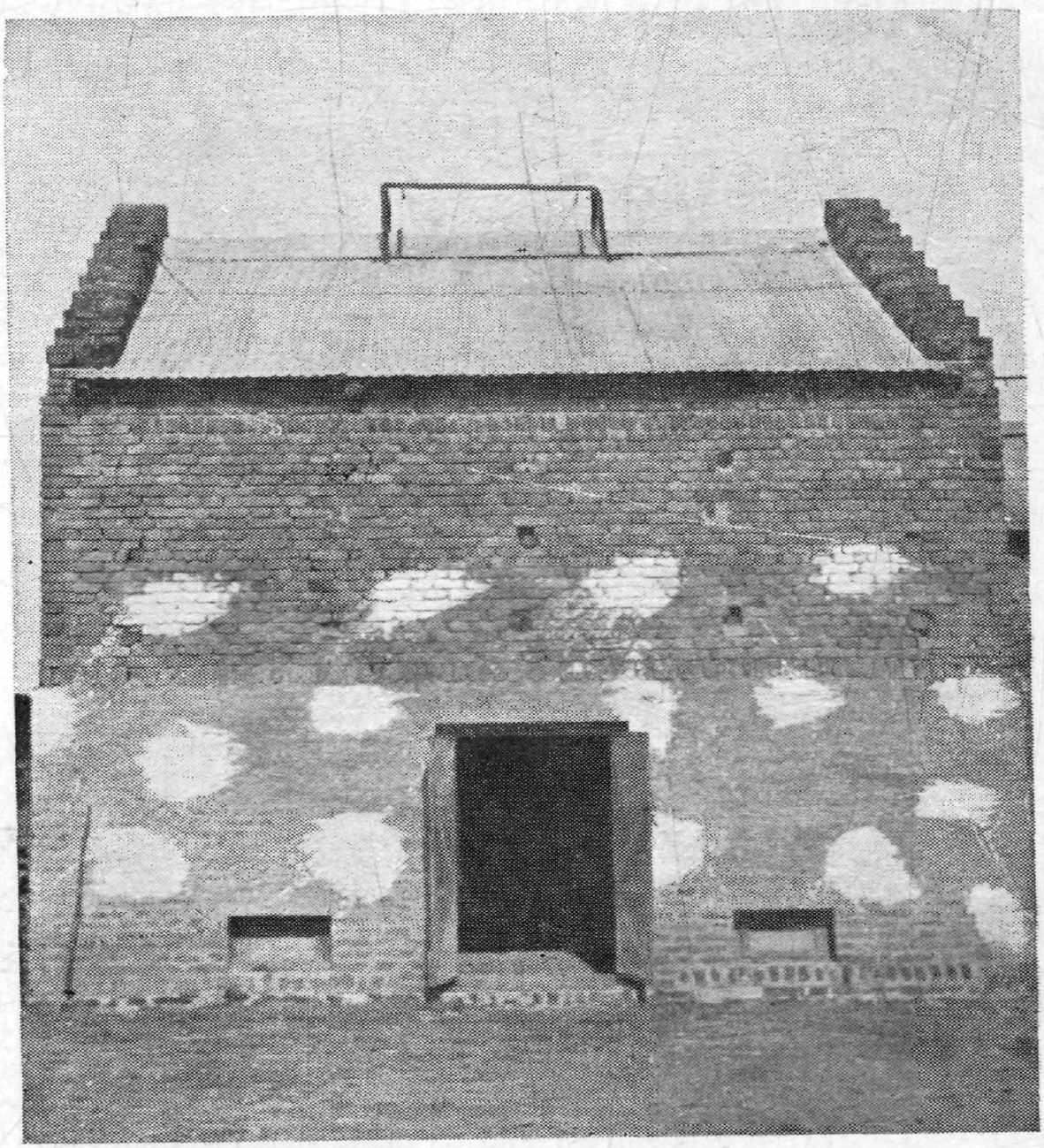


Fig. 24 Tobacco barn *(Chapter IV, Para 72).*

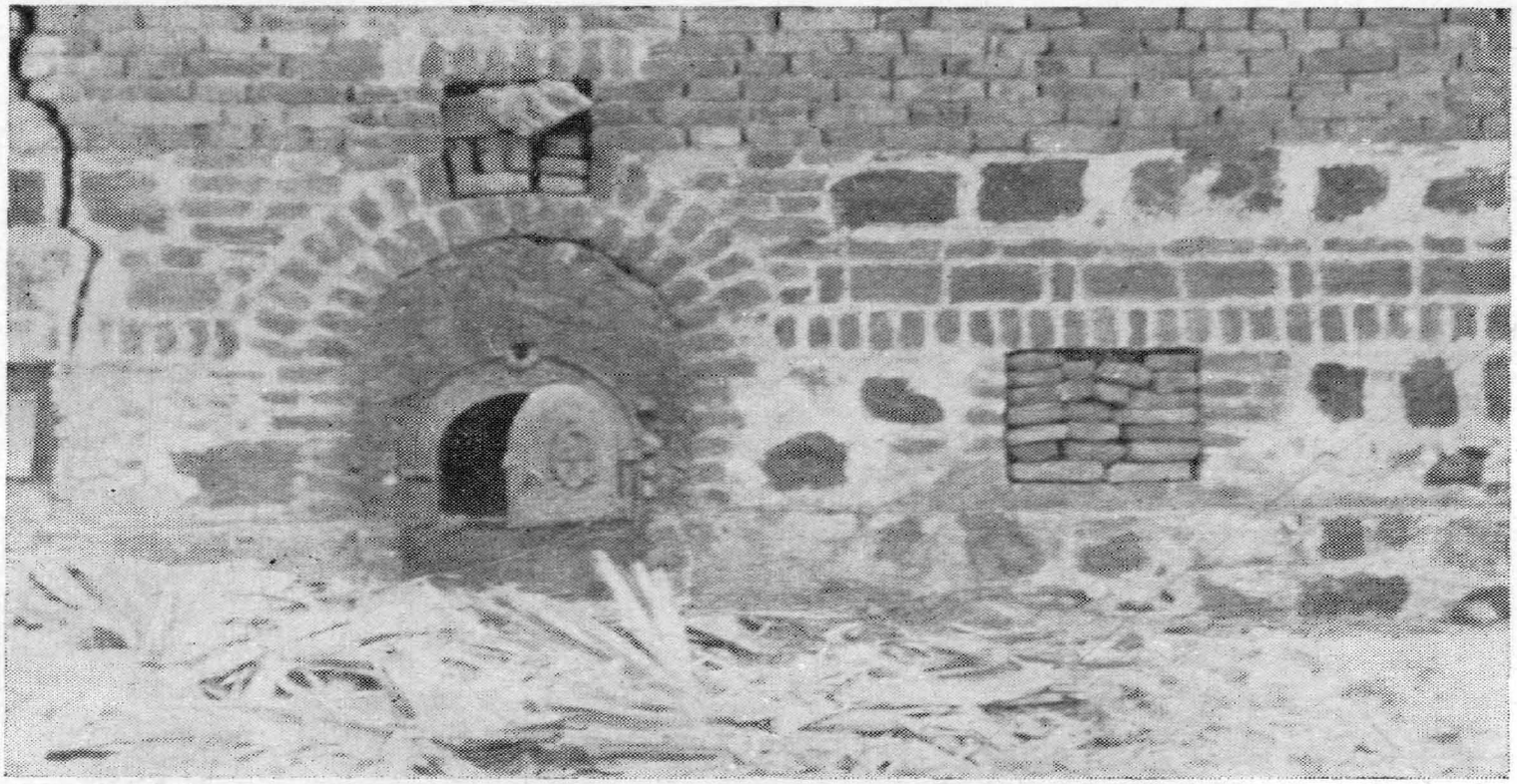


Fig. 25 Tobacco barn–See the iron furnace *(Chapter IV, Para 75).*



Fig. 26 Cured tobacco sticks are unloaded from the barn
(Chapter IV, Para 77).

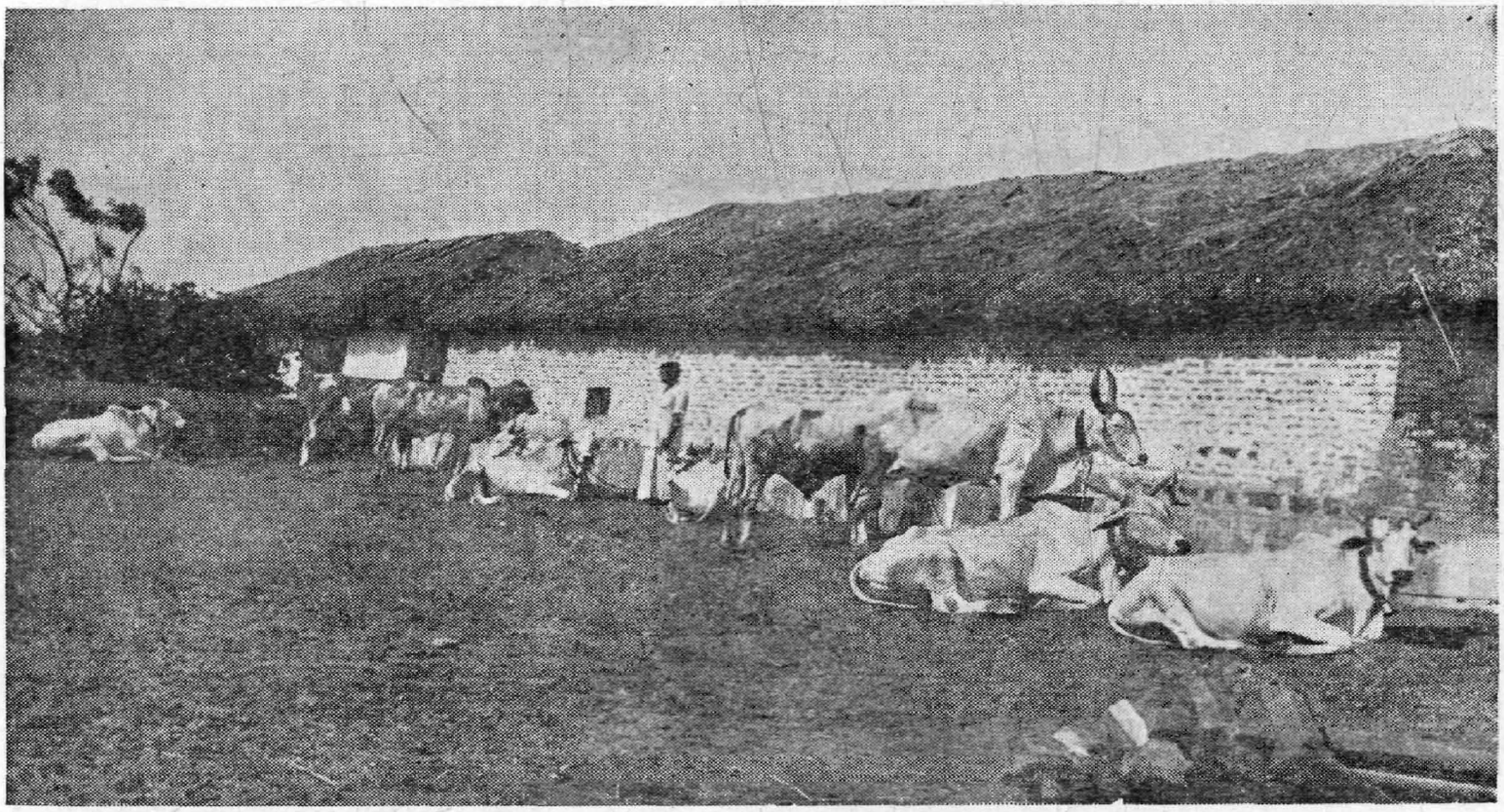


Fig. 27 Draught bullocks tethered in the open space by the side of cattle-shed
See them reposing *(Chapter IV, Para 122).*



Fig. 28 Blacksmith at work *(Chapter IV, Para 145).*

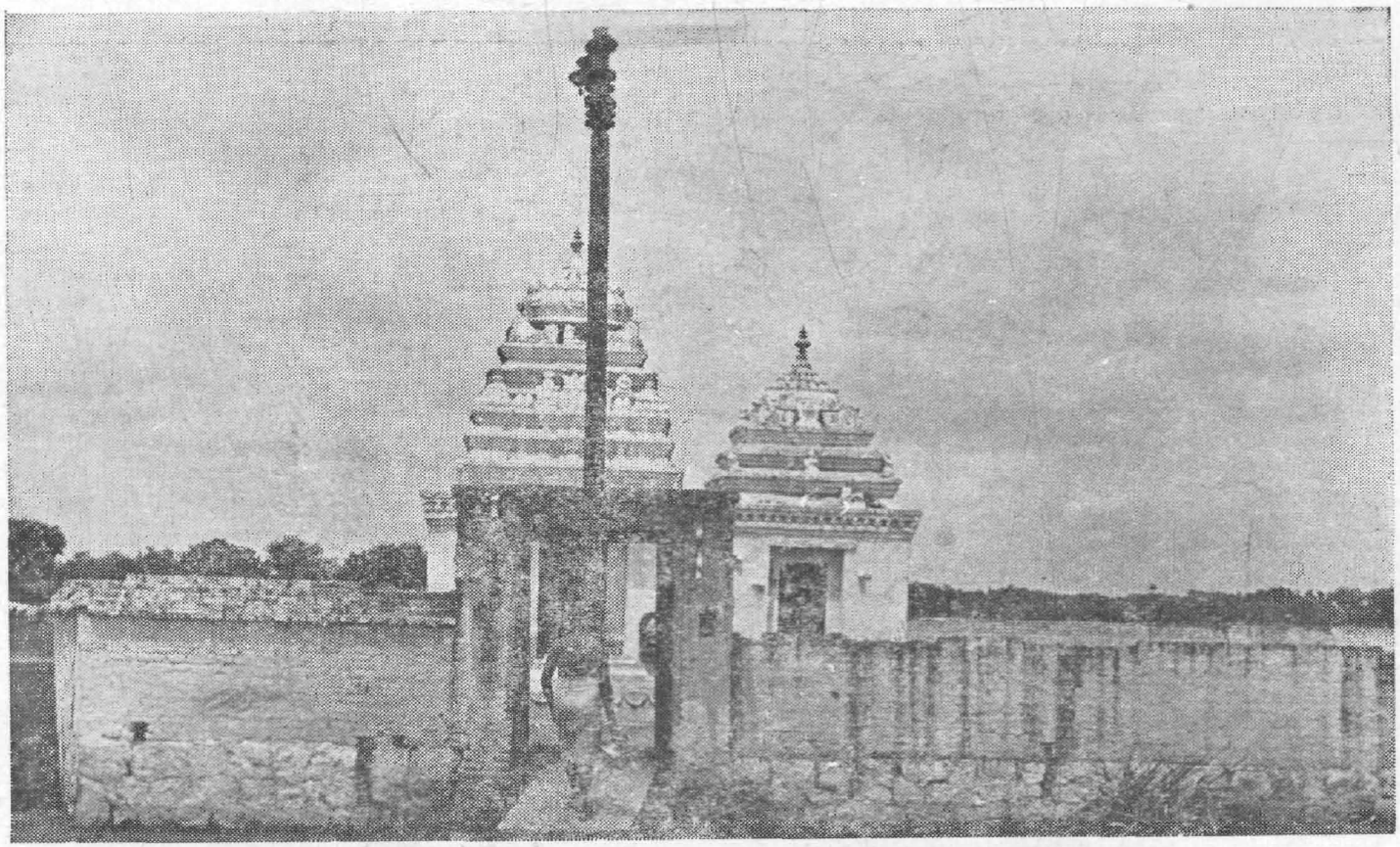


Fig. 29 Sri Bala Tripura Sundari Sametha Kasi Visweswara Swamy temple. The Lord and his consort took abode in separate temples side by side–see the *Dhwajasthambham* in front of the temple *(Chapter V, Para 20)*.



Fig. 30 *Galigopuram*–entrance tower of Sri Lakshmi-narasimhaswamy's temple at Mangalagiri–it is 125 feet in height with 11 storeys. It is one of the highest *gopurams* in South India (*Chapter V, para 28*)

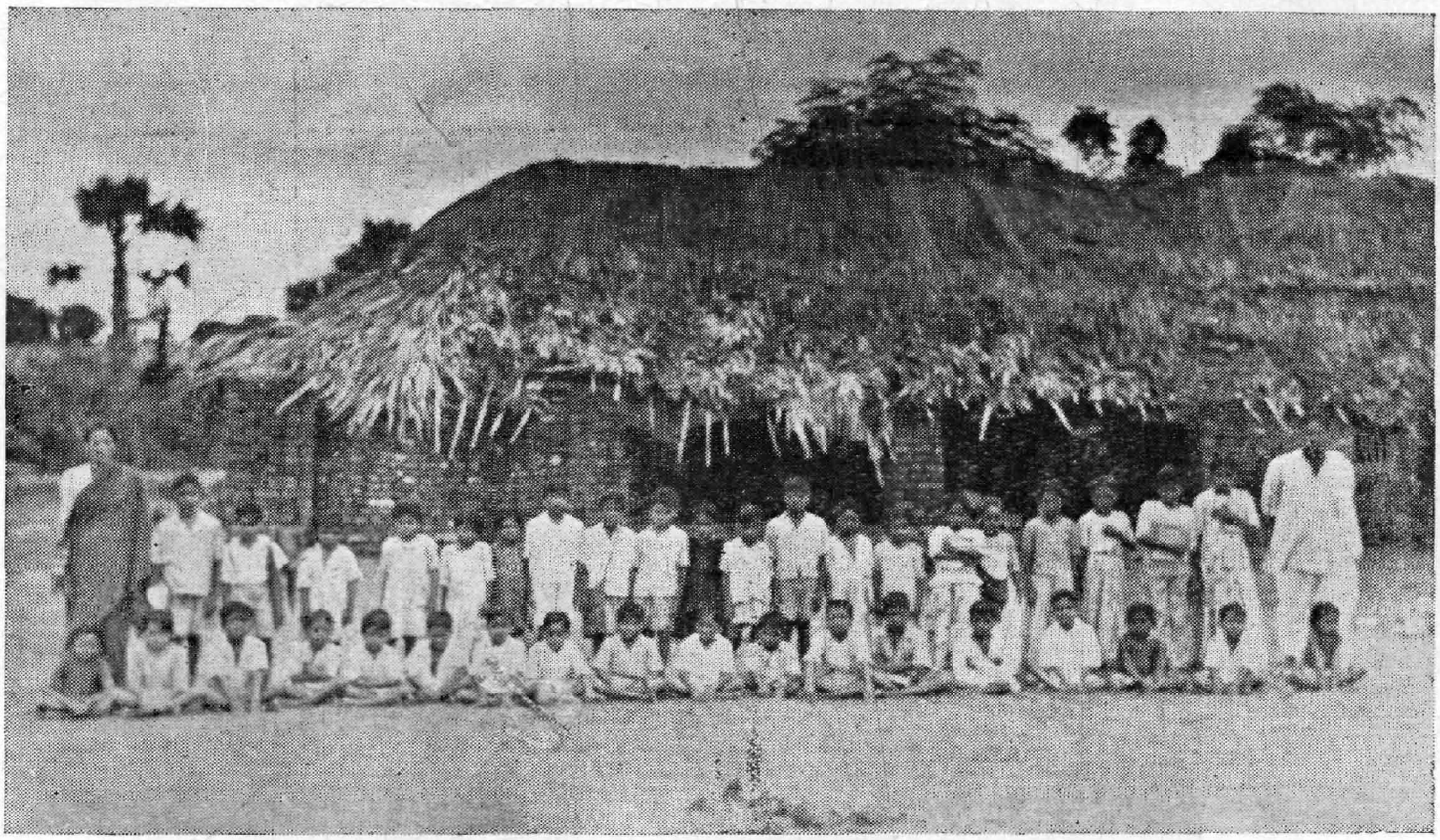


Fig. 31 The teachers and the taught–Elementary School in the village
(Chapter V, Para 57)



Fig.32 The Large Sized Co-operative Credit Society–its Executive Body at work, discussing some matters of the Society *(Chapter V, Para 64)*.

Chapter I

THE VILLAGE

Introduction

Malkapuram, a deltaic village on the right bank of river Krishna was taken up for socio-economic survey as a typical tobacco growing village. This village is in Guntur Taluk of Guntur District which is famous for virginia tobacco and produces more than half of the total tobacco production of Andhra Pradesh. It comes under the category of villages of fair size, with an old and well settled character containing variegated occupations and multi-ethnic in composition.

2. Malkapuram village is situated on a slightly low relief on 16°–31′–51″ northern latitude and 80°-30′-57″ eastern longitude. It is towards the north-west of Mangalagiri Town, which is at a distance of 14 miles from Guntur. The nearest urban centres visited by the villagers are Mangalagiri and Vijayawada. Until 1964, this village was included in the Panchayat Samithi at Mangalagiri. Since 1964, this village is in the Thadikonda Panchayat Samithi. Though this village is included in the Thadikonda Panchayat Samithi, Mangalagiri is more convenient to the people of this village for medical needs, veterinary treatment etc., etc. There are the primary health centre, the veterinary hospital and the Agricultural Demonstrator's office in Thullur village at a distance of 4 miles. Apart from Mangalagiri town, the villagers visit Vijayawada and Guntur cities for business, communications and administrative purposes. To reach Guntur city, one can catch the bus in the village itself. Mangalagiri-Thullur buses ply *via* Malkapuram village upto Mangalagiri and from Mangalagiri one can travel by train or by the Andhra Pradesh State Road Transport Corporation buses plying from Guntur to Vijayawada *via* Mangalagiri. Apart from the train and bus services, a number of private vehicles, viz., tri-wheeled motors, motor cars, etc., ply on the route from Mangalagiri to Vijayawada and Guntur cities. The road from Mangalagiri to Guntur is a very busy one as buses, private vehicles and lorries carrying bales of tobacco ply on the road most frequently. For recreational purposes, people of the poor section visit the touring cinema houses in Thullur whereas middle class and upper middle class people visit the cinema houses in Mangalagiri, Guntur and Vijayawada. There are many tobacco companies with fine buildings on either side of the trunk road from Mangalagiri to Guntur.

3. Mangalagiri is the nearest railway station for Malkapuram village. It is on the Guntur-Masulipatam (broad-gauge) line of the South-Central Railway. Mangalagiri is also connected by G. N. T. Road and major district roads on which buses ply.

4. The Sub-Registrar's office, the Judicial Second Class Magistrate's office, the Deputy Tahsildar's office, a Sub-Post office and a Police-Station are situated in Mangalagiri town. In addition to the above offices, there are a Government hospital, a veterinary hospital, a T. B. (Tuberculosis) Sanatorium, Travellers' bungalow and a High School in this town. It is also one of the centres of handloom weaving industry.

Flora and Fauna

5. Neem trees and *tumma* (acacia ferruginea) trees constitute about three-fourths of the flora. *Chinta* (tamarind), *marri* (ficus bengalensis), *ganneru* (nerium indicum or oleander), *jammi* (prosopis spicigera), *gangaraavi* (thespesia populacea), etc., constitute the remaining one fourth of the flora.

6. The world famous Ongole breed of cows and bulls, the Desavali or indigenous variety of cows, bulls, he-buffaloes and she-buffaloes, a few flocks of sheep and goats constitute the fauna of the village.

Climate and Rainfall

7. The climate of the district is generally healthy. Summer is hot in the upland taluks and comparatively cooler in the villages and towns bordering the sea. Rentachintala in Palnad taluk, the nearest meteorological centre for the village, generally records the highest temperature of the State in summer. April to June is the hottest part of the

year. The months from July to November may be regarded as the period during which heavy monsoon occurs. From December to April, the rainfall is nominal. Slight showers occur at the end of May and the monsoon actually sets in June. The south-west monsoon from June to October is the most important one and its failure affects the food production although the north-east monsoon, occurring from October onwards, can mitigate the scarcity to a considerable extent.

8. The month-wise maximum and minimum temperatures recorded at Rentachintala Station and the rainfall occurred at the rain gauge station at Mangalagiri during the period from 1958-67 are given in Statements I and II.

Statement I

TEMPERATURE (IN CENTIGRADE DEGREES) RECORDED AT RENTACHINTALA, DURING 1958 to 1967

	Highest and lowest temperatures recorded during													
	January		February		March		April		May		June		July	
Year	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1958	35.0	16.2	37.8	16.4	41.1	20.6	43.3	21.7	43.1	22.3	45.0	23.9	36.7	22.6
1959	34.7	13.9	39.4	18.1	41.7	17.8	43.9	23.4	44.7	24.1	40.8	22.6	36.7	22.3
1960	33.6	16.3	38.0	15.7	40.7	21.2	42.7	21.9	43.0	22.5	41.6	23.3	38.3	23.7
1961	33.7	15.5	38.6	16 6	42.2	21.8	44.2	25.0	43 0	22.1	41.8	23.1	35.2	23.2
1962	32.8	10.7	36.2	16.3	40.6	18 6	43.8	23.2	43.8	24.6	42.0	22.6	37.8	23.5
1963	31.2	13.0	36.5	14.1	39.9	20.0	41.6	21 6	44.9	26.0	43.9	22.8	38.0	22.1
1964	35 0	15.8	38.9	16.6	40.5	18.6	44.2	24.1	46.1	23.3	44.6	24.1	38.0	22.4
1965	32.3	14.2	37.1	16.6	40 6	21.0	41.4	23.2	45.0	24.8	45.0	24.0	38.0	23.1
1966	33.0	12.4	37.7	14.0	41.0	19.6	42 2	24.2	46 0	25 0	42.1	22.0	40.4	22.5
1967	34.2	13.8	39 0	14.8	39.6	18 6	42 0	22.0	46 0	23.4	46.0	24.3	38.5	22.8

—Contd.

Statement I—*Concld.*

TEMPERATURE (IN CENTIGRADE DEGREES) RECORDED AT RENTACHINTALA, DURING 1958 to 1967

	Highest and lowest temperatures recorded during										Highest and Lowest temperatures recorded during the year	
	August		September		October		November		December			
Year	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.	H.T.	L.T.
(1)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
1958	35.6	21.7	35.0	21.3	34.2	19.5	32.5	15.6	31.1	15.5	45.0	15.5
1959	36.5	22.4	37 5	23.9	36.2	20.4	35.5	15.1	33.0	13.1	44.7	13.6
1960	38.7	23.8	36 2	21.8	36.2	21.5	33.8	13.6	33.5	14.0	43.0	13.6
1961	34.9	22 4	35 2	23.6	34.8	21.1	31.0	14.4	30.9	11.3	44.2	11.3
1962	36.9	23.6	36.0	22.6	35.6	21.1	35.0	15.9	31.6	13.7	43.8	10.7
1963	36.4	23.4	37.2	22.7	37.8	20.4	33.2	17.6	34.7	15.2	44.9	13.0
1964	37.4	23.9	35.2	22.1	35.2	18.4	34.0	14.0	31.2	13.7	46.1	13.7
1965	36.4	22.0	37.6	22.6	39.0	20.6	35.0	17.2	33.9	15.4	45.0	14.2
1966	38.0	23.4	36.8	23.0	36.8	18.8	34.0	20.0	31.6	11.5	46.0	11.5
1967	37.0	22.4	37.2	23.4	35.4	17.4	34.6	17.0	33.0	16.1	46.0	13.8

H.T. = Highest Temperature ; L.T. = Lowest Temperature

Source : Director, Regional Meteorological Centre, Madras

Statement II

RAINFALL (IN MILLIMETRES) RECORDED AT MANGALAGIRI DURING 1958-67.

Year	Rainy days and rainfall during													
	January		February		March		April		May		June		July	
	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1958	...	...	...	..	...	...	...	...	1	100.3	6	277 6	14	777.3
1959	...	...	...	...	...	...	1	59.7	1	38.1	7	269.0	3	15 0
1960	...	...	...	...	...	...	...	...	1	38.1	6	229.6	...	...
1961	...	...	...	...	...	...	...	...	1	31.8	5	149.7	10	171.4
1962	...	...	...	...	...	...	...	...	...	...	...	...	16	232.6
1963	...	...	...	...	...	...	...	...	...	...	5	113.8	7	176.3
1964	...	...	...	...	...	...	...	...	...	...	9	97.0	9	193.5
1965	...	...	...	...	...	...	...	...	1	55.1	1	49.5	11	223.4
1966	1	29.5	...	...	...	...	...	...	...	...	10	201.8	11	347.8
1967	...	...	...	...	4	66.3	...	...	1	34.0	4	75.5	11	252.9

—Contd.

Statement II —*(Concld)*.

RAINFALL (IN MILLIMETRES) RECORDED AT MANGALAGIRI DURING 1958-67.

Year	Rainy days and Rainfall during										No. of rainy days during the year	Rainfall during the year
	August		September		October		November		December			
	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall	Rainy days	Rain-fall		
(1)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
1958	14	737.6	5	546.5	12	383 1	2	69.6	...	...	54	2,892.0
1959	4	17.4	3	16.0	1	15 5	...	...	...	...	20	430.7
1960	4	62.7	4	118.9	5	81.0	4	33.5	...	...	24	563.8
1961	14	245 2	9	162.0	11	135 4	3	39.8	...	...	53	935.3
1962	15	313.2	13	449.7	10	150 3	5	77.9	...	...	59	1;223.7
1963	9	213.4	...	...	6	213 4	...	...	...	...	27	716.9
1964	...	...	11	445.0	1	33.3	3	71.2	...	...	33	840.0
1965	8	149.6	7	175.7	1	29.0	...	...	...	...	29	682 3
1966	9	126.2	8	156.1	1	44.5	6	152.5	1	5.6	47	1,064.0
1967	8	127 9	11	106 6	1	7.1	...	...	2	34.8	42	705.1

Source : Statistical supplements to Part II of the Andhra Pradesh Gazette (Rainfall Recordings)

9. As can be seen from Statement I, the highest temperature recorded in each year during 1958-67 ranged between 43°C and 46.1° C while the lowest temperature recorded ranged between 10.7° C and 15.5° C. Day temperatures begin to fall from July-August and continue to decline upto January while from middle of February to the end of June, summer continues with maximum temperature mostly in the month of May and in some years in June also. Night temperatures will be low during November to February.

10. Statement II shows that light rains occur during the month of May while during June to September-October, heavy rains occur. In November, light to moderate rains occur while in December, no rains or one or two showers occur. From January to April, usually no rains occur. Though a few rains occur in May, they are not of any use to the cultivator. Agricultural operations commence only after at least two heavy rains in June.

Soil

11. About 95.59% of the soil in Guntur taluk is black cotton soil while 3.12% and 1.29% are red-gravelly and arenaceous soils respectively. There is no red soil in this village. The lands on the northern side of the village adjoining the Krishna river are of alluvial soil while all the remaining lands are of black-cotton soil. All the lands of the village are very fertile.

Residential pattern

12. The village site extends over an area of Ac. 6.78. The Mangalagiri-Thullur road passes through the village bifurcating it from east to west. According to the survey conducted in 1961 September, there were about 190 households of which about half (92) belong to Kammas, 76 belong to Madigas, 10 belong to Goundlas, 6 to Lambadis, 2 to Komatis and 1 each to Brahmin, Padmasale, Muslim and Viswabrahmin communities. The Lambadi (Scheduled Tribe) houses are segregated from the main habitant by an abandoned tank extending over a furlong distance in the west. The Madiga households are segregated by a few yards distance in the east while the entire remaining area is covered by the houses of the Kammas interspersed by a few houses each of the remaining communities (See Map III).

13. The habitat of the Madigas is spread over on either side of the Mangalagiri-Thullur road passing through the village towards the eastern most part of the village. The habitat towards the northern side of the road is known as Pathapadu (old habitat of the Madigas) while the habitat towards the southern side of the road in which the Government has constructed about 25 new houses on grant-*cum*-loan basis is known as 'Harijan Colony' or simply 'Colony'. Apart from the main street represented by the Mangalagiri-Thullur road, there are other streets and lanes denoting the constellations of habitats of the Kammas by their surnames. Goundla with 10 households is the next largest caste to Kammas and the Madigas. These 10 houses are in the north-eastern side of the village and some Kamma houses are there adjoining the Goundla houses. The Viswabrahmin house is towards the southern side of the main road from its centre and amidst Kamma households. The Padmasale household is residing in a Kamma house near the Goundla houses. The Brahmin house is towards the western side of the village, to the north of the main street and near the library. The Chakali (washerman) house is by the side of the main street and towards almost the western tip adjoining the abandoned tank. The Komati (Vaisya) and Muslim houses are amidst the Kamma households in the north-western centre.

14. As Madigas (S. C) were treated as untouchables since times immemoriable and as it was customary for them to have their habitat segregated by at least a few yards distance from the habitat of the caste Hindus, the same practice is being continued in this village also without any cognizance of a sense of segregation. The Lambadis who also enjoy less social status and who are inmigrants of 40 years standing to this village, preferred to have their habitat separated from the main habitat by a little distance. All these communities live in harmony and there is no suppression of minorities whatsoever.

Source of water

15. There are three wells in the village-one in the abandoned tank, another in the western street near the library, and the last one in the north-eastern part of the village known as Thurpu Bazaar (eastern street). Until the protected water supply scheme came into operation, these three wells were the only source of water for drinking, bathing and

all other purposes. The abandoned tank in the western side of the village does not even serve the purpose of washing the clothes. It is now-a-days used for soaking *gogulu* (hibiscus cannabinus) sticks before de-fibring them and also as a resort for she-buffaloes during summer. In the past, this village was having water scarcity problem in summer season whenever the rains failed. In the year 1960, this village was provided with protected water supply. Towards the northern side of the village, by the side of the stream, an overhead tank (Fig. 1) was constructed and water is pumped up through pipes by installing a filter point. Thus protected or purified water is supplied to the village through pipes. There are 12 public taps and 48 private taps in the village (Fig. 2). This protected water supply scheme costed Rs. 23,000. The contributions towards this amount are as follows :

	Particulars of contributions	*Amount*
1.	Donations from private pipe installations (Rs. 500 for each tap x 10 taps)	Rs. 5,000
2.	Contribution from village Panchayat fund	5,000
3.	Zilla Parishad contribution	10,000
4.	Special donation by Sri Gadde Venkata Rathaiah, the then Panchayat President	3,000
	Total	**Rs. 23,000**

The tank is constructed at a height of 31 feet and the measurements of the tank are 12′ x 12′ x 8′ (length x breadth x height). Four filter points are arranged at a depth of 24 feet and a 5 H. P. (Horse power) motor is installed to pump up the water into the tank. This scheme was inaugurated by Sri S. B. P. Pattabhi Rama Rao, B. A., B. L., the then Hon'ble Minister for Education while Sri Venigalla Satyanarayana Rao, M. L. C., the then President of the District Congress Committee and for some time Hon'ble Minister for Excise, Government of Andhra Pradesh, presided over the function on 28-11-1960 (Fig. 3).

16. The deltaic lands on the northern side of the village on the banks of the river Krishna are provided with irrigation facilities through tube wells (filter points). About 72.25 acres of land is irrigated through 18 filter points. Groundnut, plantain, lemon, sugarcane, turmeric and vegetables like cabbage, brinjals and onions, etc., are raised under these irrigated lands. Water table is at a depth of 30 to 40 feet and each tube well could irrigate 3 to 9 acres of land depending on the availability of water in the tube well.

Electricity

17. This village is provided with electricity. Ten houses were electrified of which one belongs to a Brahmin and the remaining 9 to well-to-do Kammas. Apart from providing electricity to their houses, 14 well-to-do Kammas are availing electricity for agricultural purposes. As stated above, these 14 agriculturists have 17 filter points and 71 acres of land is watered under them. Apart from the 14 Kammas, 1 Lambadi (S. T.) cultivator also has installed one filter point to irrigate his acre and 25 cents of land. As electricity is provided at a cheap rate of 8 paise per unit for agricultural purposes, agriculturists feel it easy and convenient for them to provide irrigation facilities to their lands on the river bank through filter points run on electric motors. The initial investment of about Rs. 4,000 for installing the filter point and the electric motor is a problem for small cultivators.

Statutory Village Panchayat

18. There had been a statutory Panchayat for this village since 30 years. It was under the control of the District Board until the establishment of the three-tier Panchayati Raj set up in 1959. In this new set up, the old District Board is redesignated as Zilla Parishad which is controlling the Panchayat administration at the district level. The Panchayat Samithi which is the immediate controlling authority of the Village Panchayats has about 25 to 35 villages under its jurisdiction. From 1959 till 1964, this village was under the jurisdiction of the Mangalagiri Panchayat Samithi and since 1964, it is in the Thadikonda Panchayat Samithi. In the new set up of Panchayati Raj, this village has provided the Mangalagiri Panchayat Samithi with a President in Sri Gadde Venkata Rathaiah. The Panchayati Raj Institutions have provided this village with protected water supply, street roads and other amenities.

Co-operatives

19. To meet the credit requirements as also to supply seeds and manures to the cultivators, the agriculturists have established a 'Large Sized Co-operative Credit Society' in this village on 31-3-1959

which started functioning since 29-5-1959. It is established not only to meet the requirements of the cultivators of this village but also of the agriculturists of Velagapudi, Inavolu and Uddandarayanipalem villages. It covers about 1,500 agricultural families in these villages with a membership of 366. It grants short-term and medium-term loans to the cultivators.

20. There is another co-operative society for the benefit of agricultural labourers of this village, Inavolu, Velagapudi and Uddandarayanipalem villages. It has been functioning since 1912. It acquires the delta lands from the Government and allots them among the agricultural labour families. At present there are 73 members from these villages in this society.

Educational Facilities

21. To meet the educational requirements of the pupils upto elementary standards, there had been a private management school in the village since 1925. On 1st October, 1959, it was taken over by the Zilla Parishad, Guntur and is at present controlled by the Panchayat Samithi, Thadikonda. The school is now manned by two teachers and had a pupil-strength of 96 in April, 1966 when the resurvey was conducted. The school is housed in temporary sheds in the Harijanwada. A grant of Rs. 11,600 was obtained in 1962 for the construction of school building. One half of this amount is to be borne by the Panchayat Samithi, one-fourth shall be obtained from the Social Welfare Department of the State Government and the remaining one-fourth shall be in the form of Shramadan—people's contribution in the form of labour.

22. To fulfil the needs of education upto secondary or high school standards, there is a Zilla Parishad High School in Mandadam village at a distance of only 2 furlongs from this village. Since 1961, it is imparting education upto S.S.L.C., i.e., Secondary School Leaving Certificate, class or VI form. Prior to the establishment of this school, quite a few students used to go to Thullur or Mangalagiri high schools. For collegiate education, the nearest centres are Vijayawada and Guntur cities which are at 8 and 22 miles respectively.

Medical and Veterinary Facilities

23. The Primary Health Centre in Thullur village at a distance of 4 miles and a Government dispensary in Mandadam village meet the medical needs of minor ailments. But the well equipped private dispensaries and Government Dispensary at Mangalagiri are commonly visited by the villagers for ordinary as well as serious ailments while the Government General Hospitals at Guntur and Vijayawada are utilised for special cases requiring surgical treatment and emergent cases, etc. There is a Maternity Centre in the village itself to attend to cases of delivery and anti-natal treatment. A T.B. (Tuberculosis) Sanatorium is also there at Mangalagiri. There is one veterinary hospital in Mandadam and another in Thullur village.

Marketing Centres

24. Tobacco and groundnut are the major commercial crops raised by the cultivators. Plantain, sugarcane, turmeric, etc., are also raised in small quantities under the tube wells. There are many tobacco companies in and around Mangalagiri town and in between Mangalagiri town and Guntur city. These companies include British India Tobacco Corporation Ltd. (B. I. T. Co.), Indian Leaf Tobacco Company (I. L. T. D. Co.) Ltd., National Tobacco Company of India Ltd., Navabharat Enterprises (Private) Ltd. and various other companies purchase the Virginia tobacco raised in the village. Apart from these companies, many private merchants also visit the village and purchase tobacco directly from the growers and export it to countries like U. K , Russia, Czechoslovakia, Japan, Ugoslavia, Poland, etc. In the year 1962, there were 125 Large Industrial Establishments of Tobacco in Guntur City registered under the Factories Act, 1948. In Mangalagiri Town, there were 7 establishments registered under the same Act. In Guntur city, there were 18,852 workers (1958 men and 16,894 women) and in Mangalagiri 1,469 workers (99 men and 1370 women) were engaged in the tobacco companies. Sugarcane, turmeric and plantains are sold in the Vijayawada market. Groundnuts and chillies are sold in the markets at Guntur, Vijayawada, Mangalagiri and even to the merchants in Thullur village. These commodities are also sold locally to business people who come from outside.

25. The villagers purchase their household consumption goods and provisions from Mangalagiri or Vijayawada centres. Milk is also exported to Vijayawada through private vendors and this is also an important source of income to the villagers.

Temples and other Public Places

26. There are two temples in the village viz., a Sivalayam (Siva temple) and a Ramalayam (Rama temple). A dilapidated Siva temple known as 'Pitchigudi' (Fig. 4) is also there amidst the Lambadi households. This dilapidated temple is said to have been constructed during the Kakatiya period.

27. Goddess Mahalakshmi is symbolised in a stone under the shade of a neem tree in a central place in between the Kamma and Goundla households. Poleramma, goddess of small-pox is symbolised in a stone image at about 100 yards distance in the north-eastern side of the habitat in a field. Maremma, goddess of epidemic diseases also has no temple. But she is appeased once in two or three years by celebrating her *jatara* for one day. For the *jatara*, a mud idol of the goddess is prepared by a Pambada man and it is kept in the fields in the southern side of the village where sacrifices and offerings are made.

28. There is a library towards the western side of the village, by the side of the Mangalagiri–Thullur road. It was constructed at a cost of Rs. 6,000. At present, the Village Panchayat office and the community radio set are also temporarily installed in this building. Villagers gather at the library building to listen to the radio news and to read the newspapers. The village elders meet at the library or at the open space in front of the Ramalayam to decide matters pertaining to the village. The Large Sized Co-operative Society is in a rented house.

Settlement History

29. This village is said to be about 200 years old. The Vijendla family among the Kammas are said to be the first settlers of the village. The statement below shows the details of settlement history of the surveyed households.

Statement III

SETTLEMENT HISTORY OF THE SURVEYED HOUSEHOLDS

Caste/Tribe/ Community	Total No. of households	No. of households settled				
		More than 5 generations ago	4–5 generations ago	2-3 generations back	One generation back	During the present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Brahmin	1	...	...	...	1	...
2 Chakali	1	1	...	...	...	...
3 Christian	7	1	1	5	...	...
4 Goundla	2	...	2	...	...	...
5 Kamma	12	6	4	1	1	...
6 Lambadi (S.T.)	1	...	...	...	...	1
7 Madiga (S.C.)	3	2	...	1	...	...
8 Muslim	1	...	...	...	...	1
9 Padmasale	1	...	...	...	...	1
10 Vaisya	1	...	...	1	...	...
11 Viswabrahmin	1	...	...	1	...	...
Total	31	10	7	9	2	3

Origin and history of the village

30. During the Kakatiya period, Saivism was well propagated and given much importance. It was almost like a State Religion. All the Kakatiya kings were ardent Saivites. They gifted away many villages and named them after their 'Gurus' as 'Sivapuras'. They established many Saivite mutts and gave innumerable gifts. Srisailam rose to much prominence. Five Saivite mutts were established

on the Srisaila hill. Each mutt was like a small estate and under each mutt there were a number of villages with thousands of disciples. 'Golaki mutt' was a very prominent centre in those days. "There were many branches of this 'Golaki-mutt' at different places in Andhra Country, such as Bhattiprolu in Guntur district, Tripurantakam and Sriparvata in the Kurnool district, and Pushpagiri in the Cuddapah district."[1]

31. Golaki mutt is said to be there in place of the present habitat of Malkapuram village. Besides the mutt, a health centre and a maternity centre were also established here. The Kakatiya Emperor *Ganapatideva who reigned the Andhra country* during 1198-1260 A. D. promised to give the entire area of Mandadam village as *inam* to Sri Visweswara Desika, a great pandit. Ganapatideva's daughter, the illustrious and heroic Queen Rudramadevi who ruled after him gifted away another village Velagapudi also along with Mandadam village to the Golaki mutt and fulfilled the desire of her father. The 'Telugu Peetham' (mutt) was established here on *Chaitra Bahula Ashtami*, Friday of the year *Durmati* i. e., 1261 A. D.

32. Visweswara Desika, the chief of the mutt named the place as 'Visweswara Golaki mutt'. These two villages, *viz.*, Mandadam and Velagapudi contained 120 *puttis* of land in between them. Of it, 60 Dravida Brahmin families belonging to different *gotras* were given one *penumbaka manedu* land each for their maintenance. The remaining land was divided into and dedicated as follows :

(1) One part to Lord Siva
(2) One part for the Saiva mutt and the students and
(3) One part towards the maintenance of the choultry, health centre and maternity centre.

Three pandits were appointed to teach Rigveda, Yajurveda and Samaveda and 7 annotators of Agama sastra, etc., a Physician and a Kayasta to look after the medical needs of the centre. Each of them was given two *puttis* of land. Ten dancers and *mukharis*, 8 musicians to play on *maddela* (a musical instrument) were there and each was given 1½ *puttis* of land. A Kashmeri, 14 singers, 6 musicians to play on the *karadis*, 4 Brahmins for cooking, 4 *sevaks* (servants), 6 Brahmins and Veerabhadras to guard the village ; artisans like goldsmiths, coppersmiths and sculptors and service people like Kummaris (potters) and Mangalis (barbers)–all 73 in number were each given one *putti* of land to raise gardens and orchards. There was security of employment to all of them so long as they carried out their duties sincerely. There was free-feeding from dawn to dusk for all people irrespective of caste or creed. i.e., from Brahmins to Chandalas *(the menials)*.

33. The Rajaguru was the head and all-in-all of the centre. He should be a man well-versed in all aspects of Saivite literature, a great pandit, a man of mercy, piety, peace and purity in order to be the head of the mutt.

34. With the downfall of Kakatiya empire in the year 1326 A. D. the Golaki mutt lost its importance and the royal patronage.

Etymology of the village name

35. As stated above, more than 700 years ago (in 1261 A. D.), the Golaki mutt flourished here. A Siva temple known as Mallikarjunaswamy temple was constructed here along with the mutt for the convenience of the teachers and the taught. This temple is now in ruins and called as 'Pichchigudi'. The Nandi (Bull-God) on the stone pillar of about 15 feet height has the famous Malkapuram inscription written on all its four sides (Fig. 5). There is a *koneru* (pond) in front of the temple towards the east. Except the Vedic school, maternity centre, health centre, choultries and the temple, there seem to be no other households at that time.

36. As the knowledge of the villagers goes, this village is about 200 years old only. The history of the village went into the oblivion from about the end of the first quarter of the 14th century to about the third quarter of the 17th century, till the advent of Raja Vasireddi Venkatadri Nayudu (born in 1761 and died in 1816 and ruled from 1783 to 1816).

37. There is one Sivalingam known as Malkapuram Sivalingam in the Amareswara temple compound of Amaravati, taken from the 'Pichchigudi' (dilapidated Siva temple) in Malkapuram. Some people say that one Sri Pillalamarri Ramakrishna Somayaji, a Sakti (Durga) worshipper and *pujari* of this temple got the Sivalingam from Malkapuram to

1 G. Yazdani, The Early History of the Deccan, Parts VII—XI, p.710

Amaravati by his yogic power. Another version is that Raja Venkatadri Nayudu got many complaints against the *pujari* (Sri Somayaji) to the effect that he was offering flesh as *naivedyam* to Lord Siva. The Raja made a surprise visit to the temple and to his astonishment, he found the flesh turned into roses. Pleased with the powers of Sri Somayaji, Sri Raja Venkatadri Nayudu gifted away all the lands within the boundaries of the present Malkapuram village as 'Agraharam' to him. The Somayaji invited some Kammas of the Vejendla family (surname) to cultivate these lands. Subsequently some other Kamma families, the service and artisan communities like the Chakali, Mangali, Viswabrahmin, etc., came here and settled. Thus formed the nucleus of the present village.

38. When this village was founded some 200 years ago, it seems probable that the original settlers might have thought of naming the village after the name of the presiding deity, i.e., Lord Mallikarjuna as Mallikarjunapuram. This might have taken the dialectical forms of Mallikapuram, Malakapuram and finally Malkapuram in course of time. This is in consonance with the establishment of the great Saivite centre of learning and the Siva Temple in the name of Mallikarjunaswamy.

39. Another probability is that the village might have been named after the heroic Kakatiya Queen Rudramadevi who gifted away two villages, *viz.*, Mandadam and Velagapudi to foster and promote Saivism through the Golaki mutt on the advice of her illustrious father, Emperor Ganapathideva. Sri Raja Vasireddi Venkatadri Nayudu who ruled with Amaravathi as his capital under the tutelage of Golkonda Nawabs, might have named this village to commemorate Queen Rudramadevi who belongs to his caste as 'Malekapuram'. In Urdu language 'Maleka' means Queen and the suffix 'puram' means village. 'Malekapuram' in course of time might have taken the present name of Malkapuram.

40. Apart from these conjectures, none in the village could relate any event or historical fact traceable to their memory as to why the village was named as Malkapuram.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

According to the 1961 Census, Malkapuram village has 211 households with a population of 882 of which 449 are males and 433 are females. The sex-ratio thus is 1,037 males per 1,000 females. The village is spread over an area of 0.86 sq. miles and the density of population per square mile is 1,026 (Table 1).

Ethnic Composition

2. The Household composition of the village in September, 1961 when the first survey was conducted is as shown below :

Statement IV

No. OF HOUSEHOLDS BY CASTE/TRIBE/COMMUNITY IN SEPTEMBER, 1961

	Caste/Tribe/Community	No. of households
	(1)	(2)
1	Kamma	92
2	Madiga (S. C.)	74
3	Goundla	10
4	Lambadi (S. T.)	6
5	Vaisya	2
6	Mala (S. C.)	2
7	Brahmin	1
8	Muslim	1
9	Padmasale	1
10	Viswabrahmin	1
	Total:	**190**

The population corresponding to these 190 households was not available. In 1961 March, according to the Census, the population of the village was 882.

3. The population of the sample households surveyed in March 1966 was 183. The ethnic composition of the 31 surveyed households is as given in the statement below :

Statement V

SURVEYED POPULATION BY SEX AND CASTE/TRIBE/COMMUNITY

	Caste/Tribe/Community	No. of households	Persons	Males	Females
	(1)	(2)	(3)	(4)	(5)
1	Kamma	12	72	39	33
2	Christian	7	40	21	19
3	Madiga (S. C.)	3	21	9	12
4	Goundla	2	9	3	6
5	Brahmin	1	9	4	5
6	Chakali	1	7	5	2
7	Vaisya	1	7	2	5
8	Viswabrahmin	1	6	1	5
9	Lambadi (S. T.)	1	6	4	2
10	Padmasale	1	3	2	1
11	Muslim	1	3	1	2
	Total	**31**	**183**	**91**	**92**

(Table 3)

Scheduled Caste/Tribe

4. In 1961 September when the first survey was conducted, it was found that 74 (39%) of the 190 households in the village belonged to Madiga caste (including Christians) while Lambadi households (6) formed 3 % of the total. In the surveyed population, the S. C. population is 11.48% of the total while the Scheduled Tribes population is approximately 3% of the total population (Table 74).

Ethnic Groups

5. As mentioned earlier, there are 11 communities in the village. A description of these ethnic groups is given on page 12-23

Kammas

Origin and history

6. There were 90 Kamma households out of the total 180 households in the village in 1960. They constitute the dominant community in the village, numerically, economically, socially and politically. A vivid account of the origin and history of the Kamma caste is given in the following pages.

Kamma Rashtramu, Kamma Nadu

7. There were good transport and communication facilities between the Northern and the Southern parts of India during the time of Buddha. The famous Buddhist Stupas of Amaravati and Bhattiprolu in Guntur District were constructed during the third century B. C. Due to the religious conflicts in the North (Uttar Pradesh) in the second century B. C., Kurmis, a great caste to which the Ikshvakus belong, seem to have migrated to Guntur district and settled here. Some were attracted by the culture and civilisation of the area while some seem to have had settled in Maharashtra. This area (Guntur District) being inhabited by Kurmis, came to be called 'Kurmarashtramu' which gradually came to be called 'Karmarashtra' and 'Kammarashtra'. Further from 300 B. C. to 300 A. D., about 30 Satavahana kings ruled over the Andhra (Srimukha to Pulakesi III), performed *yajnas*, *yagas* and other rituals. Hence this area took the name of 'Karma Rashtra' which came to be called as 'Kammarashtra' in course of time. Kammarashtra was in existence till the advent of Muslims in the 14th Century. Before Christ and especially since the times of Ikshwakus, the present Guntur District was known as 'Kamma Karatamu' [1] A first reference to 'Kamma Rashtramu' was made by Mandhariputra Purushadatta of the Ikshvaku dynasty during the third century A. D. in his Bethavolu (Now Jaggaiahpeta-a taluk headquarters of the same name in Krishna District) inscription. In the Chandaluru (in Ongole Taluk of Guntur District) copper inscription of Kumara Vishnu II, son of Buddha Varma of the Pallava dynasty a reference to 'Karmanka Rashtramu' (Kammanka Rashtramu) was there. Again in another inscription of Chandaluru dated 673 A. D. of Mangi Yuvaraju (672-696) of Eastern Chalukya dynasty, a reference to 'Kamma Rashtram' was there thus : "*Sree Sarvalokasraya Maharajahah Kamma Rashtre Chandalura grame*". So the words 'Kammakaratham', 'Karmakaratham', 'Karmarashtramu', 'Karmakarashtramu','Kammakarashtram' 'Kammarashtram', etc., are dialectical variants and synonyms of 'Kammarashtramu'.

8. The area to the south of Krishna river upto Manneru river in Nellore District was known as 'Kamma Rashtramu' corresponding to the entire Guntur District with its nine taluks and the Darsi, Podili and Kandukur taluks of Nellore District.

9. During the regime of Krishnadevaraya of Vijayanagara empire, his empire comprised of 200 'Nadus' of which 22 belong to Andhra Country. The area contained in Kammarashtra, as stated above, extended from the southern part of Krishna river upto Manneru river. But the northern portion of the Kammarashtra was known as 'Velanadu' whereas the southern portion was known as 'Kammanadu' which includes Palanadu or 'Pallavanadu' also. Pakanadu, the area between Manneru river and Penna river in Nellore District was also part and parcel of 'Kamma Rashtramu'. Thus 'Kamma Rashtramu' and 'Kamma Nadu' were different. The former contained a vast expanse of territory of which Kammanadu, Velanadu, Palanadu and Pakanadu formed parts.

10. 'Kammakarashtramu' [2] or Karmarashtramu was called as 'Kammarashtramu' during the Pallava period. During the regime of Chalukyas, the southern part was known as 'Kammanadu' while the northern part was known as 'Velanadu' or 'Aruvelanadu' (Shatsaharsradesamu). From the above account, it seems the territorial limits of 'Kammarashtramu' had become a prey to conquests and subjugations that occurred at different periods. During the regime of Prataparudra II, Kamaya Boppa Needu (Naidu) was the ruler of 'Kammanadu' with Katyadona (Konidena) in Narasaraopeta

1. Translated from *Guntur Mandala Sarvasvamu* in Telugu, Edited by Sri Daruvuru Veeraiah Chowdary (1964 Edition), p. 179.
2. Vijayascandavarma's copper inscription of Ongole, Vishnu Gopa's Churasasana contain references to Karmarashtra while Polambur inscription of Madhavavarma III of Vishnukundin dynasty, the 7th century copper inscription of Pulakesi II, the 8th century Penakaparru inscription of Jayasimha II, etc., contain references to Kammarashtra (*Kammavaricharitramu* by Sri K Bhavaiah Chowdary, p. 5)

Taluk of Guntur District as his capital. Many subsequent references to 'Kammanadu' are available.

11. Sri Kunduri Iswara Dutt, a famous historian and Geographer, is of the opinion that 'Kammanadu' comprised of Narasaraopeta, Sattenapalle, Bapatla and Ongole Taluks (including the villages of the Addanki area) and it was surrounded by Srisailam in the west, Palnadu and Velanadu in the north, Gundlakamma river in the south and the Bay of Bengal in the east.

Kammas as a Caste

12. Regarding the origin of Kammas, Thurston quotes the following legend from the Madras Census Report of 1901 by W. Francis :

> "The Rishis, being troubled by Rakshasas, applied to Vishnu for protection and he referred them to Lakshmi. The goddess gave them a casket containing one of her ear ornaments (kamma), and enjoined them to worship it for a hundred years. At the expiry of that period, a band of five hundred armed warriors sprang up from the casket, who, at the request of the Rishis, attacked and destroyed the gaints. After this they were directed to engage in agriculture, being promised extensive estates, and consideration paid to the Kshatriyas. They accordingly became possessed of large territories, such as Amaravati and others in Krishna, Nellore and other districts, and have always been most successful agriculturists."[1]

13. Dr. Chilukuri Veerabhadra Rao, author of History of the Andhras (Andhrula Charitra) opined that Kammas have descended from the Ikshvakus, Chalukyas, Buddha Varma, Kakatiyas etc. Swamji S. B. Saraswati is also of the opinion that Kammas are ancient Kshatriyas descended from the Kurmi, Kumbi Maharatta dynasties of the North, settled in Andhra and that Kurma and Kumbha were one and the same. He further says that they descended from Kurma, the son of Krutsamada Rushi of the Pururava dynasty and thus they were Kshatriyas of the lunar race (Chandravamsa Kshatriyas). He adds that Emperor Sivaji, Gwalior Kings, Satara Kings and Ayodhya Kings, all belong to the Kurmi caste and suffix the honorofic title 'Chowdary' or 'Chowdhury' like the Kammas. *Padmanayaka Charitra* (A History of the Velamas) and the Bombay Gazzetteers also support the same view. The author of Kamma History[2] is of the opinion that Kurmis in Maharashtra, like the Kammas of Andhra are also Kshatriyas of the lunar race and though they are not the progenitors of Kammas, both originated from the same Kshatriya race.

14. The Amaravati inscription says that before 400 B. C., amongst the Buddhist priests, there were two sects *viz.*, 'Mahanava Kammalu' and 'Nava Kammalu.' But no documentation is available to find out whether these two sects of Buddhists gave origin to the Kammas. The Kamma historian Sri Kotha Bhavaih Chowdary is of the view that the name of the territory (Kammarashtra) might have been adopted as a caste nomenclature.

15. There have been references to Kammas as a caste since the 10th Century. The 10th Century [3]Kuravada inscription of Ammaraja Vijayaditya II, the [4]Aluru inscription of 1011 A. D. of Vikramaditya V of the Western Chalukya dynasty contain references to Brahmins among Kammas (కమ్మ కులజు లైన విప్రులు—*Kamma Kulajulaina Viprulu*). The [5]Amaravati inscription mentions as (కమ్మకులో ద్భవులైన బ్రాహ్మణులు) *Kamma Kulodhbhavulaina Brahmanulu*—Brahmins of the Kamma caste. There were references to Pallava Brahmins, Boya Brahmins, etc., in the [6]Arumbaka inscription and the [7]Chandaluru inscription (673 A.D.) respectively. The Kamma historian infers from the above that these are Kammas who attained Brahmanhood or became Bramins by virtue of Brahma jnana, as the Apasthambhasutras and Kaanvasatapadha Brahmanam say that Kshatriyas and Vaisyas can become Brahmins.

The famous battle of Palnad

16. The battle of Palnad is a household ballad of Andhra. It was rendered into Burrakatha, drama and sung as ballad. The Haihaya kings of

1. *Castes and Tribes of Southern India*, Vol. III (1909), pp. 95-96.
2. Sri Kotha Bhavaiah Chowdary, *Kammavari Charitramu*, p. 22.
3. Sarada Vol. II and Epigraphia Indica XVIII
4. Epigraphia Indica XVIII p. 27.
5. South India Inscriptions Vol IV, p. 235.
6. ఆంధ్ర సంస్కృతిక సంచిక 12 (Andhra Sanskrutika Sanchika 12)
7. Epigraphia Indica Vol. VIII. p. 236.

Palnad ruled from 1103 till about the end of 13th Century. It was a family feud between Nalagama Raju and his Lady Minister Nayakuralu Nagamma on the one hand and Malideva Raju and Brahma Naidu (the cousin brother and the Prime Minister of Nalagama Raju respectively) on the other hand. Originally, all of them were Kammas and Saivites by religion. Anugu Raju, father of Nalagama Raju, was issueless for a long time and took in adoption Peddanna,[1] his Minister Dodda Nayudu's son and Brahma Naidu's eldest brother. This shows that Nalagama Raju and Brahma Naidu both belong to the same caste. Brahma Naidu was a great social reformer and he adopted Veera Vaishnavism and strived for the social elevation of the backward communities. He arranged community dinners with people of the backward communities known as 'Chapakudu' (literally, dining together sitting on mats-comparable to the modern Vanabhojanas). This battle was also due to the religious conflict between the two sects *viz.*, Saivites and Vaishnavites or the traditionalists and the reformists. This conflict gradually culminated in a War in 1184. Prataparudra I being a Saivite, lent his support to Nalagama Raju by sending a cavalcade of 1,000 elephants. Nalagama Raju scored a nominal victory after heavy loss of life to both the sides. The followers of Brahma Naidu among the Kammas were excommunicated (వెలివేయ బడిరి–*Veliveyabadiri*) or were perhaps looked down at least and hence started the division of Velamas from Kammas. As a corollary to this, the surname of the brother-in-law of Brahma Naidu i.e., Sri Gandu Kannama Naidu remained in Kammas while the surname Recherla of Brahma Naidu and his descendants came to the Velamas now. Some Kammas even now have 'Recherla' as their *gotra* e. g , Yarlagadda, Koganti etc., surnames. This division which took its roots in the days of Brahma Naidu was finally settled by the Kakatiya Prataparudra I by setting apart certain *gotras* to Kammas and some *gotras* to Velamas. In this regard, Thurston narrates the following legend:-

> "A valuable ear ornament, belonging to Raja Prataparudra, fell into the hands of an enemy, whom a section of the Kapus boldly attacked and recovered the jewel. This feat earned for them and their descendents the title Kamma. Some of the Kapus ran away and they are reputed to be ancestors of the Velamas (Veliaway). At the time when the Kammas and Velamas formed a single caste, they observed the Muhammadan *gosha* system, whereby the women are kept in seclusion. This was, however, found to be very inconvenient for their agricultural pursuits. They accordingly determined to abandon it, and an agreement was drawn up on a palm-leaf scroll. Those who signed it are said to have become Kammas, and those who declined to do so Velamas or outsiders."[2]

17. Both the castes flourished under the patronage of the emperor About 1300 A. D. in Warangal, festivals were celebrated to commemorate heroes of the 'Battle of Palnad.'[3] This shows the affinity between Kakatiyas and the rulers of Palnadu.

Kakatiyas and Kammas

18. Kakatiyas were the descendents of Durjaya. Many inscriptions support the view that Kammas and Velamas were the descendents of Durjaya. Kakatiyas had marital alliances with Kamma, Choda, Chalukya, and Haihaya dynasties. Emperor Ganapatideva (1198-1261), the most prominent among the Kakatiya rulers, married Naramma and Peramma-two daughters of Pinnachoda, the ruler of Velanadu (the present Repalle taluk in Guntur District). They belong to Kamma caste. He also appointed[4] Jayapa Nayaka as the Commander of the elephant wing of the army. Jayapa was a great

1. In Andhra Prabha Daily Newspaper dated 20-6-1969 (Sunday) in a lengthy article entitled, 'Brahma Nayani Rajaneeti', Dr. Thangirala Venkata Subba Rao stated thus: నలగామరాజాది పుత్రులెనమండుగురును పుట్టుటకు పూర్వము అనుగురాజు సంతానమునకై పరితపించుచు, తన మంత్రియగు దొడ్డనాయుని జేష్ఠ పుత్రుడగు పెద్దన్నను (బాదనాయుడు, బాదరాజు అని నామాంతరములు) దత్తు చేసికొని పెంచుకొను చుండెను.
2. Thurston, *Ibid*, p. 96.
3. "1300 (సంవత్సర) ప్రాంతమున ఒరంగల్లులో గూడ పల్నాటి వీరపురుషారాధనోత్సవములు జరుగుచు వచ్చెను. కొన్ని కొన్ని చోట్ల వీరులకు గుళ్ళు (దేవాలయములు) ఏర్పాటు కాబడెను." — *Guntur Mandala Sarvaswamu*, p.82.
4. Sri Kona Venkataraya Sarma writing an article about Jayapa Senani (Nayak) in the volume *Guntur Mandala Sarvaswamu*, mentioned thus: జాయపనాయకుడు సుప్రసిద్ధ 'కమ్మ' కులమున జన్మించి చక్కని రాజనీతి వేత్తృత్వమును, పాండిత్యమును సముపార్జించి, తన ధైర్య గాంభీర్యాదుల విక్రమించి, శాత్రవ కంఠలుంఠనమున ననుపమాన ప్రజ్ఞ నగపరచి,

Sanskrit scholar who wrote a monumental book on dance: 'Nrutta Ratnavali' in Sanskrit and it is still considered as an authority on the subject. In Dourvasa Devi Purana' (an epic), it was mentioned that Prataparudra will be born in Kamma caste in future (భవిష్యత్తులో కమ్మ వంశములో ప్రతాపరుద్రుడు జన్మించును - అని ఉన్నది). It was also mentioned that Kakati Raju (King) was born in the Kamraraju's dynasty (కమ్మరాజు వంశమున కాకతిరాజు పుట్టెను- అని వున్నది). Under the instructions of Emperor Ganapatideva, his illustrious daughter Queen Rudrama Devi gifted away the lands in Mandadam and Velagapudi villages (in 1261 A. D) for the maintenance of the 'Golaki mutt', the present Malkapuram village site which was the most important religious centre in those days.

19. Once Prataparudra II wanted to subjugate an invasion by a neighbourly Chieftain and sent a Kamma battalion. They were defeated. Next, the king wanted to send the Velama battalion. The Velama commander asked for a community dinner with the emperor as a reward for their victory. The emperor conceded the request. The Velama battalion subjugated the invasion and the desire of community dinner with the emperor was fulfilled. As already stated, a section of the Kammas under the leadership of the Great Brahma Naidu (hero of the famous 'Battle of Palnadu' of Guntur District) had community dinners known as చావకూటి భోజనములు *(Chapa Kooti bhojanamulu)* with people of the lower classes. The followers of Brahma Naidu were ex-communicated or were perhaps looked down atleast after the death of Brahma Naidu. To recover from the social disability of '*Veli*' i.e., ex-communication, or reduced social status the Velama battalion requested a community dinner సహపంక్తిభోజనము *(Sahapankthibhojanamu)* with Prataparudra. Sagi Gannama Naidu *alias* 'Yugandhara' was the great Chief Minister of Pratapa Rudra II. Sri Gannama Naidu belongs to the Kamma caste. So it is clear that Kammas were nearer to the Kakatiyas than Velamas and Reddis.

20. After the downfall of the Kakatiya empire in 1323, 75 former commanders of the Kakatiya empire combined together under the leadership of Musunuri Prolaya Nayaka, revolted against the Muslim rule and revived the Kakatiya empire once again. Prolaya Nayaka and his cousin Musunuri Kapaya Nayaka, ruled the entire Andhra Kingdom for 44 years from 1325 to 1369 under the banner of Kakatiya empire. These Musunuri cousins were Kammas. After the death of Kapaya, quarrels arose among the Andhra Kings and as a result the Muslims once again came to power.

21. The last of the Kakatiya emperors, Prataparudra II, it is said, showered much patronage on the Kamma and Velama commanders. Due to this reason, in the last war between Prataparudra II and Malik Kaffur, commander of the Muslim emperor of Delhi (Allauddin), the Reddi commanders did not lend their support in the beginning and hence Prataparudra was conquered by the Muslims. Thus ended the Hindu rule over Andhra country for Centuries to come.

22. The facts mentioned above go to prove that Kammas were Kakatiyas.

Kammas and Vijayanagara Empire

23. The two brothers Harihararayalu and Bukkarayalu were the founders of the great Vijayanagara empire. They were commanders under the Kakatiyas. After the downfall of the Kakatiya empire, they migrated to the south and found a Hindu empire known as Vijayanagara empire in 1336. Jiyaberny, a Muslim historian writes that Bukkarayalu was a relative of Musunuri Kapaya Nayaka and hence he helped Bukkarayalu in his battles.[1] So

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యొడయని యనుగ్రహమునకు పాత్రుండయి నృత్త శాస్త్రమును సంస్కృత భాషలో రచించి, నర్తక లోకమునకు భిక్షవెట్టి, వదాన్య శేఖరుడని పేరందికొనియెను. ఈ నృత్తశాస్త్రము నాట్య గ్రంథములన్నిట మిన్న యైనది. జాయప సేనాని 'నృత్త రత్నావళి' యందలి నాట్య బంధ లక్షణములకు ననుగుణముగా రామప్ప దేవాలయమున నర్తకీవిగ్రహములు చిత్రించబడినవి.—
Gunturu Mandala Sarwaswamu, pp. 139,141.

1. కాపయనాయకుడు ఆతని రాజ్యముతోబాటు 1369 లో నశించెను ... ఓరుగంటి రాజ్యము వెలమనాటి స్వాధీనమయ్యెను. అందుచే తమకు సామంతులుగా నప్పటి వరకుండిన యీవెలమ, రెడ్డి రాజ్యములందు హెచ్చుగా కమ్మవారు సామంతులుగా నుండక, తమ బంధువులగు విజయనగర సంగమ రాజుల వద్దకు పోయి, యవన సైనికులుగా, సేనాధిపతులుగా నుండిరి. (కమ్మవారి చరిత్రము, 131వ పేజీ — History of the Kammas — by Kotha Bhavaiah Chowdary)

Harihararayalu, and Bukkarayalu the founders of Vijayanagara empire, were Kammas. Harihara ruled from 1336-56 and after his death, Bukkarayalu ruled from 1356–77. They belong to the 'Sangama' dynasty. Gandikota (in Cuddapah District) was ruled by kings of the 'Pemmasani' dynasty and they stood as pillars of support to the Vijayanagara empire.

24. Sangama, Saluva, Thuluva and Araviti dynasties ruled the Vijayanagara empire. Kammas were the commanders of the army in those days. They held many responsible posts in the Vijayanagara Empire. Pemmasani Ramalinga Nayudu and Nagama Nayudu of the Kamma caste were the commanders-in-chief of the famous emperor Krishnadevaraya. Eminent persons among Kammas, of Pemmasani, Ravella, Suryadevara, Vasireddi, Ravi, Kota, Sayapaneni, Mikkilineni, Paruchuri, Ginjupalli, Kilari, etc., families (surnames) held responsible posts in the Government.

Madurai and Tanjore Nayaka rulers

25. During the reign of Srikrishnadevaraya, his Commander-in-Chief Pemmasani Nagama Nayudu, who was sent to subdue and depose a wrong claimant, declared himself a King after conquest. Viswanadha Nayadu, son of Nagama Nayadu was sent by Krishnadevaraya to suppress the rebel. Viswanadha conquered his father and brought him to Krishnadevaraya as a prisoner of war. Pleased with this act, Krishnadevaraya declared Viswanadha Nayadu as the Governor of Madurai. He ruled between 1529 and 1564 and his successors of the same dynasty reigned till 1736.

26. The Nayaka Governors of Tanjore *viz.*, Chevvappa Nayaka, Achyutha Nayaka, Raghunadha Nayaka and Vijaya Raghava Nayaka, etc., ruled under the suzernity of the Vijayanagara empire. During this period, Telugu literature and culture were fostered. Famous composers and musicians like Kshetrayya (composer of Muvva Gopala padas) and Thyagaraju (Musician and composer) served in the courts of the Nayaka rulers of Tanjore.

27. Apart from the Nayaka rulers of Madurai and Tanjore many Kammas ruled as local chieftains under the Vijayanagara emperors.

Kammas during the Muslim Period

28. During the Muslim regime, many Kamma families ruled as Zamindars and Jagirdars under the Golkonda Nawabs. Dupatiseema in Kurnool district was ruled by the Sayapaneni family, Gandikota in Cuddapah district by the Pemmasani family, 497 villages of Kondavidu (Guntur District) in 14 Samithis by 14 Chowdaris of Kamma caste belonging to Nallabothu, Alaparthi, Devabhaktuni, Manam, Suryadevara, Vemulapalli, Kosaraju, Vadlamudi, Vasireddi families of Kammas; Kotcherlakotaseema and Sarvepalliseema by the Ravella family, Rompicherla fort (Nellore District) by the Medarametta family, Nandigama (Krishna District) and Chintapalle (Guntur District) areas by the Vasireddi family, Devarakota (Challapalli in Krishna District) estate by the Yarlagadda family, etc., etc.

29. Under the Gajapathi rulers of Vijayanagaram (Visakhapatnam District) Kammas of the Velisети, Kommineni, Bommineni, Medarametta, etc , families served in various capacities.

Kammas during the British Period

30. During the British period also many Kamma families ruled as Zamindars. Raja Vasireddi Venkatadri Naidu was the most famous among them. He ruled under the suzernity of the Golkonda Nawabs and the East India Company of the Britishers. 551 villages of Krishna and Guntur districts were under his control with Chintapalle and later Amaravati as his capitals. *It was during his regime, the world famous Buddhist stupa of Amaravati was discovered while digging for laying foundation for a building. He gifted away the present Malkapuram Village (Village under study) as Agraharam to a Brahmin by name Pillalamarri Ramakrishna Somayaji and the village owes its origin thus to both of them.* Naidu was a great philanthropist. He gifted away lands in 66 villages to Brahmins. He distributed gold equal to his weight once and silver equal to his weight twice among the poor. He got erected brass *dhwajasthambhams* in front of 108 temples. He renovated many temples and gifted away lands for some temples in Guntur district. He got constructed the 11 storeyed *gopuram* (tower) in front of Sri Lakshminarasimhaswamy temple in Mangalagiri town. It is the highest of the *gopurams* in Andhra Pradesh.

31. Other Zamindari families among Kammas are: the Yarlagadda family of Challapalli (Devarakota in Krishna District), Pemmasani family of Kurivikulam (Tamilnadu), Ravella family of Iilayarasa Nandal estate (Tamilnadu), Bellam family of Sevvalpatti (Tamilnadu), Balusu family of Kapileswarapuram (East Godavari District), Mullapudi

family of Undrajavaram (West Godavari District), Pendyala family of Dommeru (West Godavari District), Adusumalli family of Reddigudem-Rangapuram (Krishna District), Yarlagadda family of Katuru (Krishna District), Chitturu family of Katavaram (East Godavari District), etc.

Sub-divisions among Kammas

32. The sub-divisions among Kammas are Zamindari, Pedda, Chinna, Gandikota, Gampa, Illuvellani, Kudipyta, Edamapyta, Bangaru, Godachatu, Vaduga, Kavati, Eredi, Uggams, Guda, Racha, etc.

33. The Pedda, Illuvellani and Godachatu are synonymous. The women of these sections do not go out and work freely in the fields and they observe *gosha* (seclusion) Bangaru refers to the section whose women wear gold ornaments only. Vaduga refers to Telugu people and these are Kammas in Coimbatore (Tamilnadu State). Kavati, Eredi, Gampa or Gudas, Uggam and Rachas are derived from curious household customs, generally by the methods of carrying water. Thus, the Kavatis carry water only on *kavadis* (sling) in pots, Eredis on a pack-bullock, Uggams in pots held in the hand, the Rachas in a pot carried by two persons and the Gampa women when they first go to their husband's houses, take the customary presents in a basket, the Gandikotas — descendents of the migrants to Gandikota in Cuddapah District, Chinna (common), and the Kudipyta and Edamapyta depending on the custom of leaving the hem of the saree on the right or left shoulder by the women. The sub-divisions are no longer in existence and inter-marriages are permissible among all these sections.

34. Though Kammas of Malkapuram village are aware of these sub-divisions, they say that the two prominent sub-divisions are Pedda and Chinna and that even these sub-divisions are not distinguishable now.

35. The surnames (*intiperlu*) among the 90 Kamma households are : Gadde, Borra, Vejendla, Venigalla, Mothukuru, Metta, Kantheti, Thummala, Nannapaneni, Narne, Bellamkonda, Nuthakki, Yeramaneni, Katta, etc.

Some characteristics of Kammas

36. Writing about Kammas, Thurston [1] observes thus : "The Kammas will work as coolies in the fields, but will, on no account, engage themselves as domestic servants". Rev. J. Cains [2] writes "They are as a rule a fine well-built class of cultivators, very proud and exclusive..... " (Fig. 6 shows members of a Kamma family).

37. Dealing further about Kammas, Thurston quotes the following from Mr. H. A. Staurt [3] :

> 'The Kammas are most industrious and intelligent cultivators, who now that gosha has been generally abandoned, beat all rivals out of the field — a fact which is recognised by several proverbs, such as *Kammavani chetulu kattina nilavadu* (though you tie a Kamma's hands, he will not be quiet) ; *Kammavandlu cherite Kadama jatulu vellunu* (if Kammas come in, other castes go out); *Kamma variki bhumi bhayapadutunnadi* (the earth fears the Kammas), and many others to the same effect. In addition to being industrious and well-to-do they are very proud, an instance of which occurred in the Krishna district, when the Revenue Settlement Officer offered them pattas, in which they were simply called Naidu without the honorific ending garu. They refused on this account to accept them, and finally the desired alteration was made, as they proved that all of their caste were considered entitled to the distinction."

