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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS

SERIAL No. 6

A MONOGRAPH

on

KARADA

(BOBBILI TALUK, SRIKAKULAM DISTRICT)

EDITOR

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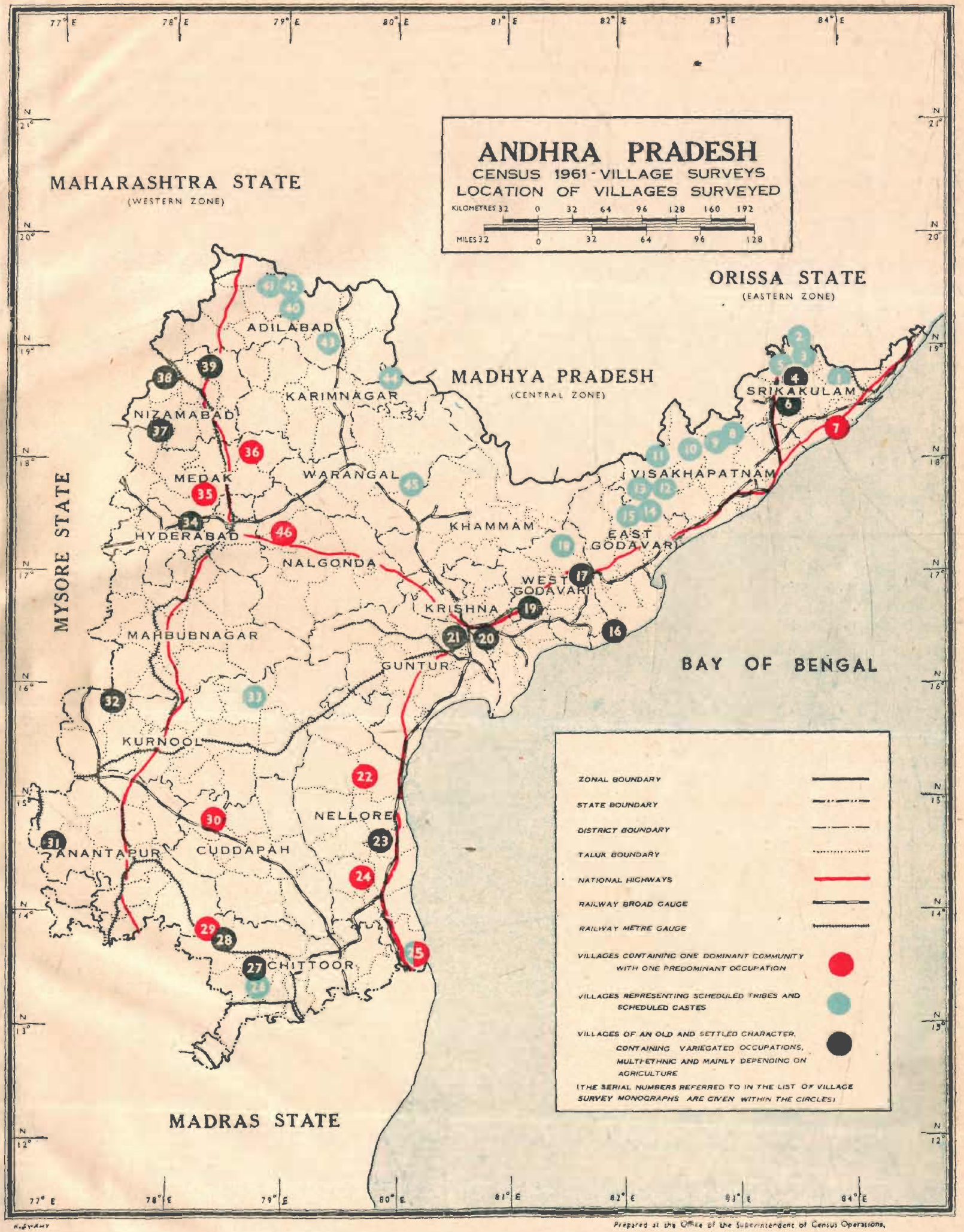


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CENSUS OF INDIA 1961—VOLUME II—PART VI—LIST OF VILLAGE SURVEY MONOGRAPHS—ANDHRA PRADESH

