PRG. 178·6 (N)
1,000



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI – VILLAGE SURVEY MONOGRAPHS

SERIAL No. 8

A MONOGRAPH

ON

KONDIBA

(SRUNGAVARAPUKOTA TALUK, VISAKHAPATNAM DISTRICT)

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

Price: Rs. 3·40 P. or 8 Sh. or 1 $ 23 c.

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

Name of District (1)	Name of Taluk (2)	Sl. No. (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras—A Scheduled Tribe
	Parvathipuram	2	Kalliti	Savaras—A Scheduled Tribe
		3	Lakkaguda	Jatapus—A Scheduled Tribe
		4	Kannapudoravalasa	A village in jute growing area
		5	Gadabavalasa, hamlet of Gumma	Gadabas—A Scheduled Tribe
	Bobbili	6	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 Dhoras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
	Razole	16	Pasarlapudilanka	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla*‡	A dry agricultural village surveyed in 1917 & 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	Palempalle	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 1916-62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Cuddapah	Jammalamadugu	30	P. Sugamanchipalle	Noted for Cuddapah slabs
Anantapur	Kalyandrug	31	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 dependant on the supply of vegetables to Hyderabad city
Medak	Narsapur	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
		42	Laindiguda	Kolams—A Scheduled Tribe
	Lakshettipet	43	Malkepalle	Thotis—A Scheduled Tribe
Karimnagar	Manthani	44	Kishtaraopet	Naikpods—A Scheduled Tribe
Warangal	Narasampet	45	Mattewada‡	Koyas—A Scheduled Tribe
Nalgonda	Ramannapet	46	Tallasingaram	A toddy tappers' village

*Surveyed by the Indian Institute of Economics, Hyderabad-A. P. †Present Monograph. ‡Monographs already published.

Melam . . A gang of local musicians

Menarikam . . Marrying mother's brother's daughter

Middillu . . A type of house

Muhurtam . . Auspicious time

Munda . . A widow

Muttadari system . An erstwhile administrative system in Agency parts of A.P.

Nakkupulla . . A nose ornament

Naidu or Padal . . Village head

Nandidemudu . . A male village deity

Nangulu . . Ear ornaments

Navagorevasubar . House-warming ceremony

Neredi . . A tree—Eugenia jambolane

Pachchabottu . . Tattooing

Pallam . . Wet land

Pappucharu . . A savoury liquid preparation with dal

Peddademudu . . A male village deity

Pindute . . A small earthen platform

Polam . . Wet land

Pramida . . A small earthen saucer

Pujari . . Priest

Puranakalakshepam . Reading out sacred mythological stories to a gathering

Purillu . . A type of house

Putta or Valmikam . Ant-hill

Rajaswala or Peddaguta Attainment of puberty

Rangavalli . . Decorative lines drawn on floor with rice or millet flour

Ravikalu or Cholilu . Blouses

Rokali . . Wooden pestle

Rolu . . Stone mortar

Sankudemudu . . A male village deity

Sarakanda and pittakanda . Varieties of Elephant yam

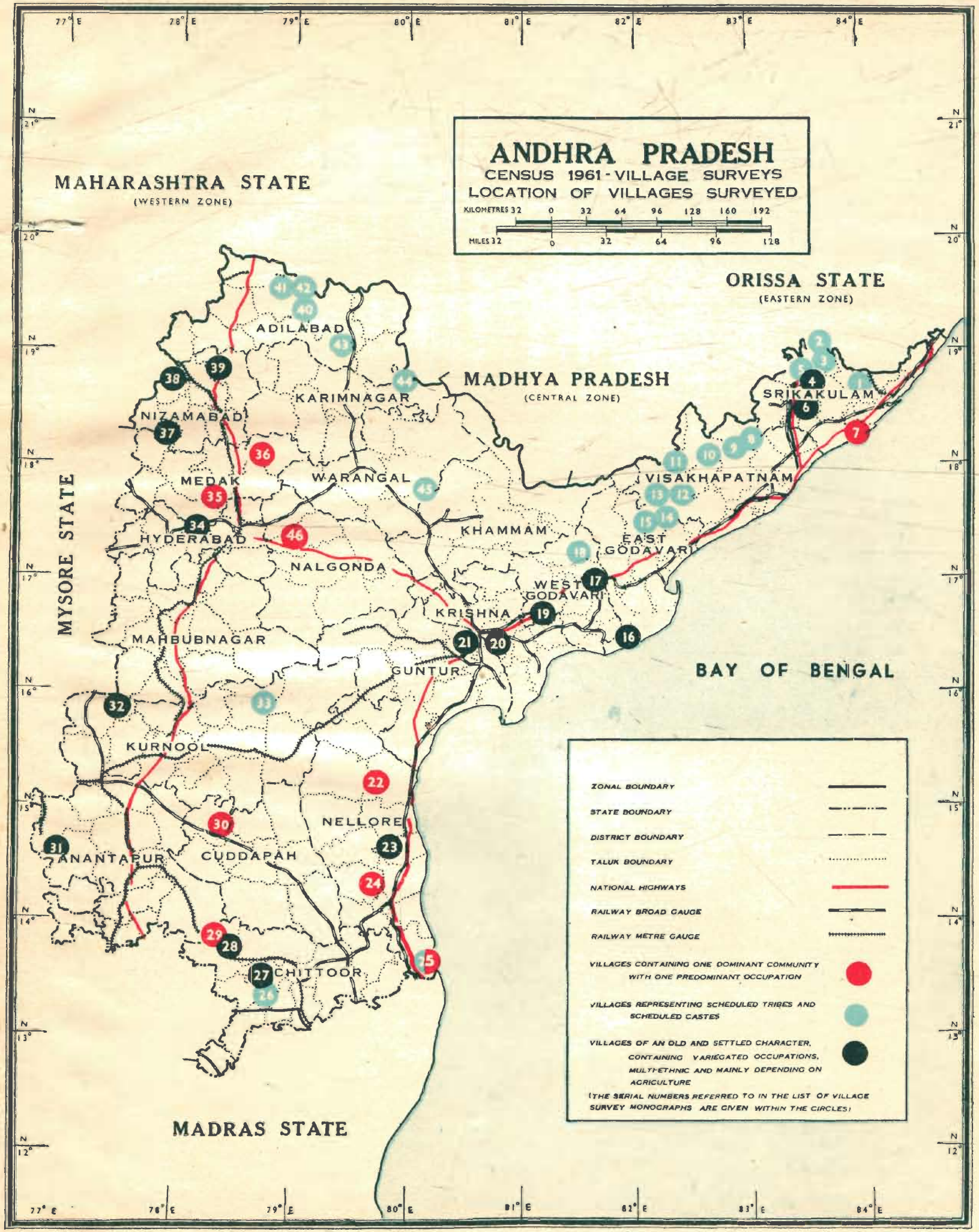
Surdang . . Hairpin

Thapelalu . . Cooking utensils

Tenkalu . . Nuts

Tikka . . A mark of vermilion on a women's forehead

Voli or Chadichavud . Bride price



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

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

(All the Census Publications of this State will bear Vol. No. II)

PART I-A	...	General Report
PART I-B	...	Report on Vital Statistics
PART I-C	...	Subsidiary Tables
PART II-A	...	General Population Tables
PART II-B(i)	...	Economic Tables [B-I to B-IV]
PART II-B(ii)	...	Economic Tables [B-V to B-IX]
PART II-C	...	Cultural and Migration Tables
PART III	...	Household Economic Tables
PART IV-A	...	Report on Housing and Establishments (with Subsidiary Tables)
PART IV-B	...	Housing and Establishment Tables
PART V-A	...	Special Tables for Scheduled Castes and Scheduled Tribes
PART V-B	...	Ethnographic Notes on Scheduled Castes and Scheduled Tribes
PART VI	...	Village Survey Monographs (46)
PART VII-A (1) PART VII-A (2)	...	Handicraft Survey Reports (Selected Crafts)
PART VII-B (1 to 20)	...	Fairs and Festivals (*Separate Book for each District*)
PART VIII-A	...	Administration Report—Enumeration (*Not for sale*)
PART VIII-B	...	Administration Report—Tabulation (*Not for sale*)
PART IX	...	State Atlas
PART X	...	Special Report on Hyderabad City

District Census Handbooks (*Separate Volume for each District*)

SUPERVISION AND GUIDANCE

By

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

First Draft

By

Sri Ch. PURNACHANDRA RAO, M.A.,
Economic Investigator.

Field Investigation

1. Sri Ch. PURNACHANDRA RAO, M.A.,
   Economic Investigator.
2. Sri M. V. S. RAI, B.A.,
   Economic Investigator.
3. Sri K. S. S. RAJU, M.A.,
   Economic Investigator.

Tabulation & Scrutiny

1. Sri P. PATTAYYA, B.Sc.,
   Tabulation Officer.
2. Sri V. RADHAKRISHNA, B.A., B.Com.,
   Research Assistant.
3. Sri A. CHANDRASEKHARA REDDY, M.A.,
   Upper Division Clerk.

Photographs

1. Sri M. V. S. RAI, B.A.

Maps & Drawings

1. Sri M. KRISHNA SWAMY,
   Artist-Draughtsman.
2. Sri S. PRABHAKAR, B.Com.,
   Compiler-Artist.

FOREWORD

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible multi-ethnic in composition.

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; 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 set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix III to Kotha Armur monograph (Sl. No. 39).

NEW DELHI
July 30, 1964.

A. 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. The purposive selection of villages for the survey and the scope of the survey have also been explained.

It has been mentioned in the Preface to *A Monograph on Kotha Armur*, published first in the Village Survey Monographs Series, that in this State 47 villages were selected for the survey of which 9 villages fell under the category of villages each with one predominant occupation, 22 villages contained numerically predominant Scheduled Tribes (two of the villages have been combined into one monograph) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. Of these 47 villages, 2 villages, *viz*, Keslapur and Bhurnur were proposed to be covered in one monograph as both of them represented the Gonds and Pradhans. But subsequently it was considered adequate if Bhurnur village alone was studied in detail incorporating the importance and role of the tribal *jatara* (annual fair) which is held at Keslapur village, in the cultural life of Gonds and Pradhans. Hence Keslapur is omitted from the scope of village survey as such. This brings the total number of villages covered in the State to 46 reducing the second category of villages, *i.e.*, those predominantly populated by a Scheduled Tribe taken up for survey from 22 to 21 (17 villages with Scheduled Tribes, 3 villages with tribes not Scheduled, *viz*, Samanthus, Koya Dhoras and Mathuras, and 1 village with a Scheduled Caste, Dombs). The village Kondiba (No. 8 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the second category, representing the Scheduled Caste, Dombs.

The selection of the 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 larger size than prescribed as otherwise it was difficult to choose a village to satisfy the main purpose for which the village is selected for survey. Similarly some interior tribal villages that were selected were necessarily small. The villages were selected carefully having an eye on regional distribution and ecological variation, but it has not always been possible to select villages so remote as to be a day's journey from important centres of communication or administrative headquarters of a district. With the developed communications and the fast means of transport it was somewhat difficult to locate all villages uninfluenced by developmental activities. There were, of course, some villages, particularly in the Agencies which took not one day but several days to reach from the district headquarters. All the same, it is expected that the villages now selected truly represent a cross-section of the rural population of the State.

In this State, we started off with our Village Surveys under 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 quite a few villages under this old scheme and the present village of Kondiba covered by this monograph was one such village surveyed in 1960 itself canvassing the old skeleton schedules, a set of which is given as Appendix II to the Monograh 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 Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of Survey was enlarged, we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to Kotha Armur village (Monograph No. 39). An attempt, however, was made to resurvey a good number of villages already covered so as to bring them under the new method. Fortunately, Kondiba was one such resurveyed village. But the limitation of time made it difficult to resurvey all of them as proposed. I will not

be able to say how many villages will be covered or resurveyed ultimately making use of the revised enlarged schedule. So far 10 villages including Kondiba have been covered under the new schedule. Therefore, the village survey monographs presented for this State will show two distinct patterns—one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts in this field may have to be, however, recognised. While the Investigators who were put on the job of canvassing the schedules were carefully chosen for their academic qualifications or their experience in community development organisation, their ability and aptitude to move closely with the rural and tribalfolk, live with them, gain their confidence and evoke positive response, to observe things first hand and record their observations truthfully, they were not specialists. They had no special technical training in anthropological, sociological and in demographic investigations except the knowledge and the fund of experience they acquired after surveying a few villages at the present Census under the informed guidance and direction from the Officers in charge of Village Surveys. Some of their observations may not stand the minute scrutiny of an expert in a particular field but they can certainly claim to have truthfully recorded all the information they gathered first hand, and it is open to the experts to draw their own conclusion on the statistical data presented. The purpose of the present survey will be served if it has helped to give an authentic picture of the life and conditions of the people as is observed now.

The present monograph deals with Kondiba, a village inhabited chiefly by Bagatas and Konda Doras, two Scheduled Tribes and Dombs, a Scheduled Caste. Though it is located at a distance of 2 miles from the road point, no visible effects of a floating population could be seen. It is just secluded as any other remote tribal village. Settled Cultivation and *kondapodu* form the mainstay of the economy of the village. The newly opened Dandakaranya—Balangir—Kiriburu Railway Works have provided new avenues of employment to some of the villagers as watermen and on other casual labour works. Quite oblivious to the rapid changes that are taking place in socio-economic condition of the people nearby, they continue to be primitive in all walks of life.

This village was first surveyed during November 1960 by Sarvasri K. S. S. Raju and M. V. S. Rai, Economic Investigators. Later during February 1963 this village was resurveyed by canvassing the enlarged schedules by Sarvasri M. V. S. Rai and Ch. Purnachandra Rao, Economic Investigators. The preparation of Tables and shaping of the report was attended to by Sri P. Pattayya, Tabulation Officer and Sri V. Radhakrishna, Research Assistant, assisted by Sri A. Chandrasekhara Reddy, Upper Division Clerk, under the guidance and supervision of the Deputy Superintendent of Census Operations, Sri K. V. N. Gowd. The credit for maps and line drawings goes to Sarvasri M. Krishnaswamy and S. Prabhakar. The printing was supervised by Sri S. K. V. Gupta, Senior Proof Reader.

A. CHANDRA SEKHAR,
Superintendent of Census Operations,
Andhra Pradesh.

CONTENTS

		Pages
	Foreword	iii-v
	Preface	vii-viii
Chapter I	THE VILLAGE	1–3
	Introduction — Flora — Fauna — Public places in the village — village deities — Burial grounds — Settlement history of the households — Immigration.	
Chapter II	THE PEOPLE AND THEIR MATERIAL EQUIPMENT .	5–14
	Ethnic composition — *Bagata — Konda Dora — Dombs — Origin of the Dombs* — Age structure — Marital status — Literacy — Heads of households — House types — *Selection of house site — Acquisition of material required for house construction — House construction — Roof and walls — House apartments — House-warming ceremony — Mutual aid — Cost of construction — House repairs — Housing material and ownership of houses* — Dress — *Men — Women — Boys — Girls* — Ornaments — Hair style — Material equipment — Material culture-possession and use of consumer goods and services including utensils — Barber and washerman services — Sanitation — Food, drink and other habits — Smoking and chewing habits.	
Chapter III	SOCIAL CUSTOMS AND PRACTICES . . .	15–27
	General — Birth — *Pregnancy and pre-natal practices — Delivery — Post-natal practices — Suckling, weaning and child rearing practices* — Use of contraceptives — Abortion — Barrenness — Still-births and infant deaths — Preference for sex — Child naming ceremony — Tonsure ceremony — First feeding and initiation of the child to learning — Attainment of puberty — Marriage — Marriageable age — Spatial distribution in contracting marriages — Marriage procedure — Betrothal — Expenditure on marriage — Marriage by elopement — Marriage by service — Widow remarriage — Levirate marriages — Sororate marriages — Maganali — Adultery and extra-marital sexual relations — Divorce and separation — Age at first marriage — Inter-caste marriages — Death — Widow ceremony — Beliefs in luck and superstitions.	
Chapter IV	ECONOMY	29–43
	General — Workers and non-workers by age groups — Traditional occupation — Occupational classification of households—Place of occupation — Combination of occupations — Occupational mobility—Aspirations — Occupations — *Cultivation* — Land Revenue — Agricultural implements — Crops — Agricultural operations — *Months* — Cultivation-Kondapodu —Manure—Garuvu (dry) cultivation — Manure — Yield — Pallam (wet) land — Rotation of crops — Economic position of the households engaged in settled cultivation and kondapodu — Case studies — Production particulars (1962-63) — Domestic consumption — Marketing — Primary Co-operative Marketing Society, Srungavarapukota — *Impact of*	

		Pages
	the Primary Co-operative Marketing Society and its agencies over the tribals of the village — Working and the impact of the Society — Live-stock — Rural and casual labour works — Attached agricultural labour — Cattle rearing — Fixed income groups — Business — Overall economic position — Indebtedness — Money lenders and debtors — Rates of interest — Capital formation. . . .	
Chapter V	CULTURAL LIFE AND VILLAGE ORGANISATION .	45–53
	Language — Religion and festivals — Leisure and recreation — Folk songs — Tribal dances — Deity worship and festivals — Educational institutions — Co-operatives — Local Administration — Village Panchayat — Tribal/Caste Panchayats — Trends of changes in family structure and intra-household relationship — Inter-village relationship. .	
Chapter VI	SOCIAL REFORMS—AWARENESS AND ATTITUDE . .	55–56
	Inheritance of property — *Awareness of the functioning of the organs of democratic decentralisation* — Political participation — Family planning — Hindu Marriages Act and dowry payments — Untouchability — Attitude of the informants towards the socio-economic survey. .	
Chapter VII	CONCLUSION	57
Appendix	TABLES	59–86
Glossary	. . . . .	87–88

MAPS

Andhra Pradesh State Map showing the Location of Villages Surveyed	*Before Inner Title*
Location Map of Kondiba	xv
Village Map of Kondiba	xvi
Layout Sketch of Households by Communities in Kondiba .	xvii

ILLUSTRATIONS

Figure No.		
1	A close view of the village	xix
2	*Middillu*	xix
3	*Purillu*	xx
4	*Ataka*	xx
5	Traditional dress of man and woman	xxi
6	Trends of changes in woman's dressing habit . . .	xxi
7	Children's dress patterns	xxii
8	Ornaments of the ear, nose and neck	xxii

Figure No.		*Pages*
9	Leg ornaments	xxiii
10	Ornaments	xxiv
11	Ornaments	xxv
12	Tattooing marks	xxvi
13	Domestic utensils	xxvi
14	Cooking utensils	xxvii
15	Domestic utensils	xxvii
16	Storing vessels	xxviii
17	Shaving with a razor	xxviii
18	Mother fomenting the child with castor oil	xxix
19	Man's style of carrying the child	xxix
20	*Telanga nangor*—Plough used in wet cultivation	xxx
21	*Paiki nangor*—Plough used in dry cultivation	xxx
22	Agricultural implements	xxxi
23	*Dimsa* dance	xxxii
24	Dombs playing on musical instruments	xxxii

STATEMENTS

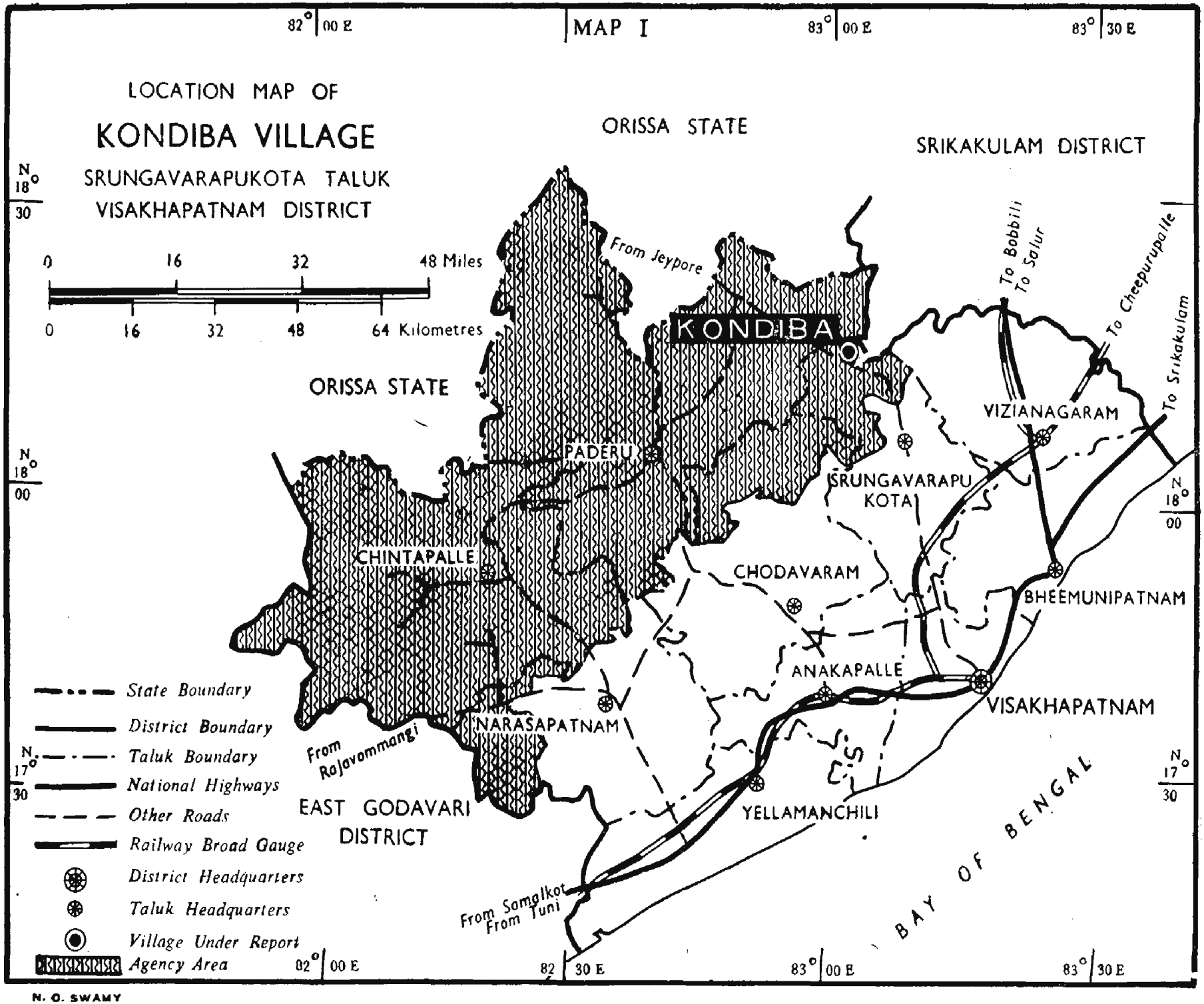
STATEMENT NO.		
I	Number of Persons by Age Group and Percentage	7
II	Literacy by Ethnic Group and Percentage	8
III	Name of the Week-Day and the Derived Child Name	18
IV	Consanguineous Marriages by Caste/Tribe/Community	21
V	Workers and Non-Workers among Males by Age Group and Percentage	29
VI	Workers and Non-Workers among Females by Age Group and Percentage	29
VII	Occupational Distribution of Households by Caste/Tribe/Community and Percentage	30
VIII	Age Group-wise Distribution of Workers by Main Occupation and Percentage	31
IX	Distribution of Households according to Extent of Land under Cultivation by Caste/Tribe	32
X	Names of Telugu and Oriya Months and corresponding English Months	34
XI	Budgetary Position of a typical Cultivating Household among Bagata Tribe	36
XII	Budgetary Position of a typical Household engaged in *Kondapodu*	37
XIII	Particulars of Agricultural Produce and Value during 1962–63	37
XIV	Value of Non-Agricultural Produce during 1962–63	38

STATEMENT NO.		Pages
XV	Value of Minor Forest Produce Collected during 1962-63	38
XVI	Quantity and Value of Marketed Produce during 1962–63	38
XVII	Budgetary Position of a Household engaged in Business	41
XVIII	Indebtedness by Income Group	42
XIX	Sale and Purchase of Assets during the 30 Year Period of 1933–34 to 1961–62 and 1962–63	43
XX	Analysis of Family Structure through Generations by Caste/Tribe/Community	51
XXI	Trends of Changes in Family Type	52

TABLES

TABLE NO.		
1	Area, Houses and Population	59
2	Size and Composition of Households	59
3	Households and Population by Religion, Sect/Sub-sect, Caste/Tribe/Community	59
4	Population by Age Group and Sex	60
5	Population by Age Group and Marital Status	60
6	Population by Caste/Tribe/Community, Age Group, Sex and Education	61–62
7	Population by Age Group, Sex and Education	62
8	Household Heads by Caste/Tribe/Community, Age Group, Sex and Literacy	63
9	Deaths by Sex, Marital Status and Age Group during the last Five Years	63
10	Livelihood Classes	64
10-A	1961 Primary Census Abstract	65
11	Workers and Non-workers by Sex and Age Group	66
12	Non-workers by Sex, Age Group, and Nature of Activity	66
13	Households engaged in Cultivation, Industry or Business belonging to the Household	66
14	Traditional Occupation by Households	67
15	Place of Occupation	67
16	Occupational Mobility by Caste/Tribe/Community, Cause of Change and Contentment during 1962-63	68
17	Occupational Mobility—Nature of Aspiration	68
18	Combination of Occupations	69
19	Livestock Statistics by Caste/Tribe	69
20	Material Culture—Possession of Bedding Material and Furniture by Caste/Tribe/Community and Households	70
21	Material Culture—Possession and Use of Consumer Goods and Services by Caste/Tribe/Community and Households	71

TABLE No.		Pages
22	Annual Household Income, Expenditure and Budgetary Position by Main Occupation during 1962–63	72–73
23	Indebtedness by Annual Household Income and Households	74
24	Indebtedness by Cause, Amount and Households	74
25	Number of Money Lenders and Debtors by Caste/Tribe/Community	74
26	Rate of Interest and Credit Agency by Number of Households and Amount	75
27	Capital Formation by Caste/Tribe and Households during Thirty Years Period from 1933–34 to 1962–63	75
28	Caste/Tribe/Community and Nature of Family	76
29	Mother Tongue and other Languages Spoken	76
30	Association of Deity/Special Object of Worship by Caste/Tribe/Community	77
31	Dietary Habits by Households and Caste/Tribe/Community	77
32	Staple Food and Dietary Habits by Caste/Tribe/Community and Households	77
33	Habit of taking Tea and Coffee by Caste/Tribe/Community, Annual Household Income and Households	78
34	Smoking and Chewing Habits by Caste/Tribe/Community	78
35	Marriages by Consanguinity and Caste/Tribe	79
36	Contravention of Marriage Rules by Caste/Tribe	79
37	Objection to Inter-caste Marriages	79
38	Attitude towards Marriage with Persons of Different Caste/Tribe/Community but of the same Socio-economic Status	80
39	Marriages by Caste/Tribe/Community	80
40	Marriages by Spatial Distribution and Caste/Tribe/Community	81
41	Persons by Age at First Marriage and Caste/Tribe/Community	81
42	Dowry Payments and Knowledge of Hindu Marriage Act by Tribe/Community	82
43	Information and Attitude towards Family Planning by Caste/Tribe/Community	82
44	Share of Property for different Categories of Relatives by Caste/Tribe/Community.	82
45	General Knowledge of Household Heads and Caste/Tribe/Communiny	83
46	Settlement History of Households by Caste/Tribe/Community	83
47	Immigrant Households by Caste/Tribe/Community	84
48	Houses by Number of Rooms and Number of Persons Occupying and Caste/Tribe/Community	84
49	House Type—Roof Material by Caste/Tribe/ Community	85
50	Opinion on the Functioning of Panchayat, Panchayat Samithi and Zilla Parishad	85
51	Caste/Tribe/Community Panchayat—Existence and Attitude by Number of Informants	86
52	Co-operative Society Membership and Benefit by Caste/Tribe/Community	86
53	Marketing Facility	86


MAP I
LOCATION MAP OF
KONDIBA VILLAGE
SRUNGAVARAPUKOTA TALUK
VISAKHAPATNAM DISTRICT
ORISSA STATE
SRIKAKULAM DISTRICT
0 16 32 48 Miles
0 16 32 48 64 Kilometres
KONDIBA
From Jeypore
To Bobbili
To Salur
To Cheepurupalle
To Srikakulam
ORISSA STATE
PADERU
VIZIANAGARAM
SRUNGAVARAPU KOTA
CHINTAPALLE
CHODAVARAM
BHEEMUNIPATNAM
ANAKAPALLE
VISAKHAPATNAM
NARASAPATNAM
From Rajavommangi
EAST GODAVARI DISTRICT
YELLAMANCHILI
From Somgikot
From Tuni
BAY OF BENGAL
State Boundary
District Boundary
Taluk Boundary
National Highways
Other Roads
Railway Broad Gauge
District Headquarters
Taluk Headquarters
Village Under Report
Agency Area
82° 00 E
82 30 E
83° 00 E
83° 30 E
N. 18° 30
N. 18° 00
N. 17° 30

N. O. SWAMY

MAP II

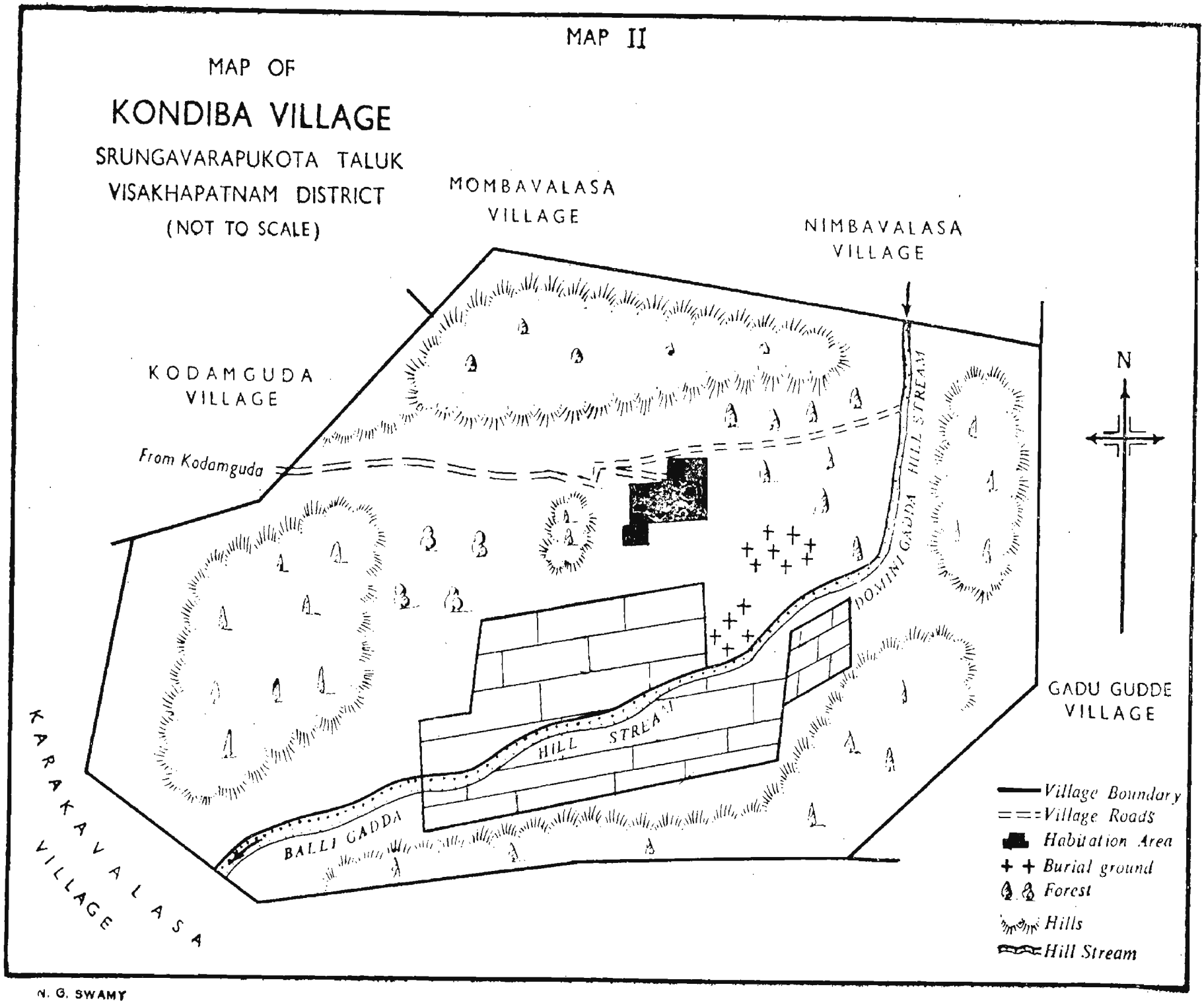
MAP OF

KONDIBA VILLAGE

SRUNGAVARAPUKOTA TALUK

VISAKHAPATNAM DISTRICT

(NOT TO SCALE)



N. G. SWAMY

MAP III

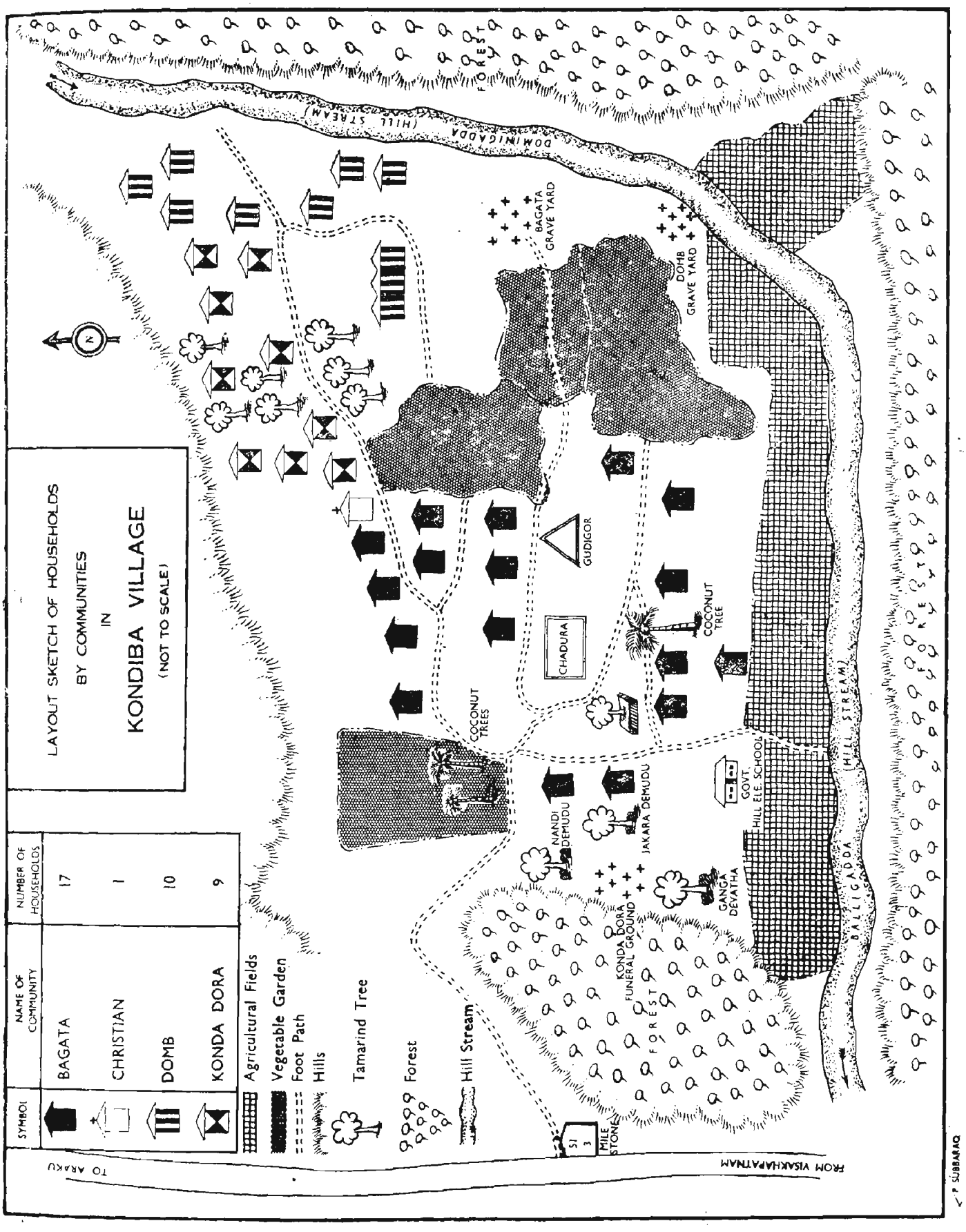

LAYOUT SKETCH OF HOUSEHOLDS
BY COMMUNITIES
IN
KONDIBA VILLAGE
(NOT TO SCALE)
SYMBOL
NAME OF COMMUNITY
NUMBER OF HOUSEHOLDS
BAGATA 17
CHRISTIAN 1
DOMB 10
KONDA DORA 9
Agricultural Fields
Vegetable Garden
Foot Path
Hills
Tamarind Tree
Forest
Hill Stream
TO ARAKU
FROM VISAKHAPATNAM
DOMINIGADDA (HILL STREAM)
FOREST
BAGATA GRAVE YARD
DOMB GRAVE YARD
GUDIGOR
CHADURA
COCONUT TREE
COCONUT TREES
NANDI DEMUDU
JAKARA DEMUDU
GOVT. HILL ELE. SCHOOL
GANGA DEVATHA
KONDA DORA FUNERAL GROUND
FOREST
MILE STONE
SI 3
BALLIGADDA (HILL STREAM)
P SUBBARAO