Caste title of Kammas

38. The titles of Raju, Naidu, Reddi, Nayakudu, Needu, Neni, Varma, Chowdary, etc., are in use by Kammas. These are all honorific terms signifying their status as leaders, village headmen, Kings and Commanders of the army, etc. Alliances had been there between those who suffixed their names with the titles 'Chowdary', 'Raju', 'Naidu' and others provided they belong to Kamma caste. Sri Mullapudi Thimmaraju T Rajasekhara Reddy, Sri P.L. Sanjiva Reddi, I.A.S. (S/o Sri Paidi Lakshmaiah Naidu, former Commissioner of Hindu Religious and Charitable Endowments), Sri J. Nagireddi (Municipal Chairman of Kurnool), Sri N. Chenchu Rama Naidu (Minister for Municipal Affairs, Andhra Pradesh Cabinet), Sri Maganti Bapineedu, Sri P. Ankineedu Prasad (Minister, Andhra Pradesh Cabinet), Sri Jagarlamudi Lakshmi Narayana Chowdary, etc. are all Kammas. These names bear testimony to the existence of these different caste titles for Kammas

1 Thurston, *Ibid* pp. 98-99.
2. *Indian Antiquities*, Vol. VIII, 1879.
3. *Manual of North Arcot District*,

39. The word 'Chowdary' is derived from 'Chouth' a term for the collection of land revenue as ¼ (Chouth) of the yield during the Kutubshahi dynasty (1580 A. D) of the Muslim rulers. Many communities similar to Kamma caste use the title 'Chowdary', particularly in the Northern India—Uttar Pradesh, Punjab, and the West Bengal. Though Kapus (Reddis), Brahmins and others were employed to collect revenue, it came to be exclusively used by the Kammas of the Kamma Rashtra, while the title 'Reddi' came to be exclusively used by the Kapus, though people of Kamma, Velama, Telaga, etc., castes held the posts of village headmen. The title 'Chowdary' indicates that the person belongs to Kamma caste while 'Naidu' is used by Kamma, Velama, Kapu (Telaga), etc., castes.

Brahmins among Kammas or the Kamma Brahmin Movement

40. In the initial years of the 20th Century, in a village in Krishna District, Brahmin priests refused to perform a Kamma marriage according to Vedic system. Hence started the Kamma Brahmin Movement in 1909 in Kunderu village in Krishna District. Sarvasri Tripuraneni Ramaswamy Chowdary, Suryadevara Raghavaiah Chowdary and Duggirala Raghava Chandraiah Sastri (he is a Kamma, and not a Brahmin) convened a conference of Kammas in the year 1920 in Guntur and established an association called 'Satpurohitha Sangham' — Society of good priests. Many a youth of Kamma caste were sent to Benares who returned after acquiring thorough knowledge of performing Vedic rituals. Sri Paladugu Seshacharya (P. S. Acharya) of Kunderu and Sri Anne Kesavarya Sastri are some among them. Sri P. S. Acharya wrote and published a book 'Vaidika Vivaha Tatva Prakasika' in, 1929. Pandit Gopadeva and Kesavarya Sastry (Kammas) are the exponents of 'Arya Samaj' sect of Vedic culture. Like Brahmins, the Kammas who acquired scholarship in Vedic rituals, suffix their names with the titles Sastry and Acharya. Kamma Brahmins are there in Krishna and Guntur Districts. They officiate marriages, obsequies and other ritualistic ceremonies among Kammas and other non-Brahmin communities. Harijans were admitted into temples by these reformers as early as in 1929. In some temples in Krishna district when the Brahmin priests refused entrance for Harijans Kamma Brahmins took their place as priests and thus facilitated Harijan entrance to temples.

Migratian among Kammas

41. The Vijayanagara emperors patronised the Kammas during their regime (14th, 15th and 16th Centuries) and entrusted them with responsible posts like Commanders-in-Chief, Chieftains, Officials and even as Governors of Tanjore and Madurai Kingdoms. Many Kammas migrated for agricultural purposes also. During the Muslim period, in the 17th and 18th Centuries, Kammas from Krishna and Guntur districts migrated to the Rayalaseema region and established 50 new villages.

> "The Kammas and Kapus of Madura and Tinnavelly Districts seem to have followed the Vijayanagara army south, and settled in these districts when the Nayak Governors were established there".[1]

42. Some settled in Tanjore, Madurai, Coimbatore, Chengleput, North Arcot and other districts of the South (Tamilnadu).

43. Migration for agricultural purposes seems to be the largest among Kammas since age-old times. Many Kammas settled in the Madhya Pradesh Punjab, Orissa and Maharashtra States, as agriculturists. During the past 15 to 30 years, many Kamma peasant families migrated to Nizamabad, Nalgonda, Medak, Adilabad, etc., districts of the, Telangana Region, Nandyal area of Kurnool district and to Mysore State, purely for agricultural purposes. As stated earlier, they are the most successful agriculturists. Land values and yields go up wherever Kammas settle.

44. During the past 20 years, Kamma families of Malkapuram village also migrated to Nandya, taluk in Kurnool district Bodhan, Banswada, etc., taluks in Nizamabad District, and to Mysore State also.

Some prominent Kammas

45. Sir Edupuganti Raghavendra Rao, Bar-at-Law had the distinction of being appointed as the Gandhicap Governor of Central Provinces in 1934 by the British. He was thrice Prime Minister of the Central Provinces (Nagpur was the then capital) in 1930-33, 1937 and 1940. His ancestors migrated to

1 *Castes and Tribes of Southern India*, Vol. III, quoted from the Madras Census Report, 1901 by W. Francis. p. 95.

Bilaspur (now in Madhya Pradesh) from Pedamaddali village in Krishna district. He served the Central Provinces State in various capacities and was responsible for declaring moratorium on rural indebtedness in 1932. Peasants were benefited to the tune of Rs. 8 crores due to this Act. In 1939, he served as Adviser to the India Secretary in London.

46. Justice Ramineni Kausalendra Rao, son-in-law of Sri Raghavendra Rao, gained reputation as Judge of the Nagpur High Court at an early age. Sri D Munikanniah Naidu was Judge of the High Court for some time. At present, Justice A. Sambasiva Rao and Justice Challa Kondiah are Judges of the Andhra Pradesh High Court. Hon'ble Sri K. Veeraswamy Naidu and Hon'ble Sri Alagiriswamy are respectively the Chief Justice and a Puisne Judge of the High Court of Tamilnadu, Madras.

47. Rao Bahadur Sri Bollini Manuswami Naidu, B A., B. L., became the Prime Minister of Madras State in 1934-35. He abolished toll gate tax during his tenure of office. Rao Bahadur Sri Jagarlamudi Kuppuswami Chowdary and Rao Saheb Lt. Col. Sri Pamulapati Venkata Krishnaiah Chowdary served as Presidents of the Guntur District Board and were responsible for the allround advancement of the District. The cause of educaction particularly, was fostered by Sri Venkata Krishnaiah Chowdary through establishment of High Schools in all parts of the district.

48. Sri Nuthakki Ramaseshaiah, B. A., B. L., served as Minister in the Orissa State during 1967-69. Sri Velagapudi Ramakrishna, I. C. S., served the Madras Government in various capacities and after retirement established sugar factories and cement factories and fostered the cause of Industrial development of Andhra Pradesh State. Dr. Vasi Reddi Srikrishna (V. S. Krishna), B. A. (Oxon)., Ph. D. (Vienna), served the Andhra University as its Vice-Chancellor for nearly two decades. He was appointed as Chairman of the University Grants Commission and expired even before assuming charge. Sri Nuthakki Venkateswara Rao (N. V. Rao) is at present Ambassador to Norway.

49. 'Kaviraju' Sri Tripuraneni Ramaswami Chowdary, Bar-at-law was a great social reformer who led the renaissance movement in Andhra. His illustrious son Sri Gopichand, B. A., B. L , was a man of letters and a famous Telugu novelist. He was Director of Information and Public Relations for some time in the Andhra State. Sri Avula Gopalakrishna Murthy, M. A., LL. B., was the founder of the Radical Humanist Movement (of M. N. Roy) in Andhra. He was a great writer and an orator.

50. 'Abhinava Sahadeva' Dr. Yajendla Sriramulu Chowdary wrote a monumental book 'Anubhava Pasuvaidya Chintamani' a book on Ayurvedic treatment of animal deceases. He founded a Veterinary College and trained hundreds of candidates.

51. 'Abhinava Thikkanna' Sri Thummala Sitaramamurty Chowdary is a very famous Telugu poet. His 'Rashtraganamu', and 'Bapuji Atmakadha' (A biography of Mahatma Gandhi) have everlasting value in Telugu literature. Recently, he has been awarded the title of 'Kalaprapoorna', highest distinction in Telugu literature by the Andhra University (December, 1969) along with 'Padma Bhushan' Sri G Joshuva Kavi. Sri Sitha Ramamurthy Chowdary, 'Kavibrahma' Sri Yetukuri Venkatanarasaiah Chowdary and the famous Harijan peot 'Padma Bhushan' Sri Joshuva Kavi are the three famous poets of the district[గుంటూరు మండల కవిత్రయము]. Sri Kotha Satyanarayana Chowdary and 'Vangmaya Mahadhyaksha, Sri Vadlamudi Gopalakrishnaiah Chowdary are great Telugu Grammarians. Sri Kotha Bhavaiah Chowdary is a great researcher. He is the author of many books of fact finding like 'Devarahasyalu', 'Histories of Kakatiyas', Kammas, Reddis, Eastern and Western Chalukyas, etc.

Kammas and the Freedom Struggle

52. Kammas contributed much to the cause of the freedom for the country. Many leaders courted imprisonment during the 'Quit India Movement'. Sarvasri Gadde Rangiah Naidu, Maganti Bapineedu, Bikkina Venkatarathnam, Prof. N.G. Ranga, Gottipati Brahmaiah, 'Bouddhavangmaya Brahma' Duggirala Balaramakrishniah, Gorrepati Venkatasubbaiah, Chintamaneni Bhaviah Choudary, Saranu Rama Swamy Chowdary, Kalluri Chandramouli, Kakani Venkata Ratnam, etc., coutributed a lot to the freedom struggle. The first 'Non Co-operation Movement' in the country was started in 1921 in Pedanandipadu Firka of Guntur District. Sri Parvataneni Veeraiah Chowdary led this movement.

53. Prof. N. G. Ranga trained hundreds of political workers and leaders through summer schools. He founded many an All-India Organisation like the Kisan Congress, Agricultural Labourers Congress, Handloom Weavers' Congress and Students' Congress and caused awakening among the rural masses of India. He was the first leader who led the movement for the abolition of Zamindaris with the active support of Late Sri Nelluru Venkat Rama Naidu (Founder-editor of 'Zamin ryot' a weekly from Nellore city), Sri Gottipati Brahmaiah, Sri Nagineni Venkaiah and a host of others. He is the author of the 'Kisan Mazdoor Praja Raj' thesis which was acclaimed and accepted by Gandhiji as a means to achieve his ideal of 'Rama Raj'. He is the 'Father of the Indian Kisan Movement' and acclaimed as an 'Apostle of Peasant Philosophy' the world over and as 'Rythu Bandhava'—friend, philosopher and guide of the *Kisans* (peasants). He toured the western countries extensively and spread the Gandhian philosophy. He has been a member of Parliament since 1934. He founded the Swatantra Party along with Sri C. Rajagopalachari and Sri M. R. Masani and was President of the All-India Swatantra Party since its inception in 1959 till December, 1969. He is the leader of the Lok Sabha Swatantra Party since its inception in 1959.

54. Sri Gottipati Brahmaiah served in the capacities of Secretary and President of the Andhra Pradesh Congress Committee. He was Chairman of the Andhra Pradesh Legislative Council during 1967-69. Sri Kakani Venkataratnam served as Secretary of the Andhra Pradesh Congress Committee in 1953 and President of the Andhra Pradesh Congress Committee during 1967-69. Now he is Minister for Agriculture since July, 1969. Sri Chandra Rajeswara Rao and Sri Makineni Basava Punnaiah are prominent leaders of the Communist Party i. e., C. P. I and C. P (M) respectively.

Ministers

55. Sarvasri Kalluri Chandra Mouli, Bikkini Veeraswamy Naidu and S. B. P. Pattabhi Rama Rao, served as Congress Ministers in the Composite Madras State. After the formation of Andhra and Andhra Pradesh States, Sarvasri Kalluri Chandramouli, Neerukonda Rama Rao, S. B. P. Pattabhi Rama Rao, 'Raja of Challapalli' Sri Yarlagadda Sivarama Prasad, Alapati Venkatramaiah, N. Chenchu Rama Naidu, and Venigalla Satyanarayana Rao served as Ministers. In the present A. P. Cabinet, Sarvasri Kakani Venkataratnam, N. Chenchu Rama Naidu, Pamulapati Ankineedu Prasada Rao and G. C. Venkanna are Ministers.

56. Sri Kotha Raghu Ramaiah, M.A., LL. B., Bar-at-law, has been Member of the Lok Sabha successfully since 1952 and held different portfolios in the Government of India as Deputy Minister and Minister of State. Now he is the Chief Whip of the Ruling Congress Party and Minister for Parliamentary Affairs, Shipping and Transport. Sri Nallapati Venkataramaiah Chowdary, B. A., B. L., acted as the first Speaker of the Andhra Assembly.

Kammas in other Fields

57. Sri Kanumolu Subba Rao, I. A. S., as Chairman of the Andhra Pradesh Public Service Commission, Padmasri C. Narasimham, I. A S., as Chairman of the State Electricity Board (formerly Secretary for Planning and Development), Sri G. V. Chowdary, Bar-at-law, as Legislature Secretary, etc., held important administrative posts. Sri V. Adiseshaiah, I. A S., and Sri Narne Veeraswamy Naidu, I. A. S., retired as Deputy Secretaries to the Andhra Pradesh Government. Sri P. Gopala Rao M.A. is Deputy Secretary to the Andhra Pradesh Government. Sri Paidi Lakshmaiah, B. A., B. L., served as Commissioner of Hindu Religious and Charitable Endowments and helped renovating Srisailam, Bhadrachalam, and other temples.

58. Sri G. D. Naidu of Coimbatore is the industrial magnate of South India. Sarvasri Mullapudi Harischandra Prasad, Gogineni Venkata Subbaiah Naidu, Velagapudi Rama Krishna, I. C. S. (Retd.), Yarlagadda Sivarama Prasad (Raja of Challapalli), Bulusu Sarvarayudu (father of Sri S. B. P. Pattabhirama Rao), Adusumalli Gopala Krishnaiah are great names on the industrial front. Sri Nutakki Bhanu Prasad won 'Padmasree' Award from the President for his research in Nuclear Physics. Sri P. Brahmaiah is a great name in Chartered Accounts. He is the President of the South Indian Chamber of Commerce. Padma Bhushan Sri Moturi Satyanarayana, M.P. is the President of the Dakshin Bharat Hindi Prachara Sabha. He was earlier awarded the title 'Padmasree' also. There are a considerably large number of Kammas in the Medical and Engineering fields. Dr. I. Bhushana Rao is the Director of Health and Medical Services,

Government of Andhra Pradesh. Sri Narla Venkateswara Rao, M.P., is the most 'popular editor' (formerly of 'Andhra Prabha' and at present 'Andhra Jyothi' daily Telugu News-paper).

59. In the film industry, Kammas are there as Producers, Directors, Writers and Actors. Sri Akkineni Nageswara Rao and Sri N. T. Rama Rao are the doyens of the Telugu screen and they won 'Padmasri' Awards from the President of the country. Sarva Sri L.V. Prasad, K.S. Prakasa Rao, T. Prakasa Rao, V. Madhusudhana Rao, D. Madhusudhana Rao, etc., are famous Film Directors.

Importance of Malkapuram village

60. It has the distinction of being the religious centre established by the Kakatiyas. In those days (1161 A. D.) itself, it had a Veterinary hospital, Maternity Centre, etc. The political adviser and religious Guru of Kakatiya Emperor Ganapatideva was head of the Golaki Mutt in place of which the present village exits.

61. In keeping with the political heritage, Sri Gadde Venkata Rattaiah Chowdary (Fig. 7) of the village was elected as Panchayat Samithi President and is at present Member of the Legislative Assembly. He was Vice Chairman of the Guntur Market Committee. He is a member of the District Congress Committee (D. C. C.) and Andhra Pradesh Congress Committee (A. P. C. C.). Sri Borra China Venkateswara Rao is the President of the 'Large Sized Co-operative Society' for Malkapuram, Uddandarayanipalem, Velagapudi and Inavole villages. The elite of the village participated in the struggle for freedom and the 'peasant' movements for the abolition of Zamindaris and Inamdaris.

Christians

62. As seen from Statement V, next to Kammas, Christians are numerically predominent. All the Christians in the village belong to the Roman Catholic Mission. They converted to Christianity during the second quarter of the present century. The households of the Christians and the Madigas are clustered together. Among the households of the same surname, there are both Christians and Madigas. In some households, some members have Christian names while others have Hindu names. Certain people have reconverted from Christianity to Hinduism. Inter-dining and inter-marriages are in practice among the Christians and the Madigas. For all practical purposes, they do not feel any differences between them. There are some graduates among the Christians while none is there among the other communities in the village.

63. There is no change in their traditional occupations. Like the Madigas, the Christians also have agricultural labour as their main occupation and tanning and preparing chappals and other leather goods as their subsidiary occupation. A few households have cultivation as their main occupation.

Madigas

64. Madiga is a caste of leather workers and tanners. They claim to be the descendants of Jambavantha, a bear hero of the epic Ramayana and as such are called as Jambavanthulu also. In the caste hierarchy of Hindu religion, they occupy the sixth and the last position and are called as 'Shashtamulu'; the other five classes being Brahmana, Kshatriya, Vaisya, Sudra and Panchama (or Malas). As stated earlier, some Madigas have converted to Christianity during the second quarter of the present century.

65. Agricultural labour is their chief occupation while the traditional occupation of tanning and preparation of chappals and other leather goods is the subsidiary occupation for almost all households. A few households have cultivation as their main occupation.

Goundlas

66. Goundla is a toddy-drawing and liquor vending caste. They are known by various names in different parts of the State. In the Rayalaseema districts of Kurnool, Cuddapah, Chittoor and Anantapur, they are known as Idigas; in the coastal districts of Nellore, Guntur and Krishna as Kalalis and Goundlas; in the East and West Godavari districts as Settibalijas and Goundlas whereas in Visakhapatnam district they are known as Yatas. In Srikakulam district, they are known as Yatas and Segidilu. Now-a-days, marriages are, however, taking place outside one's own sub-caste.

67. With the introduction of prohibition since Independence, the Goundlas have taken to various occupations of which agriculture, agricultural

labour, shop-keeping and certain other minor avocations, apart from clandestine dealing in their traditional business of arrack and liquor vending. Now, prohibition is lifted from 1-11-1969 in the Andhra region also and they may take to their original profession of toddy drawing and liquor vending.

Brahmins

68. There is only one Brahmin household in the village. The head of the household is the village headman (Munsiff) and village accountant (Karnam) as well for the village and so commands good status and respect amongst the villagers. He belongs to the Niyogi sub-division and Kasyapa *gotra*. The son of the head of household is also *Karnam* of Lingayapalem village at a distance of 2 miles from where the father of the head of household came to this village about 60 years ago. Apart from the traditional main occupation, they have cultivation as subsidiary occupation.

Chakalis

69. Chakalis or washermen who have also come to be known as Rajakas are traditionally ocuppied in washing the clothes. They wash the clothes of all castes in the village except those of Madigas and the Lambadis whose food they do not take. Their services are essential at ceremonies like marriages, funerals, etc. Since they collect food from the households they serve both in the morning and in the night, they need not usually cook food at home. Besides food, their services are paid by giving them 20 measures (40 kilograms) of grain per married couple per year. On festival days, they are served with whatever special preparations that are made in the houses of their patrons. For ceremonies like marriage, funeral, attainment of puberty etc., they, get special payments.

70. In this village, there is only one Chakali household. Chakalis from the nearby Mandadam village which is hardly a couple of furlongs away, come to this village, collect the soiled clothes from the households in the morning and return the washed clothes in the evening.

Vaisyas

71. Vaisyas are better known as Komatis. It is a caste of traders, shop-keepers and money, lenders. They are found throughout the State including even the remote villages. The endogamous groups among them are Vegina, Beri, Neti, Gavara, Arava and Kalinga, etc. The one Vaisya household in this village belongs to the Vegina sub-division. They trace their original habitat to Veginadu. situated between the Krishna and Godavari rivers below the Eastern Ghats. They trace their origin to the Komatis who entered the fire-pits with Kanyakamma, the caste Goddess. She is said to be deification of a beautiful Komati girl by name Vasavamma who belonged to Penugonda of West Godavari District in the State. Vishnu Vardhana, the Eastern Chalukya King desired to marry the girl and he persecuted her caste people who objected to the proposal. As the King persisted in his efforts, Vasavamma burnt herself to death to end the trouble. The headmen of the 102 Vaisya (Komati) families, the ancestors of the present *gotras* among the Komatis also sacrificed themselves along with her. Since then, she had been deified as their caste deity. There are many temples in the name of the deity but the chief temple is at her native place in Penugonda.

72. The one surveyed household is engaged in *kirana* business as its main occupation and cultivation as a subsidiary occupation. The household belongs to the Sirisita *gotra*. They go by the surname (*intiperu*) and *gotra* while contracting marriages. Marriages within the *gotra* and within the surname are strictly prohibited. Alliances are entered into between the surnames which are treated as 'classificatory cross-cousins' and belonging to a different *gotra*.

Viswabrahmins or Kamsalis

73. It is an artisan community of goldsmiths, carpenters, blacksmiths, etc. Inter-dining and intermarriages are permissible. There is no restriction for a man to follow more than one occupation nor to change his occupation. These sub-divisions are based on occupation only. The household combines carpentry with blacksmithy. Agricultural implements and items of household furniture are also prepared and repaired by them.

Lambadies

74. There are 6 Lambadi households in this village of which one household is covered by the

survey (Fig. 8 shows a Lambadi couple). This household migrated to this village about 40 years ago from Adavidevulapalle village in Miryalaguda taluk of Nalgonda District.

Padmasales

75. Sale is the weaver community which is spread over in all parts of the State. Sir Syed Siraj-ul-Hassan traces the origin of the Padmasales as follows:

> "A legend, current among them, ascribes the creation of the first weaver to the God Shiva who, with a view to supplying the want of clothing which gods and men had experienced since the beginning of creation, ordered Markandeya Muni to perform a sacrifice. From the sacrificial fire sprung Bhavana Rishi, the celestial weaver, and with thread obtained from Vishnu's navel lotus (Padma) he proceeded to make clothes for gods." [1]

76. Among the various sub-divisions of Padmasale, Sale, Salewar, Channewar, Julaha, Tantunayakudu, the Padmasales are considered superior. The solitary Padmasale household has casual labour as its main occupation from the beginning as the head of household was not trained in the traditional profession of weaving.

Muslims

77. There is only one Muslim household in the village. The head of the household is engaged as village servant (Grama Mothadu) while other members are engaged as casual labourers.

Population

78. Spread over an area of 0-86 sq. miles, Malkapuram village has 211 census households residing in 135 houses with a population of 882 persons, of whom 449 are males and 433 are females, at the 1961 Census. The density of population thus works out to 1026 persons per sq. mile and the sex-ratio works out to 1037 males per 1000 females.

79. The population of the village at the different decennial censuses was as shown in the Statement below :

1. *The Tribes and Castes of H E.H. Nizam's Dominions.*

Statement VI

DECENNIAL POPULATION OF THE VILLAGE, 1911-61

Year	Census house-holds	Persons	Males	Females	Sexratio (Males per 1000 females)	Decennial increase or decrease (—) (%)
1911	65	369	194	175	1108	...
1921	74	472	236	236	1000	27.91
1931*	...	...	...	...	...	...
1941	134	661	347	314	1105	40.04
1951	123	700	363	337	1077	5.90
1961	211	882	449	433	1037	26.00

* Not available † Percentage increase over two decades

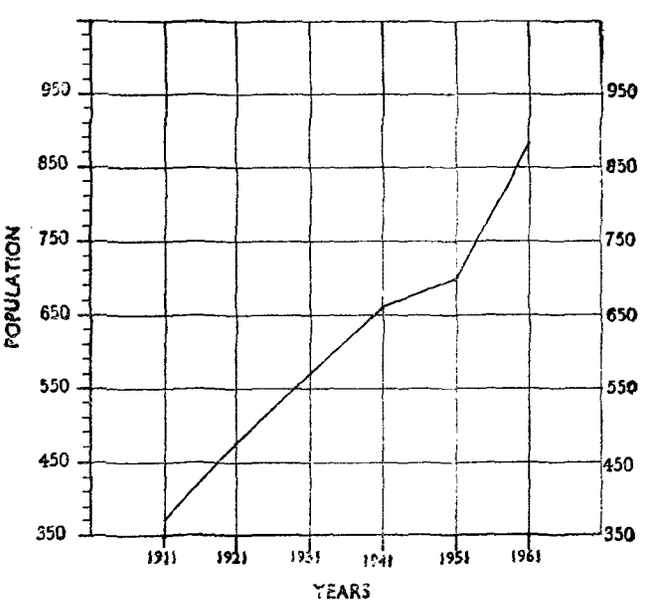
(Table 2)

From 1911 to 1961, i. e., over a period of 50 years, the population of the village has more than doubled. It increased by 139% during this period. Average annual increase over this 50 years period is 2.78%.

80. The population of the village has been growing constantly. But the growth rate was very small during the decade 1941-51, being only 5.9% while it was 27.91% during 1911-21 and 40% during the two decades from 1921-41 and 26% during the past decade i.e., 1951-61. During 1911-21, the growth rate was small due to spread of influenza, small-pox, cholera, etc., epidemics.

81. The graph below indicates the decennial growth of population of the village since 1911:

GROWTH OF POPULATION



Family Type

82. All the 4 types of families, viz., 'simple', 'intermediate', 'joint' and 'other' types are there in the village. A 'simple' family is one in which the husband, wife and unmarried children, if any, live together. An 'intermediate' family is one where a married couple lives with their unmarried brothers and sisters and also one of the parents. A 'joint' family is one in which the married couple lives together with their married sons, daughters, brothers and sisters. Other type of family is one which does not come under any of the above categories. The following Statement shows the types of families by Caste/Tribe.

Statement VII

FAMILY TYPE BY CASTE, TRIBE AND HOUSEHOLDS

	Caste/Tribe (1)	Total No. of households (2)	Types of families living in the households		
			Simple (3)	Joint (4)	Others (5)
1	Brahmin	1	1	—	—
2	Chakali	1	1	—	—
3	Christian	7	4	1	2
4	Goundla	2	1	—	1
5	Kamma	12	4	1	7
6	Lambadi (ST)	1	1	—	—
7	Madiga (SC)	3	1	1	1
8	Muslim	1	—	—	1
9	Padmasale	1	1	—	—
10	Vaisya	1	1	—	—
11	Viswabrahmin	1	1	—	—
	Total	31	16	3	12

N. B. :— Among the surveyed households, there are no 'intermediate' families.

About half of the surveyed households are simple families whereas two-fifths are 'other' type of families and the remaining one-tenth (3) are joint families.

Heads of Households

83. All the 31 heads of households are men aged 20 years and over. All except 4, who are in the older age group of 60 years and over, are in age ranges between 20-24 and 55-59. 14 of them are illiterate whereas the remaining 17 are literates (Table 8). It is common that an elderly male member of the household becomes the head of household, unless he is otherwise unfit. If the male head of household becomes too old or is dead and if the sons are yet in boyhood, then the wife becomes the head of household. It can be seen from Table 8 that elderly adult male members become heads of households and that education is not a necessary requisite.

Size of Households

84. The following Statement illustrates the size of households by number and members residing in them.

Statement VIII

SIZE OF HOUSEHOLDS BY NUMBER AND MEMBERS

	Size of households. (1)	No. of households (2)	Persons (3)	Males (4)	Females (5)
1	Single member	1	1	1	—
2	2 or 3 members	6	15	7	8
3	4 to 6 members	12	63	32	31
4	7 to 9 members	9	68	35	33
5	10 members & above	3	36	16	20
	Total	31	183	91	92

Average size of household is six. 19 households (61.29%) have less than six members whereas 9 households (29%) have between 7 and 9 members and the remaining 3 households (9.71%) have an average of 12 members per household.

Age Structure and Sex Ratio

85. Statement below shows the age structure of the population by Caste/Tribe.

Statement IX

POPULATION BY AGE GROUP AND CASTE/TRIBE

Caste/Tribe	Age group in years & sex								Total	
	0–14		15–24		25–59		60+			
	M	F	M	F	M	F	M	F	Males	Famales
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	1	3	2	1	...	1	1	...	4	5
2 Chakali	4	1	...	...	1	1	...	...	5	2
3 Christian	12	8	1	2	8	7	...	2	21	19
4 Goundla	...	4	...	...	1	2	2	...	3	6
5 Kamma	17	12	6	3	15	15	1	3	39	33
6 Lambadi (ST)	2	1	1	...	1	1	...	...	4	2
7 Madiga (SC)	5	6	...	1	3	3	1	2	9	12
8 Muslim	...	1	1	...	...	1	...	...	1	2
9 Padmasale	...	...	1	...	1	1	...	...	2	1
10 Vaisya	1	4	...	...	1	1	...	...	2	5
11 Viswabrahmin	...	4	...	...	1	1	...	...	1	5
Total :	42	44	12	7	32	34	5	7	91	92

Note : M—Males, F—Females

(Also see Table 4)

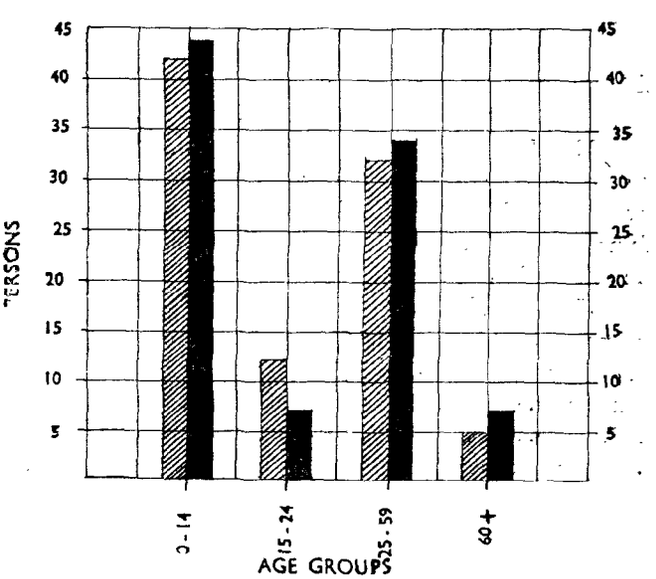
Among the 183 persons covered by the survey, males and females are almost in equal numbers i. e., 91 males and 92 females. The sex ratio thus is 989 males per 1,000 females. The sex-ratio of the district is 976 males per 1,000 females. Taken by individual age groups of 0-14, 15-24 25-59 and, 60 and over, the sex ratios, i.e., males per 1,000 females are 955, 1714, 941 and 714 respectively.

86. The proportions of persons by age groups are as follows :

Age groups	No. of persons	Percentage
0–14	86	46.99
15–59	85	46.45
60+	12	6.56
Total :	183	100.00

The diagram aside shows the age structure by sex of the surveyed population.

AGE STRUCTURE & SEX RATIO



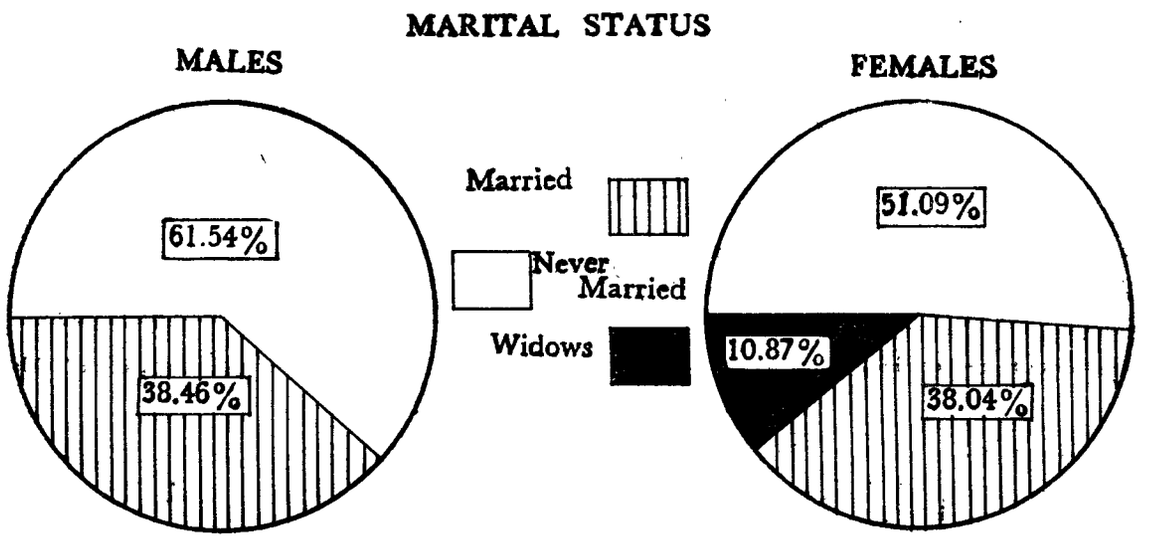
Child-woman ratio

87. Among the 183 persons, there are 30 children in the age group 0–4 and 35 women in the age group of 15–44. So, the child-women ratio, i. e.,

number of children in the age group of 0–4 to 1000 women in the age group 15–44 is 857. Child-women ratio of children aged 5–9 to women aged 20–49 is 1061 (Table 4).

Marital Status

88. A large percentage of 56.3 (56 males and 47 females) are never married; 38.2% (males and females 35 each) are married and 5.5% (10 females) are widowed. All the 47 never married females are below 19 years and all except 2 among the 56 never married males are below 24 years. Of the 56 never married males, 54 are below 24 years while one each is in the age groups of 25-29 and 55-59. All the males in married status (35) are aged 25 years and over. Among the females in married status (35), all except 4 are aged 25 years and over, while the remaining 4 are 1 and 3 in the age groups 15-19 and 20-24 respectively. There are no widowers but 10 widows are there who are aged 40 years and over (Table 5). The diagram below shows the marital status by sex.



Literacy

89. In the 183 surveyed population of the village, 69 persons are literates and hence the literacy rate is 37.7%. Literacy rates among males and females are 49.45% and 26.08% respectively. Literacy rate of the district according to the 1961 Census are 37.3% and 17.7% among males and females, respectively, while it is 27.7% for both the sexes. Literacy rate of Andhra Pradesh State is 21.2% and among males and females, the rates are 30.2 and 12% respectively. So, literacy rates among the surveyed population are fairly high compared to the rates of the district and the State. Excluding the 30 children (15 boys and 15 girls) who are aged 4 years and below, the illeteracy rate is 54.9% whereas it is 62.3% including them. Among the 69 literates, 45 are males and 24 are females. Of the 45 male literates, 8 are literates without educational standards, 36 are educated upto primary or junior basic standards and only 1 is a Matriculate. Of the 24 female literates, 20 are educated upto primary or junior basic standards and 4 are literates without educational standards (Table 7).

90. The statement on page 27 shows the literacy rates by sex and Caste/Tribe.

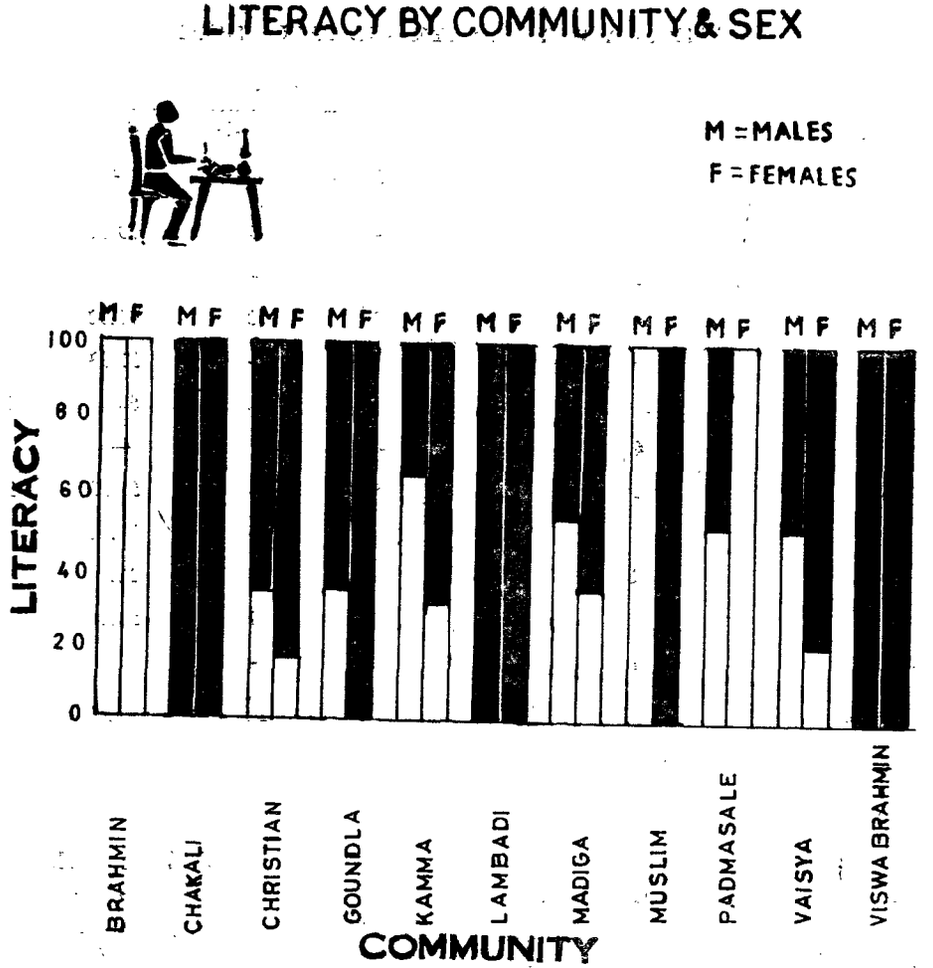
Statement X

LITERACY RATES BY SEX AND CASTE/TRIBE

Caste/Tribe	Total males	Total females	Literates		Percentage of literacy		
			Males	Females	Males	Females	Persons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Brahmin	4	5	4	5	100.00	100.00	100.00
2 Chakali	5	2	-	-	—	—	—
3 Christian	21	19	7	3	33.33	15 79	25.00
4 Goundla	3	6	1	-	33.33	—	11.11
5 Kamma	39	33	25	10	64.10	30.33	48.61
6 Lambadi (ST)	4	2	-	-	—	—	—
7 Madiga (SC)	9	12	5	4	55.55	33.33	42.86
8 Muslim	1	2	1	-	100.00	—	33.33
9 Padmasale	2	1	1	1	50.00	100.00	66.66
10 Vaisya	2	5	1	1	50.00	20.00	28 57
11 Viswabrahmin	1	5	-	-	—	—	—
Total	91	92	45	24	49.45	26.08	37.70

(Table 6)

Literacy percentages among Brahmin, Kamma, Madiga (SC) and Padmasale communities are comparatively high, ranging from a little over 40% to 100% and low among Goundla, Muslim and Vaisya communities while among Chakali, Lambadi (ST) and Viswabrahmin communities, literacy is a cipher. Female literacy rates among Brahmin, Kamma, Madiga (SC) and Padmasale communities range from over 30% to 100% while among Christian and Vaisya communities, they are 15.79% and 20% respectively whereas among Chakali, Goundla, Lambadi (ST), Muslim and Viswabrahmin communities none is a literate. The diagram on page 28 shows the percentages of literacy by community and sex;



Migration

91. Detailed information on in-migration and out-migration is not available. It is reported that certain Kamma householders have out-migrated to Nandyala taluk in Kurnool district and Bodhan taluk of Nizamabad District in the State. It is also reported that most of the out-migrants are small cultivators having small sized holdings of about 1 to 5 acres in this village; they sold away these lands and purchased lands at cheaper rates in those places and are now propserous cultivators. So far as information available from the households covered by the survey, no out-migration is reported whereas 3 households — all from rural areas of the State; one from a place outside the district but within the state one from a place out side the taluk but within the district and the last one from a place within the same taluk, have come and settled in this village during the present generation. These households belong to one each of the Lambadi (ST), Muslim and Padmasale communities. The duration of residence of these households in this village is 40 years, 35 years and 10 years respectively (Table 67). Before they settled in this village, the householders of the Lambadi tribe have agriculture and the Muslim and Padmasale householders have agricultural labour as their household main occupations. As these householders were not content with their earlier means of livelihood, they came and settled in this village for better livelihood. The householders of the Lambadi tribe and Padmasale caste have been carrying out the same occupations whereas the head of the Muslim household is appointed as village servant (Table 69). No immigration and emigration have taken place.

Vital Statistics

92. During the past fiive years period from 1961–66, 38 births occurred among the surveyed households. Three of them are first births whereas the remaining 35 are subsequent births. Among the 3 first births, 1 occured in the same household and 2 occured in the parents' houses of the women. All the 35 subsequant births occured in the same households. The number of births occured by year are as follows :

Year	No. of births
1961–62	11
1962–63	9
1963–64	8
1964–65	2
1965–66	8
Total	38

(Table 68)

Birth Rate

93. As seen from the above data, during the 5 years period from 1961-62 to 1965-66, 38 births and 5 deaths occured among the 31 households covered by the survey. In March, 1966 the population covered by the survey was 183. Assuming the occurrence of births and deaths to be even, the population at the middle of the period 1961–62 to 1965-66 i.e., sometime around 1963 October would be $183-\frac{38+5}{2}$ or $140+\left(\frac{38+5}{2}=161.5\right)$. Rounding it off to the nearest fraction, it is 162. Average number of births occured per year over the same peroid is $\frac{38}{5}=7.6$. Number of births occured per 1000 persons i. e., Birth rate $=\frac{7.6}{162}\times 1000=47$ approximately. Taking the number of births of 1965-66 only into canside-ration, the birth rate is $\frac{8\times 1000}{179}=44.7$. As the population is small and the survey is intensive one, the errors in reporting due to various factors like memory, ignoring the infants both alive and dead, etc., are nil. The birth rates calculated taking the average of the five years from 1961–62 to 1965–66 and 1965–66 exclusively are 47 and 44.7 per thousand population, respectively. These rates are higher than the birth rate for Andhra Pradesh calculated by the Census Actuary for the period 1956–61 viz., 39.7 by 15.53% and 11.19% respectively. The disparity between the birth rates arrived at among the surveyed population and the birth rate of the State may be due to the regional differentials in the fertility and sampling variation.

Deah Rate and deaths

94. During the past five years period from 1961-66, 5 deaths occured among the surveyed households. The death rate thus works out to less than 6/1000. Of the 5 deaths, 4 were of males and 1 of a female. Two were old age deaths, 2 were due to fever and one was an infant deaths (Table 10). Among the dead 5, 2 were never married and 3 were married. Of the 2 never married deaths, one was that of a Kamma girl in the age group 10-14 while the other one was that of a Madiga boy in the age group 0-4. Of the 3 deaths among the married, 2 were those of Kamma men aged 60 years and above while the other one was that of a Muslim man aged 60 years and above (Table 9).

Housing

House Types

95. There are three types of houses in the village, viz., *daba* (pucca house with plastered roof), *penkutillu* (tiled house) and *purillu* (thatched house). The type of house a people live in does not only depend on the economic position of the household at present, but on the whims and fancies of the house builder at the time of its construction and his judgements about the usability of the investible funds available with him as also his barrowing capacity, if his own funds are not adequate. Particularly in an agrarian economy like that of India where land is very valuable to cultivators, it is natural that cultivators have a stake in purchasing land rather than in constructing a *pucca* house as an alternative to an acre of land. But housing is a necessity of primary importance next only to food and clothing. The tendency of the cultivators, especially of this part (Coastal Andhra), is to satisfy with the living space inherited by them, and invest their money in purchasing and bringing under cultivation more and more land.

96. Taken by major communities and broad categories of housetypes, the households living in *daba* and *penkutillu* (tiled houses) are of Kammas (Figs. 9, 10 & 11) who are predominent in this village while living in *purillu* (thatched houses) are mostly Madigas (S. C.) and Madiga converts to Christianity who constitute the lower middle and poor

sections of the village community. The other minor communities who comprise only a few households range from middle class to lower middle class in economic standing. There are a few exceptions to the general categorisation. The 13 tiled houses and the 17 thatched houses—all have 4 slopes. Of the 17 thatched houses, 13 have straw grass roof while the remaining 4 have palmyrah leaf roof. The *daba* house has regimented cement concrete (R. C. C.) roof (Table 71). Most of the tiled houses have brick walls while a few (2) have stone walls. The *purillu* have mostly mud walls (8) and a few (2) have mud plastered bamboo wattled walls (2). Some *purillu* have brick walls (Table 72).

97. The following statement shows the type of houses by community :

Statement XI

HOUSE TYPES BY COMMUNITY

	Caste/Tribe	No. of house-holds	House type		
			Daba	*Penkutillu*	*Purillu*
	(1)	(2)	(3)	(4)	(5)
1	Brahmin	1	–	1	–
2	Chakali	1	–	–	1
3	Christian	7	–	–	7
4	Goundla	2	–	2	–
5	Kamma	12	1	9	2
6	Lambadi (S.T.)	1	–	–	1
7	Madiga (S.C.)	3	–	1	2
8	Muslim	1	–	–	1
9	Padmasale	1*	–	–	1
10	Vaisya	1	–	–	1
11	Viswabrahmin	1	–	–	1
		31	1	13	17

(Table 71)

* The Padmasale household is living in a rented house.

Of the 12 Kamma households, 9 have *penkutillu* and one *daba* whereas the remaining 2 have *purillu* to live in; all the 7 Christian Madiga (converts) households have only *purillu*; of the 3 Madiga households, I has *penkutillu* while the other 2 have *purillu*; the solitary households of Lambadi, Muslim, Vaisya and Viswabrahmin communities covered by the survey have all *purillu* to live in and the lone Padmasale household has no house of its own and the members are residing in a rented house.

Households and Accomodation

98. The 183 people in the 31 households are residing in 103 living rooms. On average, 2 persons are accommodated per room. Of the 31 houses, 9 are single roomed houses, 7 are two-roomed houses 9 are three-roomed houses and 6 are four or more roomed houses. Three persons or less are accommodated per room in all communities except in the Christian, Lambadi and Vaisya communities. In the latter 3 communities, between 4 and 5 persons per room among the Christians, 6 persons per room among the Lambadis and 3-4 persons per room among the Vaisyas are accommodated. Some Kammas have more than one house to reside. There are 72 persons in the 12 Kamma households residing in 68 living rooms and have spacious accommodation (Table 70).

99. All except one among the 31 houses are used for residential purposes only. The 1 house of the Vaisya is used as residence-cum-shop (Table 73).

Ceremonies connected with house construction

100. Irrespective of caste or community and economic status, the ceremonies performed in connection with house construction are one and same. The amount spent on the ceremonies depends on the wealth of the person concerned. The ceremonies observed are described in the succeeding paras. The house-builder consults a man well-versed in house building science known as *vastusastragnudu* to know whether the site is good or bad. The months *Kartika* (October-November), *Magha* (November-December) and *Vaisakha* (April-May) are considered as auspicious months for inaugurating house construction. If the site is considered as good one, *muhurtham* (auspicious time) is fixed by the *vastusastragnudu* for the inauguration of house construction starting with the laying of the foundation stone known as *punadiveyuta* or *sankustapanacheyuta* depending on whether the proposed house is a *purillu* (thatched house) or a *penkutillu* (tiled house). On the day fixed, both the house builder and his wife take oil bath early in the morning, get dressed in new clothes, perform puja to Lord Vighneswara, the first Lord of the Ganas and do *punyavachanam* i.e., attributing sanctity to the house by sprinkling water mixed with vermilion and turmeric while the *purohit* recites sacred *mantras*. The mason digs a pit of two to three feet depth called *punadi* on the north-eastern corner known as

Esanyamoola. A cocoanut is offered in the name of God and *navadhanyamulu* (nine varieties of cereals and pulses, namely paddy, cotton seeds, wheat, *jowar*, bengalgram, horsegram, redgram, greengram and cowpea), a bit of gold, a few pearls and diamonds if one can afford, tied in a piece of saffron cloth, are placed in the pit by the house builder's wife and a brick or a stone duly decorated with turmeric, vermilion and sandal wood paste is then placed in it by the housebuilder while the *purohit* chants *mantras*. The pit is covered with earth and stones. Milk is boiled in a vessel near the foundation till it overflows and it is believed that the family multiplies in its numerical strength with richness and prosperity like the overflow of the boiled milk. *Prasadam* consisting of soaked green gram dal and cocoanut pieces is distributed among the people who gathered there. Musical instruments also are made use of as a mark of auspiciousness. *Pongali* or *paramannam* (sweet rice) is prepared with this milk and is distributed to the visitors. The function ends with the offering of new clothes to the *mason*, *dakshina*, i.e., presentation either in the form of cash or grain, vegetables, etc , to the Brahmin *purohit*. A few among the nearest relatives are treated to a vegetarian feast. The construction work can be carried on later, any time.

101. Malas, Madigas and Christians do not observe these formalities in an elaborate way. Since Brahmin *purohits* do not grace the occasion, there is no chanting of *mantras*. They simply consult a *purohit* for an auspicious time and erect a pole at the time stipulated by applying turmeric and vermilion to it.

102. The next ceremony relating to house construction is *simhadwaramethuta*, i. e., installing the main entrance. This is also done on an auspicious day after consulting a *purohit* after the basement is raised above the ground level. On this day also, the housebuilder and his wife take oil-bath in the early hours of the day, dress up in new clothes, go to the house under construction with cocoanuts, vermilion, turmeric powder, sandal paste and dates accompanied by a *purohit*, friends and relatives. The door-frame is duly applied with turmeric, vermilion and sandal paste and is erected as the main entrance. It is festooned with mango leaves and a coconut is broken by the housebuilder while the housewife offers *harati* (flame of prosperity) and the *purohit* sprinkles *akshintalu* (sacred rice) on all the four corners of the house. The *purohit* and the carpenter are offered money and rice as *dakshina*. Thereafter, the construction gains momentum.

103. The next ceremony is called *doolamethuta* laying the beams upon the walls. This is also celebrated on an auspicious day suggested by a *purohit*. When the walls are raised to the specified level, the first beam is laid over the walls after being washed and decorated with turmeric paste and vermilion. A twig of *ravikomma* (butea frondosa) also is tied to the beam through a cotton thread before it is laid over the walls. Cocoanuts are broken and cocoanut pieces along with the soaked greengram dal are distributed among the visitors as *prasadam*.

104. The final and most important ceremony is called *grihapravesam* or housewarming ceremoney. An auspicious day and time are fixed for this ceremony by a Brahmin *purohit*. The house builder and his wife take oil-bath in the early hours of the day and dress in rew clothes. Relatives and neighbours are also invited one day in advance to grace the occasion and for a feast as well. The house builder and his wife take along with them *chakagunja*, *challakavvam* (churu), *budida gummadikaya* (ash gourd), *gummadikaya* (red pumkin), *kudumulu* (round balls made of rice flour, bengal gram flour and jaggery cooked into a paste), and fire in an earthen lid known as *pramida* and proceed to the new house accompanied by music as relatives follow. Cocoanuts are broken at each of the gates. In the north-western corner room of the house, three lines - the central one in red colour and the side ones in white colour signifying the decorative marks kept on the forehead of Lord Venkateswara are drawn on the wall and a light is lit with gingelly oil in the *pramida*. The house builder and his wife worship the Lord while the *purohit* chants *mantras*. The potful of *kudumulu* covered with lid is kept in the centre of the house. *Muthaiduvulu* (women in married status) remove the lid of the pot and the stem and smoke are spread over all through which signifies that the family grows like the spreading out of the steam The *kudumulu* are distributed among all the married women present there. In the north western corner room, when puja is performed to Lord Venkateswara, an oven is prepared by either the sister or daughter of the house builder who is in married status. *Payasam* (rice cooked with milk and jaggery) and cocoanut pieces are offered to the God and are then distributed to

the visitors. The sister or daughter of the house-builder who prepares the oven is presented a little quantity of gold or cash. The chief artisans, *viz.*, the head carpenter, the head mason and the *vastu-sastragnudu* are presented with a pair of dhotis and an upper cloth each. The house builder and his wife are presented with new clothes by his father-in-law or brother-in-law. All the invitees are treated to a sumptuous vegetarian feast. Afterwards, on the same day or on any convenient day, the housebuilder shifts his family to the new house.

Food Habits

105. Rice is the staple food grain for the people of the village. Apart from rice, jowar (yellow millet), maize and *bajra* (pearl millet) are also raised by the cultivating households and these cereals are mostly used for domestic consumption. Usually the non-cultivating householders consume rice only. Jowar, maize and *bajra* are pounded in stone mortars with wooden pestles and the chaff is washed off with water which is used as *kudithi* as a fluid drink for the milch cattle. Again these dehusked cereals are pounded to powder and cooked into food, known as *sankati*. The field workers in the cultivating households consume food cooked from these cereal grains as morning meals and midday meals. All the householders consume food cooked from either rice of paddy or common millet (variga).

106. Still, the old practice of eating the previous night's food in the early morning of the following day is common with the agricultural labour households whose members have to attend to various kinds of field work in the early hours of the day. Pickles, chilly powder and certain durables among curries are usually taken with this morning food. Buttermilk or curd is used as the last item. This food is usually taken before 8-00 a. m. and is called *chaldi-annam* or *chaddi-annam*.

107. Fresh, cooked meal is usually taken between 9 and 12 a.m. It is referred to as *pagati bhojanam* or *udayam bhojanam*. Midday meal known as *madhyahna bhojanam* is taken between 1 and 3 p. m. Usually this is food cooked in the morning taken for the second time in the day. Night food (dinner) is called *ratri bhojanam* or *maapati annam* or *maapti bhojanam*. This again is freshly cooked food eaten usually between 8 to 10 p.m.

108. Seasonal vegetables like brinjals, ridge-gourd, bottlegourd, snakegourd, little gourd, drum-stick, cucumber, beans, bittergourd, lady's fingers, pumpkin, swordbean, plantains, tomato, root vegetables like patato, elephantyam, yam (dioscorea bulbifera), *chema* (elephant ear or colocacia antiquorum) and leaf vegetables like *gongura* (hibiscus cannabinus) for which the district is famous, *chukkakoora* (rumex vesicarius), *thotakoora* (amaranthus blitum); and redgram and greengram dals are the common dishes according to season and availability. Preserving pickles like mango (magaya), fenagank (menthikaya), lime, rough lemon (dabba), chillies etc., is common. In off-season of vegetables, *chintakaya patchadi* (pickle of tamarind fruits) and *uppatchadi* (pickle of hibiscus cannabinus) are used. They are preserved in big new pots so as to be enough for a whole year.

109. Along with morning meals, usually, any vegetables including leafy vegetables are freshly prepared and consumed while the same are used along with afternoon meal. In the night, usually redgram dal cooked either separately or in combination with any other vegetables adding onions, *pappucharu* (a soup with redgram dal), *chintapanducharu* (tamarind soup), *rasam* (a liquid preparation with pepper), a vegetable curry or a mixed dal-vegetable curry are commonly relished.

110. Buttermilk is the most common and compulsory item in almost all the households and is the last item of each meal. It is mixed with rice or *sankati* after adding a little salt. Pickles are used as subsidiary dishes taken in very small quantity to the food taken with buttermilk. Usually, all the cultivating households keep a milch she-buffalo. So, taking ghee, curds and buttermilk is quite common practice with them while certain agricultural labour households wash the pounded *jowar* or *bajra* or maize grain with water at certain cultivators' households and get buttermilk *in lieu*. Also, certain agricultural labour households associate themselves mostly with certain cultivating households and get buttermilk *in lieu* of certain sundry free services rendered by them. These households cannot afford to take ghee. Brahmin, Vaisya and most of the Kamma households use ghee, curd and buttermilk liberally while the remaining households content themselves with buttermilk only.

111. Talking of vegetarianism and non-vegetarianism, the Brahmins, Vaisyas and Viswabrahmins as communities and certain Kammas are strictly

vegetarians while certain Kammas, Goundlas Chakalis, Padmasales, Christians, Madigas, Muslims and Lambadis are non-vegetarians. Though the Madigas and the Christians (who were Madigas before convertion) hesitate to say that they are beef-eaters, still it is found that they eat beef also. Eating beef of dead cattle, a traditional practice, was given up during the past 10 to 15 years. Among the non-vegetarian dishes relished by the non-vegetarian households are chicken-curry, mutton of goat, sheep and ram and fish. Pork curry is relished by some households among the non-vegetarian households except the one Muslim household. Even these households also do not and cannot afford to take non-vegetarian dishes regularly.

112. Coming to the frequency of taking food and other substitutes, except 2 among the 31 households, all the other households are accustomed to taking meals three times or in addition to two meals, they take tiffin with or without coffee or tea or coffee or tea alone. Only one Christian household and one Chakali household subsist on two square meals only. Members of the solitary Brahmin household take three square meals with tea or coffee and light dishes of tiffin in between midday meal and dinner and coffee or tea any time. Members of 14 households take 3 meals a day while 6 householders take 3 meals with coffee or tea alone at any one time and 8 householders take 2 meals with coffee or tea once or twice. (For details please see Table 44).

Tea/Coffee habit

113. Members of 15 among the 31 surveyed households take mostly coffee and tea in a few cases. Taken by income, among the households addicted to taking coffee or tea, 9 are in the income group of Rs. 1201 and over, while 2 each are in the income brackets of Rs. 301–600 and Rs. 901–1200 and one each is in the income brackets of Rs. 601-900 and Rs. 300 and below. Among the 16 households whose members are not addicted to coffee or tea, 5, 7, 3 and 1 are in the income brackets of Rs. 1201 and over, Rupeess 901–1200, Rupees 601-900 and Rupees 301-600. It seems taking coffee or tea is an acquired habit not much related to income (Table 45).

Drink habit

114. Taking intoxicating drinks like toddy and arrack is common among the men of Madiga, Christian, Chakali and Lambadi communities. Some members take these drinks once in 2 or 3 days while many among them take on festival days only.

Smoking

115. Smoking is a common habit among the men of all the communities. While men engaged in cultivation and allied pursuits are addicted to smoking *chutta* cigar made up of country tobacco, some people who do light works usually smoke *bidis* and cigarettes. There is a belief that smoking, especially of *chutta* cigar helps digestion greatly. Country tobacco which is called *naatu pogaku* also is raised in the village itself by the cultivators. It is cured through certain indigenous processing with palm gur and hot water in order to give a special flavour to it. Usually, people smoke early in the morning while going out for nature's calls, and especially after taking food and at such intermittent times when they feel like smoking. The artisans customarily go to their patron-cultivators in the evening hours and request for tobacco from them. When the labourers attend to any of the agricultural operations, then also they get on request tobacco from the concerned ryot for that day. *Bidis* and cigarettes are purchased from the local shops. In all, there are 43 smokers among the 183 persons of the 31 surveyed households. Of the 43 smokers, 41 are males and 2 are females of whom one is a Lambadi (S. T.) woman aged 40 and the other is a Christian woman of the same age. Habit of smoking is not customary among females. But these two ladies developed this habit out of sheer necessity to ward off certain pain in the teeth. They smoke only *chutta*. Of the 41 smokers among men, 24 (58.5%) smoke *chutta* 11 (26.8%) smoke *bidis* and 6 (14.6%) smoke cigarettes (Table 46).

Dress and Ornaments, etc.

Dress

116. People of this village wear mostly handloom cloth, as Mangalagiri town is one of the important production centres of handloom cloth and as they get it at comparatively cheaper rates. Khaddar also is worn by a considerable number of men of the old guard who participated in the freedom struggle in the thirties and forties of this century. Apart from handloom and khadder clothes, some people wear mill cloth. Cloth of 20 to 60 counts is commonly worn, while 80 to 100 counts for

cloth which is considered as fine variety is worn by a few people who do not usually work in the fields.

117. Dhotis of 3½ to 4 yards length and 1½ yards width are worn by men as lower garments. Shirts with full sleeves and *lalchies* of 3 yards cloth and shirts with half sleeves of 2½ yards cloth are worn as upper garments. Ready-made as also stitched khadder banians are also worn underneath the shirts and *lalchies*. Some old men do not wear shirts but cover the body with a big upper cloth called *Kanduva* (Fig. 12). *Kanduva* (towel) is used as upper cloth. The value of a dhothi (a pair of *panchelu*) ranges from Rs. 10 to Rs. 20 while that of a shirt or *lalchi* varies from Rs. 5 to Rs. 10. A banian costs about Rs. 2 to Rs. 5 and a *Kanduva* costs about Rs. 3 to Rs. 6. A man requires 2 to 4 each of *panchelu*, shirts, banians and *kanduvalu* usually. Well-to-do people wear laundered clothes and they have 6 to 12 clothes of each of the above apparel.

118. Women of the old generation wear sarees of 8 to 9 yards length and 1¼ to 1½ yards width (Fig. 12) while women of the modern generation wear sarees of 6 to 7 yards length as lower garment. They are called *cheerelu* or *kokalu*. One end of the saree is taken over the left shoulder and is left hanging in the back. Each saree costs about Rs. 12 to Rs. 25 usually. Women of the modern age wear *langalu* underneath the sarees. Blouses known as *ravikalu* and jackets are worn as upper garments to cover the breasts. Each blouse or jacket requires ¾ to 1½ yards of cloth. A blouse or jacket costs about Rs. 2 to Rs. 5. Each women ordinarily requires 2 to 6 sarees and about the same number of blouses or jackets depending on wear and tear.

119. Certain grown-up boys and girls don themselves like their respective counterparts, *i. e.*, men and women. School-going boys wear pants and knickers as lower garments and wear shirts with full or half sleeves as upper garments. Girls below 12 years wear *gounulu* as upper garments and *parikineelu* (skirts) or knickers as lower garments. Some grown-up girls wear *voni* over the *parikini* donning it like a saree. (Fig. 13 shows the dress pattern of a 2 year old boy, a grown-up girl and a girl aged 6 years).

120. For festive and ceremonious occasions, valuable clothes preserved for the purpose or new ones got stitched are worn by all people. *Saluva* (shawl), *duppati* (a coarse cotton blanket with two folds), and woollen rug are also used to cover themselves to protect against winter cold. Mufflers as headgears in winter and as upper clothes in other seasons and sweaters in winter are also used by some men.

Ornaments

121. Some men wear gold finger rings studded with precious coloured stones and a few wear wrist watches as ornaments while females wear various types of ornaments for different parts of the body. In the past, boys and men also used to wear silver waist-thread known as *vendimolathradu*. But now-a-days this practice is not in vogue. Similarly, wearing of *kammalu* (ear rings) is also not in practice.

122. Women wear *Kammalu* (ear rings-Fig. 14) made of gold and studded with white precious stones to the ear lobes. They cost about Rs. 50 to Rs. 120 a pair. *Besari* (gold ornament studded with precious stones) and *Mukkupudaka* (gold ornament studded with one small precious stone usually) are worn as nose ornaments. A *Besari* costs about Rs. 60 while a *Mukkupudaka* costs only about Rs. 20. *Nagaram* and *Nagasarpam*, gold ornaments costing about Rs. 60 Rs. 200, respectively, are worn on the scalp of the head. *Rallabilla*, a gold ornament studded with about 100 to 150 precious stones costing about Rs. 700 to Rs. 1000 is worn on the plait. *Nallapoosalagolusu*, an ornament studded with precious stones and chained with gold beads and blackbeads alternately is worn around the neck. It costs about Rs. 500. *Muthyalaharam* is another ornament of pearles and gold costing about Rs. 400 to Rs. 600 worn as necklace. Fig. 14 shows a girl of a well-to-do Kamma family in all her ornaments. *Suryudu* (Sun), *Chandrudu* (Moon) are gold ornaments studded with stones used on either side of the head, upon the plait. *Oddanam* (Fig. 14) is a waist band made of 20 to 30 tolas of gold. *Gajulu* (bangles made of gold as well as glass) are worn to the wrists. Women of the older generation are found to wear *kadiyalu* and *andelu* (silver anklets) while women of the modern or present generation wear *pattalu* or *pattagolusulu* made of silver in lieu of *kadiyalu* and *andelu* as anklets *kadiyalu* and *andelu* require 50 to 60 tolas of silver and cost about Rs. 150 to Rs. 200. *Chuttlu* are silver toe-rings costing about Rs. 6 to Rs. 10. Girls also wear *jadagantalu* (gold tassels) to the plait. Male children wear gold wristlets called *palakala murugulu*.

123. *Nallapoosalagolusu, kadiyalu* and *andelu, chutlu* are the insignia of women in married status and not worn by either unmarried girls or widows. *Nagaram* and *nagasarpam, suryudu* and *chandrudu, rallabilla, pattalu, besari* and *mukkupudaka* are ornaments prohibited by widows.

Hair style

124. Men of the older generation used to keep the age-old *juttumudi*-knotting the hair in the back of the scalp, a little above the neck. Since the past 15 to 20 years, these old people also discarded the old practice and are now keeping the modern style of crop has become a common practice to young and old men of all communities.

125. Young women dress up their hair into a plait hanging on the back known as *jada* while some of the middle aged women fold the plait into a lively kont called *barmamudi* or *barma-chutta* or *Kondichutta* and old women keep a simple knot called *mudi* and still some women fold the *mudi* inside the hair scalp which is called *koppu*. Some young girls among the advanced section of the Kammas and Brahmins and found to wear two plaits–one each on either side of the scalp tied with a coloured ribbon cloth and taken out through the hair and left above.

126. Cocoanut oil is used to dress the hair usually. A few among the advanced sections are habituated to using perfumed oils like Swastik castor oil, Colgate castor oil, Tata castor oil, cocoanut oil, etc. Men and women apply oil once and dress the hair once or twice a day. For children aged upto 3 or 4 years, castor oil is applied to the hair twice a day.

Material equipment and use of services:
Furniture and utensils

127. Earthenware as well as metalware are in use for cooking and culinary purposes. For cooking *jowar* food, boiling milk, keeping buttermilk and also for storing cendiments, earthenwares are mostly used. Aluminium, German silver and brass utensils are used for cooking common millet food and rice. Copper vessels called *neellakagulu* or *degisalu* are used for boiling water for bathing. Curries and chutnies are kept in small earthen vessels called *chatlu* (chatti-singular) and *chippalu* and aluminium vessels called *ginnelu* (Table 31).

128. For fetching water, brass vessels called *bindelu* and *bungalu* and earthen containers called *kadavalu* or *kundalu* are used. Drinking water is stored in pots called *manchineetibaanalu*, copper vessels called *degisalu* and brass vessels called *iththadi-gangalamulu*. Brass tumblers, stainless steel tumblers-and glass tumblers–all called *glasulu* are used for drinking water. Apart from brass and glass tumblers, aluminium tumblers are also used by the Madigas and Christians. During the past ten years, stainless steel utensils and plates are used by some well-to-do households among the Kammas. Brass cans mostly and aluminium cans to a less extent, called *chembulu* are used for other subsidiary purposes like washing face and feet, to carry water for nature's call and also while bathing, etc. Aluminium and German silver plates called–*pallemulu*, and porcelain plates called *pingani pallemulu* are used for eating food. A few well-to-do among the Kamma households and the Brahmin household are using stainless steel plates now-a-days. In the past, in place of the stainless steel plates, bronze plates called *kanchu pallemulu* were used as tokens of material equipment. But they have now-a-days become out-dated. The following statement shows the metals with which the household goods and utensils are made of, of the house-holds by community.

Statement XII

CHAPTER II

Statement XII

METALS OF MATERIAL CULTURE OF HOUSEHOLDS BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	Households having utensils of				
	Brass	Stainless steel	German silver	Tin	Earthenware
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin	1	1	...	...	...
2 Chakali	1	...	1	...	1
3 Christian	7	...	3	...	7
4 Goundla	2	...	2	...	2
5 Kamma	12	6	12	2	5
6 Lambadi	1	...	1	...	1
7 Madiga	2	1	3	1	2
8 Muslim	...	...	1	...	1
9 Padmasale	1	...	1	...	1
10 Vaisya	1	...	...	...	1
11 Viswabrahmin	1	1	1	...	...
Total	29	9	25	3	21

(Table 31)

129. *Tirugali*–grinding stone to grind common millet (varigalu), redgram and maize, etc., *rolu* (stone mortar), *rokallu* (wooden pestles) to pound cereals, *chatalu* (winnowing fans), *jalleda* (sieve), *cheepurlu* (broom-sticks), etc, are the other household goods commonly used.

130. For storing rice, condiments and cereals in small quantities, earthenware of various sizes and drums made of zinc sheet locally known as *rammulu* (to store rice) are used. *Gadelu* or *buttalu* (receptacles made of split bamboo) are used to store grains in large quantities. Paddy and *jowar* (great millet) are also stored in cellars called *Patharlu* for about 4 or 5 months from February to June *i. e.* immediately after harvesting until rainy season commences.

Bedding Material

131. Wooden cots called *manchamulu* are commonly used by people of all communities without exception. These cots are woven with thin jute fibre rope called *nulaka*. A few people also have cots woven with tape-coir called *navvaru*. In most of the cases, cotton bed-sheets are used to spread on the cots. Cotton beds called *parupulu* are possessed by a few well-to-do people. Tape-coir cots and cotton beds (parupulu) usually go together. Pillows made of cloth pieces are also things of common use Each household possesses 3 to 5 pillows Pillows made of fine cotton are possessed by a few Kamma households and the Brahmin household. Blankets and *duppatlu* are used to cover the bodies in the nights to protect against cold. Some households have woollen rugs to protect them against winter cold to cover their bodies.

Household furniture

132. Oblong wooden boxes known as *bhoshaanamulu* (Fig. 15) and steel trunk boxes are commonly used to keep valuable goods and money also. Certain households have iron-safes to keep money and ornaments. Wall-almyrahs are there in many of the households whereas wooden and metal almyrahs (Fig. 15) are there in a few households. Tables, chairs, stools and benches are there in a few households.

Comforts and Luxuries

133. Among the surveyed households, mosquito nets are there in 4 Kamma households and cycles are there in 5 Kamma households Radio sets also are there in 5 households of Kammas, apart from the community radio set provided to the village panchayat. Petromax lights are there with 5 of the tobacco cultivating households of Kammas and one Vaisya household (Table 30). These are also used by the villagers for ceremonies observed in the household as also community purposes. Some housholds get them on hire also from Mangalagiri during the tobacco season. Torchlights are there in 10 households. Sri Gadde Venkata Rattaiah, M. L. A., who is also a tobacco businessman owns a Car and Jeep as well (Statement XIII).

Particulars of possession of material goods

134. The following statement shows the particulars of households by Caste/Tribe/Community possessing furniture.

Statement XIII

POSSESSION OF FURNITURE BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	No. of households possessing																		
	Cots	Carpets	Beds	Quilts	Bed Sheets	Pillows	Blankets	Mosquitonets	Chairs	Mirrors	Bhoshanams	Gadamanchilu	Stools	Wall-self	Tables	Cycles	Radio	Petromax lights	Torch lights
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
1 Brahmin .	1	...	1	...	1	...	1	...	1	1	1	1	...	...	...	...	...	...	1
2 Chakali .	1	...	...	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Christian .	7	...	...	...	2	...	1	..	...	6	2	...	...	...	...	...	...	...	...
4 Goundla .	2	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...
5 Kamma .	12	2	8	...	9	9	7	4	8	8	6	1	4	6	3	5	5	5	7
6 Lambadi .	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7 Madiga .	3	...	1	...	2	2	...	...	1	...	...	...	...	...	1	...	...	...	...
8 Muslim .	1	...	...	...	...	1	1	...	...	1	...	...	...	...	...	...	...	...	...
9 Padmasale .	1	...	...	...	...	...	...	...	...	1	...	...	..	...	1	...	...	...	...
10 Vaisya .	1	...	1	...	1	1	...	...	1	1	...	...	...	...	1	...	...	...	1
11 Viswabrahmin .	1	...	...	...	1	1	...	...	1	1	1	...	1	1	...	...	...	...	1
Total .	31	2	11	1	18	15	10	4	12	20	10	2	5	7	6	5	5	5	10

Material goods acquired during the last 5 years.

135. During the past 5 years period from 1961-66, 5 households each among the Kamma households purchased radio sets and petromax lights while 8 households of the same community purchased torch lights. (Table 30). Wooden chairs were acquired by 3 households of which 2 are of the Kamma caste and 1 is of the Madiga caste.

Fuel and lighting

136. Stumps of Varginia tobacco, country tobacco and redgram are commonly used as fuel. Agricultural households preserve these stumps (mostly of Virginia tobacco) in stacks in the premises of the households or in the fields where cattle

are tethereds in summer or at the cattle shed in the village. Members of the agricultural labour households collect fuel from the fields or from the agricultural households. Apart from tobacco stumps, stumps of *jowar* and redgram, which are left in the fields, are collected by these people. They also get them on request from the agricultural households after assisting them in some work or other. The households engaged in occupations other than agriculture or agricultural labour purchase firewood from Mangalagiri or from the sellers who go round the villages (Table 31).

137. For lighting purposes, small aluminium tins filled with kerosene known as 'kerosene budlu' are commonly used. Though this village has been provided with electricity, only 9 households-8 belonging to the Kamma caste and 1 of the Brahmin caste out of the 31 surveyed households, have been equipped with electricity. Hurricane lanterns also are there in 10 households, *viz.*, 1 Brahmin, 7 Kamma and 2 Madiga households, to be used in the rainy season at the cattle sheds, for occasions and also when electric supply fails (Table 31).

Washermen and barbers' services.

138. Washerman go by the caste name of Chakali (also called Rajaka). Washing of clothes is the traditional occupation of the Chakalis. They serve all the households in the village except the Madigas, Christians (who are also Madigas converted to Cristianity) and Lambadis, *i.e.*, they do not serve the castes from whom they do not take food. A Chakali couple can serve about 10 to 15 households. There is only one Chakali household in the village. Chakalis from Mandadam village serve the households of Malkapuram village. They collect the soiled clothes from the households in the morning and return them in the evening after washing and drying them. They collect food from certain households in the morning and from certain households in the night. They so arrange the households that the food collected from these households in the morning is enough for them for morning meal as well as midday meal. Mere food only is not served to the washermen. Along with food, whatever vegetable curries, chutnies and soups prepared in the household are served to the washermen. They also collect buttermilk from their patrons (Table 31).

139. Apart from giving food, cereals also are given to them depending on the number of married couples in the household. Unmarried boys and girls are excluded from charge. 20 measures (40 seers or Kilograms) of grain are given per year per married couple. Special preparations made in households on festive occassions are also served to them. On ceremonious occasions like marriage, funeral, child birth, attainment of puberty, etc., special payments are made to the washermen.

140. The washermen maintain a milch buffalo, goats and pigs and earn considerable sums of money. They need not cook food for themselves as they collect food from their patron households enough and to spare for 3 times. They purchase clothes and meet other requirements by selling the grain given by the households. Among all the artisan and service castes, it is the washermen only who spend a happy life and they never suffer for food.

141. There are no barber (Mangali) households in the village. Barbers come from the nearby Mandadam village. They visit the village regularly and attend to haircutting and shaving. They serve people of all communities except the Scheduled Caste people. They do hair-cutting once in a month and shaving once in 4 or 5 days. Payments are made usually in kind at a rate of about 20 measures (40 kilograms) per crop, i. e., for 6 months or 40 measures (80 kilograms) per year, per married man, at the time of harvest. Unmarried males are not charged by the barbers. At the time of ceremonial occasions like marriage, funeral rites, tonsure, etc., they are paid extra. At the time of marriages, their services are essential to play on musical instruments to manicure the nails, to bring mango leaves, to festoon the marriage pandal, etc. Some people us razors for shaving and go to Mangalagiri town only for hair-cutting once in a month or so. The charges for hair cutting and shaving are 75 paise and 20 paise respectively.

Chapter III

SOCIAL CUSTOMS

1. The social customs and practices observed by the people of this village represent the social customs and practices of the entire district, except for variations of a very minor nature. A description of the various social customs and practices as observed in the village together with the variations in matters of procedure from community to community is given in the following pages.

Pregnancy

2. Attainment of pregnancy by a woman, especially for the first time, is a source of happiness to the parents of the woman and of her husband as well. Children are a source of happiness to the parents. So, parents of the woman will be much eager to listen to the good news of the failure or stoppage of the monthly course. They think that children are a sort of insurance against differences of opinion and any idea of separation or divorce. On the other hand, parents of the man feel that with the birth of a child, their son would know the responsibilities of the family and further they will be too happy to see their grand-children as early as possible.

3. The first child-birth takes place at the woman's parents' house usually. In the fifth month of gestation usually, and in the seventh month of gestation in some cases, parents of the woman send special preparations of edibles like *ariselu*, *ladlu*, *kajjikayalu*, *chalimidi*, *karappusa* and a saree and a blouse-piece along with betel - leaves and arecanuts and fruits like mangoes, etc., to the son-in-law's house in a *kavadi* (sling) through a washerman with either the father or brother of the pregnant woman accompanying.

4. The woman is made to wear the new saree and blouse sent by her father. She then sits in a chair over which a new cloth is spread. Her feet are applied with turmeric paste and a mark of vermilion called *bottu* is applied on her forehead. *Muttaiduvulu* (women in married status) of the caste are invited to attend the function. Each of the *Muthaiduvulu* is applied with turmeric paste to the feet and *bottu* (vermilion mark) on the forehead. Songs are sung by the *muthaiduvulu*. The special preparations sent by the parents of the woman are distributed among the *muthaiduvulu* and children present on the occasion. This ceremony is called *seemantham*. The woman is then taken to her parents' house on an auspicious day. In some cases, she is retained there at her parents' house until sometime after delivery where as in some cases, she is sent back to her husband's house after her stay for a few days and taken again one or two months before delivery. The woman is precluded from doing any hard work since seventh month onwards If the parents of the woman are well-to-do, she is given what ever special food that is asked by her. She is also given milk during nights. The parents of expectant woman try to satisfy the desires of their daughter as much as they can, even if they are not well-to-do people also.