Name of District	Name of Taluk	Sl. No.	Name of village	Brief details of what the village represents
(1)	(2)	(3)	(4)	(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 Doras–A Tribe
		15	*Kovilapalem*	Konda Reddis–A Scheduled Tribe
	Razole	16	*Pasarlapudilanka*‡	A typical East Godavari delta village
West Godavari	Kovvur	17	*Unagatla**‡	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936–62 is done
	Polavaram	18	*Puliramudugudem*‡	Koyas–A Scheduled Tribe
	Eluru	19	*Gudivakalanka*	A settled village in Kolleru lake bed area
Krishna	Vijayawada	20	*Maredumaka*	A settled Krishna delta village
Guntur	Guntur	21	*Malkapuram*	A typical tobacco growing village
Nellore	Kandukur	22	*Ayyavaripalle*	A sheep and cattle rearing village
	Kovur	23	*Yelamanchipadu*	A settled wet agricultural village
	Rapur	24	*Devaravemuru*	Several workers in mica industry reside in this village
	Sullurpet	25	*Rettamala*‡	Noted for boat building industry. It also represents Yenadis, a Scheduled Tribe
Chittoor	Punganur	26	*Palyampalle*‡	Lambadis–A Scheduled Tribe
		27	*Thettupalle, hamlet of Nellimanda*	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 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 dependent 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 Shri S. Kesava Iyengar is done
Adilabad	Utnur	40	*Bhurnur*‡	Gonds & Pradhans–Scheduled Tribes
		41	*Vemayakunta*	Mathuras–A Tribe
		42	*Laindiguda*‡	Kolams–A Scheduled Tribe
	Lakshettipet	43	*Malkepalle*‡	Thotis–A Scheduled Tribe
Karimnagar	Manthani	44	*Kishtaraopet*	Naikpods–A Scheduled Tribe
Warangal	Narasampet	45	*Mattewada*‡	Koyas–A Scheduled Tribe
Nalgonda	Ramannapet	46	*Tallasingaram*	A toddy tappers' village

*Surveyed by the Indian Institute of Economics, Hyderabad—A. P. †Present Monograph ‡Monographs so far published



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

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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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 days's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of ' just enough statistics to give empirical underpinning to conclusions,' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum(May 1961),Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it 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 II to Mattewada village (Monograph No. 45).

NEW DELHI
July 30, 1964.

ASOK MITRA
Registrar General, India.

PREFACE

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

In this State 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled viz., Samanthus, Koya Dhoras and Mathuras and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Karada (No. 6 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the last category.

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

In this State, we started off with our Village Surveys according to the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 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 Karada covered by this monograph was one such village surveyed in 1961 itself canvassing the old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada Village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study camp held in New Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village colmpetely. 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 the Monograph No. 39 Kotha Armur Village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the Village Survey Monographs presented for this State will show two distinct patterns—one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development Organisation or their ability and aptitude to move closely with the rural and tribal folk,

to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

The present monograph deals with Karada, a multi-ethnic village in Srikakulam District of Andhra Pradesh. It is one of the feudatory villages of the erstwhile Bobbili estate. With the abolition of Zamindari system, the socio-economic structure of the village has undergone appreciable change. Primarily depending upon agriculture, the people of this village have not been much influenced by the urban effects of Bobbili, the nearest town.

This village was first surveyed by Sarvasri K. S. S. Raju and M. V. S. Rai during the second fortnight of September, 1961. Later in October 1964, this village was revisited by Sri M. V. S. Rai, Economic Investigator for a further survey. First draft of the report was prepared by Sri M. V. S. Rai, Economic Investigator. The preparation of Tables and shaping of the report were attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer assisted by Sri V. Radhakrishna, Research Assistant and Sri A. Chandrasekhara Reddy, Statistical Assistant under the supervision and guidance of the Deputy Superintendents of Census Operations, Sri K. V. N. Gowd and Sri S. Ashok Kumar. The credit for the preparation of maps and line drawings goes to Sarvasri P. Subba Rao, Artist-Draughtsman and N. Govindaswamy, Draughtsman. The printing was ably supervised by Sri N. C. Hanumantha Reddy, Proof Reader.