Fig. 1 A close view of the village. (*Chapter I–Para* 1)

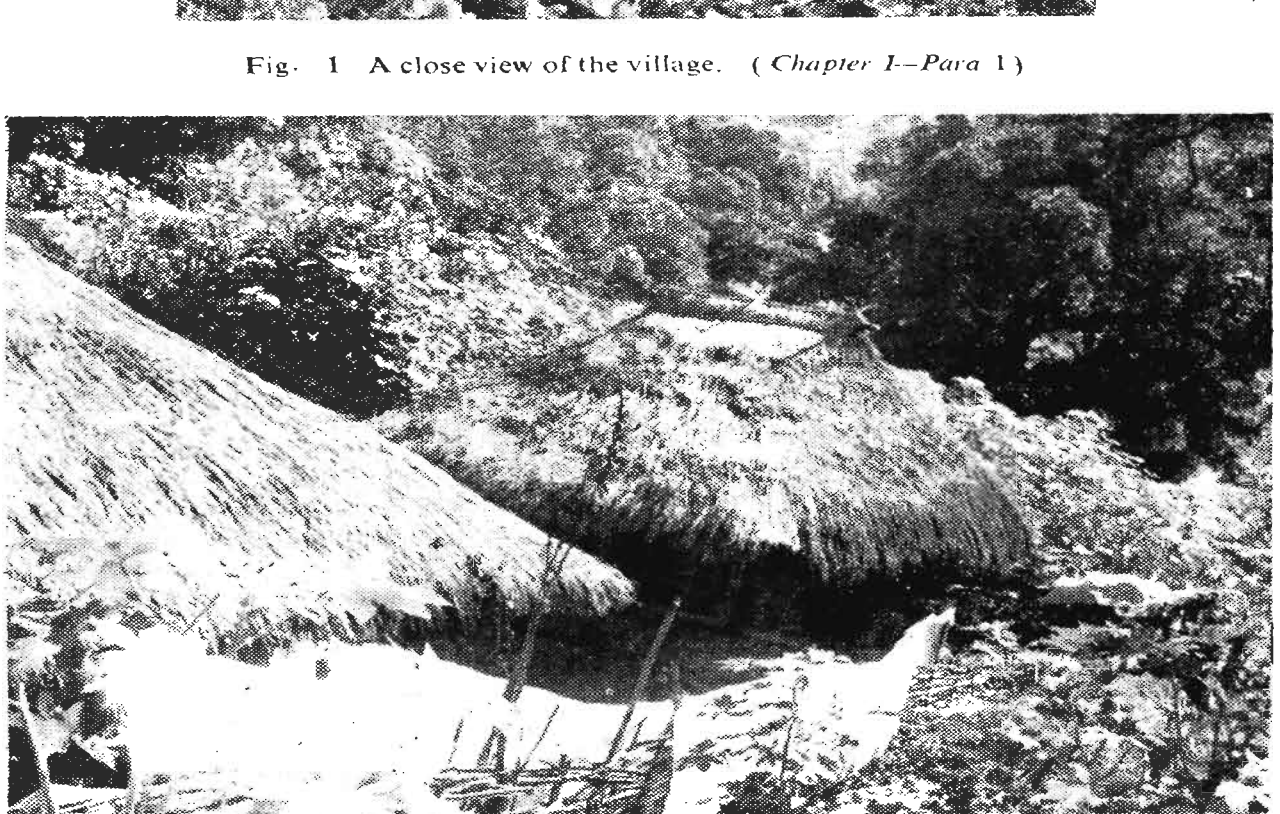


Fig. 2 *Midditta.* (*Chapter II– Para* 23)



Fig 3 *Purillu.* (*Chapter II—Para* 23)

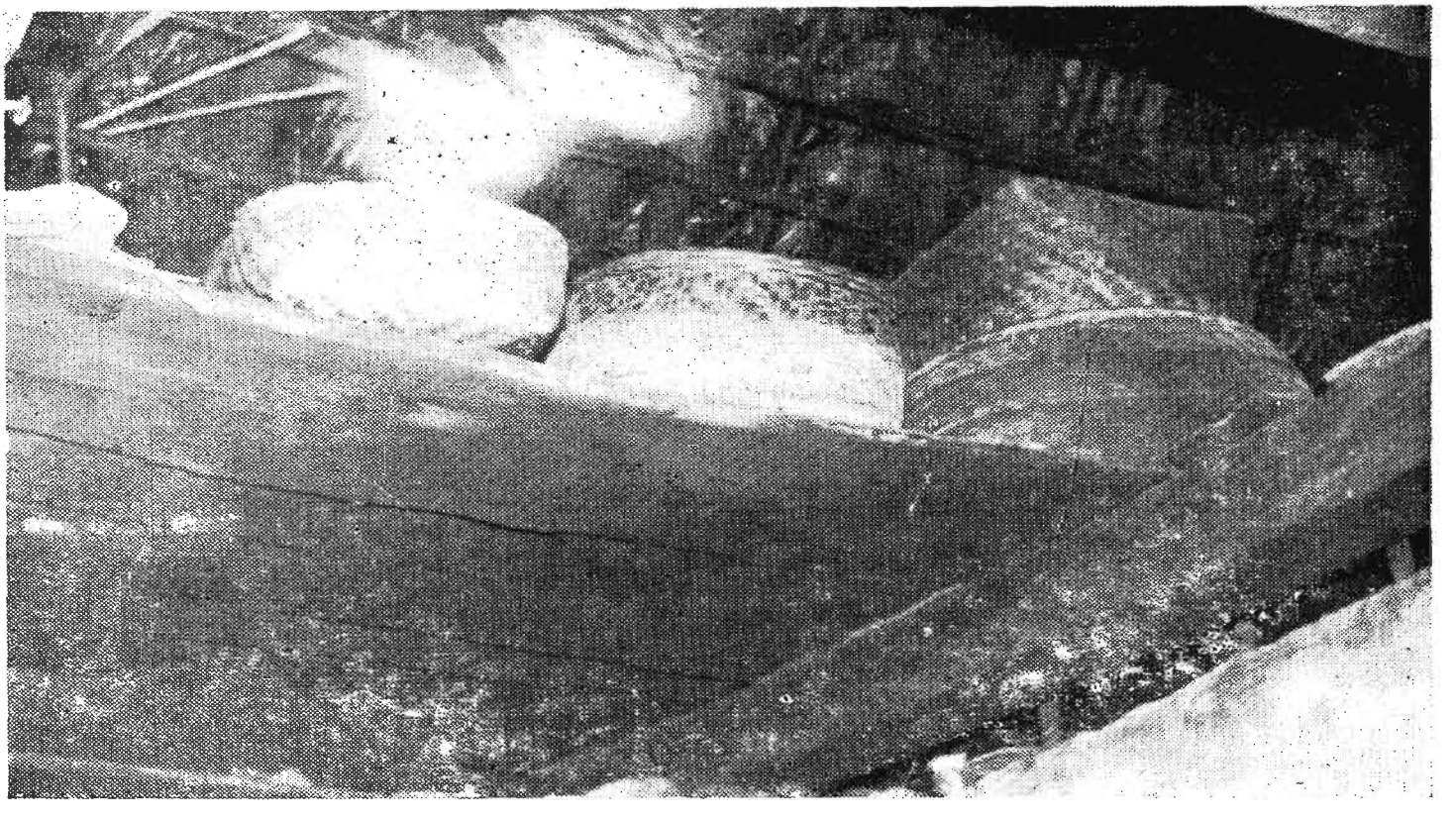


Fig. 4 *Ataka.* (*Chapter II—Para* 28)



Fig. 5 Traditional dress of man and woman. (*Chapter II—Para* 37)



Fig. 6 Trends of change in woman's dressing habit. (*Chapter II—Para* 37)



Fig. 7 Children's dress patterns. (*Chapter II—Para* 38)



Fig. 8 Ornaments of the ear, nose and neck. (*Chapter II—Para* 42)



Fig. 9 **Leg ornaments.** (*Chapter II—Para* 42)

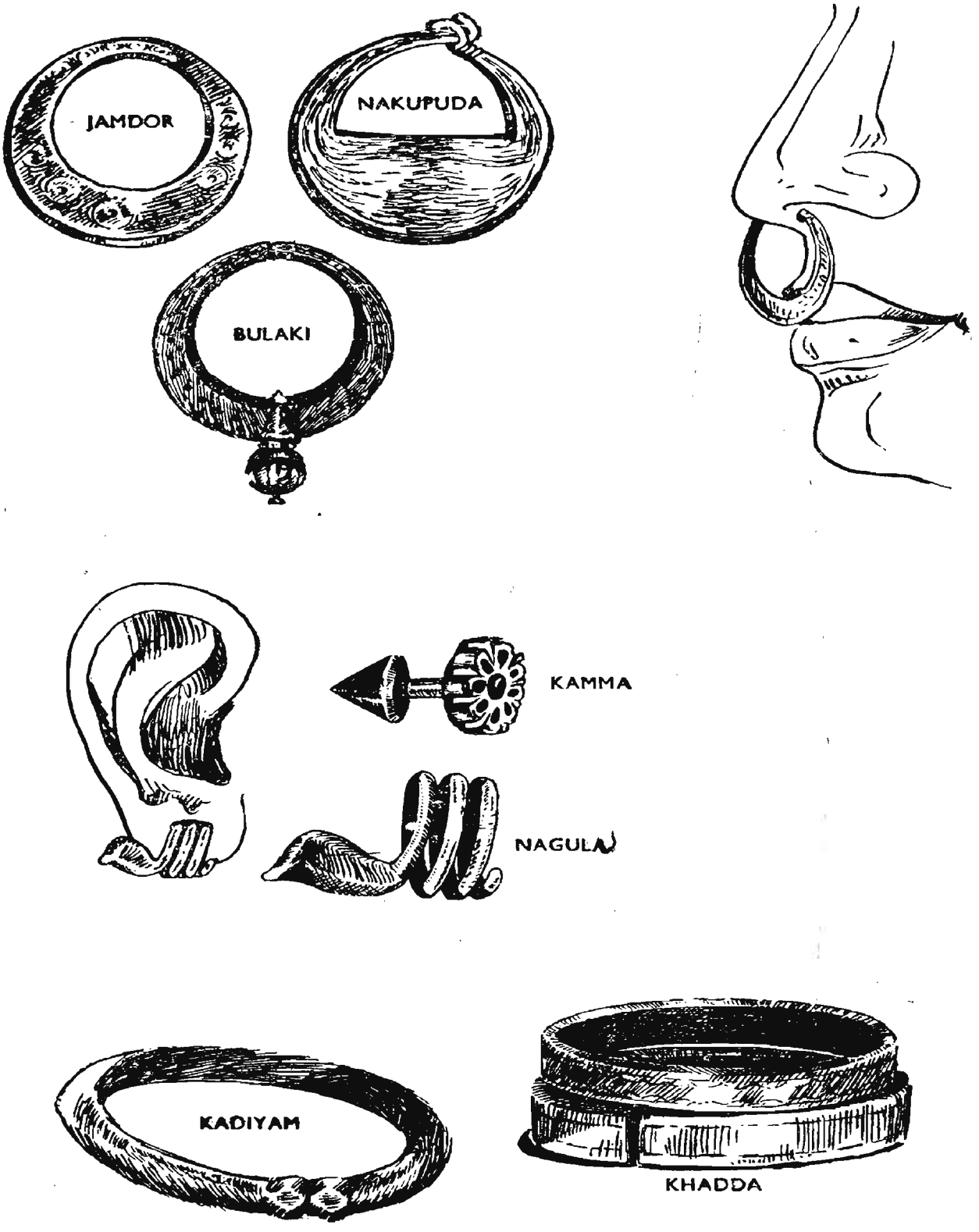


Fig. 10 Ornaments. (*Chapter II—Para* 42)

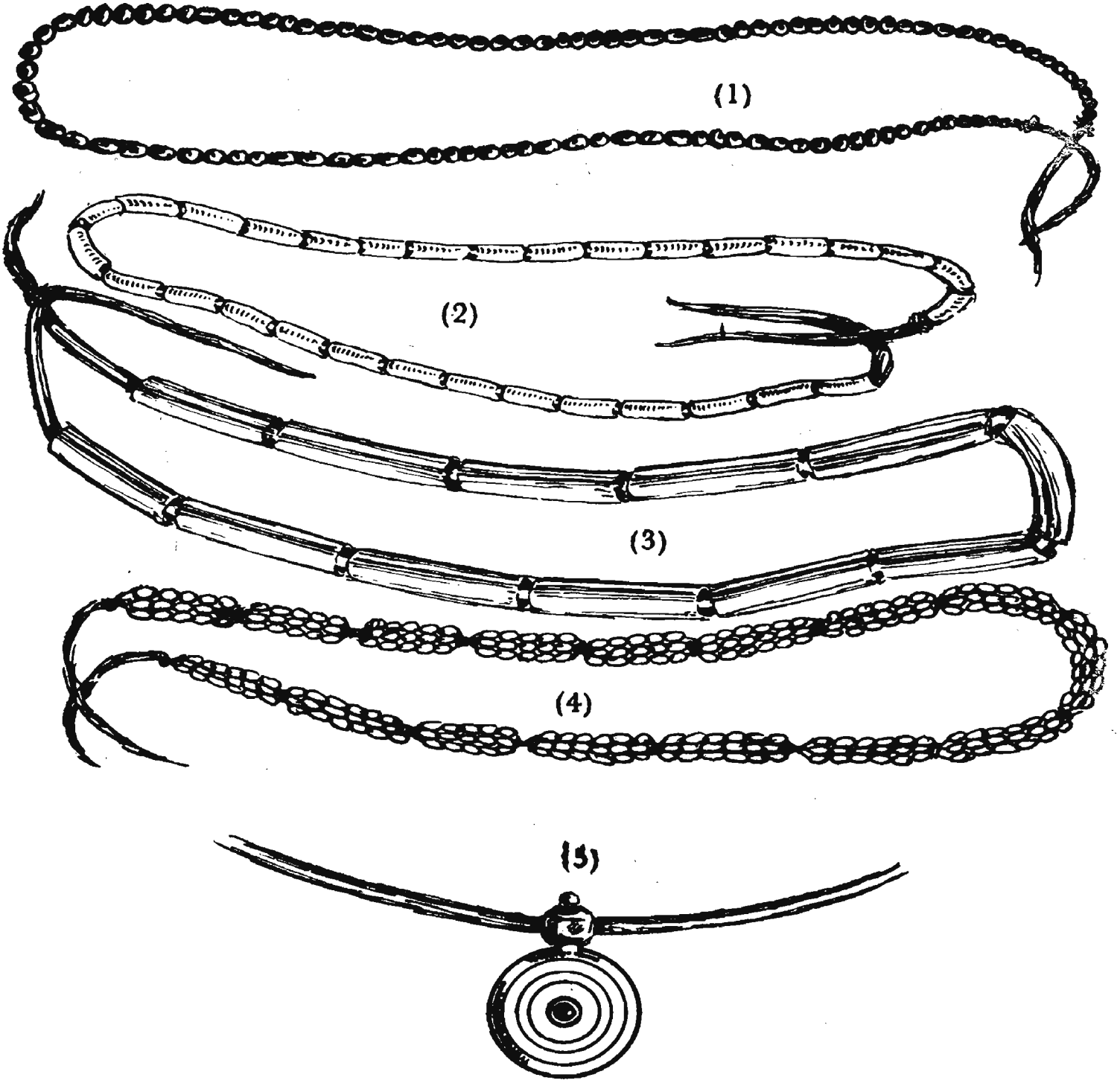


Fig. 11 Ornaments. (*Chapter II—Para* 42)



Fig. 16 Storing vessels. (*Chapter II—Para* 51)



Fig. 17 Shaving with a razor. (*Chapter II—Para* 54)



Fig. 18 Mother fomenting the child with castor oil. (*Chapter III—Para* 12)



Fig. 19 Man's style of carrying the child. (*Chapter III—Para* 16)

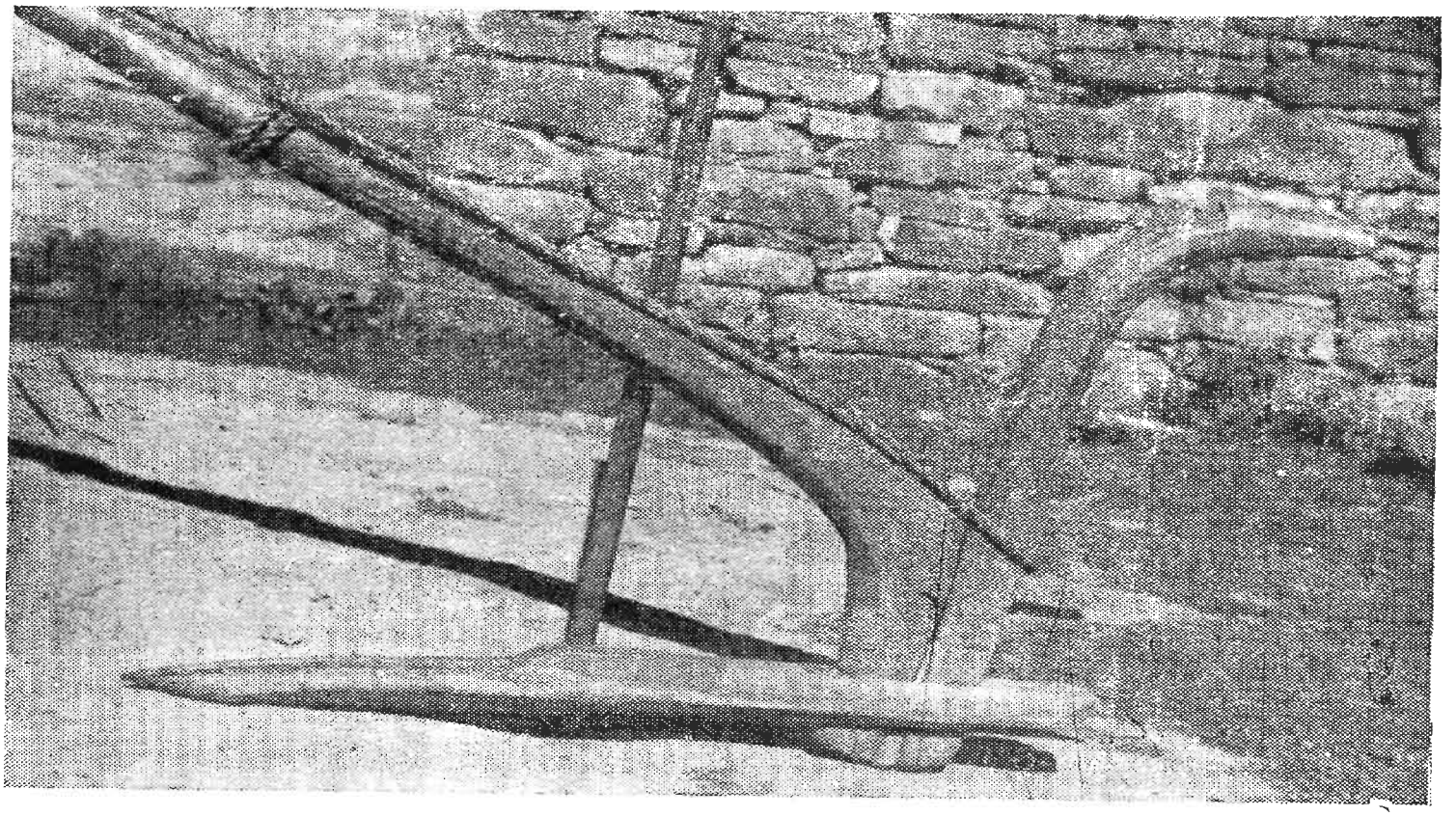


Fig. 20 *Telanga nangor*—Plough used in wet cultivation. (*Chapter IV—Para* 20)

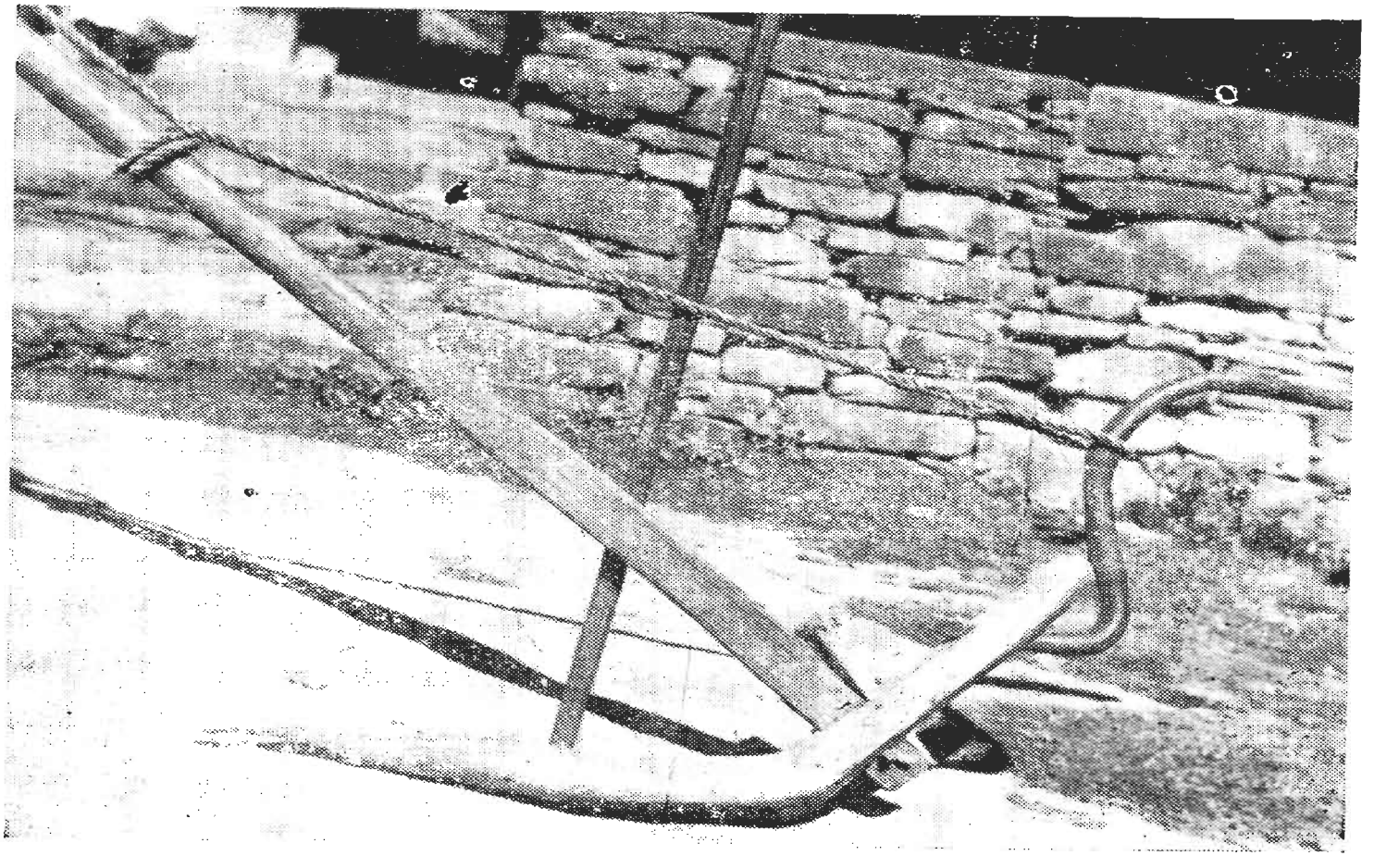
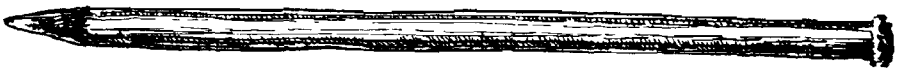


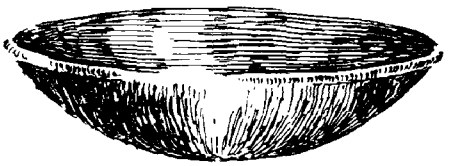
Fig. 21 *Paiki nangor*—Plough used in dry cultivation. (*Chapter IV—Para* 21)



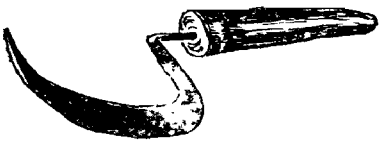
JWADI



SALOL



TADI



KATRI

Fig. 22 Agricultural implements. (*Chapter IV—Para* 22-~~42~~ 24)



Fig. 23 *Dimsa* dance. (*Chapter V—Para* 9)



Fig. 24 Dombs playing on musical instruments. (*Chapter V—Para* 20)

Chapter I

THE VILLAGE

Introduction

Kondiba, a tribal village in Śrungavarapukota Taluk of Visakhapatnam District of Andhra Pradesh is situated at an altitude of about 2,500 feet above mean sea level amidst forests on a hill slope in the Eastern Ghats (Figure 1). This village is at a distance of about two miles on the north-eastern side of Visakhapatnam—Araku road, deviating at the 51/3 milestone. Srungavarapukota, the taluk headquarters is located at the foot of the hills at the milestone 33/3 on the Visakhapatnam—Jeypore road. The district and taluk headquarters situated at a distance of 53 miles and 20 miles respectively from the village can be reached by private buses plying from Visakhapatnam to Araku and from Visakhapatnam to Jeypore *via* Araku valley. Buses running from Vizianagaram, the Revenue Divisional headquarters to Jeypore in Orissa State also provide communication facilities to reach Srungavarapukota.

2. This village is located on 83°30′ eastern longitude and 18°30′ northern latitude. Average rainfall of the area is 56·9" as recorded at Araku valley raingauge station which is at a distance of 23 miles from Kondiba. The maximum and minimum temperatures range between 100°F in the month of May and 37°F in the month of December.

3. This village was originally surveyed during the period from 8th November 1960 to 14th November 1960, and the survey was confined to a study of Dombs, a Scheduled Caste only. This was surveyed again for 16 days during February 1963 under a revised scheme covering the entire village and the social customs and economic conditions of all communities obtaining in it.

4. The nearest Railway Station is Kothavalasa on the South-Eastern Railway line at a distance of 38 miles towards the south of the village. With the completion of the D.B.K. Railway now under construction, the nearest Railway Station would be at a distance of below five miles. The nearest Co-operative Society, Government Hospital, Agriculture Demonstrator's Office and the headquarters of the Panchayat Samithi are located at Anantagiri, a village at a distance of about five miles from the village, on its western side. For postal needs, the villagers go to Borra village which is three miles from Kondiba through a cross country route, while the nearest Telegraph Office is in Araku valley being 23 miles away where there is also a Police Station. The Veterinary First Aid Centre is located in Sunkaramitta, a village at a distance of thirteen miles from the village on the Visakhapatnam—Araku road. *Shandies* at Kasipatnam and Sunkaramitta are visited by the people of this village, mostly.

5. Inhabited wholly by Scheduled Tribes/Caste people, Kondiba is conveniently formed into three habitation areas. The southern portion is inhabited by the Bagatas, a Scheduled Tribe, the northern and north-eastern portion is inhabited by the Dombs—a Scheduled Caste and the portion in between the habitat of the Bagatas and the Dombs is inhabited by the Konda Dhoras or Konda Doras another Scheduled Tribe which lies slightly towards the west, forming an obtuse angle. Each household is an independent entity living in a separate house except those of Dombs which are in two continuous rows with common walls. There is a solitary Christian household which is in between the Bagata and Konda Dora households (Map III may be referred to).

6. The 1961 Census has recorded a population of 189 consisting of 89 males and 100 females living in 39 households whereas at the time of resurvey *i.e.*, during February, 1963, there were 37 households with 198 persons comprising of 88 males and 110 females (Tables 1 and 3).

Flora

7. The forest around the village is affluent with innumerable varieties of trees including

bamboo, teak and *ippa* (bassia latifolia). Tamarind trees are found in abundance in the village besides neem, banyan, *ravi* (ficus religiosa), mango, jack palmyra-palm and date-palm trees. Drumstick as also plantain trees are raised in the front yards or back yards of the residential houses. Seasonal vegetables like red-pumpkin, bottlegourd, bittergourd and *chikkudu* (country-beans) are raised around the homesteads.

Fauna

8. Jackals, elks, cheetah, wild boar, pigs, hill-sheep and goats constitute the fauna of the forest. Bullocks and cows of tiny size (3 to 3½ feet in height) known as *kondajathi pasuvulu*, dogs and cats are the domestic animals found in the village.

Public places in the village

9. An elementary school under the appellation, 'The Government Hill Elementary School' exists since 11th February 1958, on the south-eastern side of the village, just by the side of the Bagata habitation area. It imparts education upto fifth standard.

10. There is a stone platform known as *astan* or *chaduru* amidst the Bagata households and just by the side of the deity, Sankudemudu. Elderly persons of all the tribes/castes gather there and decide upon the details of celebration of the festivals and the Kula Panchayat concerned awards decisions in such social disputes as marriage and divorce etc. Government officials are invited to seat upon the *astan* when they come on a visit. The umbilical cords of the male children that are severed are kept beneath the *astan* in the belief that those children would grow up into gentle and learned ones. The village rest house known as *gudigor or grama chavadi* which is intended for the visiting Government Officials is towards the north of the *astan*. It is a thatched house with mud walls.

Village deities

11. Peddademudu, Gangadevatha, Sankudemudu, Nandidemudu and Jakarademudu are the village deities. Peddademudu, a village deity, in the form of a rough stone of 4" × 3" is installed, facing west, under a *juvvi* (ficus triela) tree on the bank of the hill stream at a distance of two furlongs towards the south of the village. Another deity, Bhairava, symbolised in a slightly bigger stone is kept by the side of the above deity. three feet circular wall is erected around them the roof is left uncovered. Gangadevatha, malevolent deity, is housed in a small cave-structure under a *neredu* tree at a distance about 3 furlongs from the village to the left of path leading to Kodamaguda. Sankudemuc another village deity installed in a miniature ten structure of 3′×3′×2½′ is located in the Ba street. Nandidemudu symbolised in an ant-is at a distance of 4 furlongs from the village the way to Kodamaguda village; and Jakardemu another deity worshipped by the Konda Doras Dombs, is symbolised in the form of a sr circular stone facing west and is installed in a se circular stone structure of 3′ height under tamarind tree at a distance of 2 furlongs on t western side of the village and in between Gangadevatha and Nandidemudu.

Burial grounds

12. The grave-yard of the Dombs is towar the south-eastern side of the village and just by th side of the hill stream, Dominigadda. The funeral ground of the Bagatas is in the eastern side of the village, by the side of Dominigadda. The funera ground of the Konda Doras is just by the western side of the deity, Jakarademudu.

Settlement history of the households

13. It is evident from Table 48 that from among the 37 households, one household of Domb reported that their ancestors have been residing in the village for more than five generations. Twenty-seven households comprising of 14 Bagatas, 7 of Konda Doras and 6 of Dombs have reported to have been staying in the village between 4 to 5 generations. Three households are 2 generations old, one household is one generation old and 5 households have immigrated during the present generation only.

14. Konda Doras seem to be the most ill informed persons. Some well-informed Dombs and Bagatas evidenced that Konda Doras were the original settlers of the village. Sri G. Dharma Naidu of Bagata tribe and a Member of the State Legislature corroborated the above evidence. He stated that the Konda Doras along with some Domb Households, were the original inhabitants of the village. In suppport of this statement, he traced out the following historic account. Until some 12(

years ago, the Naidu (village head) as well as the Muttadar belonged to the Konda Dora tribe of the village, until sometime after the influx of some Bagatas to Kondiba and some of the neighbouring villages from Gujjala village of Nandapur Taluk in Orissa State. The Konda Doras were one day invited to a feast in a Bagata household. They (Konda Doras) belittled the latter's arrangements and preparations as a result of which there broke out a fight between the Bagatas and Konda Doras in which the Bagatas were subdued for the moment. Bagatas pretended to have cordial relationship with the Konda Doras for some time though secretly they were nursing plans to wreak vengeance. Later, they invited the Konda Doras one day for a social ceremony having had already secretly informed their relatives in the neighbouring villages to come prepared for the fight planned by them. The Konda Doras attended the function and once again down-graded the arrangements made by the Bagatas and demanded for special treatment which the Bagatas rejected outright. Then ensued a deadly fight between the two tribes in which the Bagatas having emerged triumphant, tied the Konda Dora leader with a rope to a riding horse and dragged him. From that time onwards, the Bagatas became dominant and consequently the positions of the Muttadar and the Naidu (village head) were conferred on the then Bagata leader, the great grandfather of Sri Dharma Naidu, a century and a score years ago. The above account goes to show that the original settlers of the village were the Konda Doras and were followed by the Dombs and the Bagatas.

Immigration

15. Five households have immigrated to this village of which 2 each are from places within the taluk and from outside the taluk but within the district and one from a place outside the district but within the State, all from rural areas. Before immigration, one household had settled cultivation, 2 had *kondapodu* (hill slope shifting cultivation), and one had teaching as their main occupations whereas one did not specify the main occupation which it had in the past.

16. The reasons for immigration are varied. Among these 5 migrant households, the reasons adduced for immigration include: one each to eke out a better living, to live with its relatives, due to lack of adjustability with co-wife, due to transfer to this village as teacher and on entering into marital alliance (Table 49).

17. No emigration was reported.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

Bagata and Konda Dora—two Scheduled Tribes and Domb—a Scheduled Caste are the three communities inhabiting the village. Besides these, one household of the village school teacher belonging to the Christian community is also found in the village. A brief history of each of the communities is given below.

Bagata

2. Bagatas are mainly cultivators. They are numerous in the Agency tracts of Visakhapatnam District. Edgar Thurston adduces the etymology of the word ' Bagata ' thus :

> " They (Bagatas) account for their name by the tradition that they served with great devotion (bhakti) the former rulers of Golgonda and Madugula, who made grants of land to them in mokhasa tenure."[1]

3. The fact that they served the former rulers of Golgonda and Madugula and the proximity of the word ' Bagata ' to ' Bhakta '—a dialectical transformation, seem plausible and quite probable that Bagatas owe the name of their tribe to their devoted service under the former rulers of Madugula and Golgonda.