Delivery

5. In the past, deliveries were conducted by a native midwife called *mantrasani* of the Chakali (washerman) or Managali (barber) or Yerukala castes. Now, since the inception of the Panchayati Raj Institutions in 1959, a maternity centre has been opened in this village with a qualified Maternity Assistant or Midwife in charge of it. She makes visits to all the pregnant women in the village once in four or five days or as and when her services are requisitioned. She advises them as to their diet and takes care to avoid complications, if any.

6. When the woman complaints of labour pains, the midwife is called to conduct the delivery. Soon after the child is born, it is given bath with hot water. The umbilical cord is cut with a country knife by the midwife. The midwife keeps her finger dipped in castor oil in to the mouth of the new born. Cosmetic powder is applied to the umbilical cord. A red-hot iron needle is kept on the stomach of the child for a while so that there will not be any stomach trouble. The waist of the woman is tightly tied with a cloth. She is not given food until the third day. Only hot drinks like

coffee or tea are given during the first three days. The child is given castor oil. The mother feeds the child from her breast from the third day onwards. The woman in confinement is known as *balentharalu*. She is given food only once upto 9 or 10 days and from then onwards upto one month twice a day with cooked old rice, *karapupodi* (chillies powder). previous year's tamarind chutney, *potlakaya* (snake gourd), etc.

7. The mother is given bath either on the 7th or 9th or 11th day depending on her health. This purificatory bath is called *puritisnanam*. Housewives from each of the households of the caste bring one *binde* (brass vessel) of hot water. In a big vessel called *kagu*, neem leaves, *vayiloku* (leaves of a tree) and turmeric powder are kept and boiled. The mother is seated on the cot used by her with her child and is given bath with all the hot water brought from the households. Except among the Brahmin, Vaisya and Viswabrahmin households who are vegetarians, one or two fowls are sacrificed and relatives are entertained to a feast on the day the mother and child are given the ceremonial purificatory bath.

8. In a few cases children are born with a string around their neck. This is called *pegu vesukoni puttadam*. Such births are believed to cause *keedu* (evil effect) to the maternal uncle of the child. In such cases, on the day of giving purificatory bath to the mother and the child, the maternal uncle (except among the Brahmin. Vaisya and Viswabrahmin communities) beheads a fowl to redeem the *dosham* (evil effect). The father of the child presents his brother-in-law (maternal uncle of the child) with a dhoti. Relatives are entertained to a non-vegetarian feast among these castes.

Suckling

9. The child is fed on its mother's breast for about one to one and half years usually and upto two years and above in a few cases. It is reported that some women of the well-to-do Kamma caste do not allow the child to suck at all. They use milk of cow and products like Amul, Glaxo, Milk Maid, etc.

10. If the mother's milk is not enough for the child, it is fed on cow's milk or buffalo's milk diluted with water so that it may not cause indigestion. Until three or four months after the next pregnancy, the child sucks from her mother's breast. By that time, the child itself stops sucking. If, however, the child continues to suck even after the fourth or fifth month of pregnancy, the mother applies neem juice or juice of bitter-gourd leaves to her mammals (nipples) to wean away the child from suckling.

Naming Ceremony

11. The naming ceremony for the new born child is performed usually on the day of giving purificatory bath to the mother, i. e., on the *puritiroju*. If it does not take place on the *puritiroju*. it may be postponed to an auspicious day during the third or fifth month. If the child is born at an inauspicious time which is known as *durmuhoortam*, the father of child is precluded from seeing the child until the *puritiroju* after looking its face in a bowl of oil while a Brahmin priest recites *mantras*. The child is named by the Brahmin priest based on the day and star. Usually, the father names the child on the *puritiroju* in the presence of the caste elders invited. The name of the grandfathers and great grandfathers for male children and the name of the grandmothers and great grand-mothers for female children are adapted with suitable modern suffixes like 'Rao' and 'Devi', etc. For example, if the grandfather's name was Venkaiah or Venkatrayudu, they are changed or adapted as Venkateswara Rao and Venkatrama Rao, respectively. On the other hand, if the female ancestral names that are to be given to the children are Santhamma or Lakshmamma, they are adapted as Santha Devi or Lakshmi Devi, respectively. The male names that come across are Krishna Rao, Venkateswara Rao, Sivaprasada Rao, Koteswara Rao, Nageswara Rao, Appa Rao, Gandhi, Ramesh, Chandrasekhar, etc. Some of the names of the older generation are Hanumaiah, Seshaiah, Subbaiah, Venkata Subbaiah, Kotaiah, Pitchaiah, Venkaiah, etc.

12. The modern names of females are : Rajeswari, Swarajyalakshmi, Lakshmidevi, Saraswati-Devi, Subha, Bharathi, Krishnakumari, etc. The female names of the older generation are: Sampurnamma, Pitchamma, Subbamma, Rosamma, Annapurnamma, Kanakamma, Syamalamba, Atchamma, etc.

13. In this village, as in the entire district, it is difficult to discern as to which particular caste a person belongs to, especially among modern names

among the Hindu communities, unless a person specifically suffixes the caste titles of Choudary, Achari, Acharyulu, Sastri, Sarma, etc., which indicate the castes of Kamma, Viswabrahmin, Sri Vaishnava and the latter two to Brahmins, respectively. But the modern trend in this area is towards discarding the suffixes of caste titles. In this village, as also of the area, the names among converted Christians who did not break away from the Hindu traditions are typical. Some such names of men are: Bhushanam, Kotaiah Paul, Prakasam, Yesuratnam, Yacob, etc. whereas the female names are: Suvartha, Graceamma, Mariamma, Arogyam, etc.

First Feeding

14. Ceremony connected with the initiation of the child to solid food for the first time is called *annaprasana.* It is observed among the children of Brahmins, Viswabrahmins, Komatis and Kammas. With regard to other communities, it is not customary to observe this ceremony. When the child comes to an age of expressing a desire for food, it is fed on by the parents or other members of the household while they are taking food.

15. *Annaprasana* is usually performed on the sixth day of the sixth month or on an auspicious day within the completion of one year. The child is given oil bath and is made to wear new clothes. A sweet fluid preparation called *ksheerannam* is kept in a silver cup. Books, pen, gold ornaments, knife and the silver cup with *ksheerannam* are kept in the deity room. The maternal or paternal grandfather of the child keeps the child in the centre of all these things. The grandfather dips a gold ornament into the *ksheerannam* kept in the silver cup and keeps the ornament with a little of *ksheerannam* into the mouth of the child. Then the child is allowed freely to touch any of the articles kept around him. A touch of any one of these things is supposed to indicate the future course of the child. If it touches books, it is believed that the child becomes an educated person or a scholar; if it touches the pen, it becomes a poet, if it touches the gold ornament, it becomes rich; if it touches the knife, he becomes warrior whereas if it touches food it becomes a lazy one. The maternal uncle or maternal grandfather usually presents the child with a gold necklace with a pendant, or a gold wrist watch or *murugulu* (gold wristlets) or ring or as many of the above ornaments as possible.

Tonsure

16. Tonsure ceremony is called *puttuventrukalu theeyuta.* It is observed usually during the third year. If it could not be performed during the third year, it takes place during the fifth or even during seventh year also. If the parents made any votive offerings in the name of a deity, the child is taken to the deity and is tonsured there. Usually votive offerings to tonsure the children are made to Sri Narasimhaswamy of Mangalagiri, Sri Venkateswaraswamy of Tirupati-Tirumala and Sri Subrahmanyaswamy. If the votive offering is made to Sri Subrahmanyaswamy (the Snake God), the child, along with the members of the household and invitees among the relatives and caste people, is taken to an ant-hill. The child is given oil bath. The ant-hill is worshipped by smearing turmeric powder and keeping vermilion marks. A little quantity of cow's milk is poured into the ant-hill and a cocoanut is broken. A Brahmin priest chants *mantras. Pongali* (sweet rice) is cooked there. The child is made to sit on a plank facing east and the maternal uncle initiates the ceremony by cutting three patches of hair with a scissor. Afterwards, the barber keeps a cup of water. One by one, the invitees throw a copper coin into the cup after waiving it around the head of the child thrice. This is known as *digadudupu.* Then the barber cuts the hair of the child with a scissor. He is given a cash present upto Rs. 5. The maternal uncle is given a dhoti, a shirt and a *kanduva.* Then the goldsmith bores the ears only if it is a male child and ears and nose also if it is a female child with thin gold wires called *pogulu.* Then *pongali* is distributed among the people who graced the occasion. Relatives and invitees offer cash presents ranging from Re. 1 to Rs. 10 usually and even Rs. 116 by some rich people. The relatives are given a feast and then the people disperse to their houses. On the following day, the barber gives a clean shave to the head of the child.

17. Those who do not make any votive offerings to a deity perform the ceremony at the house itself on an auspicious day in the presence of relatives and invitees. All the other formalities are same as described above.

Initiation to Learning

18. Ceremony associted with the initiation of child to learning is called *vidyabhyasam* or *aksharabhyasam.* It is observed by an interested few among the

Kammas and compulsorily among the children of Brahmins, Komatis and Viswabrahmins. This ceremony is observed on an auspicious day during the fifth year. It is usually observed for boys and for girls too in a few cases. The boy or the girl is given oil-bath and is made to wear new clothes. The teacher and the pupils are invited to the house by the parents. The teacher keeps the child on his thigh and a new slate and slate-pencil are given to the child. The teacher holds on the right hand of the child with his right hand and writes శ్రీరాము (Sree Rama – the hero of the great epic Ramayana) and then the alphabets ఓంనమః (Om na maha) are over written thrice. The teacher is presented with Rs. 2 to Rs. 5 kept in betel leaves. Besides this cash present, some parents offer dhoti and *kanduva* (upper cloth) to the teacher. Soaked bengalgram dal or blackgram dal and jaggery pieces are distributed among the pupils. The child is sent to the school along with the teacher and the pupils. From then onwards, the child is sent to school regularly.

19. Some people send the children to school on an auspicious day during fifth year after giving oil-bath and new clothes. Some boys and girls go to the school along with their grown up brothers and sisters from their third year onwards. The occasion passes unnoticed and without any ceremony. In such cases, the young children are sent to school by the parents in order to avoid obstructing the work.

Puberty

20. Attainment of puberty by a girl is known by various names as *samartha, rajaswala, peddamanishi-aiyindi, minarutheerindi, pushpavathi aiyindi*, etc. The usual age of attaining puberty is between 11 and 14 years whereas in a few cases it may take place during fifteenth and sixteenth years also. Soon after attaining puberty, the girl is made to sit in a secluded portion of the house on a mat. Men are precluded from seeing the girl until the eleventh day

21. The girl is given oil-bath in the early hours before day break on the eleventh day. Relatives bring special preparations like *undrallu, kudumulu, mithai, garelu, ariselu, ladlu, minapa vundalu*, etc. to the girl. Caste people and other intimate acquaintances are intimated of the news by sending two *muthaiduvulu* (women in married status) among the close relatives of the household to go round all the households, holding a *kumkuma barina* (a tin of vermilion) in their hand. The house-wives of the invitee households are applied with a mark of vermilion called *bottu* on their foreheads and communicate the news that so and so girl, daughter of so and so, has attained puberty. All the invitee households send *pasupu-kumkuma* (literally turmeric powder and vermilion) which means a copra cup, a blouse piece, betel leaves and arecanuts and a little quantity of rice through a *muthaiduvu* of the household. On the 9th or 11th day, again the girl is given oil-bath in the early hours before day break. The mat used by the girl is burnt and the clothes worn by her are given to the washerman. She is presented with a new saree and a blouse by her maternal uncle or maternal grandfather or by her parents.

22. On the 9th or 11th day, when the girl is given final purificatory bath, the relatives and caste people are invited for food in the night. Vegetarian food along with special preparations made in the household (as also those sent by their nearest relatives) is served to the invitees. This serving of food or community feast is called *banthipettuta*.

23. Except the Madigas and Malas, people of all other castes invite people belonging to other castes also (if they have great acquaintance) to bring *pasupukumkuma* even if the invitee-households do not take food from the host-household due to caste barriers.

24. The girl is precluded from touching any of the household utensils before she is given final purificatory bath. She is served food and water in utensils set apart for her. The girl can move freely in the house from the day she is given final bath. The ceremony connected with the conducting of the girl into the house is called *kundalloki vatchuta* or *intloki vatchuta*.

Marriage

25. Virgin marriages or marriages for the first time to the young man as well as to the girl contracted through negotiation by the parents of the youngman and the girl are widely prevalent in this village. Such marriage is called *lagnapupendli* or simply *pendli*. Widow marriages or marriages for divorced or separated women occur very rarely; that too among the Malas and Madigas and among Lambadis. Such marriages are called *marumanuvu*.

26. The usual age for marriage is between 20 and 25 years for males and between 12 and 19 years for females, though there are deviations on either side of these ages. The following statement shows the number of marriages occurred in each of the age groups.

Statement XIV

NUMBER OF MARRIAGES BY AGE AND SEX

Age group (in years)	No. of marriages among Males	Females	Total
(1)	(2)	(3)	(4)
0-4	...	...	...
5-9	...	1	1
10-14	...	15	15
15-19	5	21	26
20-24	20	4	24
25-29	7	...	7
30-34	2	...	2
35 & aboye	1	...	1
Total	35	41	76

(For details please see Table 50).

27. The permissible partners for marriage are one's mother's brother's daughter (*menarikam*), one's father's own sister's daughter *(edurumenarikam)* and one's own elder sister's daughter *(menakodalu)* among all the communities. Marriages are contracted from among the parties belonging to different *intiperlu* (surnames) and different *gotras*. Malas, Madigas and Lambadis are reported to have no *gotras* and they go by their surnames. Even among the people belonging to different *gotras* and different surnames, some are treated as 'classificatory brothers' (అన్న దమ్ముల వరుస annathammula varusa) and some are treated as 'classificatory cross-cousins' (బావ మరదుల వరుస – bavamaradula varusa). Marriages are contracted from among the parties who are classificatory cross-cousins only.

28. Parents of boys and girls entertain ideas of marrying their sons and daughters long before they attain marriageable age and keep in mind some boys or girls as matches for their daughters and sons, as the case may be, from among the caste people in the village or from among the neighbouring villages. The ideas linger in the minds of the parents of the boys and girls, particularly in the minds of the parents of girls until the marriages are actually celebrated. Moreover, celebrating the marriage of daughters entails huge expenditure in the form of dowry, ornaments and other household furniture and utensils. They try to seek for a good bargain, i.e., a handsome boy with good property at a lesser amount of dowry. On the other hand, the parents of the boy do not bother much as they are the gainers always. They want their son to be married to a beautiful girl from a good family with prospects of bringing huge sum of dowry. This is the general practice and particularly so among the Kammas, who constitute the rich and land-owning section of the village community.

29. Further, it is also noticed that the parents of the girl crave for the only son of a father, even if the property owned by them is lesser than the one which acrues as share for a boy having three or four brothers. On the other hand, the parents of the boy also seek for or prefer to marry their son to an only daughter of a father so that all the property acrues to their son through the daughter-in-law.

30. In the past, family tradition, nearness of relationship and good behaviour were the qualities that were stressed by the parents of the boy and the girl. Dowry was given only secondary importance. Since the past fifteen to twenty years, dowry system has grown very rapidly with the dawn of education through the opening up of high schools in the 1940's.

31. The intiative for contracting marriages generally rests with the parents of the girl, except in a few cases where the boy suffers from any defect or deformity of limbs, suffers any disability or if the parents of the boy are particularly in favour of a girl or if the parents of the boy suffer from any contagious inherited diseases.

32. After the willingness of the boy and the girl for a match is secured, the bride's father and some of his relatives or friends are invited for settlement of dowry, ornaments, etc. The articles usually demanded by the boy or his parents are: a radio, a watch, a cycle or motor cycle or a scooter besides the dowry amount in cash and the landed property. On the girl's side, so many tolas of gold or so and so ornaments or so much amount of money *in lieu* of ornaments are demanded from the boy's

parents. These demands on the side of the boy or the girl also depend on the economic condition and social status of the families. In order to meet these demands, even lands are sold. In this context, it may be said that there is a greater urge on the part of the parents of the girl to seek the hand of a well-to-do boy and for that they go beyond their capacities and incur large debts and to clear off these debts, they sell away the land which is very dear to them. This urge is particularly greater among the Kammas. Though this urge is universal, it is not so rampant among other communities as is in the case of Kammas.

33. If every thing regarding the dowry, ornaments for the girl, etc., are settled, the boy's father is asked to send *pasupukumkuma* (literally turmeric powder and vermilion) consisting of a sari, two blouse pieces, copra cups, turmeric powder and vermilion. The boy's father does accordingly and proceeds to the girl's house along with some of his relatives. The girl is offered with these things. Then the boy's father and his party are treated to a vegetarian feast which is called *pappannam* (literally dal and rice)-a sumptuous meal. If the negotiations come to this stage, *i. e.*, *pasupu kumkuma* are offered to the girl by the boy's parents and boy's party in turn are entertained to a feast, it is treated as final. If either of the parties break the promises after this stage, it becomes very difficult for the defaulting party to get their boy or girl married. No one comes forward to marry the girl on the pretext that she was promised to some body else earlier and that it tantamounts to eating polluted food ఎంగిలి అన్నానికి ఆశించుట *engili annaniki aasinchuta*). On the other hand, if the boy's party happens to be the defaulting one, parents of the girls also do not come forward saying that the boy's father cannot keep his word and that it is dangerous to deal with such persons. One thing to note in this context is the belief that one can get *punya* (effect of good deeds) by contracting a marriage even at the cost of hundred lies, the local saying being నూరు అబద్ధాలాడి ఒక పెళ్ళి చెయ్యమన్నారు *nooru abaddhaladi voka pelli cheyya mannaru*-which means that no sin entails on a person even if he utters a hundred lies to contract a marriage. Moreover, no person dares to spoil a marriage under consideration as it entails sin.

34. After taking food, the parents of the boy and the girl discuss as to the convenience of the celebration of the marriage. Then *nistchaya thamboolamulu* (taking of betel leaves with arecanuts in token of the settlement of the match, *i e.*, betrothal, are taken by the parties. Among the twelve months of the Telugu calendar, the months *Chaitra* (March-April), *Vaisakha* (April-May), *jyestha* (May-June), *Sravana* (July-August); *Asviyuja* (September-October), *Kartika* (October-November) and *Magha* (January-February) are considered auspicious for celebrating marriages. But among these auspicious months *Chaitra*, *Vaisakha* and *Magha* are considered as convenient. The month *jyeshta* is also auspicious and convienent but marriages for the *jyestulu* (the first sons or daughters) are prohibited. The months *Ashada* (June-July), *Bhadrapada* (August-September), *Pushya* (December-January) and *Phalguna* (February-March) are inauspicious for celebrating marriages. If the parents of the boy and the girl are willing to celebrate the marriage soon, they go to a Brahmin priest to settle the *muhoortam* (auspicious time) for celebrating the marriage. The Brahmin priest examines the 'Tarabala' and 'Chandrabala' with reference to the stars in which the prospective couple were born (*janma nakshatras*) and if the *janma nakshatras* are not known or not available, the corresponding stars with reference to their names (*nama nakshatras*) are considered. This settlement of the auspicious time is known as *lagna nistchayam*. The *lagnapatrika* is sent through a washerman along with *pasupu*, *kumkuma*, *mithai* (sweet preparation), fruits and clothes to the mother, father, brothers and sisters of the girl. Similarly, the girl's parents also send the *lagna patrika* along with *pasupu*, *kumkuma*, *mithai*, fruits (*pandlu*) and clothes to the mother, father, brothers, sisters-in-law and sisters of the boy through a washerman. The washerman is paid suitably for his services. Wedding cards called *lagna patrikalu* or *subhalekhalu* are printed and distributed (after applying turmaric paste on the four corners as a sign of auspiciousness) among the relatives in the village and sent by post to the relatives and friends at distant places, a few days before marriage. Some people send word through their neighbours to the relatives in other villages. Arrangements for the marriage like making repairs to the house, white-washing, etc., are made. Marriage booths are erected two or three days before the marriage at the bride's and groom's places.

35. A few days before the actual day of marriage, both the girl and the boy are solemnly promoted

as 'bride' and 'bridegroom' respectively, which is known as *pendli koothurunu cheyuta* and *pendli kodukunu cheyuta.* Any one of the relatives or as many relatives as possible can take the girl or the boy to their houses and make them bride and bridegroom depending on the relationship circle of the families concerned and on the availability of time. Each of the households give new clothes and sumptuous food to the prospective bride or groom whom they wanted to honour.

36. In the early hours of the day of marriage, the booths are festooned with mango-leaves brought by a Mangali (barber) while musical instruments are played. This is called *thoranalu kattuta.* Five young boys (unmarried) are invited to offer worship at the houses of the groom and the bride. They are known as *baladasullu* (young devotees). These boys are anointed and given bath. They wear new clothes. *Panganamalu* (two vertical lines with *vibhudi*, i. e., sacred ash and another line in the centre with vermilion) are kept on the foreheads of these boys; *Pongali* (sweet rice) is prepared in the name of the deity. These boys worship the God and then the *pongali* is first offered as food to them. Then others also are feasted. This feast is known as *demudu banthi.*

37. The venue of marriage is usually the bride's place. A party of 9 or 11 persons is sent by the bride's parents to the groom's place to invite the groom and the relatives to the bride's place. The groom's parents send *pradhanam* which consists of valuable sarees and blouses to the bride, *pasupu kumkuma*, ornaments for the girl and some fruits, dates, etc. This is to indicate that they are ready and are about to proceed to the bride's place. Musical instruments called *melam* like *sannayi* (pipe), *dolu* (drum), band, etc., are used. These music troupes are paid according to their capacity, name and fame and are also requisitioned depending on the purse of the household celebrating the marriage. The groom and his party are received by the bride's party by offering them *panakam* (spiced jaggery water). Sandalwood paste, turmeric powder and vermilion, betel leaves and arecanuts and an upper cloth called *uttareeyam* are taken to be offered to the bridegroom. The boy's party is conducted to a house wherein they have to be lodged until they are welcomed to the bride's house a few hours before marriage. This prepared-lodge is called *vididillu* .

38. *Garikabuddi* (an earthen vessel in which the sacred *garika*, a kind of grass is kept) is brought, from the Kummari's (potter) house to the accompaniment of musical instruments. A *pendlipeeta* (a new plank to sit upon) from a carpenter (Kamsali) and a *gummadikaya* (red pumpkin) are also brought. The potter and the carpenter each are presented with a blouse piece, two seers (1 seer = kilogram) of rice, 25 paise and a cocoanut. The bride is made to sit facing east on the *pecta* kept over paddy in the pandal. The barber pares her toe-nails. This is known as *kallagollu theeyatam.* All the relatives drop coins in a small cup kept there by the barber. Another unmarried young girl known as *thodupendli koothuru* is made to sit by the side of the girl. Two wooden pestles called *rokallu* are kept in front of the bride and tied with a *kankanam* (a thread to which betel leaves are tied. The thread is coloured with turmeric paste). The pestles are dipped in cow's milk and the shoulders of the bride are touched with them. Then she is anointed and dressed in new clothes and decorated well. The barber takes away the money collected in the cup and the paddy kept under the *peeta* upon which the bride sat until her toe-nails are pared off.

39. The bridegroom and his party lodged in the *vididillu* are invited to the bride's house. The younger brother of the bride washes the feet of the groom soon after he comes to the marriage pandal. The bridegroom pays one rupee to his brother-in-law (wife's brother) which is known as *varaha* (a *varaha* means four rupees). Rice dipped in turmeric and vermilion water and made into a round ball called *errakoodu* is taken round the head of the groom and thrown away by a washerman to keep away *disti* (evil eye). The bridegroom is then conducted to the *pendlipeeta* which is kept on half a bag to one bag of paddy over which a cloth is spread. The bridegroom sits on the plank on the right side. Afterwards, the bride is also conducted to the *pendlipeeta.* A cloth curtain is held in between the seats of the groom and the bride. Then the bride is made to sit on the *peeta* on the left side. Reciting *mantras* the Brahmin priest keeps cumin and jaggery into the right hand of the bride and the groom and asks them to keep the hand with cumin and jaggery on each other's head This is known as *subhamuhoortam.* Then the groom is asked to press the right toe of the bride and *vice versa.* The cloth curtain is then removed. The groom ties a bracelet (*kankanam*) to the right hand of the bride and the bride ties

another bracelet to the right hand of the groom. This is known as *kaluthokki kankanam kattadam* (pressing the toe and tying the bracelet). The Brahmin priest makes a knot by tying the saree end of the bride and the end of the upper cloth of the groom. This knot is called Brahmamudi, to signify that Brahma, the creator of the world predetermined them to live unitedly as wife and husband under the sacred tie of marriage. The Brahmin priest shows the *mangalasutram* (marriage locket which is the insignia of marriage) to all the people who touch it as a mark of blessing. This is known as *mangalasutralapuja*. Then the Brahmin asks the bridegroom to tie the *mangalasutram* around the neck of the bride reciting *mantras*, while musical instruments are sounded incessantly. This is intended by the elders to ward off the hearing of any inauspicious sounds like sneezing, etc. The bridegroom does accordingly and all the people sprinkle *akshintalu* (sacred rice, i.e., rice smeared with turmeric powder prepared for the occasion by the Brahmin priest) as a token of their blessings to the new bridal couple. Then a string of black beads known as *nalla poosaladanda* also is tied around the neck of the bride. All this is known as *sutradharana*. The maternal uncle of the bride presents her with silver *mattelu* (toe rings), a saree and a blouse piece to her. Then the bride and the groom pour *thalambralu* (rice smeared with turmeric powder) each on the other's head. Then they garland each other. The dowry amounts agreed upon to be paid are presented by the father-in-law. Until very recently, the dowry in cash as well as in landed property and ornaments, etc., was announced and given in the presence of all the people. But now since the coming into force of the Prohibition of Dowry Act, these amounts are being given a few days in advance of the marriage. The tradition of presenting a gold ring by the father of the bride to the bridegroom is a must even now. Then the priest lets down two rings (one gold and the other a silver ring) into an *arivenikunda* (sacred coloured pot) and asks the bride and the bridegroom to take out the gold and silver rings alternately for three times which results in their hands and fingers coming into physical contact for the first time. This is called '*Parvati-Parameswarlu jalakreedaladuta*' (Lord Siva and His Consort Parvati playing in water). Relatives, near and distant, offer *chadivimpulu* (presents and gifts) to the bridal couple.

40. The groom presses the toe of the bride and the bride that of the groom three times alternately, in furtherance of the objective of bringing the couple still nearer and nearer. Then the couple are shown the Arundhati star in the sky.

41. *Homam* (propitiation of the God of Fire) is then performed by the new couple. They pour ghee in the fire and go round it thrice, thus signifying the combined avowal of the couple in the presence of the God of Fire, that they will remain together for ever. Then they are conducted to the family deity and pay their respects. They offer *namaskaramulu* (thanks with folded hands) to the parents of the groom and the bride. They sit in front of the family deity and the bride unties the *kankanam* (bracelet) of the groom and *vice versa*. A community vegetarian feast is given to the relatives and friends and all the caste people in the village.

42. Afterwards, the bride is handed over to the bridegroom and his parents. The parents of the bride stand in one row whereas the parents of the bridegroom stand on the otherside. Then the bride puts her hand in a cup of milk and smears the groom's chin first and then to his parents, brothers and sisters-in-law, etc. The bride is then entrusted to the bridegroom's parents making a request to look after their girl well. This entrusting of the bride to the parents and nearest relatives of the bridegroom is known as *appagintalu*. At this time, parents of the bride, the bride and the nearest female relatives shed tears due to pangs of separation thenceforth. Then the new couple are taken to the Ramalayam and the Sivalayam to pay their respects to the Gods. They also break a cocoanut and return to the *vididillu*. While entering the *vididillu*, the couple are teased and compelled to tell each other's name. Some amount of money known as *maradalukatnam* is paid by the groom to the wife's younger sister. Then a bed is spread on a cot and the couple sit facing each other. A flower garland or a gold ornament is kept in their hands and they throw it into each other's hand for some time. This is called *banthulata* (play with ball—a token play). Songs are sung by *muthaiduvulu* in praise of the groom and abusing the bride by the classificatory sisters (అక్క-చెల్లెండ్ల వరుసవారు) of the groom whereas the classificatory sisters of the bride sing songs in praise of the bride and abusing the bridegroom. These songs create fun and frolic. All this is called *ponpu*. *Muthaiduvulu* offer *mangalaharathi* (wave of auspiciousness and prosperity).

43. Then the bridegroom and party accompanied by a few relatives of the bride repair to the

bridegroom's place, after being taken around the streets in procession accompanied by music. The furniture and vessels given by the bride's father called *pathra samagri* are also carried along with them to the groom's place. On the third day, the father of the bride sends a sari, blouse, *katukakaya* (tin of eyetek), *gandhapuginne* (a silver cup for keeping sandalwood paste), *kumkuma barina* (a silver tin of vermillion), comb and copra in a steel trunk. All these things together are called *yarnalu*. This *yarnalapette* (box containing the *yarnalu*) is carried by a washerman to the bridegroom's house. The washerman is paid a rupee and *addedu ginjalu* (four seers or kilograms of cereals) towards his service by the groom's father.

Consummation

44. In the past (till 1940's), consummation used to be celebrated with all the pomp and show of a marriage and the expenditure incurred on that score used to be more or less equal to that of marriage. Early marriages for girls were common in those days. So, consummation had perforce to be awaited till a few months after the attainment of puberty by the bride. In any circumstance, consummation was postponed from 3 months to 1 year after marriage, as it is considered unlucky to beget a child during the first year of marriage. Of late, this custom is being observed in the breach rather than in practice as after-puberty marriages for females have now become a common feature.

45. An auspicious day after marriage is fixed for the formal consummation ceremony in consultation with a *purohit*. As the marriages in general are now being celebrated after the girl attaining puberty, consummation ceremony is celebrated within 2 or 3 days after marriage. In certain cases, this is celebrated on the night of the marriage day itself. There is an elaborate ceremony attached to it.

46. On this day, the bride and the groom are anointed, given bath and are presented with new and costly clothes by the bride's father to the groom and by the groom's father to the bride. The room is decorated with good photos, pictures, etc., and is neatly kept. Pujas to Vighneswara and Gowri are performed by the couple among the Brahmin, Vaisya, Kamma, Viswabrahmin and Goundla castes. The couple take meals sitting side by side. Usually the bride eats the food left by the groom in his plate or they may take food in the same plate. After about 9–00 p.m. the bride and the groom are seated on a cot kept in the room decorated for the purpose, facing each other. They play what is known as *banthulata* with flower garlands or a gold necklace by throwing it into each other's hands. For sometime, they indulge in applying perfumed scent and sandalwood paste to each other in the presence of *perantallu* women invitees in married status. These women, soon after they are offered *dampathi thambulalu* (betel-leaves, arecanuts and plantains or cocoanuts offered by the couple) go out of the room leaving behind the newly wedded couple in the decorated room wherein a few dishes of sweet preparations, milk and fruits are kept. Like this, consummation is observed for three nights. The couple move like husband and wife thenceforth.

Divorce and Separation

47. Divorce is the *de jure* recognition of the *de facto* separation of a husband and wife. Both separation and divorce are rare occurrences. In cases of tempermental incompatibility between husband and wife, separation is inevitable with a probability or chance of reconciliation sometime later. If the tempermental incompatibility is of a permanent nature, then divorce takes place. The husband has to set apart certain property towards the maintenance of his divorced wife, if he has any.

48. Tempermental incompatibility is not and need not always be the cause of divorce or separation. In the past, often, barrenness among women was the cause of divorce. If a woman was barren, her husband used to divorce her and marry another young woman in order to beget children. Even in such cases also, the barren women were not divorced if they lived in peace and harmony with the co-wife. If the husband foresees jealousy and intolerance, as is common with the womenfolk, the husband has no alternative but to divorce his first wife who is barren and seek the hand of another bride.

49. Divorce and separation are uncommon among the Brahmin, Vaisya, Kamma and Viswabrahmin castes and rare occurrences among other communities, *viz*, Goundla, Chakali, Madiga, Christian, etc. Among the surveyed households, no cases of divorce or separation have been noticed.

Widow re-marriage

50. Widow remarriage is not an accepted custom among the Brahmin, Kamma, Vaisya and

Viswabrahmin castes, in the good old days. But of late, young widows among these castes also are getting married. However, no widow marriage has occured among the above castes in this village. Among the Goundlas, Chakalis, Christians and Madigas, widow marriage is an accepted custom. But it is a very rare occurrence among these castes also.

51. Widow marriages are celebrated in a simple way, without the pomp and show of a regular marriage and without musical instruments or processions. They are celebrated usually in a temple and in a selected gathering of a few relatives of the bride and the groom. The man and woman are given bath and made to wear new clothes. Consummation takes place on the day of marriage itself and they live as husband and wife soon after the celebration of the marriage. The woman can wear bangles and other ornaments and keep *bottu* (vermilion mark) on the forehead thenceforth.

Death and Funeral Rites

52. Both the practices of burying and cremating the dead are observed in the village. The practice of burying the dead is common among the Viswabrahmin, Mala and Madiga castes whereas among other communities cremation is the common practice. Even among the communities which cremate their dead also, burial takes place in case of infants, unmarried boys and girls and persons who die of infectious diseases like cholera, small-pox, etc. In case of Brahmins, children below 3 years are buried and boys between 3 and 8 years and unmarried girls are cremated but *peddakarma* (final obsequies) is not celebrated. Boys among Brahmins for whom thread ceremony is over and are not married, pollution is observed for 10 days but no obsequious ceremony is performed.

53. When a man or waman is in the last moments of life, relatives from the far and near places also are sent word earlier. A few of the closest relatives leave *thulasineeru* (ocimum sanctum mixed in water) into the mouth of the person on the death bed. If the deceased person is a woman in married status, she is decorated with turmeric paste and vermilion after giving bath. Soon after the person on the death-bed breathed the last, a piece of white cloth of six cubits length, a new pot, a *pramida* (an earthen saucer) and a *mookudu* (earthen lid) are brought. *Pade* (bier) is prepared with bamboos and great millet straw or paddy straw is spread over it. The chief mourner who usually happens to be the eldest son or a *dayadi* or *jnathi* (man of the same surname) takes bath and then brings a potful of water. The daughter-in-law of the deceased anoints the head with castor oil. The corpse is given bath with the water brought by the chief mourner. *Bottu* (*namamu* or three vertical marks, the central one being red in colour and the others of white colour for Vaishnavites *i.e.*, those who worship Lord Vishnu of the Hindu Trinity as the Supreme God and horizontal marks of sacred ash by the Saivites *i.e.*, those who consider Lord Siva as the Supreme God) is applied on the forehead. Incense is burnt and pastils are lighted. The corpse is set on the bier. A *pramida* in which oil is poured and a cotton twig is lighted and covered under a *gampa* (basket made of bamboo splices) is kept near the head. The new cloth is dipped in water and the water is squeezed out. The cloth is covered over the corpse. The bier is borne by four persons who belong to the same surname, if possible, while the chief mourner carries a *mookudu* (earthen lid) with fire kept on wooden pieces arranged into a triangle and tied with a rope in one hand and the new pot on one shoulder. Among the Viswabrahmin, Mala and Madiga castes only, it is customary to carry the corpse to the accompaniment of musical instruments to the funeral ground. The corpse is carried with its head to the south. Some copper coins and a little quantity of rice also are taken along with the chief mourner. After leaving the outskirts of the village, the bier is lowered down on the ground at three places. At each of the places, on all the four corners of the bier, a little water is poured and a little rice is kept. The place where the corpse is lowered is called *dimpudukallam*. The reason behind the lowering of the corpse on the way to the funeral ground is that it is believed that the deceased would come back to life in case it has been wrongly taken by the messengers of Lord Yama, the king of the world of the dead. From the third *dimpudukallam*, the two persons in the back come to the front and *vice versa* and resume the journey to the funeral ground. A Madiga man of the village arranges the *chiti* or *kashtam* (pyre) with logs of firewood. In case of burial, a pit is dug by the Madiga man. The bier is lowered on the pyre in case of cremation and kept into the pit in case of burial. The chief mourner lits the pyre with fire. He gets a potful of

water. Then three holes are made to the pot by the *katikapari* (watchman of the funeral ground - the Madiga man). The chief mourner makes three rounds of the pyre and lets down the pot. The pot is broken into very small pieces so that no water remains in any piece with the belief that if any bird drinks the water left in any piece of the pot and its shadow falls on any person, it results in deformity of the limbs of that person. In case of burial, after the corpse is lowered into the pit, the chief mourner throws some earth on the corpse and others who attended the burial follow suit. Then the pit is completely covered with earth. In both the cases of cremation and burial, the corpse is kept with its face downwards and the head towards the south.

54. The mourning group waits at the crematoria until the head of the corpse is broken. This is called *kapala mokshom.* All the men who constituted the mourning group or funeral procession go to a well and take bath. By this time, the washerman gets washed clothes for all these people. He gives them washed clothes and receives the soiled clothes to be washed and returned to them the following day.

55. On the third day or fifth day, initial obsequies known as *chinnakarma* or *chinnadinam* is performed. A small oven is arranged at the place where the deceased breathed his last. Any one of the person who followed to the funeral cooks food without washing the rice with water and facing north. A little of greengram dal is also added to the rice. The food cooked called *pindam* is kept in a leaf plate and tied in a cloth. The chief mourner accompanied by the people of his surname and a Brahmin priest goes to the funeral ground. Three or five bones and some ash are collected. The cooked food (*pindam*) carried by the chief mourner is kept at the place where the corpse was cremated or buried while the Brahmin priest goes on reciting *mantras.* The *pindam* is offered to the birds. If the *pindam* is eaten by birds, it is believed that the person has died a natural death with all his desires fulfilled; and if it is not eaten by birds, it is construed that the death is unnatural or the deceased has left the world without fulfilling many of the desires. The *pindam* which is thus untouched by any birds is thrown into the nearby water source or a cow is fed with the food. While returning home, the chief mourner and the other people take bath at a well and wear the washed clothes brought by the washerman. A light is lit in the name of Lord Venkateswara and seen by the people who returned from the funeral ground. All those who returned from the funeral ground are served food at the house of the deceased. Then they disperse to their houses.

56. The final obsequies known as *peddadinam* or *peddakarma* are observed on the fifteenth day and pollution lasts till that day for all the households with the same surname (*intiperu*). The bones and ash collected on the day of initial obsequies called *astikalu* are merged in the Krishna river on the 12th or 13th days, *i. e.*, before the final obsequies. It is believed that the soul of the deceased gets *mukthi* (salvation) if the *astikalu* are merged in a sacred river.

57. In the early hours of the fifteenth day, *pindam* is prepared with rice, dal and an egg. Leaf-cups called *donnelu* are prepared with banian or plantain leaves. Cooked food, the egg and curd are each kept in each of the three *donnelu* and are taken to a well. The foodstuffs in the *donnelu* are kept there to be eaten by the birds. Then the members of the funeral party comprising the people-one each, preferably the oldest man from each of the households of the same surname are given a shave of their beards and mustache. All of them take bath at a well and wear washed clothes. It is customary that each of the persons who dipped in water *(neella muniginavallu), i. e., jnathulu*–people of the same surname) who attended the funeral and took bath should be presented with a *duppati* (cloth blanket) or dhotis or shawls or *kanduvalu* (upper clothes) by their fathers-in-law or brothers-in-law. Then they return home and see a lighted candle and eat food and return to their houses. Available vegetables, *chintapandu pulusu* (tamarind soup), *ksheerannam* and curd constitute the items of food that are served on this day.

58. On the 16th day, the *jnathulu* who attended the funeral only are invited for food. The non-vegetarian sections of the population may relish non-vegetarian dishes of he-goats or ram's mutton. If it is the death of a woman in married status, *chetalu* (winnowing fans), *pasupu* and *kumkuma* are distributed among the households of the caste and to the relatives in other villages also through a washerman.

59. The chief mourner distributes *potharlu* (donation of food provisions) in the name of the deceased and also in the name of other ancestors of

the family to the Brahmin priest, irrespective of whether the deceased is his father or mother. A few rich people make donations of a cow (*godan*), or land (*bhoodan*) to Brahmins. Sometimes, a bull-calf is donated in the name of the departed soul, so that it could be used as a breeding bull (*aabothu*) in the village.

60. *Samadhis* (tombs) are also constructed by the rich people to commemorate their dear departed ones in the fields whereas tombs are constructed and big stones containing the name and other particulars inscribed are erected to commemorate the dead among Madigas.

61. It is customary among all castes except Madigas to preclude that portion of the house where the deceased breathed his last or the entire house is closed until such time as is prescribed by a Bramin priest if the death occurs at an inauspicious time (*durmuhoortam*).

Funeral Expenses

62. The funeral expenses on the day of death for cremation or burial range from Rs. 25 to Rs. 50. On the day of initial obsequies, the expenditure may be about Rs. 15 to Rs. 25. The expenditure on the final obsequies' day ranges from Rs. 100 to Rs. 1,000 depending on the economic potential or social standing of the household concerned. For Kammas, these expenses like any other expenditure on any social ceremony are the maximum. Moreover, they invite people of all other communities in the village for food except the Brahmins, Komatis and Viswabrahmins who do not accept food from them (who form a fractional segment of the village community) at any social ceremony observed in a house of the caste.

Widow Ceremony

63. If the deceased man leaves behind his wife, the woman has to be made a widow on the 15th day. A widow is called a *mundaralu*. Until the 15th day, the woman bereaved of her husband can wear all the ornaments she used to wear during the life time of her husband. On the 15th day, she is given bath and wears the dress and ornaments. Especially women of the caste as also of other communities in the village and men gather to see the woman in her last pristine glory of married status (*muthaidu*) as she will no more be in that dress and decoration. This is called *mokhamchoopulu*. Turmeric paste is smeared to her face and vermilion mark is kept on the forehead. Then she is taken on an inverted cot (*doli*) tied to a bamboo which is borne by washermen to a well. The washerwoman removes or breaks her bangles, removes the black-beads, *mangalasutram* (the insignia of marriage) and erases the vermilion mark, keeping the woman facing east. She is given bath and made to wear a new white sari sent by her father or brother and carried in the *doli*, to the home. A light is lit in the house and is seen by all the persons who constituted the funeral party. All the relatives, caste people and other invitees are sumptuously fed. Then they disperse to their houses.

64. In case of Madigas and Lambadis, a caste widow removes the bangles, marriage-locket, *nallapoosalu* and erases the *bottu* of the woman to make her a widow.

65. It is customary among all the communities that the widow is taken to her parents' house during the third month and she is given a sari. Until she is taken to her parents' house and returned back, she should not visit any centres of religious significance like temples and pilgrimages, etc.

Some superstitious Beliefs and Practices

66. Some people of the village, irrespective of caste, have faith in superstitions and hold certain beliefs. Whether one believes in all superstitions or not, it is almost certain that one does not proceed forward when one hears a sneezing while starting on a journey. But sneezing is considered as a good sign when any subject is being discussed and a decision is being taken and it is believed that the thing will happen as desired. Again, while sneezing twice is considered as a good omen, sneezing once and thrice are considered as inauspicious and forebode the failure of the scheme or work proposed to be taken up.

67. Hearing a bell rang; the braying of an ass; sound of musical instruments like *sannayi* (pipe) and *dolu* (drum); prayer songs of God, etc., is considered as good and lucky. The continuous barking of a dog, especially in the night, is not good and it indicates the occurrence of theft in the village. The hooting of an owl forebodes a death in the village.

68. Seeing a cocoanut tree or a neem or toddy tree or one's face in mirror; a wife to see her husband's face and husband to see his wife's face, or the back of a cow after waking up from bed is considered auspicious. On the other hand, to see a tamarind tree or a plantain tree, a cat, a monkey, a widow, a woman with single child, etc., is considered as unlucky.

69. While one is starting on a travel, to come across a cat, a snake, a man or woman carrying a new pot, firewood, a spade and a basket, a woman with an empty pot or dung basket, single Brahmin, two Sudras, a *Sanyasi*, a widow, a woman with loosened plait-knot, a person carrying oil, washerman carrying washed clothes, a buffalo, a pig, a monkey is considered as ill-omens, bringing evil in train, if the journey or travel is proceeded on. If one comes across a man or woman carrying food, potful of water, a washerman with soiled clothes, a cow, a bullock, a fox, a Sudra with a stick in his hand, two Brahmins, a woman in married status, a *puttugodralu* (a barren woman), it is considered lucky and auspicious.

70. Dreams, in which an elephant, or a bear appear or in which one crosses a stream or in which an official or God appears and tells that the person succeeds, etc., are all considered good omens. Dreams in which a tiger or lion or police appear or in which one gets drowned in a stream are considered inauspicious.

71. Wearing of copper rings or articles, gold rings with white stones is considered good with the belief that they will bring luck. Among domestic animals, cows and bulls (preferably white ones), white dog, white goat, if found at first sight or come in front while one is on travel is considered to be good. Seeing a buffalo, cat, black animals like goats, dogs, buffaloes or their coming across is considered unlucky. A cat holding a rat in its clutches or a dog flapping its ears and leaving the place or going away are good omens.

72. Wearing of mascots called *rakshalu* or *thayiththulu* (*thavejulu*) is common, especially among childern when they suffer from fever and serious and prolonged illnesses. The mascots are worn around the biceps or tied to the waist thread. A flat piece of metal (usually copper) with a figure of Hanuman on it is also worn to the waist-thread to prevent one from getting possessed by evil spirits. Sometimes, these talismans are also worn to prevent from falling sick as also to bring good luck.

73. People also believed in the evil-eye known as *disti* or *drishti*. To ward off from the effects of evil-eye or *disti*, turmeric powder, chunam and food are made into three balls and are kept in three leaf-plates called *doppalu* made out of seven leaves. These rice balls kept in leaf-plates are left at a place where three paths meet with the belief that the evil effect is distributed among the persons who cross it. If the effect is simple, chillies and salt are taken around the head of the affected person thrice and are thrown away in the oven. Sometimes, *mantra-budi*, *i. e.*, coal, five flowers of different colours, hair and turmeric water are taken round the head thrice and thrown on a public path.

74. Such things as falling down or breaking of an article or uttering of inauspicious words, being called back or forgetting a thing when one is about to start out on a mission are considered ill omens. If an owl perches on a house, it foretells to bring ill-luck or evil to the inmates of the house. A crow cawing on the roof of a house, a sound produced by the oven called 'crying of the oven' are supposed to indicate the arrival of a guest. The nesting of a hornet in a house is construed as foretelling the birth of a child and the appearance of a swarm of ants or a blood-sucker in the house is supposed to indicate the accrual of some benefit. A child sneezing on the door-frame or a man sneezing while taking meal, especially at night, are considered unlucky and water is sprinkled over his face to ward off the evil effect. The arrival of a party or a team to negotiate a marriage when one, especially, the proposed groom or bride, is taking food is an indication of the materialisation of the proposal.

75. Usually people do not get their hair cut on the days on which they were born and also on *Pournami* (full moon day) and *Amavasya* (new moon day) days besides Saturdays and Tuesdays. The younger issues of a mother do not take oil bath on Thursdays as seeing the elder brothers or sisters after taking oil-bath on that day is considered inauspicious. Reciting the ten names of Arjuna* is considered protective against thunderbolts.

*The other names are Phalguna, Pardha, Kiriti, Swetavahana, Bhibhatsa, Vijaya, Krishna, Savyasachi and Dhananjaya.

76. There are certain hours in a day which are not good for starting on travel or commence a new venture. This inauspicious time is called *rahukalam* or *varjyamu*. Among the days of the week, Monday, Thursday and Friday are considered good for starting on journeys whereas Tuesday, Saturday and Sunday, *Pournami* (full moon day) and *Amavasya* (new moon day) are considered inauspicious. Among the days in a fortnight of the Telugu calendar called *Thidhis, Vidiya* (second day), *Panchami* (5th day), *Saptami* (7th day), *Dasami* (10th day), *Ekadasi* (11th day) and *Triodasi* (13th day) are considered good. Among the Telugu calendar months *Chaitram* (March-April), *Vaisakham* (April-may), *Kartikam* (October-November), *Margasiram* (November-December) and *Magham* (January-February) are considered good for celebrating marriages or any other ceremonies like tonsure, *grihapravesam* (house-warming), etc.

77. There is a practice that if a woman delivers at her husband's house, she has to spend three nights either in her parents' or relatives' house during the third month. If it is situated outside her husband's village, while going to that village, some one accompanying her keeps small stones smeared with turmeric powder and vermilion in a leaf-plate at the village boundary called *polimera* and then she crosses it as it is believed that all evils would be warded off and safety is ensured to the child and the mother as well.

78. Some people observe taboo to start on journey in particular directions on particular days, *viz.*, Monday and Saturday to the east; Thursday to the south; Friday and Sunday to the west and Tuesday and Wednesday to the north.

79. The fall of a lizard on any part of the body is of particular significance and a person who knows forebodings of the lizard's fall is consulted. If the lizard falls on the head, it indicates quarrels, on the left cheek, sight of a dear one; hair on the head, waste of money; hair-knot disease; on the forehead and in between the eye-brows, fortune; on the eye brows-waste of money; right eye, pleasure (happiness); left eye, imprisonment; on the nose, improvement of wealth; end of the nose, jealousy; right ear, profits; left ear, sorrows; front portion of the neck, destruction of the enemy; joint of the lips, death, upper lip, quarrels; lower lip and teeth; accrual of fortunes; right shoulder, health; left shoulder, sexual satisfaction or gratification; wrists-sorrow; breast, evil; on the stomach, rich harvest; chest and nave, fortunes; sex organs, misery; foot, journey, etc. People believe that the evil effects of the fall of a lizard can be lessened by taking bath and offering prayer.

80. People consult a *purohit* (a man well-versed in consulting the almanac) for auspicious time when they want to send or bring the daughters-in-law and daughters, especially, the newly married ones; whether the time of attainment of puberty by a girl is good or not so that *shanti* (appeasement of the spirits) may be performed if the time is not auspicious.

81. A reference to the beliefs held by the ryots in the occurrence of certain events in certain *kartis* and their forebodings is made in Chapter IV–Economy.

Chapter IV

ECONOMY

1. Malkapuram village is dependent on agriculture and allied pursuits. Among the crops raised by the cultivators in the village, tobacco is the most important commercial crop which fetches foreign exchange to the country and is a source of livelihood to the labourers. Income through tobacco cultivation forms a fairly high proportion of the total income of the village. That a large proportion of the population is dependent on agriculture and allied pursuits can be seen from the livelihood classes table at the 1951 Census and 1966 survey (Table 11).

Livelihood classes

2. At the 1951 Census, there were 123 households with a population of 700 persons, i.e., 363 males and 337 females living in the village. 664 persons (344 males and 320 females) forming as high a percentage as 94.85 were returned as agricultural classes and their dependents. Of these 664 persons, 289 (147 males and 142 females) were cultivators of land wholly or mainly owned and their dependents; 12 (6 males and 6 females) were cultivators of land wholly or mainly unowned and their dependents and 363 (191 males and 172 females) were cultivating labourers and their dependents. Among the remaining 36 persons (19 males and 17 females) who returned themselves as non-agricultural classes, 13 were dependent on productive activities other than cultivation; 12 were engaged in commerce and 11 were engaged in other services (Table 11). The 1951 Census does not give specific data as to how many of them were actual workers and how many were their dependents.

3. At the1961 Census, there were 135 houses inhabited by 211 households with a population of 882 persons. Of them 449 were males and 433 were females. 486 persons (286 males and 200 females) forming 55.1%, were workers whereas the remaining 396 persons (163 males and 233 females) were returned as non-workers. Among the 486 workers, 24 persons (23 males and 1 female) forming about one-fifth (4.94%) were cultivators; 430 persons (233 males and 197 females) forming 88.48% were agricultural labourers; 2 persons (males) were engaged in livestock (0.41%); 2 persons (one male and one female) were engaged in household industry (0.41%); 3 males were engaged in trade and commerce (0.62%) and 25 persons (24 males and 1 female) were engaged in other services. So, in all 93.42% of the workers were engaged in agriculture and agricultural labour whereas only a small percentage of 6.48 constituted non-agricultural workers(Table 12). At the 1951 Census the agricultural classes together with their dependents formed 94.85% whereas at the 1961 Census the workers in the agricultural occupations formed 93.42%. Thus there was no change in the basic set up of the agricultural economy of the village.

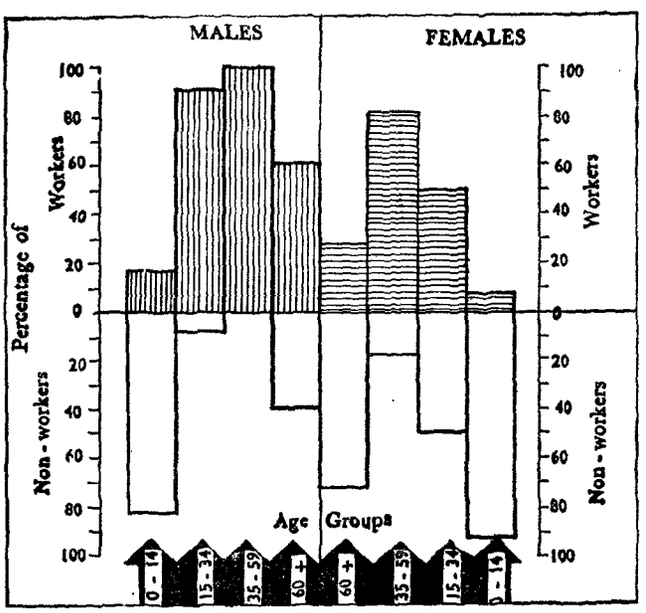
4. Now let us look into the respective figures pertaining to the survey conducted among the 31 households during March–April, 1966. In the 31 households, there were 183 persons of whom 91 were males and 92 were females. 124 persons (65 males and 59 females) forming 67.76% were agricultural classes and their dependents whereas 32.24% were non-agricultural classes. Among the agricultural classes 93 persons (49 males and 44 females) were cultivators of land wholly or mainly owned and their dependents and 31 persons (16 males and 15 females) were cultivating labourers and their dependents. Among the 59 persons who were dependent on non-agricultural pursuits, 6 persons (1 male and 5 females) were engaged in productive activities other than cultivation; 7 persons (5 males and 2 females) were engaged in commerce and 46 persons (23 males and 23 females) were engaged in other services and various miscellaneous occupations (Table 11).

Workers and non-workers

5. Table 13 shows that among the surveyed population of 183 persons, 83 are workers and 100 are non-workers. Among the 100 non-workers (39 males and 61 females) who form 54.64% of the total surveyed population, as many as 76 (35 males and 41 females) are below 14 years of age. Of the remaining 24 non-workers (4 males and 20 females), 2 are males—one each in the age groups of 15-19 and 20–24 years and 15 females in the various age groups between 15 and 59 years whereas 2 males

and 5 females are aged 60 years and over. Among those below 14 years of age, 8 boys and 11 girls are attending school as full-time students and the remaining 27 boys and 30 girls are dependents, pure and simple (Table 16). Two males—one each in the age groups of 10–14 and 15–19 and one female in the age group of 10–14 are also fulltime students. Among the non-earning females, 12 are engaged in household duties. So in all, 76 of the 100 non-workers are below 14 years of age at which they cannot attain the physical stamina to withstand any hard labour, whereas even among the remaining 24 persons, 3 are school going, 12 are engaged in household duties which are treated as non-earning and only 9 persons, of which 2 men and 5 women are aged 60 years and above are purely dependents (Table 16). Diagram below shows percentages of workers and non-workers by sex.

WORKERS AND NONWORKERS



6. In the workers who are 83 in number (forming 45.36% of the 183 total persons), 52 are males and 31 are females (Table 13). Seven boys and 3 girls among them are below 14 years of age whereas 68 persons (42 males and 26 females) are in the various working age groups ranging from 15 to 59 years and 5 persons (3 males and 2 females) are aged 60 years and over. Among the 83 workers, 6 persons (4 males and 2 females forming 7.24%) are working in the household industry whereas 38 persons (25 males and 13 females who form 45.78%) are engaged in household cultivation; another 38 persons (22 males and 16 females who form 45.78%) are engaged in other services and only 1 (1.20%) is engaged in business belonging to the household (Table 15).

7. The following statement shows the occupations in which the workers are engaged.

Statement XV

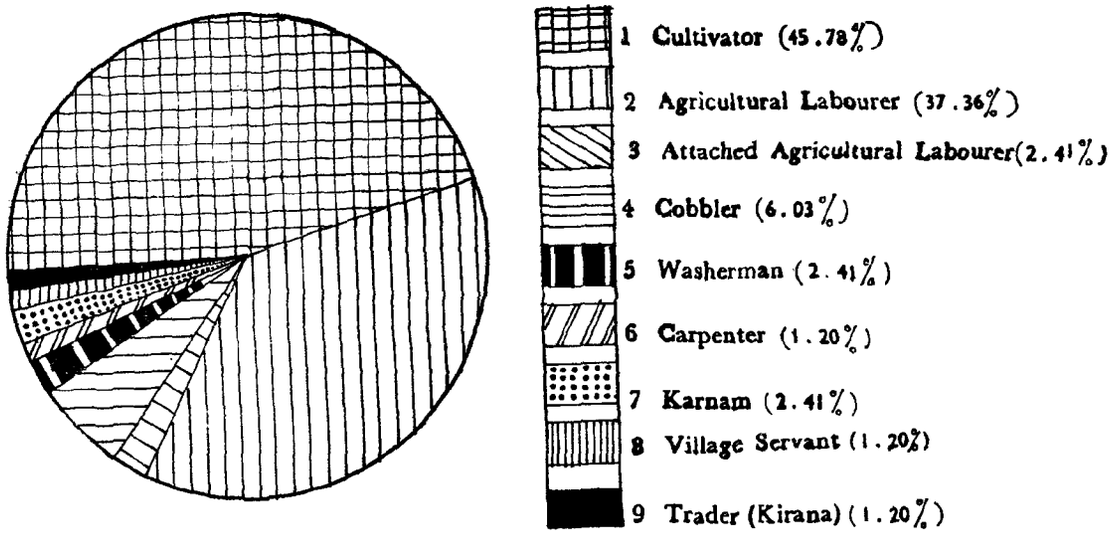
WORKERS BY OCCUPATION AND SEX

Name of Occupation	Workers M	Workers F	Persons	Percentage
(1)	(2)	(3)	(4)	(5)
1 *Karnam* (Village Accountant)	2	...	2	2.41
2 Village Servant	1	...	1	1.20
3 Trader (*Kirana*)	1	...	1	1.20
4 Cultivator	25	13	38	45.78
5 Agricultural labourer	16	15	31	37.36
6 Attached agricultural labourer	2	...	2	2.41
7 Cobbler	3	2	5	6.03
8 Carpenter	1	...	1	1.20
9 Washerman	1	1	2	2.41
Total	52	31	83	100.00

M : Males F : Females

Cultivators and agricultural labourers constitute 45.78% and 37.36% of the total workers respectively. Attached agricultural labourers constitute 2.41% whereas the remaining six occupations absorbed 14.45% of the workers. Diagram on Page 55 shows workers by occupation.

WORKERS BY OCCUPATION



Traditional Occupations

8. Traditional occupation means, the association of a household with a particular occupation through generations, i. e., the occupation carried out by one's father and fore-fathers and so on. In the past, some particular castes used to be associated themselves with particular occupations. For example, Kammas, Telagas (Kapus) and Reddys used to stick on to land mostly as cultivators and agricultural labourers; Viswabrahmins (Kamsalis) with carpentry and goldsmithy; Goundlas with toddy tapping; Madigas with agricultural labour and preparation of chappals and leather articles.

9. Now, with the spread of education and availability of more avenues of employment, a shift or moving away from one's ancestral occupation can be noticed in general and also in respect of the village under survey. The 31 surveyed households were engaged in 8 traditional occupations. Fifteen and 10 households respectively were engaged in cultivation and agricultural labour and one household each were engaged as village accountant, village servant, washerman, cobbler, *kirana* trader and carpenter (Table 18).

Occupational Mobility

10. Though one's attachment to the traditional occupation is common, yet one's urge to better his future, or the force of circumstances cause changes in one's occupation. Among the 31 households, only one household of Lambadi tribe changed its occupation from cultivation to agricultural labour due to adverse circumstances whereas another household of Madiga caste changed over from agricultural labour to cultivation due to fortuitious circumstances (Table 20).

Contemporary occupations

11. The 31 households have taken up 9 contemporary occupations. The following statement shows the contemporary main occupations and number of households.

Statement XVI

NO OF HOUSEHOLDS BY MAIN OCCUPATIONS

	Occupation	No. of households	Percentage
	(1)	(2)	(3)
1	*Karnam* (Village Accountant)	1	3.22
2	Village servant	1	3.22
3	Trader (*Kirana*)	1	3.22
4	Cultivator	15	48.39
5	Agricultural labourer	10	32.26
6	Cobbler	1	3.23
7	Carpenter	1	3.23
8	Washerman	1	3.23
	Total	31	100.00

(Also see Table 22)

Among the contemporary occupations in which the surveyed households are engaged in, most of them have sticked on to their traditional caste occupations whereas some have changed the traditional caste occupation either in the present or past one generation. Such changes or deviations can be discerned in case of one household each of Christian and Padmasale castes and two households of Goundlas. One Christian household has taken up cultivation instead of its traditional caste occupation of agricultural labour-cum-tanning and preparation of leather articles; one Padmasale household has taken up agricultural labour whereas its traditional caste occupation was weaving of cloth and of the two Goundla households one each has taken to cultivation and agricultural labour *in lieu* of toddy tapping which was their traditional caste occupation.

12. All the 12 Kamma households and the single households belonging to Brahmin, Chakali, Vaisya (Komati) and Viswabrahmin castes have cultivation, village accountant, *kirana* trade and carpentry respectively as traditional caste occupations and contemporary main occupations also. Five Christian households who have had agricultural labour and cobblery as their traditional caste occupation and 2 Madiga households having agricultural labour as their traditional caste occupation are now also engaged in the same occupations. It is only force of circumstances that the one Muslim household and the one Lambadi household are engaged in village service and agricultural labour. (Table 22).

Place of occupation

13. The place of occupation for all except one among the 83 workers is the village itself and the fields of the villagers within the boundaries of Velagapudi, Lingayapalem, Mandadam, Inavolu and Uddandarayanipalem villages surrounding Malkapuram village. The workers and cultivators attend to their work in the fields during day time and return to their houses in Malkapuram in the evening. The one man whose place of occupation is outside the village is the son of the Karanam (village Accountant), who is working as Karanam in Lingayapalem village at a distance of one mile from Malkapuram village (Table 19).

Occupational mobility and nature of aspiration

14. Human aspirations vary from individual to individual. It is obvious that in a village community too, there will not be uniformity in outlook towards any change in the occupational pattern. Among the 31 heads of surveyed households, 8 have no sons. Twenty three persons have expressed their desires as to what occupations they desire their sons to take up. Only four persons of whom two are cultivators and one each engaged as washerman and *kirana* trader are content with their present occupations and they want their sons also should stick on to these occupations only. A significant number of 7 persons of whom 3 each are at present engaged in cultivation and agricultural labour and the *karnam* wanted their sons to be employed in remunerative services of the State or Central Governments. Five agricultural labourers expressed that cultivation is the best occupation and that they desire their sons to be owner-cultivators. Three persons who are now cultivators each wanted his son to be a teacher, Doctor (physician) and a military officer. Four persons did not specify any desire as to what their sons should be and suggested that it is better to leave it to the discretion of their sons themselves (Table 21).

Combination of occupations

15. In order to augment the welfare of the members of the household, it is necessary that the income of the household should be maximised. The higher the working force of a household, the greater is the income of the household. If all the workers in a household cannot be absorbed by the economic resources available for the household, certain members have to work outside the family resources by taking some occupations other than the household main occupation or so. Only 7 households of the 31 surveyed households have combined some subsidiary occupations to the household main occupations.

16. The household of the *karnam* and the *kirana* trader have cultivation as a subsidiary occupation; 5 households—one each of the washerman and village servant and 3 of the cultivators have combined agricutlural labour to their main occupation as a subsidiary occupation (Table 23).

Land

17. The total area of the revenue village Malkapuram is Ac. 549. 46. The particulars of the total land utilisation are as follows.

Statement XVII

LAND UTILISATION PARTICULARS

	Particulars	Area in acres
	(1)	(2)
1	Village site	12.43
2	*Donkalu* (country tracks)	20.85
3	Village tank	1.48
4	Dilapidated temple	0.95
5	*Chattels*, tobacco barns, etc	4.25
6	Land under cultivation	509.50
	Total	549.46

18. The total cultivable land of the village is distributed among 39 *pattadars*. The sizes of holdings and the number of *pattadars* are as shown in the statement below.

Statement XVIII

PATTADARS BY SIZE OF HOLDINGS

Size of holdings	No. of holdings/ Pattadars
(1)	(2)
Below 1 acre	...
1 to acres	2
2 to 3 ,,	...
3 to 4 ,,	1
4 to 5 ,,	2
5 to 6 ,,	...
6 to 7 ,,	4
8 to 20 ,,	28
20 to 50 ,,	2
Total	39

Among these 39 *pattadars*, 17 are Kammas, and the remaining 22 are Brahmins and all except one among the Brahmin *pattadars* are absentee land lords. About 24 *pattadars* are having lands in the villages surrounding Malkapuram *viz.*, Velagapudi, Mandadam, Lingayapalem and Uddandarayanipalem. Among these 24 *pattadars* who are having lands outside the village *i. e.*, in the surrounding villages, 3 are Goundlas, one is a Komati (Vaisya) and all the remaining 20 are Kammas. In all there are 38 households engaged in cultivation among the Kamma caste. All except one who is a tenant cultivator are owner-cultivators.

19. As has been stated earlier, among the 31 surveyed households, 15 are engaged in cultivation. Twelve among the cultivating households are of Kammas and of the remaining 3 households, one each belongs to Goundla, Christian and Madiga communities (Table 22).

Land Revenue and grades of land

20. There are two grades of land known as Taram I and Taram II. There are Ac. 78.66 of Taram I land and Ac. 435.05 of Taram II land. The assessment rates are Rs. 2.50 and Rs. 3.75 respectively for Taram I and Taram II lands per acre. The rates on Taram I and Taram II lands per acre including all cesses come to Rs. 4. 76 and Rs. 6. 79 respectively.

21. The land revenue demand and collection particulars from 1961-62 to 1965-66 are as follows:

Statement XIX

LAND REVENUE DEMAND AND COLLECTION PARTICULARS

Year	Revenue Demand (in Rs.)	Revenue Collection (in Rs.)
(1)	(2)	(3)
1961—62	1523.73	1523.73
1962—63	1523.73	1523.73
1963—64	1523.73	1523 73
1964—65	1523.73	1523.73
1965—66	1523.73	1523.73

It can be seen from the above statement that the amounts of demand were collected fully every year.

Land Values

22. Ten years back in 1956, an acre of land valued at Rs. 2,000 and now it is valuing about Rs. 3,750. The increase in the land values is as shown below.

Statement XX

LAND VALUES DURING 1956—66

Year	Value per acre (in Rs)
(1)	(2)
1956	2,000
1957	2,500

—Contd.

Statement XX—*(Concld)*

LAND VALUES DURING 1956—66

Year (1)	Value per acre (in Rs.) (2)
1958	2,500
1959	2,700
1960	3,000
1961	3,100
1962	3,500
1963	3,750
1964	3,750
1965	3,750
1966	3,750

The values of land per acre pertain to ryotwari lands which are free from any encumbrances. There are many acres of *inam* lands which are being enjoyed by tenant-cultivators for *koul* (tenure) since decades together. The titles of ownership of these *inam* lands are under dispute and pending court decisions. In order to avoid litigation, in some cases, the *inamdars* and tenants have come to an agreement to enter into sale transactions by fixing the values of such lands at very low prices ranging from Rs. 600 to Rs. 1,000. The *inamdars* have settled these transactions by selling away the lands to the tenants who had been cultivating the lands since decades together.

Agriculture

23. Agriculture is the axis around which the economy of the whole village revolves. Among the total workers in the surveyed households, those engaged in agriculture (45.78%), agricultural labour (37.36%) and attached agricultural labour (2.41%) together formed 85 55% (Table 14). These 85.55% of the workers are directly dependent on agriculture and allied pursuits whereas a significant proportion of the workers in the non-agricultural occupations also are dependent on artisan and other services which are indirectly dependent on agriculture. At the 1951 Census count, as high a percentage as 94.85% of the total population of the village was returned as agricultural classes and their dependents (Table 11).

24. As seen from the Statement XXV (crop pattern and estimated yield), dry paddy, jowar, maize and common millet are the cereals raised by the cultivators. Pulses like red-gram, greengram and blackgram are raised in small extents of land either separately or as mixed crops. Tobacco is the major commercial crop raised by the villagers and it constitutes more than three-fifths of the total agricultural income of village.

Irrigation facilities

25. Though situated at a couple of miles distance from the Krishna river, this village is not provided with canal irrigation. In the agricultural fields on the northern side of the village and which are close to the Krishna river, tube wells (filter points) are dug by a few cultivators and wet crops are raised in these lands. An extent of 3 to 9 acres of land can be irrigated through each tube well. Water can be obtained at a depth ranging from 30 to 40 feet. The construction cost of a tube well with electric fitting is as follows :

Statement XXI

CONSTRUCTION COST OF A TUBE WELL

	Item (1)	Approximate cost (in Rs) (2)
1	Metal tube of 4" diameter	500
2	Motor and pump	1,300
3	Electric fitting	200
4	Shed	400
5	Other minor fittings, etc.	100
	Total	2,500

To operate a 15 H. P. (Horse Power) electric motor for one hour, 4 units of electricity is required. The unit charge of electricity for agricultural purposes is only 8 paise. As worked out by experienced agriculturists, the annual expenditure on electric power or current per acre was put at Rs. 100. These lands irrigated through tube wells or filter points are called *zarib bhumulu* or *zarib* lands. Crops can be sustained in these lands throughout the year. Usually sugarcane, turmeric and vegetables like tomato, brinjals etc., are raised in these lands.

Agricultural implements

26. The agricultural implements used by the agriculturists are many and varied. They include, *nagali* (plough), *gorru* (coulters), *guntaka* (skuffle), *atchu, papatam, pottiguntaka, katheraguntaka, zaddigam, goddali* (axe), *guddali* (pick-axe), *gaddapara* (crowbar), *para* (spade), *dokudupara, kodavali* (sickle), *likki* (small sickle), *thattalu* (baskets), etc; (Figures 16 and 17 show various agricultural implements.)

27. *Nagali* (plough) : The *nagali* is a bent wooden block, on the tapering end of which an iron-share called *karru* is fixed and into which wooden bar of 10 to 12 feet long, rectangular in shape upto 3' of the portion fixed into the plough, round in shape and tapering to the end (Fig. 18). Another wooden piece of 3 feet length, 6 inches to 3 inches width and 2 to 3 inches thickness is fixed behind the plough. This wooden piece is called *medi*. To the end of the *medi* is fixed a thin piece of wood 6 to 9 inches length and 1 to 1½ inches diameter to handle the plough. This is called *medisoga*. The *medi* and *medisoga* together constitute the plough tail which is also simply called as *medi*. The *nagali* is tied to the *kadi* (yoke) keeping a wooden block with a big hole called *varne* by means of a *moku* (thick rope). The yoke is kept on the necks of the bullocks and tied with *pattedalu* (leather or jute-rope articles tied around the necks and to the yoke). The horns of the bullocks are tied with thin ropes called *arakapaggamulu* (reins) held by the ploughman. The ploughman holds on the plough-tail with his left hand and the reins (*paggamulu*) and *mullukarra* (goading stick) in the other hand. He operates the plough as he desires by holding on the plough-tail and controls the movement of bullocks through the *paggamulu* (reins) and the *mullukarra* or *mullugarra* (goading stick). The plough is usually made of *thumma* (acacia ferruginea) wood and the *yedikarra* is made of *sandra* (sandal wood) whereas the *kadi* (yoke) is made of *jammi* (prosopis spicigera) or teak wood. To cultivate an acre of land with plough, it requires one day, i.e., 6 to 11 a.m. and 2 to 6 p.m. for a pair of bullocks.

28. *Gorru* is an implement with three coulters fixed to a horizontal wooden bar of about 2½ to 3 feet long and round or angular in shape with 4 inches diameter called *adda*. Two wooden bars or bamboos called *nagalu* are fixed into the *adda* and are tied together by a rope. A *medi* (plough-tail) is fixed to the *adda* vertically so that it may be handled by the ploughman. The *nagalu* are tied to the *kadi* (yoke) keeping a *varne* (holed wooden block) in between. The yoke is kept on the necks of the bullocks. The ploughman controls the movement of the bullocks by holding the reins and with the *mullukarra* (goading stick). A pair of bullocks can cultivate three acres of land in a day with *gorru* (Fig. 19).

To this *gorru* can be fixed a *zaddigam* (seed-drill) consisting of three hollow bars of bamboo of 3 feet length and 1½ inches diameter for broadcasting seeds. The bamboos are fixed into the holes in the coulters and are joined together by keeping a wooden block with holes over the bamboos and tied with thin cotton ropes. As the *gorru* is dragged on, one man allows the seeds into the *zaddigam* to be broadcast while another man handles the plough-tail of the *gorru* and controls the movement of the bullocks (Fig 20). After the seeds are broadcast, again the land is operated with a *guntaka* (scuffle) to cover the seeds with earth. Jowar, wheat, bajra or *sajja* (pearl millet), greengram and maize seeds are broadcast with the *gorru* and *zaddigam*. The broadcasting of seeds with the *gorru* and *zaddigam* is locally called as *yedapettula*.

29. *Guntaka* : This is a scuffle used to break the clods and level the field. It consists of a wooden bar of 3 to 4 feet length and 6 to 8 inches diameter. At both ends of the wooden bar (*adda*), two wooden pieces are fixed and they are connected with a horizontal iron-blade of 2½ inches width and half an inch thickness called *palugu*. Two wooden bars called *nagalu* are fixed to the *adda* which are tied to the yoke [Fig. 17-(2)]. A *medi* (plough-tail) is fixed over the *adda*.

30. *Atchu* : It consists of an *adda* of 4 to 4½ feet length and 6 inches diameter to which three pieces of wood (without coulters) are fixed at equi-distance, 2 feet apart each other [Fig. 17-(1)]. This implement is used when tobacco plantation is to take place. When the land is ploughed with plough and got ready for transplantation of tobacco, it is ploughed with *atchu* lengthwise and breadthwise so as to keep equi-distance from plant to plant. At the cross-points where vertical and horizontal lines made through *atchu*, the tobacco plants are planted by pouring a little water.

31. *Papatam* : It consists of an *adda* of 2½ to 3 feet length to which 3 wooden bars (each of 1 foot hight) are fixed and to the end of each of these wooden bars is fixed a square iron plate of 5 inches side and half an inch thick [Fig 16-(1)]. This implement is used in intra-cultural operations in *jowar*, common millet and maize fields, when the plants grow to a height of one span above ground, to remove weeds, grass and to enable the crop to grow well.

32. *Pottiguntaka* (short scuffle) : This is used in inter-cultural operations in tobacco fields [Fig.-16(2)] It enables growth of plants by bringing in earth to the foot of the plants. It removes weeds also. The *pottiguntaka* consists of an *adda* of about 1½ feet to which two wooden pieces of about 1 foot each are fixed. The two wooden pieces are connected with an iron blade of 1½ inches thick.

33. *Katteraguntaka :* This is also a scuffle to break the clods and to remove the weeds. It is bigger than the *pottiguntaka* (short scuffle) and smaller than the ordinary *guntaka* (scuffle) and is operated before any crop is sown in the fields, *i. e.*, the raw fields.

34. *Pottigorru :* This consists of a short *adda* of 1½ feet to which two coulters with iron shares are fixed [Fig 16-(3)]. This is used to loosen the soil after transplantation of tobacco plants. Cultivation through *pottigorru* enables growth of the plants.

35. *Kodavali* (sickle) : Sickles are used to harvest the corn and cut the earheads [Fig. 16-(4)]. *Likki* is a small sickle used to cut the grass and also to pick out the weeds [Fig 16-(5)]. *Goddali* (axe) : This is used to cut the trees and split the wood into required sizes [Fig. 16-(6)]. *Guddali or goddarikam* (pick-axe) : It is used to cut small weeds before the land is made ready for cultivation. It consists of a bent iron piece of 9 inches long with a sharp edge. It is fixed to a long wooden bar of about 5 feet long and 2 inches wide and 0.9 inch thick [Fig. 16-(7)]. *Gaddapara* (crowbar) : It is used to dig into the earth. It enables the spade to remove the earth easily [Fig. 16-(8)]. The earth is bored into with the *gaddapara* before it is lifted up with the spade. The spade locally called as *para* or *chelagapara* is used to lift the earth into *thattalu* (baskets) and also to spread the dung manure in the fields. *Dokudu para*: It consists of a thin bamboo stick or piece of wood of 1½ to 2 feet length and one inch diameter to one end of which an iron plate of 0.1″ thickness with a sharp blade of 4″ width is fixed [Fig. 16-(9)]. It is used to fetch grass for the milch cattle and also to remove weeds in the fields.