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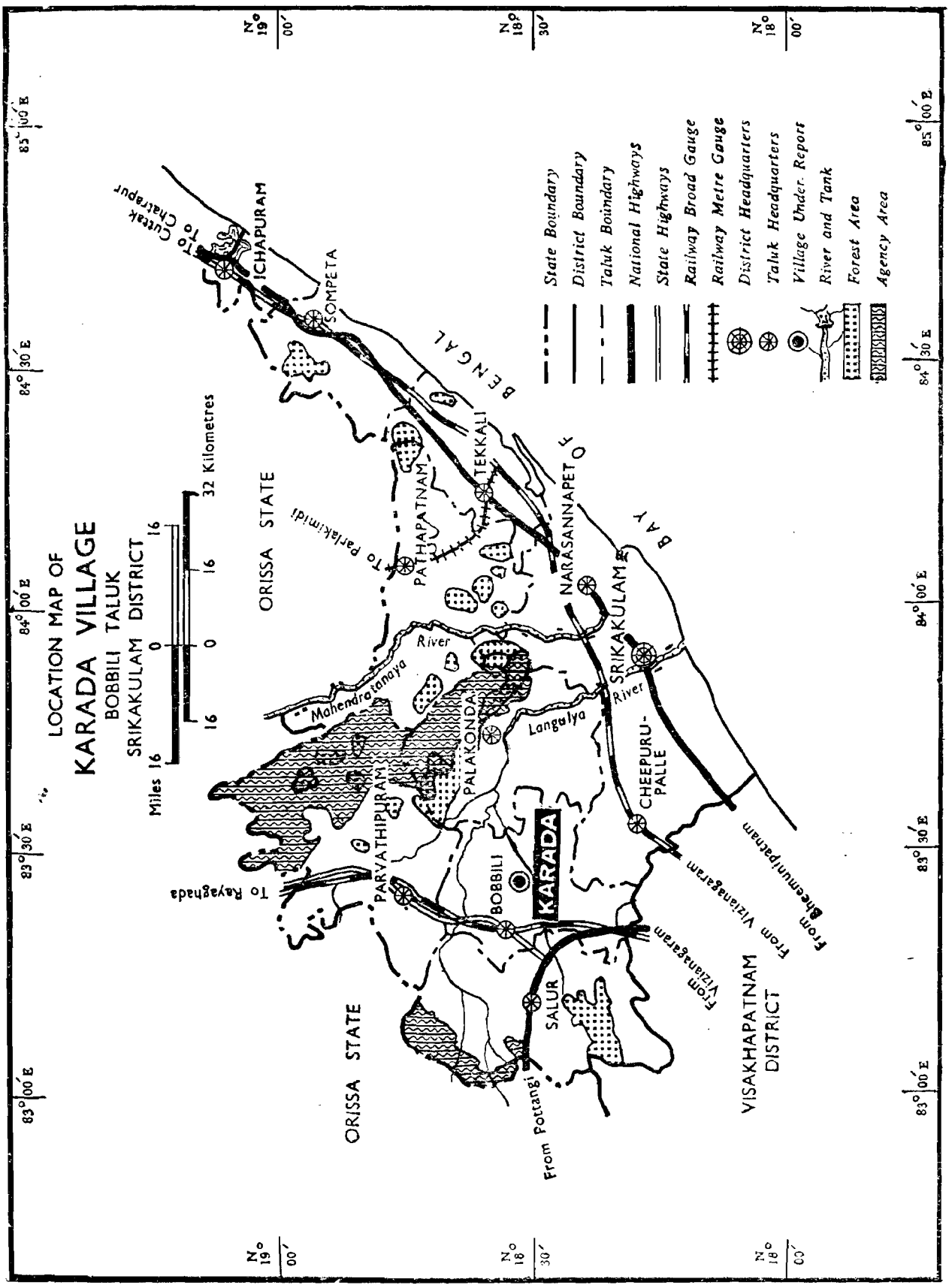
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