> "The Bagatas.....are a branch of the Kapus who chiefly reside in the Madgole and Golgonda hills and form the aristocracy there. The Golgonda muttadars were usually of this caste. The Bagata *inti perulu* are in several cases the same as those in the Kapu and Telaga castes and their marriage customs resemble generally those of the Nagaralu. "[2]—(an offshoot of the Kapus).

The above statements are corroborated by the fact that inter-dining is allowed among the Bagata tribe and Kapus of the plains. Further, the caste title, Naidu held by these people which is also suffixed by the Kapus or Telagas of the Circar Districts of Andhra Pradesh, also sounds a note of concord with the statement that the Bagata tribe might have been an offshoot of the Kapu caste. However, none of the Bagata informants of this village are able to give the etymological derivation of the word ' Bagata '. Bagatas held the posts of Muttadars and most of them even now are heads of the agency villages in Paderu, Srungavarapukota and Chintapalle Taluks of Visakhapatnam District. Under the defunct *muttadari* system, the Muttadar's post which was a hereditary one was held by Sri Gujjala Krishnama Naidu of the Bagata tribe. He still enjoys the privilege of being addressed with his defunct title ' Muttadar '.

4. The mother tongue of the Bagatas of this village is a corrupt form of Oriya whereas Bagatas of Chintapalle Taluk speak and know Telugu only. Bagatas of this village, none the less of the region, had been cultivators ere long. They are strong and sturdy in comparison with other communities. They are a little conservative in outlook due to the fact that they form a segment of the self-employed sector. They are treated as superiors among the other tribes and castes in the village. At the age of sixteen years, every Bagata male is made to wear sacred thread called *jandhyam* which he wears throughout his life.

5. Though the Zamindari system and consequently the Muttadari system were abolished, Bagatas still claim superiority over other communities due to the superior economic position since they own most of the lands. In the Panchayati Raj system also they wield power as Presidents of the Panchayats and Panchayat Samithis.

6. Bagatas are an envious people. They cannot bear to see any other tribal wearing good clothes, nor allow the latter to sit along with them.

Konda Dora

7. The Konda Doras claim their descendency to the race of Pandavas of the *Mahabharata* epic.

---

1 E. Thurston, *Castes and Tribes of Southern India.* Vol. I (Madras : 1909), p. 128.

2 W. Francis, *Gazetteer of the Vizagapatnam District,* Vol. I (Madras : 1907), p. 79.

"They are completely at the mercy of late immigrants, so much so that, though they call themselves Konda Doras, they are called by the Bhaktas, their immediate superiors, Konda Kapus."[1]

Though all the nine households in the village belong to the same clan, when asked as to what their caste or tribe is, some of them said that they were Konda Kapus whereas some others said that they were Konda Doras. For them both the terms are synonyms.

"There are, among the Konda Doras; two well-defined divisions, called Pedda (big) and Chinna (little) Kondalu. Of these, the former have remained in their old semi-independent position, while the later have come under Telugu domination. The Chinna Kondalu, who have been living in contact with the Bhakta caste, have adopted the Telugu system of intiperulu as exogamous septs, whereas the Pedda Kondalu have retained the totem divisions, which occur among other hill castes, *e.g.*, Naga (cobra), Bhag (tiger) and Kochchimo (tortoise)."[2]

Konda Doras of this village are Pedda Kondalu. Regarding marriage customs, both *menarikam* (marrying mother's own brother's daughter) and *edurumenarikam* (marrying father's own sister's daughter) are being practised by them.

8. It would appear that Konda Doras also were under the Maharaja of Vizianagaram as Muttadars and village heads some hundred and twenty years ago. But now, they are the most poverty stricken people, though in social status they are next to Bagatas and superior to Dombs among the inhabitants of this village.

9. Konda Doras are mainly a cultivating class. They depend upon *kondapodu*—hill slope shifting cultivation as the chief source of livelihood, as most of the land under settled cultivation was held by the Bagatas and Dombs. Besides *kondapodu*, agricultural and other casual labour works including collection of minor forest produce are the other subsidiary avenues of employment available for them.

Dombs

10. The terms Domb, Paidi and Valmiki are synonyms. The Dombs of this village predominantly speak corrupt form of Oriya. Mr. Edgar Thurston also records:

"The same man is said to be called Paidi by Telugus, Dombo by the Savaras, and Pano by the Khonds."[3]

In support of his view, he quoted the following from the Madras Census Report, 1881 thus:

".....the Pano quarters in Khond villages are called Dombo Sai."[4]

11. The Dombs are the musicians, weavers and petty traders of the Agency. They are dark in colour and medium in height and size. Their hair is soft. Ample growth of hair is found on the chin, forearms and legs. Their lips are thick and nose blunt.

12. They speak a corrupt form of Oriya in their houses and also with people of other tribes. For business and official purposes they use broken Telugu.

13. The Dombs are superior in intelligence.

"..... they have, as a rule, more knowledge of the world than the ryots who despise them."[5]

But they are treated as untouchables even among the tribals. Being not allowed to live within the village, they live in segregated hamlets adjoining the village. They are notorious cattle-lifters. They are supposed to possess powers over devils and to cure prolonged illnesses by spelling *mantras* and giving mascots locally called as *chakoru* or *raksha* or *thaveeju*. It is their belief that children are born without souls and the soul of one of the ancestors takes abode afterwards.

14. Wife will not pronouce her husband's name while the husband freely utters her name. Their social customs and practices are detailed in Chapter III.

15. Regarding their source of livelihood, they are engaged in many such occupations as *kondapodu*, settled cultivation, agricultural and casual labour works, collection of minor forest produce, petty business, money-lending and acting as middlemen between one tribe and the other and the tribals on the one hand and the traders of the plains on the other.

Origin of the Dombs

16. The Paidis in the south and west of the Visakhapatnam District claim descent from Valmiki, the compiler of *Ramayana*. Sri Naraji Ghasi, the Barika of the village, a well informed elderly person belonging to the Domb caste, narrated in the following way how they (Dombs) could claim descendency from Valmiki—the first poet (*Adikavi*) and the author of *Ramayana*. Valmiki, the ancestor of Dombs was a highway robber and a leader of a gang of dacoits before he became Valmiki. He used to molest the pilgrims, the traders and any

1 E. Thurston, *Castes and Tribes of Southern India*, Vol. III (Madras :1909). pp. 349–350.

2 E. Thurston, *op. cit.* p. 351.

3 & 4 E. Thurston, *op. cit.*, Vol. II, P. 175.

5 E. Thurston, *op. cit.*, Vol. II, P. 174

passers by in the forest and deprive them of their belongings. Innumerable victims of his waylaying depredations prayed for help from divine source. The story goes that God, in order to put an end to these inhuman activities, assumed the form of a beautiful woman and wearing valuable ornaments was passing along the way frequented by the robber chief. The sight of this beautiful woman created desire not only to rob her of her belongings but also to molest her. At first he demanded jewels from the woman who readily gave away her ornaments. Astonished at the quick, cool and calm demeanour with which she gave away her ornaments, he went a step further in his demands and asked her to be his wife. The woman told him that she would accede to his request if only he would answer her questions satisfactorily. The robber readily agreed to her request and she addressed him in the following way:..... 'Well gentleman, for whose sake have you indulged yourself in way-robbing?' He replied that he took to this activity to maintain his wife and children. Then she suggested, 'Well, you say your wife and children enjoy the fruits of your plundering. You enquire your wife whether she is also willing to share the sin that is entailed to you through plundering.' The robber hesitated for a moment and went home, however, and put the same question to his wife. His wife readily replied him that as wife she is entitled to share only his good acts and not the sins committed through his barbarous acts and that it is his responsibility to bring up the family. Whereupon, he was seized with a frightening fear that he alone would have to bear the cumulative burden of all the sins so far committed by him. He asked the woman to show him the way of getting himself absolved of all sins. Pleased that he had realised his past misdeeds and had begun to repent for the same, the God in the form of the woman directed him to take to penance until he listened to a sound from above. The robber did the penance. After many years of penance, he heard the sound of a crying woman. He then got up, went to the woman and consoled her by enquiring of her difficulties. That woman was no other than Sita, the wife of Rama—the hero of the great epic, *Ramayana*. He listened to the story of Rama and Sita. From this time onwards, he devoted his time and energies in depicting the great epic, *Ramayana* and completed the same. The robber who turned into a sage after long years of penance emerged out of an ant-hill which in Telugu means *putta* or *valmikam* when enlightenment dawned upon him and from that time onwards he assumed the name Valmiki. Hence, his descendants called themselves as Valmikis.

Age structure

17. It is evident from Table 3 that in all the ethnic groups, female population outnumbered the male population. Perhaps, this might be due to the prevalence of polygynous marriages. Percentages of persons in each age group to total population are as follows :

STATEMENT I

NUMBER OF PERSONS BY AGE GROUP AND PERCENTAGE

Age group (years)	*Number of persons*	*Percentage to total* (198)
0–14	75	37·88
15–24	30	15·15
25–29	88	44·44
60 & above	5	2·53
Total ...	198	100·00

In this village, parents, just as in any other tribal village, are work-conscious and engage their children in domestic services after they attain the age of 15 years. Persons in the working age group of 15–59 comprise 59·59%, *i.e.*, about three-fifths of the total population. Persons below 14 years of age form 37·88% and all are dependents.

Marital status

18. Table 5 shows that out of the total of 198 persons—88 males and 110 females, 74 persons, *i.e.*, 36 males and 38 feamales are never married; 118 persons, *i.e.*, 52 males and 66 females are married and 6 females are widowed. All the never married women and 30 out of the 36 never married males are below 14 years of age. This goes to show that child marriages are not generally prevalent. Out of the remaining never married 6 males, 3 are in the age group 15–19 years, one is between 25–29 years and 2 are in the age group of 35–44 years. From among the 118 married persons (52 males and 66 females), there are only 3 males and 4 females of below 14 years of age and all the rest are aged above 15 years. All the 6 widowed persons are females. Among them, one is aged between 35–44 years while the remaining 5 are aged above 45 years and below 59 years. This indicates that the longevity of females is more than that of males. Only 5 persons—3 males and 2 females out of 198 persons are over and above 60 years of age.

Literacy

19. The Statement given below deduced from Table 6, tells the number of literates among each ethnic group by sex and percentage of literates among each group.

STATEMENT II

LITERACY BY ETHNIC GROUP AND PERCENTAGE

	Ethnic group	*Persons*	*Males*	*Females*	*Literates among males*	*Literates among females*	*Total literates*	*Percentage of literacy [col. (7) to col. (2)]*
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Bagata	115	54	61	14	3	17	14·78
2	Christian	3	1	2	1	...	1	33·33
3	Domb	44	18	26	4	1	5	11·36
4	Konda Dora	36	15	21	...	1	1	2·78
	Total	198	88	110	19	5	24	12·12

One in every eight persons in this village is a literate. Of the 24 literates, 18 persons–15 males and 3 females are literates without educational standard and 6 persons– 4 males and 2 females are literates with educational standards upto Primary or Junior Basic education.

20. It can be seen from Table 7 that 50% or 12 of the 24 literates in the village are children of below 14 years. Among the remaining 12 literates, there are 3 men in the age group of 30–34, 4 men and one woman in the age group of 35–44, 2 males in the age group of 60 and above, and one woman and one man in the age groups of 15–19 and 20–24 years. There is no literate person in the age-groups of 25–29 and 45–59 years. Though there are 75 children of below 14 years in this village, only 12 are literates. This shows the lack of interest in educating the children. This is mainly due to the work-conscious nature of the parents. Soon after a boy or girl attains the age of 7 to 10 years, parents put them in domestic works *viz*, herding the cattle, watching the fields, taking food to the fields, etc., by the boys and taking care of the children when the parents are away in the fields, cooking etc., by the girls.

Heads of households

21. Table 8 shows that out of the 37 heads of households, 35 are males and 2 are females; one female belonging to the Bagata tribe and the other to the Konda Dora tribe. Both the women are illiterates. The Konda Dora women became the head of the household in the absence of any male member in the household as her husband and her son died and as her daughter-in-law, grand-daughter aged 6 years and grandson aged 3 years are the only other members of the household. The Bagata woman, who became the head of the household since her husband's death, remained so, as she had no sons.

22. From among the 35 male heads of households, only 9 are literates. Thirty-two persons–31 males and one female are in the age group 25–59 years, 3 males and one female are above 60 years of age and only one male is there in the age group 15–24 years. Literacy is thus not an essential qualification to become the head of a household.

House types

23. There are two types of houses in this village *viz*, *middillu* and *purillu* (Figs. 2 & 3).

Selection of house site

24. A preliminary test known as *punji sangoi-bar* is conducted in connection with the selection of the site for the construction of the house. The site is cleaned by the house wife. Nine rice grains are kept in 3 patches of three grains each locally known as *punji*. These three patches of grain are covered by an inverted earthen saucer called *pramida* and the border of the earthen saucer adjoining the ground is plastered with mud so as to see that the patches of grain are not disturbed. Prayer is offered to *Bhoomatha* (mother earth) to see that the *punji* (rice groups or patches) remain undisturbed until

the following day. If the grains are found undisturbed on the following day, it is believed that the site chosen is a good one and that the house proposed to be constructed there will keep his family and livestock happy and prosperous. If the grains are found disturbed, the site is considered inauspicious and a search for another site is made.

Acquisition of material required for house construction

25. Beams, bamboos and *darbha* (roofing grass), door-frame wood, and fibre of *adda* tree are collected from the forest free of cost. *Neredi* (eugenia jambolane) timber is used for beams and door-frames. People have to go 5 to 6 miles for timber and 10 to 12 miles into the interior of the forest for collecting grass. The house builder either acquires the required material with the assistance of his family labour or purchase it from those who had already acquired it.

House construction

26. The months, *Kartheeka* (October–November) and *Margasira* (November–December) are considered auspicious for initiating house construction. Wednesdays, Thursdays and Fridays in these two months are considered to be good. *Swati, Purvabhadra* and *Uttarabhadra* are the good stars for such occasions. For fixing up the auspicious day for inaugurating house construction, any person, well versed and conversant with the Telugu calendar irrespective of caste or tribe is consulted. The Bagata *guruvu* (priest) Sri Pradhani Chandor or Sri Naraji Peda Ghasi of the Domb caste are usually consulted. The central pole is fixed in the pit dug for the purpose by the house builder, after worshipping *Bhoomata* (mother earth). This ceremony is called *dorandadi.* After this ceremony, the construction work goes on for about 3 to 6 months depending upon the manpower engaged in the work.

27. With regard to the facing of the main entrance there is no recognised custom or taboo. They are kept in any of the four directions, main consideration being to face the *bazar* (street). Among the 17 Bagata households, 14 have their main gates facing the south and 3 have them facing the north. The Christian household has its main gate facing the south. Two out of the 9 Konda Doras have no houses. They are residing in the houses of their relatives. From among the remaining 7 households, 6 have their main gates to the south whereas one house has it towards east. Among the 10 Domb households, 5 have their main gates to the south, one to the north, 2 to the east and 2 to the west. It would however seem that a large majority of houses have their main entrances facing south.

Roof and walls

28. In *middillu* type, the whole roof is covered with wooden rafters of about 15′ to 20′ in length and 4″ in width and mud is plastered to a thickness of 4″ to 6″. Over this mud plastered roof, thatched roof is then woven over the bamboo and wooden rafters stretched over the walls from either side of the central poles. In the *purillu* type the whole roof is thatched. The essential difference between a *middillu* and a *purillu* is the presence of the mud plastered roof in the former type and its absence in the latter. The advantages of the *middillu* over the *purillu* are that the former is less susceptible to fire accidents, and the foodgrains, household goods and equipment could safely be preserved over the mud plastered roof called *ataka* (loft) (Fig. 4). Usually, in both the types, a house contains 2 central poles of 11 to 15 feet height. If more living space is required, it may contain 1 or 2 more central poles. On either side of the central poles are fixed smaller poles of 5 to 7 feet height. Walls are constructed with mud on the four sides of the house. Over the central poles are laid bamboos or wooden rafters, horizontally. Bamboos or wooden rafters are laid upon either side of these horizontally placed bamboos or rafters and are stretched sidewards over the walls. These bamboos stretched from the central poles over the walls, are tied with ropes by means of thin bamboo rafters, horizontally laid across the bamboos. This skeleton roof is covered with *darbha* grass (dab piri—in Oriya) available in the interior forest.

House apartments

29. The living portion of the house is divided into two rooms, usually with a mud partition wall. One is called *bailillu* and the other is called *gondillu.* The ovens are in the *bailillu* facing south in the houses having their main gates towards the east and facing west in the houses with main gates towards the south. Over the oven, *jolu*—a wooden frame of $3\frac{1}{2}' \times 3\frac{1}{2}'$ size is hung from the beam. It is utilised for drying corn like *sama* (little millet), *chodi* (finger millet) and paddy, through the smoke of the oven. *Gondillu* is used to store provisions,

household utensils, cooked food and curries, etc. Ventilators are not usually kept in both the types of houses.

House-warming ceremony

30. On completion of the construction of the house, *nava gorebasabar* or *grihapravesa* (house-warming) ceremony is celebrated on an auspicious day. Wednesdays and Fridays in the months of *Kartheeka, Phalguna* and *Vaisakha* are considered auspicious for celebrating this ceremony. A fowl or goat is sacrificed and a community feast is given by the house builder.

Mutual aid

31. Community labour is engaged in operations like carrying the wood cut by the members of the household from the forests, erecting mud walls and roofing and they are entertained to a non-vegetarian feast. A local carpenter of Bagata tribe or Domb caste is engaged for the preparation of door-frames and windows, etc., and he is paid Rs. 20 besides free meals on all the days of work. In case the carpenter does not take meals with the house builder, the latter being of an inferior caste, he (carpenter) is provided with rice, vegetables, fuel, etc., to prepare food.

Cost of construction

32. It would cost about Rs. 200 to Rs. 300 to construct a *middillu* whereas it would be between Rs. 150 and Rs. 250 in case of a *purillu* depending upon the size of the house.

House repairs

33. Repairs are undertaken once in two years in the case of *middillu* and once in 4 years in the case of *purillu*. Replacement of bamboos and grass is to be effected in both the cases. Renovation is generally taken up in the months of *Phalguna* (February-March), *Chaitra* (March-April) and *Vaisakha* (April-May). At the time of renovation, either a community dinner is given to all those who participated in the work or if hired labour is engaged, wages are paid at the rate of Re. 1 per male and Re. 0·50 P. per female.

Housing material and ownership of houses

34. The 37 households in the village are residing in 35 houses. Two of the Konda Dora families are residing in their relatives' houses. Out of the 35 houses, 6 are *middillu* and the remaining 29 are *purillu*. The householders having *middillu* are 3 of Bagata, one of Konda Dora and 2 of Domb communities. All the 35 houses are utilised purely for residential purposes. Regarding wall material, 30 houses have mud walls and 5 have bamboo wattled walls plastered with mud. Among the 30 houses with mud walls are included all the 17 Bagata houses, 5 Konda Dora houses and 8 Domb houses. Of the 5 houses with bamboo wattled walls plastered with mud, 2 are of Konda Doras, 2 are of Dombs and one is of Christian. All the houses are having either straw or grass roof (Table 51).

35. There are 35 houses and 37 households in the village. These 35 houses having 74 rooms are inhabited by 198 persons, *i.e.*, about 3 persons per room. There are 2 single-roomed houses; 3 three-roomed houses and only one house with four rooms whereas the maximum are two-roomed houses constituting a strength of 29. In the 29 two-roomed houses, 157 persons are residing *i.e.*, about 5 persons per room (Table 50).

Dress

Men

36. Adult males wear *gochis*—a piece of cloth one yard in length and about 8 inches in width twice folded, tucked in between the legs, hanging loose in the front about 8 inches to one foot from the waist thread and inserted behind, as a lower garment. They wear banians, locally called as *badeelu*, as upper garments. Besides *gochis* and *badeelu* they possess one shirt with either full or half sleeves and a *pancha* or dhothi of 3½ yards length used as lower garment. Both shirt and *pancha* are used on ceremonious occasions and when they visit other villages. The value of a shirt varies between Rs. 2·50 P. and Rs. 8 and that of *pancha* varies between Rs. 3 and Rs. 5.

Women

37. Every woman wears a saree locally called *gavancha* or *gamancha* invariably. Saree varies between 6 and 7 yards in length and 1¼ to 1½ yards in width. Saree ordinarily used, costs between Rs. 6 and Rs. 10 . One end of the saree is tied around the waist and hangs down upto the knees. The remaining portion is taken over the right shoulder and then brought under the left arm-pit. It is taken to the front so as to cover the breasts. The right end of the saree is taken over

the left shoulder and passing it under the right arm-pit, it is knotted to the other end of the saree which is taken over the left shoulder. This knot is called *gondha gonti.* Only a few females wear upper garments called *ravikelu* (jackets). It requires ¾ to 1¼ yard of cloth to make a *ravika,* for making which a sum of 0·25 to 0·36 P. paid towards stitching charges. A woman requires 2 to 4 sarees per year, if finances of the family permit. But most of the women among the Konda Dora and Bagata tribes have 2 sarees only per year. It can be said that wearing of *ravikelu* as upper garments is not a common habit. Of late, some of the women are slowly taking to wearing sarees and jackets in the style of the women of the plains. Figure 5 shows the traditional dress of man and woman while figure 6 shows the latest trend in woman's dress.

Boys

38. Ordinary dress of a boy consists of a small *gochi* (a piece of cloth tucked in between the legs to cover nudity) and *badee* (banian). They however wear shirts and knickers locally known as *chokkalu* and *cheddeelu* or *lagulu,* respectively, for occasional use only. Supply of dress by the school authorities to the school-going boys and girls is also influencing the pattern of dress. Figure 7 shows the dress pattern of children.

Girls

39. Until they attain the age of about 8 years, girls wear *gochis* like boys. From the eighth year onwards they wear frocks locally called *gownulu* as upper garments and *kokalu* (sarees) as lower garments, part of which is taken above the shoulders so as to cover the upper part of the body. Some girls wear *panchalu* as lower garments that cover upto their waists only. A *pancha* worn by girls is about 2 yards in length and 2 to 4 feet in width. It costs about Rs. 2. Among the Dombs, at 10 to 12 years of age, ceremony connected with the wearing of the saree by a girl for the first time known as *gondha bandu bar* is performed on an auspicious day in consultation with the community elders. Wednesday, Thursday and Friday are preferred for celebrating this occassion. Among the stars, *Anuradha* is considered as the auspicious one. After being given oil bath, the girl wears the saree, facing east. She prays Lord Lakshminarayana (Vishnu) and the ancestors. She then pays respects to all the elders of the caste and neighbours with folded hands and touches their feet.

40. During the Sankranthi festival and the Vitting festival days all the people put on new clothes.

41. There are no tailoring shops in the village. They purchase ready-made clothes sold in the weekly *shandies* at Sunkaramitta and Kasipatnam. Most of the people wear cheap handloom cloth of the coarse variety.

Ornaments

42. The ornaments for women are many and varied. Prominent among them are *nagulu,* a snake shaped brass ornament and *kamma* worn to the ear lobe; *jamdor, nakuppuda* and *bulaki,* brass ornaments worn to the nose; *khagada,* a silver ornament of about 5 tolas made by a goldsmith of Kasipatnam, worn around the neck; *khaddas,* German silver bangles costing about 0·25 P. a pair, worn on the wrist with ordinary glass bangles in between these two bangles; copper rings worn to fingers and *andelu* and *kadiyalu,* brass or silver anklets. They also wear necklaces of various kinds of beads and bamboo splices along with marriage locket. Figures 8, 9, 10 and 11 show the above ornaments.

Hair style

43. Women's ~~Their~~ hair style is locally known as *kosa.* They comb the hair daily after applying castor or cocoanut oil. They part the hair in the middle, make a knot and twist it inside, covering the knot. They use *sur dang* (hair pins) also prepared by the local blacksmith.

44. Adult females do not wear *sindur* (vermilion mark) usually. Tattooing locally known as *pachchabottu* is a common practice among women. A vertical line on the forehead, a dot on the chin, another on the cheek, dots on the sides of the eyebrows, on the upper portion of the left palm, on both the forearms and on the rearside of the forelegs are the common tattoo symbols. Tattooing symbols on the forehead and on the rearside of the forelegs are resorted to as curative measures for pains occurring there. People from the plains villages locally known as *pachchabottollu* visit the *shandies* once in a year or so for tattooing. They charge 0·06 P. to 0·25 P. depending upon the complexity of the design. Figure 12 shows some of the popular designs found in the village.

45. Both males and females do not have any foot-wear as they have to climb the mountains and attend to *podu* cultivation. It is felt that if they get accustomed to have foot-wear, it becomes difficult to attend to *podu* cultivation and to climb the mountains.

Material equipment

46. The material equipment of the people of the village is poor. Though wood is available in abundance in the nearby forests and quite a good number of Bagatas and Dombs know carpentry work and could prepare agricultural implements by themselves, still only 19 out of 37 households (about half of the households) possessed cots, only 11 households have mats while 20 households have bed sheets to sleep upon. Only 8 households–5 Bagata, 2 Domb and the solitary Christian have been using pillows and none of the Konda Dora households possessed any. None of the households possess either a carpet or a quilt or a table or bench or a *gadamanchi* or a mosquito curtain. Keeping shelves in the walls, or using almyrahs or iron safe is not common. Only 2 Bagata households possessed chairs, 18 households possessed mirrors, one household each has a stool and a wall-shelf. Steel trunks and wooden boxes are used by as many as 23 households each for keeping money and also their clothes which are generally used for occasions like festivals, etc. Only one Bagata household possessed one leather suit-case and one woollen rug. To keep themselves warm from the biting severity of winter, they keep fire baskets called *kumpatilu.* Nearly half of the households (18) possess blankets (Table 20).

47. Material equipment acquired during the last five years (1957-58 to 1962-63) include 3 wooden boxes purchased by one Bagata household and 2 Domb households and 7 trunk boxes purchased by 3 Bagata, one Konda Dora and 3 Domb households.

Material culture—possession and use of consumer goods and services including utensils

48. Kerosene *buddis* are used for lighting purposes. Hurricane lanterns, besides kerosene *buddis* are possessed by 9 Bagata, one Konda Dora and 5 Domb households. While Kerosene *buddis* are in daily use, hurricane lanterns are used during the rainy days or when they want to go out of the village during nights. Two Bagata households have petromax lights which are used on ceremonious occasions and festivals observed during nights. All the households use firewood available in the forest for fuel purposes (Table 21).

49. The usual household utensils include earthen-ware as well as metal-ware. German silver plates, tumblers, cans, cooking utensils called *thapelalu* and brass vessels called *bindelu* to bring water from the hill stream and plates are possessed by Bagata and Domb households to a considerable extent and to a lesser degree by the Konda Dora households. There are some silver and stainless steel utensils in the households of the Village Naidu and his brother.

50. The local names and description of the household utensils are given below :

Bathandi	Rice pot.
Jodandi	Pot used for preparing curries.
Pejandi	Pot used to prepare *chodi* (finger millet) gruel.
Onaka	Utensil used to serve water and gruel. It is prepared out of bottle gourd.
Chattu	A long wooden spoon used to serve food.
Muntha	A German silver or brass tumbler to serve water (Figs. 13, 14 and 15).

51. The vessels used for storing cereals and pulses are also purchased in the Kasipatnam *shandy.* Local names and description of some of the vessels are given below :

(1) *Dangara*	This is prepared out of thin bamboo strips, 3′ × 3′ in size used for drying cereals. Its cost varies from 0·50 P. to Re. 1·25 P. (Fig. 16).
(2) *Dalla*	A big vessel prepared out of bamboo rafters of 2 3/4′ × 1 1/2′ × 10″ is used for storing the corn. Its cost varies from Re. 1 to Rs. 2 depending upon the size.
(3) *Butti*	It is a bamboo basket used for carrying the grain from the threshing floor to the house and also to store the grain. Its cost varies from 0·37 P. to 0·75 P. (Fig. 16).
(4) *Andi*	It is an earthen pot used for storing cereals and pulses as well (Fig. 16).
(5) *Kulla*	It is a winnowing fan to remove chaff from grain and small stones ; clods could be picked out after the corn or rice is spread out in it. In Telugu it is called *chata* (Fig. 16).

52. Besides the above household utensils, every household possesses an indigenous grinding stone to grind *chodi* (finger millet), a wooden

grinder to dehusk *sama* (little millet) and *rolu* and *rokali* (stone mortar and wooden pestle) to pound paddy.

53. There is a common indigenous oil extractor which is used by all the households in the village to extract oil from niger (guizotia abyssinica cass) and *kagu* (pongamia glabra), also known as *kanuga* or *ganuga*, seeds. The equipment consists of two wooden logs, a small dug-out poach in the trunk of a tree and weighty stones. The following is the process involved in oil extraction. The oil seeds are fried and pounded. This pounded stuff is collected in a pot which is provided with a hole in the bottom which is covered with *jibbi*, a lid prepared with thin bamboo strips. Sometimes *adda* leaves are used in place of *jibbi*. This filled up pot is kept over another pot which contains boiling water. The steam from the lower pot enters the upper pot through the *jibbi* or *adda* leaves and cooks the pounded stuff. After it is cooked, the stuff is collected in small baskets known as *nunne butti* made of *guddala* fibre. Three or four filled in *nunne buttis* are piled up one over the other and kept in between the two wooden logs whose ends are kept in the poach in the trunk of the tree. Thus the *nunne buttis* are compressed by the upper log whose other end is loaded heavily with stones so as to apply enough force on *nunne butti*. When the *nunne buttis* are thus compressed, oil slowly trickles down and is collected in a vessel. When it is required in small quantity, the seeds are pounded, boiled with water and the oil floating over the water is collected by using cock feathers.

Barber and washerman services

54. There is no barber in the village. When people visit the weekly *shandies* at Kasipatnam, Sunkaramitta and Sada they get their beards shaved once in a fortnight or a month and get their hair cut once in 2 months. Most of the Domb men and a few among the Bagata men use *kathi*—an indigenous razor for shaving purposes (Fig. 17). People of this village are not habituated to send the soiled clothes to washerman, nor is there a washerman in the village. Womenfolk take the soiled clothes in an empty kerosene tin to the hill stream and boil them with the firewood collected from the surroundings, rub them with ash and wash them off in the hill stream.

Sanitation

55. Regular daily bath is quite uncommon to people belonging to all the ethnic groups in this village without exception. Usually, they take bath once in two days or a week during the rainy and winter seasons. During summer, however, most of the people take bath once in two days at least, if not daily. They change clothes once in 4 or 5 days. The village head, Sri Krishnama Naidu and his brother, Sri Dharma Naidu, Member of the Andhra Pradesh State Legislature send clothes to washerman in Borra village and wear laundered clothes. Their womenfolk are, however, excluded from this privilege.

Food, drink and other habits

56. Rice, *sama* (little millet), *korra* (Italian millet), *bajra* (pearl millet), *jowar* (great millet or sorghum) and maize are the cereals forming the staple foodgrains that are consumed by the people of the village. Among grams, redgram, blackgram, greengram and bengalgram are raised and consumed by them. Brinjals, beans, bitter gourd, bottle gourd and red pumpkin are the vegetables raised by the people of the village. *Pappucharu*—soup prepared with redgram dal or greengram dal and tamarind soup are the other items of food. Potatoes, tomatoes and cabbage are purchased by them when they attend the *shandies*. People in the neighbouring villages raise vegetables throughout the year at the water sources.

57. The cereals raised by the villagers are sufficient for a few months only. So, they depend upon edible roots and fruits also. In the months of *Chaitra* (March–April) and *Vaisakha* (April–May), all people excepting a few Bagatas live on unripe jack fruits and a kind of leafy vegetable known as *Koilarisagu*. In *Jyestha* (May–June) and *Ashadha* (June–July) months, they live on ripe jack fruits and mango fruits to supplement *chodi* (finger millet) gruel and *sama* (little millet) rice. Jack fruit seeds are boiled with salt, chillies and tamarind, before consumption. After eating mango fruits, they preserve the nuts called *tenkalu*. *Tenka* is broken and the kernal inside the nut is taken out and pounded into flour. The flour is fastened in a cloth after 3 or 4 days and is kept in the nearby running stream for one night to wash off the bitterness.

This is dried in the sun and again ground into small and finer particles. This powder is mixed with boiled water and salt and a little of chilly powder. This gruel is known as *tenku*. People subsist on this food during the months of *Ashadha* (June–July) and *Sravana* (July–August). From *Sravana* (July–August) to *Bhadrapada* (August – September) they live on *sama* (little millet). *Sama* rice is cooked just like rice and is consumed. During *Asvija* (September–October) they collect *sarakanda* and *pittakanda* two varieties of elephant yam (amorphophallus campanulatus blume). *Sarakanda* and *pittakanda* are boiled and cut into small pieces after removing the epidermis before consumption. The *pittakanda* pieces are kept in a basket which is kept in a running stream for one night so that the bitterness might be washed off. The basket is brought home on the following day, the pieces are mixed with salt, turmeric powder, tamarind and chillies before they are consumed. *Chodi* gruel sustains them for 4 or 5 months from *Kartheeka* (October–November) to *Phalguna* (February–March). In the months of *Pushya* (December–January) and *Magha* (January–February), they live upon *adda pikkalu*.

58. People belonging to the three ethnic groups are essentially non-vegetarians. The flesh of goat, sheep, *konda gorre* (hill-sheep or ram), stag, *kanuzu* (elk) and wild pig is eaten by the people. Beef eating is uncommon with Bagatas and Konda Doras whereas the Dombs too who were considered an untouchable class hitherto eating beef have now given it up after the attainment of Independence because of the belief that by giving up eating beef, they too can rise to a higher social level.

59. Fowls, pea-fowl, *guvva* (dove), *pikilipitta* a beautiful darkish red bird of the size and shape of nightingale, *karukodi* (wild fowl) and goose are the birds which are eaten by them. Among eggs, those of hen, goose, *karukodi*, pea-fowl and *guvva* are cooked and eaten by most of the people. Besides the cereals raised in the village, *viz*, *bajra*, *jawar*, maize, *sama* and *chodi* or *ragi*, rice is also taken by 29 out of the 37 households (Table 32). Two Konda Dora, 5 Domb and 7 Bagata households and the solitary Christian household are in the habit of taking tea. Out of the total 15 households which are in the habit of taking tea, 7 are in the income range of Rs. 601–900, 4 are in the income range of Rs. 901–1200 and two each are in the income groups of Rs. 301–600 and Rs. 1201 & above (Table 33).

60. Out of the 37 households, 6 households sustain themselves with two square meals a day; 23 households with breakfast, midday meal and supper; 6 households are in the habit of taking breakfast, midday meal, supper and coffee or tea once in a day. One household (Christian teacher) is in the habit of taking tea or coffee twice in a day besides midday meal and supper and one household is in the habit of taking breakfast, midday meal and supper and coffee or tea with light dishes between midday meal and supper (Table 31).

Smoking and chewing habits

61. Smoking habit is quite common among males and most of the females as well. As many as 111 persons consisting of 48 males and 63 females out of the 198 persons or 56·17% are in the habit of smoking cheroot (tobacco). Smoking of cheroot became a common habit with most of the people both among males and females to keep themselves warm (Table 34).

62. Smoking of beedis and cigarattes is not common. Only 4 persons, *i.e.*, 2 Bagatas and 2 Dombs smoke beedis and only one Bagata male smokes cigarettes. No one in the village is addicted to chewing of either pan or pan with *jarda* or betel nuts (arecanuts). Tobacco is chewed by 11 persons only—2 males and 2 females of the Bagata tribe and 3 males and 4 females of the Konda Dora tribe (Table 34).

Chapter III

SOCIAL CUSTOMS AND PRACTICES

General

The social customs and practices of the people of Kondiba village, though largely similar to the customs and beliefs prevalent in the plains, are unique in some respects.