Weather condition

36. The climate of the district is generally healthy. Summer is generally hot in the upland taluks and comparatively cooler in the villages bordering the sea. April to June can be said to be the hottest period of the year. Rentachintala in Palnad taluk of this (Guntur) district generally records the highest temperature in the State during summer. During the period from 1958 to 1967, the maximum and minimum temperatures recorded at the meteorological centre at Rentachintala were 46.1° C and 10.7° C respectively (See Statements I and II, Chapter I).

37. Light showers occur at the end of May and the monsoon actually sets in June. The months from July to November may be regarded as the period during which heavy rains occur. The south-west monsoon from June to October is most important and its failure effects the food production although the north-west monsoon occuring from October onwards, if favourable, would mitigate the scarcity to considerable extent.

38. The normal weather conditions and the effects of departures from the normal conditions upon the time-table of agricultural operations are as follows :

Statement XXII

NORMAL WEATHER CONDITIONS AND EFFECTS OF DEVIATIONS BY MONTH

Month	Normal weather	Effects of the unseasonal or abnormal weather on the various crops
(1)	(2)	(3)
(1) January	First dry month after monsoons; fine whether, moderately warm days and cold nights; season commences with dew falling in the nights; no rains generally.	There will be no rainfall in this month and the dry weather facilitates the harvest of paddy crop which is kept in sheaves for drying and also dry crops such as jowar, maize, *variga* (common millet), etc. If heavy rains occur, the paddy harvest and other dry crops for harvest will be greatly damaged. Moderate rainfail will postpone the harvest but will not cause any damage. It is, however, beneficial to standing crops like cotton, paddy, jowar, etc. From the point of view of paddy harvest, absence of rainfall is beneficial.
(2) February	Fine weather; no rains; dew continues ; days	February is rainless and dry weather facilitates the harvesting of paddy. The dew falling

—Contd.

Statement XXII—*(Contd.)*

NORMAL WEATHER CONDITIONS AND EFFECTS OF DEVIATIONS BY MONTH

Month	Normal weather	Effects of the unseasonal or abnormal weather on the various crops
(1)	(2)	(3)
(2) February *(Contd.)*	are warm and nights are cool.	on the standing crops will facilitate their growth. If there are heavy showers or if there is continuous rainfall, the harvest of paddy and other dry crops and threshing and drying of grain will be interfered with and the standing crops like cotton, etc., which are nearing harvest will be spoiled. Moderate rainfall in the month delays the harvest of dry crops out-standing but it is beneficial to standing crops like turmeric. Absence of rainfall is favourable for paddy harvest and the harvest of dry crops.
(3) March	Fine weather generally; dew abating; no rains; days warming ; nights continue to be cool.	It is rainless. Dry weather facilitates the harvest of *variga*, turmeric, late jowar, cotton, castor, chillies, tobacco and grams. If there are heavy or continuous showers, the harvest of dry crops like *variga*, coriander, turmeric, grams and tobacco will be seriously affected and threshing and drying of grain will be interfered with. Continuous rain at this stage hinders the harvest of the above crops and the threshing and drying of grains. Moderate rainfall in the month delays the harvest slightly, but it is beneficial to standing crops on garden land and other sources (filter points) of water supply. Absence of rainfall is favourable for harvesting, threshing and drying of grain.
(4) April	Dry weather, with occasional rains; commencement of summer warm winds; both days and nights get very warm.	This is also a rainless month. Most of the crops get harvested already. Should rains occur, harvest of cotton, sugarcane, indigo, late jowar, etc.; and carting and storing of fodder will be much affected, but rains will facilitate the summer ploughing of fields. Moderate rainfall in this month makes the days and nights pleasant and helps the growth of garden crops and other crops under (tube) wells. Absence of rainfall facilitates the harvest of crops outstanding and carting and storing of fodder.
(5) May	The warmest month of the year with very uncomfortable days and nights; warm winds continue.	This is usually a rainless month. No standing crops generally except garden crops like oranges, plantains, limes, etc. No excessive or continuous rains. Paddy seedlings are raised under wells. Moderate showers facilitate summer ploughing of fields. One or two soaking showers are generally welcome, as otherwise the land cannot be ploughed for weathering. Absence of rainfall facilitates the carting of manures and preparing of lands for raising early crops for the next fasli year.
(6) June	This is also a very warm month; south-west monsoon sets in. Nurseries for the wet paddy seedlings are prepared. Warm winds continue.	This is also partly a rainless month. Rains commence in the later part of the month. Continuous or excessive rainfall enables the ryots to commence sowing of early crops and raise seedling of wet paddy. Moderate rainfall will also be advantageous to commence sowing. Absence of rainfall postpones the ploughing of dry lands and sowing of *punasa* or early crops.
(7) July	South-west monsoon in progress; warm winds continue.	Excessive or continuous rainfall is favourable to the supply of water in the major and minor irrigation tanks and the drinking water tanks. It is prejudicial to the crops already sown. This is the best month for sowing dry crops and transplanting wet paddy. Modrate and light showers at intervals of a week or so are useful for the ploughing of dry lands and sowing of dry crops. Absence of rainfall retards the progress of transplantation of wet paddy and raising of dry crops such as jowar, bajra, groundnut, etc.
(8) August	South-west monsoon active; days very	Heavy or continuous rainfall si prejudicial to the crops alredy sown and those sown in this

—Contd.

Statement XXII—*(Concld.)*

NORMAL WEATHER CONDITIONS AND EFFECTS OF DEVIATIONS BY MONTH

Month	Normal weather	Effects of the unseasonal or abnormal weather on the various crops
(1)	(2)	(3)
(8) August *(Contd.)*	warm.	month. Paddy nurseries sown may be affected if rains are very heavy. Moderate rainfall is useful for the crops sown. Absence of rainfall will naturally retard the progress of transplantation of wet paddy and also affect the crops sown in June and July.
(9) September	South-west monsoon active; heavy rains occur.	Heavy or continuous rainfall retards the progress of late dry crops, damages the crops raised in June, July and August. It also affects the harvest of short crop jowar and the sowing of horsegram and cotton, but it will be useful to the rainfed tanks. Moderate rainfall is useful for the tender and standing crops and for raising late crops. Absence of rainfall may be useful for the harvest of jowar, but yields of groundnut and other standing crops will be greatly affected and it will also postpone the sowing of late crops like cotton.
(10) October	Setting in of north-east monsoon about the middle of the month; days and nights comfortable.	Excessive or continuous rainfall affects much of the harvest of jowar, bajra, groundnut, etc. It spoils tender crops and wet paddy. Moderate rains are necessary for tender and standing crops. They are also useful for raising late crops such as *variga*, chillies, tobacco and jowar. Ripe crops will not be affected much.
(11) November	North-east monsoon in progress; nights cool, occasional showers.	Excessive or moderate rains will affect the harvest of dry crops such as jowar, groundnut, etc. Moderate rainfall is beneficial to tender crops and other standing dry crops and also wet paddy not ripe for harvest.
(12) December	Bright weather; north-east monsoon ends; dew begins to fall; days cold; nights chill.	Heavy and continuous rainfall will greatly affect the wet paddy. It will also affect the tender and standing crops and the harvest of green gram, groundnut and wet and dry paddy. Moderate or occasional rainfall is beneficial to the standing dry crops.

Source : The Statistical Atlas of Andhra Pradesh, published by the Bureau of Economics and Statistics, A. P., 1950-51.

Time table of agricultural operations

39. The statement below shows the time table of sowing and plantation of different crops and the per centage of work carried out month-wise.

(Statement XXIII)

Statement XXIII

TIME TABLE OF AGRICULTURAL OPERATIONS (SOWINGS AND PLANTINGS) IN GUNTUR TALUK

Name of crop	Percentage completion of operation by month											
	January	February	March	April	May	June	July	August	September	October	November	December
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Paddy	...	...	...	...	...	...	50.0	50.0	...	...	...	...
Jowar	...	...	...	...	...	25.0	50.0	25.0	...	...	...	...
Bajra (Pearl millet)	...	...	...	...	...	33.4	66.6	...	...	...	...	...
Korra (Italian millet)	...	...	...	...	...	...	75.0	25 0	...	...	...	...
Maize	...	...	...	...	...	...	25.0	...	...	...	...	75.0
Bengalgram	...	...	...	...	...	...	...	...	...	...	100.0	...
Redgram	...	...	...	...	...	75.0	25.0	...	...	...	...	...
Greengram	...	...	...	...	...	100.0	...	...	...	...	...	...
Blackgram	...	...	...	...	...	...	...	...	...	...	...	100.0
Horsegram	...	...	...	...	...	...	...	...	...	100.0	...	...
Chillies	...	...	...	...	...	...	...	...	99.0	...	...	...
Groundnut	...	...	...	...	...	50.0	50.0	...	...	...	...	...
Castor	...	...	...	...	...	...	100.0	...	...	...	...	...
Tobacco	...	...	...	...	...	...	...	...	...	25.0	75.0	...
Cotton	...	...	...	...	...	...	50.0	50.0	...	...	...	...
Turmeric	...	...	...	...	...	...	...	100.0	...	...	...	...
Variga (common millet)	...	...	...	...	...	...	...	...	...	75 0	25.0	...

Source : Census 1961, District Census Hand Book, Guntur District, p : XLIII

From the middle of May, surface ploughing with *gorru* (coulters) and *guntaka* (scuffle) are carried on in order to remove the weeds and level the land. The fields are prepared for sowing and planting during the second half of May and June. Transplantation of paddy (wet) takes place in July and August. Most of the sowing or broadcasting operations take place during June–August, July being the most busiest month. Broadcast of bengalgram takes place in November while blackgram and horsegram are broadcast in December and October respectively. Transplanation of chillies takes place in September; broadcast of *variga* mostly takes place in October and transplantation of Virigina tobacco commences about the second fortnight of October and completes by November.

40. The statement below shows the time-table of harvesting of different crops and the percentage of work carried out month-wise.

Statement XXIV

CHAPTER IV

Statement XXIV

TIME TABLE OF AGRICULTURAL OPERATIONS (HARVESTS) IN GUNTUR TALUK

Name of crop	Percentage completion of operation by month											
	January	February	March	April	May	June	July	August	September	October	November	December
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Paddy	...	...	...	...	...	...	...	...	...	...	...	100.0
Jawar	...	...	...	...	...	...	...	...	25.0	...	25.0	50.0
Bajra (Pearl millet)	...	...	...	...	...	...	...	...	33.3	66.7	...	...
Korra (Italian millet)	...	...	...	...	...	...	...	...	...	50.0	50.0	...
Maize	...	...	66.6	...	...	...	...	...	...	33.4	...	...
Bengalgram	...	100.0	...	...	...	...	...	...	...	...	...	...
Redgram	...	...	100.0	...	...	...	...	...	...	...	...	...
Greengram	...	100.0	...	...	...	...	...	...	...	...	...	...
Blackgram	...	...	100.0	...	...	...	...	...	...	...	...	...
Horsegram	...	100.0	...	...	...	...	...	...	...	...	...	...
Chillies	50.0	25.0	...	...	...	...	...	...	...	...	...	25.0
Groundnut	...	...	...	...	...	...	...	...	...	50.0	50.0	...
Castor*	...	50.0	50.0	...	...	...	...	...	...	...	...	...
Tobacco	20.0	40.0	40.0	...	...	...	...	...	...	...	...	...
Cotton	...	...	75.0	25.0	...	...	...	...	...	...	...	...
Variga (common millet)	50.0	50.0	...	...	...	...	...	...	...	...	...	...
Turmeric	...	50.0	50.0	...	...	...	...	...	...	...	...	...

Source: Census 1961, District Census Hand Book, Guntur District, p XLIV

* Percentages suitably changed

The harvesting of paddy takes place during December. One quarter each of the harvesting of jowar crop takes place in the months of September and November, while the remaining half of the harvesting takes place in December. One-third of the harvesting of bajra is covered in September and the remaining two-thirds in October and November. First crop maize is harvested in October and second crop maize is harvested in March. Bengalgram, greengram and horsegram are harvested in February while redgram and blackgram are harvested in March. Chillies are harvested from December to February. Groundnuts are picked up in October and November. Castor and turmeric are harvested in February and March; *variga* is harvested in January and February and cotton is harvested in March and first fortnight of April. Virginia tobacco curing commences in the month of January and ends by March.

Crop Pattern

41. Tobacco, coriander and turmeric are the chief commercial crops cultivated in the village. Dry paddy, tomato, redgram, jowar, common millet, maize, blackgram, greengram, etc., are the cereals and pulses raised by the cultivators. The statement below shows the crop pattern of the village during the Fasli 1374 (1964-65) and Fasli 1375 (1965-66) and the estimated yield in paise. (The crop yield is estimated as so many paise, taking the full crop as one rupee. In the past, before the advent of the paise, it was termed as so many annas in a rupee.)

Statement XXV

CROP PATTERN AND ESTIMATED YIELD

	Crop	Fasli 1374 (1964-65)		Fasli 1375 (1965-66)	
		Extent (in ac.)	Estimated yield (in ps.)	Extent (in ac.)	Estimated yield (in ps.)
	(1)	(2)	(3)	(4)	(5)
1	Paddy (dry)	284.54	75	298.00	...
2	Jowar	23.09	25	110.75	...
3	Maize	...	...	41.00	25
4	*Variga* (common millet)	...	...	26.14	25
5	Tomato	9.75	50	6.00	50

—*Contd...*

Statement XXV—*Concld.*

CROP PATTERN AND ESTIMATED YIELD

	Crop	Fasli 1374 (1964-65) Extent (in ac.)	Fasli 1374 (1964-65) Estimated yield (in ps.)	Fasli 1375 (1965-66) Extent (in ac.)	Fasli 1375 (1965-66) Estimated yield (in ps.)
	(1)	(2)	(3)	(4)	(5)
6	Redgram	6.10	75	...	...
7	Brinjal	1.25	50	...	...
8	Blackgram	0.25	50	...	...
9	Greengram	3.00	25	1.50	25
10	Chillies	0.50	50	...	...
11	Coriander	4.00	75	...	...
12	Jute	6.10	25	4.14	25
13	Turmeric	...	...	1.50	25
14	Tobacco (Virginia)	170.96	75	@ 1.00	25

@ Due to failure of rains in season (time), tobacco plantation did not take place.

Crops

42. Jowar, *mettavari* (paddy grown in dry lands), *variga* (common millet), and maize are the staple food grains raised in the village. A description of each of the crops raised in the village is given hereunder.

43. *Jowar:* There are two varieties of jowar. One is *mudurujonna* and the other is *pyrujonna*. *Mudurujonna* is broadcast with *gorru* (tipun) and *jaddigam* (seed-drill) in the *Magha* or *Uttara Kartes*, *i. e.*, September and harvested for *Sankranti*, i. e., January. The per acre yield ranges from 4 to 12 gunny bags (1 gunny bag = 100 kilograms). The *pyrujonna* is broadcast in the *Swati Karte* (November) and harvested in the month of February. The yield ranges from 4 to 10 gunny bags.

44. *Paddy: Mettavari* (dry paddy) is a five to six months crop. The land is ploughed three times with plough during May-June. During June-July, when enough rains occur, paddy seeds are broadcast with *gorru* (tipun) and seed-drill. For this crop, before broadcasting of seeds, about 50 kilograms of Standard mixture or Ammonium phosphate or Ammonium sulphate fertilisers are used per acre. It comes for harvesting during November-December. The yield per acre ranges from 5 to 12 gunny bags whereas the average yield is 8 to 10 gunny bags.

45. *Variga* (common millet) : Broadcasting of *variga* takes place either in the *Chitta* or *Visakha Kartes* (October). The land is ploughed with plough 3 times before it is got ready for broadcasting of seeds. *Gorru* and *jaddigam* (seed-drill) are used to broadcast the seeds. It is a three months crop. It comes for harvesting in the month of January, i. e., for Sankranti. The yield per acre ranges from 4 to 12 bags whereas the normal yield is 8 or 9 bags (1 bag=100 kgs.)

46. *Maize :* Maize is only two months crop. The seeds are broadcast during June-July and harvesting takes place in August–September. It can be raised separately or as mixed crop along with paddy. The normal yield is about 8 bags per acre whereas the minimum and maximum yields are 5 and 10 bags respectively.

47. *Redgram* : It is raised as a mixed crop along with paddy or maize. The average yield is about one bag per acre. *Patchapesara* (greengram) : It is broadcast during June–July. It is a three months crop and it is harvested during September–October. The yield per acre ranges from 3 to 5 bags per acre.

48. *Jute* is grown as second crop in the lands where paddy is harvested as first crop, if enough moisture is there in the soil. It is used as fodder. It gives two carts-load of fodder per acre and each cart-load is priced at Rs. 60.

49. *Chillies :* Chillies are raised in wet and dry lands as well. Nurseries or seed-beds are arranged during first week of July and transplantation takes place during *Magha Karte* (first week of August). It comes for harvesting 60 days after harvesting in both dry and wet lands. In dry land, chillies can be picked up every day for two months whereas in wet land they can be picked up daily for three months. The yield ranges from 2 to 4 *puttis*, *i. e.*, 5 to 9 quintals (1 quintal=220 lbs.). The price per quintal ranged between Rs. 200 and Rs. 300, during the year 1965-66.

50. *Groundnut :* Groundnut seeds are broadcast during June-July. If it is *gutti* (bunch) variety, it comes for harvesting during October-November, *i.e.* after 3½ months and if it is *allu* (creeper) variety, it comes for harvesting during December-January, *i. e.*, after 5 months.

51. The per acre yield ranges from 15 to 30 gunny bags whereas the average yield is 20 to 24

bags. Five bags make one *putti i. e.*, 500 lbs. One *putti* of groundnuts is priced at Rs. 250 to Rs. 300.

52. *Turmeric :* Turmeric is raised in the *zarib* lands. Pieces of turmeric are sown in the land during July–August. During February-March-April, the land is ploughed and turmeric bulbs are picked up. They are boiled, dried and polished and are kept ready for marketing. For purchase of seeds and manure and for labour charges, an investment of Rs. 500 per acre is required. The per acre yield varies from 2 to 7 *puttis* (1 putti=500 lbs) and the normal yield is 5 *puttis*. The value of one *putti* of turmeric varied between Rs. 150 and Rs. 200 during 1965–66.

53. *Sugarcane :* Sugarcane crop is also raised under *zarib* lands. Usually one year crop variety is sown. For seed purposes, *ganupulu* (cut pieces of sugarcane) worth Rs. 300 to 400 are to be purchased. The yield per acre ranges from 30 to 40 tons (1 ton=2,240 lbs).

54. *Plantains :* In the *zarib* lands, plantains are also raised. Except in the month of *Bhadrapada* (August-September), transplantation can take place in any period of the year. The land is to be ploughed 3 or 4 times with plough before transplantation of plantain plants. After one to two months of transplantation, the land requires to be ploughed 2 or 3 times in the interspaces of plants. An acre of land requires 800 to 900 plants. The price of 100 plants is Rs. 2. For transplantation in an acre of land, a contract wage of Rs. 10 is paid. A pit of one foot depth is dug for each plant to be planted. It comes for harvesting 10 months after transplantation and the duration of the crop is about 3 months. One tree gives only one *gela* (bunch) of plantains. The tree is also cut soon after the *gela* is cut. The usual variety of plantains raised in the village are the *chakkerakeli* plantains. Each *gela* (bunch) contains 50 to 70 fruits. The price of one *gela* varies from Rs. 2 to Rs. 4 depending on the demand and supply functions of the market. The production costs per acre of plantain grove are as follows :

		Rs.
1.	Weeding (4 or 5 times)	50
2.	*Bodelu cheyuta* or *soapulu cheyuta*	25
3.	Pig manure (50 to 100 bags)	250 to 500
4.	Standard mixture, Urea, Superphosphate, etc.	200 to 400
5.	Watering through tube wells once in 8 to 10 days (Rs. 10 p. m.)	200
6.	Watchman charges	100
	Total Rs.	825 to 1275

Gross income per acre varies between Rs. 1,500 and Rs. 4,000 depending on the crop. Net income per acre ranges from Rs. 700 to Rs. 3,000 depending on the crop, the quality and quantity of manures used, etc.

Irrigation

55. The lands in the northern and north-western side of the village are irrigated under filter points known as tube wells. As these lands abut the Krishna river, water table is available at a few yards depth. Commercial crops like sugarcane, turmeric, plantains, and virginia tobacco also are raised under these wells. Three to nine acres of land can be irrigated under each tube well. In this village, there are 18 tube wells owned by 15 ryots. Ac. 72.25 were irrigated in 1968-69 under these 18 tube wells. The particulars of ownership of tube wells and the extent of land irrigated under each crop are shown in the statement overleaf.

Statement XXVI

Statement XXVI

PARTICULARS OF IRRIGATION UNDER TUBE WELLS

Sl. No.	Names of tube well owners	No. of wells owned	Extent irrigated under			Irrigated acreage under each owner
			Sugarcane	Turmeric	Tobacco	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			(Acres)	(Acres)	(Acres)	(Acres)
1	Sri Borra Peda Venkateswara Rao	2	4.00	...	3-20	7.20
2	,, Borra Sarangaiah *	1	...	...	...	8.00
3	,, Mothukuri Kotaiah	2	4.00	2.00	...	6.00
4	,, Gadde Hanumaiah	1	4.00	...	...	4.00
5	,, Gadde Chinа Ramaswamy	1	4.00	...	...	4.00
6	,, Gadde Rattaiah	1	3.00	...	...	3.00
7	,, Gadde Peda Venkateswara Rao	1	3.00	...	...	3.00
8	Srimati Gadde Bhanumati	1	6.00	...	...	6.00
9	Sri Gadde Subbaiah	2	16.00	...	...	16.00
10	Smt. Ganta Ammimma	1	4.00	...	...	4.00
11	Sri Vejendla Koteswara Rao	1	5.00	...	...	5 00
12	,, Borra Ramaiah	1	2.00	...	...	2.00
13	,, Kantheti Venkateshwara Rao	1	1.20	...	...	1.20
14	,, Vejendla Chinа Ramaiah	1	1.50	...	...	1.50
15	,, Mudhavath Badde	1	1.25	...	...	1.25
	Total	18	58.95	2.00	3.20	72.15

* No crops were raised by him.

Economics of Sugarcane cultivation

56. Two varieties of sugarcane, *viz.*, No. 999 and No. 27 are raised in the village. The duration of the crop is 4 years. Sugarcane seedlings can be sown in any season of the year except during the months of August and September. October-May is considered to be good season for crushing the sugarcane and preparing jaggery. The land is ploughed 3 times (*moodu padunulu*) with the plough before the seedlings are sown. Two bags each of Ammonium Phosphate and Sulphate are used as manure. If only the crop is suspected to be poor, 50 to 100 kgs. of Urea or Nitrate are used for the land so as to enhance the crop yield.

57. The crop comes for harvesting from the 9th month. The seedlings sown in June–July come for harvesting in April and the entire crop should be crushed within two months. As the sugarcane grows, each patch should be tied with the sugarcane leaves in order to prevent them from falling down. This tying of the sugarcane in patches should take place twice-once during the third month and again in the fifth month.

58. Per acre sugarcane yield ranges from 35 to 50 tons. When the sugarcane is crushed into juice and juice is cooked into jaggery, 100 to 125 *buttalu* (bundles) each weighing about 35 kgs. can be got. The sugarcane juice is poured into *kalayi* a big iron kettle of over 600 litres capacity (Fig. 21) and is kept over an oven arranged in the earth. Sugarcane waste (crushed sugarcane) is used as fuel. To cook the juice into jaggery, it takes 3 hours. Afterwards the boiling fluid is poured into *achchulu* (wooden moulds kept over palmyrah-palm-leaf-mats) and allowed to dry for about 12 hours. The size of the *achchu* is about 4 feet long, 2½ feet wide and 3 to 4 inches thick. 100 to 125 kgs. of jaggery is obtained from an *achchu* of the above size. Each ton of sugarcane gives about 1 *kalayi* (600 litres or 14 *kadavalu* or *banalu*–pots) of sugarcane juice.

59. The input charges per acre of sugarcane cultivation is as follows :

(A) Ploughing, manuring, harvesting, etc.	*Charges*
	Rs. P.
1. Ploughing the land with plough 3 times	100-00

2.	Manures: Ammonia phosphate 2 bags, Sulphate 2 bags (Rs. 45 per bag)	180-00
3.	Sugarcane seeds-	600-00
	transplantation charges	50-00
4.	Inter-cultural operations (*dukki dunnuta* & *patu)*	50-00
5.	For tying the plants (2 times)	100-00
6.	Current charges for watering the crop (3 to 4 months)	200-00
7.	Sugarcane cutting charges (Rs. 26 per ton x 40)	1,040-00
	Sub-total	2,320-00

(B) Crushing charges

Rent charged per 1 *butta* (35 kgs. of jaggery)	2-00
Current charges per *butta*	0-50
Essence (a mixture of hydrose, i. e., soda, chunam, *patika*, endrine, etc., to give bright colour to the jaggery	4-00
Charge for the cooker (per butta)	0-50
Sub-total	7-00

Assuming the average yield of sugarcane per acre to be 40 tons, the crushing charges total to Rs. 840 (3 x 7 x 40).

(C) Miscellaneous expenditure Rs. 140

The grand total of in put costs works out to s 3,3)) .

Out-put analysis

60. Assuming that each ton of sugarcane when converted into jaggery gives 3 *buttalu* (1 *butta*=35kgs) and taking the average yield per acre to be 40 tons, the total quantum of jaggery comes to 120 *buttalu.* Taking the value of 1 *butta* of jaggery (as on 7-3-69) as Rs. 35, the average gross income per acre of sugarcane crop comes to (Rs. 35 x 120) Rs. 4,200. The net average income per acre of sugarcane crop thus comes to Rs. 900.

Sugarcane crushers

61. In this village, there are two sugarcane crushers. One is owned by Sri Mothukuri Kotaiah, Vice-President of the village Panchayat and partner and the other owned by Sri Gadde Subbaih. The total cost of the crusher along with the 3 *kalayilu* (boilers or kettles) comes to Rs. 6,000 approximately. Each *kalayi* is of the capacity of about 600 litres. 1 *kalayi* of juice on boiling and pouring into the *achchulu* in fluid form finally comes to 100 to 125 kgs. of jaggery.

Sugar factories

62. There are Khadsari (sugar) factories in Pedavadlapudi at a distance of 12 miles and Vuyyuru at a distance of 30 miles from this village. As the ryots found it more beneficial to convert the sugarcane into jaggery themselves and sell it in the market, the entire sugarcane harvested in the village is converted into jaggery. The ryots may choose either to convert the sugarcane into jaggery or sell sugarcane in a far off factory depending on the price differential obtaining between jaggery and sugar.

63. There is a proposal to establish a Khandsari (sugar) factory in Mandadam village (which is 2 furlongs from this village) by certain private enterpreneurs with the assistance of Co-operative an ks. The estimated cost of the establishment of factory is Rs. 9 lakhs. It is expected that the factory would be completed and commence manufacturing by the end of 1970.

Virginia Tobacco

64. Tobacco is a plant of the genus Nicotiana. The product manufactured from its leaf is used in the Cigar, Cigarette, Snuff, pipe and chewing tobacco. The plant grows best in regions having rich, well-drained soils and a mean temperature of atleast 40° F. The chief commercial specie, Nicotiana tabacun is native to America. Flower heads are pinched off to increase the growth of the leaf. Most cigar-wrapper leaf is grown in the shade. The spicies Nirustica, a mild flavoured, fast-burning form, was the tobacco originally raised in Virginia, but it is now grown chiefly in Turkey and the Levant; N. persica, a slow-burning tobacco suitable for the hookah, or water pipe, is grown in the Orient Tobacco leaves may be picked as they matureor harvested altogether with the stalk. They are cured, fermented and aged to develop aroma and reduce the harsh pungency of the smoke from fresh leaves. Fire-curing, dating from pre Columbian times, is done by drying the leaves in smoke;

air-curing requires that the tobacco be hung in well-ventilated structures; in flue-curing, the leaves are dried by radiant heat from flues or pipes connected with a furnace. The cured tobacco is graded, bunched, and stacked in piles called bulks or in closed containers for active fermentation and aging.

Tobacco Cultivation in Guntur district

65. Andhra Pradesh State is the largest grower of Virginia tobacco in the country. More than half of the production of Andhra Pradesh comes from Guntur district alone. Tobacco cultivation in this district is over 40 years old (since 1920's). The acreage of Virginia tobacco cultivation and the out-turn particulars from 1955-56 to 1967-68 are shown in the statement below.

Statement XXVII

EXTENT OF VIRGINIA TOBACCO CULTIVATION AND OUT-TURN PARTICULARS OF GUNTUR DISTRICT (1957-1968)

Year	Area	Out-turn
(1)	(2)	(3)
	Ac.	Tons
1957-58	138,711	41,334
1958-59	139,458	44,360
1959-60	136,477	36,560
1960-61	135,696	40,890
1961-62	131,408	37,400
1962-63	159,503	48,060
1963-64	243,427	71,940

(*Contd*)

Statement XXVII—*Concld.*

EXTENT OF VIRGINIA TOBACCO CULTIVATION AND OUT-TURN PARTICULARS OF GUNTUR DISTRICT (1957-1968)

Year	Area	Out-turn
(1)	(2)	(3)
	Ac.	Tons
1964-65	186,541	61,958
1965-66	172,074	N.A
1966-67	204,097	63,148
1967-68	224,269	48,300

Note : N.A. = Not available.

There is increase in the extent of acreage under tobacco cultivation. The increase in acreage and yield in 1963-64 were abnormal. But as many hard ships were faced by the cultivators in disposing of the stocks of tobacco, the following year has seen a decrease in transplantation of tobacco. In 1965-66, in many parts of the district, transplantation did-not take place. But those who have made bold and transplanted tobacco have benefitted during the year. In 1966-67 and 1967-68 also, there is slight increase in the acreage under tobacco cultivation in the district.

66. Statement XXVIII shows the extent of acreage of tobacco cultivation in 9 taluks of Guntur district. In dry, black cotton soil tracts of Ongole, Narasaraopet and Bapatla taluks, tobacco is raised in large extents. In Tenali, Repalle, Palnad and Vinukonda taluks, tobacco crop is raised in small extents of acreages.

CHAPTER IV

Statement XXVIII

EXTENT OF VIRGINIA TOBACCO RAISED IN GUNTUR DISTRICT FROM 1962-63 to 1967-68

	Name of Taluk	Extent in acres/year					
		1962-63	1963-64	1964-65	1965-66	1966-67	1967-68
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Ac.	Ac.	Ac.	Ac.	Ac.	Ac.
1	Guntur	33,523	41,322	30,203	27,507	35,115	34,157
2	Sattenapalle	15,587	32,371	21,657	12,272	17,759	17,756
3	Tenali	1,693	2,055	1,661	1,397	1,373	1,687
4	Repalle	380	1,113	179	36	89	123
5	Bapatla	24,727	33,709	18,788	16,677	21,356	24,250
6	Ongole	51,340	73,397	64,666	68,574	78,871	90,791
7	Narasaraopet	29,742	54,240	46,602	44,150	46,738	52,401
8	Vinukonda	589	2,370	1,589	894	1,521	1,735
9	Palnad	1,925	2,850	1,196	67	1,275	1,369
	Total	159,503	243,427	186,541	172,074	204,097	224,269
	Percentage of acreage of Guntur taluk to total of Guntur district.	21.02	16.98	16.19	15.99	17.20	15.23

Among the 9 taluks of the district, Ongole taluk occupies the first place in tobacco cultivation with large extents under the crop follwed by Narasaraopet and Guntur taluks.

Tobacco cultivation in Malkapuram village

67. Tobacco cultivation has been there in the village since 1930. Sri Gadde Hanumaiah Choudary is the first agriculturist who started tobacco cultivation in this village. Only 15 acres of land was transplanted during the first year with two barns as an experimental effort. As Sri Hanumaiah Choudary got considerable amount of profit, in the following year the total tobacco cultivating area increased to 100 acres with 10 barns. Upto 1950, the growth of tobacco cultivation and the construction of new barns were spasmodic. In the year 1949, huge profits were obtained by all the tobacco cultivators and in the year 1950, the total number of barns sprang upto a total of 38 and the total acreage went up by about four folds, *i., e.,* from 100 acres to 380 acres. Since 1950 to 1965, the increase in the acreage of tobacco cultivation and the construction of new barns were phenomenal or gradual and in 1965, there were 50 barns with an acreage of about 500 under tobacco cultivation.

Preparation of the land for transplantation

68. From June to September, the land in which tobacco is to be transplanted is ploughed four or five times usually and in some cases upto seven times with *nagali* (plough). The tobacco nurseries are raised in the coastal belt of the same district about a month before transplantation. Sandy tracts where water is found in abundance are well suited for raising the nurseries. Since the past 8 to 10 years, nurseries are being raised under wells where the soil is thin gravelly. The nurseries get ready for transplantation within 30 to 35 days. The coastal belt where the tobacco nurseries are raised is popularly known as *vaagartha.* The tobacco nurseries ready for transplantation are called *poganaaru* or simply *naru* and the bundle of nurseries is called *naarumoota.* The tobacco cultivator or a representative of his goes for purchasing the *naaru* to any area where it is available and gets it through railway transport upto the Mangalagiri railway station and from thence by bullock cart transport to the village. Sometimes the nursery raisers come to

the tobacco cultivators and enter into an agreement and execute bonds to supply nursery at a stipulated or specified rate irrespective of the market fluctuations of prices. In the absence of the execution of a bond between the nursery cultivator and the tobacco cultivator, the price of nursery is determined purely by the laws of demand and supply. There were times when nurseries for an acre were sold at Rs 200 and the following year or even a few days after the peak season is over, the same quantum was sold at Rs. 10. The saplings are spread on the ground and water is sprinkled over them once in one or two hours until they are finally taken over to the field and transplanted. One day before transplantation, the land is cultivated or ploughed with an *atchu* horizontally and vertically, i. e., cross-section wise so that the plants may be planted at the cross-points. An interspacing of two feet is left between one plant and another and 6,000 to 7,000 plants may be planted in an acre of land. Manuring of the land is also done a few days before the last ploughing with the plough usually, if the manures are chemical fertilisers; and if it is dung manure, it can be sprinkld even before the first cultivation with plough.

68. Transplantion takes place usually during the *Swati*, *Moola* and *Jyeshta Kartes*, *i. e.*, October to November. If the transplatation takes place when the soil is full of moisture due to rain, the transplantation is called *buradayatha*. When at the time of transplantation, there are no rains and there is no enough moisture in the soil, water has to be carried in pots by means of slings (*kavadi* singular; *kavallu*–plural). Usually men are enaaged to get water by *kavallu* and also to dig small pits into the land by means of *palugu* (a long stick of 8 feet to one end of which an iron piece of 6 to 8 inches length, 1 inch width and 0.4 inch thickness is fixed). Four or five men go on digging holes in the cross-points of lines made by *atchu* cultivation. Some people go on pouring a little quantity of water (about 10 Ounces) into the holes dug and females go on planting the tobacco plants. For transplantation of tobacco in an acre, about 30 to 35 persons are required of whom usually 10 are men and the remaining are women and boys. The agricultural labourers who engage themselves in tobacco transplantation during the season form into groups of 30 to 35 called *muthas* or *muttahs* under the control of a *maistree* who takes the responsibility of fetching contracts from the tobacco cultivators on the one hand and gathering the required number of persons for transplantation on the other hand. The *maistrees* are usually remunerated more than the ordinary workers. If it is a contract wage, the *maistree* retains the residue after making payment to all the other labourers. If it is a piece wage depending on the number of workers engaged or employed, the cultivator pays an extra remuneration ranging from Rs. 2 to Rs. 5 to the *maistree*. There are also some *maistrees* who shoulder onerous responsibilities without any extra remuneration. The distribution of wages according to a set pattern also devolves upon the *maistree* either by himself or through somebody else.

69. About 40 days after transplantation, intercultural operation with a *pottiguntaka* (short scuffle) takes place so as to enable the growth of the plants. Inter-cultural operations with *pottiguntaka* may take place four or five times before the leaf comes for plucking.

70. A parasite known as *malle* or *puttakukku* (orobanche) thrives on tobacco plant and it causes a great hindrance to the growth of the plant. If a field is infested with *malle*, the plants cannot grow well; the yield will be of inferior quality and also less in quantity. So, the cultivators take care to weed out the *malle* by engaging labourers. About 10 labourers can weed out the *malle* in an acre of land once. If the infection of *malle* is heavy, it may, require five to six weedings. The various diseases to which a tobacco plant is amenable are: *budida thegulu* due to the infection of which white scarfs are formed on the leaf and the leaf cannot withstand curing and very inferior quality of tobacco is obtained; sometimes the leaves are infested by *purugulu* (insects) which eat away the leaves by making holes into them. And yet another disease is *thaataakuthegulu* for which no remedy is found yet. When the plants are infested with *budidathegulu*, spraying of sulpher is the remedy. For *purugurogam* (insect disease) spraying of Endrine, Polidol, Malathin and Parathin are the remedial measures. For *mallethegulu* there is no way out except weeding out the *malle* parasite as many times as is required. The leaf comes for plucking to be cured after about 65 days, i.e., usually before *Sankranti* festival (January 14th). The flower-heads of tobacco called *puvvulu* are pinched off with sickle before plucking the leaf. This will help better growth of leaf. 1 to 3 leaves are plucked from each plant depending on the ripening of the leaves.

Harvesting and Preparation of Tobacco

71. For plucking and arranging raw tobacco leaf, labourers form into groups called *muttalu* or *mutthalu* each under a *maistri*. Each *mutta* consists of about 30 persons, the sex distribution being in more or less equal numbers. Each *mutta* can serve 6 barns-oneday per barn. Usually an extent of 8 to 10 acres of tobacco is cultivated for each barn. All the persons in the *mutta* go to the field for plucking leaf of a particular cultivator. The labourers pluck 1 to 3 leaves per plant depending on the repening of the leaves and as per the instructions of the cultivator (Fig-22). The labourers wear old and tattered clothes over the ordinary clothes so that they may not be spoiled by the *maddi* (sticky substance of the tobacco leaf). Leaf is plucked in 4 or 5 acres of tobacco fields per curing. For the subsequent curing, leaf is plucked in the other 4 or 5 acres of field. Thus leaf is plucked once in a fortnight from each plot of land. Three carts-load of raw tobacco weighs about 10 *puttis* (1 putti=500 lbs). The tobacco carts are unloaded in the open space at the barn and the leaves are spread in bundles over water-sprinkled floor. The labourers go to their homes and return after night meals.

72. The tobacco leaves are woven on sticks of 4 feet length through thin jute twine fibre known as *purikosa*. The stick over which leaves are to be woven is kept on a wooden frame known as *gurram* (literally horse;) (Please see Fig. 23).

73. The labourers who weave the tobacco leaves on sticks stand by the side of the *gurram* and go on weaving the leaves over sticks by means of *purikosa*. The *purikosa* is tied at one end of the stick kept over the *gurram* and raw tobacco leaves-two to three in each *gutti* (bunch) are alternately woven with the *purikosa* on either side of the stick. About 20 to 24 *guttis* are woven for each stick. When a stick is woven with *guttis*, it is taken out and another one is kept on the *gurram* and the same process continues until the whole leaves are woven on sticks and such leaf-woven sticks are stacked together. About 7 to 10 *gurramulu* or *gurralu* are to be used so that the entire leaf is exhausted into sticks woven with leaves (Fig. 23). Usually, men engage themselves in weaving the leaves on the sticks on the *gurralu*. Sometimes, active women workers also take the chance. It takes one to two minutes depending on the efficiency to weave the *guttis* on one stick for a man. Petro-max lights are arranged while workers engage themselves in this work since it is carried on during nights. Men and women workers do not feel exertion at work as they go on singing folk songs followed by rhythm and repetition which create fun and frolic. If they start weaving the leaves on sticks over the *gurralu* at about 8 p.m., they complete the work by about 1 to 2 a.m. and sleep until 6 or 7 a.m. In the morning at about 8 a.m., they attend to work with or without breakfast. They load the barn with tobacco leaf woven sticks. About 800 to 900 tobacco-woven sticks can be cured in a barn at a time. It takes two to three hours to arrange the tobacco-woven sticks in the barn.

74. The arrangements and fitting of the barn are as described below. It is a four walled construction of 15′ X 15′ or sometimes 22′ X 15′ raised to a height of 15′ (Fig 24). The thickness of the walls ranges from 1.25 foot to 1.5 feet. From the height of 11 to 12 feet, the two side walls taper off in the centre at a height of 15 feet (i.e. 3 to 4 feet above 11 to 12 feet). The top is covered with zinc sheets of 8′ x 2½′ size. Over the tapering walls, a small wall of stones and mortared chunam is constructed to a height of 1½ feet, called *pittagoda* so as to prevent the zinc sheets from flying off when gales blow. A gate with wooden frame of 6′ x 3′ size with two zinc sheet-doors is arranged on one side, usually facing the open space. Bars of casurina or teakwood are arranged horizontally from a height of 5 feet above the basement at 3½ to 4 feet intervals. Two of them are fixed adjacent on either of the side walls horizontal to the wooden bars called *tyrulu*. In a barn about 8 to 10 such rows of *tyrulu* are arranged one above the other leaving a space of 1¼ foot height. Iron or zinc pipes are fixed to the barrel of the furnace up to the inside of the wall where the gate is fixed. From here it branches off into two by the side of the two walls. They join another pipe which comes from the top of the furnace to the roof of the barn. Two windows of about 15″ x 9″ size are kept to each of the four walls at the ground or basement level. One glass window of 15″ x 9″ size is kept at a height of about 4 feet above ground so that the readings on the thermometer hung inside can be noted. In the centre of the roof, a 'V' shaped zinc sheet arranged over pullies is kept covering about 4 feet long and one foot wide space so as to close or open the top as desired. The wires connecting the 'V' shaped zinc

joined together and passed over another pully at the roof end by means of a rope which is tied to a wooden peg fixed into the ground. If the rope is tightly pulled and tethered to the peg, the top is opened and air can enter in. On the other hand, if the rope is let loose, the top is closed and entrance of air is prevented.

75. Coal is kept in the furnace (Fig. 25) and fire is ignited. The heat generated through the fire passes as fumes through the pipes inside the barn and the fumes are continuously let off through the pipe protracting outside and passing vertically upto the roof end. The tobacco leaves get dried up and cured by the above process of continuous heating. Coal is thrown into the furnace by means of a special type of spade called *boggupara*. The burning coal is rubbed on through a round iron bar of about 8 feet length and 0.4 inch radius called *pogar* or poaker (stoker).

Curing of tobacco:

76. It takes 6 or 7 days for the raw or *katcha* tobacco leaves to get cured in the barn. A few hours after the sticks woven with tobacco leaves are arranged in the barn, the windows are closed and plastered with a paste of mud and dung so that air may not enter inside. The tobacco comes for *panta* or begins to get cured at 90° C. This stage is called *raising ku vatchinadi* or *kalpuku vatchinadi*. It is kept in this curing stage for about 100 hours. Fortyeight to 60 hours after the curing stage has reached, the windows are opened and the 'V' shaped zinc sheet at the top is raised by pulling the rope and tying it to a peg. The temperature is raised gradually from 90°C to 130-140°C depending on the curing of the leaf. When the tobacco is cured sufficiently by the gradual processes of raising and lowering the temperatures, the fire in the furnace is extinguished on the fifth or sixth day. About 24 to 30 hours after extinguishing the fire, the sticks woven with tobacco are taken out of the barn and are arranged in racks in the pandals by the *pachchaku muttah i. e.*, the labourers engaged in plucking and weaving the raw tobacco leaves on sticks.

77. The leaves are plucked and woven on sticks by the *pachchaku muttah* on the preceding day of taking out the cured tobacco sticks from the barn (Fig. 26). The cured tobacco arranged in racks is kept for one or two days usually and in some cases, when hot winds blow in summer, upto even 4 days to get the leaf sufficiently moistened by the atmosphere. The people of the *pachchaku muttah* untie the *kosa* fastened at the ends of the sticks, remove the sticks and tie the leaves in a bundle. These bundles are heaped in a stack called *mande* for easy compression and softening. The bundles are kept compressed in the *mande* for 2 to 4 days. Then the people of the *pachchaku muttah* unfasten the *kosa* from the leaves and all the leaves are again stacked in a *mande*. This tobacco stacked in the *mande* can be graded by the grading labourers into different numbers depending on the quality and fineness of the leaf.

78. Each *grading muttah* consists of about 15 to 20 people of whom 2 to 3 are men and the others are women and grownup girls. The *grading muttah* can pick up and grade one curing of tobacco in one day. Simultaneously, the graded tobacco is bunched and stacked into bales. Sometimes they are stacked in closed wooden containers for active fermentation. For each curing, about 400 to 500 kilograms of tobacco is obtained. Out of this, 2 to 4 quintals (1 quintal=220 lbs) of grade 1 (also called 1.V–oneV), ½ to 1 quintal of 3V or 5V (green), ½ quintal of *moddupatcha* or 6 V (thick green) and ½ quintal of low grade leaf are obtained. The bales are transported by bullock cart to the tobacco companies in Mangalagiri town and sold there eigher to the private companies or to the standard companies like the Indian Leaf Tobacco Company popularly known as I. L. T. D., company, The British India Tobacco Company abreviated as B. I. T. Company, The National Tobacco Company, The Navbharat Tobacco Company, The East India Tobacco Company, etc., etc. Private dealers also visit the village often to purchase the Virginia tobacco from the cultivators directly. Sri Gadde Venkata Rattaiah, the former President of the village Panchayat and Panchayat Samithi and at present M. L. A., who is engaged as a dealer in tobacco, exports tobacco to foreign countries. He established his company on the northern outskirts of Guntur City. There are many established partnership firms which deal in tobacco such as Sri Kolla Venkata Narayana & Co., Sri Maddi Venkatratnam and Bros., Sri Kolla Tirupathi Rayudu and Sri Chaganti Konaiah & Co, Sri A. S. Krishna & Co. etc. A palisade of avenues of tobacco companies can be seen all across the grand trunk road from Mangalagiri town to Guntur city covering a distance of 13 miles and over.

Tobacco values

79. The market prices of different grades of tobacco during the past different periods were as follows:

Statement XXIX

MARKET PRICE OF DIFFERENT GRADES OF TOBACCO, 1930-65

	Quality of tobacco	Price in rupees by period per *putti*						
		1930	1942—43	1945—46	1947—48	1950—60	1963	1965
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Grade	330	425	500	700	750 to 800	850	900
2	3 V or 5 V	150 to 200	200 to 400	200 to 400	200 to 400	150 to 300	250 to 400	400 to 600
3	*Moddupatcha*	10 to 20	10 to 20	15	15	20	25	50

During the period 1933-65, the value of one *putti* of first grade or 1. V. tobacco has gone up by 2.7 times, that of 3 V (or 5 V) has gone up by 2 to 4 times and that of *moddupatcha* has gone up by 2½ to 5 times.

Periodical fluctuations in tobacco returns:

80. The gross sale proceeds of 10 acres of land which is the average acreage of tobacco plantation required per barn, were ranged between Rs. 3,000 and Rs. 5,000 whereas the normal or average sale proceeds were Rs. 4,000. The average net income per acre and per barn were Rs. 200 and Rs. 2,000 respectively. In 1941-42, the gross sale proceeds per barn were Rs. 6,000 on average and the net income ranges were between Rs. 1,500 and Rs.2,000 per barn. From 1943 upto 1951, the tobacco crop yielded normal dividends of Rs. 2,000 to Rs. 2,500 per barn. 1952-54 was a period of continuous losses ranging from Rs. 1,000 to Rs. 1,500 per barn. Again from 1955 to 1962 was a good period and normal profits of Rs. 3,000 to Rs. 4,000 per barn were obtained. The years 1963 and 1964 were not favourable and losses ranging from Rs. 1,000 to Rs. 2,000 per barn were incurred. The year 1965 was again a good one and net profits ranging from Rs. 2,000 to Rs. 5,000 per barn were obtained.

Breeds of tobacco

81. The breeds of tobacco were changed from time to time to suit the soils, to give quality tobacco and also good yields. From 1930 to 1956, a variety by name 'Horison Special' was largely planted in this village. From 1957 to 1962, 'Pusa' variety held sway and from 1963 onwards 'Delcrist' or 'Virginia gold' varieties have become more popular. As already stated, during 1965-66, tobacco was not at all planted in this village for want of rain. But in areas where cultivators took the risk and transplanted tobacco, thanks to the subsequent rains and due to favourable market conditions, very good dividends were obtained during that year (1965-66).

Cost structure and input analysis

82. The inputs involved in the various processes of tobacco marketing are the rent for the land, rent for the barn, stoker's (fireman) charges, charges for *katcha* leaf-picking, arranging in the barn, etc., grading charges and the price of the coal required.

83. The cost structure of certain major inputs of tobacco cultivation since 1930 is as shown in the following statement.

Statement XXX

COST STRUCTURE OF INPUTS OF TOBACCO CULTIVATION, 1930-65

Year	Rent for barn for whole season	Rent for land		*Katcha* leaf picking, arranging in barn etc.		Grading of cured leaf		Coal consumption		Stoker's charges through-out season	Total cost cols.' 2+4+6+8 +10+11	Cost index (Base 1930)
		Per ac.	For 10 acs	Rate per curing	Cost for 10 curings	Charge per curing	Amount for 10 curings	Price per ton	Amount for 10 tons (10 curings)			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1930	40	100	1,000	10	100	6	60	7	70	30	1,300	100.00
1942	100	150	1,500	25	250	10	100	20	200	50	2,200	169.23
1949	300	200	2,000	35	350	20	200	40	400	75	3,325	255.77
1962	350	220	2,200	42	420	23	230	50	500	150	3,850	296.15
1964-65	450	250	2,500	48	480	25	250	55	550	220	4,450	342.31

The above statement shows that the costs of all the inputs in tobacco cultivation have gone up.

84. Though the statement of cost-structure of inputs is not a comprehensive one, it fairly represents the general increase in the cost of tobacco cultivation. As reliable data on the prices of manures, nurseries and ploughing charges per acre are not available, these items are not included in the above statement. Certain other miscellaneous items of expenditure like transport charges, weeding, purchase of sticks, *purikosa* (thin cord fibre to weave the tobacco leaves on sticks) lighting charges, etc , are omitted in view of the difficulty involved in arriving at a generalised picture and also due to the fact that each of these items do not form a significant proportion of the total cost.

All the items taken into account, the total cost of in-puts during the above periods would be approximately Rs. 2,000, Rs. 3,500, Rs. 5,000, Rs. 6,000, and Rs. 7,000 respectively.

Economics of tobacco cultivation

85. To study the economics of tobacco cultivation, Sri Gadde China Venkata Rattaiah provides an excellent case study, as he maintained an account of all the items of expenditure and income for the year 1965, and as there was no tobacco cultivation during the year under survey, i.e.. 1966.

86. Sri China Venkata Rattiah has 7 barns and transplanted tobacco in 52 acres of land. Out of the 52 acres of land, 40 acres of land was his own land and the remaining 12 acres of land was leased in land. The gross income obtained over the 52 acres of tobacco cultivation by Sri China Venkata Rattaiah was Rs. 50,000. The following were the items of expenditure incurred over tobacco cultivation.

		Item (1)	Amount (2) Rs.
A.	1.	Manures	4,000
	2.	Tobacco plants	2,000
	3.	Transplantation charges	1,000
	4.	Coal (4 wagons)	6,000
	5.	Tobacco green leaf picking, arranging in barn etc. (*Pachchaku* muttah)	2,000
	6.	Grading charges	1,000
	7.	Pesticides	1,000
	8.	Weeding charges	1,000
	9.	Stoker's charges (5 x 200)	1,000
	10.	Rent for the 12 acres of leased in land	2,400
		Total	*21,400*
B.	1.	Rent for the 40 acres own land	8,000
	2.	Rent for the 7 barns	3,500

3.	Household animal labour (ploughing 52 acres of land)	2,600
4.	Household animal labour (cartage)	1,000
	Total	*15,100*
	Grand Total	**36,500**

Net total income=Total income Rs. 50000less total expenditure, i.e., Rs. 36,500=Rs. 13,500. Net income per acre=Rs. $\frac{13,500}{52}$=Rs. 259.61.

87. Sri Borra Venkateswara Rao has one barn and he transpladted tobacco in 8 acres of land in 1965. His gross income was Rs. 8,000. The following were the items of expenditure.

Items of expenditure	Amount
(1)	(2)
	Rs.
1. Ploughing charges for 8 acres	480
2. Tobacco nurseries	400
3. Manures (Ammonium Phosphate 2 bags per acre)	480
4. Coal (about 12 tons)	800
5. Green-leaf picking, arranging in barn, etc.	360
6. Grading	160
7. Weeding charges	80
8. Stoker's charges	160
9. Cartage	160
10. Rent for the land	2,000
11. Rent for the barn	500
12. Transplantation charges	160
13. Travelling and other miscellaneous expenses	120
Total	5,860

Net income per barn=Rs. 8,000 - Rs. 5,860= Rs. 2,140. Net income per acre=Rs. $\frac{2,140}{8}$=Rs. 267.50 P.

ECONOMICS OF LARGE SCALE AND SMALL SCALE FARMING OF TOBACCO CULTIVATION :

68. A comparison of the items of expenditure of the big farm and the small farm reveals that the per acre expenditure of the various items is not uniform. Certain items of expenditure like the *katcha* leaf picking and arranging them in the barn, *i.e.*, charges for the *pachchaku muttah* and the grading *muttah*, price of coal are unifrom for the entire village. The rent of land, the inputs of manures, the price of nurseries, rent for the barn, weeding charges and expenditure on pesticides are the 'Variables' depending on various external factors. There is a significant difference of Rs. 50 in the imputed value of the rent of the land, *i.e.*, it was stated to be Rs. 200 by the owner of the large farm whereas the same was said to be Rs. 250 by the owner of the small farm. There is discrepancy in the imputation of the charges of ploughing. In view of the various differences and discrepancies which need not be attributed to the scales of farming, it can be said that there is no significant difference in tobacco cultivation between the large and small sized farms.

Tobacco input-output analysis, 1968-69

89. In a recent visit to the village in March, 1969 by Sri Ch. Purnachandra Rao, Economic Investigator, certain case studies were conducted to have a more intimate, authentic and recent picture of input-output structure of tobacco cultivation. The following case studies reveal the true picture of the economics of tobacco cultivation as obtaining in the village during 1968-69.

90. Sri Borra Seshagiri Rao and his brother who were separated in 1968 owned a tabacco barn jointly. In 1968-69, they planted 8 acres of Virginia tobacco. The input-putput structure of Sri Seshagiri Rao are as shown below :

In-put analysis :

Items of costs	Amount
(1)	(2)
	Rs.
1. Ploughing charges (Rs. 125x8 acs)	1,000
2 Manures : Super phosphate 100 kgs. Potash 30 kgs. and Super 50 kgs. per acre. (Rs. 100 x 8)	800
3. Rent for the land (Rs. 350 x 8)	2,800
4. Rent for the barn	500
5. Tobacco nursaries (for transplanting twice due to heavy rains) Rs. 120 x 8)	960

6.	Transplantation charges (2 times) (Rs. 25+Rs. 25) x 8	400
7.	*Padimokkalu* (Rs 25 x 8)	200
8.	a) Weeding charges Rs. 30 x 8	240
	b) Weeding orabanche Rs. 20 x 8	160
9.	Transport charges for carrying the *katcha* leaves from field to barn Rs 8 per cart x 4 (per curing) x 10 curings	320
10.	Charges for cutting the *pilakalu* Rs. 5x3 times per acre x 8 acs.	120
11.	Coal (Rs. 75 per ton x 14 tons)	1,050
12.	Transport charges to get the coal from Vijayawada (2 lorries)	50
13.	Incidental charges (labour)	25
14.	*Katcha* leaf picking and weaving charges Rs. 60 per curing x 10 curings	600
15.	Grading charges Rs. 30 per curing x 10 curings	300
16.	Driver & Fireman charges (Rs. 50+Rs. 200)	250
17.	*Pattalu* (Rs. 5 x 10)	50
18.	*Purikosa*	30
19.	Miscellaneous expenses (conveyance, etc.)	400
	Total	10,255

Returns :

91. As on 7-3-1969, Sri Seshagiri Rao sold 4 bales of tobacco for Rs. 1,600 and 8 bales were ready for sale. The expected sale price of the 8 bales was Rs. 3,000. Another 3 curings were expected to be obtained. The estimated returns of the 3 curings was Rs. 2,000. The gross estimated returns was expected to be Rs. 6,600.

Net loss

92. The gross income was Rs. 6,600 whereas the total value of inputs amounted to Rs. 10,255. Thus, there is a net loss or deficit of Rs. 3,655. From amongst the items of expenditure, the items owned by the enterprenrur for which input costs have been taken into account are as follows :

		Rs. P.
(1)	Item (1) since they own bullocks	1,000-00
(2)	Item (3) since they own the land	2,800-00
(3)	Item (4) since they own the barn	500-00
(4)	Item (9) since they used their own bullocks and cart	320-00
	Total	4,620-00

During 1968-69 particularly, due to heavy rains after a few days of transplantation, complete re-transplantation was needed as all the plants died out. The additional expenditure on that score was Rs. 480 for seedlings and Rs. 200 towards wages which came to a total of Rs. 680.

93. So, in a normal year, the money costs of inputs would have been Rs. 10,255 - Rs. 4,620 - Rs. 680=Rs. 4,955. This is the amount which a ryot has to spend over the inputs other than the lands he owned and the imputed value of ploughing charges, rent for the barn, etc. A ryot requires a cash investment of about Rs. 5,000 to run on a barn. If there were no vissicitudes of nature or if the nature were bountiful enough, the 8 acres of land as a unit for a barn would have fetched a gross income of Rs. 12,000.

94. Sri Gadde Peda Venkateswara Rao planted Virginia tobacco in 25 acres during 1968-69. The cost structure given out by Sri Venkateswara Rao is as follows :

Items of inputs	*Amount*
(1)	(2)
	Rs.
1. Ploughing charges (Rs. 100+Rs. 25 intra-cultivation charges) (Rs. 125×25)	3,125
2. Manures (Rs. 100 per acre×25acres)	2,500
3. Rent for the land (Rs. 400×25)	10,000
4. Rent for the barns (3)	1,500
5. Tobacco nurseries (for transplanting twice)	2,500
6. Wages for transplanting twice	1,250

7.	*Padimokkalu* (Rs. 20×25)	500
8.	(a) Weeding charges (Rs 30×25)	750
	(b) Weeding orabanche (Rs. 30×25)	750
9.	Transport charges for carrying the *katcha* leaves from the field to the barn (Rs. 35×30)	1,050
10.	Charges for cutting the *pilakalu* and *kommalu* (Rs. 15×25)	375
11.	Coal (1½ tons per curing×30) at a rate of Rs. 80 per ton	3,600
12.	Transport charges to get the coal from Vijayawada	150
13.	Incidental charges (for loading and unloading coal)	120
14.	*Katcha* leaf picking, weaving etc. (Rs. 55×30)	1,650
15.	Grading charges (Rs. 40×30)	1,200
16.	Driver and fireman charges	600
17.	*Pattalu*	180
18.	*Purikosa*	100
19.	Lighting charges	100
20.	Miscellaneous expenditure	500
	Total	**32,500**

Returns

95. As against the total expenditure of Rs. 32,500 the particulars of returns were as follows :

1)	Sale proceeds of all curings	12,000
2)	Expected sale proceeds of 10 curings which were ready then	10,000
3)	Expected sale proceeds of 4 curings to be cured	3,000
	Total	**25,000**

From the above account, an overall deficit of Rs. 7,500 is expected which comes to Rs. 300 per acre. Excluding the imputed value of self investment items met out by Sri Venkateswara Rao from the total expenditure, the monetary expenditure incurred by him would be Ks. 16,825. So, he has a return of the order of Rs. 8,175 in *lieu* of his 25 acres of own land, the charges towards ploughing, using of his own bullock carts for transport, rent for barns, etc.

96. During 1967-68, Sri Venkateswara Rao planted 27 acres of tobacco and he earned a gross income of Rs. 45,000. Even assuming the 1968-69 expenditure for 1967-68 also, he earned a net profit of Rs. 12,000 during 1967-68 which works out to a gross income of Rs. 1,666.66 P. per acre.

97. Sri Metta Venkatapathi Rao is another experienced cultivator of tobacco. He is raising tobacco since 20 years i, e., 1948-49. He was having 80 cents (0. 8 acre) of land in the beginning and he sold it away in 1963. He inherited 2 acres of land from his father's sister. His wife, daughter aged 12 and 4 sons aged 10, 8, 6 years and the last aged 4 months (as on 7-3-69) are the other members of his household. He has been raising tobacco in 10 acres of land since the past 20 years and he owns a barn. He is maintaining his family from the profits, if any, left after paying rents for the leased in lands. During 1968-69, he transplanted tobacco in 14 acres for 2 barns. As the crop could not come up well, the entire leaf was cured through 1 barn only. His total expenditure including the rent for the lands and barn, etc., came to Rs. 12,000 whereas his total income was expected to be only Rs. 6,000. So, there is a gross deficit of Rs. 6,000 over the 14 acres of tobacco transplanted which works out to a loss of Rs. 427.57 P. per acre. There is no other go for him except to bear the loss, as excepting the 2 acres of land he owned, the remaining 12 acres of land was leased in land. During the previous year, i. e., 1967-68, he transplanted tobacco in 10 acres and earned a gross income of Rs. 15,000 which left him a profit of Rs. 5,000. He has to utilise his past savings, if any, in order to make good the loss. He says that during his 20 years of experience, this is the first time to incur loss by him.

98. Sri Borra China Venkateswara Rao, the President of the Large Sized Co-operative Society has transplanted tobacco in 20 acres for 2½ barns. The items of expenditure were same as recorded in Sri Borra Seshagiri Rao's case but change rateably per acre. The total expenditure for 8 acres came to Rs. 10,255 in case of Sri Seshagiri Rao. Allowing for marginal adjustments, the expenditure over 20 acres comes to Rs. 25,000. As against this expenditure, he expects a gross income of Rs.22,000, if the entire tobacco is sold. This leaves him with a deficit of Rs. 3,000 over the 20 acres which thus comes to Rs. 150 per acre on average. Last year (1967-68), he got a gross income of Rs. 30,000 ove

the 20 acres of tobacco cultivation and had a net profit of Rs. 7,000 approximately.

Cultivating households–Case studies in family budgets

99. The study of family budgets of certain households of cultivators together with the value of assets sold and purchased during the past 30 years period from 1935 to 1965 helps to know the trend of the economic situation of the cultivators or the ryots.

Case study–1

Sri Gadde Peda Venkateswara Rao's household.

100. In the household of Sri Gadde Peda Venkateswara Rao, there are 6 members of whom are 4 males and 2 females. The head of household himself and his wife only are the adult members whereas the remaining four are school-going ones-all below 12 years of age. The head of household is the only earning member. Cultivation is carried out through attached agricultural labourers.

101. Sri Venkateswara Rao has 45 acres of his own land of which 15 acres of land is *zarib* land (dry land irrigated through tube wells or filter points) and the remaining 30 acres of land is dry land. The cropwise acreage and yield particulars are as shown in the statement below.

Statement XXXI

CROPWISE ACREAGE, YIELD AND VALUE PARTICULARS OF SRI GADDE PEDA VENKATESWARA RAO's HOUSEHOLD.

	Crop	Acreage under crop	Yield	Value of the yield
	(1)	(2)	(3)	(4)
				Rs.
1	Paddy	15	10 bags	320
2	Groundnut	1	3½ *puttis*	800
3	Turmeric	1	2 ,,	400
4	Tomato	0.5	N. A.	400
5	Maize	17	80 bags	3,680
6	Chillies	0.5	1 *putti*	500
7	Blackgram	4*	1 bag	100
8	Bengalgram	4*	1 bag	100
9	Jowar	4	16 bags	960
10	*Variga* (common millet)	2	10 bags	500
11	Plantains	2	N. A.	4,000
	Total	43 acres + 8 acres second crop		11,760

Note : N. A. Quantity not available
* Sown as second crop

1 *putti* = 500 lbs
1 bag = 100 seers or kilograms

102. The expenditure on cultivation during the year was as follows :

Manures		Rs.
1.	Standard mixture 40 bags	1,600
2.	Urea and Nitrate 15 bags	600
3.	Ammonia 2 bags	80
4.	Groundnut oil cake 10 bags	400
5.	Dung (compost) manure (100 carts load)	500
Other expenses		
	Sowing, transplantation, harvesting, etc.	2,000
	Total	5,180

103. The family budget of Sri Venkateswara Rao during the year 1965–66 was as follows :

Statement XXXII

FAMILY BUDGET OF SRI GADDE PEDA VENKATESWARA RAO, 1965-66

	Income	Rs		Expenditure	Rs.
	(1)	(2)		(3)	(4)
1	Gross total income from cultivation	11,760	1	Food	1,200
			2	Coffee	400
			3	Lighting (electricity)	120
			4	Smoking (tobacco)	300
			5	Clothing	1,500
			6	Education	340
			7	Washerman's services	70
			8	Barber's services	30
			9	Electric motor (current charges)	400
			10	Household cultivation expenses including manures	5,180
			11	Land revenue	400
			12	Attached agricultural labourers	800
			13	Recreation, travelling and other expenses	900
	Total	11,760			11,640

During the year 1965–66, tobacco, the major money or cash crop was not there due to lack of rains in season. The family income and expenditure were Rs. 11,760 and Rs. 11,640 and a small surplus of Rs. 120 was left behind.

104. During the year 1962–63, Sri Venkateswara Rao sold 4 acres of land for Rs. 16,000. On the other hand, during the period from 1942–62, he purchased 23 acres of land for Rs. 40,000, an electric motor and pump sets worth about Rs. 4,000 during 1960–63, constructed a house in 1962 for Rs. 22,000, a cart worth Rs. 600 during 1959–60, and jewellery worth about Rs. 4,000 (30 sovereigns of gold) during 1958–60. The total value of assets purchased was Rs. 70,600. Thus the net value of assets acquired was Rs 53,400. Apart from this, he has to realise about Rs. 30,000 from the private tobacco companies towards the sale proceeds during 1963-65 and he borrowed Rs. 20,000 from the agriculturists of this village during 1963-66. Thus the general trend of the economy of this household is towards prosperity in spite of small deficits now and then due to crop failures, etc.

Case study 2

Sri Gadde China Venkata Rattaiah

105. In the household of Sri Gadde China Venkata Rattaiah, there are 16 members -8 males and 8 females of which 4 adult male members are earners, 5 adult female members are engaged in household duties and 4 boys and 3 girls are school-going ones. The household has 100 acres of own land and 30 acres of leased in land under cultivation. The household pays Rs. 1,000 towards land revenue and Rs. 9,000 towards rent for the leased in land.

106. The crop particulars by acreage and yield and value are as shown in the Statement below.

Statement XXXIII

CROPWISE ACREAGE, YIELD AND VALUE PARTICULARS OF SRI GADDE CHINA VENKATARATTAIAH, 1965-66

Crop	Acreage under the crop	Yield	Value of the yield
(1)	(2)	(3)	(4)
1 Jowar	14	60 bags	3,000
2 Maize	20	70 ,,	3,500

—Contd.

Statement XXXIII—*(Concld.)*

CROPWISE ACREAGE YIELD AND VALUE PARTICULARS OF SRI GADDE CHINA VENKATA RATTAIAH, 1965-66

Crop	Acreage under the crop	Yield	Value of the yield
(1)	(2)	(3)	(4)
3 *Variga* (common millet)	7	21 bags	1,000
4 Redgram	8	25 ,,	2,000
5 Greengram	5	8 ,,	700
6 Groundnut	4	10 *puttis*	2,500
Total	**58**		**12,700**

107. The family budget during 1965–66 was as follows :

Statement XXXIV

FAMILY BUDGET OF SRI GADDE CHINA VENKATA RATTAIAH

Income	Amount		Expenditure	Amount
(1)	(2)		(3)	(4)
	Rs.		Rs.	Rs.
Gross tatal income of the household	12,700	1	Food	2,800
		2	Coffee	600
		3	Lighting (electricity)	400
		4	Smoking	300
		5	Clothing	2,000
		6	Travelling	1,000
		7	Soaps	120
		8	Education	250
		9	Washerman's services	200
		10	Barber's services	100
		11	Land revenue	1,000
		12	Land rent	9,000
		13	Attached agricultural labourers (food and wages	3,550
		14	Cattle feed	1,300
		15	Hired labour	2,000
		16	Miscellaneous	1,000
		17	Electric motor	1,300
Total	**12,700**		**Total**	**26,920**

There is a big deficit of Rs. 14,220 in the family budget. This deficit was totally due to the absence of tobacco cultivation, the major source of income.

to the household and the village as well. The head of household informed that this deficit was made good by utilising the past savings of the household.

108. The household purchased 20 acres of land for Rs. 10,000 during 1944-45; an electric motor for Rs. 1,300 in 1966; carts and agricultural equipment worth Rs. 1,600 during 1961-64; a house for Rs. 7,600 in 1947; jewellery worth about Rs. 5,000 during 1964-65, and has a 'Life Insurance Policy' for Rs. 15,000 for 20 years period with an annual premium of Rs. 800. Apart from the savings of the insurance policy, the total value of assets purchased amounted to Rs. 25,500. On the other land, the household sold 10 acres of land for Rs. 15,000 during 1959 to repay old debts. So, during the past 30 years' period, the household acquired net assets worth Rs. 10,500. In view of the large landed property held by the household, the addition of only Rs. 10,500 worth of assets is not a good index of prosperity.

Case study–3

Sri Borra Narsimha Rao S/o Sarangaiah

109. Sri Borra Narasimha Rao's household consists of 12 members–5 males and 7 females of whom Sri Narasimha Rao and his brother are earners; 3 adult females are engaged in household duties and the remaining members are dependants. There is 20 acres of land for the household. 8 acres of land was leased out and 4 acres was *beedu* (agricultural pasture land) and the remaining 8 acres of land was cultivated by the household itself. Paddy was sown in this land and the crop failed completely. Rent from the 8 acres of leased out land was the only income during 1965–66. An amount of Rs. 5,000 was borrowed by the household at a rate of interest of 12% of which Rs. 2,000 was utilised to purchase electric motor and a loan of Rs. 2,000 was given out by the household. The items of expenditure of the household during 1965–66 were as follows :

Items of expenditure	Amount
(1)	(2)
	Rs.
1. Food	1,360
2. Coffee	120
3. Lighting	60
4. Clothing	600
5. Travelling	120
6. Smoking	270
7. Washerman & Barber's services	82
8. Land revenue	240
9. Hired labour charges	200
10. Electric motor	2,000
11. Loan advanced	2,000
Total	**7,052**

Case study - 4

Sri Mothukuri Kotaiah's household

110. In this household, the head of household and his wife are the only members. There is 12 acres of land for the household. Besides this, he has leased in 10 acres of land. The budget of the household during 1965–66 was as follows:

Statement XXXV

FAMILY BUDGET OF SRI MOTHUKURI KOTAIAH

Sources of income	Amount	Items of expenditure	Amount
(1)	(2)	(3)	(4)
	Rs.		Rs.
1 Income from household cultivation	3,075	1 Food	3,000
		2 Coffee/tiffin	360
		3 Lighting	48
2 Borrowing	2,000	4 Clothing	400
		5 Travelling	600
		6 Smoking	120
		7 Rent (leased in land)	2,000
		8 Land revenue	150
		9 Attached agricultural labourers	1,600
		10 Hired labour charges	3,000
		11 Agricultural investment (manures, etc)	1,000
		12 Miscellaneous	150
Total	**5,075**	**Total**	**12,428**

Due to the absence of tobacco plantation, the household income has fallen miserably. The total household expenditure was Rs. 12,428 whereas the income was only Rs. 3,075. An amount of Rs. 2,000 was borrowed from the relatives in the neighbouring village and the remaining amount of deficit was made good by utilising the past savings.

111. The head of household informed that until last year his gross income was about

Rs. 25,000 per year and net income was Rs. 6,000. He purchased 4 acres of land during 1963–64 for Rs. 8,000. In 1964–65, he borrowed Rs. 3,000 to purchase an electric motor at a rate of interest of 12%. Apart from these purchases, it is said that the head of household acquired huge landed property for the joint family before his brothers broke away from the family.

Case Study–5

Sri Vejendla Subbaiah's household :

112. The household of Sri Vejendla Subbiah represents a typical middle class cultivator's economy. The head of household himself, his wife aged 50 years, two sons aged 21 and 18 years are the members of the household. All the members engaged themselves in the household cultivation. Sri Subbiah has Ac. 6.75 of land and besides this, he cultivates Ac. 6 of leased in land The household has a pair of bullocks. He has half a share in a barn. The barn was constructed in 1951. Since 1959 onwards, he is cultivating 6 acres of Virginia tobacco. Gross income from tobacco cultivation varied from Rs. 3,000 to Rs. 4,000 and the expenses on tobacco cultivation were Rs. 1,000. So net income from tobacco cultivation varied between Rs. 2,000 and Rs. 3,000 which includes the rent over his own land.

113. During 1965–66, as there was no tobacco cultivation, he cultivated only 10.5 acres of land of which maize was sown in 2 acres, groundnut in ½ acre and paddy in 8 acres. Paddy crop has completely failed. One *putti* of groundnut and 1 *putti* of maize were harvested whose values were Rs. 240 and Rs. 600 respectively.

114. The family budget during 1965–66 was as follows :

Statement XXXVI

FAMILY BUDGET OF SRI VEJENDLA SUBBAIAH

Income	Amount	Expenditure	Amount
(1)	(2)	(3)	(4)
	Rs.		Rs.
1 Income from household cultivation	840	1 Food	800
		2 Lighting	20
		3 Smoking	110

—Contd.

Statement XXXVI—*Contd.*

FAMILY BUDGET OF SRI VEJENDLA SUBBAIAH

Income	Amount	Expenditure	Amount
(1)	(2)	(3)	(4)
	Rs.		Rs.
2 Borrowing	1,725	4 Clothing	250
		5 Travelling	20
		6 Washerman's services	20
		7 Barber's services	25
		8 Rent	1,000
		9 Hired labour	100
		10 Miscellaneous	100
		11 Interest	120
Total	**2,565**	**Total**	**2,565**

With the borrowed amount of Rs. 1,725, the family budget is balanced. During the past 30 years' period, the household purchased Acs. 1.74 of land during 1954-64 for Rs. 3,200; a pair of bullocks for Rs. 1,000 in 1963 and constructed a house in 1940 at a cost of Rs. 1,000. In the year 1952, 1 acre of land was sold for Rs. 1,800 to repay old debts. The total value of assets purchased was Rs. 5,200 and the value of assets sold was Rs. 1,800 thus resulting in net acquisition of assets worth Rs. 3,400. During 1964-65, an amount of Rs. 1,000 was borrowed at 12% interest in the village to meet the marriage expenditure of his daughter. In spite of the hard labours of the members of the household, the prosperity index of the household was not impressive, as the income was just enough to maintain the family and the social ceremonies like marriage expenditue, etc

Economic position of the cultivating households

115. There are 15 households among the 31 surveyed households having cultivation as main occupation. Among these 15 households are all the 12 surveyed households of Kammas, one household of Goundlas and 2 households of Madigas. Statement XLIII shows that there are 93 members in these households of whom 40 workers–127 males and 13 females are there. Normal income of these 15 households during the year 1965-66 is Rs. 40,655 and normal expenditure is Rs. 53,623.20 P. Only 1 household has a surplus of Rs. 5,300 while the remaining 14 households run on deficit to the tune of Rs. 18,268.20 P. The household average income and expenditure are Rs. 2,710 and Rs. 3,574 87 P.

respectively. Four households sold assets worth Rs. 15,110 and 4 households borrowed an amount of Rs. 8,900 to meet the deficits in the household budgets. On the otherhand, 4 households purchased assets worth Rs. 3,600 and 7 households invested Rs. 21,280. Thus the overall income and expenditure of these households are Rs. 64,655 and Rs. 78,503.20 P. respectively and there is a net deficit of Rs. 13,838.20 p. over the 15 households and Rs.922. 54 P. per household. The per capita income and per head expenditure are Rs. 437.15 and Rs. 576.59P.respectively and they are highest amounts among all the other occupations (vide-Statement XLIII). But the earning per cultivator is preceded by the *Kirana* trader, *Karnam* (Village Accountant) and carpenter and thus it ranks fourth only.

116. During the past 30 years period from 1936 to 1966, assets worth about Rs. 39,650 were sold by 15 households whereas assets worth about Rs. 141,965 were acquired by some of these households. Thus there is a net capital formation of the order of Rs. 102,315. Net assets worth Rs. 9,821 were acquired on average per household over the 30 years period. Capital formation among the 15 households on average per year over the 30 years period is Rs. 3,410.50 P. and Rs. 36.67 P. per capita per annum. Thus taking into consideration the past 30 years period, the prosperity index of the cultivating households is very encouraging, though the year under survey was not good one as there was no tobacco crop for lack of rains in season.

Land reforms

117. The land reform measures introduced after Independence have no doubt exercised their influence over the economy of this village, as it is predominently agricultural one. The enactments influencing the agricultural economy of the State in general and of the village in particular are: (1) The Andhra Tenancy Act, 1956, (2) The Andhra Inams (Abolition and Conversion into Ryotwari Act, 1956 and (3) The Andhra Pradesh Ceiling on Agricultural Holdings Act, 1961. The following statement illustrates the varying degree of awareness of the 31 people interviewed classified by community, regarding the land reform measures brought about by the State Government.