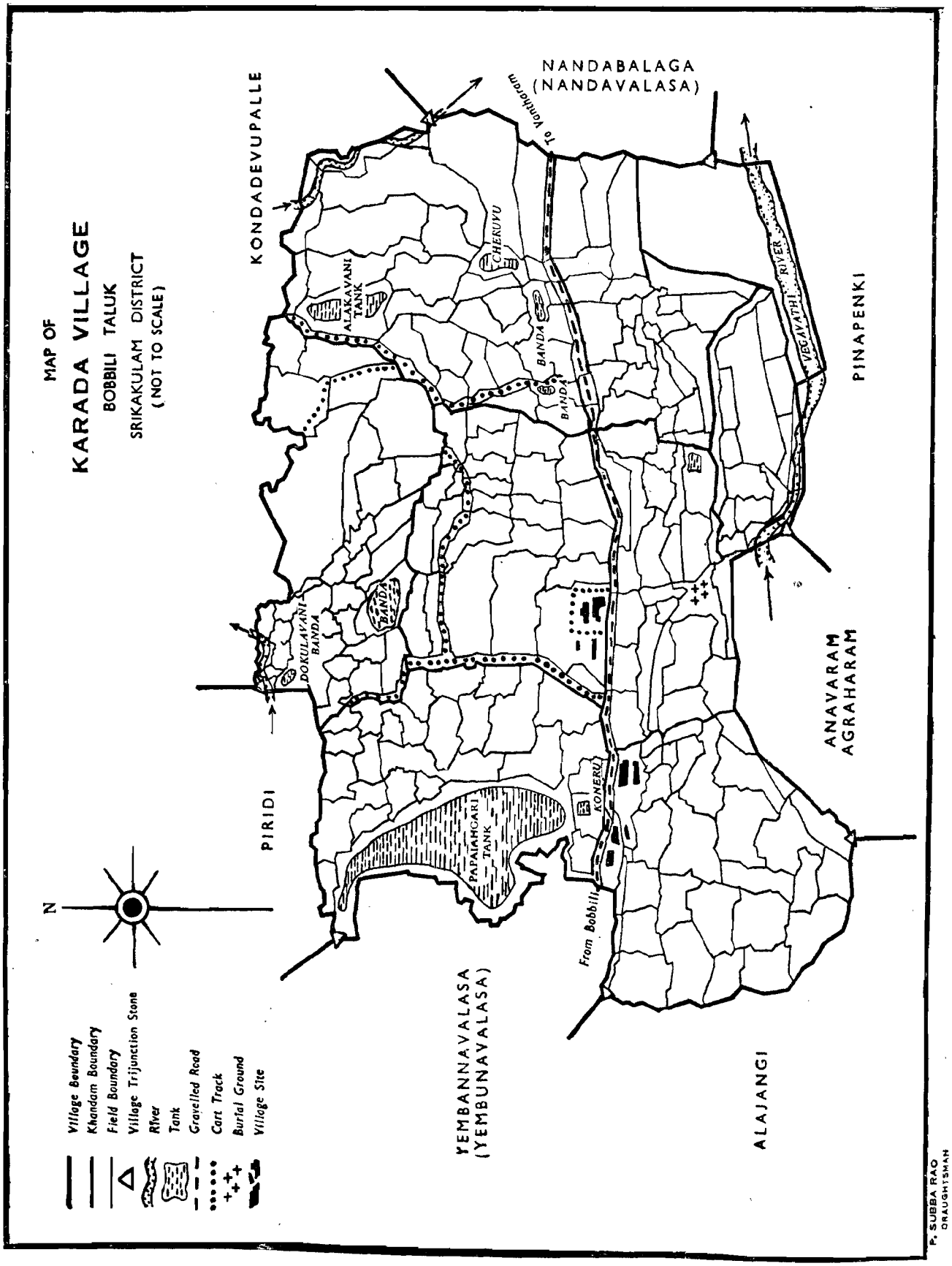
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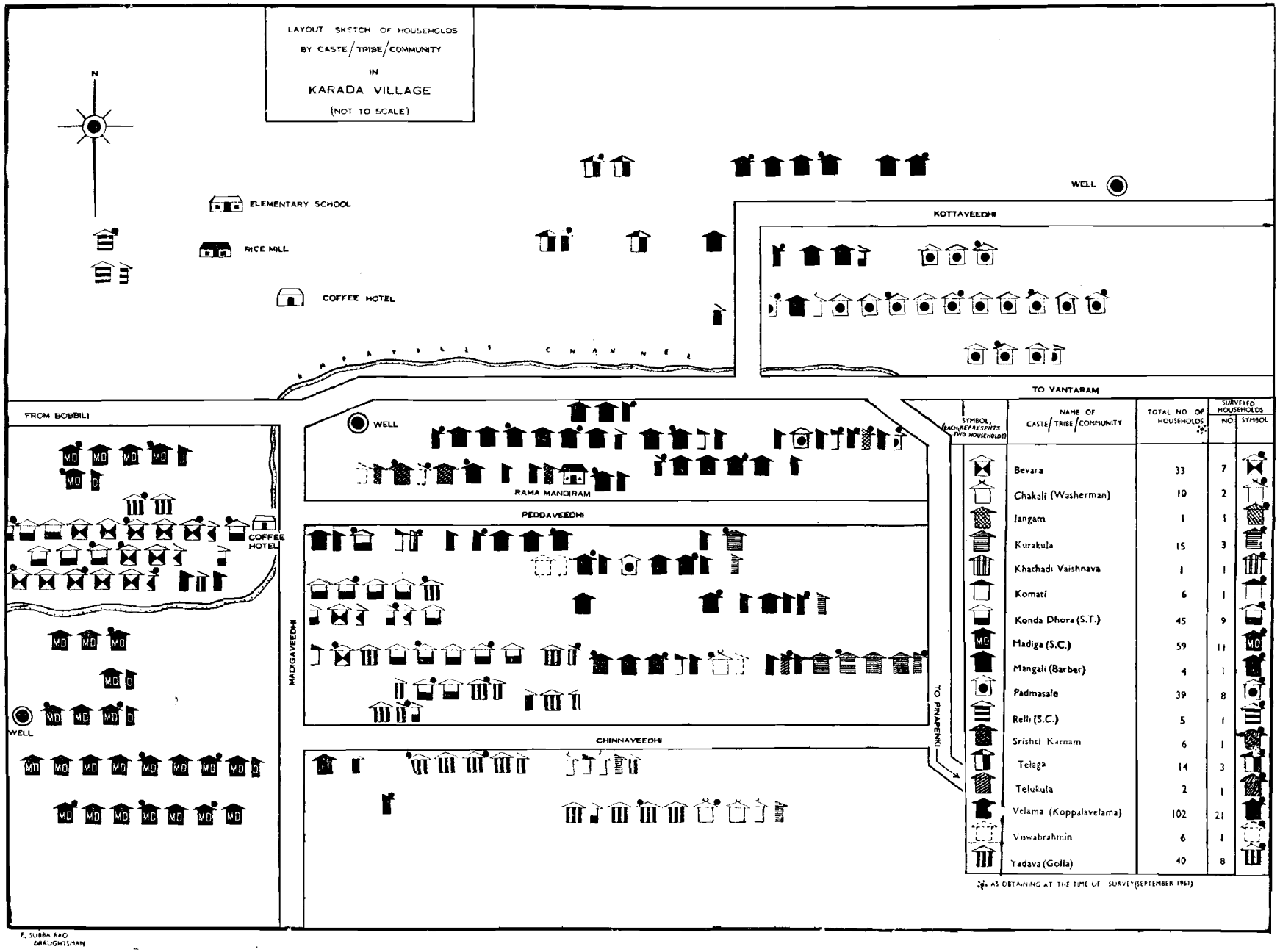
MAP I