Birth

Pregnancy and pre-natal practices

2. Stoppage of mensus is taken to be a preliminary indication of the attainment of pregnancy which is confirmed by subsequent vomitings. During the sixth month, on an auspicious day, the husband prays the Sun God for easy delivery. On this occasion he keeps *rangavalli* decorations with finger millet flour on any footpath that leads into the village and keeps a cocoanut over the *rangavalli* and prays the Sun. If he does not know the procedure, he requests a friend or relation to perform the same on his behalf while he himself would participate in it. Usually, from the sixth month onwards, the pregnant woman develops likes and dislikes towards certain edible articles. After the fourth month, some pregnant women show a desire to eat such things as earth, sour tasting things, etc.

3. Since the seventh month, she is precluded from doing heavy tasks like bringing water, pounding of foodgrains and collecting firewood from the forest, etc. Indigenous drinks like *jeelugukallu, ippasara* and *maddikallu* and *thimmiralu*—a type of *dal* are not prohibited if she desires. It is not customary for the pregnant woman to be given any special food. No ceremonies are observed to mark the commencement of pregnancy. The expectant mother is taken by her parents, if they are well-to-do, to their home for confinement.

4. Out of the 32 births that took place in the village during the five-year period from 1957–58 to 1962–63, 29 births took place at the child's father's house and the remaining three occurred at the child's maternal grand-father's house. If the woman is taken to her parents' house for delivery, she is retained there until the second or third month after delivery.

5. No taboos like keeping the beard without shaving and stoppage of hair cutting, etc., are observed by the husband during the course of the pregnancy of his wife.

Delivery

6. In case of Bagatas and Konda Doras, the first as well as subsequent confinements take place at the husband's house only. It was reported that in the case of a few Dombs, the custom was that the first and second deliveries should take place at the expectant mother's parents' house.

7. The delivery takes place in a separate part or corner of the house. Native *dai* called *manthrasani* attends to deliveries. Srimathi Sara Malli, a Konda Dora woman attends to delivery cases among the Bagatas and the Konda Doras and Srimathi Somisetti Goramma, a Domb woman attends to delivery cases among the Dombs and Bagatas, usually. These two women attend to all the delivery cases in the village. It is not their full-time profession but only a casual subsidiary remunerative service.

8. Soon after delivery, a brass plate is sounded by striking it with a piece of wooden stick. It is believed that such a sound drives away the evil spirits lest the child should get possessed by them. An elderly woman of the caste/tribe or the *dai* cuts the *boddu* (umbilical cord) with a small knife called *katra*. The mother and the child are given hot water bath soon after the umbilical cord is cut. The child is given fomentation after applying turmeric paste and *kanugu* (pongamia glabra) oil near about the umbilical cord until the remaining part of it withers away. In the case of difficult deliveries, the woman is given a bath and the *dai* pours a little *kanuga* (pongamia glabra) oil over the stomach to make the delivery easy. No magico-religious practices are resorted to.

9. Certain beliefs are held hy the people regarding the severence of the umbilical cord. If the child is born with a string (*poitha* in Oriya), it is

believed that the child becomes an ardent devotee of God. If the umbilical cord falls on the third day, it is believed that the child would grow healthy, strong, sturdy and lucky but on the other hand, if it falls on 4th or 5th day the life of the child would be considered to be not a happy one. The umbilical cord is taken by any male member to the *chadura* or *astan*—a platform like structure before the Village Naidu's (head of the village) house and kept in a pit in the *chadura* in case of male child only, with a view that the child would become gentle, noble and learned. In the case of female children, the umbilical cord is kept inside a *pentapogu* (dungheap).

Post-natal practices

10. Pollution lasts until the severence of the umbilical cord in case of Dombs and until the mother and the child are given bath in case of Bagatas and Konda Doras. Observance of pollution is limited to the immediate members of the family only. Neither the cousins nor even the nearest among the other relatives need observe pollution. The woman is given a powdery mixture of *avalu* (Indian mustard), garlic, *sonti* (dried ginger), *gasagasalu* (poppy) and cloves along with meals. Another powder prepared with fried tamarind leaves and chilly powder also is given with meals until about 10 days. She is given *chodi ambali* (gruel prepared with finger millet flour) and rice to recoup her health—more of rice and less of *chodi ambali*. The mother and the child are kept separately for 5 or 6 days until the severence of the remaining part of the umbilical cord. On the day the mother and the child are given bath, all the relatives bring one *binde* (brass vessel) of hot water from each of the households of the community. A non-vegetarian feast is arranged to which all the households of the caste/tribe concerned are invited.

11. Accompanied by an old woman or the *dai* who conducted the delivery, the mother takes all the clothes worn by her during the period of pollution to the nearby hill stream. The old woman draws *rangavalli*—(decorations with finger millet flour) on the bank of the stream, and prepares a *Sivalinga* (emblem of Lord Siva) with clay. The *Sivalinga* is kept over the *rangavalli*. A yarn thread to which a turmeric piece is knotted, is tied to the *Linga* and black bangles are kept over it. A palmyrah leaf is kept over the *Linga*. *Kumkum* (vermilion) *yerramannu* (red clay), black ash and an egg are kept on the palmyrah leaf. The *dai* or the old woman keeps vermilion mark upon the forehead of the child so that the child would be free from any ills or evil spirits. The old woman offers the egg as *bali* (sacrifice) to the Gangadevatha in the name of the woman and prays the Goddess to safeguard her from the evil spirits as she comes often to the hill stream to wash clothes and take bath. Then she sprinkles *akshintalu* (rice smeared with turmeric powder) into the stream. This function is known as *pilarnibola*. She washes all her clothes and returns home and takes hot water bath. The same day in the night, she touches all the cooking utensils, keeping a castor leaf in her hand. This function is called *hate andide bar*. Water boiled along with mango bark and *neredi* (eugenia jambolane) bark, is sprinkled in all the households of the tribe/caste to which the woman belongs, probably with a view to ward off the evil effects of pollution. This being done, the woman can move freely and go to the neighbouring households. One woman among the nearest relatives of the neighbourhood presents her half a seer to two seers of rice, a few pieces of turmeric and garlic. A light is lit and shown to the new born child and to the mother by the old woman who conducted the delivery. This is called *bathi dekhya bar*. For one month after confinement, the mother and the child are given bath regularly, after being applied with a heated pasty mixture of turmeric powder and *kanuga* (pongamia glabra) oil.

12. On an auspicious day after the mother and child are given bath, the child is taken out and shown to the other households of the same caste/tribe. Until this time, the movement of the child is restricted to the house and homestead only. The child is fomented with castor oil and given regular bath until one year (Fig. 18).

13. On the day of giving bath to the child and the mother, the *dai* is given toddy and meals. In case of difficult deliveries, when the assistance of the *dai* is specially called for, she is offered a saree worth Rs. 5 besides toddy and meals. If the family cannot afford to offer a saree, at least Re. 1 or Rs. 2 are given to her as a token of the recognition of her special services.

14. Modern maternity services are available in Ananthagiri village at a distance of 4 miles. Though the existing customs and beliefs do not come in the way of going over there and avail themselves of the modern maternity services available, none so far had availed themselves of them.

Suckling, weaning and child rearing practices

15. Normal lactation period as reported among the two tribes, *viz*, Bagata and Konda Dora and the Scheduled Caste Domb is 2 to 2½ years, the maximum being 3 years. There is no special dietary prescription for the mother during the period of lactation. Even when the mother or child falls ill, mother's milk is the only source of nourishment for the child, and no other milk is substituted. Usually after the second or third year, when a woman becomes pregnant again, any bitter thing like the juice of bittergourd is applied to the breast to wean away the child from suckling. Some amount of care is taken by the parents regarding dietary habit of the child until it attains 3 to 4 years of age. In a few families, hot preparations are usually given to the child. From the fourth year onwards, the child is gradually taught to attend to its personal hygiene such as cleaning teeth, washing its feet and observing general cleanliness by itself.

16. Men carry the child by keeping it in a sling of thin blankets tied across their shoulders (Fig. 19) and women tie the child close to their breasts by the ends of their saree with the child facing the breast. This is the practice when they go to fields or go round the households on any domestic work. Boys and girls of about 6 years and above carry their young brothers and sisters in the same way.

Use of contraceptives

17. Whenever a woman wants no more children, a medicine called *goddumandu* in Telugu and *banji* in Oriya, which is prepared out of a herb, is said to be taken by her during the period of pollution soon after delivery which usually lasts for 10 to 11 days at the most before she is given bath. It is said that this medicine prevents further conception.

Abortion

18. An indigenous drug called *kampukottemandu* in Telugu and *pindomariba vaso* in Oriya, is used to effect abortion before the attainment of fifth month. It is said to be positively effective before third or fourth month of pregnancy. This medicine is taken when parents think that it is difficult for them to maintain more number of children, when a girl becomes pregnant before she is married and also when a girl conceives after she is captured by anybody and before she is recognised as married.

Barrenness

19. Barrenness is believed to be due to acts of sin of a grave nature committed by the woman concerned. It is believed that barrenness could be overcome by charity and by worshipping Sri Appalaswamy of Simhachalam, a place 35 miles from Kondiba; Bhairava of Thomkota, a place 40 miles from the village and Janakishore of Borra village at a distance of 4 miles from the village.

20. Sri Pradhani Chandore of Anantagiri village belonging to the Bagata tribe is the *guruvu* (priest) of the Bagatas. He is consulted by people of the other ethnic groups also in the village. If a child is born by propitiating a certain deity, the child will be named after that deity.

Still-births and infant deaths

21. The informants belonging to the Bagata tribe and the Domb caste reported that still-birth is due to carelessness of the mother while sleeping and husband's demands for sexual intercourse during the advanced stages of pregnancy. Ill luck also is listed as one among the reasons for still-births. Sri Naraji Ghasi, the informant belonging to Domb (a Scheduled Caste) reasoned out as follows. Girls go to hill tops and fields to get firewood or on any work from their eighth or ninth year of age. Time and occasion of the attainment of puberty by a girl for the first time are thus not known. If they happen to attain puberty while they are away from the house (in the fields, etc.) and if they wash the blood-stained clothes in a stream, it results in the subsequent misfortunes. Similarly, if some birds eat away the placenta of a new-born, it is believed that these birds want the life of the particular child. Infant deaths are further believed to be due to the malevolence of spirits and ill luck. The Konda Doras, apparently, do not seem to have any beliefs regarding the causes of infant deaths and still-births.

Preference for sex

22. The Domb informant preferred a female child to a male child whereas the Bagata and Konda Dora informants did not show any preference for either a male or a female child. The Domb informant gave out quite a convincing and logical reason as to why the Dombs in general prefer more

girls to boys. He says that by begetting more daughters, they could acquire more relatives and widen their relationship and more over they get *voli*—bride price, at the time of marriage of each daughter, whereas at the time of marriage of their sons, they have to pay *voli*, the bride price. He further adds that by begetting more than 2 or 3 sons, division and sub-division of property would result in which ultimately lead them to poverty and penury.

Child naming ceremony

23. The two tribes and the one caste in the village differ in their practices from one another in performing this ceremony. In the case of Bagatas and Konda Doras, the child is referred to by the week-day on which it was born until the celebration of the naming ceremony. The names by which male and female children are called after the name of the day of the week on which they are born until a name is selected for them, are as follows :

STATEMENT III

NAME OF THE WEEK-DAY AND THE DERIVED CHILD NAME

Name in English	*Telugu or Oriya equivalent*	*Name of male child*	*Name of female child*
Monday	Somavaram	Somulu	Somamma
Tuesday	Mangalavaram	Mangda	Mangdi
Wednesday	Budhavaram	Budra	Budri
Thursday	Lakshmivaram (Guruvaram)	Loichan	Lochu
Friday	Sukravaram	Sunkra	Sunkri
Saturday	Sanivaram	Sonya	Sonni
Sunday	Adivaram	Addu	Addivani or Addi

The typical names selected for males among Bagatas are Guruvu, Munnu, Seddu, Buddu, Jogi, Hori, etc., while those for females are Sunkri, Budri, Guramani, Mothi, Roila, etc. The typical names of Konda Dora males are Kondappa, Gundu, Ithanna, Thavadayya, Karri, etc., while those for females are Bangari, Somtari, Adivari, Moni, Gamsu, Roddu, etc. Usually after the child attains third year of age, Bagatas celebrate the naming ceremony on one auspicious day fixed in consultation with the *guruvu*. On that day the child is given bath and dressed in new clothes. The oldest member of the family first of all calls the child with the selected name. All the people of the tribe are invited to a feast which may be either vegetarian or non-vegetarian.

24. In the case of Konda Doras, naming ceremony is performed on the thirtieth day after birth. The child is given bath and dressed in new clothes, if they can afford. The leg of a fowl cut on the occasion is shown to the child and the names of the ancestors are recited by the woman who had cut the umbilical cord. The child is called after that particular name of an ancestor at the time of the utterence of which it grips the leg of the fowl. A community feast is offered to the invitees wherein the meat of the fowl is also served.

25. Among Dombs, the naming ceremony takes place on the day on which the umbilical cord which was already cut drops away. A detached leg of the fowl offered on the day to feast the caste people will be kept moving near the child by any old woman of the caste. While uttering the name of the ancestors, if the child catches it three times consecutively, that name will be given to the child. The typical names given are Gangulu, Deenabandhu, Yerranna, etc., for males and Goramma, Muthi, Nirribuddi, etc., for females. The District Gazetteer of Visakhapatnam records that:

> " Children are supposed to be born without souls and to be afterwards chosen as an abode by the soul of an ancestor. The coming of the ancestor is signalized by the child dropping a chicken bone which has been thrust into its hand and much rejoicing follows among the assembled relations."[1]

Thurston quotes:

> " The Dumas", Gloyer continues, " are represented as souls of the deceased, which roam about without a home, so as to cause to mankind all possible harm. At the birth of a child, the Duma must be invited in a friendly manner to provide the child with a soul, and protect it against evil. For this purpose, a fowl is killed on the ninth day, a bone (beinknochen) detached, and pressed into the hand of the infant. The relations are seated in solemn silence, and utter the formula :—When grandfather, grandmother, father or brother comes, throw away the bone, and we will truly believe it. No sooner does the sprawling and excited infant drop the bone, than the Dumas are come, and boisterous glee prevails. The Dumas occasionally give vent to their ghostly sounds, and cause no little consternation among the inmates of a house, who hide from fear."[2]

26. The present practice, however, differs from what has been recorded in the Gazetteer or by Mr. Thurston in that the child is expected to grip the chicken leg while it is waved before it along with the recitation of the names of ancestors and not drop the bone from its grip as suggested in the Gazetteer or by Thurston. If the child does not catch the chicken leg consecutively for three times, the naming ceremony will be postponed

1 W. Francis, *op. cit.*, p. 89. 2 E. Thurston, *op. cit.*, Vol. II, p. 180.

to the next year. After the completion of one year age of the child, parents consult a *guruvu* who suggests a name by referring the almanac (*panchangam* in Telugu and *jagini* in Oriya), taking into consideration the day and the month in which the child was born.

Tonsure ceremony

27. Tonsure ceremony is observed by the two tribes and the one Scheduled Caste living in the village. It is called *suthak chandi uttaraya bar* in Oriya language. Bagatas celebrate the occasion on an auspicious day fixed in consultation with the *guruvu* during the second month of the child. Any member of the household can attend and initiate scissoring the hair, the child being made to sit facing east. Konda Doras observe the ceremony before the child completes one year. Unless the hair is offered to any of the deities, any person of the household may attend on the function. All the people of the tribe are given vegetarian food. In both the Bagata and Konda Dora tribes, the persons who perform the scissoring are not paid for.

28. Dombs celebrate the ceremony either on the fifth day or on the day when the mother and the child are given final bath and a portion of the head of the latter is clean shaved by any member of the household. Relatives that attend the function are given special food. It is customary for both male and female children to get their head half shaved periodically until they attain 12 years of age and a function known as *boddudorayabar* is usually celebrated on Wednesday or Friday, preferably on the day of *Anuradha* star. After that, a boy or a girl is allowed to grow hair in a style of its choice. But this custom of keeping the head half shaven is not practised by all.

First feeding and initiation of the child to learning

29. When the child expresses a desire to take solid food, it is fed by the parents or by any member of the household, while they take food. No special ceremony is observed to mark the occasion of the first feeding of the child. Celebrating the time of initiating the child to learning is not a common feature among all the ethnic groups. It is not customary with the Dombs to celebrate the occasion whereas a few Konda Doras send the boy or girl to the school after the child attains fifth year of age and a few interested among the Bagatas send the boy or girl to school on an auspicious day fixed by a *guruvu* and dressing the child in new clothes after giving oil bath.

Attainment of puberty

30. Attainment of puberty is called *rajaswala, peddaguta* or *minarutheeruta* in local Telugu and *jubavola* or *bodola* in local Oriya.

31. Among Bagatas, when a girl attains puberty, she is made to sit in a separate hut called *gudra* prepared with palmyrah leaves so that she may not be seen by others. Pollution lasts for two days and she is given oil bath on the third day and then enters the house. During these two days she is not allowed to do any work. Food is served to her in an *adda* leaf. During the subsequent monthly menstrual periods, pollution lasts for four days and she is not allowed to enter the house during these days. She attends to sundry outdoor work like sweeping the house and collecting fuel. On the fifth day she is given bath and allowed into the house.

32. In case of Konda Doras, pollution lasts for one day only at the time of attainment of puberty and on that day she is not served with food. Pollution lasts for four days at the normal mensus and on the fifth day she is given bath and permitted into the house. During these four days of pollution she is forbidden to enter the *gondillu* (kitchen room) but, however, attends to sundry household work like sweeping the front yard, collecting fuel, etc.

33. When a girl of the Domb caste attains puberty, she is kept separately in a part of the house, preferably in the verandah in seclusion for five days. Her movements are restricted and she is forbidden to touch the household utensils. On the sixth day, a mango plant and a *neredi* (eugenia jambolane) plant or twigs of these two trees are planted in the front yard of the house in line with one of the central poles (darandalli). Five small pots or tumblers of earth or metal-ware are piled up in front of the two plants. A *guruvu* (priest) sprinkles water on the girl with a mango leaf, reciting *mantras*. This practice is called *beddepodai-bar*. Four or five pots of water are poured upon her. Then she takes the plant to a nearby hill stream to the accompaniment of *melam*—local musical instruments.

34. An elderly woman of the Domb family who accompanies her to the hill stream, prepares a *Lingam*—symbol of Lord Siva with mud and places it over *rangavalli*—decorations drawn on the floor

with finger millet flour. An egg is offered to the deity Ganga and prays her to ward off the evil spirits, if any, from the girl. *Akshintalu* (sacred rice—rice smeared with turmeric powder) are sprinkled in the hill stream. The girl washes her clothes and after taking hot water bath near the hill stream and returns home. Water mixed with mango bark, *neredi* (eugenia jambolane) bark and cow dung is sprinkled in all the households of the caste to signify that the period of pollution is over. During the following three days also, she washes her clothes and takes hot water bath near the hill stream. Though, she moves freely in the house and in the surrounding households, she is not allowed to touch any utensil. Water mixed with mango bark, *neredi* bark and cow dung is sprinkled on her head by an elderly woman in married status of the family and in her absence by the housewife of the neighbouring family.

35. She wears a new saree after taking bath and gives away the one she wore on all those 9 days to a poor woman of the same caste. From then onwards she moves freely and attends to all domestic work including cooking. For the people of the community is arranged a vegetarian or non-vegetarian feast followed invariably by indulgence in toddy or liquor.

36. When a Domb woman is under normal menstruation, pollution is observed for seven days during which period she is not allowed to touch any of the household utensils and is served food separately. On the seventh day, she takes bath at the nearby hill stream and then onwards moves freely. It is strange to note that the period of pollution observed at the time of attainment of puberty lasts for a short period whereas at the time of normal menstruation, it lasts for a considerably long period. The period of pollution observed on the two occasions are one and four days in the case of Konda Doras; two and four days among Bagatas and five and seven days in respect of Dombs. This is contrary to the practice in the neighbouring plains villages.

Marriage

37. The types of marriages obtaining in the village among all the ethnic groups are : (1) *Lagnapu pendli* (marriage by negotiation), (2) *Thetchukonuta* (bringing the girl with the consent of her parents), (3) *Maganali* (taking another's wife without the consent of the former husband—*Sogartha* in Oriya), (4) *Udidiya uttigola* (in Oriya language—marriage by elopement) and (5) *Gorjuvai kabebaha* (marriage by service).

38. Permissible partners for marriage among all the ethnic groups—the two tribes and the one Scheduled Caste include (1) one's mother's own brother's daughter (*menarikam*), (2) one's father's own sister's daughter (*eduru menarikam*), (3) own sister's daughter (in Bagatas younger sister's daughter is not permissible) and (4) elder brother's widow.

39. Brother's daughter, father's brother's daughter, mother's own sister's daughter and any of the cousin's daughters and girls belonging to the same *gotra* or totem are not permissible.

Marriageable age

40. For boys it usually varies between 12 and 22 years, *viz*, 12 to 20 years in the case of Bagatas; 14 to 20 years among Konda Doras and 16 to 22 years among the Dombs and for girls in all the communities, it varies from 10 to 19 years.

41. It is reported that though own sister's daughter is permissible partner for marriage, it is not preferred among all the communities due to the restraint a man has to impose upon himself while rebuking or scolding the wife in his anger, as they usually attack the mother of the wife. Naturally he cannot take much liberty in rebuking his own sister.

42. Polygynous marriages are accepted and common among the Bagatas mostly and among the Dombs and Konda Doras to a lesser extent. There are 16 cases of polygynous marriages, out of which 9 are among Bagatas, 4 among Dombs and 3 among Konda Doras (Table 39). It is reported that polygynous marriages take place mostly among the Bagatas with a view to get as much female assistance as possible to render the agricultural operations less costly and easier. The ex-Muttadar (Naidu) who is also the president of the panchayat is living with three wives and his late father had four wives.

43. In the 37 households of this village, 112 marriages occurred of which 40 are consanguineous and the remaining 72 are non-consanguineous marriages. The number of consanguineous marriages

that occurred in each of the ethnic groups from among the total number of marriages celebrated is as shown below :

STATEMENT IV

CONSANGUINEOUS MARRIAGES BY CASTE/TRIBE/COMMUNITY

S. No.	*Name of Tribe/Caste/ Community*	*Number of marriages*	*Consanguineous marriages*
1	Bagata .	64	24
2	Christian .	1	...
3	Domb .	28	7
4	Konda Dora .	19	9
	Total	112	40

From among the 40 consanguineous marriages, 21 are contracted with one's mother's own brother's daughter (*menarikam*), 15 are with father's own sister's daughters (*eduru menarikam*), 2 are with own sister's daughter and 2 are contracted with blood relations other than the above (Table 35).

Spatial distribution in contracting marriages

44. An analysis of the spatial distribution of the 112 marriages celebrated brings to light the following features. Twenty-one alliances are contracted within the village, 30 are contracted outside the village but within the taluk out of which 23 marriages are contracted from places at distances of below 10 miles and 7 are contracted from places at distances of above 11 miles and below 25 miles. Fifty-nine marriages are contracted from places outside the taluk but within the district of which one is at a distance of below 10 miles, 49 are contracted from places at distances of below 25 miles and the remaining 9 are contracted from places at distances of above 26 miles and below 100 miles from the village. Only 2 marriages are contracted from Orissa State which borders the adjacent taluk, Paderu of the same district at a distance of about 40 miles. One marriage occurred at Narasapur in West Godavari District and the couple migrated to this village temporarily as the male member is working as teacher (headmaster) in the elementary school (Table 40).

Marriage procedure

45. Below is given a detailed description of each type of marriage with its variations from one group to the other.

Betrothal

46. Betrothal for marriages to be celebrated at a latter period, takes place for boys and girls during the 4th or 5th year among the Bagatas; at about 10th year among the Konda Doras and either during the 3rd or 5th year among the Dombs; if they have nearest kinship relatives, *viz*, sister's son for one's daughter; sister's daughter for one's son and also one's own daughter's daughter for his son. No ceremony as such is observed to mark this occasion. On an auspicious day suggested by the *guruvu* (priest), usually the sister comes to her brother's house to ask her daughter to be taken in marriage to his son (*eduru menarikam*) or *vice versa* (*menarikam*) and one's daughter also comes to her father to accept her daughter in marriage to her brother.

47. In case of consanguineous marriages, the boy and the girl might have many occasions to see each other and betrothal takes place at the ages specified earlier. What remains to be done is the fixation of the date for solemnising the marriage.

48. In case of marriages other than consanguineous ones, the weekly *shandies* attended by them at Sunkaramitta and Kasipatnam provide ample opportunities both for the boys and the girls and their parents as well to see and get acquainted with one another. The father of the young man along with two other elders of the community visits the house of the girl on an auspicious day and asks her parents to give her in marriage to his son. Konda Doras take one bottle of liquor along with them while going over to the girl's house. If the parents of the girl accept the proposal, they receive the liquor bottle. In case of Bagatas, the father of the boy along with some gentlemen of the tribe visits the house of the girl three times, to fix up *voli* (bride price) which is called *chadichavud*, locally in Oriya language. The *chadichavud*, *i.e.*, bride price consists of one he-goat, five *kunchams* of rice, one saree, one rupee coin and twelve pairs of birds, salt, chillies and a little vegetable oil. Then the entire party is given a vegetarian feast. The customary bride price (*voli*) of Konda Doras consists of *peda* (bamboo basket) in which are kept *kadiyamadi* (black beads) that would be sufficient to make one ring of beads around the neck of the would be (prospective) bride, the marriage-locket, *kaliya gazulu* (bangles) and *yedum* (5 *kunchams*–equivalent to 20 seers) rice. This *peda* is carried into the

house by a virgin girl. In the case of Dombs, the bridegroom's party asks the bride's father whether he wants money or *palavindu* (*urava* in Oriya) as bride price (*voli*). A typical *palavindu* (towards bride price or *voli*) consists of a he-goat and five *kunchams* of rice. The parents of the bride may opt for either of the two or both as well. Finally the bride price is fixed by the elders of the community belonging to both the parties, taking into consideration the economic conditions of the bridegrooms's family also. On another auspicious day fixed by the *guruvu* the bride price is presented by the groom's parents in the presence of community elders. *Muhoortham* (auspicious time) locally known as *jogu*, is fixed on the same day for the celebration of the marriage. The venue of marriage invariably is the groom's place in both the tribes and the caste.

49. The groom's party consisting of 7 to 10 persons, goes over to the bride's place one day before the marriage day to bring the bride to the groom's house. Before sending the girl along with the bridegroom's party, a feast known as *koniapo-taibar bhoj* is arranged at the bride's residence. Besides the parents of the bride, some of their nearest relatives and invitees also accompany her to the groom's place.

50. Marriage booth or pandal is erected by fixing four posts of *neredi* (eugenia jambolane) or *rella* (catharto-carpus fistula) and roofed with palmyra leaves. In the centre of the pandal is constructed a small earthen platform known as *pindute* with a plantain plant in the centre. A small earthen saucer filled with oil and with a lighted cotton twig immersed in the oil is kept before the plantain plant on the *pindute*. The marriage booth is festooned with mango or *neredi* (eugenia jambolane) leaves.

51. On the bridal party reaching the suburbs of the village to the accompaniment of the country musical instruments like *baja, tumku, kiridi, mori, baka, jodukommu*, etc., they are welcomed by the groom's party. The groom is brought before the marriage pandal to which the bride also is taken at the time of *lagnam* or *jogu* (auspicious time). The clay oil lamp is taken round the prospective couple by the *guruvu* (priest). This is known as *deevinchuta* (blessing). The clay lamp is then thrown away. Among Bagatas, the bride and groom while taking bath, spit on each other taking water into their mouths. The formal wedding ceremony is symbolized by tying the upper cloth ends of the bride and the groom at the time of the *muhoortham* or *jogu* (anspicious time). The tie or knot is called *guva ganti*. After being taken round the house in the evening to the accompaniment of musical instruments, they enter the house. All the invitees are treated to a non-vegetarian feast by the groom's parents. Oriya dances (*bibahnat*) are arranged in honour of the newly wedded couple on the same night and drinking of country liquor (arrack) or *jeelugukallu* (a native variety of toddy) by the dancers and the spectators (audience) follows invariably.

52. Early in the morning on the following day, the couple are given bath and dressed in new clothes. They are made to sit on the *pindute* (small earthen platform) facing east and the nails of hands and feet of the couple are removed. For Bagatas, the ceremony may be performed by either a man of the tribe or of Konda Dora tribe or of Domb caste whereas in case of Konda Doras and Dombs, a man of the same tribe or caste attends to it. The person who attends to the nail removing ceremony is presented with one *kuncham* of rice and one anna (now six Paise) for his service. The couple are then given bath again. In case of Dombs, the couple are given bath with turmeric water which is called *toguru neeru*. The *guruvu* (priest) belongs to Bagata tribe in this area. In some parts of the same district, for example, in Jerrela village of Chintapalle Taluk, Bagatas have a Satani Vaishnava as their *guruvu*. The *guruvu* recites *mantras* and sprinkles water on the couple after which they are given hot water bath and are dressed in new clothes. They are then taken to the village deities and each of the deities is appeased by worship and offer of a fowl. There is prevalent, a practice of taking the bridegroom and bride in procession accompanied by country music and being carried upon the shoulders of two sturdy young men. The bride with a new pot over her head and the groom with a stick in his hand, followed by native musical instruments are led to the *gedda* (hill stream). They keep a little jaggery in their months. After the couple dip the pot in the stream, the groom keeps the pot filled with water over the head of the bride and they return home. On their way back, they sprinkle water on each other. The pot is not to be touched by anybody other than the couple.

53. The bride prepares food in a new earthen utensil with the water brought by her. After first offering to their ancestors, they all partake in the food. In the case of Bagatas, the food is, however, taken by the couple only whereas in the case of Konda Doras, it is offered to the people of the household only. The remaining people are treated to non-vegetarian feast which is known as *amthi*. The bride is left at her husband's house even if she has not attained puberty.

54. It is customary among Dombs to arrange a non-vegetarian feast by the groom's father on the following day. Among the Bagatas, there is a practice of applying *tikka*—vermilion mark with paste of rice flour on the foreheads of the elders and receive their blessings. The elders in turn offer cash presents to the young couple.

55. It is customary among the Dombs for the bride's father to hand over the girl to the groom's father (father-in-law of the bride) and ask him to look after her well and excuse her when she is at fault and give suggestions so that she might discharge her duties well. The couple then thank all the elders present on the occasion and are presented by them in cash according to their respective economic mite. Then the bridal party leaves for its place leaving the bride with her husband.

56. Marriage payments, other than the bride price (*voli*) are negligible. None of the households in the village have either given property or ornaments towards marriage payments. One Domb household and the only Christian (school teacher) household have made payments in the form of gold to the tune of 1 1/2 tolas and 3 tolas, respectively, at the time of marriage, to the brides. Payments in cash were made by 27 households of which 10 are of Bagata, 6 of the Konda Dora tribes, 10 of the Scheduled Caste Domb and one household of the Christian community whereas only 4 households consisting 2 of the Bagata tribe; one of the Dombs and the last one of the Christian community received payments at the time of marriage.

Expenditure on marriage

57. Expenditure on marriages is comparatively more among the Bagatas as they invite people of other communities in the village also for food whereas the poverty of the Konda Doras does not permit them to offer meals even to Dombs who are socially inferior to them. The Bagatas being considered superior to the Konda Doras, decline to take food from the latter. Neither the Bagatas nor the Konda Doras take food from the Dombs as they are socially inferior to both the tribes. The expenditure on marriage among the Bagatas ranges between Rs. 150 and Rs. 500; among Konda Doras between Rs. 50 and Rs. 300 and among the Dombs between Rs. 200 and Rs. 400. But a huge sum of Rs. 2,000 was reported to have been spent at the time of the late Naidu's second son's marriage *i.e.*, that of Sri G. Dharma Naidu, a Member of the Andhra Pradesh State Legislature, at present.

Marriage by elopement

58. Ample opportunity for the young of either sex to develop mutual liking which gradually deepens into love is provided by the *shandies* and the forest and the farms. If in such cases, when parents do not approve of such marital alliances because of any bickerings that may be existing between the elders, the boy and girl naturally take recourse to elope and live together. Such marriages by elopement are known in Oriya as *Udidiya vuttigolla*. In such cases, the father of the girl demands money from the boy or his parents for the offence. The amount of compensation locally called *sunkam* may range from Rs. 100 to Rs. 300 which is settled by the Village Naidu or the elderly members of the community (Kulapeddalu). A part of this amount realised by the father of the bride is utilised to entertain the elders of the caste or tribe with country liquor.

Marriage by service

59. Marriage by service takes place when the parents of the bride have no sons. They keep a boy with them who serves them as directed either in the field or in the forest or house. The father of the girl when approached by the boy's father to give the girl in marriage may put a stipulation that the prospective son-in-law (groom) should serve him for a period of not less than three years. In local Oriya language this type of marriage is known as *gorjuvaikabebaha*.

Widow remarriage

60. widow remarriages known as *randaniki aborla* in Oriya are quite acceptable and common.

Levirate marriages

61. Deceased's younger brother or in the absence of younger brother, any of the cousin brothers (father's own brother's sons), provided the latter are elder to the widow of the deceased, should accept her as wife. Younger brother's widow is not accepted for marriage by the elder brother. On the day of obsequies the widow is given a new saree by the person intending to marry her. Though on auspicious occasions they are not applied with turmeric powder paste to feet nor is vermilion mark put on the forehead, the attitude towards widow remarriages is not hostile.

62. The children of the widow through her deceased husband are retained with her and they retain the surname of their deceased father. These children are not looked down upon either by the society or the step-father. Cordial relations thus prevail at home.

Sororate Marriages

63. When one's wife is proved to be either barren or when one becomes a widower, either the younger sister of his wife, if unmarried, or elder sister of his wife if she is either divorced by her husband or is widowed, is preferred for marriage.

Maganali

64. *Maganali*, called *sogartha* in Oriya is treated as a recognised type of marriage in which a person is levied a fine decided upon by the elders of the community based on their socio-economic conditions for having accepted or unauthorizedly taken another's wife in marriage. In such cases, the right over children lies with the male. The woman has to return to her former husband, the jewels given by the latter. The elders of the community who settled the dispute are paid part of the *maganali* amount which is utilised for entertaining them with dinner and drink.

Adultery and extra-marital sexual relations

65. When the husband on becoming aware of the adultery committed by his wife, takes it to the notice of the Village Naidu, a fine of Rs. 10 or Rs. 12 may be imposed on the paramour who may be let off with a severe warning. If, however, such clandestine relations are continued further, an amount ranging from Rs. 100 to Rs. 200 is collected as *maganali* from the person who had indulged in sexual relationship with her. Similarly, if the husband indulges in extra-marital sexual relationship, the wife could bring the matter to the notice of the Village Naidu who would warn him not to indulge in such practices, besides imposing a fine as above. In such cases, the woman may also divorce her husband and remarry or claim maintenance charges from her husband until she remarries.

Divorce and separation

66. If the divorce is initiated by the male, the woman shall retain the jewels with her and is entitled for maintenance charges from her husband until she remarries. Here also, right over children lies with the male. But with the mutual consent of both, the children may be retained with either the wife or the husband. Initiation of divorce seems, however, to be mooted mostly by women.

67. Out of 12 cases of broken marital ties, 8 are cases of *maganali* where women divorced their husbands and remarried subsequently. The amount of compensation realised by the aggrieved husband through her present husband, varied from Rs. 100 to 200. From among the 8 *maganali* cases, 3 pertained to the Bagatas, one to the Konda Doras and 4 to the Dombs. Two cases of self imposed separation, one each in Bagata and Konda Dora tribes occurred due to lack of adjustibility on the part of co-wives. In these cases, the women did not receive any maintenance charges as separation was mooted by the women themselves. In the Bagata tribe, a person was divorced by his two wives who did not like him. The aggrieved husband, however, thought it too trivial to take this matter to the notice of the Caste Panchayat. In the same tribe, in another instance, a woman was instigated by her mother to elope with another person, deserting her first husband. The aggrieved husband brought the case before Kula Panchayat for which the Village Naidu happened to be the head and received Rs. 200 as compensation, out of which Rs. 5 was paid to the Naidu, Rs. 5 to the village servant (Barika) and Rs. 20 were spent on liquor for the community elders.