Statement XXXVII

AWARENESS OF LAND REFORMS ENACTMENTS

Caste/Tribe community	No. of persons interviewed	No. of persons aware of land ceilings legislation	No. of persons aware of Andhra Tenancy Act	H. Hs. benefited by land reclamation schemes	No. of persons evicted as a result of recent land legislation	No. of persons aware of co-op. farming
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Brahmin	1	1	1	...	...	...
2 Chakali	1	...	...	...	...	...
3 Christian	7	1	3	...	...	1
4 Goundla	2	...	...	...	...	...
5 Kamma	12	6	10	...	...	2
6 Lambadi (ST)	1	...	...	...	...	...
7 Madiga (SC)	3	1	1	2	...	1
8 Muslim	1	...	...	...	...	...
9 Padmasale	1	...	...	...	...	...
10 Vaisya	1	...	...	...	...	...
11 Viswabrahmin	1	...	...	...	...	...
Total	31	9	15	2	...	4

Note : Three persons belonging to Christian, Goundla and Viswabrahmin communities could not give any opinion while 2 persons belonging to Lambadi and Muslim communities do not know about co-operative farming.

118. It is seen from the statement that a significant number of informants are not aware of the land reform measures undertaken by the State Government. Only 9 of the 31 informants know about the Land Ceilings Legislation while about half of the total informants, i.e., 15 are aware of the Andhra Tenancy Act, 1956. Ten of the 12 Kamma householders, 3 of the 7 Christian householders, 1 of the 2 householders of Madigas and the solitary Brahmin householder–all who have cultivation are aware of this Act. This is an *inam* village since its inception as it was gifted away as *Agraharam* by the ruler of Amaravathi, Sri Raja Vasireddi Venkatadri Naidu to a Brahmin by name Sri Pillalamarri Ramakrishna Somayaji. Many civil suits are pending with the courts regarding the provisions of the Andhra Tenancy Act and some of the *inamdars* have amicably settled the disputes without taking recourse to courts by taking the value of the lands in between the nominal value and market price. So, most of the peasants are aware of the provisions of this Act in piecemeal atleast. No tenant in the village has been evicted as a result of the recent land legislation measures.

Land reclamation and development

119. Two Madiga (S. C.) households have been benefited by land reclamation and development schemes. These 2 households were allotted 86 cts. and 80 cts. of land and were given loans for reclaiming these lands.

Mutual assistance and improved methods of cultivation

120. This being an agricultural village, the degree of reciprocal aid among the farmers is considerably high. The ryots help each other in various agricultural operations and in transporting tobacco green leaf from fields to barns and thus avoid expenditure on transportation, etc. At the time of harvesting of various crops also workers in the cultivating households seek the assistance of each other. Though the age old traditional agricultural implements are still in use mostly, it is considered that the cultivators of this district are intelligent and hard working. The tools and implements used by these cultivators are suitable to the conditions. They are not lagging behind in adopting any new techniques and machinery. Three ryots among Kammas purchased Russian tractors and are supplementing the animal labour to the mechanised labour. Chemical fertilisers are greatly in demand in this village and the use of oil-cakes, chemical fertilisers like Ammonium sulphate, Super phosphate, Urea, Nitrate, etc., and various pesticides are known to them since 2 decades and over. Tobacco is a crop which requires much vigilance on the part of the ryot as quick and immediate treatment is essential.

121. Man-power is so organised that some of the agricultural operations like ploughing, spade work, manuring, threshing, winnowing and driving of the barns, etc., are exclusively done by men whereas females are exclusively employed for transplantation of paddy, weeding and grading of tobacco while both males and females are engaged in harvesting, broadcasting seeds through seed-drill, *katcha* leaf tobacco works, etc.

Animal husbandry

122. The importance of cattle wealth in an agricultural economy need not be over emphasised. The villagers tend the cattle with great care. The cattle of this village are of the *desavali* i, e., local or indigenous variety. *Desavali* bullocks are of medium size and are useful for all agricultural operations. Most of them are white in colour while a few each of them are of mixed colours (Fig 27). The value of a pair of *desavali* bullocks of ages of 3 years and over ranges from Rs. 800 to Rs. 1,600 depending on the size, age and sturdiness. Ominous symbols on certain parts of the cattle are considered lucky while on certain parts are unlucky. Cattle with unlucky symbols cannot be sold easily. Since the past 10 to 15 years, the world famous Ongole breed of cows and bullocks from Ongole (taluk of the same district) area are on the increase. Ongole cows are good milch animals while Ongole breed of bullocks are very good for draught and ploughing purposes. Most of the cows and bullocks of Ongole variety are of white colour while a few of mixed colours are also there. People of these parts are widely used to taking milk of she-buffaloes. Cow's milk is used for children as a substitute for mother's milk. Usually cows are not milked and milk is left for the calves to drink. A milch cow in calfing stage values between Rs. 250 and Rs. 600. A cow prone to yield bull-calves is valued more while the one prone to yield cow-calves is valued less. A pair of Ongole breed of bullocks values from Rs. 1,000 to Rs. 2,000 usually. Those bull-calves fit for

breeding purposes are purchased at still higher prices. He-buffaloes are not much in use for ploughing. They are mostly used in wet cultivation. The value of a pair of he-buffaloes ranges from Rs. 300 to Rs. 600. A milch she-buffalo values about Rs. 200 to Rs. 450 depending on its age and milch capacity.

123. Bullocks and he-buffaloes–the draught animals are fed with paddy straw, grass, jowar straw and are grazed in the grazing lands. In the peak agricultural season, they are given rice-bran, groundnut oil cake and boiled horsegram after return from the day's ploughing.

124. The milch cattle, i. e., both cows and she-buffaloes are taken out by the herdboys to the grazing lands at about 10 a. m. and grazed there till 3 p m. Some female members of the households collect green grass from the fields. Besides greengrass, the milch cattle are given rice-bran.

125. In this village, there are 100 bullocks, 100 cows and 125 she-buffaloes and 30 he-buffaloes. The surplus milk of the village is taken to Vijiawada on cycles and in buses and sold there. Through selling of milk and milk products, i. e., ghee and buttermilk, about Rs. 2,000 per month on average and about Rs. 25,000 over an year is got by the villagers. Almost all the cultivating households have milch she-buffaloes. Buttermilk with rice or *sankati* is the last item of food in this village as also in this part of the country. Ghee and curd are liberally used by the well-to-do agriculturists and, Brahmins and Vaisyas. Some agricultural labour households of Madiga caste and Lambadi tribe rear she-buffaloes and thrive on this income. Those who do not have milch she-buffaloes also use buttermilk, obtaining it in *lieu* of washing the pounded cereals at their patron households.

Cattle diseases:

126. The cattle of these parts including those of the village are prone to contagious diseases like *kallasolupulu* (foot disease), *notisolupulu* (mouth sore), *domma* (anthrax), *galikuntu* (rhinderpest), *gonthuwapu* or *guraka* (haemorriage septicaemia–black quarter), etc. There are some indigenous veterinary physicians (*naatu vaidyulu*) to treat these diseases apart from the veterinary doctors. There are veterinary dispensaries in Mandadam and Thullur villages. Indigenous treatment also proved to be effective in certain cases though not on all occasions and for all diseases.

Agricultural labour

127. Among the 31 surveyed households, there are 10 households having agricultural labour as main occupation. Apart from agricultural operations like ploughing, sowing, weeding, transplanting, harvesting of different crops, they attend to earth works, road works and construction works. The various operations of tobacco crop provide emplyment to a significant number of labourers for over 3 months. They find earth work during summer season from April to June. They work from 7 a.m. to 1 p m. The remuneration rates per man and woman are Rs. 2 and Rs. 1. 50 P. respectively. For a ploughman, a daily wage of Rs. 2 is paid apart from one meal. For weeding and transplantation, women are exclusively engaged. For transplantation of tobacco, both men and women are engaged.

128. The usual wage per man is Rs. 2 while for woman, it is Rs. 1. 50. So far as tobacco labourers are concerned, each worker of the *katcha* leaf *muttah* whether male or female, gets a daily wage of Rs. 2. 50 P. while in grading, a time wage of Rs. 1. 50 P. per day is paid. For the man who arranges the graded tobacco into *chekkulu* (bales), the wage is Rs. 3 per day. There are 53 persons in all of whom are 31 workers–16 men and 15 women engaged as agricultural labourers. Among them, 2 men are engaged as attached agricultural labourers. The attached agricultural labourers called *palellu (paleru*–singular*)* or *jeethagallu (jeethagadu*–singular) are whole time workers in their patron households. They are given 3 time meals and a pair of clothes per year apart from annual payment in lumpsum, depending on the nature of work they are entrusted with and their capacity for doing work. A herdboy is paid Rs. 100 to Rs. 200. A ploughman is paid Rs. 400 to Rs. 700 as annual payment. They are served with the special preparations made in the households on festive occasions. They take oil for hair-dressing and tobacco for smoking.

Tobacco labour

Man-hours and remuneration rates

129. *Katcha leaf muttah:* The *katcha* leaf *muttah* members work on all days during the tobacco season

The working hours range from 4 a.m. to 9 a. m. and 12 noon to 5 p. m. During day time, they enjoy leisure for about 3 hours from 9 a.m. to 12 noon. Sometimes, they work in the night also. But on average, the working hours per day come to about 10. Each *muttah* consists of about 22 members. Girls and boys aged over 12 years i.e., those who attained the physical stamina to withstand and carry out the work at least to the extent of 60% of that of adult members, are given full wages Usually, at the time of enlisting members to the *muttah*, consideration is shown to the capacity of the members. There is no restriction as to the proportion of the men and women in the *muttah*. The proportion may be 50 : 50 or 50–70:50–30. The contract wage per curing is Rs. 55 and all the members share the amount equally. The *maistri* is paid an honoraria of Rs. 10 to Rs. 20 per barn by the ryots as an additional remuneration for his supervisory activity. So, each member gets Rs. 2.50 per day. The man-hour remuneration thus comes to 25 paise. Their activities include picking or plucking the leaves from the tobacco plants, carrying the leaves to the cart, weaving them over the stick, giving leaves for weaving, arranging the leaf-woven sticks in the barn, taking out the leaf-woven sticks from the barn after curing and arranging them in racks, winding the tobacco leaves into small bundles after removing the sticks, heaping them in a stack properly and removing the *kosa* (thin jute fibre thread) from the small bundles and keeping the tobacco in a stack, etc. The entire *katcha* leaf muttah work is a little too drudgery. It requires the wearing of thick 'not for use' pants and shirts in addition to the normal dress so as to avoid the sticky matter on the tobacco leaves sticking to their bodies.

130. *Grading* : Grading is an easy job. The workers sit in the palmyrah-leaf pandals. It does not entail physical strain. The workers sort out the cured tobacco leaves into the different grades or categories. One curing of tobacco can be graded by 18 to 20 members, of whom only 1 or 2 adult male members are required to arrange the graded tobacco into bales in an orderly way. The working hours for the grading *muttah* are as follows :

Working hours	No. of hours	
	Hrs.	Mts.
(1)	(2)	(3)
(1) 9 to 11 a. m. (out interval from 11 to 11-30 a.m)	2	00
(2). 11-30 a.m. to 1-30 p.m. (lunch interval from 1–30 to 2–30 p. m.)	2	00
(3) 2–30 to 5 p.m.	2	30
Total	**6**	**30**

Each member is paid Rs. 1.50 per day while the man who arranges the graded tobacco into bales is paid Rs. 3 per day and the *maistri* is paid Rs. 10 per barn in addition to the daily wage. The remuneration per hour thus is 23 paise per member while for the man who arranges the tobacco into bales, it is 46 paise per hour.

Economic position of the households engaged in agricultural labour :

131. There are 10 households having agricultural labour as household main occupation. In tobacco season, these labourers engage themselves in various operations pertaining to tobacco manufacture. In these 10 households, there are 53 members of whom 33 are workers – 18 males and 15 females. The total income and expenditure of these households during the year 1965-66 are Rs. 12,488 and 15,202 respectively. The household average income and expenditure are Rs. 1,248.80 P. and Rs. 1,520.20 P. respectively. Among the 10 households, I household has a balanced budget, 9 households run on deficit budgets, with the total amounting to Rs. 2,714 (Statement XLIII). The per capita income and per head expenditure among these households are Rs. 209.21 P. and Rs. 258.53 P. respectively while the earning per worker engaged as agricultural labourer is Rs. 336 (Statement XLVII).

Karnam (Village Accountant)

142. Sri Mandadapu Krishna Rao is the Karnam as also the Munsiff (Village Headman) of the village. His son is the *karnam* of Lingayapalem. As *karnam*, he has to maintain all land revenue records upto date. He has to measure lands when division of property is to take place or when a sale of land is to be effected through registration. As Munsiff, he has to collect the revenue, send First Information Reports (F.I.R.) to the nearest police station if any serious crimes occur. He nas to perform magisterial pewers at the village level. Cultivation is the household occupation. Sri Krishna Rao and his son Sri Sivaprasad are the earning members of the household. There are 7 other members of the household

of whom 2 are males—sons of the *karnam*, one aged 20 years and the other 11 years and the remaining 5 are female members-the housewife and 4 daughters.

143. The total income of the household during the year 1965-66 was Rs. 2,400 of which Rs. 2,000 was income from agriculture and Rs. 400 was from employment. Total expenditure of the household during the year was Rs. 3,110. Thus there was a deficit of Rs. 710 in the household budget. The household purchased 1 acre of land in 1942 for Rs. 600 and sold 1 acre of land in 1960 for Rs. 3,100. It tells that the financial position of the household was not sound apparently, but considerable amount of incidental income was there.

Motaadu (Village servant)

144. The chief source of income to the solitary Muslim household is through Government service as village servant. There are 3 members in the household—the head of household, his mother aged 50 and sister aged 7. The earnings of the household during 1965-66 were Rs. 600 of which Rs. 400 was payment for service as village servant and Rs. 200 was earned through wages. The total expenditure of the household was Rs. 1,000 of which Rs. 900 was on food and Rs. 100 on clothing. The deficit in the family budget apparently was Rs. 400. The cultivators give 2 to 5 kilograms of grain when the *motaadu* goes to the threshing floors. This source fetches considerable income but it is not shown on the credit side of the household budget.

Artisan and Service occupations

145. One household each having carpentry-cum-blacksmithy, washing of clothes and cobblery as main occupations has been covered by the socio-economic survey. The solitary Kamsali (Viswa-brahmin) household is engaged in carpentry-cum-blacksmithy (Fig. 28 shows the blacksmith at work). There are 6 members in the household of which all except the head of household are non-earners-the house-wife and the 4 daughters of whom 3 are school-going. He prepares and repairs agricultural implements, carts and household wooden furniture like chairs, tables, cots, etc. He earned Rs. 1,160 through carpentry of which Rs. 360 was from within the village and Rs. 800 was for service outside the village. An amount of Rs. 150 was borrowed. Thus total income was Rs. 1,310. The total expenditure incurred during the year was Rs. 2,763.20 of which Rs. 800 was spent on construction of the house and Rs. 200 was spent on medical treatment. Thus the normal household expenditure was Rs 1,762.20. The overall deficit in the family budget during the year 1965-66 was Rs. 1,453.20. This deficit was made good from previous year's savings of Rs. 1,400.

146. In the washerman (dhobi) household, there are 7 members. The head of household and his wife are the workers among them. Of the 5 remaining who are all dependants, 4 are boys aged 13 years, 10 years, 4 years and 3 years and the other a daughter aged 8 years. Every day, they collect the soiled clothes from the patron households in the morning and return them washed and dried in the sun in the afternoon. They serve nearly 20 households in the village and collect food from some of the patron households in the morning and from some in the night. The food collected in the morning is enough for them to eat in the morning and also at midday. Their services are remunerated, apart from offering food, by giving them 40 kilograms of cereal grains per married couple while no payment is made for unmarried people. They are also served with all the special preparations made in the patron households on festive occasions. Special payments are made in kind at the celebration of marriages, obsequies and at the time of attainment of puberty by a girl, etc., as remuneration towards their services. The remaining households in the village are served by the washerman coming from Mandadam village. The barber also comes from Mandadam village.

147. During 1965-66, the total income of the washerman household was Rs 1,500 of which Rs. 500 was earned through wages and Rs. 1,000 through service from the patron households, in the from of food and grain. The expenditure of the household was Rs. 1,547. Thus there was a small deficit of Rs. 47 in the family budget.

148. In the one Madiga household engaged in cobblery as its main occupation, are 5 members-the head of household, his wife, his son-in-law, and daughter and son aged 12 years. The 2 females engage themselves in agricultural operations and earn wages whereas the 2 men attend to preparing and repairing of chappals and decorative leather ornaments to the bullocks and other cattle. During 1965-66 the total income of the household was Rs. 1,240 whereas the expenditure was Rs. 1,779.52, P.

thus leaving a deficit of Rs. 539.52 P. This household did not acquire any assets during the last 30 years period. On the other hand, it sold half acre of land for Rs. 1,000 in the year 1956.

Trader (Kirana)

149. In the one Vaisya (Komati) household engaged in *kirana* business, there are 7 members. The head of household is the only earning member. The housewife attends to domestic duties. All the 4 daughters are aged below 8 years and are dependants. He purchases household provisions from Vijayawada and sells them to the villagers and makes a margin. He has also 5 acres of land. The household income during 1965-66 was Rs. 1,500 of which Rs. 500 was through cultivation and the remaining Rs. 1,000 from business. The total expenditure was Rs. 1,482, thus leaving a small surplus of Rs. 18 in the family budget.

Exports and imports

150. Tobacco, groundnuts, coriander, tomato, milk and milk products are the commodities sold out by the villagers to the business people and hoteliers in Mangalgiri and Vijayawada and tobacco dealers from various places. During the year 1964-65, the total value of the agricultural produce was as follows:

Statement XXXVIII

AGRICULTURAL PRODUCE AND VALUE 1964-65

	Name of produce	Quantity produced	Price per unit	Value of the produce
	(1)	(2)	(3)	(4)
			Rs.	Rs.
1	Tobacco	50×8=400 curings =4,00,000 lbs.	1,000 per curing	4,00,000
2	Paddy (dry)	Ac. 200×8 =1,600 bags	30 per bag	48,000
3	Jowar	Ac. 10×5=50 bags	45 -do-	2,250
4	Coriander	Ac. 4×5=20 ,,	100 -do-	2,000
5	Tomato	...	...	6,000
6	Milk & curds	...	...	18,000
			Total	4,76.250

Source: Village elders' information.

It can be seen from the above statement that Virginia tobacco contributed Rs. 4 lakhs towards the total income of the village of Rs. 4,76,250 and formed about 84%. This indicates the importance and role of virginia tobacco in the economy of the village.

151. The position of the village economy without tobacco could be known by a glance at the agricultural produce particulars of 1965-66.

Statement XXXIX

AGRICULTURAL PRODUCE AND VALUE 1965-66

	Name of produce	Quantity produced	Price per unit	Value of the produce
	(1)	(2)	(3)	(4)
			Rs.	Rs.
1	Tabacco	...	...	...
2	Paddy	*Sown in 200 acres. Yield only 100 bags	30 per bag	3,000
3	Jowar	Ac. 20×5 =100 bags	60 per bag	6,000
4	Maize	Ac. 15×4 =60 bags	...	3,600
5	Tomato	Sown in 3 acres Quantity N. K.	...	10,500
6	Turmeric	12 *puttis*	300 per *putti*	3,600
7	Milk & curds	...	...	18,000
			Total	44,700

* Paddy crop also failed.
N.K.= Not known.
Source: Village elders' information

152. As has been stated earlier, the year 1965-66 was the worst year for this village. The total value of the agricultural produce of the village was only Rs. 44,700 of which dairy products contributed a major share of Rs. 18,000. Paddy crop failed and tobacco was not at all transplanted owing to want of rains. The yield of other crops also was not satisfactory.

153. The value of the agricultural produce of the village during 1965-66 was less than one-tenth of the value of the produce of 1964-65 when there was tobacco cultivation. The vital role of tobacco cultivation in the economy of the village is evidenced by the comparison of the above two statements.

154. Of the agricultural produce, almost all the cereals raised in the village are utilised for domestic consumption. Coriander, tomato, milk and

milk products are sold in the villages outside and the nearby urban centres of Vijayawada and Mangalagiri. All the virginia tobacco produced in the village is sold to the tobacco traders who come from various places.

155. The villagers purchase consumer goods from the nearby urban areas viz., Mangalagiri Town and Vijayawada city. The statement below shows the quantity and value of the commodities purchased from outside.

Statement XL

PURCHASES MADE BY THE VILLAGERS, 1965-66

	Name of commodity	Quantity purchased	Price per unit	Value of the commodity
	(1)	(2)	(3)	(4)
			Rs.	Rs.
1	Clothes	...	...	40,000
2	Jaggery	...	...	1,500
3	Tamarind	240 mds.	8/md	1,920
4	Chillies	150 ,,	30 ,,	4,500
5	Greengram	...	...	2,000
6	Blackgram & Redgram	...	...	9,000
7	Salt	...	...	3,000
8	Groundnut oil	112 mds.	45/md	5,040
9	Coconut oil	55 ,,	80 ,,	4,400
10	Kerosin oil	150 Tins	...	1,500
11	Miscellaneous items	...	...	10,000
	Total			82,860

In a normal year when the crop condition is good, the value of goods purchased from outside forms only a fragment of the total value of the goods produced in the village.

Money lenders and debtors

156. It is revealing to note that of the total credit need of Rs. 47,050, as much as Rs. 43,000 was met by the local unlicenced money lenders of the village, during the period from 1961 to 1966. It is shocking that credit institutions have not met rural credit requirements even in a small way. The Large Sized Co-operative credit Society established to serve this and 3 other neighbouring villages has done little to hold the ryots. The sum of Rs. 43,000 was lent by four cultivators of the Kamma caste–one contributed Rs. 8,000, another Rs. 3,000 and two contributed Rs. 32,000. But the borrowers are as many as 19 out of the 31 surveyed households. Of the total amount borrowed, Rs. 42,000 was borrowed by 11 Kamma households, Rs. 1,800 by 3 Christian households, Rs. 1,200 by 2 Madiga households and one household each of Chakali, Vaisya and Viswabrahmin communities borrowed Rs. 400, Rs. 1,500 and Rs. 150 respectively (Table 34).

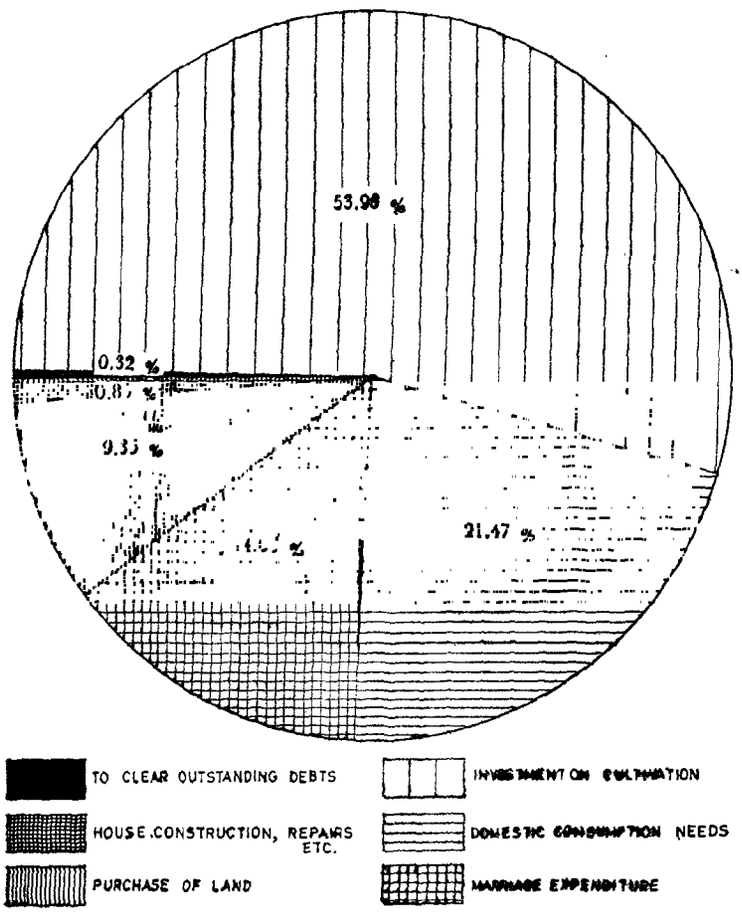
Indebtedness

157. Purchase of land, investment on household cultivation, expenditure on domestic consumption, marriages, house construction (including repairs) and borrowing to repay old or outstanding debts are the causes of indebtedness. Of the total borrowing of Rs. 47,050 investment on household cultivation (Rs. 25,400) formed a large percentage of 53. 98 followed by excess expenditure on domestic consumption (Rs. 10,100) which formed 21.47%. Marriage expenditure (Rs. 6,600) formed 14.03% and purchase of land (Rs. 4,400) formed 9.35%. House construction-cum-repairs and debts incurred to clear away outstanding debts formed small proportions of 0.85% and 0.32%, the respective amounts being Rs. 400 and Rs. 150 (Table 33). Circular diagram overleaf shows indebtedness by cause.

(Diagram Overleaf)

CHAPTER IV

INDEBTEDNESS BY CAUSE



158. Average indebtedness per household was larger in the households with the higher income bracket of Rs. 1,201 and above, followed by the households in the income brackets of Rs. 901-1200, Rs. 301-600 and Rs. 601-900. The single house hold in the lowest income bracket of Rs. 300 and below is free from debt. The statement below shows indebtedness by annual household income ranges.

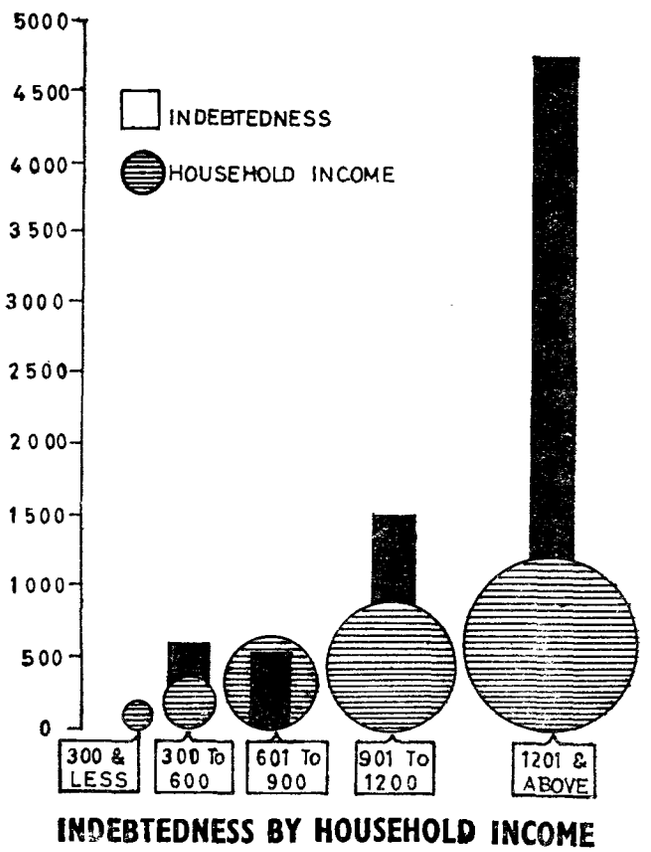
[*Statement XLI*]

Statement XLI

INDEBTEDNESS BY ANNUAL HOUSEHOLD INCOME AND NUMBER OF HOUSEHOLDS

Annual income range	Total No. of HHs in the income range	No. of HHs indebt	Amount of debt	Percentage of HHs indebt to total HHs	Household average indebtedness
(1)	(2)	(3)	(4)	(5)	(6)
			Rs.		Rs
Rs. 300 & below	1	...	...	...	...
301–600	3	2	1,200	67	600 00
601–900	4	3	1,600	75	533 33
901–1,200	9	4	6,050	44	1,512 50
1,201 & above	14	8	38,200	57	4,775 00
Total	31	17	47,050	55	2,765.65

Diagramatic presentation of the above data is as shown below.



INDEBTEDNESS BY HOUSEHOLD INCOME

Interest rates

159. The Statement below shows the rates of interest by amount and number of households.

Statement XLII

INTEREST RATES BY AMOUNT AND NO. OF HOUSEHOLDS

Rate of interest	Amount borrowed	No. of households that borrowed amounts
(1)	(2)	(3)
	Rs.	
7½%	400	1
12%	44,950	16
15%	1,500	1
50%	200	1
Total	47,050	19

(Pl. see Table 35)

The usual or normal rate of interest prevailing in the village was Re. 1 per Rs. 100 per month, i. e., 12% per annum. It is observed that it is very difficult for the households having large debts to obtain further amounts to borrow. Their credit worthiness being low, they go to such creditors who can advance loans to them at higher rates of interest. During 1964-65, one household each borrowed Rs. 1,500 and Rs. 200 at 15% and 50% interest rates.

Overall economic position of the surveyed households

160. Among the 31 households surveyed in the village belonging to different communities and occupations, there are 183 persons of different age groups. There are 85 workers or earners among them of whom are 54 males and 31 females. Statement XLIII reveals the household budgetary position of the surveyed households during 1965-66.

[*Statement XLIII*]

CHAPTER IV

Statement XLIII

BUDGETARY POSITION OF HOUSEHOLDS BY MAIN OCCUPATION

Occupation	No. of house holds	Persons	Workers	Normal income	Normal expenditure	No. of households with balanced budget	No. of households with deficit budget	Amount of deficit	No. of households with surplus budget	Amount of surplus	Sale of Assets	
											No. of H.Hs.	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
				Rs. P.	Rs. P.			Rs. P.		Rs. P,		Rs. P.
1 Cultivation	15	93	40	40,655-00	53,623-20	...	14	18,268-20	1	5,300-00	4	15,110-00
2 Agricultural labour	10	53	33	11,088-00	13,702-00	1	9	2,614-00	...	...	...	...
3 Carpentry	1	6	1	1,160-00	1,963-20	...	1	803-20	...	...	...	...
4 Cobblery	1	5	5	1,240-00	1,779-52	...	1	539-52	...	...	...	...
5 Washing of clothes	1	7	2	1,500-00	1,547-00	...	1	47-00	...	...	...	...
6 Village Accountant	1	9	2	2,400-00	3,110-00	...	1	710-00	...	...	...	...
7 Village servant	1	3	1	600-00	1,000-00	...	1	400-00	...	...	...	...
8 Trade (*kirana*)	1	7	1	1,500-00	1,482-00	...	..	...	1	18-00	...	...
Total	**31**	**183**	**85**	**60,143-00**	**78,206-92**	**1**	**28**	**23,381-92**	**2**	**5,318-00**	**4**	**15,110-00**

Statement XLIII—*Concld.*

BUDGETARY POSITION OF HOUSEHOLDS BY MAIN OCCUPATION

Occupaion	No. of house-holds	Borrowing		Purchase of assets		Investment		Total income	Total expenditure	Overall surplus (+) or deficit (-)	House-hold average income	House-hold average expenditure
		No. of H.Hs.	Amount	No. of H.Hs.	Amount	No. of H.Hs.	Amount					
(1)	(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
			Rs. P.		Rs. P.		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs P.	Rs. P.
1 Cultivation	15	4	8,900-00	4	3,600-00	7	21,280-00	64,665-00	78,503-20	13,838-20	2,710-33	3,574-87
2 Agricultural labour	10	2	1,400-00	...	...	1	1,500-00	12,488-00	15,202-00	2,714-00	1,248-80	1,520-20
3 Carpentry	1	1	150-00	1	800-00	...	...	1,310-00	2,763-20	1,453-20	1,160-00	1,963-20
4 Cobblery	1	...	...	...	...	...	...	1,240-00	1,779-52	539-52	1,240-00	1,779-52
5 Washing of clothes	1	...	...	...	...	...	...	1,500-00	1,547-00	-47-00	1,500-00	1,547-00
6 Village Accountant	1	...	...	...	...	...	...	2,400-00	3,110-00	-710-00	2,400-00	3,110-00
7 Village servant	1	...	...	...	...	...	...	600-00	1,000-00	-400-00	600-00	1,000-00
8 Trade (*kirana*)	1	...	...	...	...	...	...	1,500-00	1,482-00	+18-00	1,500-00	1,482-00
Total	**31**	**7**	**10,450-00**	**5**	**4,440-00**	**8**	**22,780-00**	**85,703-00**	**105,386-92**	**-19,683-92**	**1,940-00**	**2,522-80**

161. All except 3 of the 31 surveyed households have a deficit to the tune of Rs. 23,381.92 P. Of the 3 remaining households, 1 has a balanced budget while the other two have a surplus of Rs. 5,318. Thus the overall earnings deficit is Rs. 18,062.92 P., the total earnings and expenditure being Rs. 60,143 and Rs. 78,206.92 P. respectively Four households engaged in cultivation sold assets worth Rs. 15,110 while 7 households–4 engaged in cultivation, 2 in agricultural labour and 1 in carpentry borrowed a total amount of Rs. 10,450 in order to meet the deficit in the household budget during the current year. During the same year, 5 households purchased assets worth Rs. 4,400. Of this amount, 4 households engaged in cultivation acquired assets worth Rs. 3,600 while the remaining amount is acquired by the household engaged in carpentry. Seven households engaged in cultivation and 1 household engaged in agricultural labour made investments of the order of Rs. 22,780. Total income of the households, *viz.*, normal income, amounts got through sale of assets and through borrowing is Rs. 85,703 while the total expenditure of households including normal household expenditure, purchase of assets and investments over household industry, etc., are Rs. 105,386.92 P. Thus, there is an overall deficit of Rs. 19,683.92 P. and none of the occupations has surplus. This is due to the fact that during the year under survey, the chief commercial crop is not raised. The yeild of food crops is also poor for want of seasonal rains and late commencement of the monsoon. Considering the total income and expenditure of the households, 3 households–2 engaged in cultivation and 1 engaged in agricultural labour have balanced budgets; 4 households–2 engaged in cultivation, 1 each engaged in agricultural labour and *kirana* trade have overall surplus of income over expenditure while the remaining 24 households have deficit budgets.

Sources of income

162. The Statement below shows the contribution of different sources of income by occupation

Statement XLIV

SOURCES OF INCOME BY AMOUNT AND PERCENTAGE/BY MAIN OCCUPATION

	Occupation	Sources of income—amount and percentage							
		Cultivation	Wages	Borrowing	Sale of assets	Services	Trade	Others	Total
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Cultivation	39.855 (61.63%)	600 (0.93%)	8,900 (13.76%)	450 (0.70%)	...	...	14,860 (22.98%)	64,665 (100%)
2	Agricultural labour	...	11,070 (88 65%)	1,400 (11.21%)	...	...	..	18 (0 14%)	12,488 (100%)
3	Carpentry	...	...	150 (11.45%)	...	1,160 (88.55%)	...	...	1,310 (100%)
4	Cobblery	...	580 (46 77%)	...	...	600 (48.39%)	...	60 (4 84%)	1,240 (100%)
5	Washing of clothes	...	500 (33.33%)	...	...	1,000 (66.67%)	..	...	1,500 (100%)
6	Village Accountant	2,000 (83.33%)	...	...	...	400 (16.67%)	...	...	2,400 (100%)
7	Village Servant	...	200 (33.33%)	...	...	400 (66.67%)	...	...	600 (100%)
8	Trade (*kirana*)	500 (33.33%)	...	...	...	...	1,000 (66.67%)	...	1,500 (100%)
	Total	42,355 (49.42%)	12,950 (15.11%)	10,450 (12.19%)	450 (0.53%)	3,560 (4.15%)	1,000 (1.17%)	14,938 (17.43%)	85,703 (100%)

The total income of the surveyed households during the year 1965-66 is Rs. 85,703. The share of income from agriculture is about half the total i. e., Rs. 42,355 (49.42%). Income through wages formed 15.11% (Rs. 12,950); borrowings formed 12.19% (Rs. 10,450); income from service (village accountant, village servant, carpenter and washermen) formed 4.15% (Rs. 3,560) and income from trade fromed 1.17% (Rs. 1,000). Income from sale of assets contributed a small proportion of 0.53%. Of the remaining amount of Rs. 14,938 forming 17.43%, past savings contributed a major amount of Rs. 14,660.

Items of expenditure

163. The following Statement shows the amounts of expenditure incurred on various items by the households engaged in different occupations.

Statement XLV

ITEMS OF HOUSEHOLD EXPENDITURE AND PERCENTAGES BY MAIN OCCUPATION

Items of expenditure	Occupation (showing amount spent and percentage also)								Total
	Cultivation	Ag. labour	Carpentry	Cobblery	Washing of clothes	Village Acct.	Village servant	Kirana trade	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
	Rs	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1 Food	18,670 (23.78)	11,000 (72.36)	1,440 (52 11)	1,080 (60.69)	1,080 (69.81)	2,400 (77.17)	900 (90.00)	1,000 (67.48)	37,570.00 (35 65)
2 Clothing	7,375 (9 39)	1,164 (7.66)	150 (5.43)	100 (5.62)	200 (12.93)	600 (19.29)	100 (10.00)	300 (20·24)	9,989 00 (9.48)
3 Drinks (coffee)	2,085 (2 66)	94 (0.62)	...	360 (20.23)	...	...	...	...	2,539.00 (2 41)
4 Smoking	1,755 20 (2.24)	611 (4.02)	43.20 (1.56)	180 (10.12)	155 (10 02)	...	...	...	2,744.40 (2 60)
5 Fuel & lighting	892 (1.14)	291 (1.91)	24 (0.87)	24 (1.35)	42 (2.71)	110 (3.54)	...	72 (4.86)	1,455.00 (1.38)
6 Travelling	2,766 (3.52)	106 (0.70)	24 (0.87)	24 (1.35)	60 (3.88)	...	...	50 (3.37)	3,030 00 (2 88)
7 Rent on land	13,600 (17.32)	...	...	...	...	...	...	...	13,600 00 (12.90)
8 Hired labour charges	12,350 (15.73)	...	...	...	...	...	...	...	(12,350 00) (11.72)
9 Investment on household industry	7,680 (9.78)	...	...	...	...	...	...	...	7,680.00 (7.29)
10 Purchase of assets	3,600 (4.59)	...	800 (28.95)	...	...	..	...	...	4,400 00 (4.18)
11 Miscellaneous items	7,730 (9.89)	1,936 (12.73)	282 (10.21)	11.52 (0.65)	10 (0.65)	...	...	60 (4.05)	10,029.52 (9.52)
Total	78,503.20 (74.49)	15,202 (14.42)	2,763.20 (2.62)	1,779.52 (1.69)	1,547 (1.47)	3,110 (2.95)	1,000 (0.95)	1,482 (1.41)	105,386.92 (100)

The total expenditure of the 31 surveyed households is Rs. 105,386.92 P. Expenditure on basic necessities, *viz.*, food, clothing and lighting (and fuel) formed 46.51%; conventional necessities like coffee and smoking formed 5.01% while expenditure on travelling formed 2.88%. Rent on lands taken for tobacco cultivation formed one-eighth of the total (12.9%) while payments for hired labour and annual wages for attached agricultural labourers formed 11.72%. (Rs. 12,350). Investments on household cultivation, *viz.*, purchase of cattle feed, manure, etc., amounted to Rs. 7,680 forming 7.29%. Assets worth Rs. 4,400 forming 4.18% are purchased. Other items of expediture including land revenue, house repair, recreation, payment of interest, a sum of Rs. 1,500 spent on marriage in a household engaged

in agricultural labour and various other items formed 9.52% (Rs. 10,029.52 P.)

164. The expenditure of the 15 cultivating households formed about 3/4ths of the total expenditure while that of the 10 agricultural labour households formed approximately 1/7th. The expenditure of the remaining 6 households engaged in 6. different occupations formed 21.09% of the total expenditure.

Capital formation/prosperity index

165. The value of assets sold and purchased indicates the economic position of the different occupatins during the 30 years' period from 1936-66. The value of assets sold is Rs. 43,750. In this an amout of Rs. 39,650 (90.63%) belongs to the households engaged in cultivation; Rs. 1,000 (2.28%) to one household of the cobbler and Rs. 3,100 (7.09%) to one household of *karnam* (village accountant) (Table 36). During the same period, assets worth Rs. 143,365 were acquired. Of this, the cultivating households purchased assets worth Rs. 141,965 (99%) while the remaining assets worth about Rs. 1,400 (1%) were acquired by the households of the carpentar and the *karnam*. The 2 households of the washerman and the *kirana* trader have neither acquired nor sold any assets. Net assets worth Rs. 99,615 have been acqured by the households covered by the survey (Table 36).

166. Taken by community, of the total Rs. 43,750 worth of assets sold, assets worth of Rs. 39,450 forming 90.17% have been sold by Kammas alone, all of whom are engaged in cultivation. Among the remaining communities, one household each belonging to Christian, Madiga and Brahmin communities sold assets worth Rs. 1,000, Rs. 200 and Rs. 3,100, forming 2.29%, 0.46% and 7.08% respectively (Table 37).

167. Of the total value of Rs. 143,365 worth of assets purchased also, the share of Kammas is very large, being of the order of Rs. 1,28,800 (89.84%). One household each of the Madiga, Brahmin, Chakali and Viswabrahmin communities acquired assets worth Rs. 6,165, Rs. 600, Rs. 7,000 and Rs. 800 forming 4.3%, 0.42% 4.88% and 0.56% respectively (Table 37).

168. Table 38 shows the nature and value of assets purchased and sold during the period 1936-66. Six households sold 18.3 acres of land at a price of Rs.42,700 which formed 97.6% of the total value of the assets sold while 2 households each sold livestock and jewellery worth Rs. 600 and Rs. 450 forming 1.37%, and 1.03%, respectively. Among the assets acquired, land and buildings formed major portions. Twelve households purchased 65.09 acres of land at a total value of Rs. 83,600 and 7 households constructed buildings worth Rs. 38.800. Land and buildings form 58.31% and 27.06% respectively. Two households purchased jewels worth Rs. 9,000, 6 households purchased cattle, 2 households purchased machinery (electric motors) and 3 households purchased tools and implements worth Rs. 2,500. These 4 items form 6.28%, 2.91%, 3.7% and 1.74% respectively (Also see Table 39).

169. The statement below shows the value of assets sold and purchased during different periods.

Statement XLVI

SALE AND PURCHASE VALUE OF ASSETS BY PERIODS, DURING 1936-66

	Value of assets sold		Value of assets purchased	
Period	Amount (in Rs.)	Percentage to total	Amount (in Rs.)	Percentage to total
(1)	(2)	(3)	(4)	(5)
1936-41	...	...	1,000	0.70
1942-47	...	...	27,500	19.18
1948-53	2,200	5.03	22,400	15.62
1954-59	18,700	42.74	23,700	16.53
1960-64	22,400	51.20	59,365	41.41
1965-66	450	1.03	9,400	6.56
Total	43,750	100.00	143,365	100.00

The above statement shows that during the five year period 1960-64, 41.41% of the assets acquired during the past 30 years period were acquired. The average annual value of assets purchased during the different 5 year periods are Rs. 200, Rs. 5,500 Rs. 4,480, Rs. 4,740 and Rs. 11,873 respectively while during the year of survey, i. e., 1965-66, assets worth Rs. 9,400 have been acquired. Alround prosperity in general has been indicated during 1942-64 but the year 1965-66 is not a good one as the yield of food crops was very low and the chief commercial crop, *i.e.*, tobacco, was not at all raised for want of rains in season. The

over all economy of the village has been greatly hampered during the year.

170. Net assets worth Rs. 99,615 have been acquired by 31 households during 1936-66 which works out to an annual average capital formation of the order of Rs. 3,320.50 P. which works out to Rs. 107.11 P. per household and Rs. 18.14 P. per person. During the year 1965-66, the rate of capital formation is of the order of Rs. 51.36 P. which is considerably high. In general, the economy of the 30 years village has considerably advanced during the past period, *i.e* , 1936-66.

Per capita income, per head expenditure and earning per worker

171. The following statement gives the occupation-wise particulars of earnings per worker, per capita income and per head expenditure.

Statement XLVII

PER CAPITA INCOME, PER HEAD EXPENDITURE AND EARNINGS PER WORKER BY OCCUPATION

Occupation	Earnings per worker	Per capita income	Per head expenditure
(1)	(2)	(3)	(4)
	Rs.	Rs.	Rs.
1 *Kirana* trade	1,500.00	214.00	211.70
2 Village Accountant	1,200.00	266.66	345.55
3 Carpentry	1,160.00	193.33	327.20
4 Cultivation	1,016.37	437.15	576.59
5 Washerman	750.00	214.30	221.00
6 Village servant	600.00	200.00	333.33
7 Agricultural labour	336.00	209.21	258.53
8 Cobblery	248.00	248.00	355.90
Average	707.56	328.65	427.36

172. The maximum earning is by the *kirana* trader followed by the village accountant, carpenter, cultivator and so on. But the per capita income and expenditure are not proportionately high in these occupations because of large number of dependants in these households. Five-sixths (Rs. 2,000 out of Rs. 2,400) of the income earned by the household of the village accountant is through cultivation while only 1/6 (Rs. 400) is earned through service. The per capita income and per head expenditure are the highest in the households engaged in cultivation while the per capita income is the lowest in the carpenter's household. Per capita expenditure is the lowest in the washerman's household. The per capita income and expenditure among the surveyed population are Rs. 328.65 P. and Rs. 427. 36 P. respectively.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

1. Telugu is the Mother tongue of all the villagers except the Lambadis and the solitary Muslim household. Lambadis speak their own dialect of Lambadi while conversing among themselves. The members of the sole Muslim household speak Urdu in the household. But the Lambadis and Muslims can speak Telugu also.

2. Among the 183 surveyed population relating to the 31 households, as many as 174 have Telugu as Mother tongue while 6 and 3 have Lambadi and Urdu respectively as their mother-tongues. Only 2 people (males) have some working knowledge of English among the surveyed population.

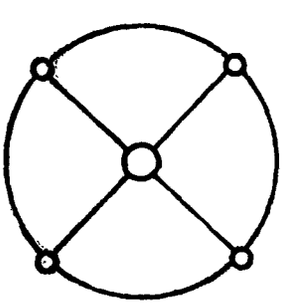
3. Percentage of literacy in the district at the 1961 Census was 27.66 while the respective percentages in the rural and urban areas were 23.9 and 41.92. Of the 882 persons in the village, 221 were literates, thus putting the percentage of literacy at 25. Among the surveyed population of 183, 69 were literates (37.71%). Percentages of literacy among males and females were 49.5 and 26.01 respectively; the corresponding percentages for the district were 37.34 and 17.74 while the percentages for the rural areas of the district were 33.13 and 14.46.

Leisure and recreation

4. The villagers spend their leisure hours in various ways. The fairs and festivals and the related cultural programmes like the dramas, the Harikathas and the Puranakalakshepams provide the traditional recreation. The picture-houses in Managalagiri town and Vijayawada and Guntur cities, provide new source of entertainment. Besides, there are certain sports and indoor games which are played more or less regularly.

5. The children of this village spin tops, play hide and seek, blindman's bluff and *billamgodu*. Modern games like the base-ball, basket-ball, badminton and volley ball are played by the boys in the school. Carroms and chess are played as indoor games by some well-to-do women and boys and girls under 14 years of age.

6. More vigorous games like *chedugudu* and *kabaddi* are played by boys above 12 years of age. Girls as also grown up women are fond of indoor games of skill like *chintabethelata*. This game can be played by two, three or four persons. A circle with a radius of 8" to 12" is drawn on the ground with a piece of burnt charcoal and this circle is divided into four sectors by drawing two lines across one another within the circle as indicated in the figure below:

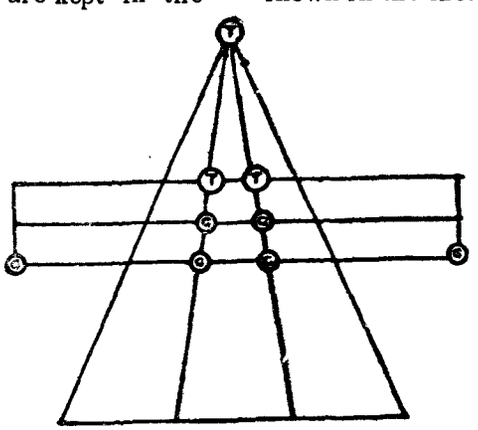


Each participant in the game places a pebble at the place where the line touches the circle. Half-tamarind seeds having a black surface on one side and a white surface on the other are used as dice. These dice are four in number and each of the participants have to cast them on the floor one after the other. If the cast gives four blacks, the person concerned is allowed to move his pebble one cubit

length along the circumference. If all the whites appear, then a span's length can be advanced. If two whites and two blacks occur, then half span's length is deemed to have been covered. If any other combination, *viz.*, three whites or three blacks occurs, then the person has to pass on the dice to the next one. Thus, the person who traverses first all along the circumference and along the diametric lines and then returns to the centre of the circle becomes the winner. The winner keeps out of the game and it is coutinued further until all but one win the game.

7. As a consequence of the defeat in the game, the last one who was defeated has to withstand the beatings with palm by all. This is known *pulusu-poyuta* (literally, pouring the soup). The pebbles and the *chintabethelu* (tamarind seed shells) are kept in the centre of the circle. As the loser rubs his hands over the centre of the circle, one of the winners tries to beat the hands with his palms. For each escape from beating, one pebble or *chintabethe* is removed from the centre of the circle. Like this, all the pebbles and *chintabethelu* should be removed from the centre of the circle and this act has to be repeated for all the winners of the game.

8. There is another game called the '*Puli-meka*' which is quite popular among the school-going boys, girls and adults as well. This game is played by two persons, one handling the *pululu* (tigers) and the other handling the *mekalu* (goats). The goats are 18 in number represented by pebbles of small size and the three tigers are represented by pebbles of bigger size. They are arranged in a particular pattern as shown in the sketch indicated below :



T : TIGER G : GOAT

The tigers are placed in the positions indicated by the circles on the sketch. The person handling the goats arranges them in a certain order according to his skill in this game at the various junctions shown in the sketch. Then the game starts with the tigerman (person handliug the tigers) and the goatman (person handling the goats) trying to outwit each other. When a tiger and a single goat are on the same line side by side, then the goat is supposed to be devoured bythe tiger. But, if this goat is supported by another goat on the same line in the adjacent spot, then the tiger cannot devour the goat. Thus, as the game prooceeds, we find the tigers and goats moving vertically or horizontally along the lines, trying to outwit one another. If the goatman, by his clever strategy, controls the movement of the tigers, then he is said to have won the game. But if more than three goats get devoured, the goatman cannot control the movement of the tigers and thus loses the game.

9. Playcards is a good pastime for about a dozen of men in the village and for about two dozen of men in the Harijanawadas Particularly in summer when all the agricultural operations are over, people engage themselves in this pastime for hours together. The usual games of playcards are rummy, 304, sets, bridge, etc. These games are played without stakes.

Worship of deities and celebration of fairs and festivals

10. Polytheism is most common. No particular caste is exclusively associated with any one deity. 24 informants of the 31 surveyed households have given out the association of the households with their favourite deities.

11. The votive power of the deities is shown in the statement overleaf :

(Statement XLVIII)

Statement XLVIII

VOTIVE POWER OF DEITIES AMONG THE 24 SURVEYED HOUSEHOLDS

Name of deity	No. of households worshipping the deity.
(1)	(2)
Lord Venkateswara	10
Lord Rama	4
Lord Siva	2
Jesus Christ	8
Total	24

Among the 10 households worshipping Lord Venkateswara, 6 belong to Kamma caste and one each to Brahmin, Chakali, Vaisya and Madiga castes. All the 4 households worshipping Lord Rama belong to Kamma caste. Of the 2 households worshipping Lord Siva, one each belong to Kamma and Viswabrahmin castes. Among the 8 households worshipping Christ are 7 Christian households and one Madiga household. All the Christians in the village are converts from Madiga Scheduled Caste.

12. Lord Venkateswara, Lord Rama and Lord Siva are the favourite deities for the people of the village. Pictures of the above deities are installed in almost all the households in the village except the households in the Harijanawada. Some households have deity-rooms and in some households small temple-like structures are constructed mostly for Lord Venkateswara and for Rama. On Saturdays, some people listen to the *slokas* read in praise of Lord Venkateswara on the radio, take bath and worship the Lord and offer fast in the evening. The cult of Lord Venkateswara is on the increase in the village. The well-to-do people, mostly among the Kammas, tonsure their children at Tirupati. Gold and money are also offered to the Lord of the 7 Hills when the Lord fulfils their desires or cures their diseases.

13. The most important and powerful deity within the reach of the villagers is Sri Lakshminarasimhaswamy of Mangalagiri at a distance of 8 miles from the village. The presiding deity and his consort Rajyalakshmi Ammavaru are considered to confer auspiciousness and favours on their devotees. In fulfilment of their desires, devotees offer corbans to the deity, and tonsure their children at the temple. Some people name their children, after the deity, as Narasimha Rao, Narasaiah, Lakshminarasamma, Narasamma, etc.

14. Among the Hindus of this village, there is no demarcation as Saivites (worshippers of Siva) and Vaishnavites (worshippers of Lord Vishnu). The worshippers of Siva worship the incarnations of Vishnu and the worshippers of Lord Vishnu worship Lord Siva. Similarly, there is no discrimination in the celebration of Sivaratri, Sri Rama Navami, Vinayaka Chaviti etc. festivals. People celebrate Vishnu and Siva festivals without any discrimination.

15. All the Christians of the village are converts from the Madiga Scheduled Caste. Neither did they entirely forget worship of the deities of the Hindu pantheon nor they embrace Christendom fully. It is curious to note that in some households, the father and mother remained Hindus while the son and his wife are Christians and *vice versa*. There are even instances where the wife is a Christian and the husband a Hindu and *vice versa*. They do not have any clashes or differences of opinion nor any bickerings. They live in harmony and they do not remember religion in routine life. One does not come in the way of the other. Each follows his or her own path to salvation. It seems that most of the people have converted to Christianity to free themselves from the social inhibition of Hinduism. They have succeeded to a certain extent in this effort. There are two graduates among the Christians while there is none else in the village among other communities. The percentage of literacy among the Christians is also higher than other communities. This conversion into Christianity has helped the Madigas to a certain extent.

16. There is no bar of religion for Scheduled Tribes. As the special benefits like scholarships for education, reservation in appointments and election are restricted to Scheduled Castes belonging to Hindu and Sikh religion only, the rate of conversion to Christianity has considerably gone down. In fact there are cases of reconversion from Christianity to Hinduism among Madigas of this village.

Other cultural activities.

17. Some people, particularly of the western street go to the library to read books and newspapers. Community radio set is [illegible] provided to the Panchayat. People listen to the radio news and

other interesting items of cinema and folk songs, rural programmes, especially those useful to the cultivators, and the weather report. *Bhajans* are conducted every year about a month before *Sri Rama Navami* festival by males in the nights for about 2 to 3 hours. *Puranakalakshepams, burrakathas* and *Harikathas* are performed now and then especially during summer season by artists coming from the district and the neighbouring Krishna district.

18. As has been stated earlier, cinemas are the most popular media of entertainment for the people of this and the neighbouring villages. Well-to-do people visit pictures in Guntur and Vijayawada cities where pictures are shown on their first release itself. Some people make visits to these cities only to see cinemas while some people visit cinemas in these cities when they happen to go there on some work or other. People of the poorer sections visit cinema houses either in Thullur village which is at a distance of 4 miles or in Mangalgiri. Mangalgiri has 3 picture houses.

Siva's temple

19. This temple was contructed about 40 years ago (1930-31) by Sri Malladi Krishnaiah, a Brahmin from Vijayawada city. He has also donated 6 acres of dry land and 2 acres of wet land as *inam*; the income from the 6 acres of dry land to be utilised for daily pujas and the income from the 2 acres of wet land to be utilised towards the celebration of *kalyanam* (marriage) of the Lord.

20. The presiding deity of the temple is called Sri Bala Tripura Sundari Sametha Kasi Visweswaraswamy (Fg. 29). It means Visweswara (Lord Siva) of Kasi (Benaras) along with His Consort Bala Tripura Sundari (Goddess Paravati). In ordinary usage, it is called as *Sivalayam* (Lord Siva's temple).

21. There are two separate temples for the Lord and His Consort encompassed in the same compound, with an area of about 75′ square. The compound wall is about 8′ in height. The temple of the Lord is towards the south and that of the consort Bala Tripura Sundari towards the north. Both are facing east. The sanctum sanctorum of Lord Siva's temple is a 6′ square structure, 10′ in height, superimposed with the Vimanam (tower) of 18′ in height. The *Sivalingam* (phallic emblem) is established on a 2½′ high and 20′ square platform. The *Sivalingam* is 8″ in height and 6″ in girth. In front of the eastern wall of the sanctum sanctorum, there is a stone idol of Vighneswara, 1½′ in height, on the northern side, facing south, there is the stone idol of Hanuman (2′ in height and 1¼′ in width). Copper procession-idols of 15″ height in human form of Trisuleswara, Ganga, Lord Siva and Parvati are there in the sanctum sanctorum. There is an idol of Nandi in the hall adjacent to the sanctum sanctorum.

22. The Bala Tripurasundari Ammavari temple is adjacent to the Lord's temple. The sanctum sanctorum is a square of 6′ and 8′ in height. The *vimanam* (tower) over the sanctum sanctorum is 12′ in height. The deity is symbolished in a stone idol of 1¾′ high having 2 silver eyes and a brass nose-rod known as *besari*. The *dhwajastambham* in front of the temples rises to a height of 25′ over a base of 4½′ square stone structure, 4½′ in height (Fig. 29).

23. Adisaiva Brahmins are engaged as *pujaris* of this temple. The puja is divided among the four families of Sri Kondaveeti Subba Rao and Srinivasa Rao (sons of Seshaiah) and Sri Basavapunnaiah and Sri Subba Rao (sons of Ramesam). The 4 *pujaris* enjoy the income from the 6 acres of dry land given as *inam* for the temple in equal shares and offer daily pujas, each for 3 months. *Naivedyam* is offered to the Lord between 8 and 9 a.m. and *deeparadhana* is offered between 6 and 8 p.m. as routine programmes.

24. The income from the 2 acres of wet land (about Rs. 400 to 500) set apart for celebrating the *kalyanam* is utilised exclusively for this purpose. Every year *kalyanam* for the Lord and His consort is celebrated for 5 days either in the bright fortnight of *Chaitra* (March-April) or *Vaisakha* (April-May). Sri Malladi Satyanarayana and his wife officiate as *kalyanadampathulu*.

Ramalayam

25. The Ramalayam was constructed during 1925-26 with the contributions raised by the people of the village. The 'Vejendla' family among the Kammas seem to have taken the initiative in constructing this temple. The temple structure was constructed with stones, brick and mortar. It is located just at a few yards distance from the temple of Siva. The sanctum sanctorum is 10′ long, 7′ wide and 11′ high. Small brass idols of Sita, Rama and Lakshmana are there in the sanctum sanctorum.

26. There is no *inam* land and there is no paid *pujari* for this temple. Daily *deeparadhana* is done by the members of the Vejendla family by rotation. The Lord is taken in procession through the village streets on the *Sri Rama Navami* festival day. About Rs. 500 are raised as contributions from the village and *bhajans* are conducted a month in advance of the festival every year. Sri Vejendla Sita Ramaiah and his wife officiate as *kalaynadampathulu* on the festival day. *Panakam* (spiced jaggery water) and *vadapappu* (soaked black gram dal) are distributed among all the people who gather there.

The nearest pilgrims centres

27. With the Buddist stupa which is one of the most renowned Buddhist relics, and the Amareswara temple of the place, Amaravati is a great pilgrim centre. The 101 st. *Sivalingam* (Phallic emblem, established by Sri Raja Vasireddi Venkatadri Naidu who reigned with Amaravathi as his capital in the 17/18th centuries (1783-1816), was taken from Malkapuram village and it is still known as Malkapuram *Sivalingam*. Amaravathi is at a distance of about 12 miles from Malkapuram village and the history of this village has its origin blended in the history of the rulers of Amaravathi.

28. Mangalagiri is also a very great pilgrim centre and people of this village visit the *Brahmothsavam* of Lord Lakshminarasimhaswamy in hundreds on all the 11 days celebrations of the *Brahmothsavam* (February–March). About a lakh of people from all parts of the district and the neighbouring districts attend the *Brahmothsavam* celebrations and the fair held in this connection. The *galigopuram* (tower) in front of Sri Lakshminarasihaswamy's temple is the tallest of its kind in the south. It is a 11 storeyed structure (Fig. 30).

Festivals

29. The celebration of festivals provide ample scope for recreation and entertainment to the village folk especially where the avenues of recreation and entertainment are limited when compared to the urban counterparts. A description of some of the important festivals celebrated by the people of this village is given in the following pages.

Ugadi

30. This festivals is also called *Samvatsaradi*, the beginning of new year. It falls on *Chaitra Suddha Padyami*, the first day of the Telugu calendar. The houses are white-washed a few days before the festival and are kept very neatly. Minor repairs also are effected to the houses for this festival. People of all the Hindu households, except the Madigas and Malas who are not so particular to observe the festival, celebrate this festival. People wake up early in the morning, take oil baths and wear new clothes, or laundered clothes at least. A Brahmin priest of the neighbouring Mandadam village goes round all the households, serving *vepaprasadam*, i. e. *Ugadi pachchadi*-the New Year's chutney which is prepared out of neem flowers, fresh tamarind, slices of unripe mango and jaggery. In return, the Brahmin priest is given a little quantity of rice.

31. In the evening, some of the well-to-do people call in the Brahmin priest and listen to the prospects and probabilities of the New Year as the priest reads out from the *Panchangam* (almanac). People believe that the day's happenings will reflect and colour the course of events in the year ahead and hence they desire to be happy and pleasant. New enterprises are also undertaken on this day. Special preparations like *garelu*, *ksheerannam*, etc. are relished by them. There is a saying among the non-vegetarian section that the sound of the mutton bones in the plate is equal to the ringing of the bell in Lord Siva's temple in Benaras which is popular in local saying as : కంచములో ఎముక మ్రోగితే కాశీలో గంట కొట్టినట్లు *kanchamulo emuka mrogithe kasilo ganta kottinatlu.* So, this is a festival of purely social significance and utterly devoid of religious importance. It is a day of rejoicing and feasting.

Sri Rama Navami

32. This festival is celebrated by all the caste Hindus. It falls on the 9th day of the bright fortnight of *Chaitram* (March–April) to commemorate the coronation of Sri Rama, one of the ten incarnations of Lord Vishnu. A month before the festival day, the youths of the village practice *bhanjans*. A pandal is erected in front of the temple, one or two days before the festival. The idol of Rama is taken to the river Krishna to the accompaniment of local music early in the morning long before day break and is given bath, and is donned in new clothes. The God is taken in procession around the streets and brought back to the temple. The couple who deputise the God and the Goddess for the

marriage, called *kalyanadampathulu* observe fast. The *kalyanadampathulu* take oil bath and wear new clothes. A token marriage is celebrated to the idols of Rama and Sita at the Ramalayam (Rama's temple) in the village with all the paraphernalia and rituals of an actual marriage. The husband among the *kalyanadampathulu* keeps a marriage locket at the idol of Sita while a priest chants *montras*. Then the husband pours *thalambralu* (sacred rice smeared with turmeric powder) over the idol of Sita whereas the wife pours *thalambralu* on the idol of Sri Rama. Then *panakam* (spiced jaggery water) and *vadapappu* (soaked blackgram dal) are distributed among the people who grace the occasion. *Panakam* and *vadapappu* are also prepared by each of the households and are offered to the guests and visitors throughout that day.

33. In the evening, the idols and picture of Sri Rama and Sita are taken in procession to the accompaniment of band music, dancing troupe and *bhajan* around all the streets of the village and are kept back in the temple. For the youths of the village, this is an important festival as it provides an opportunity to manifest their superiorities through the faculties of singing and dancing which form the chief chore of the *bhajans* conducted for about a month before the festival.

Yeruvaka Pournami :

34. This is an important festival for the cultivators. This falls on *Jyeshta Suddha Pournami* (full—moon day of the month *Jyeshta*, i.e. (March-April). The bullocks are decorated well with colour paintings to their horns. At the auspicious time suggested by the Brahmin priest, puja to Lord Vighneswara called as 'Vinayaka puja' is performed. It is believed as auspicious to commence agricultural operations on the Yeruvaka Pournami day. Hence five furrows are ploughed on this day after offering *undrallu* and *panakam* to the plough in the field. New Year for the attached agricultural labourers called *jeethagallu* or *palellu* also commences on this day. There is a dictum of the agriculturists : యేరు ముందా? (yeru munda ?) యేరువాక ముందా? (yeruvaka munda ?), which means whether the stream (with rain water comes first or the *yeruvaka* (festival) comes first?. It is believed that if the stream (with rain water) precedes the *yeruvaka*, rich harvests are ahead for the year.

Tholi Ekadasi :

35. This festival falls on *Ashada Suddha Ekadasi* eleventh day in the bright fornight of *Ashadam* (June–July). The housewives smear the floor with dung and draw line drawings. They take oil baths on the day preceding the festival. On the festival day they wear new clothes. Female members of households and in a few cases male members observe fasting the whole day. *Pelapindi* (maize seeds are fried in a pan and pounded into flour along with jaggery and a few cardomums) and *chalimidi* (rice flour and jaggery cooked together in a vessel and made into a fluid) are the special preparations of the festival. Those who observe fast go to the *Sivalayam* (Siva's temple), worship the Lord, break a cocoanut and return home. They break the fast on the following day.

Vinayaka Chavithi

36. Vinayaka Chavithi festival, dedicated to the worship of Ganesh or Vinayaka, the elephant-headed God, is celebrated on the fourth day of the waning moon in *Bhadrapadam* (August–September). This festival is observed by the rich and poor among the Hindu communities alike.

37. Ganesh is regarded as the God of wisdom and learning. His elephant-head is the symbol of knowledge and he is invoked at the commencement of any auspicious event by the Hindus. In the early hours of the festival day, boys as well as adult males go to the fields and collect twenty-one varieties of leaves called *patri* such as *neredu* (eugenia jambolane), *maredu* (aegle marmelos) *nelavanka*, *mamidi* (mango), *durvara*, *chengalva*, *uttarenu*, *kaluvalu*, *ganneru*, *jilledu*, *devakanchanaregu*, *devadaru*, *jaji*, *balurakkasi*, *jammi* (prosopis specigera), *dasapuvvu*, *garika* (grass), *masipatra*, *manchimulaga*, etc. A mud or clay idol of the deity prepared by the local Viswabrahmin (whose occupation is carpentry-cum-blacksmithy) or by the potterman (Kummari by caste) of Mandadam village is purchased. All members of the households take oil baths and wear new or laundered clothes. The house is smeared with dung and decorated with line drawings by the housewife. A wooden plank called *peeta* is kept in a part of the house. The idol of the deity is kept on the *peeta* and the *patri* (leaves) and flowers are kept around the idol. Special preparations like *garelu*, *burelu*, *kudumulu*, *undrallu* and *paramannam* (sweet rice) are prepared and kept beside the deity. A school going boy or an educated adult male member of the household chants *slokas* (Sanskrit verses) in praise of the Lord.

Books and agricultural implements like *jaddigam* (broad-casting implement) etc. are also kept beside the deity. The deity is duly worshipped for the health, wealth and prosperity of the members of the family. Special preparations are offered to Ganesa and a cocoanut is broken. *Panakam* and *vadapappu* are distributed to the members of the household. Then all the members of the households take sumptuous food with dishes of special preparations.

38. In the evening, the householders listen to the legend in which Lord Krishna was subjected to an accusation for having seen the reflection of the moon that day in a cup of milk. People avoid seeing the moon that day to safeguard themselves against unmerited accusations during the subsequent twelve months. On a subsequent day that is suitable to each family, the image is taken to a well or tank or the river Krishna; worshipped there and immersed in water.

Deepavali

39. Deepavali, the festival of lights also called Narakachaturdasi is celebrated on the 14th and 15th days of the dark fortnight of the month *Asviyuja* (October-November). Lord Krishna along with his consort Satyabhama killed the demon King Narakasura who was causing havoc to humanity. Thus it became an occasion for rejoicing and welcoming the Lord. Men and women young and old, get up early in the morning, take oil-bath and celebrate the happy occasion. The houses are decorated well with line drawings on the floor and white washing of the walls. The house is illuminated with *pramidelu* (small earthen saucers are filled with oil and lighted with a piece of cotton). Special preparations like *ariselu*, *garelu*, *poornalu* etc. are prepared. School-going boys and adult youths especially, enjoy this festival very much by using crackers and fireworks. Vaisyas perform Dhanalakshmi (Goddess of Wealth) puja in the night, inviting friends and relatives and commence fresh accounts for the year on this day.

Dasara

40. This festival is also called as *Maharnavami*. This is celebrated for ten days from *Asviyuja Suddha Padyami* to *Dasami* (from the first day to the tenth day of the bright fortnight of *Asviyujam* (September-October). The legend connected with this festival is that Goddess Kali fought the buffalo-demon Mahisasura for nine days and killed him on the 10th day (Dasami). This festival Maharnavami or Vijayadasami or Dasara is celebrated in token of the success of the deity over the demon.

41. Though prayers and pujas are offered throughout these ten days, the last three days, namely, *Ashtami*, *Navami* and *Dasami* (8th, 9th and 10th days) are very important. Entertainment programmes like dramas and *purana kalakshepams* are arranged during these last three days. On the morning of the tenth day (Dasami) people go to a *jammi* (prosopis spicigera) tree in procession to the accompaniment of musical instruments. The *jammi chettu* is worshipped by smearing with turmeric powder and keeping vermilion marks on the trunk. The following sloka is recited.

శమీ శమయతె పాపం శమీ శత్ర వినాశనం
Samee samayate papam samee satru vinasanam,
అర్జునస్య ధనుర్ధారి, రామస్య ప్రియ దర్శనం
Arjunasya Dhanurdhari, Ramasya priya darsanam

Sami (jammi, destroys sin and extinghishes enemies as on the sacred day of *Asviyuja Suddha Dasami*, Arjuna took up the bow from *sami* tree and Lord Rama rejoined Sita under the sami tree.

42. In the past, upto 1950 or so, school-going boys and girls used to enjoy this festival very much. From *Vidiya* (second day) to *Dasami* (tenth day), the teachers as well as the taught used to go to each of the households of the pupils singing songs, holding on bow and arrows, toys and playing *kolatam*. The parents used to give Re. 1 to Rs. 5 to the teachers and distribute *palaharam* containing bengalgram, jaggery and cocoanut pieces among the pupils. It was all a feasty scene. Due to lethargy on the part of the teachers and apathy on the part of the parents, this practice was given up.

Karthika Somavaram:

43. The entire month of *Karthikam* (October-November) is considered to be very sacred as worship of Siva during this month is very auspicious. Puja and *abhishekam* to Lord Siva on every Monday (Somavaram) during this month are performed by the householders usually among the Brahmin, Vaisya, and Kamma castes. The Brahmin priest worships the Lord by chanting *mantras*. The couple offering puja and *abhishekam* on this day offer fasting

and wake up throughout the night. *Bhajans* are conducted by the devotees in the temple. Cocoanuts are broken in the name of the Lord. *Vadapappu* and cocoanut pieces are distributed as *prasadam* among the people who gather there. It is believed that the people who observe fasting and *jagarana* (wake up throughout the night chanting in praise of the Lord) attain salvation.

44. On all the nights during the month of *Karthikum*, the temple priest lights *akasadeepams*.

Karthika Pournami

45. Some Hindu men and women observe fast on *Karthikam Pournami* (October-November) and keep awake throughout the night doing *bhajans* and chanting in praise of Lord Siva. The fasting couple prepare 101 cotton twigs, tie them together, lit in gingelly oil and offer it to Lord Siva. Newly married couple draw *muggu* at five places contiguously and also draw a *chandrabimbam* (moon) using *pasupu* (turmeric powder), *kumkum* (vermilion), rice flour, paste of bean leaves and rose flowers. These decorative drawings are done in such a way that the moonlight of the fullmoon falls on them. They light pastils and break a cocoanut. Then they go to the temple of Lord Siva with oil candles, cocoanut and pastils. They light the candle and the priest recites *mantra pushpam* and breaks the cocoanut. The couple returns home and take *pongali* (a sweet food prepared of rice, milk and jaggery or sugar). They take the usual food.

Sankranti

46. This is an important festival celebrated throughout the Telugu country. It is also called 'Makara Sankranti' as the Sun enters into the sign Capricorn (Makara) and 'Uttarayana Sankranti' because it is identified with the commencement of the return journey of the Sun towards the northern hemisphere. It is a festival of harvest. Boys and girls, men and women, young and old, rich and poor-all hail this festival as the symbol of affluence.

47. Advance preparations are made for this festival and money is either saved or borrowed on loan for this festival as new clothes are to be given to all the members of the household and especially to children. Houses are white-washed a week in advance and *muggulu* (line drawings) are made on the frontyards of of houses. This festival is known as *allullapanduga* (festival of sons-in-law) as they are invited to their father-in-laws' houses and offered new clothes and other presents.

48. This festival is celebrated from 13th to 15th of January. The main festival falls on the 14th of January. On the preceding day which is called 'Bhogi' all the people take bathe early in the morning and arrange in some centres of the village streets *Bhogimantalu* (bonfires) into which are thrown garland of cow-dung cakes logs of wood, *gurugulu*, combustible household things such as old windows, sieves, etc. The youngsters even manage to steal away some of the useful things and consign them to flames. It looks as if the *Bhogimantalu* are intended to burn away all the unwanted meterial and thus relieve a house of congestion. On the evening of Bhogi, Brahmins, Vaisyas and some among the Kammas celebrate a ceremony known as *bhogipallu* to the children aged upto 5 or 6 years. The child is given oil-bath and new clothes and it is seated on a wooden plank. *Regupandlu* (red berries or zizyphus jujuba) and copper coins are showered over the head of the child while *muthaiduvulu* (women in married status) and other children in their festive cloths watch the occasion. *Bhogipandlu* are offered to the children with a view that they should enjoy life as *bhogi* (life of happiness and plenty). In some families, the newly wedded girls worship Goddess Gouramma represented by a *kalasam* (a small pot with a cocoanut placed on the top and betel leaves arranged artistically in a circle all round at the bottom). Flowers, fruits and sweat preparations are offered and the *kalasam* is taken in procession in the evening and cleaned in the tank.

49. Special preparations called *pulagam* (prepared of greengram and rice) and *paramannam* (sweet rice) are cooked and relished by all the householders and are offered to the service caste people like the Chakalis (washerman), Mangalis (barbers) and even to beggars. Sri Thummala Sita Ramamurthy Chowdary of this district has very vividly told in the following poem how this mirthful festival is celebrated in these parts of the State, thus:

లేగటి పాలలో గ్రాగి మాగిన తీయ
"Legatipalalo gragi magina theeya
తీయ కప్పుర భోగి పాయసంబు
Theeyakappura bhogi payasambu
చవులూరు కరివేప చివురాకుతో
Chavuluru karivepa chivurakutho

గమగమలాడు పైరవంకాయ కూర
Gamagamaladu pairavankaya kura
తరుణ కుస్తంబరీదళ మైత్రి మైనాల్క
Tarunakustambhareedala mythrimynalka
త్రుప్పు దుల్పెడి సక్కడోస బజ్జి
Thruppudulpedi nakkadosa bajji
క్రొత్త బెల్లపు తోడికోడలై మరిగిన
Krothabellapu thodikodalai maragina
ముదురుగుమ్మడిపండు ముదురుపులుసు
Mudurugummadipandu mudurupulusu
జిడ్డుదేరిన వెన్నెల గడ్డపెరుగు
Jidduderina vennela gaddaperugu
గరిగరిక జాటు ముంగారు చెరుకురసము
Garigarikajatu mungaru cherukurasamu
సంతరించి విందు భోజనము సేయ
Santharinchi vindu bhojanamu seya
రండురండని పిలచె సంక్రమణ ల ట్ష్మి
Randurandani pilache Sankramana Lakshmi
ఈ కోడి వంటెంబు లేమి చెప్పెడినయా
Yee kodipandembu lemicheppedinaya
ఆంధ్ర జాతీయ శౌర్యాభిలిప్స
Andhra jatheeya sowryabhilipsa
ఈ రంగ వల్లికలేమి తెల్పెడినయా
Yee rangavallikalemi thelpedinaya
తెలుగు నారీ కళాధీన బుద్ధి
Telugunaaree kalaadheena buddhi
ఈ గంగి రెద్దు వాడేమి పల్కెడినయా
Yee gangireddu vademi palkedinayaa
మరుగు వడ్డ తెనుగు మాటతేట
Maruguvadda Tenugu matatheta
ఈ గొబ్బి సంబరంబేమి చాటెడినయా
Yee gobbi sambarambemi chatedinaya
దనివి గొల్పెడు నాంధ్రి ధర్మ భిక్ష
Danivigolpedu nandhri dharma bhiksha
ఈ రుచిర పాయసంబులేమి చూపు
Yee ruchira payasambulemi choopu
తెలుగు లేజంట తొలుకారు వలపు జవులు
Telugu lejanta Tholukaaru valapu javulu
వింతలొలికించు కలికి సంక్రాంతి నిట్లు
Vintalolikinchu kaliki Sankranti nitlu
తెలుగుదన మింటనింట మూర్తీభవించె
Telugudana mintaninta moorthibhavinche
నెలదప్పినట్టి కోడలిచేత నొకయత్త
Neladappinatti kodalichetha nokayaththa
భోగి పొంగలి పూజ పూర్తిజేసె
Bhogi pongali puja purthichese
పుట్టినింటికి వచ్చినట్టి కూతు గులాబి
Puttinintiki vatchchinatti koothu gulabi
చెక్కిళ్ళ నొకతల్లి చెనకి పుణికె
Chekkilla nokathalli chenaki punike
మారువడ్డించెడి మరదలి కెంగేలు
Maruvaddinchedi maradali kengelu
పిసికి వల్దనె నొక్క పెంకెబావ
Pisiki valdane nokka penkebava
వంగి మ్రుగ్గులు దిద్దు వధువుపై నీర్చల్లె
Vangi mruggulu diddu vadhuvupai neerchalle
గదివీడి చను నొక్క గడుసు మగడు
Gadiveedi chanu nokka gadusu magadu
అపుడు వచ్చిన ప్రియుని సోయగము గనుచు
Apudu vachchina priyuni soyagamu ganuchu
దలుపుచాటున నొక్క పైదలి చెమర్చె
Dalupuchatuna nokka paidali chemarche
మధుర మధురానురాగ సామ్రాజ్య పీఠి
Madhura madhuranuraaga saamraajya peethi
జగము కొలువుండె మకరధ్వజమ్ము నెత్తి
Jagamu koluvunde makaradhwajammu netti

50. On 14th January the streets are thronged by persons of lower strata of society in their new attire going from door to door expecting doles and alms. The pipers and drummers, the Budubukkalas, the Satani Dasaris singing *bhajan keertanas*, Kommu Dasaris, the Jangams with their conches and bells and *gangireddulavandlu* (people coming with decorated bullocks for begging alms), beggars with monkeys, etc., all parade the streets. In fact these people are seen all through the month preceding this festival. The *Haridasulu* (minstrels) with a pumpkin shaped copper or brass bowl neatly poised on their heads, with a stringed instrument-*tambura* on the shoulders, zingling bells tied to the ankles, small musical tuning *bhajana chekkalu* in one hand, special dhotis of red, green or yellow colours and the marks of Vaishnava cult on the forehead known as *panganamamulu*, go round the households from the begining of the month to the festival day, singing songs. The songs are mostly from the 'Adhyatma Ramayana'. Grown-up girls anxiously wait at their door-steps with handful of rice to offer to the *Haridasu*. He takes a round saying 'Hariloranga Hari' (హరిలోరంగ హరి) or 'Ramaa Ramana Govindo Hari' (రమా రమణ

గోవిందో హరి) a rhythmic recital in priase of Hari or Vishnu, and bends down on one knee almost touching the ground so that the rice can easily be poured into the vessel on the head of the *Haridasu*. The front-yards are cleanly swept in the early hours of the day and dung water known as *kallapu* (కళ్ళాపు) is sprinkled. Lime drawings (Rangavalli) are made on the *kallapu* sprinkled ground. *Gobbillu* (Cow dung balls with turmeric powder, vermilion and flower petals) are kept on Rangavalli through out the month. Grown up girls wake up in competition early in the morning to arrange all these decorations. People feast themselves with special preparations like *garelu* (blackgram or greengram dal cakes cooked in sweet oil), *boorelu* (cakes prepared from *bajra* flour and jaggery and cooked in sweet oil), etc. The farmer has invariably to feed the service castes people like the Chakali (dhobi), Mangali (barber), the blacksmith, the carpenter, the village servants, his *palerlu* (attached agricultural labourers) and a host of others.