N. G. SWAMY
DRAUGHTSMAN


MAP II
MAP OF
KARADA VILLAGE
BOBBILI TALUK
SRIKAKULAM DISTRICT
(NOT TO SCALE)
N
Village Boundary
Khandam Boundary
Field Boundary
Village Trijunction Stone
River
Tank
Gravelled Road
Cart Track
Burial Ground
Village Site
KONDADEVUPALLE
NANDABALAGA
(NANDAVALASA)
To Vonthiram
ALAKAVANI TANK
CHERUVU
BANDA
BANDA
VEGAVATHI RIVER
PINAPENKI
DOKULAVANI BANDA
BANDA
PIRIDI
PAPAIAHGARI TANK
KONERU
From Bobbili
YEMBANNAVALASA
(YEMBUNAVALASA)
ANAVARAM
AGRAHARAM
ALAJANGI
P. SUBBA RAO
DRAUGHTSMAN

MAP III


LAYOUT SKETCH OF HOUSEHOLDS
BY CASTE/TRIBE/COMMUNITY
IN
KARADA VILLAGE
(NOT TO SCALE)
N
ELEMENTARY SCHOOL
RICE MILL
COFFEE HOTEL
WELL
KOTTAVEEDHI
TO VANTARAM
FROM BOBBILI
WELL
RAMA MANDIRAM
PEDDAVEEDHI
COFFEE HOTEL
MADIGAVEEDHI
WELL
CHINNAVEEDHI
TO PINAPENKI
SYMBOL (EACH REPRESENTS TWO HOUSEHOLDS)
NAME OF CASTE/TRIBE/COMMUNITY
TOTAL NO OF HOUSEHOLDS *
SURVEYED HOUSEHOLDS
NO.
SYMBOL
Bevara 33 7
Chakali (Washerman) 10 2
Jangam 1 1
Kurakula 15 3
Khathadi Vaishnava 1 1
Komati 6 1
Konda Dhora (S.T.) 45 9
Madiga (S.C.) 59 11
Mangali (Barber) 4 1
Padmasale 39 8
Relli (S.C.) 5 1
Srishti Karmam 6 1
Telaga 14 3
Telukula 2 1
Velama (Koppalavelama) 102 21
Viswabrahmin 6 1
Yadava (Golla) 40 8
* AS OBTAINING AT THE TIME OF SURVEY (SEPTEMBER 1961)
P. SUBBA RAO
DRAUGHTSMAN