68. From the above, it is quite clear that most of the cases of divorce occurred as a result of the women deserting their husbands.

Age at first marriage

69. From Table 41, it is evident that the age at first marriage of men ranges between 15 and

24 years, within which age range, 39 out of the 52 marriages occurred (21 within the age group 15–19 years and 18 within the age group 20–24 years). Similarly the age at first marriage of women ranges between 10 to 19 years, within which age range 65 out of the 72 marriages took place (38 within the age group 10–14 years and 27 within the age group 15–19 years). Only one boy and three girls of the Bagata tribe and one girl of the Konda Dora tribe were married before they attained the age of 10 years from among the 52 males and 72 females married for the first time. Child marriages are thus quite rare in this village.

Inter-caste marriages

70. Three cases of inter-communal marriages were recorded in this village. They are (1) a Bagata woman married a Kotiya man who was later admitted into the Bagata tribe, (2) a Domb man married a Konda Dora woman and (3) another Domb man married a Kotiya woman. In both the latter cases the women were admitted into the fold of the Domb caste which is considered to be far inferior to the other tribes. The Kotiya tribe is considered to be a little bit inferior to the Bagata tribe. But the Bagatas took a liberal attitude and accepted a person of an inferior tribe into their own tribe. The social attitude towards these inter-tribal /caste marriages is one of approval (Table 36).

71. However, generally people are somewhat conservative in their outlook towards marriages with people belonging to caste/tribe/community other than their own, irrespective of economic and social status and generally stick on to alliances with their own group. Out of the 37 persons interviewed, only two persons—one of the Scheduled Caste—Domb and another the Christian who is a school teacher, have approved of inter-caste/tribal marriages provided it was with a caste/tribe/community which is considered to be superior to that of their own ones. Two Bagatas also did not consider it as an objection to contract marital tie with any caste/tribe/community without any specification (Table 37).

Death

72. Apart from deaths due to old age, and prolonged illness, etc., it is generally believed in this village that deaths may also take place on account of the malice of spirits and ghosts. Unusual deaths are supposed to take place due to sinful acts of commission and omission. In case of deaths due to murders or homicide or where deaths have occurred due to accidents, the corpse is cremated. Where deaths have occurred due to infectious or contagious diseases, the corpses are buried. In such cases there is a practice of taking out the bones after sometime and immersing them in the hill stream, and sacrifice goats and fowls and offer cocoanuts. Period of mourning lasts for three days irrespective of kinship relationship. Pollution is observed by the people of the household during the three-day period of mourning only. Obsequies are not performed for the dead children of below 3 years. There is no restriction to visit places of religious importance like shrines and relics even before the celebration of the final obsequies.

73. Whenever a death occurs, relatives and friends assemble and pay their last respects to the deceased. Some of the adult male members go to the forest to fetch firewood if the corpse is to be cremated, or go to the graveyard to dig the grave in case of burial. The corpse, whether it is of a male or a female, is taken out of the death bed and given bath after applying turmeric powder and *kanugu* (pongamia glabra) oil by women. The corpse is covered with a piece of new cloth and is kept on the bier called *chanchodu* in Oriya. The bier is carried by four men of the same tribe, not necessarily among the kinship group, to the graveyard or crematorium. The chief mourner carries fire in a small pot. A procession in which generally males participate, proceeds to the graveyard or crematorium to the accompaniment of musical instruments like *thudunu*, *dappu*, etc. Pyre is made and *akshintalu* (rice smeared with turmeric powder) are sprinkled over it. Then the corpse is kept on the pyre with the head towards west and it is lit with fire by the chief mourner. *Akshintalu* are sprinkled in the grave in case the corpse is to be buried, before the corpse is lowered in the grave.

74. All the people who attend the funeral or graveyard take bath in the hill stream nearby, and on their way home, sit at a distance of a few yards from the village and narrate the good qualities of the deceased and try to console the bereaved family with kind words.

75. The Barika (village servant) after extolling the virtues of the dead, conveys condolences on

behalf of the villagers to the bereaved family and prays the Almighty for the well being of the family. This is called *bajorne.*

76. On the next day, the chief mourner along with some of the relatives (kinsmen) visits the crematorium to ensure that there are no unburnt remnants of the corpse.

77. On the third day, the bark of mango and *neredi* (eugenia jambolane) trees and cowdung are mixed in water which is sprinkled inside and upon the households of the tribe/caste concerned so as to absolve it of pollution and restore purification.

78. Final obsequies are usually performed on the 10th day. Due to financial stringency, it may, however, be postponed for 6 months or a year. In addition to cooked rice, dal and tamarind soup, non-vegetarian food also is served to the invitees of the tribe/caste on that day, A goat is immolated on this day.

79. *Samadhis* (tombs) also are constructed when noted or well-to-do persons pass away. The services of those who construct the tombs are remunerated by paying five measures of rice, a fowl or a goat.

80. Dombs lit a *pramida* (light) thrice in a month on Thursdays or on Mondays over the *samadhi,* if any, during the first three years after the death had taken place. On festival days, choice food is prepared and offered at the tomb. After three years, they lit lamp near the tomb on festival days only.

81. There is a belief among the Dombs that the dead will become spirits and take birth again in their family. It is this belief that accounts for the Dombs giving the child the name of that ancestor during the utterence of whose name, the child would catch thrice the detached leg of a fowl.

82. Expenditure on the day of death ranges from Rs. 3 to Rs. 10 which is spent on toddy. On the day of final obsequies, it varies between Rs. 40 to Rs. 100 in all the communities. The wherewithal for this is obtained either by sale of cattle or by borrowiug from the money lenders of the neighbouring villages. There is no practice of changing the residence, even if death occurs on an inauspicious day.

Widow ceremony

83. The ceremony by which the deceased person's wife becomes a widow is called *munda* in Telugu and *randi* in Oriya which means a widow. The wife of the deceased is given bath on the 10th day at the house and is made to wear a white saree and *kunkum* (vermilion) is put over her forehead. She is then taken to the funeral ground. Widows of the same tribe/caste break her glass bangles, remove her *puste* (marriage locket) and erase the vermilion mark on the forehead. She is brought home, given bath and is made to wear the same white saree again. She is shown an oil lamp of *kanugu* or *valise* oil and is given meals. Konda Doras suppose this oil lamp to be Kondadevudu, hill deity. Then relatives are feasted with cooked rice, dal, and tamarind soup, besides a non-vegetarian dish. Bagatas invite people of all the communities or one or two persons from each household for meals whereas Konda Doras and Dombs invite people of their own tribe/caste only for meals. The widow wears brass bangles afterwards. She is not allowed to visit sacred places like shrines until she is taken to her parents' house and is given a saree and returns home.

84. During the five year period from 1957–58 to 1962–63, 7 deaths occurred in the village of which 4 were of males and 3 were of females. Of them, 3 deaths, 2 of males and one of female were from among the Bagatas; 3 deaths,one of male and 2 of females from among the Konda Doras and only one death of male among the Dombs. Split up according to age groups, of the 7 deaths that occurred, only one took place in the age group of 0–4 years, 2 occurred in the age group 25 to 59 years and one in the age group of over and above 60 years among males whereas all the three deaths among the females occurred from among the age group 25 to 59 years only (Table 9).

Beliefs in luck and superstitions

85. Most of their beliefs in luck and superstition are similar to the ones held by the people in the neighbouring plains villages.

86. To see a goose, bear, mouse, tiger, cow and banyan tree at first sight after waking up is considered good whereas to see a monkey, cat and tamarind tree soon after getting up from bed is considered to be not good. If a woman with pot full of water or a woman with soiled clothes or a cow or bull or goat or sheep, or crowing cock

comes across the person about to start on a journey, it is considered to bring good luck. On the other hand, if a man or woman carrying fire-wood or an elk, or a cat, dog, snake, tiger or wild sheep or a hen flapping its wings, a woman with empty pot or empty dung basket or single Brahmin or a woman with loosened plait knot (loosened hair) or a widow comes across the person who is about to commence his journey, it is considered unlucky and inauspicious. Dreams in which an elephant or bear appears or in which one crosses the stream or in which an official or God appears and tells that the person succeeds, are all considered good omens. On the other hand, dreams in which a tiger or lion or police appear or in which one gets drowned in a stream are considered inauspicious. Sneezing, falling down of thing or forgetting a thing while starting on travel are taken to indicate that the work will not succeed. To ward off the effects of evil eye, turmeric water, chillies, earth from the four corners of the village and a piece of cotton dipped in oil and lit are taken round the head of the affected person and are thrown in the direction in which *Rahu* (the deity supposed to bring evil and misfortune) is on the day concerned.

87. When one suffers from continuous illness or fever, wearing of talisman locally known as *raksha* or *thaaveeju* around the upper arm or to the loin thread is supposed to work as curative measure.

Chapter IV

ECONOMY

General

The thick forests amidst which this village is situated have a great bearing upon the economic life of the people of the village. The Dandakaranya—Balangir—Kiriburu Railway Works—popularly known as the D.B.K. Railway Works, has of late greatly influenced the economic life of the village. Agricultural pursuits still form the backbone of the economy of the village but for minor variations during certain ephemeral phases.

2. The Primary Marketing Society at Srungavarapukota of the Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation at Visakhapatnam with its sales depot at Kasipatnam and the sales depot at Sunkaramitta of the Agency Produce Marketing Society of the Panchayat Samithi, Araku have contributed in no small a measure to a general improvement in the economic conditions of the people of this village.

3. Settled cultivation on a limited scale, *kondapodu* (hill slope shifting cultivation) on a wide scale, agricultural labour, small scale business, collection and sale of minor forest produce and the D.B.K. Railway laying work are the sources of livelihood to the people of this village.

Workers and non-workers by age groups

4. Table 11 gives the number of workers and non-workers according to age groups and sex. Of the total 198 persons, 108 are workers comprising 60 males and 48 females. They constitute 54 · 55% of the population. The percentage of workers among males and females works out to 68 · 18 and 43 · 65 respectively.

5. The following statement deduced from the Table 11 indicates the number of workers and non-workers among males and their respective percentages in each of the age groups:

STATEMENT V

WORKERS AND NON-WORKERS AMONG MALES BY AGE GROUP AND PERCENTAGE

Age group	*Total males*	*Working males*	*Percentage of workers to total males*	*Non-workers*	*Percentage of non-workers to total males*
0–14	33	7	21·21	26	78·79
15–34	26	26	100·00	...	...
35–59	26	26	100·00	...	...
60 & above	3	1	33·33	2	66·67
Total	88	60		28	

Seven or 21 · 21% out of the 33 males in the age group of below 15 years are workers and the remaining 26 or 78 · 79% are non-workers. Obviously, this age group consisted of children who cannot take up any hard work. They assist their parents by way of attending to some of the sundry works like carrying food to their parents working in the fields, watching the fields in the harvest season, care of the children, collecting firewood in the forests, and herding the cattle, etc. Out of the 26 non-workers in this group, 8 are school going boys and 18 boys are purely dependent upon their parents. It is heartening to note that none among the males in the working age groups 15–34 and 35–59, is a non-worker. The only 2 males who are over and above 60 years of age are dependents because of old age (Table 12).

6. Among the females, the number of workers and non-workers in each age group and respective percentages are as shown in the following Statement:

STATEMENT VI

WORKERS AND NON-WORKERS AMONG FEMALES BY AGE GROUP AND PERCENTAGE

Age group	*Total of females*	*Number of workers*	*Percentage of workers to total females*	*Non-workers*	*Percentage of non-workers to total*
0–14	42	6	14.29	36	85.71
15–34	38	29	76.32	9	23.68
35–59	28	12	42.86	16	57.14
60 & above	2	1	50.00	1	50.00
Total	110	48		62	

There are a large number of non-workers in the age group of below 15 years. This might be taken as the period of apprenticeship of the girls for domestic and ancillary work. Out of the 36 non-workers in this age group, one is engaged in household duties, 2 are school going and 33 are simply dependents. They are non-workers only in the sense that they do not contribute to the economy of the family directly by way of gainful employment. None the less, they enable their parents to attend to gainful vocations, by way of taking care of the children, collecting fuel, etc. From among the 38 females in the age group 15–34 years, 29 (76·32%) are workers and 9 (23·68%) are non-workers. The latter 9 females are engaged in household duties. In the age group of 35–59 years, the number of non-workers outweigh the number of workers, they being 16 and 12, respectively. Out of the 16 non-earners, 13 are engaged in household duties and 3 are dependents. Of the two women in the age group of 60 and over one does not work because of old age (Tables 11 and 12).

Traditional occupation

7. Cultivation is the traditional occupation for 26 out of the total 37 households. Among the remaining 11 households 10 claimed *kondapodu* and one claimed cattle rearing as their traditional occupation (Table 14).

Occupational classification of households

8. This village is predominantly an agricultural one. Twenty-eight out of 37 households are engaged in cultivation run by the households (Table 13). The occupational classification of the households based on the main occupation of the head of the household and the percentage to total of each occupation is as follows :

STATEMENT VII

OCCUPATIONAL DISTRIBUTION OF HOUSEHOLDS BY CASTE/TRIBE/COMMUNITY AND PERCENTAGE

Sl. No.	*Main occupation*	*Number of households by Caste/Tribe/Community*				*Total of households in each of the occupations*	*Percentage to total of households*
		Bagata (S. T.)	*Konda Dora (S T.)*	*Domb (S. C.)*	*Christian*		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	(a) Cultivator	14	1	5	...	20	54.06
	(b) Cultivator (*kondapodu*)	1	2	3	...	6	16.22
2	Rural labourer	1	2	...	...	3	8.11
3	Attached agricultural labourer	1	...	...	...	1	2.70
4	Cattle rearer	...	1	...	...	1	2.70
5	Business (misc.)	...	...	1	...	1	2.70
6	Teacher	..	...	...	1	1	2.70
7	Railway cooli	...	2	1	...	3	8.11
8	Sweeper	...	1	...	...	1	2.70
	Total	17	9	10	1	37	100.00

Twenty-six households forming 70·27% of the total households are dependent upon cultivation including *kondapodu* (hill slope shifting cultivation) as main occupation. Three households each are dependent upon rural labour and Railway cooli works forming 8·11% each. One household each has attached agricultural labour, teaching, cattle-rearing and sweeping as their main occupation.

9. The occupational distribution of the 108 workers (60 males and 48 females) based on the main occupation of each worker, age group-wise, is as shown in the Table below :

STATEMENT VIII

AGE GROUP-WISE DISTRIBUTION OF WORKERS BY MAIN OCCUPATION AND PERCENTAGE

Sl. No.	Occupation	Age groups 0-14 M	0-14 F	15-34 M	15-34 F	35-59 M	35-59 F	60 & above M	60 & above F	Total in each occupation M	Total in each occupation F	Total in each occupation P	Percentage to total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1	(a) Cultivator	4	2	16	15	16	4	1	...	37	21	58	53.70
	(b) Cultivator (*kondapodu*)	...	...	4	5	4	4	...	...	8	9	17	15.74
2	Agricultural labourer	...	...	...	1	...	...	...	...	...	1	1	0.93
3	Attached agricultural labourer	...	...	1	...	1	...	...	...	2	...	2	1.85
4	Rural labourer	1	4	1	8	1	3	...	1	3	16	19	17.59
5	Cattle rearer	2	...	...	...	1	...	...	...	3	...	3	2.77
6	Teacher	...	...	1	...	...	...	...	...	1	...	1	0.93
7	Railway cooli	...	...	2	...	2	...	...	...	4	...	4	3.70
8	Business	...	...	1	...	...	1	...	...	1	1	2	1.86
9	Sweeper	...	...	...	...	1	...	...	...	1	...	1	0.93
	Total	7	6	26	29	26	12	1	1	60	48	108	100.00

P: Persons M: Males F: Females

Fifty-eight persons or 53.7% of the workers are engaged in settled cultivation and another 17 persons or 15.74 are dependent upon *kondapodu*. So, in all 69.44% (75 persons—45 males and 30 females) are directly dependent upon cultivation including *kondapodu*. Six persons (5.55%) are dependent upon other agricultural pursuits such as agricultural labour, attached agricultural labour and cattle rearing. Next to cultivation, rural labour works claim a large share of 17.59% with 19 persons. Besides the above avocations, there are 4 persons working in the Dandakaranya–Balangir–Kiruburu Railway Works as monthly wage earners, one as sweeper in the village school, one as teacher and two as businessmen; all put together forming 7.42%.

Place of occupation

10. Except one female and two male workers, the rest of the workers are engaged within the village. Among the three working outside the village, one female is engaged in cultivation at Krishnapuram, a village at a distance of 10 miles; one male is working as cattle rearer in Tyeda village at a distance of 6 miles; and the last one, a male is working as a Railway cooli at Mulleguda village situated at a mile's distance from the village (Table 15).

Combination of occupations

11. In order to eke out better livelihood, members of certain households have taken to some other occupations also which are similar to their main occupations for supplementing the family earnings. Thus most of the households having settled cultivation and *kondapodu* as their main occupations have combined rural labour as subsidiary occupation. One or two households have combined business, attached agricultural labour, cattle rearing, railway cooli works, etc., with the above main occupations. Among the 3 households which have rural labour as main occupation, one is supplemented by *kondapodu*. The 3 households engaged in railway labour works associated themselves with rural labour and cultivation as second strings of their bows. One household each engaged in business and cattle rearing, have rural labour as secondary occupation. The only household of the attached agricultural labourer combined rural labour and *kondapodu* with its main occupation.

The one household with sweeping as main occupation has taken up *kondapodu* and agricultural labour as subsidiary occupations. The teacher has, however, not taken up any other economic pursuit.

Occupational mobility

12. Change over from one occupation to another is found to be among 'horizontal' occupations requiring no specialised knowledge or skill in most of the cases. Only 11 households—5 Konda Dora, 3 Bagata, 2 Domb and one Christian have changed their traditional occupations. The 3 Bagata households of which two had cultivation and one had *kondapodu* as their traditional occupations have changed over to rural labour, *kondapodu* and attached agricultural labour. The two Domb households with *kondapodu* and cultivation as traditional occupations have shifted to non-agricultural occupations like Railway cooli and business. Regarding the 5 households of Konda Doras of whom 3 households had *kondapodu* and two households had cultivation as traditional occupation in the past, two each have taken to rural labour and Railway cooli and one has taken up sweeping. The only Christian household reported to have cultivation as traditional occupation has taken up teaching as main occupation. When questioned about the reasons for change-over, only one household of Bagata tribe reported that it was due to some forced circumstances while the change-over was reported to be voluntary in respect of 7 households whereas 3 households could not give any reasons at all (Table 16).

Aspirations

13. It is of interest to note what occupation the informants want their sons to take up. Table 17 speaks of the aspirations and the ambitions entertained by the parents regarding their sons. Nine of the 37 informants had no sons. Information was therefore elicited from the remaining 28 informants. Fourteen of the 17 informants with cultivation as main occupation wanted their sons to continue in the same occupation. Seven persons *i.e.*, 4 with *kondapodu*, 2 with rural labour and one with attached agricultural labour as main occupation also wanted their sons to take up cultivation whereas 3 persons engaged in cultivation, 2 working as Railway coolis and one each in rural labour and sweeping desired their sons to take up white collar employment in Government service, *viz*, 3 as teachers, one as Forest Guard and the remaining three, any job in Government.

Occupations

14. Based on the main occupation of the head of the household, a detailed analytical description of each occupation is given below :

Cultivation

15. By the time of investigation (22-2-1963), this village was not surveyed cadastrally. The particulars of extent of land furnished by the informants are therefore purely arbitrary. An extent of land which requires one *kuncham* (equivalent to 4 seers) of seeds is chosen by them as the unit of measurement of land. This unit is called as *kuncham*. As reported by the well informed persons of the village, 10 *kunchams* of land is equivalent to one acre of land. In this village, there are three categories of land. They are (1) *kondapodu* (hill slope shifting cultivation) lands, (2) *garuvu*—dry lands and (3) *pallam*—wet lands. The land particulars as given out by the informants reveal that there was 119¼ *kunchams* of *kondapodu* land, 160¼ *kunchams* of *garuvu* (dry) land and 224 *kunchams* of *pallam* (wet) land in the village. Besides this, Sri Gujjala Krishnama Naidu, the Village Naidu and his brother Sri Dharma Naidu jointly owned 20 *kunchams* of dry land and 100 *kunchams* of wet land in Krishnapuram, a village at a distance of 10 miles.

16. It is found that 20 households are dependent upon settled cultivation and 6 households upon *kondapodu* as their main occupation for their livelihood. Thirty-one households possess lands. The extent of land possessed by each of these 31 households (unit of holdings) arranged in the ascending order by Tribe/Caste is given in the following statement.

STATEMENT IX

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO EXTENT OF LAND UNDER CULTIVATION BY CASTE/TRIBE

	No. of households		
Extent in kunchams (1)	*Bagata* (2)	*Domb* (3)	*Konda Dora* (4)
Below 3 *kunchams*	...	...	...
3- 5 ,,	1	1	5
6- 8 ,,	...	2	...
9-11 ,,	4	2	...
12-14 ,,	3	2	...
15-17 ,,	...	...	...
18-20 ,,	1	...	...
21-30 ,,	4	1	1
31-40 ,,	2	...	...
41-50 ,,	...	1	...
51-75 ,,	...	...	...
76-99 ,,	...	...	...
100 & above ,,	1	...	...
Total	16	9	6

It is clear from the above Statement that 21 holdings (67·74%) are below 20 *kunchams* each in extent and 30 holdings (96·77%) are each below 50 *kunchams* in size, which is approximately equal to 5 acres. Only one household is having land over and above 100 *kunchams* (10 acres). *Garuvu* (dry) and *pallam* (wet) lands are held by these households traditionally and lands newly reclaimed by the households add to the holdings already in existence. As the cultivators were not given *pattas*, their right to ownership of land is not recognised by the Government, though it was customarily accepted. The rights held by these people over their lands may be described as not amounting to ownership but amounting to more than mere possession. It may thus be described as quasi-ownership. So far as *kondapodu* lands are concerned, each patch of land is left out after 2 to 3 years of use. Right of possession also passes with the giving up of that patch of land after that period. Anybody may fell the tress and make the land fit enough for sowing, when vegetation comes up again.

17. Of these 31 households possessing lands, one Konda Dora household has leased out 2 *kunchams* of *garuvu* (dry land) to another of the same Tribe and one Domb household has taken in mortgage 10 *kunchams* of wet land from an outsider of the village.

Land Revenue

18. Land Revenue is not assessed and collected on the basis of the extent of land cultivated or on the fertility of the soil. It is collected on the basis of *eru*—a pair of plough cattle. Each *eru* is charged at Rs. 1·56 P. No recognised levy is made over *kondapodu* cultivation. But an illegal gratification of Re. 1 per household engaged in *kondapodu* is said to be made to the petty forest official. An amount of Rs. 89.37 P. was paid by the cultivators towards land revenue out of which a sum of Rs. 32 was from 20 *kunchams* of *garuvu* (dry) and 100 *kunchams* of *pallam* (wet) lands outside the village in Krishnapuram, held by Sri G. Dharma Naidu and his brother Sri G. Krishnama Naidu—the head of the village (Muttadar) during 1962–63. So, Rs. 57·37 P. was collected over the cultivating lands of the village proper. The land revenue is collected by the Revenue Inspector in Srungavarapukota. A sum of Rs. 21 was collected towards gratification of the petty forest official.

Agricultural implements

19. *Jwadi* (yoke): It is a wooden bar 6′ in length and round in shape. A nail is fixed in the middle so as to tie the plough with the yoke by means of ropes. One foot away on either side of this yoke are two holes through which are passed ropes which are tied to the cattle.

20. *Telanga nangor:* This is a plough used in wet cultivation (Fig. 20). This consists of a piece of wood 3′ in length and about 10″ to one foot in width with a thickness of 4″ and tapers towards the end. An iron bar 1′–6″ long with a thickness of 1″ (ploughshare) is fixed on the upper surface of the plough. A wooden bar of 8′ in length bent at the beginning and tapering towards the end is fixed to the plough. This wooden bar is called *edikara* in Telugu. Another wooden piece of about 3 feet in length, bent in shape and fixed to the plough is used as a handle to be held by the ploughman. This plough-tail is called *medi* in Telugu. All these implements are secured together with a rope called *moku* and tied to the yoke.

21. *Paiki nangor:* This plough is used in dry cultivation (Fig. 21). It consists of a flat piece of wood of 2½ feet in length and slanting upwards to a height of 1½ feet, slightly tapering towards the end at which the iron blade known as *karru* is fixed. A kinky bamboo ~~which~~ fixed into the top end of the plough is used as a handle by the ploughman. A straight wooden bar (*edikarra*) is fixed to the plough 2″ above the bend. This is tied to the yoke with a rope. The yoke is kept over the necks of the cattle, tied with ropes known as *pattedalu* and the ploughman handles the kinky bamboo as plough-tail.

22. *Tokari dang*: This is a thin stick, 3 to 5 feet in length, into one end of which is driven an iron needle. This is used to prod the cattle to move quickly.

23. *Kodika*: This is an iron spade fixed to a wooden stick of 3′ length, used to lift the earth into a basket.

24. (a) *Salol*: Crowbar (*gaddapara* in Telugu) is an iron bar of 3½ to 4 feet in length and round in shape. It is used to dig and lift big stones in the fields.

(b) *Tadi*: It is an iron or bamboo basket used to carry loose earth from one place to another.

(c) *Katri* or sickle is used for all cutting operations (Fig. 22 shows the above implements).

25. *Gochchubankochi*: This is a wooden instrument used to separate straw from grain after threshing. It consists of a piece of wood about one foot in length and 2 to 3 inches in diameter to which are fixed sticks or thin wooden pieces of 6 to 8 inches length. In the centre of the piece of wood, a stick of 4 feet length is fixed. The stick is handled and the tool is dragged on the threshing floor filled with threshed straw. It drags the straw leaving the grain. This is called *danthe* in Telugu.

Crops

26. Crops raised in the village are *sama* (little millet), *chodi* (finger millet) and niger. *Korra* (fox-tail or Italian millet) and *jonna* (sorghum or great millet) are also raised though only to a little extent. Blackgram, redgram and horsegram are raised as mixed crops in *garuvu* (dry land) and *kondapodu* lands also.

Agricultural operations

Months

27. Telugu and Oriya months found in use in this village and referred to in the agricultural operations and the corresponding English equivalents are as below :

STATEMENT X

NAMES OF TELUGU AND ORIYA MONTHS AND CORRESPONDING ENGLISH MONTHS

Sl. No.	*Telugu*	*Oriya*	*English*
(1)	(2)	(3)	(4)
1	*Chaitram*	*Choitu*	March—April
2	*Vaisakham*	*Boishogo*	April—May
3	*Jyestam*	*Laindijetu*	May—June
4	*Ashadam*	*Assado*	June—July
5	*Sravanam*	*Bandapano*	July—August
6	*Bhadrapadam*	*Ossa*	August—September
7	*Asvijam*	*Dasara*	September—October
8	*Kartheekam*	*Deeyali*	October—November
9	*Margasiram*	*Pondo*	November—December
10	*Pushyam*	*Pusso*	December—January
11	*Magham*	*Magho*	January—February
12	*Phalgunam*	*Phaguno*	February—March

Cultivation—Kondapodu

28. *Kondapodu* or hill slope shifting cultivation is adopted by these people from times immemorial, as even plain land is not sufficient. They clear the jungle by felling the trees on the hill slope and burning them including the stumps and undergrowth (roots) and the burnt ash itself works as manure. After the fall of first rain, which occurs usually in the month of *Jyesta* (May–June), *chodi* (finger millet), *sama* (little millet) and *korra* (Italian millet) are broadcast and the crops are harvested during *Asvijam* (September–October). Redgram may also be raised in *kondapodu* lands, by making holes of 2" to 3" depth at an interval of one to two feet and sowing the seeds in the holes. It comes for harvest after 7 to 8 months in January.

29. Each patch of *kondapodu* is cultivated continuously for 2 to 3 years after which the farmer abandons it and cultivates another patch of land for two or three years after clearing the trees therein and thus keeps himself moving from one patch of land to another. The patch of *podu* land once abandoned from cultivation cannot be taken up for cultivation again until thick vegetation comes up and the soil is built-up by nature, which usually extends over a period of about 10 to 20 years, especially, if the relief of the hill slope is very steep and erosion is severe. In such case, the right over the patch of land extinguishes with the abandonment of the patch after *podu* cultivation. Anybody can take up that patch of land when thick vegetation comes up. If the hill slope is less steep and erosion less severe, undergrowth of vegetation for about a period of 3 to 5 years would suffice to bring the land under *podu* cultivation again. In such cases, the customary right and attachment to land continues to the original occupier, unless he emigrates from the village. Of late, wherever *podu* plots are sufficiently flat, people have begun to convert them to *garuvu* (dry) cultivation by terracing. If water sources are nearby the terraced field, they raise wet crops like paddy and

turmeric, by providing water to those plots by bunding and digging small canals.

Manure

30. There is no practice of applying chemical fertilisers to *kondapodu* lands. Even farm-yard dung manure is preserved for dry and wet lands only but not for *kondapodu* lands, wherein the ash of the burnt trees, etc., itself acts as the manure.

31. The average yield per *kuncham* of *kondapodu* land is as follows :

(1) *Sama* (little millet) = 15 *kunchams*

(2) *Chodi* (finger millet) = 25 *kunchams*

The minimum and maximum yields of *sama* (little millet) varied from 7 to 20 *kunchams* and that of *chodi* (finger millet) varied from 7 to 46 *kunchams.*

Garuvu (dry) cultivation

32. This is carried on in dry lands adjoining the foot of hills or in the plain and even stretches of lands. *Paiki nangor* is the plough specially designed to cultivate these lands. *Sama* (little millet), *chodi* (finger millet) and niger are raised in these lands. Lands in wich *sama* (little millet) is to be raised are ploughed 3 times, *chodi* (finger millet) lands 6 times and niger lands 2 times before the seeds are broadcast. Ploughing operations commence in the month of *Vaisakham* (April–May). After the fall of first rain, *sama* is broadcast in the month of *Jyesta* (May–June) and harvested in the month of *Bhadrapada* (August–September). Chodi is broadcast in the month of *Ashada* (June–July) and harvested in the month of *Margasiram* (November–December). Niger is broadcast in the month of *Asvija* (September-October) and harvested *in Pushyam* (December–January). Weeding is done one month after sowing the seeds in *chodi* and *sama* fields. This operation may take place as many times as possible, depending upon how profuse and quick the weed growth is.

Manure

33. Dung manure is used only for *chodi* fields. Once in 3 to 5 years, the dry lands are left fallow for one year, so that the land might recoup its lost fertility.

Yield

34. Generally speaking, a *kuncham* of dry land yields about 20 to 30 *kunchams* of *sama,* 25 to 60 *kunchams* of *chodi* and 20 to 30 *kunchams* of niger.

Pallam (wet) land

35. The hill stream near the village, locally known as Balligadda–Domnigadda is the only source of irrigation. The *polamulu* (wet lands) are referrd to for identification by such names as Domnigadda *polam* and Kukkumgummi *polam,* Balligadda *polam,* Upparibeda *polam* and Damuku *polam.* The lands near the hill stream are so flattened that they could be irrigated with water easily. The wet lands are locally known as *polalu* (*polam* means land—singular ; *polalu* or *polamulu*—plural).

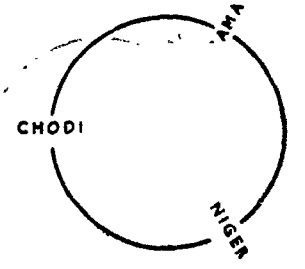
36. Paddy is the only crop raised in wet lands. The plough used for wet cultivation is known as *telanga nangor.* Depending upon the availability of water in the hill stream, one or two crops are raised. For the first crop, the lands are ploughed for 3 or 4 times in the month of June and nursery beds are raised in the same month. The lands are fed with water. A month after the sowing operations, paddy seedlings are taken out from the nursery bed and transplanted. Weeding operations take place once or twice, 40 days after transplantation. The crop is ready for harvesting in the month of December.

37. Transplantation takes place in February for the second crop which is harvested in May or June. Second crop is raised by a few hard-working people, if water is available in the hill stream.

38. The average yield of paddy per *kuncham* of land was found to be 15 *kunchams* and the minimum and maximum yields varied between 8 *kunchams* and 40 *kunchams.*

Rotation of crops

39. *Chodi* (finger millet) is raised in *garuvu* lands for two or three years in succession if the land is fertile ; otherwise, it is followed by *sama* (little millet), the latter being followed by niger and then again comes the turn of *chodi* as shown in the following diagram :



Dung manure is applied for only *chodi* crop, before sowing. For other crops, manuring is not common. In the months of *Jyesta*(May–June) or *Ashada* (June–July), *chodi* is sown and is harvested in the month of *Margasira* (November–December). After the fall of

first rain in May, *sama* is broadcast and harvested in August. Niger is broadcast in the same field immediately after *sama* is harvested and the land is ploughed once or twice. Niger is harvested in December. The turn of *chodi* comes again leaving a gap of one year during which period *sama* and niger are raised in succession. First crop of six months duration is transplanted in July and harvested in December. Second crop is sown in February and harvested during May–June. Paddy is the only crop raised in wet lands and there is no rotation of crops.

Economic position of the households engaged in settled cultivation and kondapodu

40. Table 22 gives particulars regarding the annual household income and expenditure by main occupation. Settled cultivation is the main occupation for 14 Bagata, one Konda Dora and 5 Domb households consisting of 135 persons with 72 workers. The income and expenditure of these households during 1962–63 are Rs. 18,117.50 P. and Rs. 17,305.79 P. respectively. The household average income and expenditure in respect of these 20 households are Rs. 905·88 P. and Rs. 865·29 P. respectively. Out of the 20 households, 2 are with balanced budgets, 11 are with surplus budgets and 7 are with deficit budgets ; the amounts of total surplus and deficit being Rs. 1,402·16 P. and Rs. 590.45 P. respectively. Sale of assets during the year amounted to Rs. 237 whereas assets worth about Rs. 895 are purchased. The average income per worker, per capita income and expenditure are Rs. 251·63 P., Rs. 134·20 P., and Rs. 128·19 P., respectively. The daily average income and expenditure per head works out to Rs. 0·37 P. and 35½ P. respectively.

Case studies

41. Income and expenditure account of a typical cultivating household of Sri G. Ramamurthy Naidu of Bagata tribe for the year 1962–63, is as follows :

STATEMENT XI

BUDGETARY POSITION OF A TYPICAL CULTIVATING HOUSEHOLD AMONG BAGATA TRIBE

Gross income			*Expenditure*		
Source	*Amount*	*Percentage to total*	*Item*	*Amount*	*Percentage to total*
(1)	(2)	(3)	(4)	(5)	(6)
	Rs. P.			Rs. P.	
Cultivation	440·00	47·82	1. Food	720·00	78·33
Forestry	10·00	1·09	2. Lighting	14·88	1·62
Trade	100·00	10·87	3. Tea	2·88	0·31
D. B. K. Railway cooli	370·00	40·22	4. Clothing	108·00	11·75
			5. Land tax	4·00	0·44
			6. Smoking	48·00	5·22
			7. Travelling	10·00	1·09
			8. Miscellaneous	11·38	1·24
Total	920·00	100·00	Total	919·14	100·00

In this household, there are 10 members of whom 3 are adult males—all workers ; one is a boy of 14 years who also works in the fields and another a boy of 6 years—a dependent ; 3 adult females who are engaged in domestic work and assist the males in the agricultural operations as and when required and two are little girls. So, there are four earning male members and three adult females to assist them in their own field works. Nearly half (47·82%) of the family income is derived through cultivation and the railway cooli earnings contributed a substantial sum forming 40·22%. Income through trade and forestry together formed about one-eighth of the total income with 10·87% and 1·09%, respectively.