51. The third day of the festival is called *Kanumupanduga*. On this day work is suspended and no journeys are undertaken. There is the saying: "కనుమనాడు కాకియైన బయటికి వెళ్ళదు": '*Kanumanadu kaki yaina bayatiki velladu*' meaning even a crow won't stir out on *Kanuma*. The non-vegetarians enjoy a sumptuous feast. Cock-fights are one of the greatest attraction of this festival. People walk miles together to witness these fights, when they are not conducted in the village or the nearby villages.

52. *Mukkanuma* celebrations taking place on the fourth day are of special significance to the agricultural classes. *Gopuja* (worship of cows and bulls) is an important function of the day, cattle and agricultural implements are worshipped on this day in token of their services to the agriculture.

School

53. There is an elementary school in Harijanvada in the village since 1925. It functioned as a single-teacher school upto 1945. In 1946, another teacher was appointed. From 1956 to 1960 there were four teachers. Since 1961 upto present day there are only two teachers. Since its inception in 1925 upto September, 1959, it was a private management school with the headmaster as the manager. On 1st October, 1959, it was taken over by the Zilla Parishad, Guntur, and it became a Panchayat Samithi Primary School of the Mangalagiri Panchayat Samithi. In July, 1964 when the Malkapuram village Panchayat was transferred to the Thadikonda Panchayat Samithi, this school also came under the jurisdiction of the Thadikonda Panchayat Samithi. The pupil-strength of the school since 1946 is as follows :-

Statement XLIX

PUPIL-STRENGH OF THE SCHOOL SINCE 1946.

Year	Pupil-strength		
	Boys	Girls	Total
(1)	(2)	(3)	(4)
1946	45	35	80
1950	50	40	90
1956	70	50	120
1961	70	50	120
1966	42	54	96

It can be seen from the above statement that except during the years 1956 and 1961, there is no significant increase in the pupil-strength when compared to the figures of 80 and 90 during 1946 and 1950 respectively. The depletion of pupil-strength since 1961 onwards is due to the establishment of a school in Mandadam village and pupils from that village stopped attending this school.

54. The standardwise pupil-strength of the school during April, 1966 is as follows :-

Statement L

PUPIL-STRENGTH BY SEX AND STANDARD DURING APRIL, 1966

Standard	Pupils		
	Boys	Girls	Total
(1)	(2)	(3)	(4)
I Standard	11	17	28
II Standard	8	21	29
III Standard	7	9	16
IV Standard	9	6	15
V Standard	7	1	8
Total	**42**	**54**	**96**

Among the 96 pupils, a little above half of the strength consists of Harijans (23 boy-pupils and 26 girl-pupils) and among the remaining are 46 other

Hindu pupils whereas only one girl is a Muslim. Except during summer season, the school has two sessions. The morning session will be from 7-20 to 10-30 hours and the evening session will be from 2-30 to 4-40 hours. During summer *i.e.*, from first April to 15th June, the school has only one session, *i. e.*, morning session from 6-50 to 11-10 hours with a recess of 20 minutes after 9-00 hours. The teachers as well as the taught enjoy holidays for 11 days for the Dasara festival and 2 days for Christmas festival besides all other public holidays as declared by the Panchayat Samithi authorities.

55. In the evening, physical exercises and games are conducted every day. They include *chedugudu*, *kabaddi*, *uppatti*, *kho-kho*, carroms, long jump, high jump, tug of war, drill, etc. Weaving of mats with date-palm leaves and *buttis* with palmyrah leaves are also taught to the pupils.

56. The school has been supplied with the world map, map of India, map of Andhra Pradesh and two small crowbars, one spade for garden work and one *takhli* (spinning wheel). There are 4 black-boards, one table, 3 chairs and 12 planks in the school.

57. The school is housed in temporary sheds in the Harijanwada (*Fig.* 34—The teachers and the taught-see the sheds in the background). A grant of Rs. 11,600 was obtained during 1962 for the con-truction of pucca building for the school. Half of this amount is to be borne by the Panchayat Samithi, one-fourth shall be obtained from the Social Welfare Department as grant and the remaining one-fourth shall be in the form of *Shramadan*-people's contribution by way of labour.

Labour Co-operative Society

58. There was a Labour Co-operative Society for the field labourers or agricultural labourers of Malkapuram, Inavolu, Velagapudi and Uddandarayanipalem villages since 1912. In the year 1933, the field labourers of Malkapuram village formed a separate society for themselves with 25 members. By 1956, the membership rose to 73 and from then onwards, it remained constant.

59. The lands allotted for this Society are in Uddandarayanipalem village. The membership fee of the Society is 75 paise and the share capital is Rs. 5. An extent of 120 acres of land was allotted for this Society. Until 1959, the rent per acre of land was fixed by the Andhra Pradesh State Government. In the year 1960, it was decided by the Government that the rent of 80 acres of land would be fixed by the Government whereas the remaining 40 acres of land would be set apart for auction and the highest bidder is given the land for that year. Each member was allotted 70 to 80 cents of land. During 1965-66, the rentals obtained by the Government from the Society were as follows :

		Rs.
1)	Rental for the 80 acres of land at rate of Rs. 13/- per acre	1,040
2)	Amount obtained through auction of 40 acres of land	900
	Total	1,940

The members are cultivating the land allotted to them by the Society as individual cultivators. Only maize, jowar (great millet) and jute are grown in these lands.

60. The first president and secretary of the society were Sri Mendem Ratnam and Sri Ravuri Venkataswamy, respectively. The present incumbents are Sarvasri Gochipata Bhikshalu (President) and Gochipata Yesob (Secretary). It is learnt that since its inception, the Society had been functioning satisfactorily.

Large Sized Co-operative Credit Society

61. There is a Large Sized Co-operative Credit Society named as 'The Malkapuram Large Sized Co-operative Credit Society Ltd., Malkapuram. It started functioning since 29-5-1959. This Society supplies chemical fertilisers and also cash loans to the members. The area of operation of the Society includes Malkapuram, Velagapudi, Inavolu and Uddandarayanipalem villages. The last mentioned village, *viz.*, Uddandrayanipalem was included under the area of operation of the Society two years later, *i.e.*, in 1961. A paid Manager (Secretary) was appointed on 12-5-1959 to maintain the accounnts of the Society. He is an employee of the District Co-operative Central Bank, Tenali and is controlled by the District Co-operative Central Bank but he draws his pay from the Society. One peon is also appointed by the Society with a consolidated pay of Rs. 35 per month. There are about 1,500 agricultural families in the villages under the area of operation of the Society. The total estimated

credit requirements of the agriculturists was put at Rs. 2 lakhs. The co-operative year starts from July and ends by June of every year. At the time of inception of the Society, there were 76 members. The villagewise breakup of members was as follows :

Name of village	No. of members
1) Malkapuram	45
2) Inavolu	6
3) Velagapudi	25
Total	76 *

* The membership as on 12-3-1969 was 366.

The membership fee or entrance fee for the Society is 25 paise. Share capital is Rs.5. Each member should take not less than one share. The maximum number of shares a member can take is limited to 100 and thus the maximum share capital one can contribute is limited to Rs.500.

62. The number of shares and the paid-up share-capital amounts since the inception of the Society are as follows:

Statement LI

NO. OF SHARES AND PAID-UP SHARE CAPITAL OF THE SOCIETY

Year	No. of members	No. of shares	Paid up share capital (in Rs.)
(1)	(2)	(3)	(4)
1958-59	89	1,617	8,085
1959-60	176	3,032	15,160
1960-61	195	5,019	25,095
1961-62	219	5,100	25,500
1962-63	246	5,583	27,915
1963-64	262	5,747	28,735
1964-65	...	...	...
1965-66	...	...	...

Data are not available for the years 1964-65 and 1965-66 as the records were sent for audit.

Governing Body

63. From the time of inception, there are 11 directors-8 elected and 3 nominated by the District Co-operative Central Bank. Out of the 11, one is elected as president and another as vice-president. The governing body (*i.e.*, the directors, president and vice-president) is elected once in two years in a sitting of the General Body.

64. The first elections were held in the year 1959 and the directors, president and vic-epresident were elected unanimously. Sri Borra Peda Venkateswara Rao of Malkapuram village and Sri Palakayala Subbaiah of Inavolu village were elected president and vice-president, respectively. It seems some factions developed during the first two years and the second elections were held in the absence of some members including the first president and vice-president, in the year 1961. Sri Borra China Venkateswara Rao of Malkapuram village and Sri Palakayala Rattaiah of Inavolu were elected president and vice-president, respectively. In the third election held in 1963, Sri Borra Peda Venkateswara Rao and Sri Palakayala Subbaiah, the first president and vice-president respectively were elected again for the posts. Elections for the Governing body were held for the fourth time on 30-12-1965 in a sitting of the General body (Fig 31 shows the Executive Body at work). The following were elected as directors

Statement LII

GOVERNING BODY OF THE LARGE SIZED CO-OP. CREDIT SOCIETY

	Name and place	Caste	Age	Literacy/ Education standards
	(1)	(2)	(3)	(4)
1	Sri Borra China Venkateswara Rao (Malkapuram)	Kamma	40 yrs.	5th Std.
2	Sri Palakayala Subbaiah, (Inavolu)	,,	45 ,,	Illiterate
3	Sri Palakayala Narasimha Rao (Inavolu)	,,	30 ,,	S. S. L. C. (failed)
4	Sri Jonnalagadda Anjaiah (Velagapudi)	,,	37 ,,	
5	Sri Bathula Rattaiah (Uddandarayanipalem)	,,	55 ,,	-do-
6	Sri Daggupati Rajasekhararao (Velagapudi)	,,	45 ,,	6th Std.
7	Sri P. Rajagopala Rao (Inavolu)	,,	33 ,,	5th Std.
8	Sri Gadde Venkateswara Rao (Malkapuram	,,	39 ,,	9th Std (IV Form)

65. The Board of Directors elect an Executive Committee of 5 members including the president and vice-president to look into the emergency matters. The quorum for the General body meeting was one-fourth of the members of the Society. In a meeting of the Board of Directors, at least 7 out of the 11 should be present whereas in a meeting of the Executive Committee, 3 out of the 5 members should be present. General body should meet at least once in a year. The Governing body or the Managing Committee meets 4 or 5 times in a year.

Loans

66 The Society grants two types of loans, *viz.*, short-term loans and medium-term loans. Short-term loans are repayable to the Society within one year whereas the medium-term loans are repayable with in 3 years in three equal instalments. The individual maximum borrowing power is limited to Rs. 2,000 both for short-term and medium-term loans. A member of the Society need not be an owner-cultivator but only owner-cultivators are eligible for obtaining loans. A loan upto Rs. 500 can be obtained on production of surety of 2 members who own lands. A loan amount above Rs. 500 and upto Rs. 2,000 can be obtained only on mortgaging the land to the Society. One mortgage is enough for obtaining short-term and medium-term loans by a member.

67. The following norms have been fixed by the District Co-operative Central Bank for the area of operation of the Large Sized Co-operative Credit Society Ltd., Malkapuram.

	Rs.
1. Value of land per acre	2,000
2. Gross income per acre	400
3. Agricultural expenses per acre	150
4. Household expenses	100
5. Net income per acre	150

50% of the gross income per acre, i.e., 400/2=Rs. 200 is treated as repaying capacity. Out of this amount of Rs. 200, 35% can be given as short-term loan on production of two sureties or mortgage and 15% (of the amount of Rs. 200) can be given as medium-term loan. The statement below shows the disbursement and repayment of loans.

Statement LII

DISBURSEMENT AND REPAYMENT OF LOANS

Year	No. of loans given	Amount of loan sanctioned	Repayment at the end of year
(1)	(2)	(3)	(4)
		Rs.	Rs.
1958-59 *	...	...	...
1959-60 } @ 1960-61 }	N.A.	...	...
1961-62	177 S.T. 11 M.T.	30,620 7,140	27,314 10,396
1962-63	163 S.T.	57,205	33,534 5,077 M.T.
1963-64	86 S.T.	27,275 S T.	20,577 5,805 M.T.
1964-65	19 S.T.	8,150	50,236 11,661-94 M.T.
1965-66	170 S.T.	55,081	14,765 4,917 M.T.
1966-67	160 S.T. 60 M.T.	136,590 84,950	70,790 2,870
1967-68	200 S.T. 25 M.T.	107,925 11,350	107,925 31,253
1968-69	300 S.T. 110 M.T.	201,405 83,265	... Repayments were not commenced by 12-3-69

* The Society started functioning on 29-5-1959 and loans were not granted during 1958-59.

@ Records for the years 1959-60 and 1960-61 are not readily avilable as they were in the court.

S. T. = Short-term loan; M. T. = Medium-term loan,

68. Upto 1960-61 the Society obtained funds from the District Cooperative Central Bank at Tenali at a rate of interest of 4½% and it advanced loans to the members of the Society at a rate of interest of 6¼%. From the year 1962-63 to 1964-65, rates of interest charged by the District Cooperative Central Bank and the Large Sized Co-op. Credit Society were 5½% and 7% respectively and the same were raised to 7% and 9% during 1965-66. If any member fails to repay the short-term loam at the end of the year concerned, a penal interest of 12½% is charged on the loan upto three years period. But the Society may institute a court proceeding through the District Co-operative Central Bank any time after the completion of one year by giving a registered notice. On receiving a reply from the loanee, the Central Bank may initiate arbitration. On the failure

of the arbitration, the Central Bank may obtain a decree against the loanee through the court. The decree of the court may be implemented by attaching the properties of the loanee and putting them for auction. If the court decree is not implemented within 3 years after it was awarded, it will be time-barred and the board of directors and secretary are held responsible for the amount due from the loanees The maximum borrowing power of the Society is limited to the reserve fund of the Society plus eight times the paid-up share-capital.

Suppy of Manures

69. The Society also supplies manures to its members. The District Co-operative Marketing Society at Guntur issues licence to this Society for supply of manures. The Panchayat Samithi allots the quota of manures to the members of the Society and the District Co-operative Marketing Society at Guntur supplies the manures at fixed Government rates. The transport charges are also borne by the Marketing Society and it adds the transport charges to the rate fixed by the Government. The manures usually supplied by the Society are Ammonium sulphate, Urea, Calcium nitrate, Ammonium sulphate, Nitrite, Ammonium phosphate, etc. During 1965, the Society supplied 170 bags of urea and 131 bags of Calcium-Ammonium-Nitrite to its members.

Village Panchayat

70. Statutory Panchayat was there for this village since 1932. It was established on 28-6-1932 with 9 members and Sri Gadde Hanumaiah was the first president. Elections for the second time were held on 28-6-1936 and Sri Hanumaiah was elected president again. Sri Borra Narasaiah was elected as the president in the third election on 20-12-1938 and continued in office till July 1941. On 10-7-1941, Sri Vejendla Sitharamaiah and Sri Borra Ramaiah were elected as president and vice-president respectively and they continued in office till 1952 as no elections were conducted during this period. On 25-6-1953, Sri Borra Peda Venkateswara Rao and Sri Metta Kotaiah were elected as President and vice-president respectively. They were re-elected for the posts on 18-8-1956. On 17-9-1959, Sri Gadde Venkata Rattaiah and Metta Kotaiah were elected, respectively, as president and vice-president of the Panchayat. Sri Venkata Rattaiah was elected and acted as President of the Mangalagiri Panchayat Samithi during 1962-63 and Sri Metta Kotaiah was made in-charge president on 26-10-1963 and continued till the next elections.

71. The particulars of the present Panchayat Body which was elected on 2-6-1964 are as follows.

	Name and designation	Caste	Age in years	Literacy/ Ednl. std.	Remarks
	1	2	3	4	5
1	Sri Borra Pedda Venkateswara Rao (President)	Kamma	47	5th Std.	Won in contest for membership
2	Sri Mothukuri Kotaiah (Vice-President)	,,	55	Nil	-do-
3	Sri Gadde China Rattaiah (member)	,,	35	5th Std.	-do-
4	Smt. Bellamkonda Venkayamma (Lady Member)	,,	40	Nil	-do-
5	Sri Gochipatha Yacob	Madiga (S.C)	38	5th Std.	No. contest
6	Sri Gochipatha Mastan	,,	40	5th Std.	No. contest (Expired in December, 1968)
7	Sri Gochipatha Bhikhalu	,,	45	4th Std.	No contest

Amenities provided by the Panchayat

72. Since its inception in 1932 upto 1952 when the Community Development Projects were established, the percentage of land revenue allocated by the Revenue Department was the only source of income to the Panchayat. It neither levied nor collected any taxes as it was not empowered to do so.

73. In 1954-55, earthen street roads were laid at a cost of Rs. 3,000 and the same were improvised into gravel roads at a cost of Rs. 11,000 through *Shramadan* of the villagers and through the contribution from the Community Development Block. In the same year, wells were repaired at a cost of Rs. 3,000. In the year 1960, Protected water supply was provided to the village at a cost of Rs. 23,000, of which Rs. 5,000 were collected from the householder, who installed taps in their houses; Rs. 5,000 was contributed by the Panchayat and Rs. 10,000 was contributed by the Zilla Parishad. Sri Gadde Venkata Rattaiah, the then Panchayat President made a special donation of Rs. 3,000. Street

lights were provided in all the streets including the Harizanawada at a cost of Rs. 150. An amount of Rs. 8,100 has been sanctioned by the Panchayat in 1968-69 budget to extend water supply to the old and new Harijanawadas and the Sivalayam street.

74. As on 12-3-1969, there were 60 taps in the village-12 public taps and 48 private taps. Applications were pending with the Panchayat for the installation of 10 more private taps.

75. The sources of income and the items of expenditure of the Panchayat from 1960-61 to 1966-67 are given in the statements LV and LV*.

Statement LV

SOURCES OF INCOME FOR THE PANCHAYAT, 1960-61 to 1966-67

	Source of income	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Opening balance	38.95	64.02	83.21	1,151.62	912.52	1,137.82	1,792.71
2	Population grant	...	242.52	200.00	190.50	50.50	155.00	101.00
3	Surcharge on stamp duty	...	280.67	1,065.76	836.26	99.70	796 80	1,751.18
4	Land cess	...	6.00	2.00	...	...	...	50.30
5	House tax	...	1,600 00	665.62	859.40	387.00	...	1,065.65
6	Library cess	...	...	16.41	0.20	...	...	...
7	Water works and other advances	300.00	...	2,199.42	106.90	790.40	242.95	158.00
8	Government grants	...	9,520.00	...	...	...	...	...
9	Professional tax	...	...	...	...	...	...	...
10	Adjustments	25.08	...	...	...	547.17	...	...
11	Deposits	...	...	...	...	140.00	...	...
12	Other cesses	...	...	...	...	...	551.36	...
	Total Income	**364.03**	**11,713.21**	**4,232.42**	**3,144.88**	**2,927.29**	**2,883.93**	**4,918.84**

The above statement shows that the income of the Panchayat has gone up from Rs. 364.03 in 1960-61 to Rs. 4,918.84 in 1966-67. In the year 1961-62, the total income was Rs. 11,713.21 out of which Rs. 9,520 was government grant. The important sources of income are house tax, surcharge on stamp duty over registrations effected in the village, the population grant and the charges collected for providing protected water supply to the householders. The collections of house-tax seem to be fluctuating widely due to the lenient and liberal view taken by the Panchayat authorities in collecting the tax.

76. The following statement shows the items of expenditure incured by the Panchayat from 1960-61 to 1966-67.

[*Statement LV.*]

Statement LVI

ITEMS OF EXPENDITURE OF THE PANCHAYAT, 1960-61 to 1966-67

	Items of expenditure	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Water works charges	300.00	11,630.00	865.00	...	534.36	..	110.14
2	Street light charges	...	...	120.80	104.40	222.09	279 60	383.74
3	Salary	..	...	90.00	186.00	.50.00	200.00	180.00
4	Advance refunds	...	...	2,005.00	1,940.95	750.00	249.00	156.00
5	Stationery & Postal	...	...	..	1.01	0 42	10.00	38.88
6	Travelling allowances	...	...	...	..	...	...	..
7	Road repairs & other repairs	...	..	...	...	...	74.81+ 282.81	59.35
8	Miscellaneous	...	...	...	...	232.60	...	27.66
	Closing balance	64.03	83 21	1,151.62	912 52	1,137 82	1,792 71	3,963.07
	Total expenditure	**364.03**	**11,713.21**	**4,232.42**	**3,144.88**	**2,927.29**	**2,888.93**	**4,918.84**

In the items of expenditure also there does not seem to be uniformity. Water works charges and street light charges are the regular items of expenditure. The Bill Collector is appointed for 3 to 6 months in a year until the collections are over. Road repairs and purchase of stationery are the other minor items of expenditure. Advances on behalf of the villagers are made by the Panchayat Board towards water works charges and they are later collected from the householders partly the rest of the charges being met from panchayat income.

Intra-household relationship

77. In a simple family, husband is the head of household as well as the chief earning member. Activities of the women-members of the Brahmin and Vaisya households are limited to the household domestic activities whereas among all other communities except some well-to-do women among Kammas, all women work in the fields and assist the male members in enhancing the household income through earning wages. In intermediate families and joint families also the eldest male member acts as the head of household. If they are physically fit enough to carry out any work, they render assistance to the working members of the household now and then. Or else they simply supervise the household activities and entrust work to the working members of the household. In most of the cases, education is not the criteria to become the head of household. Usually, the eldest male member–either the father or eldest among the brothers becomes the head of household. If the eldest male member does not evince any keenness in managing the household affairs, then another member of the household, usually an intellegent one among them becomes the head of household. The head of household in a joint family has to shoulder much responsibility and maintain the household affairs in a fair and impartial manner. For the important festivals like *Sankranti* and *Ugadi* he has to bring clothes to all the members of the household including children, keeping in view the tastes and temperaments of all members and there should not be much variance in the cost also. He has to evince live interest in fulfilling the social ceremonies related to the members of the household as also the married daughters and daughters-in-law of his brothers, etc. They have to be given clothes according to the occasion and according to the status of their parents' and in-laws' households. Pregnant daughters of the members of the household have to be brought here about 3 months in advance and brought up in the household until 3 to 5 months after delivery. He has also to see that no bickerings arise among the women-members of the household. If any bickerings arise, he has to tackle them very tactfully. This and a host of other responsibilities have to be shouldered by the head of a joint family.

78 Where, in a joint family, the father is no more and married brothers live together, the mother manages the household affairs as its head if one of the brothers is not acceptable to all in maintaining household affairs. Here also she has to endow her motherly affection to all the sons equally and mete out equal treatment to the daughters-in-law and her grand children as well. In joint families, usually, one or two women members attend to the kitchen whereas others attend to field work when their services are required in agricultural operations. Bringing grass or cattle feed or firewood from the fields usually forms a routine affair. Some households are fitted with water taps and street taps are provided in all the streets at convenient distances from the households. Only male members get water from the street taps. Cleaning the front-yards of the households and drawing decorative lime-drawings after sprinkling dung-water, scouring the cooking utensils of last night, pounding the millets, cooking food and vegetables, milking the she-buffaloes, carrying food to the fields, attending to any agricultural operations or work in the fields, care and protection of the children by way of bathing them, feeding them, keeping hot water for bath in the night for the husband, serving food to the members of the hold and spreading bed to the members of the household, etc., are some of the duties of a housewife and other women members in the family. If a married daughter and daughter-in-law happen to live in the household, the mother of the daughter and the mother-in-law of the daughter-in-law, who is one and the same, asks her daughter to heat the milk and at the same time commands the daughter-in-law to prepare the dung-cakes. What a rabbid discrimination ! The grown up girls assist in the household duties and look after the children. The grown up boys assist the men in their work. They take out cattle for grazing and carry food to the ploughmen and other working members of the family in the fields. The grown up boys and girls beyond 12 years of age go for wages in agricultural labour operations including tobacco gang labour and grading works. It is said that they are also paid full wages on par with the adult members.

79. The adult male members of the household engage themselves in such works as getting water from the street taps, cleaning the cattle, pounding of millets, attending to ploughing and other agricultural operations, cutting and carrying cattle feed to the cattle shed, feeding the cattle, etc. Division of labour takes place among the members of the household according to their talents and physical fitness. If all the members could not be engaged in the works relating to the household, they attend to agricultural labour and casual labour works for wages. The Mala, Madiga, Goundla and Lambadi men who are mostly dependant on wages engage themselves in various agricultural labour and casual labour works like ploughing, broadcasting, winnowing and harvesting, including transplanting of tobacco plants, tobacco *katcha* leaf-gang works like picking leaf, weaving the leaves on sticks, etc. and as firemen, etc. For grading of cured tobacco, mostly women are engaged apart from 2 or 3 men to arrange the graded tobacco into *chekkulu* (bales) etc.

80. When there are no men capable of carrying out ploughing and allied operations, attached agricultural labourers called *palerlu* or *jeethagandlu* are engaged. They are given 3 time meals and an annual wage ranging from Rs. 500 to Rs. 700 depending on their skill in ploughing. If one is a *peddapaleru* or *peddajeethagadu* who can lead a pair of bullocks yoked on to a plough in a batch of more than 2 pairs of bullocks, he is paid the maximum of Rs. 700. Grown-up boys and unskilled labours engaged in grazing the cattle, carrying feed to the cattle and attending sundry household duties and field work are paid an annual wage ranging from Rs. 150 to Rs.400 depending on the skill and capacity and the nature of works he is entrusted with. Apart from the annual wages, they are given a pair of clothes and are entitled to enjoy all the usual facilities which a member of the household enjoys, viz., cocoanut oil for hair dressing, tobacco or *beedi* for smoking, etc.

Inter-household relationship

81. The habitat of the Madigas is separately located as Pathapadu (old habitat) and Kothapadu (new habitat) or Harijan colony towards the south-eastern side of the village and on the northern and southern sides of the Thullur-Mangalagiri road. The Lambada households are situated on the western-side of the village at about a furlong distance, by the side of the tank and near the Pitchigudi (dilapidated Siva temple). In the main habitat, the households of the dominant community of Kammas are spread all over the area interspersed by the households of Vaisya, Goundla and the solitary Brahmin, Chakali and Viswabrahmin communities. In respect of equipment of utensils, provisions, etc. almost all the households are well furnished. The cultivating households are

equipped with all the required agricultural implements. When some guests arrive, if tumblers and plates are not in enough numbers in the household, they obtain them from the neighbouring households. If the stock of rice is exhausted and if time does not permit pounding of paddy into rice, rice is obtained from the neighbouring households on loan basis. Similarly, other household provisions are obtained in small quantities. In agricultural operations like ploughing, transportation of tobacco from fields to the barn, there is mutual co-operation between the neighbouring households or households having adjacent lands or barns, etc., to avoid unnecessary expenditure and wastage of human and animal labour. Except a few rich agriculturists, all others extend mutual co-operation in agricultural operations like broadcasting of seeds, harvesting of different crops, etc. If a man or woman is carrying food to his or her field, he or she obliges the request of a neighbour or acquaintee by carrying the food sent by them to a field on the way or in the neighbourhood. Similarly, various sundry works of similar nature are attended to on reciprocal basis.

Inter-caste relationship

82. This village enjoys peace since there are no disputes or factions based on occupation or caste among the inhabitants. One economic activity complements the other. The inter-dependance of different occupations upon each other is conducive to creating harmonious relations among people following different avocations or callings which in turn cements the bonds of good relationship between different castes following different occuptions. Thus the invitees for any social cermony would include those from outside the caste concerned. At ceremonies like marriage, attainment of puberty by a girl, invitations are extended to housholds of other communities. A marriage in either a Brahmin or Vaisya household is visited by Kammas, Goundlas, etc. Similarly a marriage in a Kamma household is visited or graced by Brahmins, Vaisyas and Goundlas Lambadas and Madigas constitute different entities and the ceremonies observed in their households are attended by people of the respective communities only. Usually most of the Kammas invite people of all other communities for food, when a marriage is celebrated in the household. But arrangements for serving are made separately for the Harijans-the Madigas and Malas who were considered as untouchables in the past. In spite of this fact, some advanced people among the Kammas avail of the services of the Malas and Madigas for some of the household services like bringing water from the taps, etc. The idea that a mere touch by a Harijan causes pollution is now no more and it is a thing of the past except in rare cases. But still some reservations are held in the minds by many.

83. Though according to the caste hierarchy of the Hindus, Brahmins and Vaisyas constitute the first and the third positions (since there are no Kshatriyas in the village who constitute the second position) not much significance is attached to the belief, and Kammas dominate all fields, viz., social, econimic and political, by virtue of their riches, numerical preponderance and culture. But in religious gatherings when *prasadam* is to be distributed, the distributor throws a glance to find out whether there are any Brahmins and Vaisyas among the congregation as a matter of courtesy and respect for the traditions.

84. In the caste hierarchy of the village, Brahmins, Vaisyas, Kammas, Viswabrahmins, Goundlas, Chakalis, Lambadis and Madigas come in order. The Madiga-converts to Christianity acquire the status of their original caste only and not that of the adopted religion as neither the people of other communities nor they themselves fail to forget their original caste for generations together.

85. Though at the time of elections to the Village Panchayat and Large Sized Co-operative Society some alignment of groups and individuals takes place on the basis of surnames or streets like Padamativeedhi (western street) or Thurpuveedhi (eastern street) etc., no animosity or ill-feelings remain after the election results are announced.

Inter-village relationship:

86. This village is at peace, having good relations with all the neighbouring villages. Mandadam village is at a distance of 2 furlongs to the east, Inavolu village at a distance of 2 miles to the south, Velagapudi at a distance of 1 mile to the west and Uddandarayanipalem at a distance of 1 mile to the north of the village. For panchayat administration, Malkapuram village is a separate entity. But the area of operation of the Large Sized co-operative Society Ltd., Malkapuram, includes Inavolu, Velagapudi

and Uddandara yanipalem villages. Since the inception of the Society, all the presidents of the Society including the present president are from this village, whereas directors are elected from the respective villages depending on the weightage of membership from the village concerned. At the time of peak agricultural operations, labourers from the neighbouring villages are called in to carry out the work.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

Hindu laws of Succession and Adoption and Inheritance of property

Men in general and a few among the womenfolk of the village take cognizance of the social reforms and legislation that are of immediate as well as mediate concern to them. Most of the people know about the events which bring about social change by gradual process only through hearsay. Unless these events of social change are revolutionary in nature, people do not take notice of these things seriously. The recent changes brought about through the Hindu laws of Succession and Adoption are examples of enactments which are of far reaching concern in the sense that they have invested in the females, the right to succession and adoption on par with males. For instance, the changes brought about in the Hindu Law of Succession are known only to 8 among the 31 informants of the village of whom 7 are Kammas and 1 is a Brahmin. These people know these changes in general and that too vaguely. Not all of them could tell the changes. Of these 8 persons, only 2 informants among the Kammas could tell the changes correctly. In the same way, the changes effected in the Hindu Adoption Act are known to 7 persons, viz., 1 Brahmin and 6 Kammas and only 2 Kammas among them are aware of the changes in detail (Table 61).

2. Regarding the customs and practices of inheritance of property in these parts of the country, only male issues used to inherit and share the property to the exclusion of female issues among all the communities. Only in cases where the parents have no sons, daughters used to share the property if they are more than one. Among all communities, daughters are given jewellery and ornaments at the time of marriages while among Kammas, apart from jewellery and ornaments, huge sums of money and lands also are given as dowry. There is no change in this matter among other communities whereas among Kammas, daughters are now being given dowry in cash as well as land worth the share of the girl in spite of the legislation prohibiting dowry. The dowry given to the daughter is considered as the share of property due to the daughter. There is social abhorrence towards payment of dowry but since the Government recognised the right of females to property, it is being interpreted by the learned Kammas as a matter of pride that what the Government have recognised now had long been recognised by them.

3. Regarding the inheritance of property, 14 persons have expressed their views; of them 11 held that only sons are entitled to inherit property of their parents while 3 persons held that daughters are also entitled to inherit property along with sons (Table 58). The 11 persons who held that sons only are entitled to inherit the property told that all sons get equal share in the property (Table 59). The three persons who expressed that daughters are also entitled to property of their parents told that daughters inherit the property equally with sons (Table 60).

4. When asked about their attitude towards the inheritance of property by the daughters equally with sons, 12 persons are of the view that it is good that daughters also are given equal share in the property. Among these 12 persons who are in favour of investing equal rights to property to the daughters with sons are 5 Kammas, 3 Christians and one each belonging to the Lambadi, Padmasale, Madiga and Viswabrahmin communities. Of these 12 persons 2, 4, 5 and 1 are respectively in the age groups of 21–30, 31–40, 41–50 and 51 years and above (Table 62).

Hindu Marriages Act and Dowry Payments

5. Only 6 among the 31 informants are aware of the legislation that brought about changes in the Hindu Marriages Act which mainly imposes restrictions on the ages of marriages for boys and girls, i.e. girls below 16 years and boys below 18 years should not be married. Among these 6 persons, 5 are Kammas and 1 is a Brahmin (Table 52). They expressed that this legislation is good and that in fact most of the boys and girls are married after attaining the ages specified above in the Act.

6 The legislation regarding the prohibition of dowry is known to 11 persons of whom are 7 Kammas, 2 Madigas, 1 Brahmin and 1 Goundla. Of these 11 persons, 2 Kammas expressed that this legislation is good while 9 persons of whom 5 are Kammas, 2 Madigas, 1 Brahmin and 1 Goundla showed their disapproval (Table 50). The majority opinion is that the spirit of the legislation cannot be implemented by the Government and it will remain in letter only. It is also held by these people that the payment of dowry is nothing more than recognising the right of females to property and implementing it in the path of least resistance, friction and litigation subsequently.

Untouchability

7. Since times immemorial, the 5th and 6th classes of people in the caste hierarchy of the Hindus who are called as Panchamulu and Shashtamulu respectively comprised of Malas and Madigas of this State. They constitute about one-fourth of the population of the State. Thanks to the efforts of Mahatma Gandhi and Dr. Ambedkar, the Central and State Governments have taken up various social and economic measures for the improvement of Harijans. Giving scholarships and reservation of certain percentage of jobs, reservation of seats in election to the Parliament and State Legislatures are some of the economic measures while allowing them to enter the temples and prohibition of untouchability are some of the social measures.

8. In this village, only Madigas (including the Christian converts among them) who are classed as Shashtamulu (6th class of people in the Hindu caste hierarchy) are the untouchables. Among the 28 persons whose information was available in this matter, 19 are aware of the prohibition of untouchability and the penal provisions for the offenders under the Untouchability Offences Act. Nine of the 12 Kammas, 4 of the 7 Christians, 1 of the 3 Madigas, 1 of the 2 Goundlas and the solitary Brahmin, Padmasale, Vaisya and Viswabrahmin informants are these 19 persons aware of this Act (Table 65). In this context, it is of interest to note that in spite of these legal provisions, these people do not come forward to avail of the opportunities given to them. No doubt there is change in the outlook of people of superior classes about the Harijans. In the past *i.e.*, until the dawn of Independence, mere touch by the Panchamulu and Shashtamulu was considered to cause pollution and even the 'Sudras' not to talk of Brahmins and Vaisyas used to take bath to absolve themselves from the pollution entailed with the touch. They were never permitted to move with chappals in the streets and move close by the caste Hindus—a sort of class or caste segregation. This outlook has died a gradual death in many parts while it is on the verge of death in certain places.

9. Hindus other than Harijanas say that they have absolutely no objection on their part for the entrance of Harijans into temples and that they themselves are not coming forward to avail the opportunity. Many a social strife had occured at many a place throughout the country regarding the entrance of Harijans to temples.

Family Planning

10. Socially and economically, Guntur is one of the advanced districts of Andhra Pradesh. It is primarily an agricultural tract and abounds in agro-industries. Possessing land is considered to be a sign of dignity and status. Value of land and the status coming from its possession is well known to the cultivators who are very well aware of the fact that if the male members of the family are more, the family holding will be split up. The need to have a limited and planned family has been well recognised by the intelligent peasantry of the district in general and by the Kamma community in particular. The district has led many a peasant (kisan) movement and has the good fortune of being led by Prof. N.G. Ranga, President of the All India Swatantra party and Leader of the Lok Sabha Swatantra party which is the second largest party in the country. Prof. Ranga has been hailed as the 'apostle of peasant philosophy' and 'Father of the Indian Kisan (peasant) Movement'. He educated the masses in various fields including the peasant struggles throughout the world, the implications of various land legislations and the need for having a limited family.

11. So it is not a surprise that most of the people of the district, not to talk of the ryots (peasants) know the various reform measures relating to land, family planning, etc. It is gratifying to note that of the 31 persons interviewed in this regard, 26 were aware of family planning and its implications while 16 of them have approved family planning even before being explained while another 2 approved it after explaining. It is particularly gratifying to

note that 11 of the 12 Kamma informants were aware of family planning of which 9 have approved it. The 18 persons who have unanimously accepted the need for family planning differed at the stages at which family planning is to be adopted. Two persons expressed that it is enough if they have 2 children–1 boy and 1 girl or even 2 boys; 5 persons expressed that they would be satisfied with 3 children preferably 2 boys and 1 girl; 8 persons wanted 3 children preferably 2 boys and I girl; 8 persons wanted 4 children–2 sons and 2 daughters while 1 and 2 persons wanted 5 and 6 children respectively (Table 53). Table 54 shows the ages of the persons who expressed their views as regards the number of children they should have before adopting family planning. Table 55 shows the child-bearing women whose husbands have given information on family planning. According to that Table, of the 2 mothers whose husbands expressed satisfaction with 2 children for each couple, one belongs to the Kamma caste and the other belongs to the Madiga caste and they are in the age groups of 21–25 and 31–35 respectively. Of the 5 couples who want to have 3 children, one each belong to Brahmin, Muslim and Madiga communities and 2 of the Kamma caste. Among the 7 who wanted 4 children, 2 (1 Kamma and 1 Madiga) are in the age group of 41 and above, 3 (2 Kamma and 1 Vaisya) are in the age group of 26–30 and–1 Madiga, and 1 Viswabrahmin are in the age group of 21–25. The Kamma woman whose husband expressed that a couple should have 5 children is aged between 26 and 30 years and lastly the two women (1 Kamma, and 1 Madiga) whose husbands desired that a couple should have 6 children are in the age groups of 31–35 and 26–30 respectively (Table 55)

12. The duration of marriage of those who approved of Family Planning is available for 17 couples. Of them 6 are in the duration group of 21 years and above, 3 are in the duration group of 16–20 years, 7 are in the duration group of 11–15 years while the last one is in the duration group of 5 years and below (Table 56).

13. The marriage duration of 13 couples who do not want to adopt family planning is also available (Table 56). 9 of them are in the duration group of 21 years and above while 1, 1 and 2 are in the duration groups of 16-20, 11-15 and 6-10 years respectively. From this it is evident that the old couple are having conservative views and lacking proper knowledge of the need and implications of fammily planning while the couples with lesser marriage duration groups *i.e.*, people of younger age groups are aware of the need to have a limited family.

14. Table 57 shows the income ranges of the persons who want to adopt family planning as well as those who do not want family planning. Of the 13 persons who do not want family planning 6,3, 3 and 1 are respectively in the income brackets of Rs. 1,201 and and above, Rs. 901-1,200, Rs. 601-900 and Rs. 300 and less. Of the 18 persons who favour the adoption of family planning 8, 1 and 3 are respectively in the income brackets of Rs. 1,201 and above, Rs. 901-1,200, Rs. 601-900 and Rs. 301-600 (Table 57). From this information, it is hardly possible to establish correlation between income and the attitude towards family planning. It is quite heartening to note that the need for and the implications of family planning have dawned as long as at least 35 to 40 years ago (i.e., in the 1930's) to some enlightened youth of the village. The names of 5 Kamma gentlemen who remained unmarried were brought to the notice of the Investigator. Late Sri Borra Basavaiah who expired in 1967, aged about 60 by then, having only one and half acres of land as the sole source of livelihood thought it unwise to get himself married, and bear children to allow them to be crawled under the heavy iron heals of the demon of poverty. Sri Borra Murahari Rao, aged 55 having one acre of land as his share from his brother, remained unmarried so that his progeny do not suffer the pangs of poverty. He remained a contented man now and hopes that any one of his brother's sons would look after him to get in return the life long savings of Sri Rao. Others in the list are : Sri Narne Gopala Rao, aged 42, who has 1½ acres of land and late Sri Narne Subba Rao who expired in 1967, then aged 42 having 2½ acres of land. The economic effects or, rather evils of having a large number of members in the family and the consequences of bearing children without having the required economic means to rear them properly, to give them good education, etc., have been well recognised by these people long back. These people have also well recognised the evils of sub-division and fragmentation of holdings in future. It is reported that about 12 men and 12 women have undergone vasectomy and tubectomy operations, respectively.

Panchayati Raj Institutions:

15. Though Village Panchayats, District Boards and for some time Taluk Boards were in existence as Local Board Administrative units, administrative power was concentrated in the district boards; it has been decentralised since the establishment of the Panchayati Raj institutions in 1959. The Panchayati Raj administration consists of a three tier system, viz., the Zilla Parishad at the district level, the village Panchayat at the village level and the Panchayat Samithi at the intermediate level with concrete financial, administrative and executive powers.

16. Regarding the awareness of the existence of the organs of democratic decentralisation, viz., Panchayati Raj Institutions, it is heartening to note that all the informants are aware of the Village Panchayat and 27 of them (31) could tell the period of existence of it correctly (Table 75). As many as 25 of the 31 informants know the Panchayat Samithi while 18 only are aware of the Zilla Parishad probably due to the reason that people were much familiar with the name of the old Zilla Board (District Board) and the new name of Zilla Parishad is somewhat foreign to them (Table 64).

17. About the functionig of the Panchayati Raj Institutions, 17 of the 31 informants expressed satisfaction while 12 expressed dissatisfaction and 2 could not express any views (Table 71). This village is fortunate enough in having Sri Gadde Venkata Rattaiah of this village as the President of the Panchayat Samithi at Mangalagiri when this village was in that Samithi. Subsequently in the year 1964 when Panchayat Samithis were reorganised, this village was included in the Thadikonda Panchayat Samithi. It was during the tenure of Sri Venkata Rattaiah that this village was provided with protected water supply. Public taps in the streets as also taps in private houses were installed. Electricity also was provided to this village. A 'Maternity centre' also was established in the village apart from any other beneficiary works like laying of street roads, construction of culverts, etc.

18. The 'Gram Sevak' popularly known as V. L.W. (Village Level Worker) who plays a significant role in the developmental activities in the villages under his jurisdiction (about 3 or 4 villages) is known to almost all the informants while only half of them (15) are aware and could express correctly the nature of the duties of the Gram Sevak. Only 6 of the informants who are immediate neighbours and who have availed his services to some extent expressed that he is functioning satisfactorily while many did not know the person of the then Gram Sevak as he was new to the village (Table 76).

19. Regarding the dominance of the poltical parties in the Village Panchayat, as many as 24 persons feel that Congress party is dominant while 5 and 1 respectively held that the Communist and Swatantra parties are dominant in the Village Panchayat (Table 77). Many people of the village do not think that there is much difference between the Congress and the Swatantra parties as the present Swatantra leaders of the village were former Congressmen and that there has been no strife between the Congress and Swatantra parties. There had been rivalry and politcal animosity between the Congress and Communist parties. However, it is heartening to note that in the recent 4th General Elections held in Febaruary, 1967, Sri Gadde Venkata Rattaiah of this village, the former Panchayat Samithi President of Mangalagiri has been elected to the A.P. State Legislative Assembly as a nominee of the Congress party and in this trial of strength of the political parties, most of the people of this village supported their own native candidate.

General knowledge :

20. The general knowledge of the people of this village is considerably high. They know the names of the Krishna and Godavari rivers of the region. They know the major irrigation projects of the country, viz , Nagarjunasagar which provides irrigation facilities to thousands of acres of dry land in the district; the Tungabhadra Dam and many other major projects of the country like the Bhakra Nangal project. They know the leaders of the various political partiies, the Chief Ministers of various states in the country, the location of important cities like Bombry, Calcutta, Madras and Delhi, the names of the Chief Minister and other Ministers of the State, not to talk of the names of the President of the Panchayat Samithi, Chairman of the Zilla Parishad, the headquarters of the taluk and district. They also know the names of Heads of states of important countries like U.S.A., Russia, Chaina, United Kingdom, etc. The habit of reading newspapers by certain literate people interested in politics and the installation of community radio set of late, and the proximity of the village to the impor-

tant cities and towns like Bezwada (Vijayawada), Guntur, Mangalagiri, etc., have enabled the people of this village to have a wider perspective of general knowledge.

Opinion about the present Survey:

21. The villagers, particularly some of the village leaders, extended resonable co-operation and assistance to the Investigators conducting the socio-economic survey. All except 1 of the 31 informants including one female informant were very co-operative in answering the volley of questions put to them by the Investigators while filling up the voluminous schedules. Only one informant manifested an indifferent attitude towards the survey (Table 66).

22. Unlike certain villages of the State where similar surveys were conducted where people felt that the results of the survey would be far reaching in ameliorating the conditions of the poor and backward sections of the community, the people of this village held a pragmatic view that this survey is intended only to make a study of the social customs and economic conditions obtaining in this tobacco growing tract, and that it is neither helpful in providing any amenities to the villagers by way of supplying additional amounts of loans, and improved implements, seeds, fertilizers, through 'Service Co-operatives', nor is it connected with the assessment of income and property to impose taxes.

Chapter VII

CONCLUSION

As mentioned in the first Chapter of this Report, Malkapuram village was selected for a socio-economic study of a typical tobacco growing village in Guntur district which is famous for Virginia tobacco, producing more than half of the total tobacco production of Andhra Pradesh State.

. This village is represented by 11 ethnic groups predominated by the dominant caste of the district, *viz.*, Kamma and followed by Madiga ,the chief Scheduled Caste of the State and 9 other communities.

3 The material equipment of Kammas representing more than half of the population of the village, their dwellings, their mode of dress and address show that they are moderately well-to-do people and above all, good cultivators. Though this district is considered to be educationally advanced, in this village, people with collegiate education can hardly complete the count on fingers, not to talk of professional courses like Medicine and Engineering.

4. Though tobacco is a fetching crop, the cultivators have to be very careful and vigilant at each and every stage from transplantation to the final stages of curing, packing, and marketing. Even after selling the produce (tobacco), the cultivators have to undergo many difficulties to get payment from the private merchants. Moreover, this village has been declared as a 'non-area' which means an area not fit for tobacco cultivation. Standard companies like the I.L.T.D. and the B. I. T. Co., etc., refused to purchase tobacco of this village and the cultivators suffered many hardships in selling their tobacco in the neighbouring villages which are selected for tobacco cultivation. In the past when tobacco was sold to private merchants, certain payments were negatived by the merchants while certain amounts were got after many hardships, without any interest over the amounts due to them.

5. The economy of the villagers is on the progressive plane except the year under survey, i.e , 1965-66, for, there was no transplantation of tobacco for want of rains. Not only the economy of the tobacco cultivation, but also the economy of those dependent on agricultural pursuits viz., agricultural labour, carpentry, etc. is not better off compared to their counter-parts in other parts of the State. Inspite of the existence of the Large Sized Co-operative Credit Society in the village, only a small fraction of the credit needs of the cultivators is met by the Government agencies. All they want from the Government is timely credit facilities and supply of manures at controlled prices. They would also welcome crop-insurance scheme which can protect their crops from the ravages of draughts and floods.

APPENDIX

INSCRIPTIONS OF MALKAPURAM VILLAGE

(Archaelogical Survey of India)

No. 305

(A. R. No. 94 of 1917). On the huge Nandi pillar lying near the ruined temple in Malkapuram, Guntur Taluk, Guntur District. (Published in the Journal of the Andhra Historical Research Society, Vol. IV, pp. 147-64) S. 1183 (Durmati).

Gives a detailed account of the **Kakatiya** family and of the foundation and pontificial succession of **the Golaki-Matha** of the Saivas and states that king **Ganapatideva** promised the village of Mandara in the Velanadu-Kandravati country to his *Guru* **Visveswara Sivacharya** and that Ganapati's daughter **Rudramadevi** made a formal gift of that village along with the village of Velangapundi, that Visveswara Siva established a new village with the name of Visveswara-Golaki and peopled it with persons of different castes brought from various parts of the country, that he also established the temple of Visveswara, a Sanskrit College, a *matha* for Saivas, a choultry for feeding people without destinction of caste and creed, a general and a maternity hospital, besides some other things and that he made grants of land for the maintenance of all these institutions. Gives a detailed description of the administration of the trust and of the village affairs. Incidentally, it mentions a large number of other religious and charitable institutions established by **Visveswara Siva** in several other places. **Kakatiyas** are describedaas belonging to the Solar race of Kshatriyas

First Side

1 స్వస్తిశ్రీ: వితరతు భగవాన సౌశ్రియం వ: కరివ_

2 దనో హరినీల భాసియస్య। ద్యుతి వరసరసి స్ఫుర త్త_

3 రంగ్గశ్రియ మధికా మళిపంక్త యో వహంతి।। జయ

4 తీందో: కలాఖేలతు గంగాంభ: కణదంతురై:। కరై: కరోతి యస _

5 ంభో మ్మా ధ్ని ముక్తావళిశ్రియం।। హరిరవతు కీరితనువ్వో

6 [భు] వ ముద్యోధుం గతస్య వరుణ పురిం। యస్యాఖిల జలధిజ_

7 లంపాద్యా యూభూ దనగ్ష్యా య।। జయతి భగవాను స్వయ_

8 ంభూ గ్గ ణపతి నృపతేహ్యా ది స్థిత స్వతం। యత్కా-రుణ్య కటా_

9 క్షై వృద్ధిం ప్రాప్తాంధ్ర దేశశ్రీ:।। అస్తి స్వస్తిమతీ తనుభ్వ గవతో

10 దేవస్య తస్యాస్మరన్నాభి పంకజ సంభవస్య భుజతో భూవల్లభాజ_

11 జ్ఞిరే। తేషాం తిగ్మ మరీచి సంతతి భువోయే దుర్జ్జయా: క్షత్రి యా స్తేషా

12 మస్తి కులం కలంకరహితం శ్రీ కాకతీ భూభుజాం।। వీరస్తస్మాద_

13 జనిరజనీ నాథవ ద్దుగ్ధ సింధో: కీర్తి జ్యోత్స్నా భరిత భువన: ప్రోల భూపాల

14 నామా। రాజన్యస్మిన్కమపి నృపతిం రాజ శబ్దాభి ధేయన్నై వాస్రౌ_

15 ష్మత్రిజగతివినా యామినీకామినీశం: కీర్తిర్య్యస్య హి మేందు కుందవిశ_

16 దామూర్తి జ్జనానందినీ దానం విశ్వ జనా ర్తి హారిచరితం గంగాపయ:

South Indian inscriptions (TEXTS) Volume X Telugu Inscriptions from the Madras Presidency, Edited by Kalaprapurna J. Ramayya Pantulu, B.A., B.L., with two Appendices by N. Laxminarayana Rao, M. A., Superintendent for Epigraphy Ootacamund, (1948).

17 పావనం। చిత్తం కంఠు పదార విందయుగళ ధ్యానామృతక్షాలితంశౌ—
18 య్యుక్తం విష్వగరాతి దుమ్మక దహరం ధామాపి ధామ్రీయః।। రుద్ర
19 దేవస్తతో ఔతో యత్కీర్త్యా భూరలంకృతా। ప్రతిపక్ష మహీపా—
20 లయశో నిమ్మాల్య ముజ్జ్వతి।। రాజానః కతివాన సంతి సుభటాస్స—
21 ంక్రాంత విక్రాంతయస్తే తిష్టంతు తమేకమేవ శృణుమశ్శూరేషు రుద్ర—
22 ంనృపం: యస్యాసీ దసిదారి తారి నృపతి శ్రేణీశరః కందుక క్రీడాంబేడి—
23 తవిక్రమా యుధి జయశ్రీ: ప్రేయసీ స్వేయసీ।। ఏక ఏవ ధనుర్వీరో రుద్రదేవోమ—
24 హీభుజాం। సురేశ్వరాణాం సర్వేషాం పినాకీవ ధనుష్మతాం।। అథానుజ
25 స్తస్య మహీంశశాస ధీరో మహాదేవ నృపో మహౌజాః। ప్రతాప దీపాః
26 ప్రతిపక్ష భుజాం శామ్యంతి యత్కీర్త్యా కథానిశేనః కుందేందు చందన—
27 సఖః కుముదస్య మిత్రం స్వస్సింధు సింధుర తురంగరుచాం సనాభిః।
28 కప్పూర హారహార హాసయశః పయోధి బంధుర్వి భాతి యదుదార—
29 యశో విలాసః।। తస్యాయం తన (య)స్తృయా మయతనో ర్ద్రే వాచ్ఛవా నీ పతేల—
30 (ద్ధ) క్ష్మాం సమపాలయతు గణపతిః క్ష్మా పాల చూడా మణిః। యస్మి
31 న్విస్మయ కారి విక్రమకథా ధారాముచి శ్రీఘనే పృథ్వీ దుష్టదురీశ దావదహ—
32 న ప్రాప్తాం రుజం ముంచతి।। దప్పో ధన్వని సుస్సరో రణజయే ధాష్ట్యం ద్విపారో—
33 హణే: క్రౌర్యం శౌర్య విధౌ తురంగగమనే చాపల్య మాశా యుధి। క్రోధోదుష్ట—
34 జనే భయం ద్విజధనా లోభశ్చ ధర్మ్మాజ్ఞనే పూజా కర్మ్మజ్ఞ కాంకరే గణపతి క్షోణి—
35 పతేరాగ్రహః।। కోదండోశ్చండవేగవ్యధికరి హయప్రాత పృథీశ సైన్యం కింబ్రూమ—
36 శ్చండి మాసం గణపతి నృపతే ర్బాహు చండిమ్నయస్య। ఆన్యాశ్చర్యా దుపర్వా దుపర—
37 తపృతనా కోటికం కాలకూట ప్రక్రీతిత ప్రేత యూధ వ్యతికర విషమధూ—
38 మయో దీషయంతే।। కతికతి న సంతి భూపాః కతిరతి గుణ గుడాధ—
39 రణాః। గణపతి నృపతి స్త్వేకో నరపతి శతపోషకః క్షోణ్యాం।। నిస్సాణరవ
40 సంత్రస్తాః షడ్జాద్గణపతే నృప పాః। ఆపిత్యజంతి దుర్గాటవీ దానేవకేవ—
41 లం।। రుద్రదేవీ సముదభూ త్పురజ్యాత్సవ్వ భూభృతాం। గంభీరాన్మహత
42 స్తస్మా ల్లక్ష్మీ రత్నాకరాదివ।। సర్వో ర్వీ శకిరీట కుట్టిమ తటీవిన్యస్త పాదాంబుజాశా
43 స్త్రేషా చతురంబు రాశిరశనాం శ్రీ రుద్ర దేవీభువం। యస్యా జన్మ మహోత్సవో
44 గణపతేః క్ష్మాపాల చూడామణే ర్వి మూర్జ్జత్క లికాలకల్మషక (థా) ధ్వాంతౌఘ
45 తేజోనిధేః।। సాంబ్రాజ్యే ఖలవర్జితం విరచితే శ్రీరుద్ర దేవ్యాన్వయం చాతుర్వ —
46 ర్ణ్య నిజస్థితి ర్వి జయతే విద్రాతి కాలః కలిః ధర్మ్మ సౌ భగవా న్విభాతి దురితం
47 రూరేద్విజానాం ద్విషన్తన్నానుగ్రహభీషితా నిజపురా న్నిర్యాంతి పర్యాకు —
48 లాః।। ఆక్రామంతి తరత్తంగ విగళద్ఘగా బ్ధిఫేనావలీ రాచామంతిశరత్క —
49 కాంక విసర్జ్యోత్నా ప్రవాహామృతం। ఆకర్షంతి సురేంద్ర దంతి దశన
50 ప్రాగ్భారలగ్నాం శ్రియ (o) మ్ముక్తా హారలతాయి తాః ప్రతిదిశం రుద్రాంబికా —
51 కీర్త్తయః।। శ్రీ విశ్వేశ్వర దేశికేంద్రశివ హస్తోసి దోర్వి క్రమత్రిక్షోణీశ
52 జగద్ధళ: ప్రతిబళ ప్రధ్వంసి జన్మోత్సవః। యస్యాః కాకతివంశ మౌ క్తిక —
53 మణే శ్రీ రుద్రదేవ స్సుతస్తస్యాః కిం కథ యామవైభవ మత శ్రీ రుద్రదేవ్యా —
54 ః పరం।। అస్తి విశ్వంభరా సారః కమలాకుల మందిరం। భాగీరథీ నర్మ్మద

55 యోమ్మ్యాధ్యం దహ॥ మండలం॥ ఉగ్రంతత్ర తపశ్చర న్నియమయ
56 న్బాహ్యేంద్రియ క్రీడనం। సాంద్రానందమయే సమాధి సమయే
57 చిత్తేన లీనశ్వవే। నిత్యాకాల మనంత మంతకజయీ సద్భావ శంభు
58 గ్గు రుర్దుర్వ్వా సోన్వయ సంభవ స్సుచరితః ప్రా బుద్ధపుణ్యాన్నృణాం॥ శైవాన -
59 ం ప్రథ మాయ శంకరపద ధ్యానామృతాంభోనిధిక్రీడాం బ్రేడనకమ్మ్యా నిమ్మ్యా -
60 లత రస్యాంతాయ శాంతాత్మనే। తస్మై నిస్పృహ చేత సే గళచరిత్మ్రిపాలచూ -
61 డామణి గ్రా మాణాం యువ రాజదేవ నృపతిర్భ్యా ఖ్యాంత్రి లక్షీందదౌ॥ కృత్వా
62 సశైవమని రద్భుత శీలమూర్త్యా శ్రీ గోలకీమఠముదార ముదాత్త చిత్తః
63 (త) స్యాకర స్సన్నృపదేశిక మౌక్తికానాం వృత్తిం చకార సకలా మపి తాంత్రిలక్షీం
64 । ప్రాచీన పుణ్య పరిపాకవశాత్ప్రజానా మావిర్భ భూవ భగవా నిహసో -
65 మశంభుః। నామ్నా నిజేన సకలాగమ సింధు సేతుం యః పద్ధతింకరుణ -
66 యాప్రతిమాం బబంధ॥ అథ నృపశేఖరమా లాలాలిత పాదోత్రవాచుశ -
67 ంభూ రభూత్। అద్యాపి కలచురీశా యచ్చరణారాధకాః ప్రకస్యంతే। లబ్ధ
68 దేశికపదా మనోహరా భూరిదాన పరితోషి తార్థినః। యత్ర మత్తకరి -
69 ణోపి కుర్వ్వతే పాశభేద మిహభద్ర జాతయః॥ తస్మిన్మఠే తస్యగురోర్భ భూవు
70 శ్శిష్యాః ప్రశిష్యాశ్చ పరస్పహ ప్రాసాః। వినిగ్రహీతుం సమనుగ్రహీతుం క్షోణీ -
71 శ్వరాన్దక్ష కటాక్షపాతైః॥ ఇత్థం కాలేయాతి సత్సం ప్రదాయే సంతానేస్మిన్న -
72 త్థి సంతానకల్పే శైవాం భోధేశ్చక్తి శంభో రుదారా చ్చిష్య శ్రీమాన్మిత్థి శంభు బ్భూ భూవ॥

Second Side.

73 ప్రణామవ్యా లోలత్కలచురి మహీపాల పరిషత్కీట ప్రక్రీడత్కిరణ కలికాలా -
74 లితపదాః। యశః పూరప్పేరిన్ద్ర బకితదిశః కేరం భవాస్తటః పద్మావాసా విమ -
75 శశివపాదా స్సమ భవ॥ నివ్వెర మువ్యాం కలికాల మధ్యే స్థాతుంపదాభ్యా (o)
76 కుతుకీవ ధమ్మ(ర్మ*)ః। శిష్యః కృపాకందలి తాంతరాత్మా తేషామభూ ద్ధర్మ్మశివో ముని -
77 ంద్రః॥ యంకృపా నిధి ముదారవైభవం ధర్మ్మశంభు మఖిలాత్మ ఖండనం। ఏకవ -
78 క్త్ర కమలం సదాశివం సంకథా సుకృతినః ప్రచంషతే॥ అధ్యేతా నిగమస్య ధర్మ్మ తన -
79 యశ్రీగౌడ రాధోల్ల సత్పూర్వ్వ గ్రామశిఖామణీ గ్గణపతిక్ష్మాపాల దీక్ష గురుః
80 క్షీరాబ్ధేరివ చంద్రమాః శశికలా మౌలేర్య్యధా షణ్ముఖః శ్రీ విశ్వేశ్వ శంభురు -
81 గ్రతపశ్శ్రీ ధర్మ్మ శంభోరభూత్॥ చిరం పృథ్వీపాలా వలీముకుటఘృష్టాంఘ్రి కమల ద్వయో
82 విద్యావల్లీ వలయకలనా కల్పతరుః। సదాదాంత స్వాంత స్థిరతరోలసద్భూ జటి
83 మహాశాంతః కాంతో జయతి భువి విశ్వేశ్వరశివః॥ శ్రీ చోశేశ్వరమాశివ -
84 క్షితిపతీ రాజన్య చూడామణీ యత్పిశ్యోకీమతః పరం గణపతి క్షోణీపతియ్యా
85 త్సుతః నస్యాత్కస్యముదే సదేశికవర శైవాగమాం భోనిధి శ్రీ విశ్వేశ్వరదేశికః కల -
86 చరిత్మ్రిపాల దీక్ష గురుః॥ గౌడాః పూర్ణా మనోరథాః కతికతి ప్రాప్తశియ
87 స్తాపసా। స్సంకుష్టాః కవి పుంగవాః కతికతి ప్రధ్వ స్తపాశా నృపాః యేతస్మిన్
88 గణపత్యధీశ గురుతా సింహాసనాధ్యా సినిశ్రీ విశ్వేశ్వర దేశికే శివపురీ విఖ్యా -
89 ణన శ్లాఘిని॥ త్వంగత్పింగ జటాకిరీట ముదయస్మేరార విందాననం ముక్తాకుండల
90 తాడితాం సశిఖరం హారై ర్మ్మనోహారిణం। విద్యా మండపవవర్తినం గణప -

91 తిజ్మపాల దీక్ష గురుం। శ్రీ విశ్వేశ్వర శంభు మీక్షితవతాంతే చక్షుషీ చక్షుషీ॥
92 లోహాః కోయం శకస్యాబ్దే దుర్మ్ముఖ తౌవత్సరే శుభే। చైత్రేసి తేతరాష్టమ్యాం వా -
93 రేశుక్రా భిధానకే। విషయే వెలినాడాఖ్యేకండ్ర వాట్యాం విశేషతః। యదుత్త -
94 రేణ వహతి కృష్ణవేణీ మహానదీ॥ శ్రీ విశ్వేశ్వర శంభవే గణపతిక్షోణీశ్వరేణా -
95 దరాద్గామ(ం) మ్మందర నామధేయ మఖిలై ర్వ్యాగ్ర్తమాయైస్సమం। తత్పు -
96 త్రీ తదనుజ్ఞయా వశుపతేః శ్రీ రుద్రదేవీ పురః ప్రాదాద్గ్రామ వెలంగపూండిన -
97 హితం సీమాష్టకేనా వృతం॥ ఆష్టస్వామ్యేన సహితం చారా పూర్వ్వా సకషాకం కృ -
98 ష్ణవేణీ నదీమధ్య గతయా లంకయా సహ॥ తస్య గ్రామస్య సీమానః కథ్యం -
99 తే పూర్వ్వ తః క్రమాత్। పరిజ్ఞానాయ సర్వ్వే షాం భాష యాంధ్ర్యాస్ఫుటాతక్ -
100 యా। పూర్వ్వ స్యాం। పెనుంబాక దిక్కు మొదవిఱుపు గాల్వ పొలిమెర। ఆ -
101 గ్నేయ్యాం। తాండినుండి పచ్చిన మద్ది మడ్డుకాల్వ పొలిమెర । దక్షిణస్యా -
102 ం। కట్టుంగొమ్ము కాల్వ పొలిమెర। నైరుత్యాం। ఉప్పలపాటి చెఱ్వు పడుమ -
103 టి కొమ్ము రావిపూండి వెలంగపూండి పొలము సందు పొలిమెర। పశ్చి -
104 మాయాం। మందరాన కూను వెలంగపూండికిని పడుమటి రావి -
105 పూండి పొలములోని నల్లందుమ్మ ఉత్తరము పెనుంబడియ పొలము -
106 సందు పొలిమెర। వాయవ్యాం। పెరకమ్మ నుండి చెల్లిన ఇమ్మం గాలి కాల్వ
107 తల పొలిమెర। అది మొదలు ఈశాన దయ్యాం తము కృష్ణవేణియే పొలిమెర -
108 అయిశాన్యాం। కృష్ణవేణి నుండి పెనుంబాక రడి త్రవించిన కాల్వ తల పొలిమెర॥
109 రావి పూండికి ఐశాన్యము। మందరాను కూను వెల(ంగ) పూండికిన్ని వాయవ్య -
110 ము పెరకమ్మ నుండి వచ్చిన పాయేటితల పడుమటి సీమగాను మందర -
111 పులంక॥ శ్రీ విశ్వేశ్వరదేవ మిందుకలితా చూడం మఠం శాశ్వతం సత్రం వి -
112 శ్వ జనాగ్రహార సహితం సుస్థాప్య నిత్యో జ్జితం। శ్రీ విశ్వేశ్వరగోళకీత్య భిధ -
113 యాతం గ్రామమత్యాదరాత్ శ్రీ విశ్వేశ్వర స్వమయుజ త్రీ గౌడ చూ -
114 డామణిః॥ నానా గోత్ర సముద్భూతా ద్రావిడాయే ద్విజోత్తమాః। పరస్ప -
115 రంప్రకుర్వ్వాణాః క్రయవిక్రయ మాదికం॥ షష్టిసంఖ్య విశిష్టేభ్యః ప్రత్యేకం
116 పుట్టికాద్వయం। పెనుంబాక ప్రసిద్ధేన మాన దండేన సమ్మితం స్థిత్యుపాధిమ -
117 దా త్తేభ్య శ్రీ విశ్వేశ్వర దేశికః॥ ఏ తత్తుక్షేత్రంతుపుట్టినాం వింశత్యాభ్యధికంశ -
118 తం। వెలంగపూండి సహితం దత్తం మందరనామని॥ త్రిధావిభజ్య తత్సి -
119 ష్టమేకం భాగం పినాకినే। విద్యార్థిభ్యో పరంభాగం శుద్ధశైవ మతాయ
120 చ। ప్రసూత్యా రోగ్యశాలా భ్యాం విప్ర సత్రాయ చేతరం। ప్రాదా ద్విశ్వేశ్వర శి -
121 వశ్శైవ సిద్ధాంత పారగః॥ రుగ్యజు స్సామవేదానాం సమ్యగధ్యాప కాత్ర -
122 యః పదవాక్య ప్రమాణానాం సాహిత్యస్యాగ మస్యచ॥ పంచవ్యా ఖ్యాకృ -
123 తో వైద్య కాయస్తాద్వా విచక్షణో। దశానా మపిచైతేషాం ప్రత్యేకం పుట్టికా -
124 ద్వయం॥ శ్రీ విశ్వేశ్వర దేవస్య నత్తకోయ్ దశ సంఖ్యయా। ముఖరీద్వయ సంయుకా
125 అష్టౌ మద్దల వాదకాః॥ అష్టా దశానామే తేషాం ప్రత్యేకం సార్ధ వుట్టికా। ఏ -
126 కః కాశ్మీర దేశియో గాయన్నశ్చ తుర్దశ॥ కరడా వాదనా ద్యేషుకృత్యేషురస -
127 సంఖ్యయా। పాచకౌ ద్వౌద్వి జన్మానౌ చత్వారః పరిచారకాః। తథైవ షట్పూ -
128 ర్వాతా బ్రాహ్మణా మఠ సత్రయోః। చాతుర్వ్వర్ణ్యాక సముద్భూతా జటిలాశ్చోదదే -

129 శ జాఃఁ బీజచ్ఛేద శిరచ్ఛేద కుక్షిచ్ఛేదాది కర్మ్మ ఖిఃఁ వీరభద్ర సమాఖ్యాతా దశగ్రా -
130 మస్య రక్షకాఃఁ భటాస్యు రవరే భక్తా వింశతి ర్వీరముష్టయఃఁ సువర్ణ్ణ తాంమ్ర
131 పాషాణ వంశాయ స్కుంభకారకాఃఁ ఏతే స్థపతి సంయుక్తాఃఁ కాదునాపిత
132 శిల్పినఃఁ దశ స్వకృత్యం కుర్వా ణాభటాస్యు ర్వీర ముష్టిభిఃఁ త్రి సప్తతి మ్మనుష్యా -
133 ణాం కల్పితా త్వేక పుట్టికా, ప్రత్యేకం పూర్వ్వ ముక్తానామా రామా ర్ద్ధంచసర్వ్వ -
134 తఃఁ ప్రాదాత్ షోడశకం భాగన్నివ ర్త్తన బితక్షితేఃఁ గౌడ దక్షిణ రాఢీయ పూ -
135 ర్వ్వ గ్రామ సముద్భవాఃఁ శ్రీ వత్స గోత్రిణో యేస్యు ర్బ్రాహ్మణా స్సామవేదినఃఁ
136 ఏతేభ్య స్త్రిం శతం పుట్టిరదా ద్రాజ గురు స్తథాఁ ఏతా ఏతే ప్రభుంజానా
137 గ్రామస్యా యవ్య యాదికం, అనుసంద ధతాం సర్వ్వం సమ్యగ్లే ఖనపూ -
138 ర్వ్వకంఁ ఇత్యాహత్య శతం సార్ద్ధం పుట్టికానాం ప్రకల్పితం, తిష్టతామేపస -
139 ర్వ్వ షాం స్వేస్వే కర్మ్మణి వృత్త యఃఁ భవం త్యా చంద్ర తారార్క మన్యథా నభవంతివా
140 పుత్ర భావేస్త్రియో ర్వేషాం కులాచార సమన్వితాఃఁ కారయం త్యస్వకర్మ్మణి షే -
141 త్రా రామాది భుంజతాంఁ క్షేత్రాణిశిష్టాన్య ఖిలాని దేవదేవాంగ భోగాలయ
142 ముఖ్యకృత్యే, ఉపేయుషాం శైవ తపోధనానాం కాళానానాం శివశాసనానా -
143 ంఁ విద్యార్థినాం పాశుపత వ్రతానా మవ్యన్న వస్త్రాది సమర్ప్పణాయఁ ఆ -
144 రభ్య విప్రానని వారితానాం చండాలపర్య్యంత ముపాగతానాంఁ అన్న -
145 ప్రదానాయచ సర్వ్వకాల మకల్పయద్రాజ గురుర్మ్మ హాత్మా, దేవస్య సత్ర -
146 స్యమఠస్య తస్యగ్రామస్య సర్వ్వ స్వచసోధికారీఁ యో గోళకీ వంశకృతాభిషే -
147 కశ్శాంతశుంచి శ్శైవరహస్యవేదీ, శైవాగమానా మపి పారగామీ సంతాన -
148 పాల స్సమలోష్టహేమాఁ సర్వాణి భూతాన్యను కంప మాన స్సమస్త విద్యా -
149 సుకృతావగాహఃఁ మహీసురశ్శీలవతాంపురో గోభవత్త రాం నైష్టికదేశి -
150 కేంద్రఃఁ విశ్వేశ్వరశివా చార్య్యో ధీమాన్రాజగురు స్వయం, ఏ సమాజ్ఞాప -
151 యద్ధీరశ్శైవా చార్య్యశతై ర్వృతఃఁ ఆంధ్రేషు స్థాన పతయ(ఃఁ) షట్క మ్మాణ స్తపో ధనాఃఁ

Third Side

152 సాంతాని కాశ్చ సర్వ్వేత్ర సాక్షి భూతా భవంతుతేఁ శ్రీ విశ్వేశ్వర గోళక్యా
153 మా చార్య్యత్వే ప్రతిష్ఠితఃఁ ఏతత్సర్వ్వం సదాచారఃఁ పరిపాల్యోజ్జితం
154 సదాఁ నిష్కాణాం శతమా చార్య్యభోగం భుంజీత దేశికఃఁ ఉపే -
155 క్షకే స్మిన్ దుర్వృత్తె ర్ప్రజ్ఞా.....భక్త...క్తు స్తంపరిత్యజ్యసా -
156 ంతానిక మథా పరం, ధర్మ్మ స్యైతస్య కర్త్తార స్స.....తా.....హా హా రక్షకా
157 స్తథాఁ సర్వ్వ తీర్థ ఫలంసర్వ్వజపహోమఫలం తథా, సర్వ్వదేవార్చ్చ -
158 న ఫలం ప్రాప్నువంత్యత్ర మానవాఃఁ విరుద్ధా విఘ్నకర్త్తారఃఁ క్షేత్ర ద్ర -
159 వ్యా పహారిణఃఁ త్రి సప్తకులజై స్సార్ధమన్న పానాద్యభావతఃఁ దరి -
160 ద్రాఃఁ ప్రేత్య రౌద్రీశ్చ ప్రాప్యా స్దాదశ దుర్గ్గతీఃఁ దుఃఖాన్యనుభవిష్యంతి
161 మహాం తీతి మహాతపాఃఁ విశ్వేశ్వర శివాచార్య్య స్సదాచారై స్తపోధ -
162 నైఃఁ బ్రాహ్మణైరవ్య సంఖ్యై ర్యైగ్రహైస్వథా నునారవౌ, కృష్ణవేణ్యామ్మ -
163 హారద్యాం స్నాత్వా చమ్య విధానతఃఁ ఏవం పాపకృతాంశాపం ప్రాదా త్పుణ్యకృతా -
164 ం వరంఁ కృత్వా కాశీశ్వరా భ్యేపురే ఉపలమఠం పొన్నగ్రామాగ్రహారం క్రీత్వా

165 విశ్వేశ్వర శివ ఉరుధీద్ద త్తవా సవ్వ సాక్షి, నిమ్మ యస్వాఖ్యలింగ మ్మతమపి
166 నగరే మంద్రకూటాభి ధానే మానేప ల్యాట్టుపల్లి ద్వయమదత సద్దేవస -
167 త్రద్వయాయ॥ నామ్నా స్వేన సచంద్రవల్లి నగరే లింగం ప్రతిష్ఠాప్యసన్ కంచం -
168 పల్లి తటాక సేతుమధికం కృత్వాత్త మస్మా అదాత్, కృత్వా నందపదే స్వనామనగ -
169 రం ప్రతిష్ఠాప్య చాప్యా నందం మునికూటమవ్యథపురం దేవస్య భుక్త్యా
170 అదాత్॥ కొమ్మాగ్రామే స్వాఖ్య లింగ ప్రతిష్ఠాంకృత్వా త్రింశత్తారిమానాం మ -
171 హీంసః, నిమ్నక్షేత్రం పంచఖారీ మితంచ ప్రాదాద్దేవా యోంగ రంగో పభూ -
172 క్తై శ్రీశైలేశాన్యే లీశ్వరపురి సమతంచ షోడశావరకం, అకరోత్త చ్ఛిష్యో దాద్గా -
173 మం గణపతి రవారి సత్రాయ॥ విషయే పల్లినాడాఖ్యే కంద్ర కోటాభిధాన -
174 కం, ఆచార్యా దక్షిణారూపం తస్మై భక్త్యాసమా ప్ప యత్॥ లింగన్నివృత్తైని -
175 మ్నాయా తడ్వెల్లాలాంతరద్ధలిం, దుద్యాల గ్రామవన్యాంశంపూనూరు గ్రామ -
176 మ ప్యదాత్॥ ఉత్తర సోమశిలాయాం లింగం వైశ్వేశ్వరం ప్రతిష్ఠాప్య ఐలప్రోల్లా -
177 మానం గ్రామం ప్రాదా త్సదేశిక శ్రేష్ఠః॥ సామాన్యోయం ధర్మ్మ సేతు నృపాణా -
178 ం కాలే పాలనీయో భవద్భిః, సర్వా నేతా న్భావినః పార్థివేంద్రా న్భూ -
179 యో భూయో యాచతే రామచంద్రః॥ స్వదత్తాం పరదత్తాం వాయోహ -
180 రేత వసుంధరాం, షష్టిం వరుషసహస్రాణి విష్టాయాం జాయతే క్రిమి -
181 ః॥ అస్య సర్వస్య ధర్మస్య పాలకస్య పదద్వయం, విశ్వేశ్వరశివా చార్యా వహత్యన్యా -
182 ం సహాల్యలం॥ మంగళమహా శ్రీ శ్రీ.