MAP IV

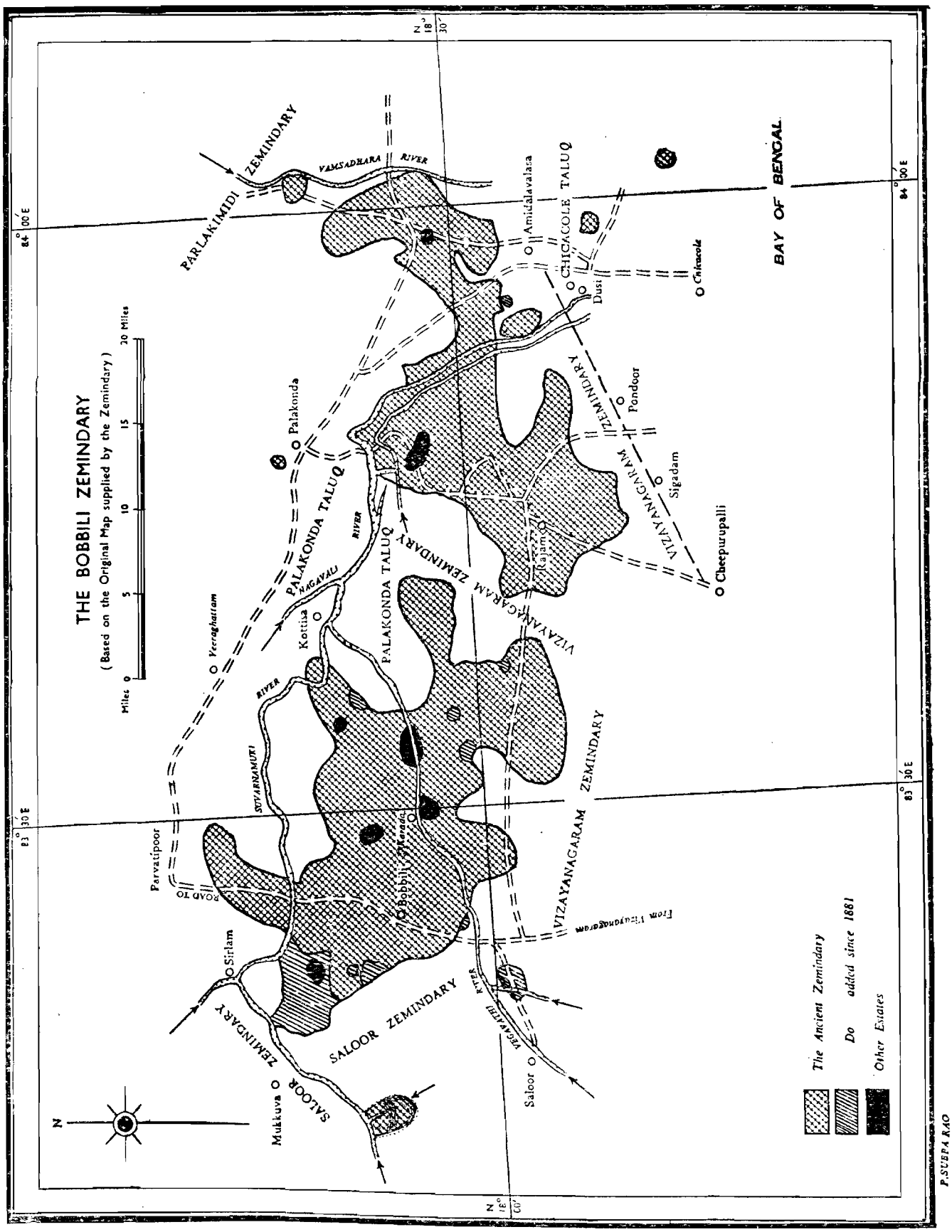

THE BOBBILI ZEMINDARY
(Based on the Original Map supplied by the Zemindary)
Miles 0 5 10 15 20 Miles
PARLAKIMIDI ZEMINDARY
VAMSADHARA RIVER
BAY OF BENGAL
CHICACOLE TALUQ
Amidalavalasa
Dusi
Chicacole
Palakonda
PALAKONDA TALUQ
NAGAVALI RIVER
Kottia
Veraghatam
SOVARNAMUKI RIVER
PALAKONDA TALUQ
VIZAYANAGARAM ZEMINDARY
Rajam
Pondoor
VIZAYANAGARAM ZEMINDARY
Sigadam
Cheepurupalli
VIZAYANAGARAM ZEMINDARY
Parvatipoor
ROAD TO
Siriam
Bobbili
Meradi
SALOOR ZEMINDARY
SALOOR ZEMINDARY
Mukkuva
Saloor
VEGAVATHI RIVER
N
The Ancient Zemindary
Do added since 1881
Other Estates
P.SUBBA RAO
DRAUGHTSMAN