42. On the expenditure side, necessities of life like food, clothing, lighting, etc., have taken a lion's share, *i.e.*, about nine-tenths of the total whereas expenditure on tea, smoking, land-tax and miscellaneous items formed the remaining 8·30%.

43. *Kondapodu* is the main occupation for 6 households, *i.e.*, one of Bagata, 2 of Konda Dora

and 3 of Domb communities. Next to settled cultivation, this absorbs a large number of workers, *i.e.*, 16 out of the 24 persons depend upon it. The average household income and expenditure of these households are Rs. 618·08 P. and Rs. 598·20 P. respectively. Among the 6 households, 4 have surplus budgets with a total amount of Rs. 370·77 P. and 2 have deficit budgets with a total amount of Rs. 249·50 P. Assets worth about Rs. 362 were purchased by these households and no asset was sold. The average earning per worker, the per capita income and expenditure are Rs. 231·78 P. Rs. 154.52 P. and Rs. 149·47 P. respectively. The daily average income and expenditure per head are 43 P. and 41 P. respectively.

44. The household of Sri Killaboyina Chinnaiah of the Konda Dora tribe may be taken as a representative of the households having *kondapodu* as main occupation to have a knowledge of the budgetary position during 1962-63.

STATEMENT XII

BUDGETARY POSITION OF A TYPICAL HOUSEHOLD ENGAGED IN *KONDAPODU*

Gross income			*Expenditure*		
Source	*Amount*	*Percentage to total*	*Items*	*Amount*	*Percentage to total*
(1)	(2)	(3)	(4)	(5)	(6)
	Rs. P.			Rs. P.	
Kondapodu cultivation	130·00	15.57	1. Food	490·00	58·68
Wages	445·00	53·29	2. Drinks	25·00	3·00
Tamarind contract (business)	50·00	5·99	3. Lighting	12·00	1·44
Attached agricultural labour	10·00	1·20	4. Clothing	35·00	4·19
Borrowing	200·00	23·95	5. Barber services	2·00	0·24
			6. Soaps	6·00	0·72
			7. Smoking	25·00	2·99
			8. Maternity expenses	10·00	1·20
			9. Marriage expenses	200·00	23·95
			10. Miscellaneous	30·00	3·59
Grand total	835·00			835·00	100·00

Though *kondapodu* is the main occupation of this household, it contributed only 15·57% of the total income of the family whereas wage works including the railway cooli contributed a major portion of 53·29%. Business and attached agricultural labour contributed 5·99% and 1·20%, respectively to the family income. An amount of Rs. 200 forming 23·95% of the income was borrowed towards the marriage expenditure of Sri Kondappa, son of the head of the household, On the expenditure side also, it formed 23·95%. Regular household expenditure formed 74·85% and contingent expenditure formed 25·15% which includes maternity and marital expenses.

45. During the 30 years period, *i.e.*, from 1933–34 to 1962–63, the 20 households engaged in settled cultivation acquired net assets worth Rs. 5,727 *i.e.*, purchase of assets worth Rs. 8,964 minus sale of assets of Rs. 3,237. During the same period, the 6 households engaged in *kondapodu* acquired assets worth Rs. 364 but of course did not sell any of their assets.

Production particulars (1962–63)

46. Production and value of agricultural produce of the 26 households engaged in cultivation (20 households) and *kondapodu* (6 households) as main occupations are as follows :—

STATEMENT XIII

PARTICULARS OF AGRICULTURAL PRODUCE AND VALUE DURING 1962–63

Sl. No.	*Name of produce*	*Quantity*		*Value in Rs.*
		in kunchams	*in putties*	
(1)	(2)	(3)	(4)	(5)
1	Paddy	2,640	132·00	2,640
2	*Chodi* (finger millet)	2,740	137·00	2,740
3	*Sama* (little millet)	1,400	70.00	1,400
4	Niger	405	20·25	522
5	*Korralu* (Italian millet)	43	2·33	48
6	Blackgram	40	2·00	40
7	*Thimiralu* (cowpea)	5	0·25	5
8	*Bajra* (pearl millet)	2	0·10	2
9	*Jowar* (great millet)	2	0·10	2
	Total	7,277	364·03	7,399

47. Value of the produce other than agricultural and minor forest produce, is as specified below:

STATEMENT XIV

VALUE OF NON-AGRICULTURAL PRODUCE DURING 1962-63

Sl. No.	*Name of produce*	*Value of the produce*
(1)	(2)	(3)
		Rs.
1	Tamarind (64 *kavidis*)	322
2	Mangoes	60
3	*Kamalas* (*santras* or loose jackets)	470
4	*Karakkayalu* (gallnuts) of about 30 empty kerosene tins	26
5	Sweet orange or mozambique (*mosambi*)	15
6	Jack fruits (1,180)	565
	Total	1,458

48. Value and particulars of minor forest produce collected by the members of the 36 households excluding the one Christian teacher who does not collect minor forest produce are as follows:

STATEMENT XV

VALUE OF MINOR FOREST PRODUCE COLLECTED DURING 1962-63

Sl. No.	*Name of produce*	*Quantity collected*	*Total of the produce*
(1)	(2)	(3)	(4)
			Rs P.
1	Tamarind	9 *kavidis*	45·00
2	Mango *thandra* (a cake-like preparation with mango juice)		40·00
3	*Chimidi pandlu* (Cashew fruits)	118 tins	60 00
4	*Karakkayalu* (gallnuts)	412 tins	330·00
		Total	475·80

	Total value of the produce	*Quantity*	*Value*
			Rs. P.
1	Agricultural produce	7,277 *kunchams*	7,399·00
2	Non-agricultural produce	...	1,458·00
3	Minor forest produce	...	475·80
		Grand total	9,332·80

They form 79·28%, 15·63% and 5·09% respectively of the total value of the produce of Rs. 9,332·80 P.

Domestic consumption

49. All the agricultural produce raised in the village except niger is retained for domestic consumption. *Korra* (Italian millet), *jonna* (great millet) and *bajra* (pearl millet) which are raised in very small quantities are also retained for household consumption.

Marketing

50. The marketing centres visited by the people of the village for sales and purchases as well are Kasipatnam, Sunkaramitta and Mulleguda where weekly *shandies* take place and Anantagiri village on all other days whenever necessary.

51. Among the agricultural produce, only niger seed is marketed. Jack fruits, tamarind, mangoes, *kamalas* (loose jackets) and sweet oranges (mozambique) are the household minor produce marketed. The minor forest produce collected and marketed includes gallnuts, tamarind, cashew fruits and mangoes. *Mamid ithandra*—a cake-like preparation made of mango juice and sugar or jaggery is also one of the products sold by the villagers in the *shandies*.

52. The quantity and value of each commodity sold during 1962-63 was as follows:

STATEMENT XVI

QUANTITY AND VALUE OF MARKETED PRODUCE DURING 1962-63

Sl. No.	*Name of produce*	*Measure*	*Value*
(1)	(2)	(3)	(4)
			Rs. P.
1	Jack fruits	1180	565·00
2	Niger seeds	345 *kunchams*	462·50
3	Tamarind	71 *kavidis*	357·00
4	Mangoes		60·00
5	*Mamidi thandra* (cake-like preparation made of mango juice and sugar or jaggery)		40·00
6	Cashew fruits	118 tins	60·00
7	Ga lnuts	442 tins	356·80
8	*Kamalas* (loose-jackets) and *mosambi* (sweet orange or mozambique)		475·00
9	Ginger	1 bag	20·00
	Total		2,396·30

Note:—*Kuncham* and *kavidi* are local measures

53. The sales depots of the Primary Co-operative Marketing Society, Srungavarapukota, an Agent of the Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation with its headquarters at Visakhapatnam, an organisation intended for the development and promotion of the welfare of tribals, supply most of the needs of the tribals, besides purchasing the agency produce at the *shandy* places from the tribals.

Primary Co-operative Marketing Society, Srungavarapukota

54. It is an Agent of the Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation at Visakhapatnam. It is an institution designed to bring about an alround

development of the tribals economically and socially. Any tribal living in the areas scheduled as tribal areas could become a member of the society, if he desires. Members of the society could get loans from the society besides dividend out of profits.

55. The society grants 4 types of loans. They are (1) emergency loans, (2) surety loans, (3) trade advances and (4) share capital loans.

56. Emergency loans are sanctioned upto Rs. 5 without any surety for contingent needs like sickness, religious celebrations, etc. Surety loans are granted upto Rs. 50 per member on the production of two sureties from the members of the society. Trade advances are granted upto Rs. 25 for each member without any interest, to enable him to collect the minor forest produce and sell it to the Corporation. Any member of the society is entitled to get this loan but the society could grant these advances upto a sum of Rs. 2,000 at any one time. Unless and until these loans are collected from the loanees, the total trade advances granted should not exceed Rs. 2,000. Share capital loans are granted upto Rs. 5 per member to enable him to pay the share capital to the society and is received back in 5 equal weekly instalments. Along with the last, *i.e.*, fifth instalment, 0·03 P. is collected as interest.

57. In this village, only 8 persons—6 Bagatas and 2 Dombs, became members of the Primary Co-operative Marketing Society. Out of the 8 members, only 2 members were benefited from the society by way of obtaining loans (Table 52).

Impact of thePrimary Co-operative Marketing Society and its agencies over the tribals of the village

58. Through the constant propaganda of the society, the tribals have been educated to acquaint themselves with the price differentials obtaining between those of the Primary Co-operative Marketing Society and those of the indigenous merchants and are induced to purchase the commodities available with the former. They are also acquainted with the use of weights and measures. With the loans granted for agricultural purposes, *viz*, to purchase cattle, seeds, etc., they are induced to experiment with some of the cereal crops (Japanese method of paddy cultivation) and oil seeds (niger). Further, the grant of loans on loan-cum-subsidy basis resulted in creating some amount of conscious effort on the part of the cultivators to raise the productivity of their lands. The commodities sold in the sales depots like shirts, banians, soaps, etc., have resulted in acculturisation of the tribals by making them know how to wear shirts, how to maintain cleanliness and thus improve their health. The efforts of the employees of the society in pursuing the tribals to purchase National Savings Bonds and Savings Stamps at the time of making payments for the produce sold by them have inculcated a spirit of thrift in them.

Working and the impact of the Society

59. The Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation has got monopoly powers over the purchase of forest produce. No private persons or business people are allowed to purchase the minor forest produce from the tribals. The tribals find the transactions with the society somewhat irksome. The first complaint is the delay in payment The tribals have to wait in a queue to get the produce weighed and until they are paid The tribals have no alternative except to sell the produce to the society at the rates fixed by the agents of the Co-operative Marketing Society. They feel that the Corporation is coming in their way of getting remunerative prices for the minor forest produce as well as agricultural produce.

60. The lands are not surveyed and the individual cultivators do not possess ownership rights over their lands. As such, the tribals are not in a position to get substantial amounts of loans due to lack of security. Further, loans being mostly disbursed in cash, are being utilised for productive as well as for unproductive purposes and hence in the latter case the tribals could not repay the loan amounts.

Livestock

61. Cattle found in the village are of small size when compared with the cattle found in the neighbouring plains. They are popularly known as *kondajaathi pasuvulu, i.e.*, hill-type cattle. Cows are mainly of two types. A cow with a small white spot on its forehead is called *tikka gai* whereas a pure white one is called *dobili gai*. Bullocks are also of two types *viz*, one with a small white spot on the forehead called *tika* and the other with a scattering of white marks on the forehead called *bondiya*.

62. There are only two milch cattle in the village, one in a Bagata household and the other in a Domb household. They do not milk cattle because of the belief that depriving the calf of its mother's milk is a sin. The cattle wealth of the village consists of two she-buffaloes, 128 draught animals, 28 goats and sheep, 12 pigs and 4 ducks and geese. The communitywise distribution is that the Bagatas possess 113 or 65% of the total cattle wealth whereas Konda Doras and Dombs shared the remaining 35% in the ratio of 1:2 (Konda Doras possess 21 livestock whereas Dombs have 40 cattle) [Table 19]. The practice of pig rearing was found among one household of Konda Dora tribe and 5 households of Domb caste only.

63. The hill slopes and the forest serve as grazing grounds for the cattle and sheep of the village. Indigenous herbs are used to treat the cattle afflicted with diseases.

Rural and casual labour works

64. Collecting seedlings from the paddy nursery beds, weeding, transplantation and harvesting of *chodi, sama* and paddy, collecting *karakkayalu* (gallnuts) and D.B.K. railway construction provide work to those who resort to agricultural and other labour work. Wage rates for different operations per day per worker are as follows :

		Rs. P.
1	Collection of seedlings	0·50
2	Weeding	0.25 to 0·50
3	Harvesting	1 *kuncham* of paddy worth 1·00
4	Ploughman	1·00

65. Rural labour is the main occupation for 3 households. Eight out of the 11 persons in these households are workers. The family budgets of these households during the year under survey (1962–63) are balanced ones. The average income per worker, per capita income and expenditure are Rs. 80·62 P., Rs. 58·64 P. and Rs. 58·64 P. respectively. The daily average consumption thus works out to a mere 0·16 P. (Table 22).

Attached agricultural labour

66. When the members of a household are not able to attend to the agricultural operation themselves, attached agricultural labourers, locally called *rythulu* are engaged. These men are given food, clothing and tobacco either for chewing or for cheroot-smoking, besides an annual payment of Rs. 10 to Rs. 60 per head either in cash or in kind.

67. In the one Bagata household where the head of the household is engaged as attached agricultural labourer, there are 4 persons of whom 2 are workers. The total earnings of this household are Rs. 110. The average income per worker, per capita income and expenditure are Rs. 55, Rs. 27·50 P. and Rs. 27·50 P. respectively. The per capita daily consumption works out to a mere 0·08 P. (Table 22).

Cattle rearing

68. One Konda Dora is engaged in taking out the cattle of the Bagatas for grazing on the hill slopes. His services are remunerated by the feeding of himself and his family twice a day. His wife attends to agricultural and rural labour works including collection of minor forest produce and earned Rs. 60 in the year. This amount is utilised to purchase kerosene oil, clothes and other domestic requirements of the family. The average income per worker, the per capita income and expenditure of this family are Rs. 60, Rs. 20 and Rs. 14·71 P. respectively (Table 22).

Fixed income groups

69. The one household of the village school teacher, the three households whose heads are engaged in the D. B. K. (Dandakaranya-Balangir-Kiriburu) railway works with monthly income and the one household whose head is engaged in the village school as sweeper are all the households whose incomes are regular and fixed in nature.

70. The comsumption standards enjoyed by the members of the households of the teacher and the railway coolies are comparatively better with per capita annual expenditure of Rs. 240·77 P. and Rs. 168·17 P. respectively. The per capita incomes of the persons in the above two occupations *viz*, teaching and railway cooli are Rs. 300 and Rs. 190·82 P. respectively.

71. The annual earnings of the sweeper's household amounted to Rs. 324·40 P. whereas its expenditure amounted to Rs 476·37 P. *i.e.*, a deficit of Rs. 151·97 P. There are 4 persons in the household of whom 2 are workers. The average annual income per worker, the per capita income and expenditure of this household are Rs. 162·10, Rs. 81·10 P. and Rs. 119·09 P. respectively. The per capita daily earnings and expenditure of the persons in this household are 0·22 P. and 0·33 P. respectively (Table 22).

Business

72. Sri P. Arjun, a Domb, is engaged in itinerary business of selling such commodities as ginger, chillies, onions, *sheekai* (soap nuts) and tamarind, in purchasing and selling brassware and in dealing in sheep and goats. Besides the above, he takes on contract the *kamala* (loose jacket) gardens in and around the village and sells them to the wholesale dealers or in the Sunkaramitta and Kasipatnam *shandies*. The earnings of this business contributes Rs. 755 out of the total earnings of Rs. 804.50 P. of the family.

73. The per capita income of the members of this household is Rs. 268·17 P. The daily average income of the members of this family thus works out to 74 P. each (Table 22). The source of income and items of expenditure of this household are as follows :

STATEMENT XVII

BUDGETARY POSITION OF A HOUSEHOLD ENGAGED IN BUSINESS

Gross income			*Expenditure*		
Major head (1)	*Amount* (2)	*Percentage to total* (3)	*Major head* (4)	*Amount* (5)	*Percentage to total* (6)
	Rs. P.			Rs. P.	
Wages	49.52	6.16	1. Food		
			(a) Cereals	450.00	62.26
Business	755.00	93.84	(b) Non-cereals	50.00	
			2. Tea	40.00	4.98
			3. Liquor	10.00	1.25
			4. Lighting	25.00	3.11
			5. Clothing	60.00	7.47
			6. Travelling	10.00	1.25
			7. Smoking	50.00	6.23
			8. Soaps	25.00	3.11
			9. Barber's services	3.00	0.37
			10. Oil	30.00	3.74
			11. Others	50.00	6.23
Total	804.52	100.00	Total	803.00	100.00

Through the main ocupation, *viz*, business, the household got 93·84% of the income and the remaining 6·16% was got through agricultural labour works.

74. Primary necessities, *viz*, food, clothing, lighting, barber's services, oil, etc. account for 76·95% of the total expenditure ; conventional necessities like tea and soaps formed 8·09%, habitual expenses like smoking, taking liquor, etc., formed 7·48% and travelling and miscellaneous expenditure formed 7·48%.

Overall economic position

75. During the year under survey (1962–63), of the 37 households in the village, 6 households have balanced budgets, 21 have surplus budgets with a total amount of Rs. 2,218·75 P. and 10 have deficit budgets with a total amount of Rs. 991·92 P. The total earnings and expenditure of these households are Rs. 26,768·92 P. and Rs. 25,544·09 P. respectively. The average household income and expenditure thus work out to Rs. 723·48 P. and Rs. 690·38 P. respectively.

76. The income per worker, per capita income and expenditure per year are Rs. 247·86 P. Rs. 135·19 P. and Rs. 129·01 P. respectively. The daily average income and expenditure per head are 37 P. and 33 P. respectively. Thus most of the people in this village are poverty stricken. These earnings would hardly suffice for one square meal a day. So, for about 6 months in a year they depend upon nature's bounty, *viz*, forest produce in the form of edible fruits and roots, as the crops raised by the

villagers suffice them for about 5 to 6 months only (Table 22).

Indebtedness

77. Prior to 1951, the informants claimed that none of them were either debtors or creditors. Nine households out of the 37 are now in debt. Of these 9 households 2 each are in the income groups of Rs. 301-600, and Rs. 901-1200 and above whereas the remaining 3 households are in the income group of Rs. 601 to 900 (Table 23). The amounts of debt and their respective percentages to total debt are as follows :

STATEMENT XVIII

INDEBTEDNESS BY INCOME GROUP

Income group	*Total Number of households*	*Number of households in debt*	*Amount of debt*	*Percentage of indebtedness to total debt*
(1)	(2)	(3)	(4)	(5)
			Rs. P.	Rs. P.
Below Rs. 300	3	...	...	...
Rs. 301 — 600	11	2	120	4·63
Rs. 601 — 900	14	3	360	13·90
Rs. 901 — 1200	7	2	410	15.83
Rs. 1201 & above	2	2	1,700	65·64
Total	37	9	2,590	100.00

Out of the total debt of Rs. 2,590, the amount incurred to meet household expenditure of 6 households formed 66·41% or Rs. 1,720. Expenditure incurred by 3 households for purchasing agricultural equipment, cattle, etc., was Rs. 550 forming 21·24% of the total indebtedness. A debt of Rs. 200 was incurred to pay as compensatory amount in a *maganali* case and in respect of a debt of Rs. 220 the reasons are not specified (Table 24).

Money lenders and debtors

78. During the decennial period from 1951 to 1962 there were 3 money lenders and 5 debtors. None in the village lent money during 1962–63 whereas 4 persons borrowed. Of the 3 money lenders, 2 were Bagatas and one was a Domb, while the 9 borrowers consisted of 3 Bagatas, 2 Konda Doras and 4 Dombs. Of the 9 debtors, 5 borrowed to the tune of Rs. 2,010 during 1951 to 62 and 4 borrowed an amount of Rs. 580 during the year 1962–63. Out of the total borrowings of Rs. 2,590 an amount of Rs. 1,920 was obtained from the 3 money lenders in the village whereas the remaining amount of Rs. 670 was borrowed from sources outside the village (Table 25).

Rates of interest

79. During 1951–62, 2 households borrowed Rs. 160 free of interest, one household borrowed an amount of Rs. 1,500 at an interest rate of 12% and one household borrowed Rs. 100 at a rate of 25%, all from private money lenders. One household got a taccavi loan of Rs. 250 from the State Government at a rate of 6%. During 1962–63, 4 persons borrowed Rs. 470 without any interest from private money lenders and one household obtained a loan Rs. 60 at 6% interest from the Primary Co-operative Marketing Society at Srungavarapukota of the Scheduled Tribes Co-operative Finance and Development Corporation, Andhra Pradesh, at Visakhapatnam. For one loan amount of Rs. 50, the source and rate of interest were not specified.

Capital formation

80. Assets worth Rs. 3,000 and Rs. 8,070 were sold and purchased by the persons having cultivation as main occupation during the twenty-nine years period from 1933–34 to 1961–62. During 1962–63, assets worth Rs. 237 and Rs. 894 were sold and purchased, respectively, by those depending

upon cultivation as main occupation in this village. Further, during the last 29 years ending by 1961–62, persons engaged in business, *kondapodu*, rural labour and railway cooli work have acquired assets worth Rs. 255, Rs. 12, Rs. 90 and Rs. 50, respectively. But during 1962–63, only those who are engaged in *kondapodu* and railway cooli work have purchased assets worth Rs. 352 and Rs. 332 respectively. The above particulars are illustrated in the following Statement.

STATEMENT XIX

SALE AND PURCHASE OF ASSETS DURING THE 30 YEAR PERIOD OF 1933–34 TO 1961–62 AND 1962–63

S. No.	Occupation	*Sale of assets*			*Purchase of assets*		
		Sale of assets during the 30 *years from* 1933–34 *to* 61–62	*Sale of assets during* 1962–63	*Total of Cols.* (3)+(4)	*Purchase of assets during the* 30 *years from* 1933–34 *to* 61–62	*Purchase of assesets during* 1962–63	*Total of Cols.* (6)+(7)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	(a) Cultivator (settled)	3,000·00	237·00	3,237·00	8,070·00	894·00	8,964·00
	(b) Cultivator (*kondapodu*)	...	...	...	12·00	352·00	364·00
2	Rural labourer	...	...	...	90·00	...	90·00
3	Attached agricultural labourer	...	...	...	...	...	...
4	Cattle rearer	...	...	...	...	...	...
5	Teacher	...	...	...	...	...	...
6	Railway cooli	...	...	...	50·00	332·00	382·00
7	Sweeper	...	...	...	...	...	...
8	Business (miscellaneous)	...	...	...	255·00	...	255·00
	Total	3,000·00	237·00	3,237·00	8,477·00	1,578·00	10,055·00

The particulars of capital formation made by the two tribes and the one caste are given in Table 27. It shows that out of the total capital formation of Rs. 10,055 as much as Rs. 8,215 was made by 17 Bagata households only. Among them, one purchased land worth Rs. 5,000; 8 acquired cattle worth Rs. 1,445 and 6 invested Rs. 1,020 in house construction while only 2 invested Rs. 750 in the purchase of jewellery and other valuables. Dombs are next to Bagatas in the matter of capital formation. Among them also, 4 households purchased cattle worth Rs. 531; 5 households invested Rs. 362 in house construction and 3 households purchased jewellery worth Rs. 487. One and three households of Konda Dora tribe have invested Rs. 60 and Rs. 400 in house construction and livestock, respectively. On the whole, it is evident from the Table that a majority of the households in the village seem inclined to invest their money in cattle and buildings rather than in land. The investment on land though large, was done by only one person, *viz*, late Gujjala Ramu Naidu, the then Muttadar and sometime Member of the State Legislature. He purchased 10 acres of land in 1947. His sons Sri Dharma Naidu, Member of the Legislature and Sri Krishnama Naidu, the President of the Village Panchayat, hold the property under joint ownership. Though the present standards of living are low, the progress achieved in the formation of capital during the recent years and particularly during 1962–63 is indicative of the trend of the economy of village towards progress. Land costing Rs. 3,237 was sold during the last 30 years whereas among the items of purchase, land occupied first place with an amount of Rs. 5,000 out of the total of Rs. 10,055. Purchase of cattle and house construction are the next important items of assets acquired with Rs. 2,376 and Rs. 1,442 respectively. During the same period, assets worth about Rs. 3,237 were sold whereas assets worth about Rs. 10,055 were purchased thus resulting in capital formation to the tune of Rs. 6,818. The annual average net capital formed by these people in the village comes to Rs. 227 per year.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Language

As many as 176 persons comprising 78 males and 98 females out of the total population of 198 of the village have Oriya as their mother-tongue. As few as only 8 persons consisting of 4 males and 4 females have Telugu as their mother-tongue. Fourteen persons comprising 6 males and 8 females have as their mother-tongue other tribal languages broadly known as *konda bhashalu*. As large a number as 105 persons made up of 60 males and 45 females, however, speak Telugu also. Only one male knows to speak English (Table 29).

Religion and festivals

2. The religion of the people of this village is Hinduism. The festivals observed by the people of the village are : (1) Sankramanam (Sankranthi), (2) Deepavali, (3) Vitting (festival of hunting), (4) Chikkudukayalapanduga (festival at the season of beans), (5) Korrakotha (harvest of Italian millet), (6) Dasara, (7) Sivarathri, (8) Vaisakha, (9) Ashada, (10) Nagulachavithi, (11) Kandikotha (red gram or pigeon pea), and (12) Gummadikayalapanduga (festival at the time of red-pumpkin harvest). Chikkudukayalapanduga, Korrakotha, Kandikotha and Gummadikayalapanduga are festivals observed at the seasons of collection of beans, Italian millet, red gram and red-pumpkin respectively.

3. The inhabitants of this village undertake pilgrimages to Jagannadhaswamy of Puri in Orissa State, Appalaswamy of Simhachalam in the same district etc. The deities they worship are Lord Vishnu, Siva and Brahma—the Trimurtis (Trium virates) and Lakshmi, Parvathi and Saraswathi. The essentially Hindu festivals, *viz*, Dasara, Deepavali, Nagulachavithi and Sivarathri are observed by them. These factors go to show that the inhabitants of the village who belong to the Scheduled Tribes, Bagata and Konda Dora and the Scheduled Caste, Domb are all essentially Hindus. The village school teacher and his family profess Christianity.

Leisure and recreation

4. At no part of the year do people of this village remain unemployed for a month at a stretch. The leisure time they enjoy in a day would be about an hour at the time of morning meal and about an hour soon after they return from their places of work. The *bhajans* conducted at the time of festivals like Sankramanam, Deepavali, etc., by each community ; the *puranakalakshepams* performed in the Domb street by one Sri Appalaswamy and Smt. Muthyalamma of the Domb caste and, dramas enacted in the village, provide recreation.

5. During April, when they find leisure for about 10 days, they live merrily, males, inculding boys of above 10 years age go for hunting and return by about sunset. During this time, adult females and other children play in the village after finishing household work. They swing on cradles singing songs known as *dolligeeth* (cradle songs) in Oriya language. The rhythm of the song goes thus :

" Hori hori Moro Lo hiri lohiri lori jhuloi
Jhanga Doli
Kutti thiti podam padar Chitta Kondi Nela Bee
Beejantha Dukha Dela moththa "

— which means in a nutshell that it is the God that gives joy or sorrow.

6. *Goopileela*—an Oriya drama is enacted in the *Chaitra* (March–April) and *Pushya* (December–January) months. Besides *Gopileela*, other dramas enacted include (1) *Draupadi Vastrapaharana* (undressing of Draupadi), (1) *Rama Vanavasa* (Rama's exile in the forest), (3) *Harischandra* and (4) *Valmiki* (the great author of *Ramayana* epic), etc.

Folk songs

7. *Koila geetha* is sung by women thus :

" Koyileekesaboje Mathurakugola Kabolli Golla putro
Bavodi noyilalu Koyilee !
Koyilee—kondo kiro Debi Muyi Khaku
Kayi Baje putro Golla Mathurapuro kulo ! koyilee "

which means — Yasoda — the foster-mother of Krishna tells that her son is taken away to Mathura by Kamsa and that she is awaiting her son's return.

Yasoda weeps—

'To whom shall I give milk now? My son has been taken away to Mathura.'

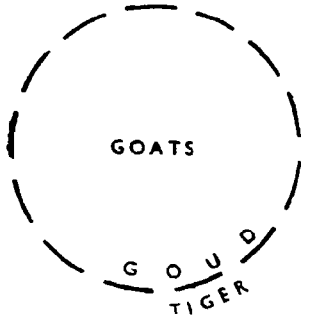
One Domb, Mosiya Hori sings :

" Govinda Gopalo taimundodi goro
Dekhito asso gurubabu amoro pulo bado !"

This is a song sung by females at the time of marriages inviting Govinda (Lord Krishna), 'the *Guru* of the Gopalas' (leader of the herd-boys) to the house and see flower garden. *Kolatam* and *dimsa* dances arranged for Sankranthi and Vitting festivals also provide recreation.

8. Description of the recreational games and dances performed is given below :—

Puli-Mekalu (Tiger and Goats) : This game is played by males and females during the months of *Bhadrapada, Asvija* and *Margasira.*



A circle is drawn as shown in the diagram. Men and women kept inside the circle are called *Mekalu* (goats). A *Goud* (man) takes the responsibility of protecting the goats from the tiger. Another man who acts as tiger tries to pull out the goats one by one and the *Goud* going in opposite direction tries to protect the goats from the tiger. This game continues until all the goats are exhausted.

Tribal dances

9. *Dimsa* is the only dance known to these people. Men, women and children gather together and participate in the dance. The various types in this *dimsa* dance (Fig. 13) are described in the following paras.

Bodi dimsa

10. This is a dance of worship, done at the beginning of all dances to appease the spirits which help them. An egg is kept on a mound and is broken by the shot of an arrow to the end of which mud-balls are fixed. The Naiko (Naidu—the leader) of the village takes the first chance to shoot the egg. In case he misses to shoot it correctly, other male participants of the dance get their chance until one of the participants shoots the egg.

Usku dimsa

11. This is a dance performed with great joy when people of the village are overjoyed with emotion at such instances as the begetting of a child by the Muttadar after long awaiting and the fulfilment of a long felt desire of the people of the village.

Kunda dimsa

12. This dance is performed to awaken the spirit of man to do work in the agricultural seasons.

Godi beta

13. It is a rhythmic dance on steps depicting the story of an old man and his wife. As the story goes, long long ago, the couple sat together and wanted to have a pile of stones collected to construct a comfortable seat for them. The old man ordered his wife to collect stones and the woman, though weak, went on collecting the stones. At this time, the husband began to appreciate the rhythmic movement of the body and feet of his woman while collecting stones. This dance is being preserved through generations. It is performed especially while a bride is being brought to her husband's house for the first time.

Pathar thola

14. This is a dance performed to signify the collection of *adda* leaves which play a considerably significant role in the tribal economy.

Bhag dimsa

15. This is a type of dance which signifies the way to escape from the sight of a tiger. To escape from the clutches of the tigers that used to wander frequently in the nearby forests, one has to be quick, energetic and clever. This *dimsa* dance is intended to train up people with these qualities. However, with the operations in connection with the laying of the D. B. K. Railway line getting in full-swing, the menace of tigers and other wild animals has declined as they have retreated to the interior of the forests safe from human beings.

Sambur laghan

16. During the *Chaitra* (Vitting) festival held in March–April, all able-bodied men go out for hunting in the forest. When a big animal like sambur is shot dead, this dance is performed after the catch is brought into the village. Both men and women participate in this dance. The flesh of the animal shot dead is distributed among all the households of the village.

Baja dimsa

17. This is a dance in imitation of the action and answers of a fully drunken man who is in a semi-conscious state when he is questioned as to how he lost his senses and other people follow suit.

Deity worship and festivals

18. Lord Vishnu in the name of Lakshmi Narayana is the most favoured deity of the people of this village. Next in order come Siva and Brahma. Goddesses, Lakshmi, Parvathi and Saraswathi, the consorts of the *Trimurtis*, respectively, of Vishnu, Siva and Brahma are also worshipped by the people. Kondademudu (Hill-God) is worshipped by the Konda Doras, besides the above Gods and Goddesses. The Christian household of the village teacher worships Jesus Christ (Table 30). Besides these, they appease the village deities Peddademudu, Gangadevatha, Sankudemudu, Nandidemudu and Jakarademudu. A description of each of them is given below:

Peddademudu

19. Peddademudu, symbolised in a small oval shaped rough stone of 4" length and 3" breadth, is installed under a *juvvi* (ficus tsiela) tree on the bank of the hill stream Balligadda towards the southern side of the village at a distance of 2 furlongs. Besides the Peddademudu, another slightly big stone symbolised as Bhairava is also there. Both these deities are kept facing west compounded by a circular stone wall of 3 feet height and covered by the shade of the tree only. In the month of Vaisakha (April–May) of every year, Peddademudu is worshipped either on Sunday or Tuesday. On this day, Pujari (priest from the Bagata Tribe), Janni (priest of the Konda Dora Tribe) observe fast and propitiate the deity. The Pujari lits a lamp with niger oil and sprinkles *akshintalu* (rice smeared with turmeric powder) over the deity. This deity is appeased by sacrificing a sheep or a goat or fowl to guard their cattle from the bane of wild animals. Once in three years a buffalo is sacrificed to the Peddademudu and the blood is sprinkled over Bhairava.

Gangadevatha

20. The deity is housed in a small cave-like stone structure under a *neredi* (eugenia jambolane) tree at a distance of about 3 furlongs from the village on the left side of the way to Kodamguda. The doors are opened only on the festival day by the Janni only after sacrificing a fowl. The Goddess Ganga is symbolised in three iron pieces. She is believed to be responsible for all contagious diseases like small-pox, chicken-pox, etc. The festival comes in the month of *Pushya* (December–January). At the time of worship, the three iron pieces symbolising the deity are arranged into the form of a knife. Janni keeps the iron pieces (the deity) in a basket and then places a lighted niger or castor oil lamp. He carries the basket over his fore-arm and goes first to the Muttadar's house. The Muttadar's wife, after taking bath, sprinkles *akshintalu* over the deity and then pours niger oil in the *pramida* and worships the deity by offering *namaskaram*. Then the Goddess is taken to the house of the Barika, where his wife worships the deity in the same way as the Muttadar's wife does. Then the Janni keeps the deity in his house for that day and on the following few days, he (Janni) goes round the village from door to door, carrying the deity and *pramida* until all the households are covered. Every housewife sprinkles *akshintalu* and pours niger oil in the *pramida*. On the third day, all the young men of the village dance around the Goddess and then it is placed in its old place and a goat is sacrificed by the Janni. The amount of expenditure incurred on the purchase of the goat is borne by all the communities in the village and the meat is distributed equally among them. After this, men and women perform *dimsa* dance for two days expressing their joy and happiness. Throughout this function, musical instruments are played by the Dombs (Fig. 24). Every household gives ½ to 2 seers of *sama* (little millet) or *chodi* (finger millet) or paddy to the Janni.

Sankudemudu

21. This deity is installed in a small temple-like structure about 3 feet in height, just by the side of the *astan* (*nishani*) in the Bagata street. Festival for this deity is observed either on a Monday or Thursday in the month of *Chaitra* (March–April). On the night of the festival day, a pig is sacrificed by the Janni, the cost of which is borne by the villagers. He brings one measure of *chodi* (finger millet) seeds and distributes to all the villagers who mix them with the required quantity of seed to be broadcast in their fields with the belief that they reap rich harvests.