Telugu Translation of the Malkapuram Inscription

1) విష్ణువు నాభి కమలమునుండి యుద్భవించిన బ్రహ్మ భుజములనుండి, భూవల్లభులు పుట్టిరి. అందు సూర్యవంశీయులును, దుర్జయులగు క్షత్రియులలోని వారగు కాకతీయులది నిష్కళంకమగు కులము కలదు

6) అందు వీరుడగు ప్రోలభూపాలుడు క్షీరసముద్రమునుండి చంద్రునివలె బుట్టెను.

7) అతని చరిత్రము పావనమైనది. దానము జనుల కష్టములను హరించునది. చిత్తము శంభు పాదారవిందములపై లగ్నమైనది.

8) అతనికి రుద్రదేవుడు పుట్టెను—

9) గొప్ప గొప్ప సైన్యములుగల రాజులెందరో యున్నను రుద్రుడే శూరుడని విందుము. ఆతని శత్రురాజుల తలలను బంతులతో నాటలాడు జయశ్రీ యులని ప్రేయసి—

11) అతని తమ్ముడగు మహాదేవరాజు తర్వాత భూమినేలెను. శత్రురాజుల ప్రతాపమను దీపము లీతని కీర్తియను గాలివలన నారిపోయినవి—

13) అ మహాదేవరాజుకు శివునికృపచే కల్గిన గణపతిదేవుడు పిమ్మట రాజ్యమేలెను.

16) సద్గుణములుగల రాజులెందరు లేరు. వారందరిలో గణపతిదేవుడే రాజులెల్లరను పోషింపగలవాడు.

17) గణపతి జయఘోషను విని శత్రురాజులు తమ భార్యలనేగాక దుర్గములనుకూడ వదలి పారిపోవుచున్నారు.

18) గంభీరుడగునతనికి సముద్రుడునకు లక్ష్మివలె రుద్రదేవి జన్మించెను.

19) యీ రుద్రదేవి రాజుల కిరీటములపై తన పాదములనుంచి రాజ్యమేలుచున్నది.

20) రుద్రదేవి తన సామ్రాజ్యములో దుర్మార్గులు లేకుండునట్లు చేయగా వర్ణధర్మము సరిగాసాగు చుండెను. కలికాలము పరిగెత్తిపోవుచున్నది. బ్రాహ్మణులకు శత్రువులు దూరముగా వున్నారు. ఆమెపేరువిన్నచో శత్రువులు తమనగరములను వీడుచున్నారు.

21) రుద్రాంబికకీర్తులు పాలసముద్రలోని వచ్చుచు, పోవుచుండెడి కెరటములచే నెగరగొట్టబడు నురుగు నాక్రమించు చున్నవి. శరద్రుతువులోని వెన్నెల లయమృతముగా చమనముచేయు చున్నది. ఐరావతము కోరల చిగురుననుండు శ్రీ నిలాగుచున్నవి.

22) శ్రీ విశ్వేశ్వర శివునిచేతితో ప్రకాశింప బడినదియు, ముగురురాజుల బలములను నాశనము చేయునదియునగు జన్మోత్సవము గలవాడును, కాకతీయ వంశమునకు మౌక్తికము వంటి వాడునగు రుద్రదేవుడెవరికి కుమారుడో అట్టి రుద్రదేవియొక్క భవము నింతఁజెఁ నేమని వర్ణింతుము.

23) భాగీరథీ నర్మదా నదులకు మధ్య లక్ష్మి కాటపట్టగు దహాల మండలము గలదు.

24) అచ్చట నుగ్రమగు తపస్సును చేయుచు బహిఃప్రవృత్తి నరికట్టుచు, సమాధిలో శివునిలో లీనమగుచు, నెంతయో కాలమును గడిపిన దూర్వాస గోత్రుడగు సద్భావ శంభువు జనుల పూర్వ పుణ్యములవలన చాలకాలము వసించుచుండెను.

25) శైవులలో మొదటి వాడును, శివపదధ్యానాసక్తుడును, వాంఛారహితుడునగు నతనికి కలచురి రాజగు యువరాజ దేవుడు మూడులక్షల గ్రామములను భిక్షగా నొసగెను.

26) ఆ శివముని గోశకియను మఠమును నిర్మించి యా మూడులక్షల గ్రామములను దానికి వృత్తిగా నిచ్చెను.

27) జనుల యదృష్టముచే సోమశంభువు అవతరించెను. అతడు తనపేరుతో శైవాగమములను సులభ సాధ్యముల నొనర్చు నొక పద్ధతిని నిర్మించెను.

28) పిమ్మట రాజులచే చరణముల నొత్తించుకొనిన వామశంభువు వచ్చెను. నేడుకూడ కలచురి రాజులాతని చరణముల నారాధించు చున్నారు.

30) తమ గ్రీగంటి చూపులచేతనే రారాజులను సహితము అనుగ్రహించుటకును ఆగ్రహించుటకును సమర్థులగు వేనకువేలు శిష్యులను ప్రశిష్యులను వామశంభువునకా మఠమున కల్గిరి.

31) ఇట్లు కాలము జరుగుచుండగా శక్తిశంభువనునతనికి కీర్తిశంభువను శిష్యుడు గల్గెను.

రెండవవైపు—(నంది)

32) కలచురి రాజుల సభలో నమస్కరించువారి కిరీటములయొక్క చంచలములగు కాంతులచే నలంకరించబడిన పాదములు గల వారును, దిక్కులన్నిటికిని వ్యాపించిన కీర్తిగలవారును, కేరళ దేశజులునగు శివగురువులుండిరి.

33) కలియుగములో పాదములతో నిర్భయముగా సంచరింపనివ్వగల ధర్మదేవతయోయన, వారి శిష్యుడగు ధర్మశివుడావిర్భవించెను.

35) సర్వవేదములను జదివిన వాడును, ధర్మవ్రతుడును, గౌధరాధ మండలములోని పూర్వగ్రామ నివాసియు గణపతిదేవుని దీక్ష గురువునగు శ్రీ విశ్వేశ్వర శంభువు పాలసముద్రమునుండి చంద్రునివలె ధర్మశంభువునకు గల్గెను.

36) చిరకాలము రాజుల కిరీటములచే స్పృశింపబడిన పాదములు గలవాడును, విద్యకు కల్పవృక్షమువంటి వాడును, దాంతుడును, ధూర్జటి వంటి వాడును నగు విశ్వేశ్వర శివుడు జయించుచున్నాడు.

37) రాజులలో నగ్రగణ్యులగు చోళ మాళవరాజు లెవరిశిష్యులో గణపతిరాజు యెవని సుతుడో అట్టి శైవాగమములకు సముద్రమువంటి వాడును, కలచురి రాజునకు దీక్షాగురువునగు విశ్వేశ్వర దేశికు డెవరికానందమునీయడు (?).

38) ఈ కుడు గణపతిదేవుని గురుపీఠము నలంకరింప నెందరు గౌధదేశీయుల యభీష్టములో నెరవేర్పబడినవి. తాపసులెందరో ధనములను బొందిరి, యెందరో రాజులు తమ పాశమునుండి తొలగించబడిరి.

39) కదలుచున్న జటలతో చేయబడిన కిరీటము గలవాడును, అప్పుడే వికసించిన తామరపువ్వువలె నగుమోము గలవాడును, ముత్యపు కుండలములచే తాకబడిన భుజాగ్రములు గలవాడును, చక్కనీ హారములు ధరించినవాడును, గణపతిదేవుని దీక్షాగురువును, విద్యా మండపమునందుండువాడును నగు నా విశ్వేశ్వర శంభువును చూచినవారి కన్నులేకన్నులు.

40) ("లో, హ, కో, యం" అను నక్షరములచే సూచింపబడిన) శకసంవత్సరమున, దుర్మతి వర్ష చైత్ర బహుళ అష్టమి శుక్ర వారమునాడు

41) వెలినాడు విషయములో కండ్రవాటియందు, ఉత్తరమున కృష్ణానది ప్రవహించు

42) మందరమను గ్రామము అన్ని ఆయముతోను విశ్వేశ్వర శంభువునకు గణపతి దేవునిచే వాగ్దత్తము చేయబడినది. అతని పుత్రికయగు రుద్రదేవి యతని యనుజ్ఞతో వెలంగపూండి యను మరియొక గ్రామముతో కలిపి

43) అష్ట స్వామ్యముల తోడను, పంటలతోడను, కృష్ణలోగల లంకతోను చేర్చి దానముచేసెను.

45) విశ్వేశ్వర దేవుని శాశ్వతమగు మఠమును, అందరికి నుపయోగించు నగ్రహారముతో గూడిన సత్రమును స్థాపించి, విశ్వేశ్వర దేశికుడా రెండు గ్రామములను కలిపి శ్రీ విశ్వేశ్వర గోళకియని పేరుపెట్టెను.

46–47) అనేక గోత్రములవారును, ఒకరితోనొకరు క్రయ విక్రయములను చేసుకొనువారునగు నరువదిమంది ద్రావిడ బ్రాహ్మణులకు ఒక్కొక్కరికి ఒక్కొక పెనుంబాక మానెడు వంతున తిండికై ఏర్పాటు చేయబడెను.

48–53) వెలంగపూడి మందర గ్రామములలో 120 పుట్ల భూమి యొసగబడెను. అందు మిగిలిన దానిని మూడుగా విభజించి యొక భాగమును శివునికిని, రెండవదానిని విద్యార్థులకును, శుద్ధశైవ మఠమునకును, ప్రసూత్యారోగ్యశాలలకును, సత్రమునకును గలిపియు విశ్వేశ్వర దేశికుడొసంగెను, ఇతడు శైవ సిద్ధాంతములు పూర్తిగా తెలిసినవాడు. ఈ యూరిలో విద్యార్థుల సౌకర్యము కొరకై ఋగ్యజు స్సామ వేదములను చెప్పువారు ముగ్గురును, పదవాక్య ప్రమాణ సాహిత్యాగమముల వ్యాఖ్యానము చేయువారేడుగురును, ఒక వైద్యుడు నొక కాయస్తుడు నేర్పరుపబడిరి. ఈ పదిమందికి నొక్కొక్కరికి రెండుపుట్లొసంగబడినవి.

54–57) విశ్వేశ్వరునికి పదిమంది యాటగత్తెలును, (ఇద్దరు ముఖరులును,) ఎనమండుగురు మద్దెల వాయించువారును, యీ పదునెనిమిదిమందికి నొక్కొక్కరికి పుట్టిన్నర యీయబడినది. కాశ్మీర దేశీయుడును, పదునాల్గురు పాటగత్తెలును, కరడమున్నగు వానిని వాయించు వారారుగురును, నలుగురు వంటచేసే బ్రాహ్మణులును, నలుగురు సేవకులును, మఠమునకును సత్రమునకును కలిసి యార్గురు బ్రాహ్మణులును,

57) చోడ దేశీయులును, బీజచ్ఛేద శిరచ్ఛేద, కుక్షిచ్ఛేదములను పనులజేయుచు, గ్రామమును రక్షించు పదిమంది వీరభద్రులనువారును,

58–60) వీరముష్టులను మరి పదిమంది భటులును, బంగారు, రాగి, యినుము, రాయి, వెదురు, కుమ్మరి పనివారును, శిల్పులు, మంగళ్ళును, స్థపతియు నను పదిమందియు మరికొందరు భటులు.

61) ఈ 73 మనుష్యులకును, (ముఖ్యముగా) పైన చెప్పినవారు తోటలు వేసుకొనుటకుగాను ఒకపుట్టి యొసంగబడెను.

62–63) గౌధదక్షిణరాఢ దేశమునందలి పూర్వగ్రామ నివాసులును శ్రీవత్సగోత్రులును, సామవేద పారగులునగు బ్రాహ్మణులకు రాజగురువు 30 పుట్ల నిచ్చెను.

64–65) వీరు వీనిననుభవించుచు గ్రామముయొక్క ఆదాయ వ్యయముల లెక్కలను జాగ్రత్తగా వ్రాయుచుండవలెను అని శాసింపబడి 150 పుట్లొసంగబడినవి. ఎంతకాలయు వారివారి పనులను చక్కగా నెరవేర్చుదురో అంతకాలము వారికి వృత్తులు నడువగలవు.

66–67) పుత్రులు లేనియెడల స్త్రీలు తమ పనుల నితరులచే జేయించుచు, భూమిని తోటలను అనుభవించ వచ్చును. (68–70) మిగిలిన భూములను దేవునికిని అగంతకులగు కాలానన శైవులకును, విద్యార్థులకును, పాశుపతులకును బోజనము పెట్టుటకును, చండాలురు మొదలు బ్రాహ్మణుల వరకుగల జాతుల కెల్లరకు నన్నప్రదానము చేయుటకునై రాజగురువు ఏర్పరచెను. (70) దేవునికిని, సత్రమునకును, మఠమునకును, గ్రామమునకును గూడ నతడే సర్వాధికారి. (71–72) గోళకీ మఠమున కభిషిక్తుడును, శాంతుడును, శైవరహస్యముల నెరిగినవాడును, లోభరహితుడును, భూతదయగలవాడును, మహా విద్వాంసుడును, (75) రాజగురువునకు విశ్వేశ్వర శివాచార్యుడు నూర్గురు శివాచార్యులతో గూడి యిట్లా జ్ఞాపించెను.

84) ఈతడు కాశీశ్వర పురమున ఉపల మఠమును స్థాపించి పొన్న గ్రామమును దాని కగ్రహారముగా నొసంగెను. మంద్రకూట నగరములో తనపేర నొక లింగమును, మఠమును నెలకొల్పి మానేపల్లి ఊటుపల్లి యను గ్రామములను వానికొసంగెను. (83–84) చంద్రవల్లి నగరములో తనపేర మరియొక లింగమును స్థాపించి కంచంపల్లి చెరువుమీది వంతెనను పెద్దదిచేసి యందు సగమీదేవునికొసంగెను. నందపదములో నొకయూర లింగమును ప్రతిష్ఠించి, మునికూట పురము నాదేవునికిచ్చెను. కొమ్మూరులో నొకలింగమును స్థాపించి 30 ఖారిమల మెట్టభూమిని, 5 ఖారిమల పల్లపునేలను యిచ్చెను. (85–86) శ్రీశైలమున

కీళాన్య భాగమున పేలీశ్వరపురిలో నీ రాజ గురువొక మఠమును గట్టించగా నతని శిష్యుడగు గణపతి దేవుడు పల్లినాడు విషయములోని కంద్రకోటయను గ్రామమును దానమిచ్చెను. (87) రాజగురువు వెల్లాల స్థలములోని దుద్యాల గ్రామములో భాగమును, పూనూరు గ్రామము నిచ్చెను. (88) ఉత్తర సోమశిలలో విశ్వేశ్వర లింగమును ప్రతిష్ఠించి విశ్వేశ్వరదేశికుడు ఐతపోలను (ఐనవోలు) గ్రామము నాదేవుని కొసంగెను.

కాకతీయ సంచిక, సంపాదకుడు మారేమండ రామారావు, (ప్రకాశకులు: ఆంధ్రేతిహాస పరిశోధక మండలి, రాజమహేంద్రవరము, 1935, (78–81 పేజీలు).

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(A. R. No. 95 of 1917) At the foot of the first side of the Same Pillar. S. Year **not given**. This **inscription** is in the nature of an appendix to the last one and contains a list of land grants made **to seve**ral persons connected with the temple of Visveswara.

1 చిల్వి ఆచాయ్యుఁ బుశాంతోజుకొడుకు గుడ్డోజునకు ఖ ౨ అక్క–సాంబై య్య –
2 పోజుకొడుకు ప్రోలోజునకు ఖ ౧ శ్రీమతు రాచగురుదేవర ఆనతిక్రమమున శ్రీమ–
3 తు కాశీశ్వర శివా ఆయ్యంగరు సానిం ద్రిత్తులు పెట్టిన వైయిసము॥ ప్రోలాండి సెట్టికుంత్తుఱు కామ్మల అక్క –
4 సానికి ఖ ౧ తు ౧౦, నల్ల దేవిశెట్టి కుంతుఱు నలమ రాసనికి ఖ ౧ తు ౧౦, సమయ మంత్రికుంత్తు ॥
5 ఱు విశ్వేశ్వర మాణిక్యానకు ఖ ౧ తు ౧౦, ఆండరి కుంత్తు ఱుగోళగిరి మణిక్యానకు ఖ ౧ తు ౧౦,
6 వీరభద్ర వైయి రగిఆంశరికి ఖ ౧ తు ౧౦, సంకు వెన్నజియకుమరెకు తు ౧౭, వేమన –
7 జీయిని కుంతుఱు కొమసనికి ఖ ౧ తు ౧౦, ప్రోలబోయకుంతుఱు కొమసానికి ఖ ౧ తు ౧౦, త్రుట్ట
8 పాము కొమ్మ సానికి ఖ ౧ తు ౧౦, త్రుట్టపాము గుట్టసానికి ఖ ౧ తు ౧౦, వెన్నసానికుంత్తు
9 (ఱు తల్ల) సానికి ద్రిత్తి ఖ ౧ న ౧౦, డుపలెడుల్లెసి మనుమటలు పాద్రలు సాని –
10 కి ఖ ౧ తు ౧౦, సూయ్యుఁ దేవని కుంతుఱు తిరుముత్త సానికి ఖ ౧ న ౧౦, వెలంకహుండి
11 శ్రీ సోమనత దేవరకు ఖ ౨ ఆస్తానపతి త్రిపుర...చియ పిల్లప్రదిష్ఠించిన గణేశ్వరునికి న 3
12 శ్రీవిశ్వనత దేవరగుడి పనిచేసికొ –
13 సె ఆ[నో] జునకు ఖ ౧ నన్నపోజు –
14 నకు ఖ ౧ పొన్నోజునకు ఖ ౧
15 .....ంటి కూంతులు మొదలరుకు గోకనసూం
16 ....., గోకన న ౧౦ శ్రీ విశ్వనాథదేవర
17 ...మాందిరి కేసరి ఖ ౧ విరిగొ
18 ...సానికి కేసరి ఖ ౧ లోకో

(In complete)

Note :–This inscription is in the nature of an appendix to the big Sanskrit inscription A. R. No 94 of 1917 inscribed on the same pillar and must be read along with that inscription.

No. 452

(A.R. No. 97 of I917). At the bottom of face B. of the huge Nandi pillar lying near a ruined temple **Malkapuram**, Guntur Taluk, Guntur District. S. 1204*(Chitrabhanu)* States that **Mahadeva Bhattopadhyaya, son of [Modali] pila Pandita, gave 50** sheep and Isana Boya 50 sheep for a perpetual lamp each in the temple of **of Visveswara.** The latter made the gift for the **merit** of Kasiswara Sivacharya

1 శాకాబ్దేయుగపక్షేందౌ చిత్ర భానౌ చవత్సరేశ్రావణే బుధవారే చగ్రస్తే సూయ్యే చ రాహుణా
2 మహాదేవ శ్రీమాన్ వ్యరచయదఖండం పశుపతేః ప్రదీపంగేయః పిత్రోర్భ్య వతికి లధమా

3 మహత్ ప్రతిష్ఠాం చక్రేయంగేస్వయ మపిచ విశ్వేశ్వర శివస్య [నామ్నా] క్రీష్ణాయా స్తటభువి విభుమ్మందరపు -
4 రే॥ భారద్వాజ గోత్రులైన [మొదలి] పిళ పండితుల కొడుకులు మహాదేవ భట్టోపాధ్యాయులు పెట్టిన అఖండ దీప -
5 ము గొఱ్ఱెలు ౨౦ ఇ దీపము నడిపిడి కాంపు సనిగరపు మల్లెబోయిని కొడుకు రామంసబోయుండు ఇయన[కు]
6 ఒక నివేశనము వ్రిత్తి న ౫ నిత్య మానెండు నేతిలెక్క ఆ చంద్ర తారకముగా నడుపువాండు॥ విశ్వేశనాథ.....
7 .....రు పుంగవేన క్రిత స్థితేః క్రిష్ణానదీ తటాంత్తేః ఇశేన కాశీశ్వర దేసికస్య భిత్యేన దేవస్యక్రితః ప్రదీపః॥
8 .....డుకు ఇసన బోయుండు తము రక్షించిన దాత కాశీశ్వర శివా చార్యుల కు పుణ్యా...
9 .....గొఱ్ఱెలు ౨౦ ఇదీపము నడిపిడి కాంపు బోదకో యేఱ్ఱ బోయు...
10 .....తి లెక్కను ఆ చంద్ర తారంకముగా నడ[పు]వాండు॥

Note :—The Chronogram యుగపక్షేందౌ is unintelligible. The correct Saka year meant is evidently 1204 which corresponds to *Chitrabhanu*.

No 453

(A. R. No. 98 of 1917) on the Face of C of the Same Nandi pillar S. 1204 *(Chitrabhanu)*. States that a certain Mallayapreggada who was the officer in charge of the grain depot (*dhaanyadhipa*) of Visveswara-Desika gave 50 sheep for perpetual lamp in the temple of Visvanadha.

1 శాకాబ్దే(బ్దే) యుగపక్ష చంద్ర సహితేశ్రీ[చి]త్రభానౌ శుభే వరుషేచాశ్వ యుజేమాసి బహు -
2 ళ పక్షే త్రితియ్యా తిథే శ్రీ విశ్వేశ్వర దేసికస్య విమషోధాన్యాధిపో మల్లయశ్చక్రే దీప ముఖండమ -
3 గ్రజ వర శ్రీ విశ్వనాథాగ్రతః॥ [భార] ద్వాజ గోత్రులైన కొమ్మనప్రెగడ కొడుకు కొట్టరువు...
4 మల్లయ ప్రెగడ తమ్ము రక్షించిన దాత రావగురు దేవరకుం బుణ్యముగానుం బెట్టిన అఖండదీ -
5 పము గొఱ్ఱెలు ౨౦ ఇదీపము నడపిడి కాంపు బోదకా ఎఱబోయిని కొడుకు పినకల్లెబోయుం -
6 డున్ను ఆ బమ్మ కొడుకు నూంకె బోయుడున్ను పీకి ఒకనివేముమున్ను ఒ వ్రిత్తి న ౫ నిత్య మానె -
7 ండు నేతిలెక్క ఆ చంద్ర తారకముగా నిడుపువారు॥

Note :—The chronogram యుగపక్షచంద్ర means 124. This is evidently a mistake for 1204 which corresponds to *Chitrabhanu*.

No. 454

(A. R. No. 96 of 1917). on Face C of the same Nandi pillar **S. 1204. States that Kasisvara Sivacharya,** son of **Vidyasiva** and **Somambica** gave 25 cows for a perpetual lamp in the temple of Visvanadha.

1 శాకాబ్దే వేద బిందుద్వి ధరణి గణితే కార్తికే పూర్ణిమా యాం మాతుః సోమాంబికాయాః
2 క్కువళయ నిలయేరుంధతీతి స్థితాయాః విద్యాదేవస్య నామ్నః పితురపి సుకృతాత్కాయకా -
3 శీశశంభుః పాదాబ్జేశ్వ[శ్వ] రాయ ప్రమథ పరిషదే దీప మాచంద్ర తారం॥ శ్రీవత్సగోత్రు లైన శ్రీమ -
4 తు రాచ గురుదేవర కొడుకులు [శ్రీమతుకాసీశ్వర సివాచార్యులు విద్యా సివదే[వ]రకున్ను
సోమసాని అమ్మకున్ను -
5 ం బుణ్యముగాను శ్రీ విశ్వనాథ దేవరకు అఖండ దీపానకుం బెట్టి నమోదాలు ౨౫ ఇ దీపము నడపిడి
6 కాంపు ఆమూరి మేంకల ఎఱబోయిని కొడుకు మారె బోయుండు ఇయన కొకనివేశమున్ను వ్రిత్తి న ౫ నిత్య
7 మానెడు నేతిలెక్కను ఆ చంద్ర తారకముగా నడుపువాండు॥

No. 456

(A. R. No. 99 of 1917). At the bottom of Face C of the huge Nandi pillar lying near the ruined temple, Malkapuram, Guntur Taluk, Guntur District. **S. 1204 (Chitrabhanu)** States that a certain **Kanisetti** gave 25 cows for a perpetual lamp in the temple of Visvanathadeva.

1 స్వస్తిశ్రీ శుభ శక వర్షంబులు ఎంత అగునేంటి చిత్రభాను సం –
2 వత్సర పౌష్య బహుళ ఏకాదశి శనివారము మకర సంక్రాంతి కాల –
3 ము బెనుసెట్ల గోత్రులైన నామిసెటి కొడ్కు కవిసెటి తమ తలిదండ్రుల –
4 కుంబుణ్యముగాను శ్రీ విశ్వనాథదేవరకు అఖండ దీపాన –
5 కుం బెట్టిన మోదాలు ఎఱ ఇ దీవము నడపిది కాంపురడ్డి
6 అన్నెబోయుని కొడ్కు అన్నెబోయుండు ఇయనకు వ్రిత్తి న ఱ ఇ –
7 ఇ పట్టు కళాము వంగ తోటి దీపానకు నిత్యమానెండు నేతి లెక్క
8 ఆ చంద్ర తారకముగా నడుపు వాండు॥

No. 744

(A. R. No. 152 of 1913) on a pillar lying near the Mussalman Chavadi, Malkapuram, Guntur Taluk, Guntur District S. 1452 (An exact copy of the above inscription, No. 743) ***Qutb Shahi Dynasty of Golkonda.*** No. 743. (A. R. No. 549 of 1925) on a stone lying by the side of the Malkapuram Road at Kondapalli, Bezwada Taluk, Krishna District, S. 1452 (Khara) Records the gifts of two villages to the south of Kondapalli for the upkeep of a choultry for the poor established by Masandaeli Qutb-ul Mulk favourite of Sultan Mahamud Shah.

1 [స్వస్తిశ్రీ] ఽర(క)వ –
2 రు షంబులుం
3 ంఱఱ నేంటి ఖర –
4 సంవత్సర చైత్ర శు –
5 – సో మహమందు –
6 సాహు సులుతా –
7 ని నిజహితుండై –
8 న మసనద ఏలి కుతు –
9 మనమల్క ఒడయ –
10 లుంగారు ప్రతాపాన –
11 ను కొండ పలిమెద
12 లైన దుగ్గలు సాధి –
13 చ్చి దీనాంధ కృపణప –
14 ంగులు మొదలయిన
15 తిరిపెలకు దరివేసు –
16 లకును కొండవల్లికి –
17 దక్షిణాన వె[య్వా] లగలు
18 పరను కిందిబా జాగ[డీ]
19 లంగర సాగించ్చి
20 యి లంగల ధమ్మ్ర సత్రా –
21 నకు యిచ్చి పూ [ఱు] ఽ కి
22 కవురు [రు] స్ను కి దరబాద –
23 [ను] కొండపల్లికిం జెలియి –
24 రు [వ] యి ఆరు స్థలాల [శి] –
25 కుబ్రహ్మపురి దేవడుము –
26 సహా యి స్తేరు యివి ఆ చంద్రా –
27 క్క స్తా యిగా యీ ధంమ్ం సా –
28 గించ్చిరి యిధంమ్మం ఎవ్వరు సా –
29 గించ్చిరి వారిక్ ధంమ్మ్ ముయి –
30 ధంమ్మ్ [ం] కు ఎవ్వరు దప్పిరి వారి
31 మానం గాడిదెకు యిచ్చువా –
32 రు యిశాసనం స్థలగరణ గో –
33 విందరాజు గోపరాజు మాహా –
34 పాత్రలు శాసనకంభ శ్రీ –
35 వ్రట్టన వ్రాలు॥

No 748

(A. R No. 93 of 1917)

On a stone set up near the Karnam's house at Malkapuram, Guntur Taluk, same District.

S. 1499 (Dhatu)

Records the extent of land in each of the 19 villages included in the Ravipundi *sthalam* as measured by the standard rope of thirty-eight cubits, the measurement having been made by the villagers themselves, by mutual agreement, under the orders of **Ibrahim Shah.** It further states that, on the *gudikat* so arrived at, the *Kapus* should pay full assessment, Muhammadans half the assessment and Brahmins no assessment. Brahmins and Muhammadans are exempt from the grazing tax.

1 శుభమస్తు॥ రాజధిరాజ మహారాజ యిబరాంశహ –
2 వొదెలుంగారి నిరూపప్రకారానను అక్కొనారసు –
3 హవాలాదారు కరియా యతి రావిపూండి గ్రా –
4 మాల ప్రజలు సమ్యా సొరుచుల తమలోందాము వొప్పి –

5 చేసుకొన్న పొలం కొల నిన్నఁయం। యీపిడి మూరకఁబ్మని
6 పగ్గ ంకి ముప్పయి యెనిమిదింటి లెఖను[గ్రా]మాలు ం[ఁ] టి-
7 ంన్ని చక్ర వలయాకారంగాను కొలవగాను అఱన పొలము కుచల ం -
8 కి కుంటలు ౩౬ం లెఖను యిందుకు ధాన్యంన ౩ లెఖాను
9 రావి సూండి కు ౩౨ వుండవెల్లి కు ౬౩ ॥
10 మందారంకు ౩౩ విరిగుట్టుకు ౨ం ।।।
11 పెనుందాక కు ౨౪౪ తాడిపల్లి కు [ం]౫౪ ।
12 విరిగట్లు కుచ్చల ౬౪॥ విరిగట్లుకు ౨౬
13 పాతూరుకు ౫౬॥ తూము[చూ]రు కు [౭]౨ ॥
14 వెలగ పూండికు ం०ం।।। విస్వేస్వరంకు ౨౭ ॥
15 హరిచంద్రపురకు ం[ఁ] బందం రాపూరుకు ౫ం
16 మదూరుకు ౫౪।।। విరిగట్టుకు ౨ ।।।
17 విరిగట్టుకు ౪।।। =
18 అమరేస్వరంకు ం०౬॥ వెనికె పాడుకు ౪ం ॥
19 ధనాలకోటి కు ౩౪ం పాములపాడుకు ౨ం౩
20 లేబల్లెకు ౪ం నడురుళపాడుకు ౭౨ ।
21 విరిగట్టుకు ౨ వుప్పుందాలూరుకు ం०ం
22 వెరశిన్త్ళం కుచ్చళ్ళకు ౨౬౫౭ ॥ టికి
23 కాంపులకు ంకి పంన్ను నెర సమస్య నుంన్
24 బ్రంహ్మలు శుఖవాసులు తురుకవార్కి-
25 కుచ్చల ంకి పంన్ను అదఁ సమశ్యాను
26 కాంపుల యెడ్లు పసులు కొల్చు నెర సమశ్యా -
27 ను బ్రంహ్మలు శుఖవాసులు తురకవార్కి- పను -
28 లు మాపు కడ్మ యిట్ళు కొల్వుకు అధఁ సమశ్య -
29 ను సహాయబు పాదాలాన తప్పక నడచ్చు -
30 కొనువారు ఇందుక్- ఏవరం గనక తప్పినాను గంగక -
31 త్తఁ గోవు బ్రహ్మంలు వధశేశన పాపానం బో[వు]వా[రు]
32 శాలివాహనశఖ సుభ -
33 వరుషంబులు ంళఁఁ
34 అగునేటి ధాతసం -
35 వత్సర కార్తి[ఁ] -
36 కళు [౫] ళు వ్రాశిన [ర]
37 ం... స్వదతా ద్విగు -
38 ణం పుంణ్యాం ప -
39 రదతానుపాల -
40 నం పరదత్తా ప -
41 హారేణ స్వదత్వం
42 నిష్పలం భవేత్ ॥

CHANDALUR PLATES (INSCRIPTIONS) OF KUMARAVISHNU II

(No. 23)

By

Prof. E. Hultzsch, Ph. D.

These copper plates (5) "were found buried in a pot full of paddy-husk when a ryot of Chandalur in the Ongole taluk of the Nellore district (now in Addanki Taluk of Ongole District), was digging his house-site for laying foundation. This was some forty years ago" (by 1905) *i.e.* in 1865. The plates passed from the ryot to the Karnam of the village, and from the latter to Mr. N. Suryanarayana Rao, District Court Vakil, Nellore, who sent them through Mr. A. Butterworth, I. C. S., to Mr. Venkayya. The subjoined transcript is based on two sets of ink impressions received from Mr. Venkayya.

The inscription is an edict issued from Kanchipura in the second year of the reign of the Pallava Maharaja Kumaravishnu II, who was the son of the Maharaja Buddhavarama, the grand-son of the Maharaja Kumaravishnu I, and the great grandson of the Maharaja Skandavarma. The above four Pallava kings ruled in the interval between Simhavarma and Simhavishnu. It records that the king granted to a Brahamin a field in the village of Chendalura Kavachaakarabhoga, a sub-division of the district of Karmaanka raashtra or Kamma(n)ka rashtra. The language is Sanskrit prose. Of the localities mentioned in this record, Kanchipura is Conjeevaram, the ancient capital of the Pallavas, and Chendalura is Chandalur in Nellore (now Ongole District), the village where the copper plates were unearthed. Karmaanka or Kammaanka rashtra, i.e., 'the district named (after) Karma or Kamma' is mentioned as Karma rashtra in two Eastern Chalukya grants, and as Kamma raashtra in a third one. Thus prominent references to 'Kammaraashtra' are found in this and the other inscription of the same village dated 673 A. D. of Sarvalokaasraya. The following is the Telugu transcript of Sanskrit language rendered by Sri Ch. Purnachandra Rao, M.A., LL.B., from the English script from the South Indian Inscriptions, vol. II. pp. 234–235.

రెండవ కుమారవిష్ణు మహారాజు

చందలూరు శాసనము—(1)

TEXT

First plate

1 స్వస్తిజితమ్ భగవతా స్వస్తి విజయకంచి (పు) రాభ్యుచ్ఛిత శక్తి
2 సిద్ధి సంపన్నస్య ప్రతాపోపన్నత రాజమండలస్య వసుధాతలైక (వీర)
3 స్య మహారాజ శ్రీ స్కంద వర్మానాం ప్రపౌత్రో దేవ ద్విజ గురు వృద్ధా (ఓం) ప[చా] -
4 యినోవృద్ధ వినయస్యానేక గోహిరణ్య భు (భూ) మ్యాది ప్రదానైః ప్రవిద్ధ [ధర్మ స]

Second plate : First side

5 న్యాయస్య ప్రజాపాలన దక్షస్యలోక పాలనాం పంచమస్య
6 లోకపాలస్య సత్యాత్మనో మహారాజ శ్రీ కుమార విష్ణోపౌత్రో భగవద్భక్తి సం
7 భావిత సర్వకళ్యాణస్యాది రాజ ప్రతిస్ప (ర్) ద్ధి గుణసముదశయస్యామి
8 శాత్మనో మహారాజ శ్రీబుద్ధ వర్మణాః పుత్రః ప్రజాసామ్రాజ్జన పరిపాలనోద్యో

Brief of notes from EPIGRAPHIA INDICA and Record of the Archaelogical Survey of India, Vol. VIII, 1905-6. References to the two Kamma Rashtra inscriptions are made in Chapter II of this Monograph.

9 గ సతత సత్యవ్రత దీక్షితానేక సమర సాహసావమర్ద లబ్ధ
10 విజయ యశః ప్రకాశ కలియుగ దోషావసన్న ధర్మోద్ధరణ ని
11 ర్వ్య సన్నద్ధోరాజర్షి గుణసర్వ సందోహ విజిగి (గీ) షుర్ధర్మ విజిగీ
12 షుర్ భగవత్పాదాను (ద) ధ్యాతః పరమ భాగవతో భార్ద్వాజోబప్ప భట్టారక పా (ద–భ)–

Third plate: First side

13 క్తా స్వవిక్రమా క్రాంతాన్య నృపశ్రీ నిలయానా (ం) యతావదాహ్రి తానేకాశ్వమేధనాం
14 వల్లవానాం ధర్మ మహారాజః శ్రీకుమార విష్ణుః కర్మా(ం)కరాష్ట్రే చెందలూర
15 గ్రామే గ్రామేయ కానత్రాధికృత సర్వనైయోగిక వల్లభాంశ్చజ్ఞ (ా)–
16 వయతి యతాస్మిన్న స్మాభిః కర్మా(ం)కరాష్ట్రే కవచకారభోగే చెందలూ

Third plate: Second side

17 రగ్రామే రాజవస్తు భూత్వాస్థితాం చతుర్దిక్షు సీమ్నా తప తికా–స
18 మ్మితం సముదాయతో ద్యాతి (ం) సాద్యుక్తచతుస్సీ(త)పట్టికా సమ్మిత (ం) క్షేత్ర(ం)
19 బ్రాహ్మణాయ కౌండిన్య గోత్రాయ చ్ఛందోగ సూత్రాయాభి
20 రూప.....వా స్తవ్యాయ భవన్క–ంద త్రాతయ బ్రహ్మదే (య)

Fourth plate: Second side

25 (ం) పరిహరంతు పరిహారయంతు చయశ్చేదమస్మచ్ఛాసనమ తిక్రమేత్సపా
26 పః శ్శారిరం దండమర్హ్తి అపిచాత్ర బ్రహ్మగీతాః శ్లోకః భూమిదాన
27 త్ఫలన్ దానన్నభూతన్నభవిష్యతి తన్నైవహరణాత్పాపన్నభూతన్నభ
28 విష్యతి. స్వదత్తాం పరదత్తాం వాయోహరేత వసుంధరాం గవాం శతసహ్ర–

Fifth plate

29 స్యహంతుః పిబతి కిల్బిషం పూ (ర్) వైః పూర్వతరై శ్చైవ దత్తాం భూమింహరేతి తుయః
30 సనిత్య వ్యసనే మగ్నోనరకేచవసేత్పునః బహూభిర్వసుధా ద
31 త్తా బహూభిశ్చాను పాలితా యశ్యయశ్య యదా భూమి స్తస్య తస్య
32 తదాఫలం ఏవమాజ్ఞా (జ్ఞా) ప్తంయితి గోబ్రాహ్మణన్నందతు స్వ స్త్యస్తు ప్రజాభ్యః.

(EPIGRAPHIA INDICA, Vol. VIII లోని యాంగ్ల లిపినుండి శ్రీ చిట్టాబత్తిని పూర్ణచంద్రరావు M.A., LL.B., గారిచే తెలుగు లిపిలోనికి మార్చబడినది).

ABRIDGED TRANSLATION

(L. 1.) Hail! Victory has been achieved by Bhagavat (Vishnu). Hail! From the victorious **Kanchipura,**

(L. 2.) the great grandson of the glorious Maharaja **Skandavarma,** the only hero on the surface of the earth,

(L. 6) the grandson of the glorious Maharaja **Kumara Vishnu (I),** whose mind was truthful,

(L. 7) the son of the glorious *Maharaja* **Buddhavarma,** whose mind was immesurable,

(L. 12) he who meditates at the feet of Bhagavat (Vishnu), the fervent Bhagavata, the Bharadvaja, who is devoted to the feet of the lord (*his*) father, the glorious **Kumara Vishnu** (II),–the rightful **Maharaja** (of the family) of the **Pallavas,** who are the abodes of the fortunes of other kings overcome by their own valour, (*and*) who according to rule have performed many horse-sacrifices, addresses (*the following*) order to the villagers in the village of **Chendalura** in **Karma (n) ka-rashtra** and to all Officers *(naiyogika)* and royal favourites who are appointed to this (district) :–

(L. 16) "In the village of **Chandalura** in **Kavachakarabhoga,** (a sum-division) of this *(district of)* **Kamma(n)ka-rashtra,** the kings domain in the four directions amounts to eight hundred *pattikas* (of this) a field amounting altogether to four hundred and thirty-two *pattikas* has been given by Us as a *Brahmadiya,* with the exception of the land enjoyed by temples *(devabhoga)*, for cultivation, accompanied by all immunities, to the **Brahmana Bhavaskandatrata** of the Kaundinya *gotra* and the Chhandoga *sutra*, who resides in **abhirupa**..... This whole field *(has been given)*, for the increase of our length of life, power, victory and supremacy,**in the second year of (our) reign of growing victory, in the month Kartika, on the fifth thithi of the bright fortnight.**

(L. 24) "Knowing this, they must exempt this *Brahmadiya* field with all immunities and cause (*it*) to be exempted. And that wicked man who will transgress against this our edict is liable to corporal punishment. And with reference to this *(there are)* also *(the following)* verses sung by Brahman".

(L. 26–32 contain four of the customary verses.)

(L. 32) "Thus it has been ordered *(by us)*". Let cows and Brahmins rejoice! Let there be welfare to *(all)* men !.

CHANDALUR PLATES OF

SARVALOKASRAYA; A. D. 673

(No. 24)

By Professor E. Hultzsch, Ph. D.

Like the Chandalur plates of Kumara Vishnu II (No. 23 above,), these copper plates (5 in number) were found buried in a pot-full of paddy-husk when a ryot of **Chandalur** in the Ongole taluk of the Nellore District (now in Addanki Taluk of Ongole District) was digging his house site for laying foundation. The language is Sanskrit prose. Two Sanskrit *slokas* 'sung by Brahman' are quoted in ll. 37–39. The rules of Sandhi are disregarded in the two compounds *bhagavat - sri* - (1.2) and *asmat – sasanam* (1.33 and frequently between two words (ll. 4, 5, 9, 11, 16, 19, 21, 22, 24, 26, 30, 31, 35).

Like the earlier inscription (No. 23 above) of Kumara Vishnu II, this also contains prominent references to **Kamma rashtra.** The inscription records a grant of land by the *Maharaja* **Sarvalokasraya,** son of *Maharaja* **Vishnu Vardhana** II, grandson of Maharaja Indrabhattaraka Varma, and great grandson of the Maharaja Vishnu Vardhana I, 'who adorned the family of the Chalukyas'. Some of the laudatory ephithets bestowed on Indrabhattaraka Varma and Vishnu Vardhana II were evidently copied from inscriptions or office records of the Pallavas, who had been supplanted by the Eastern Chalukyas. Indrabhattaraka Varma seems to have borne the surname **Simhavikrama** and Vishnu Vardhana II that of **Makaradhwaja.** Sarvalokasraya's valour and royal splendour are praised in two compound words which fill five lines (16–21), but which contain nothing of any historical interest. His surname **Vijayasiddhi,** which occurs also on the seal of this grant, is alluded to in the next compound : he who has obtained the accomplishment of victory (Vijaya-siddhi) by crushing the daring (of enemies) in many battles.

In later inscriptions of the Eastern Chalukya dynasty this king Vijayasiddhi or Sarvlokasraya is named *Mangiyuvaraja.* To his reign has to be referred the date at the end of the subjoined inscription : "(This) set of copper plates *(pattika)* was given (tothe donees) *on the occasion of an eclipse on the full-moon thithi of Vaisakha in the second year of the reign of increasing victory.* ' Prof. Kielhorn traced the date of the subjoined inscription to **6th May, 673** which also corroborates the correctness of Dr. Fleet's chronology of the Eastern Chalukya dynasty.

సర్వలోకాశ్రయ మహారాజు

చందలూరు శాసనము—(2)

క్రీ. శ. 673 వ సంవత్సరము

TEXT

First plate

1 ఓం స్వస్తి శ్రీమతా సకల భువన సంస్తూ (య) మానమానవ్య సగోత్రహారీ (తీ)
2 పుత్రణాం లోకమాత్రి ధిర్మాత్రి. భిరభిపడ్డతనా భగ (వతూశ్రీ)
3 నారాయణ ప్రసాద సముపలబ్ధవర వరాహలాంఛ (నా) నాం
4 స్వామి మహా సేన పాదానుధ్యాతానాం అనేకాశ్వమేధయాజి
5 నాంచకుక్యానాం కుటుమలంక రిష్ణోః శ్రీ విష్ణువర్ధన మహారాజ

Second plate: First side

6 స్యప్రపౌత్రః అభ్యుచ్ఛిత శక్తి సిద్ధ సంపన్నస్య ప్రతాపోపనతరాజ
7 మండలాస్య (ప) నృపతి మత్తమాతగ కుంభస్థల విదారన విధిదర్మత
8 సింహ విక్రమస్య రణభూషణాయమాన
9 ప్రణాకిణ లకృత స్సర్వ గోత్రస్య అనేక గోహిరణ్య భూమ్యా (దిప్రా)
10 దానైః ప్రవృద్ధ ధమ్మ సంజ్ఞయశ్య శ్రీమతీ మహారాజస్యే (ంద్రే) భట్టా

Second plate: Second side

11 రకవర్మణాః పౌత్రః స్వబాహు బలార్జి తోర్జిత క్షత్ర తపోనిధేః విధి వి
12 హిత సర్వ మర్యాదస్య ప్రతాపానురాగావనత సమంత చక్రస్య
13 చక్రవర్తి లక్షణోపేతస్య గృహితానేక తుగారి వసుధా
14 మకరధ్వజస్య మకరధ్వజస్య స్వభావాజ్జిత సకల సామంత
15 మకుట తటఘటిత మణికిరణారుణీకృత చరణారవిందస్య
16 శ్రీ విష్ణువర్తన మహారాజస్య పుత్రః నిజభుజ పరాక్రమావ(న)మితానేక
17 శత్ర సామంతానర్తా ట్చరపతి మదధారాభిషేక కర్దమిత స ప్త
18 ట్చద సురభిప్యాగణోపవిష్టానేక రాజన్యామితసమితకీ
19 ల హోలీభూత రాజద్వార నుదాలస మత్తకాశి నీజన మనపాయో
20 ధారావలుప్యమాన కుంకుమ ఏకావశేషశోభిత కనక గిరీశ –

Third plate: Second side

21 లా విశాల వక్షస్థలః అనేకసమర సాహసావమర్దల ధ్వవిజ –
22 ర్య సంధిః జలధిరివ రమ్యతర లక్ష్మీలలిత నివాసః మూర్త ఏవ వ
23 సంతః సమూహ ఏవ గుణానాం దృష్టాంత ఏవభూమిపతీనా
24 పరబ్రహ్మణ్యః మహారాజానుభావశ్రీ సర్వలోకాశ్రయ మహారాజః
25 కమ్మరాష్ట్రే చెందలూర గ్రామే గ్రామేయకాంత్ర గతసర్వ నైయోగిక

Fourth plate: First side

26 వల్లభాశ్చ జ్ఞాపయతియేషగ్రామో స్మాభిః బ్రహ్మణోస్యః ఛందోగేభ్యః
27 కౌండిన్య గోత్రేభ్యః షట్క– మ్మానిరతేభ్యః సతతా విచ్ఛన్న(ప)జ్ఞ మహాజజ్ఞ

28 క్రియేభ్యః కటూర్వాస్తవ్యా యహే అసీ వగ్ర బోయా యహే కోలకిపు -
29 షబోయాయహే పిదేన బోయాయహే కురియద బోయాయహే కాక
30 బవ బోగాయ కోడింకి బోయాయహే అసే ఏవ మేతేభ్యః బ్ర(హ్మ) దేయ -
31 మర్యాదయా సర్వపరిహారోపేతి దేవభోగహల వర్జం ఆయుర్వల (వి)జ -
32 యాభి వృద్ధయే సవ్రత్తః తదవగమ్య పరిహారంతు పరిహారయంతు చ
33 యోస్మత శాసన మతిక్రమే త్సపాపః శారీరం(దం)ద ఏవ మర్హతి
34 అపిచాత్ర జ్ఞప్తి (ఆజ్ఞాపతి) రు (ఉద) యగిరి శిఖర మకుటాయమాన భస్కర ఏవనర
35 భాస్కరః అయ్యణాన్వయ (ఆజ్ఞాపతి) ధరణీమండల ప(ర్వీతః) అనేక సమర

Fifth plate

36 సంఘర్ష విజయీ పర[మ] మహేశ్వరః శ్రీ మద[న] ఘవర్మా అపిచాత్ర బ్రహ్మ
37 గీతాశ్లో(కే) భవతః భూమి దానాప్తరంద నన్నభూతన్నభవిష్యత్ తస్యైవ హరిణాత్
38 పావన్నభూతన్నభవిష్యత్ స్వదత్తాం పరదత్తాం వయో హరేత వసుంధరాం గవాం శత
39 సహస్రస్య యింతుః పిబతి కిల్బిషం ప్రవర్ద్ధ మాన విజయ రాజ్య సవత్సరేహ -
40 తీయె వైశఖ పౌర్ణమస్యాం గ్రహణ నిమిత్తం దత్తా పట్టికా స్వస్త్య -
41 స్తు సర్వ భూతేభ్యః పాంబేయేన సర్వోత్తమేనా ధర్వణేన లిఖితమ్ ॥ ఓం ॥

EPHIGRAPHIA INDICA Vol. VIII లోని దేవనాగరి లిపినుండి శ్రీ చిట్టాబత్తిని పూర్ణచంద్రరావు, M.A., LL.B., గారిచే తెలుగులిపి లోనికి మార్చబడినది.

According to 1.24 ff. "the very pious one, he who possesses the dignity of *Maharaja*, the glorious **Sarvalokasraya-Chendalura** in (the district named) **Kamma-rashtra** and all officers (*naiyogika*) and favourites gone to this (district)" that **he has granted this village to six Brahmanas, who were Chhandogas (i. e. students of the Samaveda), and each of whom received two shares of it.** Five of them belonged to the Kaundinya *gotra* (1.27) and one to the Kalabava *gotra* (1.29 f). Curiously enough their proper names are not given, but only their native villages, followed in the case of the first donee by the Sanskrit word *vastavya*, 'residing in' (1.28), and in the case of the five other donees by the Telugu word *boya*, which seems to be employed in the same sense. The six villages in question were *Katura, Vangra, Kollipuro, Pidena, Kuriyida and Kodinki*. The phraseology of the grant portion again resembles that of the Pallava Copper-plates.

L. 34 "And the *Ajnapati* for this (grant is) the sun among men (Narabhaskara) who resembles the sun crowning the peak of the eastern mountain (Udayagiri), the principal mountain of the circle of the earth (which is) the family of **Ayyana,** he who has been victorious in the crush of many battles, the fervent Mahesvara, the glorious **A(na)ghavarma.**" The edict was written by Pambeya Sarvottama Atharvana (1.41).

The village granted, Chendalura' must be the same as the present **Chandalur,** at which the copper-plates were discovered. The district **Kamma-rashtra,** to which it belonged, is mentioned as **Karma-rashtra** in two other grants of **Vishnuvardhana II** and **Mangiyu Varaja.** In the **Chandalur** plates of **Kumara Vishnu II** the same village and district are named **Chendalura** and **Karma(n)ka** or **Kamma(n) k-arshtra.**

APPENDIX

TABLES

The Tables presented herein, except Tables 1, 2, 11 and 12, are based on the data collected in respect of 31 households surveyed in Malkapuram Village. In selecting the sample households, care was taken to see that all the ethnic groups in the village are represented.

TABLE 1

Area, Houses and Population

Year	Name of village	Area (in Sq. miles)	Density (per Sq. mile)	No. of houses	No. of households	Population		
						Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1961	Malkapuram	0.85	1,026	135	211	882	449	433

Source : *Primary Census Abstract, 1961.*

TABLE 2

Village Statistics

Location Code No. & Name of Village/Year		Govt. or Zamindari	Agency or Plains	Occupied houses		Total Population			Inmates of Institutions & Houseless people	
				No. of houses	No of household	Persons	Males	Females	Males	Females
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
MALKAPURAM Guntur Taluk Guntur District										
114	1911	Inam	Plains	65	...	369	194	175	...	...
114	1921	,,	,,	74	...	472	236	236	...	...
	1931									
122	1941	Inam	Plains	134	...	661	347	314	...	...
13	1951		,,	123	123	700	363	337	...	...

—Contd.

TABLE 2—*Contd.*

Village Statistics

Literates		Religion							
		Hindu							
Males	Females	Hindus	Brahmins	Depressed Classes	Scheduled Castes	Scheduled Tribes	Others	Total	Animists
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
...	...	368	...	...	..	...	...	...	...
...	...	450	...	..	..	...	...	...	...
...	...	...	11	...	114	...	418	543	...
...	...	..	...	...	...	...	...	...	...

—Contd.

TABLE 2—*Contd.*

Village Statistics

Religion				Agricultural Classes					
				Cultivators of land wholly or mainly owned and their dependants		Cultivators of land wholly or mainly unowned and their dependants		Cultivating labourers and their dependants	
Muslims	Christians	Jains	Others	Males	Females	Males	Females	Males	Females
(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)
1	...	...	...	...	...	...	...	...	...
...	12	...	10	...	...	...	...	...	...
2	116	...	...	...	...	...	...	...	...
...	...	...	...	147	142	6	6	191	172

—Contd.

TABLE 2—*Contd.*

Village Statistics

Other Labourers	Non-cultivating owners of land, agricultural rent receivers and their dependants		Agricultural sub-tenants		Non-Agricultural Classes: Persons (including dependants) who derive their principal means of livelihood from: Production other than cultivation		Commerce	
	Males	Females	Males	Females	Males	Females	Males	Females
(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	74	60	65	60

—Contd.

TABLE 2—*Contd.*

Village Statistics

Non-Agricultural Classes: Persons (including dependants) who derive their principal means of livelihood from: Transport		Other services & Miscellaneous sources		Artisans			Cultivated Area	
Males	Females	Males	Females	Weavers	Other Artisans	Others	Average for five faslis ending with 30th June 1951	In a seasonally normal year
(40)	(41)	(42)	(43)	(44)	(45)	(46)	(47)	(48)
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	7	4	...	...	...	135.10	135.10

—Contd.

TABLE 2—*Concld.*

Village Statistics

Small Scale Industrial Establishments		Incidence of Leprosy: Males		Females		Area in Sq. miles
Non-Textile	Textile	Leprosy cases	Doubtful cases	Leprosy cases	Doubtful cases	
(49)	(50)	(51)	(52)	(53)	(54)	(55)
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	0.86

APPENDIX

TABLE 3

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

Religion/Caste/ Tribe/Community	Sect	Sub-Sect	Not belonging to any sect or sub-sect	Sect un-specified	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
HINDU								
1 Brahmin	Niyogi	Pradhama-sakha	...	...	1	9	4	5
2 Chakali	...	...	...	1	1	7	5	2
3 Goundla	...	...	...	2	2	9	3	6
4 Kamma	...	...	...	12	12	72	39	33
5 Lambadi (ST)	...	...	...	1	1	6	4	2
6 Madiga (SC)	...	...	...	3	3	21	9	12
7 Padmasale	...	...	...	1	1	3	2	1
8 Vaisya	...	...	...	1	1	7	2	5
9 Viswabrahmin	...	...	...	1	1	6	1	5
MUSLIM	Shaik	...	...	...	1	3	1	2
CHRISTIAN	R. C. M	...	...	...	6	32	17	15
	Baptist	...	...	...	1	8	4	4
Total	...	...	...	22	31	183	91	92

SC : Scheduled Caste ; ST : Scheduled Tribe

TABLE 4

Population by Caste/Tribe/Community, Age Group and Sex

Caste/Tribe/Community	Total of all ages	0—4		5—9		10—14		15—19		20—24		25—29	
		M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Brahmin .	9	...	...	...	2	1	1	...	1	2	...	...	...
2 Chakali .	7	2	...	...	1	2	...	...	...	...	...	...	...
3 Christian .	40	4	1	3	6	5	1	1	2	...	...	1	1
4 Goundla .	9	...	2	...	...	...	2	...	...	...	...	...	...
5 Kamma .	72	7	7	5	4	5	1	5	...	1	3	4	3
6 Lambadi .	6	...	...	2	...	...	1	1	...	...	...	...	...
7 Madiga .	21	2	2	2	3	1	1	...	1	...	...	...	1
8 Muslim .	3	...	...	...	1	...	...	...	...	1	...	...	...
9 Padmasale .	3	...	...	...	...	...	...	1	...	...	...	...	...
10 Vaisya .	7	...	2	1	2	...	...	...	...	...	...	...	...
11 Viswabrahmin .	6	...	1	...	3	...	...	...	...	...	...	...	1
Total	**183**	**15**	**15**	**13**	**22**	**14**	**7**	**8**	**4**	**4**	**3**	**5**	**6**

M : Males ; F : Females

—*Contd.*

TABLE 4—*Concld*

Population by Caste/Tribe/Community, Age Group and Sex

Caste/Tribe/Community	30—34		35—39		40—44		45—49		50—54		55—59		60 and above	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
1 Brahmin .	...	...	...	1	...	...	...	...	...	...	...	...	1	...
2 Chakali .	...	...	...	1	1	...	...	...	...	...	...	...	...	...
3 Christian .	1	3	1	...	2	2	1	1	2	...	...	...	...	2
4 Goundla .	...	...	...	1	1	1	...	...	...	...	...	...	2	...
5 Kamma .	1	5	2	2	4	1	1	1	1	3	2	...	1	3
6 Lambadi .	..	...	...	...	...	1	...	...	1	...	...	...	...	...
7 Madiga .	1	2	1	...	1	...	...	...	...	...	...	...	1	2
8 Muslim .	...	...	...	...	...	...	...	...	...	1	...	...	...	...
9 Padmasale .	...	...	...	...	...	1	...	...	1	...	...	...	...	...
10 Vaisya .	...	1	...	...	1	...	...	...	...	...	...	...	...	...
11 Viswabrahmin .	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	**4**	**11**	**4**	**5**	**10**	**6**	**2**	**2**	**5**	**4**	**2**	**...**	**5**	**7**

M : Males ; F : Females

APPENDIX

TABLE 5

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced or separated	
	P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0- 4 .	30	15	15	15	15	...	...	...	...	...	...
5- 9 .	35	13	22	13	22	...	...	...	...	...	...
10-14 .	21	14	7	14	7	...	...	...	...	...	...
15-19 .	12	8	4	8	3	...	1	...	...	...	...
20-24 .	7	4	3	4	...	...	3	...	...	...	...
25-29 .	11	5	6	1	...	4	6	...	...	...	...
30-34 .	15	4	11	...	...	4	11	...	...	...	...
35-39 .	9	4	5	...	...	4	5	...	...	...	...
40-44 .	16	10	6	...	...	10	5	...	1	...	...
45-49 .	4	2	2	...	...	2	1	...	1	...	...
50-54 .	9	5	4	...	...	5	1	...	3	...	...
55-59 .	2	2	...	1	...	1	...	...	...	...	...
60 and above .	12	5	7	...	...	5	2	...	5	...	...
Total .	**183**	**91**	**92**	**56**	**47**	**35**	**35**	...	**10**	...	...

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

TABLE 6

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

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or junior basic		Matriculation or Higher Secondary	
		P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Brahmin .	5-9	2	...	2	...	...	...	1	...	1	...	...
	10-14	2	1	1	...	...	...	...	1	1	...	...
	15-19	1	...	1	...	...	...	...	...	1	...	...
	20-24	2	2	...	...	...	...	...	2	...	...	...
	35-39	1	...	1	...	...	...	...	...	1	...	...
	60 & above	1	1	...	...	...	...	...	1	...	...	...
	Total	**9**	**4**	**5**	...	...	...	**1**	**4**	**4**	...	...
2 Chakali .	0-4	2	2	...	2	...	...	...	...	...	...	...
	5-9	1	...	1	...	1	...	...	...	...	...	...
	10-14	2	2	...	2	...	...	...	...	...	...	...
	35-39	1	...	1	...	1	...	...	...	...	...	...
	40-44	1	1	...	1	...	...	...	...	...	...	...
	Total	**7**	**5**	**2**	**5**	**2**	...	...	...	...	...	...
3 Christian .	0-4	5	4	1	4	1	...	...	...	...	...	...
	5-9	9	3	6	2	4	1	2	...	...	...	...
	10-14	6	5	1	4	...	1	1	...	...	...	...
	15-19	3	1	2	...	2	1	...	...	...	...	...
	25-29	2	1	1	...	1	...	...	...	...	1	...
	30-34	4	1	3	1	3	...	...	...	...	...	...
	35-39	1	1	...	...	...	1	...	...	...	...	...
	40-44	4	2	2	1	2	1	...	...	...	...	...
	45-49	2	1	1	...	1	1	...	...	...	...	...
	50-54	2	2	...	2	...	...	...	...	...	...	...
	60 & above	2	...	2	...	2	...	...	...	...	...	...
	Total	**40**	**21**	**19**	**14**	**16**	**6**	**3**	...	...	**1**	...
4 Goundla	0-4	2	...	2	...	2	...	...	...	...	...	...
	10-14	2	...	2	...	2	...	...	...	...	...	...
	35-39	1	...	1	...	1	...	...	...	...	...	...
	40-44	2	1	1	...	1	...	...	1	...	...	...
	60 & above	2	2	...	2	...	...	...	...	...	...	...
	Total	**9**	**3**	**6**	**2**	**6**	...	...	**1**	...	...	...

—Contd.

APPENDIX

TABLE 6—*Contd.*

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

Caste/Tribe/Community	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary	
		P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
5 Kamma	0-4	14	7	7	7	7	...	...	...	...	...	...
	5-9	9	5	4	2	3	2	...	1	1	...	...
	10-14	6	5	1	1	...	...	...	4	1	...	...
	15-19	5	5	...	1	...	...	...	4	...	...	...
	20-24	4	1	3	...	...	...	...	1	3	...	...
	25-29	7	4	3	...	...	...	...	4	3	...	...
	30-34	6	1	5	...	3	...	...	1	2	...	...
	35-39	4	2	2	...	2	...	...	2	...	...	...
	40-44	5	4	1	...	1	...	...	4	...	...	...
	45-49	2	1	1	1	1	...	...	...	...	...	...
	50-54	4	1	3	1	3	...	...	...	...	...	...
	55-59	2	2	...	1	...	...	...	1	...	...	...
	60 & above	4	1	3	...	3	...	...	1	...	...	...
	Total	72	39	33	14	23	2	...	23	10	...	...
6 Lambadi	5-9	2	2	...	2	...	...	...	...	...	...	...
	10-14	1	...	1	...	1	...	...	...	...	...	...
	15-19	1	1	...	1	...	...	...	...	...	...	...
	40-44	1	...	1	...	1	...	...	...	...	...	...
	50-54	1	1	...	1	...	...	...	...	...	...	...
	Total	6	4	2	4	2	...	...	...	...	...	...
7 Madiga	0-4	4	2	2	2	2	...	...	...	...	...	...
	5-9	5	2	3	1	1	...	...	1	2	...	...
	10-14	2	1	1	...	...	...	...	1	1	...	...
	15-19	1	...	1	...	...	...	...	...	1	...	...
	25-29	1	...	1	...	1	...	...	...	...	...	...
	30-34	3	1	2	1	2	...	...	...	...	...	...
	35-39	1	1	...	...	...	...	...	1	...	...	...
	40-44	1	1	...	...	...	...	...	1	...	...	...
	60 & above	3	1	2	...	2	...	...	1	...	...	...
	Total	21	9	12	4	8	...	...	5	4	...	...

—Contd.

TABLE 6—*Concld.*

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

Caste/Tribe/Community	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary	
		P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
8 Muslim .	5-9	1	...	1	...	1	...	...	...	...	...	...
	20-24	1	1	...	...	...	...	...	1	...	...	...
	50-54	1	...	1	...	1	...	...	...	...	...	...
	Total	3	1	2	...	2	...	...	1	...	...	...
9 Padmasale .	15-19	1	1	...	...	...	...	...	1	...	...	...
	40-44	1	...	1	...	...	...	...	...	1	...	...
	50-54	1	1	...	1	...	...	...	...	...	...	...
	Total	3	2	1	1	...	...	...	1	1	...	...
10 Vaisya .	0-4	2	...	2	...	2	...	...	...	...	...	...
	5-9	3	1	2	1	1	...	...	...	1	...	...
	30-34	1	...	1	...	1	...	...	...	...	...	...
	40-44	1	1	...	...	...	...	...	1	...	...	...
	Total	7	2	5	1	4	...	...	1	1	...	...
11 Viswabrahmin	0-4	1	...	1	...	1	...	...	...	...	...	...
	5-9	3	...	3	...	3	...	...	...	...	...	...
	25-29	1	...	1	...	1	...	...	...	...	...	...
	30-34	1	1	...	1	...	...	...	...	...	...	...
	Total	6	1	5	1	5	...	...	...	...	...	...

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

APPENDIX

TABLE 7

Population by Age Group, Sex and Education

Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary	
	P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0-4	30	15	15	15	15	...	...	...	...	...	...
5-9	35	13	22	8	14	3	3	2	5	...	...
10-14	21	14	7	7	3	1	1	6	3	...	...
15-19	12	8	4	2	2	1	...	5	2	...	...
20-24	7	4	3	...	...	...	...	4	3	...	...
25-29	11	5	6	...	3	...	...	4	3	1	...
30-34	15	4	11	3	9	...	...	1	2	...	...
35-39	9	4	5	...	4	1	...	3	1	...	...
40-44	16	10	6	2	5	1	...	7	1	...	...
45-49	4	2	2	1	2	1	...	...	...	...	...
50-54	9	5	4	5	4	...	...	...	...	...	...
55-59	2	2	...	1	...	...	...	1	...	...	...
60 and above	12	5	7	2	7	...	...	3	...	...	...
Total	**183**	**91**	**92**	**46**	**68**	**8**	**4**	**36**	**20**	**1**	...

TABLE 8

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

Caste/Tribe/Community	Illitarate									
	Males									
	0—4	5—9	10—14	15—19	20—24	25—29	30—34	35—39	40—44	45—49
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	...	...	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	...	1	...
3 Christian	...	...	...	...	...	...	...	...	1	...
4 Goundla	...	...	...	...	...	...	...	...	...	...
5 Kamma	...	...	...	...	...	...	...	1	1	1
6 Lambadi	...	...	...	...	...	...	...	...	...	...
7 Madiga	...	...	...	...	...	...	1	...	...	...
8 Muslim	...	...	...	...	...	...	...	...	...	...
9 Padmasale	...	...	...	...	...	...	...	...	...	...
10 Vaisya	...	...	...	...	...	...	...	...	...	...
11 Viswa-brahmin	...	...	...	...	...	...	1	...	...	...
Total	...	...	...	...	...	...	2	1	3	1

—Contd.

TABLE 8—*Contd.*

Household Heads By Caste/Tribe/Community, Age Group, Sex and Literacy

Caste/Tribe Community	Illiterate				Literate					
	Males			Females	Males					
	50—54	55—59	60 and above	All age groups	0—4	5—9	10—14	15—19	20—24	25—29
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 Brahmin	...	...	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	...	...	...
3 Christian	2	...	...	...	...	...	...	...	...	1
4 Goundla	...	...	2	...	...	...	...	...	...	...
5 Kamma	1	...	...	...	...	...	...	...	...	2
6 Lambadi	1	...	...	...	...	...	...	...	...	...
7 Madiga	...	...	...	...	...	...	...	...	...	...
8 Muslim	...	...	...	...	...	...	...	...	1	...
9 Padmasale	1	...	...	...	...	...	...	...	...	...
10 Vaisya	...	...	...	...	...	...	...	...	...	...
11 Viswa-brahmin	...	...	...	...	...	...	...	...	...	...
Total	5	...	2	...	...	...	...	...	1	3

—Contd.

TABLE 8—*Contd.*

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

Caste/Tribe/ Community	Literate								Total		
	Males							Females	Males		
	30—34	35—39	40—44	45—49	50—54	55—59	60 & above	All age groups	0—4	5—9	10—14
(1)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)
1 Brahmin	...	...	...	...	...	...	1	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	...	...	...	...
3 Christian	...	1	1	1	...	...	...	...	...	...	...
4 Goundla	...	...	...	...	...	...	...	...	...	...	...
5 Kamma	...	2	3	...	...	1	...	...	...	...	...
6 Lambadi	...	...	...	...	...	...	...	...	...	...	...
7 Madiga	...	...	1	...	...	...	1	...	...	...	...
8 Muslim	...	...	...	...	...	...	...	...	...	...	...
9 Padmasale	...	...	...	...	...	...	...	...	...	...	...
10 Vaisya	...	...	1	...	...	...	...	...	...	...	...
11 Viswa-brahmin	...	...	...	...	...	...	...	...	...	...	...
Total	...	3	6	1	...	1	2	...	...	...	...

—Contd.

TABLE 8– *Concld.*

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

Caste/Tribe/Community	Total										
	Males										Females
	15—19	20—24	25—29	30—34	35—39	40—44	45—49	50—54	55—59	60 and above	All age groups
(1)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)
1 Brahmin	...	...	...	...	...	...	...	...	...	1	...
2 Chakali	...	...	...	...	...	1	...	...	...	...	...
3 Christian	...	...	1	...	1	2	1	2	...	...	...
4 Goundla	...	...	...	...	...	...	...	...	...	2	...
5 Kamma	...	...	2	...	3	4	1	1	1	...	...
6 Lambadi	...	...	...	...	...	...	...	1	...	...	...
7 Madiga	...	...	...	1	...	1	...	...	...	1	...
8 Muslim	...	1	...	...	...	...	...	...	...	...	..
9 Padmasale	...	...	...	...	...	...	...	1	...	...	...
10 Vaisya	...	...	...	...	...	1	...	...	...	...	...
11 Viswabrahmin	...	...	...	1	...	...	...	...	...	...	...
Total	...	1	3	2	4	9	2	5	1	4	...

TABLE 9

Deaths by Caste/Community, Sex, Marital Status and Age Group during last Five Years (1961–66)

Marital status	Males						Females	
	0—4	5—9	10—14	15—19	All other age groups in between 20 & 59	60 and above	10—14	All other age groups
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
KAMMA								
Never married	...	...	...	...	...	...	1	...
Married	...	...	...	...	...	2	...	...
Widow	...	...	...	...	...	...	...	...
Widower	...	...	...	...	...	...	...	...
Separated	...	...	...	...	...	...	...	...
Divorced	...	...	...	...	...	...	...	...
MADIGA								
Never married	1	...	...	...	...	...	...	...
Married	...	...	...	...	...	...	...	...
Widow	...	...	...	...	...	...	...	...
Widower	...	...	...	...	...	...	...	...
Separated	...	...	...	...	...	...	...	...
Divorced	...	...	...	...	...	...	...	...
MUSLIM								
Never married	...	...	...	...	...	...	...	...
Married	...	...	...	...	...	1	...	...
Widow	...	...	...	...	...	...	...	...
Widower	...	...	...	...	...	...	...	...
Separated	...	...	...	...	...	...	...	...
Divorced	...	...	...	...	...	...	...	...
Total	1	...	...	...	...	3	1	...

TABLE 10

Deaths During last Five Years (1961–66) by Cause, Age Group, Sex and Caste/Community

	Caste/ Community	Cause of death	Number of males			Number of females			
			0—4	5—9 to 55—59	60 & above	0—4	5—9	10—14	15—19 to 60 and above
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Kamma	Old age	...	...	2	...	...	...	...
		Fever	...	...	...	...	...	1	...
2	Madiga	Infant death	1	...	...	...	...	...	...
3	Muslim	Fever	...	...	1	...	...	...	...
	Total		1	...	3	...	...	1	...

APPENDIX

TABLE 11

Livelihood Classes

Location Code No. and name of the village	Area in sq. miles	Occupied houses		Total No. of persons enumerated (including inmates of Institutions and houseless persons			Inmates of Institutions and houseless persons		Literates	
		No. of houses	No. of households	P	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
				1951 CENSUS						
Malkapuram (13)	0.86	123	123	700	363	337	...	...	...	...
				1966 SURVEY						
Malkapuram (26)	0.86	31	31	183	91	92	...	...	45	24

—Contd.

TABLE 11—*Contd.*

Livelihood Classes

Location Code No. and name of the village	Agricultural classes							
	I Cultivators of land wholly or mainly owned and their dependents		II Cultivators of land wholly or mainly unowned and their dependents		III Cultivating labourers and their dependents		IV Non-cultivating owners of land, Agricultural rent-receivers and their dependents	
	M	F	M	F	M	F	M	F
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
				1951 CENSUS				
Malkapuram (13)	147	142	6	6	191	172	...	...
				1966 SURVEY				
Malkapuram (26)	49	44	...	...	16	15	...	...

—Contd.

TABLE 11—*Concld.*

Livelihood Classes

Location Code No. and name of the village	V-Production other than cultivation		VI-Commerce		VII-Transport		VIII-Other services and miscellaneous sources	
	M	F	M	F	M	F	M	F
(1)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
				1951 CENSUS				
Malkapuram (13)	5	8	7	5	...	...	7	4
				1966 SURVEY				
Malkapuram (26)	1	5	5	2	...	...	23	23

P : Persons; M : Males; F : Females

TABLE 12

1961 Primary Census Abstract

Location Code No.	Name of village	Area in sq. miles	Occupied residential houses		Total No. of persons enumerated (including inmates of Institutions and houseless persons).			Scheduled Castes	
			No of houses	No. of house-holds	P	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
26	Malkapuram	0.86	135	211	882	449	433	...	...

—Contd.

TABLE 12—*Contd.*

1961 Primary Census Abstract

L. C. No.	Name of village	Scheduled Tribes		Houseless population		Institutional population		Literate & educated persons		Total Workers (I-IX)	
		M	F	M	F	M	F	M	F	M	F
(1)	(2)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
26	Malkapuram	25	19	...	...	...	...	152	69	286	200

—Contd.

TABLE 12—*Contd.*

1961 Primary Census Abstract

L. C. No.	Name of village	Workers									
		I As cultivator		II As agricultural labourer		III In mining, quarrying, livestock, forestry, fishing, hunting and plantation & orchards & allied activities		IV At household industry		V In manufacturing other than household industry	
		M	F	M	F	M	F	M	F	M	F
(1)	(2)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)
26	Malkapuram	23	1	233	197	2	...	1	1	...	...

—Contd.

APPENDIX

TABLE 12—*Concld.*

1961 Primary Census Abstract

L. C. No.	Name of village	Workers									
		VI In construction		VII In trade & commerce		VIII In transport, storage & communications		IX In other services		X Non-workers	
		M	F	M	F	M	F	M	F	M	F
(1)	(2)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
26	Malkapuram	...	...	3	...	...	...	24	1	163	233

P : Persons; M : Males; F : Females

N. B. :-All the Madigas in the village seem to have returned themselves as Christians. Hence Columns (9) and (10) are shown as Nil.