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

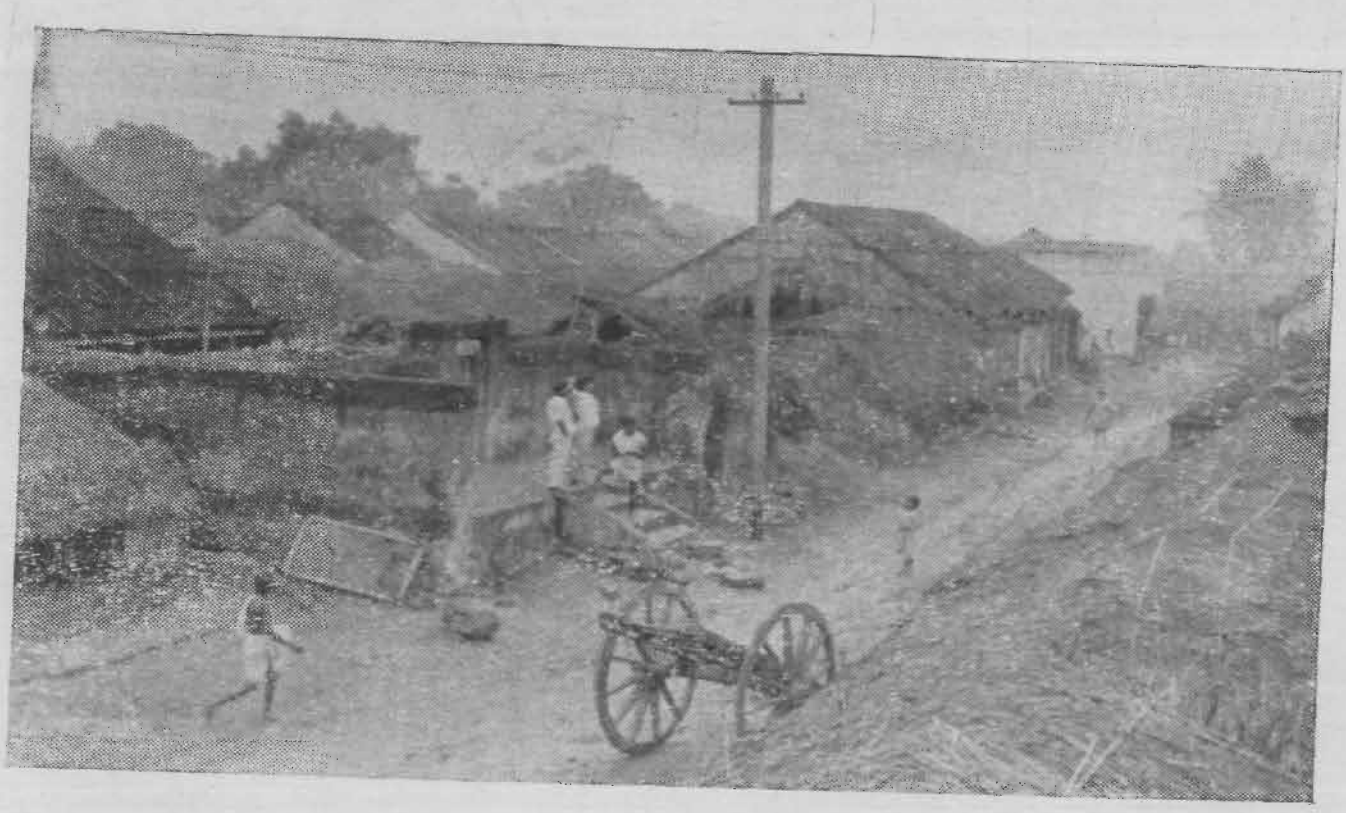


Fig. 2—Housing pattern in the village. (*Chapter I—Para 11*)



Fig. 3—A mud road in the village. (*Chapter I—Para 11*)



Fig. 4—A crowd of women at a drinking water well. (*Chapter I—Para 17*)



Fig. 5—Types of houses. (*Chapter II—Para 29*)