Nandidemudu

22. This deity is symbolised as an ant-hill at adistance of 4 furlongs from the village on the way

to Kodamguda and one furlong away from Gangadevatha. Festival for this deity is celebrated in the month of *Magha* (January-February) on any Saturday. This festival signifies the preparation on the part of the people for the ensuing agricultural operations. Women maintain the house neatly. They wear new clothes and fetch water in new pots from the hill stream. They cook food in the *gondillu* (God's room) in strict silence and without being seen. Janni brings clay from this ant-hill and prepares a bull and keeps it in a new basket. The Janni keeping the basket with the deity on his left hand, goes to the Muttadar's house and then to the Barika's house where *akshintalu* are sprinkled and niger oil is poured in the *pramida* by their housewives, respectively. Then he goes round all the households in the village for about two days. Each household offers a fowl to the deity which is sacrificed by the Janni at the threshold of the household itself. On the third day, the Janni keeps the idol at the ant-hill symbolised in the name of the deity. The Muttadar donates a goat and the same is sacrificed to the deity besides the goats purchased out of subscriptions raised among the people of the village. The meat is distributed among the Bagatas and Dombs. Then a pig purchased through the contributions of all the communities is sacrificed before the deity but its flesh is distributed among the Konda Doras only. Every household gives ½ to 2 seers of grain to the Janni for the service rendered by him in carrying the deity from household to household.

Jakarademudu

23. This deity is symbolised in the form of a small, circular stone facing west and is installed in semi-circular stone structure of 3' height under a tamarind tree at a distance of about 3 furlongs on the western side of the village and in between the Gangadevatha and Nandidemudu. Konda Doras and Dombs only celebrate the festival connected with the worship of this diety on any Monday or Thursday during the month of *Sravana* (July-August). On the festival day, either a cow or a bull is sacrificed. The expenditure is shared by the households of these two communities.

24. All the deities except Jakarademudu who is worshipped by the Konda Doras and Dombs, are worshipped by the two tribes, *viz*, Bagatas and Konda Doras and the Scheduled Caste, Dombs inhabiting the village.

25. The musical instruments *thudumu, mori, dolu, kiridi, dappu, baka* and *jodukommulu* are played upon by the Dombs at the time of worshipping the deities.

Ashada Jatara or Ammathallipanduga

26. This deity Ammathalli is symbolised in the form of stone by the side of the hill stream Balligadda. This fair is celebrated in the month of *Ashada* (June-July) on any Tuesday and hence is known as *Ashada Jatara*. The Janni prepares a small chariot with wood and mud and takes it round the village along with a goat and then reaches the deity, Ammathalli. The goat is sacrificed by him in the name of the deity. The villagers pray to the deity so that difficulties and misfortunes may not befall them.

Vaisakha porob

27. This festival is observed in the name of the Peddademudu. In Oriya, it is known as *Bod Devatha Porob*.

Paniporob

28. This festival is observed on any Tuesday in the month of *Jyesta* (May-June) to worship the Kondademudu (Hill-God) to bless them with adequate rains. A goat is taken round the village to the accompaniment of musical instruments and is sacrificed in the name of the deity.

Sagunova

29. This is a purely household festival celebrated to initiate the use of red-pumpkins for the first time in a year. Women clean their houses neatly and then collect red-pumpkin leaves, flowers and fruits and prepare curry in a new pot. Rice is cooked in another new pot and all the members of the household sit together and enjoy it.

Jonipuja

30. Bhoomatha—Mother earth is appeased to yield good harvests. The specimen plants of all crops are brought to the path leading to fields on the north-eastern side of the village and then a goat is sacrificed and is shared by all the households.

Dasara

31. This festival is celebrated in the month of *Asvija* (September-October) on *Suddha Dasami* (10th day of the bright fortnight). Women smear

the floor with cow dung and decorate with lime drawings called *muggu* and festoons of mango leaves are hung to the door frames. All the hunting weapons like bows and arrows and guns, if any, are heaped in the *gudigor* (village rest house). The Janni performs *puja* to the weapons by throwing *akshintalu* on them (sacred rice). A goat is sacrificed and the meat is shared by all the households in the village.

Deepavali

32. This festival is celebrated in the month of *Asvija* (September-October) on *Amavasya* (new moon day). In this village, this is purely a festival of feasting. Sweet preparations like *boorelu* (finger millet flour mixed with jaggery, moulded with hand into round cakes and cooked in sweet oil like groundnut oil or niger oil) and *ariselu* (cakes of rice flour mixed with jaggery and cooked in niger or groundnut oil) are prepared and enjoyed.

Kotha kalavatam

33. This is a festival celebrated just on the eve of harvesting of the beans crop. It occurs in the month of *Margasira* (November-December). Women in each household collect beans and prepare them into a curry for the first time during a year. They neither sell the beans nor utilise them for domestic use unless the festival is celebrated. This festival is otherwise known as *Chikkudu kotha*—reaping beans for the first time.

Balli porob (Balli panduga)

34. This festival is celebrated in the month of *Margasira* (November-December). This is a community festival in which people of all the communities in the village participate. A small hut is prepared with the assistance of community labour. A *guru* (priest) is invited either from Madagada village (20 miles) or Burja village (20 miles) or Pattam village (40 miles). Two women known as *gurumai* who knew the songs of the festival and the *guru*, go to the nearby hill stream with three new baskets. They take bath and offer worship to the Goddess Ganga and fetch three baskets of mud from the bed of the hill stream while musical instruments play on. After returning to the hut, wheat is sown in these baskets preferably or any other cereal grain if wheat grain is not available. Every day in the morning, the *guru* and the *gurumai* take bath in the hill stream and bring water in new pots for the seedlings that are in the baskets, for 12 days. In the evenings, men and women sing and dance before these baskets which are presumed to symbolise Lakshmidevi (Goddess of wealth and prosperity). On the night of the 12th day is held a big dance festival in which people of all the communities of the village and of the neighbouring villages also participate. A community feast is arranged for all the participants. In this community feast, water is supplied by people of Konda Dora, Kotiya and Gadaba tribes only whereas Bagatas cook and serve the food among the people. This feast consists of rice, curry prepared of red gram dal and pumpkin, meat and tamarind soup. On the morning of the 13th day, the three baskets are taken in procession being borne by *guru* and *gurumai* to the accompaniment of *melam* (local musical instruments). Men and women dance as they proceed to the bank of the hill stream where from the three baskets of mud was brought earlier. A goat duly decorated with turmeric powder and vermilion is sacrificed in the name of Lakshmidevi. Blood is sprinkled on these baskets and the seed sproutings in the baskets are left in the hill stream. This festival signifies the bringing of *balli* (sand) from the bed of the stream and raising the crops in the name of Lakshmidevi symbolised in the seedlings in the baskets to ensure a rich harvest and prosperity for the people.

Pushya porob (Sankramanam)

35. This festival is celebrated on January 14th by worshipping Gangadevatha with the sacrifice of a goat whose meat is distributed among all the households.

Educational institutions

36. An elementary school known as the Government Hill Elementary School is in this village. It was opened on 11-8-1958. It is situated in the south-eastern corner of the village, in an open space at a few yards distance from the Bagata habitation area. The school building consists of a shed with zinc sheet roof and brick wall to a height of 3 feet above ground, the remaining portion being covered by wattled wall. The medium of instruction in the school is Telugu. The strength of the school on the opening day was as follows:

Name of Caste/Tribe	*Boys*	*Girls*
1 Bagata	13	...
2 Domb	2	...
3 Konda Dora	6	...
Total	21	...

On 10-11-1960, the school was run by two teachers and 55 pupils including 14 girls. Education was imparted upto 3rd standard and the standard-wise strength by sex was as follows:

Standard	*Boys*	*Girls*
First	22	12
Second	13	2
Third	6	...
Total	41	14

But by February 1963 provision was made to impart instruction upto 5th standard. Each student is supplied with one set of dress, a slate and slate-pencil and the required class books free of cost once in a year by the Education Department of the Government of Andhra Pradesh.

Co-operatives

37. Out of the 37 households, 8 households—6 of Bagata and 2 of Domb have membership in the Primary Co-operative Marketing Society at Srungavarapukota and 4 out of them are literates and all of them have landed property. Only 2 out of the 8 members derived benefit from the society by way of getting loans (Table 52).

38. There is a Co-operative Credit Society at Anantagiri village. Membership fee is Rs. 5. All the Domb households and most of the Bagata households are members in this society.

Local Administration

39. What was known as *muttadari* system was in vogue in the ex-Estate of Vizianagaram. Under this system, several villages were grouped together to form a *mutta* for administrative convenience. The head of the *mutta* was known as the Muttadar whose function was to collect revenue on behalf of the Maharaja of Vizianagaram. The village under survey was one of such *muttas* and was the headquarters of the Muttadar. The annual demand made by the Maharaja on this *mutta* was Rs. 120 whereas the actual amount of collection was Rs. 200. The remaining amount of Rs. 80 collected with the consent of the Maharaja was retained with the Muttadar for financing community festivals in which all the *mutta* people participate. There were three functionaries under the Muttadar. They were namely, the Barika, the Behara and the Chalan. These functionaries used to acquaint the Muttadar and other officials of the estate with the local conditions, developments and organise village festivals. The function of the Barika was to collect funds and to organise festivals. He was also to report on cases of theft, death and murder to the police on the instructions of the Muttadar. His role in settling disputes as a member of the village council was significant. The Behara was used to attend to all sundry work, like attending on the Estate Officials on visit to the village and to assist the Barika in discharging his duties. The essential service of the Chalan was to attend on the officials of the Estate who camp in the villages of the *mutta* by way of supplying them with water, fuel, and vegetables, etc.

40. The Muttadar, the Barika, the Behara and the Chalan were given tax-free lands for cultivation, towards the services rendered by them to the Estate. The ryots of the villages in the *mutta* used to give some grain as gratuity, known as *poloi* to the Barika, the Behara and the Chalan every year. All the ryots in the *mutta* were under an obligation to render service without payment known as *vetti* to the Muttadar at the time of agriculturul operations. Though this *vetti* system is now defunct, the remnants of it are still found there for all practical purposes as no new institutional system has replaced it. The survey of lands in the area was under active progress and it is hoped that the village administrative officials like Karnam and Munsiff would be appointed soon.

Village Panchayat

41. For purposes of panchayat administration, the villages included in the Kondiba Panchayat are (1) Gondiguda, (2) Karakavalasa, (3) Damuku, (4) Kodamguda, (5) Mombavalasa, (6) Nimbavalasa, (7) Gadu Gudde, (8) Singoorba, (9) Thokavalasa, (10) Nadimvalasa, (11) Sitamunda, (12) Jamuguda, (13) Kosambu, (14) Sada, (15) Dumbiguda, (16) Kapatvalasa, (17) Baliyaguda, (18) Ballamamidi, (19) Borniguda and (20) Ranjolla (Ranajore) besides Kondiba village. During August-September 1962, elections for the Panchayat were held and all the members were elected unanimously. It was constituted with seven members including the President and the Vice-President. Sri G. Krishnama Naidu and Sri Naraji Peda Ghasi were elected President and Vice-President, respectively, who were the Muttadar and the Barika under the defunct *muttadari* system which shows its dominance even today. With the Panchayat having been newly formed and the elections for Panchayat Samithi being in the

offing at the time of Survey, the Panchayat has not started functioning. This village is included in the Anantagiri Panchayat Samithi.

Tribal/Caste Panchayats

42. The two Scheduled Tribes—Bagata and Konda Dora and the Scheduled Caste—Domb have their own tribal/caste organisations. The Tribal Panchayat of the Bagata consists of the following five members *viz.*,

(1) Sri G. Krishnama Naidu
(2) Sri Golleru Kesab
(3) Sri Gujjala Ramamurthy Naidu
(4) Sri Kontheri Chandranna and
(5) Sri Padala Ramanna

Sri G. Krishnama Naidu who is also the President of the Village Panchayat is the head of this Panchayat. It settles inter and intra-household disputes, cases of divorce and separation and property disputes, etc., and is empowered to impose fines upto Rs. 300 on the offenders, especially in *maganali* cases. The following is an instance of a case decided by the Tribal Panchayat.

43. Smt. R., of Yengda village (in Madugula Estate) eloped with Sri G. R., of the Bagata tribe of this village whereupon the first husband of R., brought the case before the tribal panchayat. Five persons from Yengda and 30 to 40 persons of Kondiba participated in the proceedings presided over by Sri Krishnama Naidu. R., stated before the gathering that she did not like her first husband and does not like to live with him any more. The Panchayat imposed a fine of Rs. 150 over G. R., for bringing her and, however, authorised him to live with her on payment of the fine imposed.

44. The Konda Dora tribe also has a panchayat of its own with five members of whom Sagara Kodappa, Sare Kondappa and Killaboina Mosya belong to Kondiba proper and two others belonging to Gondiguda and Kodamguda hamlets.

45. The Dombs have a three-member Caste Panchayat with Sri Naraji Peda Ghasi, the Vice-President of the Village Panchayat as its head and Duriya Dharmanna and Mosya Vori as members.

46. The function of these tribal/caste panchayats are more or less similar. Besides settling the inter and intra-household disputes, *maganali* cases and property disputes, the protection of the interests of the respective communities, the celebration of social ceremonies like marriage, death, etc., and the collection of contributions for organising village festivals devolves upon each of these communal organisations (Table 51).

Trends of changes in family structure and intra-houseblod relationship

47. A simple type of family consists of husband, wife and unmarried children. In intermediate type of family, unmarried brother, sister and one of the parents live with married couple. The joint family is one, in which married couple live with married sons/daughters or married brothers or sisters while the last category, *i.e.*, 'others' consist of all those other than the above.

STATEMENT XX

ANALYSIS OF FAMILY STRUCTURE THROUGH GENERATIONS BY CASTE/TRIBE/COMMUNITY

Type of family	*No. of families during grandfather's time*	*No. of families during father's time*	*No. of families in the present generation*
(1)	(2)	(3)	(4)
BAGATA			
Joint	11	12	5
Simple	1	4	4
Intermediate	...	1	5
Other types	...	...	3
Not specified	5	...	...
Total	17	17	17
CHRISTIANS			
Joint	1	1	...
Simple	...	...	1
Total	1	1	1
DOMBS			
Joint	3	3	1
Simple	4	4	6
Intermediate	...	2	2
Other types	...	...	1
Not specified	3	1	...
Total	10	10	10
KONDA DORA			
Joint	3	4	3
Simple	1	2	5
Intermediate	...	2	...
Other types	...	...	1
Not specified	5	1	...
Total	9	9	9

The appearance of the category 'Not specified' is due to unawareness on the part of the informants to know about their ancestors. Some informants reported that they, having lost their parents in their infant ages, could not know about their parents even, let alone the information pertaining to their grandparents.

48. Among the Bagata tribe, there were 11 and 12 joint families, respectively, during grandfathers' and fathers' generations. During the present generation, the number of joint families has come down to 5. There was no change in the number of simple families during the past and the present generations whereas the number of intermediate families increased from one in the past generation to 5 in the present generation.

49. There has been no marked change in the number of joint families among the Konda Doras. But a number of families which were not specified in the grandfathers' time due to lack of remembrance or the lack of interest to know about their ancestors on the part of the informants and which were reported as simple and intermediate families in the past generation, *i.e.*, in the fathers' time have finally evolved into simple families in the present generation.

50. In the Domb caste, there appeared an upward trend of joint families from the grandfathers' time to fathers' generation and suddenly declined as the respective numbers are 3, 6 and 1. Most of the simple families during grandfather's time were transformed into joint families during the subsequent generation but broken up into simple type during the present generation.

51. The only Christian household, which happened to be a joint one during the past two generations became a simple one, as the head of the household along with his family immigrated to this place on account of his vocation as a teacher.

52. The following Statement gives the particulars of family types for all the communities put together.

STATEMENT XXI

RENDS OF CHANGES IN FAMILY TYPE

Type of family	*No. of families during grandfathers' time*	*No. of families during fathers' time*	*No. of families in the present generation*
(1)	(2)	(3)	(4)
Joint	18	23	9
Simple	6	7	16
Intermediate	...	5	7
Miscellaneous	...	...	5
Not specified	13	2	...
Total	37	37	37

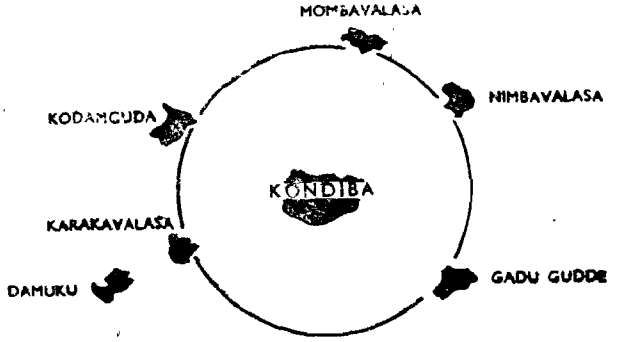
From the Statement XXI it is clear that there is a steep decline in the number of joint families since the last generation. All the communities taken together, there is a decrease in the number of joint families by 14, *i.e.*, from 23 families in the last generation to 9 families in the present generation. Most of these joint families in the past generation have devolved into simple and intermediate types of families. A few families other than simple, intermediate and joint families, have made their debut during the present generation. The chief reason for the fall in the number of the joint families is the lack of adjustability on the part of either the daughters-in-law or sons or both and also the preference on the part of the young couple to live separately. Yet another reason for the decrease in the number of joint families is purely accidental. For example, a joint family, *i.e.*, consisting of parents and married son, with the death or separation of one of the parents, becomes automatically an intermediate family.

Inter-village relationship

53. Gadu Gudde, Kodamguda and Damuku villages are predominated by the Konda Dora tribe with such surnames as Sara, Nambdolli, Gajia and Kimudu. Karakavalasa, Nimbavalasa and Mombavalasa are predominated by Kotiyas with such surnames as Gabayi, Sirigami, Samardi, etc., whereas Kondiba village though mainly inhabited by Bagatas, also contains Konda Doras and Dombs.

54. People of all these villages belong to Hindu religion. All the dominant tribes and the castes in each of these hamlets are nearest kin-groups. The availability of land for cultivation besides the availability of water had also been taken into consideration in choosing their habitats.

55. The following villages are within a radius of about 2½ miles to the village as illustrated in the following diagram.



The villages Karakavalasa, Kodamguda, Mombavalasa and Gadu Gudde are at a distance of

1½ miles whereas Damuku is at a distance of 2½ miles from Kondiba, the main village. There are only foot paths connecting one village with the other. Laying out of a metalled road to connect the Visakhapatnam–Araku black-topped road at point Kodamguda which is at a distance of 1½ miles from the village is said to be under the serious consideration of the Government. The D.B.K. Railway line when completed would be within a distance of below 4 miles from the village.

56. These villages are not inter-dependent in regard to sources of livelihood, supply of labour or employment opportunities. For supply of domestic needs, sale of commodities and for obtaining loans, all of them have to go to Mulleguda, Sunkaramitta and Kasipatnam *shandies*. Kondiba being the main village and as the defunct Muttadar, Barika, Behara and Chalan all belonged to this village, it held a commanding position in the past and retains the same importance even to-day as the President and Vice-President of the Panchayat are from Kondiba village. There is only one Elementary School in this village. Pupils from the other villages do not attend the school as it is very difficult for boys and girls of tender ages to walk through forest tracts. Each of the villages has got its own *dimsa* dancing ground. Marital ties are there between these villages. The important festivals observed in this village are attended to by the people of the neighbouring villages.

57. In this village, there are no service castes like Chakali (washerman), Mangali (barber), Kummari (potter), etc. Each household gets its clothes washed by its women members at the *gadda* (hill stream) and shaving is got done at the *shandies*. Blacksmithy and carpentry works are done by each of the tribes and the caste in the village as they are acquainted with the preparation of the required agricultural tools and implements by themselves. Neither shoes nor leather agricultural equipments are made use of by the agriculturists. The Dombs play on musical instruments on such occasions as marriage, death etc. So, it may be concluded that the *jajmani* system hardly exists in this village.

Chapter VI

SOCIAL REFORMS—AWARENESS AND ATTITUDE

Inheritance of property

The property of the deceased father is usually inherited by the sons. Among Bagatas, the property is divided into as many shares as there are sons and one more share which is given to the eldest son in addition to his usual share. This practice of giving extra share to the eldest son is known as *Jyestabhaga* in Telugu and *bod log ko bodonthu* in Oriya. This is because of the burden that devolves upon him in regard to the bringing up of his younger brothers and sisters, the celebration of their marriages and connected ceremonies. Same is the practice with the Dombs, whereas there is no such extra share for the eldest son among Konda Doras.

2. If there are no sons, the widowed wife inherits the property of her deceased husband and if the latter has had left behind him, brothers, they also share the property equally with her. If there is only a daughter, the property is equally shared among herself and the nearest cousins. It also so happens that sometimes, only a nominal share is given to the daughter and most of the property is appropriated by the cousins. In the absence of any claimants to the property, the same is appropriated by the village head—Naidu.

3. The views expressed by the informants of this village on the inheritance of property are analysed below. All the 37 informants unequivocally established the fact that sons inherit the property of the deceased father. Twenty-three of the 37 informants opined that all the sons should inherit the property equally whereas the remaining 14, however, expressed that it was customary that the eldest son should be given an extra share known as *jyestabhaga*. Six informants are of the opinion that property should be inherited by daughters where the deceased has no sons or wife whereas 12 informants held the view that property should pass on to the daughters only, when the deceased has no wife, sons or cousins. Eighteen out of the 37 informants indicated that wife would inherit the property of her deceased husband in the absence of sons. They were not prepared to give equal rights of property for daughters along with the sons (Table 44). Only 3 persons favoured the idea of daughters sharing the property equally with sons. Only one person is aware, rather vaguely, of Hindu Laws of Succession and Adoption.

Awareness of the functioning of the organs of democratic decentralisation

4. The Village Panchayat was formed during August-September, 1962. Though the *muttadari* system is now defunct, the erstwhile Muttadar has been unanimously elected as the President of the Village Panchayat. At the time of Survey, there was no office building for the Panchayat and the community radio set also was not installed. No significant thing was there to mark the difference between the age-old administrative set-up under the *muttadari* system and the present Panchayati Raj system in the eye of the tribals of this village. Out of the 37 informants, only 8 could tell the period of existence of the Village Panchayat. These eight informants consist of 2 out of the 17 Bagatas, 5 out of the 10 Dombs and the one Christian village teacher. None of the 9 Konda Dora informants are aware of it. As many as 30 informants are, however, aware of the existence of the Panchayat for the village though most of them do not know the exact period of its existence. Only 8 informants—4 Bagatas, 3 Dombs and one Christian (teacher) knew the establishment of Panchayat Samithi. The existence of Zilla Parishad is known only to 5 informants *i.e.*, 2 Bagatas, 2 Dombs and one Christian. None of the Konda Dora informants are aware of the existence of either the Panchayat Samithi or Zilla Parishad (Tables 45 & 50). The functions of the Gramsevak are known to 3 persons only, *i.e.*, one Bagata who is a member of the State Legislature, the school teacher (Christian) and the Vice-President of the Village Panchayat, a Domb. Twelve informants expressed that all the members of the Panchayat belong to the Congress party. All the 37 informants are aware of the existence of Tribal/Caste Panchayats for the Bagata and Konda Dora tribes and for the Dombs, a Scheduled Caste. The continuation of these Panchayats is felt necessary to keep the communal bonds in tact and to protect the interests of each of the tribes/caste (Table 51).

Political participation

5. This village is fortunate for, it enjoys the privilege of sending a representative to the State Legislative Assembly from the Srungavarapukota reserved tribal constituency since 1955. During 1955-59, late Sri G. Ramu Naidu, the then Muttadar enjoyed the privilege. After his demise in 1959, his second son, Sri G. Dharma Naidu, succeeded him in the bye-election held in 1959 and also in the 1962 general elections.

Family planning

6. Only 5 informants—2 Bagatas, 2 Dombs and one Christian (teacher) are aware of the family planning. But when explained about the advantages and the need to implement family planning, in all, 27 informants favoured the idea of a planned family, but they differed at the stages at which the limit is to be imposed. One informant stated that he would be content with 2 children—a son and a daughter; 5 revealed that the optimum number of children would be three; 16 suggested that it would be better if one has 4 children—2 sons and 2 daughters and 5 informants favoured to have 5 children (Table 43).

Hindu Marriages Act and dowry payments

7. Only two among the 37 informants know that changes have been effected in the Hindu Marriages Act, recently. One of them who belongs to Bagata tribe and who is a member of the State Legislative Assembly opined that the Act helps in preventing the contingency of early widowhood and provides chance for the bride and the bridegroom to give vent to their tastes and temperaments in selecting their life-long partners by way of allowing them the power of discrimination through maturity of age. He is also aware of and approved the legislation prohibiting dowry. The second informant, the school teacher though aware of the enactment, has not expressed any view (Table 42).

Untouchability

8. Twelve out of the 37 informants know that untouchability is an offence in the eyes of law. But 31 persons admitted that untouchability is still in vogue. The Dombs are socially looked down upon by both Bagatas and Konda Doras. In social gatherings and at marriages and other ceremonies, they are served food separately. Bagatas and Konda Doras do not take food from Dombs whereas Dombs take food from both the above communities.

Attitude of the informants towards the socio-economic survey

9. It is gratifying to note that all the informants—34 males and 3 females were co-operative towards the Investigators. They listened patiently to what the Investigators conveyed to them and answered the questions put to them as best as they could. It is believed by these tribals that the Government, after assessing the economic backwardness and social degradation suffered by them through the investigation, would try to ameliorate their conditions. They may not be far too wrong in hoping so.

Chapter VII

CONCLUSION

Kondiba, a village situated on a hill slope at an altitude of 2,500 ft. above mean sea level amidst forests in the Eastern Ghats is wholly inhabited by two Scheduled Tribes—Bagata and Konda Dora—and a Scheduled Caste—Domb—and by one solitary Christian household of the village school teacher.

2. Settled cultivation and *kondapodu* (hill slope shifting cultivation) form the main stay of the village economy. The Dandakaranya-Balangir-Kiriburu Railway Construction Works which were going on at the time of the survey have provided new avenues of employment to some of the villagers. Though the D.B.K. Railway Works have brought about some improvement in the economic position of a few tribals, their standard of living on the whole is very low.

3. The per capita annual income and expenditure are Rs. 135·19 P. and Rs. 129 with daily averages of income and expenditure of 0·37 P. and 0·36 P., respectively. These figures speak to the utter penury and the sub-standards of living suffered by the inhabitants of this village.

4. The water available in the nearby hill stream Balligadda-Domnigadda, can be more fully exploited for irrigation by constructing bunds and channels and more of the *garuvu* (dry) lands may be reclaimed and converted into wet lands. Most of the villagers prepare the agricultural and other household wooden equipment by themselves. It may, therefore, not be very difficult to teach these tribals the use of modern agricultural implements suited to the soil. The Co-operative Society at present has been advancing loans only to those who would produce security while those who are actually in need are not getting any loan because of their inability to furnish security. It is, therefore, desirable if the loans are granted after ascertaining the actual purpose for which they are intended, without any security, even it be at some risk. Secondly, instead of cash loans, loans in the form of kind *i.e.*, bullocks, manures, agricultural implements, etc., may be made available to all those who are in need. Also, to enable the tribals to offer land as security against which they can raise loans, it is suggested that they may be given ownership rights over the lands they cultivate. The proper utilisation of the loans granted to these people may be secured through proper vigilance and supervision over the loanees by either the personnel of the co-operatives or the Panchayat Samithis. Adoption of uniform weights and measures, both in respect of purchase of minor forest produce from the tribals and sale of their domestic requirements, and an offer of a price more favourable to the Tribals than the one offered by private merchants, would go a long way in popularising the activities of the Andhra Scheduled Tribes Finance and Development Corporation which is meant primarily for promoting the welfare of the tribals.

5. At present, the only means of transport are the human beings who carry head-loads of forest produce, etc., to the neighbouring *shandy* centres covering long distances upto 16 miles. The opening up of a road from the village connecting the Visakhapatnam--Araku road at Kodamguda point will greatly solve the problem of communications by facilitating movement of cart traffic, which had been an impossibility so far. Better communications will undoubtedly lead to greater marketing facilities.

6. The inhabitants of this remote tribal village may be backward economically as well as socially and they may be hardly aware of the several social legislations that have come into force in the country, yet given the proper lead, they certainly seem capable of responding to all progressive ideas. There is no justification for the intelligent Domb to continue in his present untouchable status nor the Konda Dora in his miserable economic plight. The village and the tract have potentialities of quick development with the opening up of better communications, bettering agriculture and intensification of developmental activities through the Panchayati Raj Institutions. The keen interest taken by the local inhabitants in the present survey and the lively co-operation they extended to our Investigators is a true sign of their desire to progress. This survey was enriched by the full hearted co-operation and help of the President of the Village Panchayat Sri Gujjala Krishnama Naidu, the good deal of information furnished by Sri Naraji Peda Ghasi, an elderly Domb who is also the Vice-President of the Village Panchayat and the lead given by Sri G. Dharma Naidu, M.L.A. The Census organisation would wish to record its thanks to all of them.

APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 37 households at the time of intensive survey done early in 1963. The Tables are self-explanatory.

TABLE 1

Area, Houses and Population

Year	Name of village/hamlet	Area		Density per Sq. Mile	Number of houses	Number of house-holds	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Kondiba	...	...	...	39	39	189	89	100

Source: *1961 Primary Census Abstract.*

TABLE 2

Size and Composition of Households

Total No. of house-holds	Single member			Two or three members			Four to six members			Seven to nine members			Ten members and above		
	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	6	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
37	...	...	...	10	12	15	16	36	39	8	25	37	3	15	19

TABLE 3

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

Religion	Sect	Sub-sect	Not belonging to any sect or sub-sect	Total number of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
HINDU							
Bagata (S. T.)	...	...	...	17	115	54	61
Domb (S. C.)	...	...	...	10	44	18	26
Konda Dora (S. T.)	...	...	...	9	36	15	21
CHRISTIAN							
Christian	...	...	...	1	3	1	2
Total	...	...	...	37	198	88	110

S. C. : Scheduled Caste

S. T. : Scheduled Tribe

TABLE 4

Population by Age Group and Sex

Caste/Tribe/Community	Total of all ages			Age group (in years) 0 – 14		15 – 24		25 – 59		60 & above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Bagata	115	54	61	24	25	8	7	20	27	2	2
2 Christian	3	1	2	...	1	...	...	1	1	...	...
3 Domb	44	18	26	6	8	2	4	9	14	1	...
4 Konda Dora	36	15	21	3	8	4	5	8	8	...	...
Total	198	88	110	33	42	14	16	38	50	3	2

TABLE 5

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced/ Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0– 4	28	10	18	10	18	...	...	...	...	...	...
5– 9	25	14	11	13	11	1	...	...	...	...	...
10–14	22	9	13	7	9	2	4	...	...	...	...
15–19	17	7	10	3	...	4	10	...	...	...	...
20–24	13	7	6	...	...	7	6	...	...	...	...
25–29	13	4	9	1	...	3	9	...	...	...	...
30–34	21	8	13	...	...	8	13	...	...	...	...
35–44	28	16	12	2	...	14	11	...	1	...	...
45–59	26	10	16	...	...	10	11	...	5	...	...
60 & above	5	3	2	...	...	3	2	...	...	...	...
Total	198	88	110	36	38	52	66	...	6	...	...

TABLE 6

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

Age group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary and above		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
						1. BAGATA									
0— 4	18	6	12	18	6	12	...	...	...	...	...	...	...	...	...
5— 9	16	12	4	9	5	4	7	7	...	...	...	...	...	...	...
10—14	15	6	9	12	5	7	3	1	2	...	...	...	...	...	...
15—19	11	6	5	10	6	4	...	...	...	1	...	1	...	...	...
20—24	4	2	2	4	2	2	...	...	...	...	...	...	...	...	...
25—29	8	3	5	8	3	5	...	...	...	...	...	...	...	...	...
30—34	13	4	9	12	3	9	...	...	...	1	1	...	...	...	...
35—44	12	9	3	8	5	3	3	3	...	1	1	...	...	...	...
45—59	14	4	10	14	4	10	...	...	...	...	...	...	...	...	...
60 & above	4	2	2	3	1	2	1	1	...	...	...	...	...	..	...
Total	115	54	61	98	40	58	14	12	2	3	2	1	...	...	...
						2. CHRISTIAN									
0 —4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5 —9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
23—24	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...
25—29	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
30—34	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
35—44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45—52	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	3	1	2	2	...	2	...	...	...	1	1	...	...	...	...
						3. DOMB									
0 —4	5	2	3	5	2	3	...	...	...	...	...	...	...	...	...
5 —9	5	2	3	4	1	3	1	1	...	...	...	...	...	...	...
10—14	4	2	2	4	2	2	...	...	...	...	...	...	...	...	...
15—19	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
20—24	5	2	3	4	1	3	1	1	...	...	...	...	...	...	...
25—29	3	...	3	3	...	3	...	...	...	...	...	...	...	...	...
30—34	6	3	3	5	2	3	...	...	...	1	1	...	...	...	...
35—44	9	4	5	8	4	4	...	...	...	1	...	1	...	...	...
45—59	5	2	3	5	2	3	...	...	...	...	...	...	...	...	...
60 & above	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
Total	44	18	26	39	14	25	3	3	...	2	1	1	...	...	...

— *Contd.*

TABLE 6—*Concld.*

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

Age group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary and above		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
						4. KONDA DORA									
0—4	5	2	3	5	2	3	...	...	...	...	...	...	...	...	...
5—9	4	...	4	3	...	3	1	...	1	...	...	...	...	...	...
10—14	2	1	1	2	1	1	...	...	...	...	...	...	...	...	...
15—19	5	1	4	5	1	4	...	...	...	...	...	...	...	...	...
20—24	4	3	1	4	3	1	...	...	...	...	...	...	...	...	...
25—29	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
30—34	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
35—44	7	3	4	7	3	4	...	...	...	...	...	...	...	...	...
45—59	7	4	3	7	4	3	...	...	...	...	...	...	...	...	...
60 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	36	15	21	35	15	20	1	...	1	...	...	...	...	...	...

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 and above		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0—4	28	10	18	28	10	18	...	...	...	...	...	...	...	...	...
5—9	25	14	11	16	6	10	9	8	1	...	...	...	...	...	...
10—14	22	9	13	19	8	11	3	1	2	...	...	...	...	...	...
15—19	17	7	10	16	7	9	...	...	...	1	...	1	...	...	...
20—24	13	7	6	12	6	6	1	1	...	...	...	...	...	...	...
25—29	13	4	9	13	4	9	...	...	...	...	...	...	...	...	...
30—34	21	8	13	18	5	13	...	...	...	3	3	...	...	...	...
35—44	28	16	12	23	12	11	3	3	...	2	1	1	...	...	...
45—59	26	10	16	26	10	16	...	...	...	...	...	...	...	...	...
60 & above	5	3	2	3	1	2	2	2	...	...	...	...	...	...	...
Total	198	88	110	174	69	105	18	15	3	6	4	2	...	...	...