TABLE 13

Workers & Non-workers by Sex and Age Group

Age group (in years)	Total			Total workers			Total Non-workers		
	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0–4	30	15	15	...	...	...	30	15	15
5–9	35	13	22	2	2	...	33	11	22
10–14	21	14	7	8	5	3	13	9	4
15–19	12	8	4	10	7	3	2	1	1
20–24	7	4	3	4	3	1	3	1	2
25–29	11	5	6	7	5	2	4	...	4
30–34	15	4	11	10	4	6	5	...	5
35–39	9	4	5	8	4	4	1	...	1
40–44	16	10	6	16	10	6	...	...	...
45–49	4	2	2	4	2	2	...	...	...
50–54	9	5	4	7	5	2	2	...	2
55–59	2	2	...	2	2	...	...	...	...
60 and above	12	5	7	5	3	2	7	2	5
Total	183	91	92	83	52	31	100	39	61

P : Persons; M : Males; F : Females

TABLE 14

Workers by Sex, Age Group and Occupation

Age group (in years)	*Kirana* shop		Village servant		Trader (*kirana*)		Cultivator	
	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
0-4	...	...	...	...	...	...	...	...
5-9	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...
15-19	...	...	...	...	...	...	5	1
20-24	1	...	1	...	...	...	1	1
25-29	...	...	...	...	...	...	4	...
30-34	...	...	...	...	...	...	1	3
35-39	...	...	...	...	...	...	4	3
40-44	...	...	...	...	1	...	5	1
45-49	...	...	...	...	...	...	1	1
50-54	...	...	...	...	...	...	1	2
55-59	...	...	...	...	...	...	2	...
60 and above	1	..	...	...	...	...	1	1
Total	2	...	1	...	1	...	25	13

—*Contd.*

TABLE 14—*Concld.*

Workers by Sex, Age Group and Occupation

Age group (in years)	Agricultural labourer		Attached agricultural labourer		Cobbler		Carpenter		Washerman	
	M	F	M	F	M	F	M	F	M	F
(1)	(10)	(11)	(12)	(13	(14)	(15)	(16)	(17)	(18)	(19)
0-4	...	...	...	...	...	...	...	...	...	...
5-9	1	...	1	...	...	...	...	...	...	...
10-14	3	3	1	...	1	...	...	...	...	...
15-19	2	2	...	...	...	...	...	...	...	...
20-24	...	...	...	...	...	...	...	...	...	...
25-29	1	2	...	...	...	...	...	...	...	...
30-34	1	2	...	...	1	1	1	...	...	...
35-39	...	...	...	...	...	...	...	...	...	1
40-44	3	4	...	...	...	1	...	...	1	...
45-49	1	1	...	...	...	...	...	...	...	...
50-54	3	...	...	...	1	...	...	...	...	...
55-59	...	...	...	...	...	...	...	...	...	...
60 and above	1	1	...	...	...	...	...	...	...	...
Total	16	15	2	...	3	2	1	...	1	1

M : Males ; F : Females

TABLE 15

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		Other services (including agricultural labour)	
	P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0—4	...	...	...	...	...	...	...	...	...	...	...
5—9	2	2	...	...	...	...	...	...	...	2	...
10—14	8	5	3	1	...	...	...	...	...	4	3
15—19	10	7	3	...	...	...	...	5	1	2	2
20—24	4	3	1	...	...	...	...	1	1	2	...
25—29	7	5	2	...	...	...	...	4	...	1	2
30—34	10	4	6	2	1	...	...	1	3	1	2
35—39	8	4	4	...	...	...	...	4	3	...	1
40—44	16	10	6	...	1	1	...	5	1	4	4
45—49	4	2	2	...	...	...	...	1	1	1	1
50—54	7	5	2	1	...	...	...	1	2	3	...
55—59	2	2	...	...	...	...	...	2	...	...	...
60 & above	5	3	2	...	...	...	...	1	1	2	1
Total	83	52	31	4	2	1	...	25	13	22	16

P : Persons; M : Males; F : Females

TABLE 16

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

Age group (in years)	Total number of non-workers			Persons engaged in household duties only		Full-time students or children attending school		Dependants	
	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0-4	30	15	15	...	...	...	...	15	15
5-9	33	11	22	...	...	3	9	8	13
10-14	13	9	4	...	...	5	2	4	2
15-19	2	1	1	...	...	1	1	...	...
20-24	3	1	2	...	2	1	...	...	...
25-29	4	...	4	...	4	...	...	...	...
30-34	5	...	5	...	5	...	...	...	...
35-39	1	...	1	...	1	...	...	...	...
40-44	...	...	...	...	...	...	...	...	...
45-49	...	...	...	...	...	...	...	...	...
50-54	2	...	2	...	...	...	...	...	2
55-59	...	...	...	...	...	...	...	...	...
60 & above	7	2	5	...	...	...	...	2	5
Total	100	39	61	...	12	10	12	29	37

P : Persons; M : Males; F : Females

TABLE 17

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 and business	Households engaged in cultivation and industry	Households engaged in cultivation and business	Households engaged in industry & business	Households not running cultivation, industry & business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
31	15	2	...	...	...	1	...	13

TABLE 18

Traditional Occupation by Households

	Name of traditional occupation	Number of households
	(1)	(2)
1	Karnam	1
2	Village servant	1
3	Trader (*Kirana*)	1
4	Cultivator	15
5	Agricultural labourer	10
6	Cobbler	1
7	Carpenter	1
8	Washerman	1
	Total	31

APPENDIX

TABLE 19

Place of Occupation

Place of occupation	Distance from hamlet/village	Karnam		Village servant		Trader (*Kirana*)		Cultivator	
		No. of workers		No. of workers		No. of workers		No. of workers	
		M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Malkapuram	...	1	...	1	...	1	...	24	13
Lingayapalem	1 mile	1	...	...	...	...	...	...	...
Total	...	**2**	...	**1**	...	**1**	...	**24**	**13**

—Contd.

TABLE 19—*Concld.*

Place of Occupation

Place of occupation	Distance from hamlet village	Agricultural labourer		Attached agricultural labourer		Cobbler		Carpenter		Washerman	
		No. of workers		No. of workers		No. of workers		No. of workers		No. of workers	
		M	F	M	F	M	F	M	F	M	F
(1)	(2)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
Malkapuram	...	16	15	2	...	3	2	1	...	1	1
Lingayapalem	1 mile	...	...	...	...	...	...	...	...	...	...
Total	...	**16**	**15**	**2**	...	**3**	**2**	**1**	...	**1**	**1**

M: Males; F: Females

TABLE 20

Occupational Mobility, Cause of Change and Contentment During 1965-66 by Caste/Tribe/Community

Caste/ Tribe	From traditional occupation	No. of house-holds	To contem-porary main occupation	No. of house-holds	No. of households changing traditional occupation			No. of informants who are not content with present occupation
					Voluntarily	Forced by circumstances	Other reasons	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Lambadi	Cultivator	1	Agricultural labourer	1	...	1	...	...
Madiga	Agricultural labourer	1	Cultivator	1	...	...	1	...

TABLE 21

Occupational Mobility—Nature of Aspiration

	Occupation	No. of households in the occupation	Number of persons who want their sons to be: In the same occupation (as in col. 1)	Govt. service	Cultivator	Teacher	Doctor	Army service	Unspecified	Informants having no sons
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Karnam	1	...	1	...	...	...	...	...	...
2	Village servant	1	...	...	...	...	...	...	...	1
3	Trader (*Kirana*)	1	1	...	...	...	...	...	...	...
4	Cultivator	15	2	3	...	1	1	1	3	4
5	Agricultura labourer	10	...	3	5	...	...	..	1	1
6	Cobbler	1	...	...	...	...	...	...	...	1
7	Carpenter	1	...	...	...	...	...	...	...	1
8	Washerman	1	1	...	...	...	...	...	...	...
	Total	31	4	7	5	1	1	1	4	8

TABLE 22

Distribution of Households by Main Occupation and Caste/Tribe/Community

	Main Occupation	Number of households in community: Brahmin	Chakali	Christian	Goundla	Kamma	Lambadi	Madiga	Muslim	Padmasale	Vaisya	Viswabrahmin	Total
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Karnam	1	...	...	...	...	...	...	...	...	...	...	1
2	Village servant	...	...	...	...	...	...	...	1	...	...	...	1
3	Trader (*Kirana*)	...	...	...	...	...	...	...	...	...	1	...	1
4	Cultivator	...	...	1	1	12	...	1	...	...	...	...	15
5	Agricultural labourer	...	...	5	1		1	2	...	1	...	...	10
6	Cobbler	...	...	1	...	...	...	...	...	...	...	...	1
7	Carpenter	...	...	...	...	...	...	...	...	...	...	1	1
8	Washerman	...	1	...	...	...	...	...	...	...	...	...	1
	Total	1	1	7	2	12	1	3	1	1	1	1	31

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TABLE 23

Combination of Occupations

Main occupation	Total No of households	Number of households having subsidiary occupation as	
		Cultivator	Agricultural labourer
(1)	(2)	(3)	(4)
Karnam .	1	1	...
Village servant .	1	...	1
Trader (*Kirana*) .	1	1	...
Cultivator .	15	...	3
Agricultural labourer .	10	...	...
Cobbler .	1	...	...
Carpenter .	1	...	...
Washerman .	1	...	1
Total .	31	2	5

TABLE 24

Per capita Annual Income by Main Occupation, Family Type and Number of Households

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)
Karnam .	...	...	...	...	...	...	...	...	...	...	...	...
Village servant .	...	...	...	...	...	...	...	...	...	...	...	1
Trader (*Kirana*) .	...	...	...	...	...	...	...	...	...	...	...	...
Cultivator .	...	...	...	...	...	...	...	...	1	...	2	4
Agricultural labourer .	...	...	...	...	...	...	...	...	4	...	...	2
Cobbler .	...	...	...	...	...	...	...	...	...	...	...	...
Carpenter .	...	...	...	...	...	...	...	...	1	...	...	...
Washerman .	...	...	...	...	...	...	...	...	...	...	...	...
Total .	...	...	...	...	...	...	...	...	6	...	2	7

—*Contd.*

S : Simple family (husband, wife and unmarried children)
I : Intermediate family (married couple and unmarried brother, sister and one of the parents)
J : Joint family (married couple with married sons/daughters or with married brothers/sisters)
O : Other than above families.

TABLE 24—*Concld.*

Per capita Annual Income by Main Occupation, Family Type and Number of Households

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)
Karnam	1	...	...	...	...	...	...	...	...	...	...	...	1
Village servant	...	...	...	...	...	...	...	...	...	...	...	...	1
Trader (*Kirana*)	1	...	...	...	...	...	...	...	...	...	...	...	1
Cultivator	2	...	...	2	...	...	...	1	2	...	...	1	15
Agricultural labourer	2	...	...	...	1	...	...	1	...	...	...	...	10
Cobbler	...	...	1	...	...	...	...	...	...	...	...	...	1
Carpenter	...	...	...	...	...	...	...	...	...	...	...	...	1
Washerman	1	...	...	...	...	...	...	...	...	...	...	...	1
Total	7	...	1	2	1	...	...	2	2	...	...	1	31

TABLE 25

Land Reclamation and Development by Households and Caste

Caste	Number of households benefited by land reclamation and development measures	Brief description of the land reclamation and development measures
(1)	(2)	(3)
Madiga	2	Land was given by the Government

TABLE 26

Land Reforms and its Effects by Households and Caste/Tribe/Community

Brief indication of the manner of benefit or effect	Number of households										
	Brahmin	Chakali	Christian	Goundla	Kamma	Lambadi	Madiga	Muslim	Padmasale	Vaisya	Viswabrahmin
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Assignment or acquisition of house sites											
Owned	1	1	3	2	12	...	1	...	1	1	1
Given by the Government	...	...	4	...	...	1	2	1	...	...	...
Total	1	1	7	2	12	1	3	1	1	1	1

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TABLE 27

Types of Industry Run by Households

Name of industry	Number of households
(1)	(2)
Cobbler	1
Carpentry	1
Total	2

TABLE 28

Types of Business Run by Households

Name of business	Number of households
(1)	(2)
Trader (*Kirana*)	1

TABLE 29

Traditional Industry by Number of Households

Name of traditional industry	Number of households
(1)	(2)
Cobbler	1
Carpentry	1
Total	2

TABLE 30

Material Culture – Consumer Goods and Services Used in Last Five Years (1961–66) by Caste

Caste	Number of households which have acquired in last five years		
	Radio	Petromax light	Torchlight
(1)	(2)	(3)	(4)
Kamma	5	5	8

TABLE 31

Material Culture – Possession and Use of Consumer Goods and Services by Caste/Tribe, Community and Households

Particulars	Number of households											
	Brahmin	Chakali	Christian	Goundla	Kamma	Lambadi	Madiga	Muslim	Padmasale	Vaisya	Viswabrahmin	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Fuel & Lighting												
Firewood	1	1	7	2	12	1	3	1	1	1	1	31
Electricity	1	...	...	...	8	...	...	...	...	...	...	9
Kerosene (*buddi*)	...	1	7	2	8	1	3	1	1	1	1	26
Lantern	1	...	...	...	7	...	2	...	...	...	...	10
Utensils												
Brass	1	1	7	2	12	1	2	...	1	1	1	29
Stainless steel	1	...	...	...	6	...	1	...	...	...	1	9
German silver	...	1	3	2	12	1	3	1	1	...	1	25
Earthen	...	1	7	2	5	1	2	1	1	1	...	21
Tin pots	...	...	...	...	2	...	1	...	...	...	...	3
Other cousumer goods and services												
Washerman	1	...	...	2	10	...	1	...	...	1	1	16
Washing soap	1	...	3	...	9	...	2	1	...	1	1	18
Barber	1	1	2	2	11	1	...	1	1	1	1	22

TABLE 32

Material Culture – Consumption Habits by Caste/Tribe/Community, annual Household Income and Households

Caste/ Tribe/ Community	No. of households that use mosquito curtain having annual income (in Rs.) of					No. of households that do not use mosquito curtain having annual income (in Rs.) of					No. of households that use toilet soap/washing soap having annual income (in Rs.) of				
	1201 & above	901–1200	601–900	301–600	300 & less	1201 & above	901–1200	601–900	301–600	300 & less	1201 & above	901–1200	601–900	301–600	300 & less
(1)	(2)	(3	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Brahmin	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...
Chakali	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Christian	...	...	...	...	...	3	3	1	...	...	1	2	...	...	...
Goundla	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
Kamma	4	...	...	...	...	3	1	2	1	1	7	1	2	...	1
Lambadi	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Madiga	...	...	...	...	...	...	2	1	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	1	...	...	...	...	1	...
Padmasale	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Vaisya	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...
Viswa-brahmin	...	...	...	...	...	..	1	...	...	...	1	...	...	...	...
Total	4	...	...	...	...	10	9	5	2	1	11	3	2	1	1

—Contd.

TABLE 32—*Concld.*

Material Culture – Consumption Habits by Caste/Tribe/Community, annual Household Income and Households

Caste/ Tribe Community	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 & less	1201 & above	901–1200	601–900	301–600	300 & less	1201 & above	901–1200	601–900	301–600	300 & less
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Brahmin	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Chakali	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Christian	2	1	1	...	...	...	...	...	...	...	3	3	1	...	...
Goundla	...	1	1	...	...	...	1	1	...	...	...	...	...	...	...
Kamma	...	...	...	1	...	7	1	2	1	...	...	...	...	...	1
Lambadi	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...
Madiga	...	2	1	...	...	...	2	...	...	...	...	...	1	...	...
Muslim	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Padmasale	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Vaisya	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Viswabrahmin	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Total	4	5	3	1	...	10	4	3	2	...	5	4	2	...	1

TABLE 33

Indebtedness by Cause, Amount and Number of Households

Cause	Amount of debt	Number of households in debt	Percentage of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)
Purchase of land	4,400	4	9.35
House construction or repairs to existing building	400	1	0 85
Marriages	6,600	4	14.03
To clear outstanding debts	150	1	0 32
Domestic consumption needs	10,100	5	21.47
Investment on cultivation	25,400	3	53.98
Total	**47,050**	**18**	**100.00**

TABLE 34

Money Lenders and Debtors by Caste/Tribe/Community

Period	Caste Tribe/ Community	Money lenders		Debtors	
		Number	Amount lent	Number	Amount borrowed
(1)	(2)	(3)	(4)	(5)	(6)
			Rs.		Rs.
1961—62	Christian	...	...	1	400
	Kamma	1	8,000	2	5,300
1962—63	Madiga	...	...	1	1,000
1963—64	Kamma	1	3,000	...	...
	Chakali	...	...	1	400
	Christian	...	...	2	1,400
1964—65	Kamma	2	32,000	5	13,900
	Madiga	...	...	1	200
	Vaisya	...	...	1	1,500
	Viswabrahmin	...	...	1	150
1962—64	Kamma	...	...	1	400
1963—66	Kamma	...	...	1	20,000
1965—66	Kamma	...	...	2	2,400
Total		**4**	**43,000**	**19**	**47,050**

TABLE 35

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

Period	Agency	Rate of interest							
		7½%		12%		15%		50%	
		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.
1961—62	Private	...	...	2	5,300	...	...	...	...
1962—63	,,	1	400	1	1,000	...	...	...	...
1964—65	,,	...	...	9	15,850	1	1,500	1	200
1965—66	,,	...	...	2	2,400	...	...	...	...
1962—64	,,	...	...	1	400	...	...	...	...
1963—65	,,	...	...	1	20,000	...	...	...	...
Total		**1**	**400**	**16**	**44,950**	**1**	**1,500**	**1**	**200**

APPENDIX

TABLE 36

Value of Assets sold and purchased by Occupation during 1936–1966

Occupation	Sale value of assets				Purchase value of assets			
	1936–'65	1965–'66	Total of Cols. 2&3	Percentage to Total	1936–'65	1965–'66	Total of Cols. 6&7	Percentage to total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	(Rs.)	(Rs.)	(Rs.)		(Rs.)	(Rs.)	(Rs.)	
1 Cultivation	39,200	450	39,650	90.63	1,33,365	8,600	1,41,965	99.00
2 Agricultural labour	...	...	...	...	...	...	...	...
3 Trade	...	...	...	...	...	...	...	...
4 Washerman	...	...	...	...	...	...	...	...
5 Carpentry	...	...	...	...	...	800	800	0.60
6 Cobblery	1,000	...	1,000	2.28	...	...	...	...
7 Village Accountant	3,100	...	3,100	7.09	600	...	600	0.40
8 Village servant	...	...	...	...	...	...	...	...
Total	**43,300**	**450**	**43,750**	**100.00**	**1,33,965**	**9,400**	**1,43,365**	**100.00**

TABLE 37

Value of Assets sold and purchased during 1936–'66 by Caste/Tribe/Community

Caste/Tribe/Community	Sale value of Assets		Purchase value of Assets	
	Amount	Percentage to total	Amount	Percentage to total
(1)	(2)	(3)	(4)	(5)
	(Rs.)		(Rs.)	
1 Kamma	39,450	90.17	1,28,800	89.84
2 Christian	1,000	2.29	...	...
3 Madiga	200	0.46	6,165	4.30
4 Brahmin	3,100	7.08	600	0.42
5 Chakali	...	...	...	...
6 Goundla	...	...	7,000	4.88
7 Muslim	...	...	...	...
8 Padmasale	...	...	...	...
9 Vaisya	...	...	...	...
10 Viswabrahmin	...	...	800	0.56
11 Lambadi	...	...	...	...
Total	**43,750**	**100.00**	**1,43,365**	**100.00**

TABLE 38

Sale and Purchase Value of Assets During Last 30 Years (1936–'66)

Particulars	Sale value of assets						Purchase value of assets					
	During 29 years (1936–65)		During current year (1965–66)				During 29 years (1936–65)		During current year (1965–66)			
	No. of House-holds	Amount	No. of House-holds	Amount	Total of Cols. 3 & 5	Percen-tage to total	No. of House-holds	Amount	No. of House-holds	Amount	Total of Cols. 9 & 11	Percen-tage to total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
		(Rs.)		(Rs.)	(Rs.)			(Rs.)		(Rs)	(Rs.)	
Land	6	42,700	...	...	42,700	97.60	11	76,600	1	7,000	83,600	58.31
Jewellery	2	600	...	...	600	1.37	2	9,000	...	...	9.000	6.28
Buildings	...	...	...	...	...	...	6	38,000	1	800	38,800	27.06
Livestock	...	...	2	450	450	1.03	4	3,865	2	300	4,165	2.91
Machinery	...	...	...	...	...	...	1	4,000	1	1,300	5,300	3.70
Tools & equipment	...	...	...	...	...	...	3	2,500	...	...	2,500	1.74
Total	**8**	43,300	2	450	43,750	100.00	**27**	**1,33,965**	5	**9,400**	**1,43,365**	**100.00**

TABLE 39

Capital Formation by Caste/Tribe/Community and Households

Particulars of capital formation	Brahmin		Goundla		Kamma		Madiga		Viswabrahmin	
	Value of capi-tal for-mation	No. of House-holds	Value of capi-tal for-mation	No. of House-holds	Value of capi-tal for-mation	No. of House-holds	Value of capi-tal for-mation	No. of House-holds	Value of capital forma-tion	No. of House-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Rs.		Rs.		Rs.		Rs.		Rs.	
Land	600	1	7,000	1	74,000	9	2,000	1	...	...
Jewellery	...	...	...	...	4,000	1	...	...	...	...
Buildings	...	...	...	...	31,000	4	400	1	800	1
Livestock	...	...	...	...	4,000	5	165	1	...	...
Machinery	...	...	...	...	10,300	2	...	...	...	...
Tools & equipment	...	...	...	...	2,500	3	...	...	...	...
Total	600	1	7,000	1	**1,25,800**	24	**2,565**	3	**800**	1

APPENDIX

TABLE 40

Prosperity Index During the Last 10 Years (1956–66)

1	Number of Households which have cleared debts which existed prior to 10 years from the income of the household	1
2	Total extent of debts cleared under item 1 by all the households together . . .	Rs. 150
3	Number of Households which have during the last 10 years	
	a) acquired any property and/or	12
	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 or the proceeds of any sale of property	...
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. 65,165

TABLE 41

Mother-Tongue and Other Languages Spoken

Language	Number of persons		
	Total	Males	Females
(1)	(2)	(3)	(4)
I Mother tongue			
Telugu .	174	86	88
Urdu .	3	1	2
Lambadi .	6	4	2
Total .	**183**	**91**	**92**
II Other languages spoken			
Telugu .	9	5	4
English .	2	2	...
Total .	**11**	**7**	**4**

TABLE 42

Association of Deity/Special Object of Worship by Caste/Tribe/Community

Caste/Tribe/Community	No. of Households	Deity/special object of worship			
		Lord Siva	Lord Venkateswara	Lord Rama	Christ
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin .	1	...	1	...	...
2 Chakali .	1	...	1	...	...
3 Christian .	7	...	...	...	7
4 Kamma .	12	1	6	4	...
5 Madiga .	3	...	1	...	1
6 Muslim .	1	...	...	...	...
7 Vaisya .	1	...	1	...	...
8 Viswabrahmin .	1	1	...	...	...
Total .	**27**	**2**	**10**	**4**	**8**

Note : Two households of Goundla caste and one household each of Kamma, Muslim, Madiga, Lambadi and Padmasale communities are not associated with the worship of any diety or special object of worship.

TABLE 43

Cultural Life of the Village

Caste/Tribe/ Community	Number of households	No. of households participating in/associating with				
		Library	Bhajana Mandali	Purana, Harikatha & Burrakatha Kalakshepams	Reading Newspaper	Listening to Radio
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Brahmin .	1	...	...	...	1	...
2 Christian .	7	...	1	...	1	...
3 Goundla .	2	...	1	...	...	...
4 Kamma .	12	8	5	7	4	7
5 Madiga .	3	1	1	1	1	...
6 Muslim .	1	...	...	...	1	...
7 Padmasale .	1	...	...	...	...	1
8 Vaisya .	1	...	...	...	1	...
Total .	**28**	**9**	**8**	**8**	**9**	**8**

Note : 3 households one each of Chakali, Viswabrahmin and Lambadi communities are not associated with any of the above activities while some households participate in one activity or the other.

APPENDIX

TABLE 44

Dietary Habit by Households and Caste/Tribe/Community

Caste/Tribe/Community	Total number of households	Two time meals	Breakfast, midday meal and supper, tea, 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 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)
1 Brahmin	1	...	1	...	...	...
2 Chakali	1	...	...	1	...	...
3 Christian	7	1	...	...	6	...
4 Goundla	2	...	...	1	1	...
5 Kamma	12	1	...	2	2	7
6 Lambadi	1	...	...	...	1	...
7 Madiga	3	...	...	...	3	...
8 Muslim	1	...	...	1	...	...
9 Padmasale	1	...	...	1	...	...
10 Vaisya	1	...	...	...	...	1
11 Viswabrahmin	1	...	...	...	1	...
Total	31	2	1	6	14	8

TABLE 45

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

Caste/Tribe/Community	No of households taking tea/coffee with annual income (in Rupees) of					No. of households not taking tea/coffee with annual income (in Rupees) 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 Christian	...	...	...	...	...	3	3	1	...	..
4 Goundla	...	1	...	...	...	...	...	1	...	...
5 Kamma	5	1	1	1	1	2	...	...	1	...
6 Lambadi	...	...	...	...	...	...	1	...	...	..
7 Madiga	...	...	...	...	...	...	2	1	...	...
8 Muslim	...	...	...	1	...	...	...	...	...	..
9 Padmasale	1	...	...	...	...	...	...	...	...	...
10 Vaisya	1	...	...	...	...	...	...	...	...	...
11 Viswabrahmin	...	...	...	...	...	...	1	...	...	...
Total	9	2	1	2	1	5	7	3	1	....

TABLE 46

Smoking and Other Habits by Caste/Tribe/Community

Caste/Tribe/ Community	Particulars of habit	Number of members					
		Every day			Festive occasions		
		Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Brahmin	*Tobacco smoking*						
	Beedi	1	1	...	...	...	...
2 Chakali	*Tobacco smoking*						
	Beedi	1	1	...	...	...	...
	Cigarette	1	1	...	...	...	...
	Cheroot	1	1	...	...	...	...
3 Christian	*Tobacco smoking*						
	Beedi	1	1	...	...	...	...
	Cigarette	1	1	...	...	...	...
	Cheroot	8	7	1	...	...	...
4 Goundla	*Tobacco smoking*						
	Cheroot	3	3	...	...	...	...
5 Kamma	*Tobacco smoking*						
	Beedi	6	6	...	...	...	...
	Cigarette	3	3	...	...	...	...
	Cheroot	6	6	...	...	...	...
6 Lambadi	*Tobacco smoking*						
	Cheroot	4	3	1	...	...	...
7 Madiga	*Tobacco smoking*						
	Cheroot	3	3	...	...	...	...
8 Muslim	*Tobacco smoking*						
	Beedi	1	1	...	...	...	...
9 Padmasale	*Tobacco smoking*						
	Cheroot	1	1	...	...	...	...
10 Vaisya	*Tobacco smoking*						
	Cigarette	1	1	...	...	...	...
11 Viswabrahmin	*Tobacco smoking*						
	Beedi	1	1	...	...	...	...
Total		43	41	2	...	...	...

APPENDIX

TABLE 47

Objection to Intercaste Marriages

	Caste/Tribe/Community	Number of persons interviewed	No. of persons who consider it not objectionable to form marital tie with Caste/Tribe/Community shown in Column (4).	Caste/Tribe/Community in order of preference.	Remarks including running note on background of the person giving reply and conditions for no objection (Educated youngman, Panchayat member etc).
	(1)	(2)	(3)	(4)	(5)
1	Christian .	7	2	Not mentioned	...
2	Kamma .	12	2	-do-	...
3	Lambadi .	1	1	-do-	...
4	Madiga .	3	3	-do-	...
	Total	**23**	**8**		

TABLE 48

Attitude towards Marriage with Persons of Different Caste/Tribe/Community but of the same Socio-economic Status

	Caste/Tribe/Community	Number of persons interviewed	Number having no objection to marriage with Caste/Tribe/Community shown in Column (4).	Caste/Tribe/Community in order of preference
	(1)	(2)	(3)	(4)
1	Christian .	7	2	Not mentioned
2	Kamma .	12	2	,,
3	Lambadi .	1	1	,,
4	Madiga .	3	3	,,
	Total .	**23**	**8**	

Note : 8 informants did not give any opinion on this point.

TABLE 49

Marriage by Spatial Distribution and Caste/Tribe/Community

Number of marriages contracted

Caste/Tribe/ Community	Within the village	Outside the village and within the taluk				Outside the taluk and within the district			
		10 Miles & below	11-25 miles	26-100 miles	101 miles & above	10 miles & below	11-25 miles	26-100 miles	101 miles & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Brahmin	...	...	...	...	...	...	...	1	...
2 Chakali	...	1	...	...	...	...	...	...	...
3 Christian	1	4	1	...	...	1	...	...	...
4 Goundla	1	...	...	...	...	...	1	...	...
5 Kamma	4	6	1	...	...	1	3	...	...
6 Lambadi	1	...	...	...	...	...	...	...	...
7 Madiga	...	1	...	...	...	...	...	1	...
8 Muslim	...	1	...	...	...	...	...	...	...
9 Padmasale	...	1	...	...	...	...	...	...	...
10 Vaisya	...	1	...	...	...	...	...	...	...
11 Viswabrahmin	...	...	...	...	...	...	...	...	...
Total	7	15	2	...	...	2	4	2	...

—Contd.

TABLE 49—*Concld.*

Marriage by Spatial Distribution and Caste/Tribe/Community

Number of marriages contracted

Caste/Tribe/ Community	Outside the district and within the state				Outside the state			
	10 miles & below	11-25 miles	26-100 miles	101 miles & above	10 miles & above	11-25 miles	26-100 miles	101 miles & above
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1 Brahmin	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	...
3 Christian	...	...	...	...	...	...	...	...
4 Goundla	...	...	...	...	...	...	...	...
5 Kamma	...	...	...	...	...	...	...	...
6 Lambadi	...	...	...	...	...	...	...	...
7 Madiga	...	2	...	...	...	...	...	...
8 Muslim	...	...	...	...	...	...	...	...
9 Padmasale	...	...	...	...	...	...	...	...
10 Vaisya	...	...	...	...	...	...	...	...
11 Viswabrahmin	...	1	...	...	...	...	...	...
Total	...	3	...	...	...	...	...	...

APPENDIX

TABLE 50

Persons by Age at First Marriage and Caste/Tribe/Community

Age group (in years)	Brahmin		Chakali		Christian		Goundla		Kamma		Lambadi	
	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)
0—4	...	...	...	...	...	...	...	...	...	...	...	...
5—9	...	...	...	...	...	...	...	...	...	1	...	...
10—14	...	1	...	...	...	2	...	...	...	8	...	1
15—19	...	...	...	1	2	5	...	1	2	8	...	...
20—24	...	...	1	...	4	...	2	1	8	3	1	...
25—29	...	...	...	...	1	...	1	...	4	...	...	...
30—34	...	...	...	...	...	...	...	...	1	...	...	...
35 & above	1	...	...	...	...	...	...	...	...	...	...	...
Total	1	1	1	1	7	7	3	2	15	20	1	1

—Contd.

TABLE 50 —*Concld.*

Persons by Age at First Marriage and Caste/Tribe/Community

Age group (in years)	Madiga		Muslim		Padmasale		Vaisya		Viswabrahmin		Total	
	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
0—4	...	...	...	...	...	...	...	...	...	...	...	...
5—9	...	...	...	...	...	...	...	...	...	...	...	1
10—14	...	1	...	...	...	1	...	...	...	1	...	15
15—19	...	4	...	1	...	...	...	1	1	...	5	21
20—24	3	...	...	...	1	...	...	...	...	...	20	4
25—29	1	...	...	...	...	...	...	...	...	...	7	...
30—34	...	...	...	...	...	...	1	...	...	...	2	...
35 & above	...	...	...	...	...	...	...	...	...	...	1	...
Total	4	5	...	1	1	1	1	1	1	1	35	41

M : Males; F : Females

TABLE 51

Marriage Payments

Items of payment	Chakali		Christian		Kamma		Lambadi		Madiga		Viswabrahmin	
	making payment	receiving payment	making payment	receiving payment	making payment	receiving payment	making payment	receiving payment	making payment	receiving payment	making payment	receiving payment
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
	NUMBER OF HOUSEHOLDS											
Cash (in Rs.)												
Making 2,414	1	...	5	...	2	...	...	...	3	...	...	...
Receiving 21,398	...	...	...	...	...	6	...	...	...	1	...	...
Property												
Cow	...	...	1	...	...	...	1	...	...	...	...	...
Land	...	...	...	...	...	5	...	...	...	...	...	...
Ornaments												
Gold	...	...	...	...	4	...	...	...	2	...	1	...
Ring	...	...	...	...	...	1	...	...	...	...	...	...
Watch	...	...	...	...	...	1	...	...	...	...	...	...
Kadiyalu	...	...	...	...	...	...	...	...	1	...	...	...
Pogulu	...	...	...	...	...	...	...	...	1	...	...	...

TABLE 52

Dowry Payments and Knowledge of Hindu Marriage Act by Caste

Caste	No. of households		No. of households 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 Hindu Marriage Act	Informants' views about the salient features of the Hindu Marriage Act
	Giving dowry	Amount of dowry (Rupees)		Approval	Disapproval		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Brahmin	...	...	1	...	1	1	...
2 Madiga	...	...	2	...	2	...	...
3 Goundla	...	...	1	...	1	...	...
4 Kamma	1	900	7	2	5	5	...
Total	1	900	11	2	9	6	...

APPENDIX

TABLE 53

Information and Attitude Towards Family Planning by Caste/Tribe/Community

Caste/Tribe/Community	No. aware of Family Planning Centre	No. aware of Family Planning	No. approving Family Planing	No approving Family Planning after being explained	Total	No. liking to adopt Family Planning methods after				
						Two children	Three children	Four children	Five children	Six children
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	...	1	1	...	1	...	1	...	...	...
2 Chakali	...	1	...	...	...	...	...	...	...	...
3 Christian	1	6	3	...	3	1	1	1	...	...
4 Goundla	...	2	...	...	...	...	...	...	...	...
5 Kamma	5	11	9	...	9	1	2	4	1	1
6 Lambadi	...	1	...	...	...	...	...	...	...	...
7 Madiga	1	1	1	1	2	...	...	1	...	1
8 Muslim	...	1	1	...	1	...	1	...	...	...
9 Padmasale	...	1	...	...	...	...	...	...	...	...
10 Vaisya	...	...	...	1	1	...	...	1	...	...
11 Viswabrahmin	1	1	1	...	1	...	...	1	...	...
Total	8	26	16	2	18	2	5	8	1	2

TABLE 54

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

Caste/Tribe/Community	Number that like to adopt Family Planning after having														
	2 children, the age of head of household being (in years)					3 children, the age of head of household being (in years)					4 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 Christian	...	1	...	...	...	...	...	...	1	...	...	1	...	...	...
3 Kamma	...	...	...	1	...	...	2	...	...	...	2	1	1	...	...
4 Madiga	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
5 Muslim	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
6 Vaisya	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
7 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
Total	...	1	...	1	...	1	2	...	2	...	3	3	1	1	...

—Contd..

TABLE 54—*Concld.*

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

Caste/Tribe/Community	Number that like to adopt Family Planning after having: 5 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
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
1 Brahmin	...	...	...	...	...	...	...	...	...	...
2 Christian	...	...	...	...	...	...	...	...	...	...
3 Kamma	...	...	1	...	...	...	...	1	...	...
4 Madiga	...	...	...	...	...	...	...	1	...	...
5 Muslim	...	...	...	...	...	...	...	...	...	...
6 Vaisya	...	...	...	...	...	...	...	...	...	...
7 Viswabrahmin	...	...	...	...	...	...	...	...	...	...
Total	...	...	1	...	...	...	...	2	...	...

TABLE 55

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

Caste/Community	Number that like to adopt Family Planning after having: 2 children, The age of the child bearing woman being (in years)							3 children, The age of the child bearing woman being (in years)						
	41 & above	36–40	31–35	26–30	21–25	16–20	15 & below	41 & above	36–40	31–35	26–30	21–25	16–20	15 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Brahmin	...	...	...	...	...	...	...	...	1	...	...	...	...	...
2 Kamma	...	...	...	...	1	...	...	...	1	...	1	...	...	...
3 Madiga	...	...	1	...	...	...	...	1	...	...	...	...	...	...
4 Muslim	...	...	...	...	...	...	...	1	...	...	...	...	...	...
5 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	...	...	2	2	...	1	...	...	...

—Contd.

APPENDIX

TABLE 55—*Contd.*

Attitude Towards Family Planning with reference to Age of Child bearing Woman by Caste/Community

Caste/Community	Number that like to adopt Family Planning after having: 4 children, The age of the child bearing woman being (in years)							5 children, The age of the child bearing woman being (in years)						
	41 & above	36-40	31-35	26-30	21-25	16-20	15 & below	41 & above	36-40	31-35	26-30	21-25	16-20	15 & below
(1)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
1 Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Kamma	1	...	...	2	...	...	...	...	...	...	1	...	...	...
3 Madiga	1	...	...	...	1	...	...	...	...	...	...	...	...	...
4 Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5 Vaisya	...	...	...	1	...	...	...	...	...	...	...	...	...	...
6 Viswabrahmin	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Total	2	...	...	3	2	...	...	...	...	...	1	...	...	...

—*Contd.*

TABLE 55—*Concld.*

Attitude Towards Family Planning with reference to Age of Child bearing Woman by Caste/Community

Caste/Community	Number that like to adopt Family Planning after having: 6 children, The age of the child bearing woman being (in years)						
	41 & above	36-40	31-35	26-30	21-25	16-20	15 & below
(1)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
1 Brahmin	...	...	...	...	...	...	...
2 Kamma	...	...	1	...	...	...	...
3 Madiga	...	...	...	1	...	...	...
4 Muslim	...	...	...	...	...	...	...
5 Vaisya	...	...	...	...	...	...	...
6 Viswabrahmin	...	...	...	...	...	...	...
Total	...	...	1	1	...	...	...

Note : One head of household belonging to Kamma caste was not married

TABLE 56

Attitude towards Family Planning with Reference to Duration of Marriage by Caste/Tribe/Community

Caste/Tribe/Community	No. wanting more children, duration of marriage being (in years)					No. wanting no more children, duration of marriage being (in years)				
	21 & above	16-20	11-15	6-10	5 & below	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 Christian	3	...	1	...	..	1	1	1	...	...
4 Goundla	2	...	...	...	...	...	...	...	...	...
5 Kamma	2	...	...	1	...	2	2	3	...	1
6 Lambadi	1	...	...	...	.	...	...	...	...	...
7 Madiga	...	...	...	1	...	1	...	1	...	...
8 Muslim	...	...	...	...	...	1	...	...	...	...
9 Padmasale	1	...	...	...	...	...	...	...	...	...
10 Vaisya	...	...	...	...	...	...	...	1	...	...
11 Viswabrahmin	...	...	...	...	...	...	...	1	...	...
Total	9	1	1	2	...	6	3	7	...	1

Note : One head of household of Kamma caste was not married.

TABLE 57

Attitude towards Family Planning with Reference to Annual Income and Caste/Tribe/Community of Households

Caste/Tribe/Community	No. wanting more children having annual income (in rupees) of					No. wanting no more children having annual income (in rupees) of				
	1201 and above	901-1200	601-900	301-600	300 and less	1201 and above	901-1200	601-900	301-600	300 and less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	...	...	...	...	...	1	...	...	...	...
2 Chakali	1	...	...	...	...	...	...	...	...	...
3 Christian	2	1	1	...	...	1	2	...	...	...
4 Goundla	...	1	1	...	...	...	...	...	...	...
5 Kamma	2	...	...	...	1	5	1	1	2	...
6 Lambadi	...	1	...	...	...	...	...	...	...	...
7 Madiga	...	...	1	...	...	...	2	...	...	...
8 Muslim	...	...	...	...	...	...	...	...	1	...
9 Padmasale	1	...	...	...	...	...	...	...	...	...
10 Vaisya	...	...	...	...	...	1	...	...	...	...
11 Viswabrahmin	...	...	...	...	...	...	1	...	...	...
Total	6	3	3	..	1	8	6	1	3	...

APPENDIX

TABLE 58

Inheritance of Property in Practice by Caste/Tribe/Community

Caste/Tribe/Community	No. of households	Number indicating that relations of the following categories are entitled to inherit in their respective Caste/Tribe/Community	
		Son	Daughter
(1)	(2)	(3)	(4)
1 Christian .	7	1	1
2 Goundla .	2	1	...
3 Kamma .	12	8	2
4 Madiga .	3	1	...
Total	**24**	**11**	**3**

TABLE 59

Share of Property for Different Categories of Relatives—Sons by Caste/Tribe/Community

Caste Tribe/Community	Number of households	Number indicating that sons inherit property in the following manner		
		All sons get equal share	Only eldest son inherits	Only youngest son inherits
(1)	(2)	(3)	(4)	(5)
1 Christian .	7	1	...	...
2 Goudla .	2	1	...	...
3 Kamma .	12	8	...	...
4 Madiga .	3	1	...	...
Total	**24**	**11**	...	...

TABLE 60

Share of Property for Different Categories of Relatives—Daughters by Caste/Tribe/Community

Caste Tribe/Community	Number of Households	Number indicating that daughters inherit property in the following manner		
		Daughters only inherit to the exclusion of the sons	Daughters inherit equally with sons	Eldest daughter only inherits
(1)	(2)	(3)	(4)	(5)
1 Christian .	7	...	1	...
2 Kamma .	12	...	2	...
Total	**19**	...	**3**	...

TABLE 61

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

	Caste/Tribe/ Community	Number of households	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	Kamma	12	6	2	7	2
	Total	13	7	2	8	2

TABLE 62

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

	Caste/Tribe/ Community	Number of households	No. of persons who agree that daughter should inherit equally with sons age of interviewee being (in years)					
			51 and above	41-50	31-40	21-30	20 & below	Total
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Christian	7	...	2	1	...	...	3
2	Kamma	12	1	1	2	1	...	5
3	Lambadi	1	...	1	...	...	...	1
4	Madiga	3	...	...	1	...	...	1
5	Padmasale	1	...	1	...	...	...	1
6	Viswabrahmin	1	...	...	...	1	...	1
	Total	25	1	5	4	2	...	12

TABLE 63

Medical Care

Total No. of households	No. of households in which maternity cases are attended					Number of households following				Location of Hospital	Distance
	By taking the women to hospital for confinement	By calling a Doctor at house	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	Homeopathic system of treatment	Combination of different systems of treatment		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
31	2	...	6	2	...	5	...	...	...	Mandadam Guntur Vijayawada	1 mile 24 miles 8 miles

TABLE 64

Range of Information by Household Heads and Caste/Tribe/Community

Caste/Tribe/Community	Total No. of Households	No. of Household heads who know the name of: Zilla Parishad Head Quarters	Panchayat Samithi Head Quarters	Panchayat Head Quarters	Taluk Head Quarters	District Head Quarters	Name of principal lakes and rivers of the district	Name of 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	Krishna River	Nagarjunsagar Dam
2 Chakali	1	...	...	1	1	1	-do-	-do-
3 Christian	7	3	6	7	7	7	-do-	-do-
4 Goundla	2	...	1	2	2	2	-do-	-do-
5 Kamma	12	11	12	12	12	12	-do-	-do-
6 Lambadi (S.T.)	1	...	1	1	1	1	-do-	-do-
7 Madiga (S.C.)	3	2	2	3	2	2	-do-	-do-
8 Muslim	1	...	...	1	1	1	-do-	-do-
9 Padmasale	1	...	...	1	1	1	-do-	-do-
10 Vaisya	1	1	1	1	1	1	-do-	-do-
11 Viswabrahmin	1	...	1	1	1	1	-do-	-do-
Total	31	18	25	31	30	30	—	—

TABLE 65

Awareness of Untouchability offences Act

Caste/Tribe/Community	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law
(1)	(2)	(2)
1 Brahmin	1	1
2 Christian	7	4
3 Goundla	2	1
4 Kamma	12	9
5 Madiga (S.C.)	3	1
6 Padmasale	1	1
7 Vaisya	1	1
8 Viswabrahmin	1	1
Total	28	19

TABLE 66

Attitude of Informants towards Survey

Attitude	Number of informants	
	Males	Females
(1)	(2)	(3)
Hostile	...	...
Indifferent	1	...
Co-operative	29	1
Others	...	...
Total	30	1

TABLE 67

Period of Existence of Households in-migrated during Present Generation by Caste/Tribe/Community

Caste/Tribe/ Community	No. of households in-migrated, the duration being				
	3 years and below	4 - 10 years	11 - 20 years	21 - 50 years	51 years and above
(1)	(2)	(3)	(4)	(5)	(6)
Lambadi (S. T.)	...	...	...	1	...
Muslim	...	...	...	1	...
Padmasale	...	1	...	...	...
Total	...	1	...	2	...

TABLE 68

Place of birth

Place of birth	Number of persons		Number of Births in the Village during				
	1st Birth	Subsequent births	1961-62	1962-63	1963-64	1964-65	1965-66
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Inside the Village							
In the same household	1	35	11	8	7	2	8
Mother's parents house	...	...	...	...	...	...	...
Hospital/Nursing home	...	...	...	...	...	...	...
Outside the village							
Mother's parent's house	2	...	...	1	1	...	...
Hospital/Nursing home	...	...	...	...	...	...	...
Total	3	35	11	9	8	2	8

APPENDIX

TABLE 69

In-migrant Households by Caste Tribe Communiy, Place and Reasons

Caste/Tribe/ Community	No. of House-holds	Number of households in-migrating from								Occupation before the in-migration		Reasons for the in-migration	
		Outside the State		Outside the district within the State		Outside the taluk within the district		Within the taluk		Agri-culture	Agricultural labour	To eke out livelihood	Government employees
		Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Lambadi (S.T.)	1	...	...	1	...	...	...	...	...	1	...	1	...
2 Muslim	1	...	...	...	...	...	...	1	...	...	1	...	1
3 Padmasale	1	...	...	...	...	1	...	...	...	...	1	1	...
Total	**3**	...	...	**1**	...	**1**	...	**1**	...	**1**	**2**	**2**	**1**

TABLE 70

Houses by Number of Rooms and Number of Persons Occupying by Caste/Tribe/Community

Caste/Tribe/Community	Total No. of Houses	Total No. of Rooms	Total No. of Household members	Houses with no regular room	
				No. of houses	Total No. of Household members
(1)	(2)	(3)	(4)	(5)	(6)
1 **Brahmin**	1	3	9	...	...
2 Chakali	1	3	7	...	...
3 Christian	7	9	40	...	...
4 Goundla	2	5	9	...	...
5 Kamma	12	68	72	...	...
6 Lambadi (S. T.)	1	1	6	...	...
7 Madiga (S. C.)	3	8	21	...	...
8 Muslim	1	1	3	...	...
9 Padmasale	1	1	3	...	...
10 Vaisya	1	2	7	...	...
11 Viswabrahmin	1	2	6	...	...
Total	31	103	183	...	...

—Contd.

TABLE 70—*Contd.*

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

Caste/Tribe/Community	House with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
	No. of houses	Total No. of House-hold members	No of houses	Total No. of House-hold members	No. of houses	Total No. of House-hold members	No. of houses	Total No. of House-hold members
(1)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Brahmin .	...	...	...	...	1	9	...	...
2 Chakali .	...	...	...	...	1	7	...	...
3 Christian .	5	26	2	14	...	...	...	...
4 Goundla .	...	...	1	5	1	4	...	...
5 Kamma .	1	7	1	1	4	17	6	47
6 Lambadi (S.T.)	1	6	...	...	...	...	...	...
7 Madiga (S.C.)	...	...	1	4	2	17	...	...
8 Muslim .	1	3	...	...	...	...	...	...
9 Padmasale .	1	3	...	...	...	...	...	...
10 Vaisya .	...	...	1	7	...	...	...	...
11 Viswabrahmin	...	...	1	6	...	...	...	...
Total	9	45	7	37	9	54	6	47

TABLE 71

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community	House type		No. of houses with pucca roof		No. of houses with tile roof		No. of houses with straw/grass roof		No. of houses with Palmyra leaves	
	Name	Number	with slope	without slope	2 sloped	4 sloped	2 sloped	4 sloped	2 sloped	4 sloped
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	11)
1 Brahmin	*Penkurtillu*	1	...	...	...	1	...	...	...	...
2 Chakali	*Purillu*	1	...	...	...	...	...	...	...	1
3 Christian	,,	7	...	...	...	..	...	7	...	...
4 Goundla	*Penkurtillu*	2	...	...	...	2	...	...	...	...
5 Kamma	*Penkutillu*	9	...	...	...	9	...	...	...	...
	Daba	1	...	1	..	...	...	...	...	...
	Purillu	2	...	...	...	...	...	1	...	1
6 Lambadi (S.T.)	*Purillu*	1	...	...	...	...	...	1	...	...
7 Madiga (S T)	*Purillu*	2	...	...	...	...	...	1	...	1
	Penkutillu	1	...	...	...	1	...	...	...	...
8 Muslim	*Purillu*	1	...	...	...	...	...	...	...	1
9 Padmasale	,,	1	...	...	...	...	...	1	...	...
10 Vaisaya	,,	1	...	...	...	...	...	1	...	...
11 Viswabrahmin	,,	1	...	...	...	...	...	1	...	...
Total		31	...	1	...	13	...	13	...	4

TABLE 72

Houses by Wall Material and Caste/Tribe/Community

Caste/Tribe/Community	Number of houses with				
	Mud wall	Mud plastered bamboo wattled wall	Brick wall	Stone wall	Straw grass wall
(1)	(2)	(3)	(4)	(5)	(6)
1. Brahmin	...	...	1	...	...
2. Chakali	...	...	1	...	...
3. Christian	3	1	2	1	...
4. Goundla	2	...	...	...	...
5. Kamma	1	...	10	...	1
6. Lambadi (S.T.)	1	...	...	...	...
7. Madiga (S.C.)	1	...	1	1	...
8. Muslim	...	1	...	...	...
9. Padmasale	...	...	...	..	1
10. Vaisya	...	...	1	...	...
11. Viswabrahmin	...	...	1	...	...
Total	8	2	17	2	2

TABLE 73

Houses and Use

Number of houses used for			
Residence	Residence-cum-Shop	Cattle shed	Total
(1)	(2)	(3)	(4)
30	1	8 (Separate structures)	31 Houses and 8 separate structures as cattle sheds

TABLE 74

Scheduled Castes and Scheduled Tribes by Households and Population

Name of Scheduled Caste/ Scheduled Tribe (1)	Total Number of Households (2)	Persons (3)	Males (4)	Females (5)
Scheduled Caste				
Madiga	3	21	9	12
Scheduled Tribe				
Lambadi	1	6	4	2
Total	4	27	13	14

TABLE 75

Information about existence and functions of Panchayat by Households and Caste/Tribe/Community

	Caste/Tribe/ Community	No. of Households	Number that could tell the period of existence of Panchayat correctly	Remarks including a note on the amenities provided by the Panchayats since its inception
	(1)	(2)	(3)	(4)
1	Brahmin .	1	1	Taps, Roads and Electricity
2	Chakali .	1	...	-do-
3	Christian .	7	7	-do-
4	Goundla .	2	1	-do-
5	Kamma .	12	11	-do-
6	Lambadi (S. T.) .	1	1	-do-
7	Madiga (S. C.) .	3	2	-do-
8	Muslim .	1	1	-do-
9	Padmasale .	1	1	-do-
10	Vaisya .	1	1	-do-
11	Viswabrahmin .	1	1	-do-
	Total .	31	27	

TABLE 76

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

	Caste/Tribe/ Community	No. of House-holds	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	...	...	...
2	Christian	7	1	...	...	...
3	Goundla	2	1	1	...	...
4	Kamma	12	9	5	...	...
5	Madiga (S. C.)	3	1	...	...	...
6	Padmasale	1	1	...	...	...
7	Viswabrahmin	1	1	...	...	...
	Total	27	15	6	...	...

APPENDIX

TABLE 77

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

Caste/Tribe/Community	No. of Informants according to whom main parties are		
	Congress	Communist	Swatantra
(1)	(2)	(3)	(4)
1 Brahmin .	1	...	...
2 Chakali .	1	1	...
3 Christian .	6	1	...
4 Goundla .	2	...	...
5 Kamma .	8	3	1
6 Lambadi (S. T.) .	1	...	...
7 Madiga (S. C) .	2	...	...
8 Muslim .	1	...	...
9 Padmasale .	1	...	...
10 Vaisya .	1	...	...
Total	24	5	1

Note : The informant belonging to Viswabrahmin community did not give his opinion.

TABLE 78

Opinion on functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe/Community	No. of House-holds	No. of persons satisfied with the functioning of			No. of persons not satisfied with the functioning of			No. of persons who could not express any opinion on the functioning of		
		Pancha-yat	Pancha-yat Samithi	Zilla Parishad	Pancha-yat	Pancha-yat Samithi	Zilla Parishad	Pancha-yat	Pancha-yat 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 Christian .	7	5	5	5	2	2	2	...	...	...
4 Goundla .	2	1	1	1	1	1	1	...	...	...
5 Kamma .	12	8	8	8	4	4	4	...	...	...
6 Lambadi (S. T.) .	1	...	...	...	...	...	...	1	1	1
7 Madiga (S. C.) .	3	1	1	1	1	1	1	1	1	1
8 Muslim .	1	...	...	...	1	1	1	...	...	...
9 Padmasale .	1	...	...	...	1	1	1	...	...	...
10 Vaisya .	1	...	...	...	1	1	1	...	...	...
11 Viswabrahmin .	1	1	1	1	...	...	...	...	...	...
Total	31	17	17	17	12	12	12	2	2	2

TABLE 79

Caste Panchayat Functions, Existence and Attitude of Informants

Caste	No. of Households	No. according to whom Caste/Tribe/Community Panchayats exist for Madiga	No. according to whom Caste/Tribe/Community Panchayats should continue	Remarks including a note on the reasons for the continuance of Caste/Tribe/Community Panchayat
(1)	(2)	(3)	(4)	(5)
Madiga (S. C.)	3	2	2	To settle *maganali* dispute

TABLE 80

Co-operative Society Membership and Benefit by Caste/Community

Name of Co-operative Society	Total of all Communities who are aware of the Society	No. of members and Caste					Number that did not become members because of	No. of members benefitted	Note on the nature of benefit
		Brahmin	Christian	Madiga	Kamma	Vaisya			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Large sized Co-operative Society	23	1	...	...	9	1	...	11	Taken loan from the Society
Labour Co-operative Society	1	...	1	1	...	...	...	2	-do-
Total	24	1	1	1	9	1	...	13	...

APPENDIX

TABLE 81

Co-operative Membership by Caste/Community and Literacy

Caste/Community	No. of Co-operative Society Members		
	Total	Literates	Illiterates
(1)	(2)	(3)	(4)
1 Brahmin .	1	1	...
2 Christian .	1	1	...
3 Kamma .	9	6	3
4 Madiga (S. C.) .	1	1	...
5 Vaisya .	1	1	...
Total .	13	10	3

TABLE 82

Co-operative Society Membership by Land ownership

Size of land holdings	Number of Members				
	Brahmin	Christian	Kamma	Madiga	Vaisya
(1)	(2)	(3)	(4)	(5)	(6)
Below 10 acres .	...	...	4	1	1
10—15 acres .	...	...	2	...	...
16—25 acres .	...	...	2	...	...
25 acres and over .	...	...	1	...	...
Total .	...	...	9	1	1

GLOSSARY

A

Abhishekam ... Puja to God associated with giving bath

Adda ... Woodenbar to which coulters are fixed

Addedu ginjalu ... Four seers or kilograms of cereals

Aksharabhayasam ... Initiation of the child to learning

Akshintalu ... Sacred Rice

Allu ... Creeper (variety of ground-nut)

Amavasya ... New moon day

Andelu ... Silver anklets

Annaprasana ... Initiating the child to food

Anna-tammulavarusa ... Classifactory brothers

Appagintalu ... Entrusting the bride to the members of the bride-groom's household

Arakapaggamu(lu) ... Thin rope(s) used as rein(s) while ploughing

Arisa/Ariselu ... A sweet preparation of rice flour and jaggery cooked into a fluid paste made into round cakes of 2″ to 3″ radius and 0.3″ thickness cooked in sweet oil

Arivenikundalu ... Sacred coloured pots used to give bath to the bridal couple

Astikalu ... Bones and ashes collected after cremation on the obsequies day

Atchu ... Agricultural implement used to make lines for transplanting tobacco plants

Atchulu ... Wooden moulds kept over palmyra mats used to dry sugarcane juice into jaggery

B

Baanalu ... Pots

Baladasullu ... Young devotees–five unmarried young boys are invited to offer worship at the houses of the groom and the bride before marriage

Balentaralu ... Woman confined to bed following delivery

Bantipettuta ... Giving community feast

Bantulata ... A token play with ball or flower garland or nacklace

Bavamaradulavarusa ... Classifactory cross–cousins

Beedi ... A leaf scroll filled with pounded tobacco; a cheap variety of cigar

Besari ... Nose ornament studded with precious stones

Bhajana ... A devotional folk singing and dancing to the accompaniment of musical instruments

Bhogimantalu ... Bonafires arranged on *Bhogi*–a day before Sankranti festival

Bhogipallu/Bhogipandlu ... A ceremony observed for children upto 5 or 6 years by pouring *regupandlu* (red berries) on their heads on Bhogi, the day preceding Sankranti

Bhoodan ... Donation of land

Bhoshanamu (lu) ... Oblong wooden box(es) used to store household goods

Billamgodu ... Play with a small stick of 9″ and another stick of 2 to 2½ feet played by boys

Bindelu ... Brass vessels used to store water

Boodidagummodikaya ... Ash-gourd

Bodelucheyuta ... Making furrows for sowing sugarcane nodes

Boggupara ... A spade used to throw coal into the furnace of the barn

Boodidathegulu ... A disease on the tobacco plant

Bottalu ... Receptacles made of split-bamboo used to store grains

Bottu ... Vermilion mark

Buddi/Budlu ... Kerosene lamp (s)

Bungalu ... Earthen containers used to fetch water

Buradayata ... Transplantion of tobacco when there is moisture in the soil

Burmamudi or Burma Chutta ... A lovely hair-knot of the women

Burrakatha ... A folk performance by 3 persons, one reciting the story to the accompanyment of *thambura* (a musical instrument) holding small cymbals, interspersed by speeches while the other two repeat a part of the recital for the sake of effect. This is the most effective media of instruction to the rural folk

C

Chaddiannam ... Stale food

Chadivimpulu ... Presents and gifts offered on an auspicious occasion like marriage

Chalimidi ... Rice flour and jaggery cooked into a paste.

Challakavvam ... Churn

Chema ... Elephant ear or Colocacia-antiquorum

Chandrabala ... Auspiciousness of the birth star of the bride-groom

Chandrudu ... Moon like gold ornament worn on the scalp by females

Chatti/Chatlu ... Small earthen utensil (s) used to keep curries, chutnies, etc.

Chedugudu ... Indigenious game played by boys and upto adult youth ages, forming into two parties, each of 4 to 10 members. Courts with boundary lines are marked. A member of each party goes with the cant *Chedugudu gudu* alternately. If the canter touches the central line with cant, he scores a point. If he is caught by the other party, it scores a point. The team which scores more points within the fixed time or which scores the required points beforehand wins the game

Cheepuru/Cheepurlu ... Broomsticks

Cheeralu or Kokalu ... Saris

Chekkulu ... Bales (of tobacco)

Chelagapara or Para ... Spade

Chembulu ... Cans usually made of brass or German silver

Chandrabimbam ... Image of moon

Cheta/Chetalu ... Winnowing fan (s)

Chinna karma or *Chinnadinam* ... Initial obsequies

Chippalu ... Small earthen vessels used to keep curries and chutnies

Chiti or kastam ... Pyre

Chukkakoora ... Reumex Vesicarious

Chuttu/Chutlu ... Toe-ring (s)

Chutta ... Cigar made of country tobacco

Chinthabethelata ... An indoor game played by school going boys and girls and women also with tamarind seeds broken into halves (See page 97)

Chintakaya patchadi ... Pickle of tamarind fruits

Chintapanducharu ... Liquid tamarind soup

D

Daba ... Pucca house–house with R. C. C. roof or Madras terrace roof

Dabba ... Rough lemon

Dakshina ... Presents in cash to a Brahmin *purohit*

Dampathithambulalu ... Beetle leaves, arecanuts and plantains or coconuts offered by the bridal couple to women in married status on the occasion of consummation

Dayadi or jnathi ... Man of the same surname

Deeparadhana ... Worship by lighting a lamp (in a temple)

Degisalu or Neellakagulu ... Copper vessels used to boil water for bathing

Demudubanthi ... Pongali (sweet rice) first offered to the *Baladasullu* during marriage

Desavali ... Indigeneous or native variety

Digadudupu ... At the time of tonsuring a child, a cup is kept by the barber in front of the child. Relatives and invitees take a coin, waive it around the head of the child and throw it in the cup. The coins kept in the cup are taken by the barber. This is known as *digadudupu*

Dimpudukallam ... Place where the bier is lowered on way to the funeral ground

Disti or Dristi ... Evil eye

Donkalu ... Country tracks/Cart tracks

Dokudupara ... A sort of small spade used to hatch grass

Doli ... An inverted cot used to carry sick persons

Dolu ... Drum (musical instrument)

Domma ... Anthrax

Donnelu ... Leaf cups prepared with plantain or banian leaves to keep the *pindam* (morsel of food) to the departed soul

Doppalu ... Leaf plates arranged like cups

Doolamethuta ... Laying the beam on the walls

Duppati ... Two folded cloth blanket

Durmuhoortham ... Inauspicious time

Dwajasthambam ... Banner post in front of a temple

E

Edurumenarikam ... Marrying father's own sister's daughter

Engiliannaniki-aas inchuta ... Aspiring for polluted food

Esanyamula ... North-eastern corner

G

Gadamanchi ... An improvised wooden bench to keep house-hold articles or goods

Gaddapara ... Crowbar

Gadelu or Bottalu ... Receptacles made of split bamboo used to store grains

Gajulu ... Bangles

Galigopuram ... Tower at the entrance of a temple

Galikuntu ... Rhinderpest

Gampa ... Basket

Gandhapuginne ... A silver cup for keeping sandal wood paste

Ganupulu ... Nodes (of sugarcane)

Garelu ... A preparation made with blackgram paste made into a round cake and cooked in sweet oil

Garikabuddi ... A small earthen vessel in which sacred grass is kept

Gela ... Bunch (of plantains)

Ginnelu ... Aluminium vessels used to take food

Glasulu ... Tumblers used for drinking water

Gobbillu ... Cowdung balls over which turmeric powder, vermilion and flower petals are kept in the front yards of houses during Sankranti festival

Godan ... Donation of a cow

Goddali ... Axe

Gogulu ... Hibiscus Cannabinus

Gontwapu or Guraka ... Black quarter; Haemorriage septicaemia

Gopuja ... Worship of cow

Gorru ... Coulters–agricultural implement

Gownu(lu) ... Upper garment(s) worn by girls below 12 years

Grading muttah ... A group of workers engaged in sorting out or grading cured tobacco leaves

Grihapravesam ... House-warming

Guddali or Goddarikam ... Pick-axe

Gummadikaya ... Red pumpkin

Guntaka ... Skuffle–agricultural implement

Gurram ... Literally horse; a wooden frame used to weave tobacco leaves on a stick

Guru ... Religious head

Gutti ... Bunch–(variety of groundnut)

H

Harati ... Flame of prosperity

Haridasudu/Haridasulu ... Ministrel(s)

Harijanawada ... Habitat of Harijans

Harikatha ... A performance by single man by reciting portions from Hindu epics like Ramayana, Mahabharata and Bhagavatha, interspersed by explanation and the recital accompanied by musical instruments like harmonium and *thabala*

Homam ... Propitiation of the God of Fire

I

Inam ... Lands gifted away towards services as priest, dhobi, barber, etc.

Inamdar ... Owner of *inam* land or land gifted away towards services as priest, dhobi, barber, etc.

Intiperu ... Surname

Intlokivatchuta or Kundallokivatchuta ... Conducting of the girl into the house after giving final purificatory bath on the 9th or 11th day on attainment of puberty

Ittadigamgalamulu ... Brass vessels used to store water

J

Jadagantalu ... Gold tassels

Jaddigam ... Seed-drill

Jalleda ... Sieve

Jammi ... Prosopis spicigera

Janmanakshatra ... Birth star or the star in which a person is born

Jatara ... A fair associated with animal sacrifice celebrated mostly for the village deities

Jeetagadu or Paleru (Plural – Palellu or Jeetagallu) ... Attached agricultural labourer

K

Kastam ... Pyre

Kabadi or Kabaddi ... It is an outdoor game played by males. The players divide themselves into two parties each occupying a rectangular area in a court facing each other. The game starts when a player enters the opponents' area canting *gudugudu, gudugudu* or *kabaddi, kabaddi* in a continuous breath. If he touches the player or players and returns to the central line before he breaks his breath, he is deemed to have returned alive and 'killed' the opponents whom he has touched. On the other hand, if he is caught by the opponents and held in the area till he breaks his breath, he is deemed to have been 'killed'. The killed person is kept out of the game till it ends. (Some times the 'killed' are revived if the party succeeds in killing players of the other side). The game continues with alternate chances for each party for canting until all the members of one party are deemed to have been so 'killed'

Kadavalu ... Pots used to store water

Kadi ... Yoke

Kadiyalu ... Silver anklets

Kagu ... A big copper vessel used to boil water for bathing

Kajjikaya ... A sweet preparation of Bengalgram flour, copra pieces mixed with jaggery or sugar and sandwitched between wheat flour paste as cover and cooked in sweet oil

Kalayi ... A big iron kettle of over 600 litres capacity to boil sugarcane juice (fig. 21)

Kallapu ... Dung water sprinkled usually in the front yard of houses

Kallasolupu ... Foot disease (for the animals)

Kalyanadampathulu ... Couple representing the Lord and His consort at the time of celebrating marriage of God and Goddess in a temple or other auspicious occasions

Kankanam ... Bracelet or a thread to which betel leaves are tied and worn to the wrist

Kammalu ... Ear ornaments

Kanchupallemu (lu) ... Brass plate (s)

Kanduva ... Towel; Upper cloth worn on the shoulders

Kapala moksham ... Breaking of the head of the corpse during cremation

Karadies ... Musical instruments

Karnam or Karanam ... Village accountant

Karappusa ... A savoury

Katikapari ... Watchman of the funeral ground

Katteraguntaka ... A sort of skuffle bigger than ***pottiguntaka*** and smaller than the ordinary ***guntaka*** used to break the clods and to remove the weeds

Katukakaya ... Tin of eyetek

Kavadi ... Sling

Keedu ... Evil effect

Kodavali ... Sickle

Kondichutta ... A lovely hair-knot of the women

Koppu ... Simple hair-knot of an aged woman

Korra ... Italian millet

Koul ... Tenure

Ksheerannam ... A sweet fluid preparation of milk, *sagu* and sugar

Kuditi ... Fluid drink for the cattle

Kudumulu ... Round balls made of rice flour, Bengal gram flour and jaggery cooked into a paste

Kumkumabarina ... Silver tin of vermilion

Kundallokivatchuta or *Intlokivatchuta* ... Conducting of the girl after giving final purificatory bath on the 9th or 11th day after attainment of puberty

Kundalu ... Pots used to store water

L

Laddu/Ladlu ... A sweet preparation of Bengal gram flour cooked into *boondi* (a savoury) which are then mixed with fluid of sugar or jaggery, then made into round balls of required sizes ranging from lemon to orange

Lagnapupendli ... Marriage by negotiation

Lagnapatrika ... Wedding card

Lalchies ... A loose shirt like garment

Likki ... Small sickle

M

Maddela ... A musical instrument

Madhyahna bhojanam ... Mid-day meal

Maddi ... Sticky substance of tobacco

Magaya ... Mango pickle

Mahalakshmi ... Goddess of wealth

Maistree ... Organiser or supervisor of a group of workers

Malle or Mallethegulu ... Orobanche; a weed on tobacco plant

Manchamu (lu) ... Cot (s)

Manchineeti banalu ... Pots used to store drinking water

Mangalasutradharana ... Tying the marriage locket

Mangalasutralapuja ... Worship of the marriage locket

Mangalaharati ... Wave of auspiciousness and propsperity

Mangalasutram ... Marriage locket which is the insignia of marriage among Hindus.

Mantrasani ... Native mid-wife

Mapatiannam or *Mapatibhojanam* ... Night meal

Maradalukatnam ... Money paid by the bride-groom to the younger sister of the bride

Maremma ... Goddess of epedemic diseases (especially cattle diseases)

Marumanuvu ... Widow marriage or marriage of divorced or separated woman

Mattelu ... Toe-rings

Medi ... Plough-tail

Medisoga ... Handle of the plough-tail

Melam ... Music

Menakodalu ... Own sister's daughter

Menarikam ... Marriage with mother's own brother's daughter

Mettavari ... Dry paddy or paddy grown in dry lands

Minarutheerindi ... Attainment of puberty

Minapa undalu ... A sweet preparation of round balls made of black-gram and jaggery

Mittai/Mithai ... Sweet

Moddupatcha ... Tobacco of low grade green leaf

Moku ... A thick rope used to pack cart loads

Mokhamchoopulu ... On the day of final obsequies, a woman bereaved of her husband is seen by relatives in her last pristine glory as *muthaidu* (woman in married status)

Moodupadunulu ... Three times ploughing

Muduru jonna ... Early jowar

Muhoortam ... Auspicious time to start any work

Mukkupudaka ... Nose-rod

Mukudu ... Earthen lid

Mukthi ... Salvation

Mullukarra or *Mullugarra* ... Goading stick

Mundaralu ... Widow

Muthaiduvu (lu) ... Women is married status

Murugulu ... Gold wristlets worn by children

Muthyalaharam ... A necklace made of pearls and gold

Muttah or Mutha ... A group (of labourers)

Mantrabudi ... Coal, fuel, flowers of different colours, hair and turmeric water used to keep away evil eye by washing them around the head of the persons affected with evil eye

N

Naaru ... Nurseries

Naarumoota ... Bundle of tobacco nurseries

Naatupogaku ... Country tobacco

Naatu vaidyulu ... Indigenous physicians

(Singular vaidyudu) ...

Nagali ... Plough

Nagaram ... Gold ornament worn by women on the scalp

Nagasarpam ... Gold ornament worn by women on the scalp

Naivedyam ... Edible offering to God/Goddess

Nallapoosaladanda ... A string of beads worn around the neck by married females

Nallapoosalagolusu ... A gold ornament chained with black beads and gold beeds worn around the neck

Namanakshatra ... The star corresponding to the name of a person

Namaskaramulu ... Offering thanks with folded hands

Navaru ... Tape coir

Navadhanyamulu ... Nine varieties of cereals and pulses namely paddy, cotton seeds, wheat, jowar, Bengal gram, horse gram, red gram, green gram and cow pea

Neellakagu ... Copper vessel used to boil water for bathing

Neellamuniginavallu ... People of the same surname who followed the corpse and/or who took bath on the day of obsequies

Nooruabaddhalaadivokapendlicheyyamannaru ... Contracting a marriage even at the cost of hundred lies

Notisolupu ... Mouth sore

Nulaka ... Thin jute fibre rope

P

Pachchaku muttah ... Group of labourers engaged to pluck tobacco green leaves, weave them on sticks, load them in barns, etc.

Padamativeedhi ... Western street

Pade ... Bier

Padimokkalu ... Planting nurseries for the second time in places where the earlier plants die out or do not come up

Paggamulu ... Thin ropes used as reins while ploughing, to control the movement of the bullocks

Pagati bhojanam ... Morning meals

Palakalamurugulu ... Gold wristlets worn by male children

Paleru ... Attached agricultural labourer

Palletnulu ... Plates

Paluga ... A sharp iron bar fixed to the skuffle

Panakam ... Spiced jaggery water

Panchangam ... Almanac

Pancha ... Lower garment worn by men

Pandlu .. Fruits

Paganamalu ... Vertical marks on the forehead the central one with vermilion and on either side of it with white ash known as Vibhudi

Panpu ... Bed; the bride and the bridegroom are seated on a cot and spend some time in a mimic play known as *banthulata*

Panta ... Ripening

Pappannam ... (literally dal and rice) - a sumptuous community feast

Papatam ... Agricultural implement used to level the land

Pappucharu ... Soup with red gram dal

Para ... Spade

Paramannam ... Sweet rice

Pavikaelu .. Skirts

Parup(lu) ... Bed (s)

Parvathi Parmeswarulu jalakreedalaaduta ... Lord Siva and his consort Parvati playing in water

Pasupukumkum ... Turmeric powder and vermilion

Patara/Patallu or Patarulu ... Cellar(s) to store grains

Patchapesara ... Green gram

Patri ... Leaves

Patta ... Document showing ownership of ryotwari land

Patta or Pattagolusulu ... Silver anklets

Pattadar ... Owner of Ryotwari land

Patteda (lu) ... Leather or jute article(s) tied around the neck (s) of cattle and to the yoke

Patrasamagri ... Utensils, vessels and furniture gifted by the bride's father and sent to the groom's house

Payasam ... Rice cooked with milk and jaggery

Peddadinam / *or* / *Peddakarma* ... Final obsequies

Peddamanishiaiyindi ... Attainment of puberty

Peeta ... Plank

Peguvesukoniputtuta .. Birth of a child with gut

Pelapindi ... Flour of fried maize seeds

Pendlipeeta ... Marriage plank

Pendlikoothurunucheyula ... Promoted as bride

Pendlikodukunucheyuta ... Promoted as bridegroom

Penkutillu ... House with tiled roof or tiled house

Pilakalu ... Flower heads (of tobacco)

Pindam ... Morsal of food offered to the departed soul.

Pinganipallemulu ... Porcelain plates

Pittagoda ... Stone and mortared chunam erection over zinc sheet-roof of tobacco barn

Pitchigudi ... A dilapidated Siva temple in the village

Pogar ... Stoker or Poker

Poganaru ... Tobacco nurseries

Pogu/Pogulu ... Thin gold wire (s) bored into ear lobes and folded as rings

Poleramma ... Goddess of small-pox

Polimera ... Village boundary

Ponglia ... Sweet rice

Poornalu ... A sweet preparation

Potharalu ... Donation of food provisions in the name of the departed ancestors to the purohits

Pottiguntaka ... Short skuffle

Pournami ... Full moon day.

Pradhanam ... Betrothal

Prasadam ... Edible preparation distributed in the name of God

Pujari ... Priest in a temple

Pulagam ... Cooked food of greengram and rice

Puli-meka-ata ... A game played by the school going boys, girls and adults also. Two persons play the game on a sketch (para 8, page 98) drawn on the floor, one handling *pululu* (tigers) 3 in number represented by pebbles and the other handling *mekalu* (goats) 18 in number, represented by small pebbles, each trying to outwit the other.

Punasa ... Early crops

Punadiveyuta ... Laying foundation

Puranakalakshepam ... Listening to epic (purana) recitals

Purikosa ... Thin jute fibre used to weave tobacco leaves

Purillu ... House with thatched roof

Puritiroja ... The day on which a woman is given purificatory bath after delivery

Puritisnanam ... Purificatory bath given to the mother on the 7th, 9th or 11th day after delivery

Purugurogam ... Insect disease

Pushpavatiaiyindl ... Attainment of puberty

Puttakukku ... Orobanche, a weed on tobacco

Puttugodralu ... A barren woman

Puvvulu ... Flower heads of tobacco

Pyrujonna ... Late jowar

Puttuventrukalutheeyuta ... Tonsure ceremony

Putti ... Extent of land which can yield thirteen gunny bags or 640 measures or 1280 seers or kilograms; 500 lbs.

Pramida ... Earthen lid in which oil is poured and a cotton twig is kept and lighted; It serves as a small light.

Punyavachanam ... Attributing sanctity to the house by sprinkling water mixed with vermilion and turmeric while the *Purohit* recites sacred *mantras*

R

Rahukalam ... Prohibited time; Inauspicious time

Rajaswala ... Attainment of puberty

Rakshalu ... Mascots

Rallabilla ... A gold ornament worn on the plait studded with stones

Ramalayam ... Temple of Lord Rama

Ranmu/Rammulu ... Zinc container (s) to store rice

Rasam ... A liquid preparation with pepper

Ratribhojanam ... Night meal or dinner

Ravikalu ... Blouses

Rokali/Rokallu ... Wooden pestle(s)

Rolu ... Stone motar

Raisingkuvatchinadi ... Attaining the stage of ripening during the process of curing

S

Sajja ... Pearl-millet

Sankati ... Food cooked with jowar

Saluva ... Shawl

Samadhis ... Tombs

Samartha ... Attainment of puberty

Sandra ... Sandalwood

Sannayi ... Pipe

Sankusthapanacheyuta ... Inaugurating house construction by fixing a pole

Sanyasi ... Sage

Santhi or Shanti ... Appeasement of spirits

Seemantham ... Ceremony associated with the attainment of pregnancy for the first time

Sevak ... Servant

Shramadan ... People's contribution by way of labour

Simhadwaramethuta ... Installing the main entrance

Sivalayam ... Temple of Lord Siva

Sivalingam ... Phallic emblem of Lord Siva

Sivapuras ... Villages gifted away and named after Saivite Gurus

Subhalekha (lu) ... Wedding card(s)

Subhamuhoortam ... Auspicious time

Sudra ... A forth class person in the Hindu caste heirarchy next to Brahmins, Kshatriyas and Vaisyas

Suryudu ... A Sun-like ornament worn on the head by women

Sutradharana ... Tying the marriage locket

T

Takhli ... Spinning wheel

Tarabala ... Auspiciousness of birth-star of a bride

Thayiththulu ... Mascots

Talambralu ... Sacred rice smeared with turmeric powder poured by the bride and bride-groom on each other's head

Thatakuthegulu ... A disease on tobacco plant

Thattalu ... Baskets used to lift earth

Thotakoora ... Amaranthus blitus

Tirugali ... Grinding stone

Thodupendlikoduku ... An unmarried boy made to sit on a plank by the side of a 'promoted bride-groom'

Thoranalukattuta .. Tying festoons

Thulasineeru ... Ocimum sanctum mixed in water

Tumma ... Acacia ferruginea

U

Udayambhojanam ... Morning meals

Ugadipachchadi ... Chutney prepared on the Telugu New Year's day with neem flowers, fresh tamarind, slices of unripe mango and jaggery

Undallu ... A sweet preparation of rice flour, jaggery and milk made into a ball

Uppatchadi ... Pickle of hibiscus cannabinus

V

Vagartha ... Sandy costal belt of the Central Circar dist·icts of Andhra Pradesh

Vadapappu ... Soaked blackgram dal

Varaha ... Four rupees

Variga ... Common millet

Varjyam ... Inauspicious time

Varne ... A holed wooden plank kept between the yoke and the plough

Vastusastragnudu ... A man well-versed in house-building science

Vendimolathradu ... Silver waist thread

Vepaprasadam ... Chutney prepared on the Telugu New Year's day with neem fiowers, fresh tamarind, slices of unripe mango and jaggery

Vididillu ... Prepared lodge

Vidyabhyasam ... Initiating of the child to learning

Vimanam ... Tower of a temple

Voni ... Sari-like apparel worn by girls

Y

Yarnalu ... On the third day after marriage, the bride's father sends a saree and a blouse, copra cups, turmeric powder, vermilion, etc. to the groom's house to be distributed among the households in the bridegroom's village (a way of publicising marriage)

Yarnalapette ... Box containing *yaranalu*

Yedapettuta ... Broadcasting seeds through seed-drill

Yedikarra ... Wooden bar fixed to the plough

Z

Zaddigam ... Seed–drill

Zarib bhumulu ... Lands irrigated under tube wells (filter points).