TABLE 8

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

Caste/Tribe/ Community	Age group (in years)	Males		Females		Persons		
		Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Bagata	0–140	...	...	...	...	...	...	...
	15–24	...	1	...	...	...	1	1
	25–59	5	8	...	...	5	8	13
	60 & above	1	1	...	1	1	2	3
	Total	6	10	...	1	6	11	17
2 Christian	0–14	...	...	...	...	...	...	...
	15–24	...	...	...	...	...	...	...
	25–59	1	...	...	...	1		1
	60 & above	...	..	...	...	...	...	...
	Total	1	...	...	...	1	...	1
3 Domb	0–14	...	..	...	...	...	...	...
	15–24	...	...	...	...	...	...	...
	25–59	1	8	...	...	1	8	9
	60 & above	1	...	...	...	1	...	1
	Total	2	8	...	...	2	8	10
4 Konda Dora	0–14	...	...	...	...	...	...	...
	15–24	...	...	...	...	...	...	...
	25–59	...	8	...	1	...	9	9
	60 & above	...	...	...	...	...	...	...
	Total	...	8	...	1	...	9	9

TABLE 9

Deaths by Sex, Marital Status and Age Group during the last Five Years

Marital status	Males				Females			
	0–14	15–24	25–59	60 & above	0–14	15–24	25–59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
BAGATA								
Married	...	...	1	1	...	...	1	...
DOMB								
Never married	1	...	...	...	...	...	...	...
KONDA DORA								
Married	...	...	1	...	...	...	2	...

TABLE 10

Livelihood Classes

Location, Code number and name of village	Area in square miles	Occupied houses: Number of houses	Occupied houses: Number of households	Total number of persons enumerated (including inmates of institutions and houseless persons): P	M	F	Inmates of Institutions and houseless persons: M	F	Literates: M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
				1951 CENSUS*						
244 Kondiba	...	48	50	189	78	111	...	...	...	...
				1963 SURVEY						
100 Kondiba	...	...	...	...	...	...	...	...	19	5

TABLE 10—*Contd.*

Livelihood Classes

Location, Code number and name of village	Agricultural classes: I-Cultivators of land wholly or mainly owned and their dependents: P	M	F	II-Cultivators of land wholly or mainly unowned and their dependents: P	M	F	III-Cultivating labourers and their dependents: P	M	F	IV-Non-cultivating owners of land, agricultural rent receivers and their dependents: P	M	F
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
				1951 CENSUS—*Contd.*								
244 Kondiba	189	78	111	...	...	...	...	...	...	...	...	...
				1963 SURVEY—*Cont l.*								
100 Kondiba	123	58	65	29	15	14	5	2	3	4	1	3

TABLE 10—*Concld.*

Livelihood Classes

Location Code number and name of village	Non-Agricultural Classes: Persons (including dependents) who derive their principal means of livelihood from: V-Production other than cultivation: P	M	F	VI-Commerce: P	M	F	VII-Transport: P	M	F	VIII-Other services and miscellaneous sources: P	M	F
(1)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
				1951 CENSUS—*Concld.*								
244 Kondiba	...	...	...	...	...	...	...	...	...	...	...	...
				1963 SURVEY—*Concld.*								
100 Kondiba	...	...	...	2	1	1	...	...	...	35	11	24

* Source :—1951 District Census Handbook, Visakhapatnam

P: Persons M: Males F: Females

TABLE 10-A

1961 Primary Census Abstract

Location Code No.	Name of village	Area of village (In Sq. miles)	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless population	
			No. of houses	No. of households	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
100	Kondiba	...	39	39	189	89	100	...	...	88	100	...	...

TABLE 10-A—*Contd.*

1961 Primary Census Abstract

Location Code No.	Name of village	Institutional population		Literate & educated persons		Total workers (I-IX)		Workers: I As Cultivator		II As Agricultural labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting & Plantations, Orchards and allied activities		IV At Household Industry	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
100	Kondiba	...	...	22	2	62	71	53	66	4	5	...	...	2	...

TABLE 10-A—*Concld.*

1961 Primary Census Abstract

Location Code No.	Name of village	Workers: V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In other Services		X Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
100	Kondiba	...	...	...	...	1	...	...	...	2	...	27	29

P: Persons M: Males F: Females.

TABLE 11

Workers and Non-workers by Sex and Age Group

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0–14	75	33	42	13	7	6	62	26	36
15–34	64	26	38	55	26	29	9	...	9
35–59	54	26	28	38	26	12	16	...	16
60 & above	5	3	2	2	1	1	3	2	1
Total	198	88	110	108	60	48	90	28	62

TABLE 12

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

Age group (in years)	Total No. of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependents		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0–14	62	26	36	1	...	1	10	8	2	51	18	33
15–34	9	...	9	9	...	9	...	...	...	...	...	...
35–59	16	...	16	13	...	13	...	...	...	3	...	3
60 & above	3	2	1	...	...	...	...	...	...	3	2	1
Total	90	28	62	23	...	23	10	8	2	57	20	37

TABLE 13

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

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in cultivation, industry & business	Households engaged in cultivation & industry	Households engaged in cultivation & business	Households engaged in industry & business	Households not running cultivation or industry or business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
37	28	...	1	...	...	2	...	6

TABLE 14

Traditional Occupation by Households

	Traditional occupation (1)	No. of households (2)
1	Cultivator	26
2	*Podu* cultivator	10
3	Cattle rearer	1
	Total	37

TABLE 15

Place of Occupation

Occupation	Number of workers in each place											
	Kondiba			Krishnapuram (10 miles)			Mulliguda (1 mile)			Tyeda (6 miles)		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Teacher	1	1	...	...	...	...	...	...	...	...	...	...
2 Trader	2	1	1	...	...	...	...	...	...	...	...	...
3 Cultivator	58	37	21	1	...	1	...	...	...	...	...	...
4 *Podu* cultivator	17	8	9	...	...	...	...	...	...	...	...	...
5 Attached agricultural labourer	2	2	...	...	...	...	...	...	...	...	...	...
6 Cattle rearer	2	2	...	...	...	...	...	...	...	1	1	...
7 Railway cooli	3	3	...	...	...	...	1	1	...	...	...	...
8 Rural labourer	19	3	16	...	...	...	...	...	...	...	...	...
9 Sweeper	1	1	...	...	...	...	...	...	...	...	...	...
Total	105	58	47	1	...	1	1	1	...	1	1	...

TABLE 16

Occupational Mobility by Caste/Tribe/Community, Cause of Change and Contentment during 1962-63

Caste/Tribe/Community	From traditional occupation	Number of households changing over	To contemporary main occupation	Number of households changing traditional occupation: Voluntarily	Forced by circumstances	Reasons not specified	No. of informants who are not content with present occupation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Bagata ...	Cultivator	2	Rural labourer	...	1	...	1
			Podu cultivator	...	...	1	1
	Podu cultivator	1	Attached agricultural labourer	...	...	1	1
2 Christian ...	Cultivator	1	Teacher	1	...	...	...
3 Domb ...	*Podu* cultivator	1	Railway cooli	1	...	...	...
	Cultivator	1	Business	1	...	...	...
4 Konda Dora ...	*Podu* cultivator	3	Rural labourer	1	...	...	1
			Railway cooli	1	...	...	1
			Sweeper	...	...	1	...
	Cultivator	2	Rural labourer	1	...	...	...
			Railway cooli	1	...	...	...
Total ...		11		7	1	3	5

TABLE 17

Occupational Mobility—Nature of Aspiration

Occupation	Number of persons who expressed their opinion	Number of persons who want their sons to be: In the same occupation as in column (1) (*i.e.*, his own)	Teacher	Government servant	Cultivator	Forest Guard
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Cultivator	17	14	2	1	...	...
2 *Podu* cultivator	4	...	...	...	4	...
3 Attached agricultural labourer	1	...	...	...	1	...
4 Railway cooli	2	...	1	1	...	...
5 Rural labourer	3	...	...	1	2	...
6 Sweeper	1	...	...	...	...	1
Total	28	14	3	3	7	1

TABLE 18

Combination of Occupations

Main occupation	Total No. of households	Number of households: Subsidiary occupation group: Business	Cultivator	*Podu* cultivator	Attached agricultural labourer	Cattle rearer	Agricultural labourer	M.L.A.	Rural labourer	Waterman
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Teacher	1	...	...	...	...	...	...	...	...	...
2 Business	1	...	...	...	...	...	...	...	1	...
3 Cultivator	20	2	...	...	...	1	1	1	15	2
4 *Podu* cultivator	6	...	...	...	1	...	...	...	6	...
5 Attached agricultural labourer	1	...	...	1	...	...	...	...	1	...
6 Cattle rearer	1	...	...	...	...	...	...	...	1	...
7 Railway cooli	3	...	1	...	...	...	...	...	1	..
8 Rural labourer	3	...	...	1	...	...	...	...	...	...
9 Sweeper	1	...	...	1	...	...	1	...	...	...
Total	37	2	1	3	1	1	2	1	25	2

TABLE 19

Livestock Statistics by Caste/Tribe

Caste/Tribe	Milch cattle: Number of households owning	Total number	Draught bullocks: Number of households owning	Total number	Goat/Sheep: Number of households owning	Total number	Pig: Number of households owning	Total number	Duck/Goose: Number of households owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Bagata	1	1	14	84	7	24	...	...	2	4
2 Domb	1	1	7	31	1	1	5	7	...	...
3 Konda Dora	...	...	3	13	1	3	1	5	...	...
Total	2	2	24	128	9	28	6	12	2	4

TABLE 20

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

Particulars	Number of households having among Caste/Tribe/Community				
	BAGATA	CHRISTIAN	DOMB	KONDA DORA	TOTAL
(1)	(2)	(3)	(4)	(5)	(6)
I BEDDING MATERIAL					
Cot	17	1	1	...	19
Mat	6	...	4	1	11
Bed	...	1	...	...	1
Bed sheet	9	1	5	5	20
Blanket	9	1	5	3	18
Pillow	5	1	2	...	8
Woollen rug	1	...	...	...	1
II FURNITURE					
Chair	2	...	...	...	2
Stool	...	...	1	...	1
Wall-shelf	...	...	1	...	1
Shelf	...	...	3	...	3
Box (steel)	13	1	7	2	23
Box (wooden)	13	...	5	5	23
Box (bamboo)	...	...	1	...	1
Leather suit case	1	...	...	...	1
Mirror	8	1	5	4	18

TABLE 21

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

Particulars	Number of households in			
	BAGATA	CHRISTIAN	DOMB	KONDA DORA
(1)	(2)	(3)	(4)	(5)
I FUEL AND LIGHTING				
Wood	17	1	10	9
Kerosene	17	1	10	9
Kerosene *buddi*	17	1	10	9
Hurricane lantern	9	...	5	1
Petro-max light	2	...	...	...
II DOMESTIC UTENSILS				
German silver plate	9	...	3	1
German silver can	5	...	2	1
German silver *thapala*	7	...	5	...
German silver tumbler	7	...	6	3
German silver *binde*	6	...	2	...
German silver *ginnne*	4	...	5	5
Aluminium utensils	10	1	4	7
Bronze *binde*	3	...	...	...
Bronze plate	3	...	2	...
Bronze *ginne*	3	...	3	2
Bronze can	1	...	...	...
Bronze *gangalam*	1	...	...	...
Bronze tumbler	2	...	1	1
Brass can	5	...	1	...
Brass *binde*	11	1	3	...
Brass tumbler	6	...	2	1
Brass *ginne*	4	...	...	1
Stainless steel tumbler	1	1	...	...
Silver *ginne*	1	...	...	2
Silver tumbler	...	..	1	1
Silver *thapala*	...	...	...	2
Copper utensil	1		...	...
Degsa	1	...	...	...
Pot	16	1	9	9
III HOUSEHOLD GOODS				
Gampalu (baskets)	4	...	5	2
Ponaka	1	...	...	5
Gunny bags	1	...	...	...
Vanaka (*horn*)	...	...	3	...
Bottle	6	1	3	5
IV OTHER CONSUMER GOODS AND SERVICES				
Washing soap	...		4	1
Toilet soap	11	1	10	6
Washerman	1	...	...	...
Torchlight	2	1	...	1

TAB

Annual Household Income, Expenditure and Budgetary

Occupation	No. of house-holds	No. of persons	No. of workers	Income	Expenditure	No. of house-holds with balanced budget	No. of house-holds with surplus budget	Amount of surplus
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
				Rs. P.	Rs. P.			Rs. P.
1 Teacher	1	3	1	900·00	722·38	...	1	177·62
2 Business	1	3	2	804·52	803·00	...	1	1·52
3 Cultivator	20	135	72	18,117·50	17,305·79	2	11	1,402·16
4 *Podu* Cultivator	6	24	16	3,708·50	3,589·23	...	4	370·77
5 Attached agricultural labourer	1	4	2	110·00	110·00	1	...	...
6 Cattle rearer	1	3	1	60·00	44·13	...	1	15·87
7 Railway cooli	3	11	4	2,099·00	1,848·19	...	3	250·81
8 Rural labourer	3	11	8	645·00	645·00	3	...	...
9 Sweeper	1	4	2	324·40	476·37	...	...	...
Total	37	198	108	26,768·92	25,544·09	6	21	2,218·75

1 Income per worker = Rs. $\frac{26,768.92}{108}$ = Rs. 247.86

2 Per capita income = Rs. $\frac{26,768.92}{198}$ = Rs. 135.19

3 Per capita expenditure = Rs. $\frac{25,544.09}{198}$ = Rs. 129.01

L E 22

Position by Main Occupation during 1962–63

No. of house-holds with deficit budget	Amouut of deficit	Sale value of assets during current year	Purchase value of assets during current year	Average income per worker	Per capita income	Per capita expenditure	Occupation
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(1)
	Rs. P	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	
...	...	...	...	900·00	300·00	240·77	1 Teacher
...	...	...	...	402·26	268·17	267·67	2 Business
7	590·45	237·00	895·00	251·63	134·20	128·19	3 Cultivator
2	249·50	...	352·00	231·78	154·52	149·47	4 *Podu* Cultivator
...	...	...	...	55·00	27·50	27·50	5 Attached agricultural labourer
...	...	...	...	60·00	20·00	14·71	6 Cattle rearer
...	...	...	332·00	524·75	190·82	168·17	7 Railway cooli
...	...	...	...	80·62	58·64	58·54	8 Rural labourer
1	151·97	...	...	162·00	81·10	119·09	9 Sweeper
10	991·92	237·00	1,579·00	...	...	...	

TABLE 23

Indebtedness by Annual Household Income and Households

Annual Income group (in Rs.)	Total No. of households	No. of households in debt	Total debt (in Rs.)	Percentage of col. (3) to col. (2)	Average indebtedness per household in debt
(1)	(2)	(3)	(4)	(5)	(6)
300 & below	3	...	...	...	...
301—600	11	2	120.00	18.18	60.00
601—900	14	3	360.00	21.43	120.00
901—1200	7	2	410 00	28.77	205.30
1201 & above	2	2	1,700.00	100.00	850.00

TABLE 24

Indebtedness by Cause, Amount and Households

Cause	Indebtedness by cause of debt: Amount of debt (in Rs.)	Number of households in debt	Percentage of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)
1 To meet domestic expenditure	1,720	6	66.41
2 Agricultural requirements	550	3	21.24
3 *Maganali*	200	1	7.72
4 Unspecified	120	2	4.63

TABLE 25

Number of Money Lenders and Debtors by Caste/Tribe/Community

Caste/Tribe	Period	Money lenders: Number	Money lenders: Amount lent	Debtors: Number	Debtors: Amount borrowed
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
1 Bagata	1951—62	2	1,420.00	1	1,500.00
	1962—63	...	...	2	320.00
2 Domb	1951—62	1	500 00	3	410.00
	1962—63	...	...	1	60.00
3 Konda Dora	1951—62	...	...	1	100.00
	1962—63	...	...	8	200.00

TABLE 26

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

Rate of interest	During 1951-62				1962-63					
	Private money lender		Taccavi		Private money lender		Co-operative Credit Society		Unspecified	
	No. of house-holds	Amount	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)	(11)
		Rs.		Rs.		Rs.		Rs.		Rs.
Free of interest	2	160	...	...	4	470	...	...	...	...
Below 4%	...	...	...	...	...	...	...	...	...	...
4— 6%	...	...	1	250	...	...	1	60	...	...
7— 8%	...	...	...	...	...	...	...	...	...	...
9—12%	1	1,500	...	...	...	...	...	...	...	...
13—15%	...	...	...	...	...	...	...	...	...	...
16—20%	...	...	...	...	...	...	...	...	...	...
21—25%	1	100	...	...	...	...	...	...	...	...
26% & above	...	...	...	...	...	...	...	...	...	...
Unspecified	...	...	...	...	...	...	...	...	1	50

TABLE 27

Capital Formation by Caste/Tribe and Households during Thirty Years Period from 1933-34 to 1962-63

Particulars of capital formation	BAGATA		DOMB		KONDA DORA	
	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds
(2)	(3)	(4)	(5)	(6)	(7)	(8)
	Rs. P.		Rs. P.		Rs. P.	
1 Land	5,000.00	1	...	...	...	...
2 Livestock	1,445.00	8	531.00	4	400.00	3
3 Buildings	1,020.00	6	362.00	5	60.00	1
4 Jewellery & valuables	750.00	2	487.00	3	...	...
Total	8,215.00	17	1,380.00	12	460 00	4

TABLE 28

Caste/Tribe/Community and Nature of Family

Caste/Tribe/Community	Total number of households	Number of households by types of families*			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
1 Bagata .	17	4	5	5	3
2 Christian .	1	1	...	...	...
3 Domb .	10	6	2	1	1
4 Konda Dora .	9	5	...	3	1
Total	37	16	7	9	5

*Simple : Husband, wife and unmarried children.
Intermediate : Married couple and unmarried brother, sister and one of the parents.
Joint : Married couple with married sons/daughters or with married brothers/sisters.
Others Other types of families.

TABLE 29

Mother Tongue and other Languages Spoken

Language	Number of persons		
	Total	Males	Females
(1)	(2)	(3)	(4)
MOTHER TONGUE			
1 Oriya .	176	78	98
2 Telugu .	8	4	4
3 Tribal languages spoken (*konda bhashalu*)	14	6	8
Total	198	88	110
OTHER LANGUAGES SPOKEN			
1 English	1	1	...
2 Oriya	16	8	8
3 Telugu	105	60	45
Total	122	69	53

TABLE 30

Association of Deity/Special Object of Worship by Caste/Tribe/Community

	Deity/Special object of worship	Number of households worshipping among			
		BAGATA	CHRISTIAN	DOMB	KONDA DORA
	(1)	(2)	(3)	(4)	(5)
1	Lord Vishnu	14	...	11	1
2	Lord Siva	2	...	1	...
3	Lord Brahma	2	...	...	...
4	Kondademudu	...	...	...	1
5	Lakshmi	1	...	...	...
6	Saraswathi	1	...	...	...
7	Parvathi	1	...	...	...
8	Christ	...	1	...	...

TABLE 31

Dietary Habits by Households and Caste/Tribe/Community

Caste/Tribe/Community		Total No. of households	Households taking					
			Two time meals	Breakfast, midday meal and supper, tea, or coffee, with light dishes between midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between midday meal and supper	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Bagata	17	...	...	...	4	13	...
2	Christian	1	...	...	...	...	...	1
3	Domb	10	1	...	1	2	6	...
4	Konda Dora	9	5	...	...	...	4	...
	Total	37	6	...	1	6	23	1

TABLE 32

Staple Food and Dietary Habits by Caste/Tribe/Community and Households

Caste/Tribe/Community		Number of households taking			Total No. of households
		Rice	Wheat	Coarser grain like bajra, millet or jowar or maize	
	(1)	(2)	(3)	(4)	(5)
1	Bagata	12	...	17	17
2	Christian	1	...	...	1
3	Domb	9	...	10	10
4	Konda Dora	7	...	9	9
	Total	29	...	36	37

TABLE 33

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

Caste/Tribe/Community	Number of households taking tea with annual income (in Rs.)					Number of households not taking tea with annual income (in Rs.)				
	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 Bagata	2	2	3	...	...	...	...	4	5	1
2 Christian	...	...	1	...	...	...	...	...	...	...
3 Domb	...	2	3	...	...	...	2	2	1	...
4 Konda Dora	...	...	...	2	...	...	...	2	2	3
Total	2	4	7	2	...	...	2	8	8	4

TABLE 34

Smoking and Chewing Habits by Caste/Tribe/Community

Caste/Tribe/ Community	Praticulars of habit	Number of members			
		Every day			Only on festive occasions
		Persons	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)
1 Bagata	*Smoking*				
	Beedi	2	2	...	Nil
	Cigarette	1	1	...	
	Cheroot	62	28	34	
	Chewing				
	Tobacco	4	2	2	Nil
2 Christian	*Smoking*				
	Cheroot	1	1	...	Nil
3 Domb	*Smoking*				
	Beedi	2	2	...	Nil
	Cheroot	25	10	15	
	Chewing				
	Tobacco	2	1	1	Nil
4 Konda Dora	*Smoking*				
	Cheroot	23	9	14	Nil
	Chewing				
	Tobacco	7	3	4	Nil

TABLE 35

Marriages by Consanguinity and Caste/Tribe

	Caste/Tribe	Number of marriages with			
		Own sister's daughter (*menakodalu*)	Mother's own brother's daughter (*menarikam*)	Father's own sister's daughter (*eduru menarikam*)	Other blood relationship
	(1)	(2)	(3)	(4)	(5)
1	Bagata	...	13	9	2
2	Domb	1	3	3	...
3	Konda Dora	1	5	3	...
	Total	2	21	15	2

TABLE 36

Contravention of Marriage Rules by Caste/Tribe

	Caste/Tribe	No. of marriages in contravention of Caste/Tribal law
	(1)	(2)
1	Bagata (S. T)	1
2	Domb (S.C.)	2
	Total	3

TABLE 37

Objection to Inter-caste Marriages

	Caste/Tribe/Community	Number of persons interviewed	Number of persons who consider it not objectionable to form marital tie with Caste/Tribe/Community shown in col. (5)	Number of persons who consider it not objectionable to form marital tie with superior caste	Caste/Tribe/Community in order of preference
	(1)	(2)	(3)	(4)	(5)
1	Bagata	17	2	...	Not stated
2	Christian	1	...	1	Bagata, Konda Dora, Kapu and Velama
3	Domb	10	1	1	Bagata, Konda Dora, Kotia and Chundi
4	Konda Dora	9	...	...	Bagata, Velama and Kapu

TABLE 38

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 the Caste/ Tribe shown in col. (5)	Number having no objection to marriage with the superior caste people of same socio-economic status	Caste/Tribe/ Community in order of preference
(1)	(2)	(3)	(4)	(5)
1 Bagata	17	1	...	Not stated
2 Christian	1	...	1	(1) Bagata (2) Konda Dora (3) Kapu (4) Velama
3 Domb	10	1	...	(1) Bagata (2) Konda Dora (3) Kotia (4) Chundid
4 Konda Dora	9	1	...	Not stated
Total	37	3	1	

TABLE 39

Marriages by Caste/Tribe/Community

Caste/Tribe/Community	Total No. of households	Total No. of marriages	Consanguineous		Non-consanguineous	
			No. of households	No. of marriages	No. of households	No. of marriages
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Bagata	17	64	13	24	15	40
2 Christian	1	1	...	...	1	1
3 Domb	10	28	5	7	10	21
4 Konda Dora	9	19	6	9	7	10
Total	37	112	24	40	33	72

TABLE 39—*Concld.*

Marriages by Caste/Tribe/Community

Caste/Tribe/Community	Monogamous		Polygynous		Polyandrous		Inter-communal in the same religion	
	No of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
(1)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Bagata	15	42	7	9	...	...	1	1
2 Christian	1	1	...	...	...	...	...	...
3 Domb	10	20	4	4	...	...	2	2
4 Konda Dora	8	13	3	3	...	...	...	...
Total	34	76	14	16	...	...	3	3

TABLE 40

Marriages by Spatial Distribution and Caste/Tribe/Community

Caste/Tribe/Community	Number of marriages contracted within village	Number of marriages contracted outside the village and within the taluk				Number of marriages contracted 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 Bagata	11	10	6	...	...	...	32	5	...
2 Christian	...	...	...	...	...	...	...	1	...
3 Domb	4	7	...	...	...	1	12	2	...
4 Konda Dora	6	6	1	...	...	...	5	1	...
Total	21	23	7	...	...	1	49	9	...

TABLE 40—*Concld.*

Marriages by Spatial Distribution and Caste/Tribe/Community

Caste/Tribe/Community	Number of marriages contracted outside the district and within the State				Number of maariages contracted outside the State			
	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)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1 Bagata	...	...	...	...	...	...	...	...
2 Christian	...	...	...	...	...	...	...	...
3 Domb	...	...	...	...	...	...	2	...
4 Konda Dora	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	...	...	...

TABLE 41

Persons by Age at First Marriage and Caste/Tribe/Community

Age group (in years)	Caste/Tribe/Community									
	BAGATA		CHRISTIAN		DOMB		KONDA DORA		Total of all communities	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
0– 4	...	...	...	...	...	...	...	...	...	...
5– 9	1	3	...	...	...	...	...	1	1	4
10–14	6	19	...	...	...	11	1	8	7	38
15–19	12	16	...	1	6	6	3	4	21	27
20–24	6	1	1	...	4	1	7	...	18	2
25–29	2	1	...	...	2	...	...	...	4	1
30–34	1	...	...	...	...	...	...	...	1	...
35 & above	...	...	...	...	...	...	...	...	...	...
Total	28	40	1	1	12	18	11	13	52	72

TABLE 42

Dowry Payments and Knowledge of Hindu Marriage Act by Tribe/Community

Tribe/ Community	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 the recent years in Hindu Marriage Act	Informants' views about the salient features of the Hindu Marriage Act
	Giving dowry	Amount of dowry		Approval	Disapproval		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Bagata	...	...	1	1	...	1	It helps in preventing early widowhood and bride & bridegroom selection will be done according to their tastes and willingness and marital life would be happy.
2 Christian	...	...	1	...	...	1	The head of the household did not express any view.
Total	...	...	2	1	...	2	...

TABLE 43

Information and Attitude towards Family Planning by Caste/Tribe/Community

	Caste/ Tribe/ Community	Number aware of family planning centre	Number aware of family planning	Number approving family planning	Number approving family planning after being explained	Total of cols. (4) & (5)	Number liking to adopt family planning methods after			
							Two children	Three children	Four children	Five children
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Bagata	...	2	2	10	12	...	3	6	3
2	Christian	...	1	1	...	1	...	...	1	...
3	Domb	...	2	1	8	9	1	1	5	2
4	Konda Dora	...	...	...	5	5	...	1	4	...
	Total	...	5	4	23	27	1	5	16	5

TABLE 44

Share of Property for different Categories of Relatives by Caste/Tribe/Community

	Caste/Tribe/ Community	Number of persons interviewed	Number indicating that				
			Wife inherits only in the absence of sons	All sons get equal share	Larger share is given to eldest son and other sons inherit equally	Daughter inherits in the absence of sons and wife	Daughter inherits in the absence of sons, wife and cousins
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bagata	17	9	8	9	1	8
2	Christian	1	...	1	...	...	...
3	Domb	10	5	5	5	5	...
4	Konda Dora	9	4	9	...	...	4
	Total	37	18	23	14	6	12

TABLE 45

General Knowledge of Household Heads by Caste/Tribe/Community

	Caste/Tribe/ Community	Total number of households	Number of household heads who know the name of: Zilla Parishad headquarters	Panchayat Samithi headquarters	Village Panchayat headquarters	Taluk headquarters	District headquarters	Names 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	Bagata	17	2	4	15	9	10	Gosani (1) Domnigadda (7) Balligadda (4)	Thatipudi project or Sileru project (1)
2	Christian	1	1	1	1	1	1	...	...
3	Domb	10	2	3	9	5	5	Domnigadda (5)	Gunna dam (1)
4	Konda Dora	9	...	...	5	1	...	Domnigadda (5) Balligadda (3) Lolligadda (1) Nachorigadda(1)	...
	Total	37	5	8	30	16	16		

TABLE 46

Settlement History of Households by Caste/Tribe/Community

	Caste/Tribe/ Community	Total No. of households	Number of households settled: Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	A generation ago	In present generation
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bagata	17	...	14	2	...	1
2	Christian	1	...	...	...	...	1
3	Domb	10	1	6	...	1	2
4	Konda Dora	9	...	7	1	...	1
	Total	37	1	27	3	1	5

TABLE 47

Immigrant Households by Caste/Tribe/Community

Caste/Tribe/Community	Number of households immigrating from places							
	Outside the State		Outside the district but within the State		Outside the taluk but within the district		Within the taluk	
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Bagata	...	...	...	...	1	...	...	...
2 Christian	...	...	1	...	...	...	...	...
3 Domb	...	...	...	...	1	...	1	...
4 Konda Dora	...	...	...	...	...	...	1	...
Total	...	...	1	...	2	...	2	...

TABLE 47—*Concld.*

Immigrant Households by Caste/Tribe/Community

Occupation before immigration				Reasons for immigration					
Cultivator	Teacher	Cultivator	Unspecified	She and her sister are not in good terms	To live with relatives	To eke out livelihood	Due to quarrel with relatives	To work as a teacher	Due to *illarikam*
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1	...	...	...	1	...	...	...	...	...
...	1	...	...	...	...	...	...	1	...
...	...	1	1	...	1	1	...	...	...
...	...	1	...	...	..	...	...	...	1
1	1	2	1	1	1	1	...	1	1

TABLE 48

Houses by Number of Rooms and Number of Persons Occupying and Caste/Tribe/Community

Caste/Tribe/Community	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
				No. of houes	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Bagata	17	37	115	1	7	14	84	1	13	1	11
2 Christian	1	3	3	...	...	...	...	1	3	...	...
3 Domb	10	20	44	1	2	8	37	1	5	...	...
4 Konda Dora	7	14	36	...	...	7	36	...	...	...	...
Total	35	74	198	2	9	29	157	3	21	1	11

TABLE 49

House Type—Roof Material by Caste/Tribe/Community

Caste/Tribe/Community	Name of house type		Number of households with straw/grass roof		
	Name	Number	2 sloped	4 sloped	More than 4 sloped
(1)	(2)	(3)	(4)	(5)	(6)
1 Bagata	*Middillu*	3	...	3	...
	Purillu	14	...	14	...
2 Christian	*Purillu*	1	...	1	...
3 Domb	*Middillu*	2	...	2	...
	Purillu	8	...	8	...
4 Konda Dora	*Middillu*	1	...	1	...
	Purillu	6	...	6	...
Total		35	...	35	

Note: Two households of Konda Doras are living in their relatives houses

TABLE 50

Opinion on the Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe/Community	No. of households	Number of persons aware of the functioning of			Number of persons satisfied with the functioning of			Number of persons not satisfied with the functioning of		
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Bagata	17	15	4	2	...	...	...	...	...	...
2 Christian	1	1	1	1	...	...	...	...	...	...
3 Domb	10	9	3	2	...	...	...	...	...	...
4 Konda Dora	9	5	...	...	...	...	...	...	...	...
Total	37	30	8	5	...	...	...	...	...	...

TABLE 51

Caste/Tribe/Community Panchayat—Existence and Attitude by Number of Informants

Caste/Tribe/Community	Number of house-holds	Number according to whom Caste/Tribe/Community Panchayats exist for				Number according to whom Caste/Tribe/Community Panchayats should continue	Remarks including a note on the reasons for the continuance of Caste/Tribe/Community Panchayats
		BAGATA	CHRI-STIAN	DOMB	KONDA DORA		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Bagata	17	17	...	...	...	11	To look after the caste affairs, intra-caste disputes, *maganali* disputes minor thefts and quarrels, etc.
2 Christian	1	...	1	.	...	...	...
3 Domb	10	...	...	10	...	10	It is necessary to settle disputes
4 Konda Dora	9	...	...	...	9	6	To settle caste disputes, *maganali* disputes, minor thefts, local disputes, etc.
Total	37	17	1	10	9	27	

TABLE 52

Co-operative Society Membership and Benefit by Caste/Tribe/Community

Name of Co-operative Society	Number of members belonging to Caste/Tribe/Community		Number that have not become members since the Society is not supplying anything			Number of members benefited
	BAGATA	DOMB	BAGATA	CHRISTIAN	DOMB	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Primary Marketing Society, Srungavarapu-Kota	6	2	...	1	...	2

TABLE 53

Marketing Facility

Nature of commodities transacted	No. of households who sell			Name of the Marketing centre, if any, within the village	Distance from hamlet/village, if the Marketing centre is situated outside the village	Name of the Co-operative Society, if any, within the village	Distance from hamlet/village, if the Co-operative Society is located outside the village
	Direct in the open market	To commission agents	To Co-operative Marketing Society				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Valiselu (niger)	1	...	...	Nil	Kasipatnam (8 miles) Mulleguda (1 mile) Srungavarapukota (25 miles) Anantagiri (5 miles)	Nil	Primary Marketing, Co-operative Society Srungavarapukota (25 miles)

GLOSSARY

Akshintalu . . Sacred rice (rice smeared with turmeric powder)

Andelu . . Brass anklets

Astan or Chaduru . A stone platform

Ataka . . Loft

Badeelu . . Banians

Bailillu . . Kitchen

Barika . . Village servant

Bhairava . . A male village deity

Bhoomatha . . Mother-Earth

Binde . . Brass vessel for fetching and storing water

Boddudorayabar . Tonsure ceremony

Chakoru or Raksha or Thaveeju A mascot

Cheddeelu or Lagulu . Knickers

Chodi ambali . . Gruel prepared with finger millet flour

Chokkalu . . Shirts

Darbha . . A kind of grass

Dorandadi . . Fixing up the central pole ceremony

Edikarra . . A straight wooden bar fixed to a plough

Eduru menarikam . Marrying father's sister's daughter

Gadamanchi . . Wooden plank improvised into a bench

Gangademudu . . A male village deity

Garuvu . . Dry land

Gavancha . . A piece of cloth one yard in length, about 8" in width worn by men as under garment

Goddumandu . . A medicine prepared out of a kind of leaf and used as contraceptive

Gondillu . . Living room

Gownulu . . Frocks

Gudigor or Grama chavadi . Village rest house

Guruvu . . Priest

Intiperulu . . Surnames

Ippasara . . Indigenous liquor prepared out of *mohwa* flowers

Jakarademudu . . A male village deity

Jamdor . . A nose ornament

Jeelugukallu . . An indigenous liquor

Kadiyalu . . Silver or brass anklets

Kagu or Kanuga or Ganuga . A tree—Pongamia glabra

Karru . . Ploughshare

Katra . . A small knife

Kaththi . . Razor or knife

Khaddus . . Bangles

Khagada . . A neck ornament

Koilarisagu . . A leaf vegetable

Kokalu . . Sarees

Kondapodu . . Hill slope cultivation

Kosa . . Hair style

Kula panchayat . . Caste panchayat

Kulapeddalu . . Community elders

Kumpatilu . . Fire baskets

Kuncham . . A local measure equivalent to four seers

Maddikallu . . An indigenous liquor

Mantrasani . . Local midwife

Medi . . Plough-tail

Melam . . A gang of local musicians

Menarikam . . Marrying mother's brother's daughter

Middillu . . A type of house

Muhurtam . . Auspicious time

Munda . . A widow

Muttadari system . An erstwhile administrative system in Agency parts of A.P.

Nakkupulla . . A nose ornament

Naidu or Padal . . Village head

Nandidemudu . . A male village deity

Nangulu . . Ear ornaments

Navagorevasubar . House-warming ceremony

Neredi . . A tree—Eugenia jambolane

Pachchabottu . . Tattooing

Pallam . . Wet land

Pappucharu . . A savoury liquid preparation with dal

Peddademudu . . A male village deity

Pindute . . A small earthen platform

Polam . . Wet land

Pramida . . A small earthen saucer

Pujari . . Priest

Puranakalakshepam . Reading out sacred mythological stories to a gathering

Purillu . . A type of house

Putta or Valmikam . Ant-hill

Rajaswala or Peddaguta Attainment of puberty

Rangavalli . . Decorative lines drawn on floor with rice or millet flour

Ravikalu or Cholilu . Blouses

Rokali . . Wooden pestle

Rolu . . Stone mortar

Sankudemudu . . A male village deity

Sarakanda and pittakanda . Varieties of Elephant yam

Surdang . . Hairpin

Thapelalu . . Cooking utensils

Tenkalu . . Nuts

Tikka . . A mark of vermilion on a women's forehead

Voli or Chadichavud . Bride price