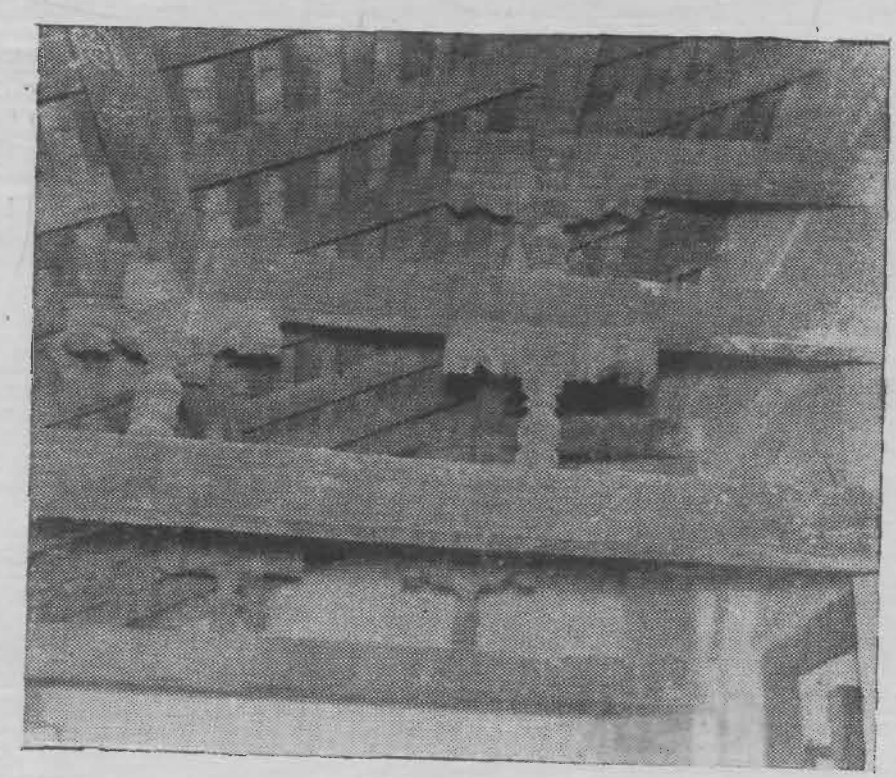


Fig. 6—Arrangement of beams. (*Chapter II—Para 30*)

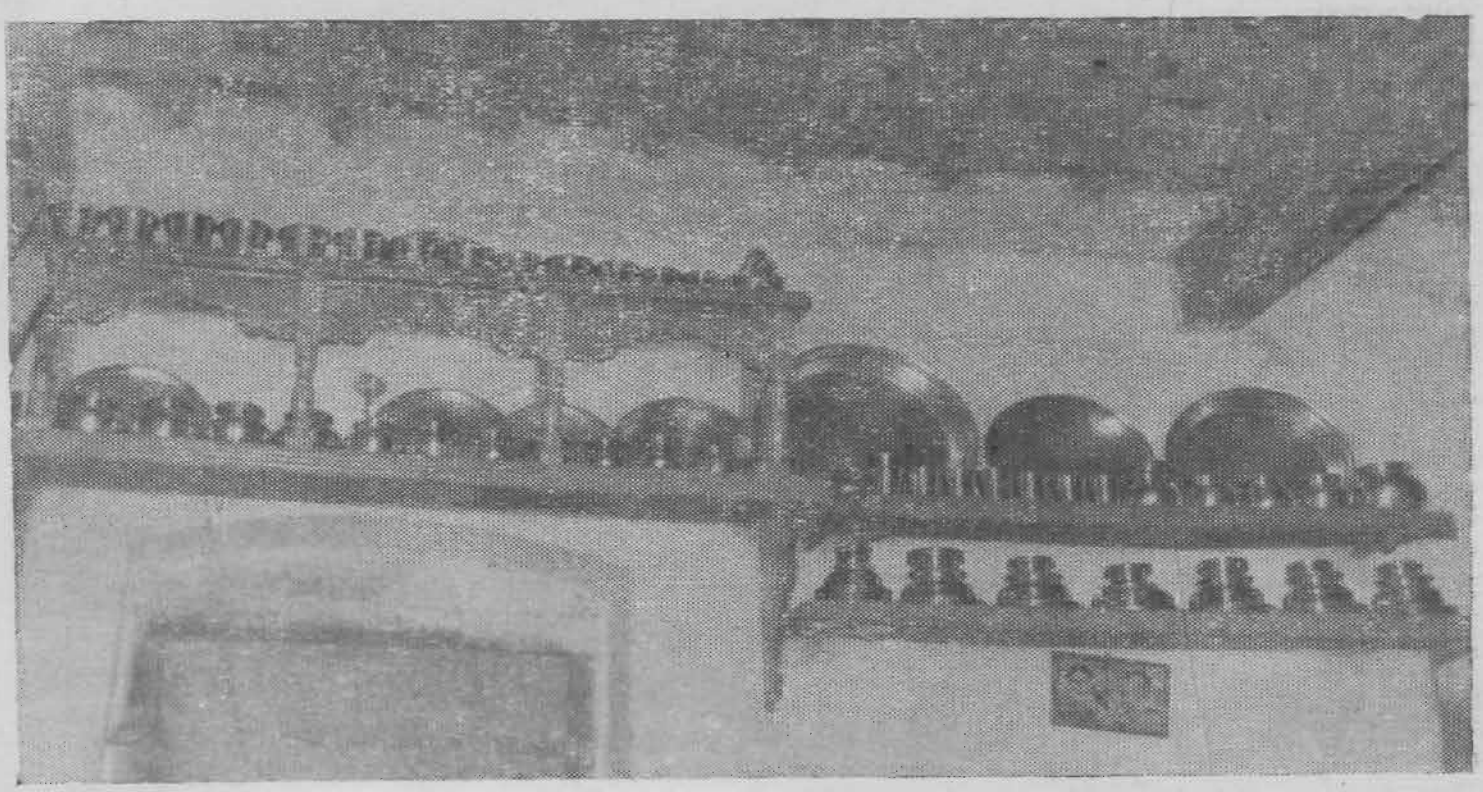


Fig. 7—Domestic utensils on display. (*Chapter II—Para 30*)

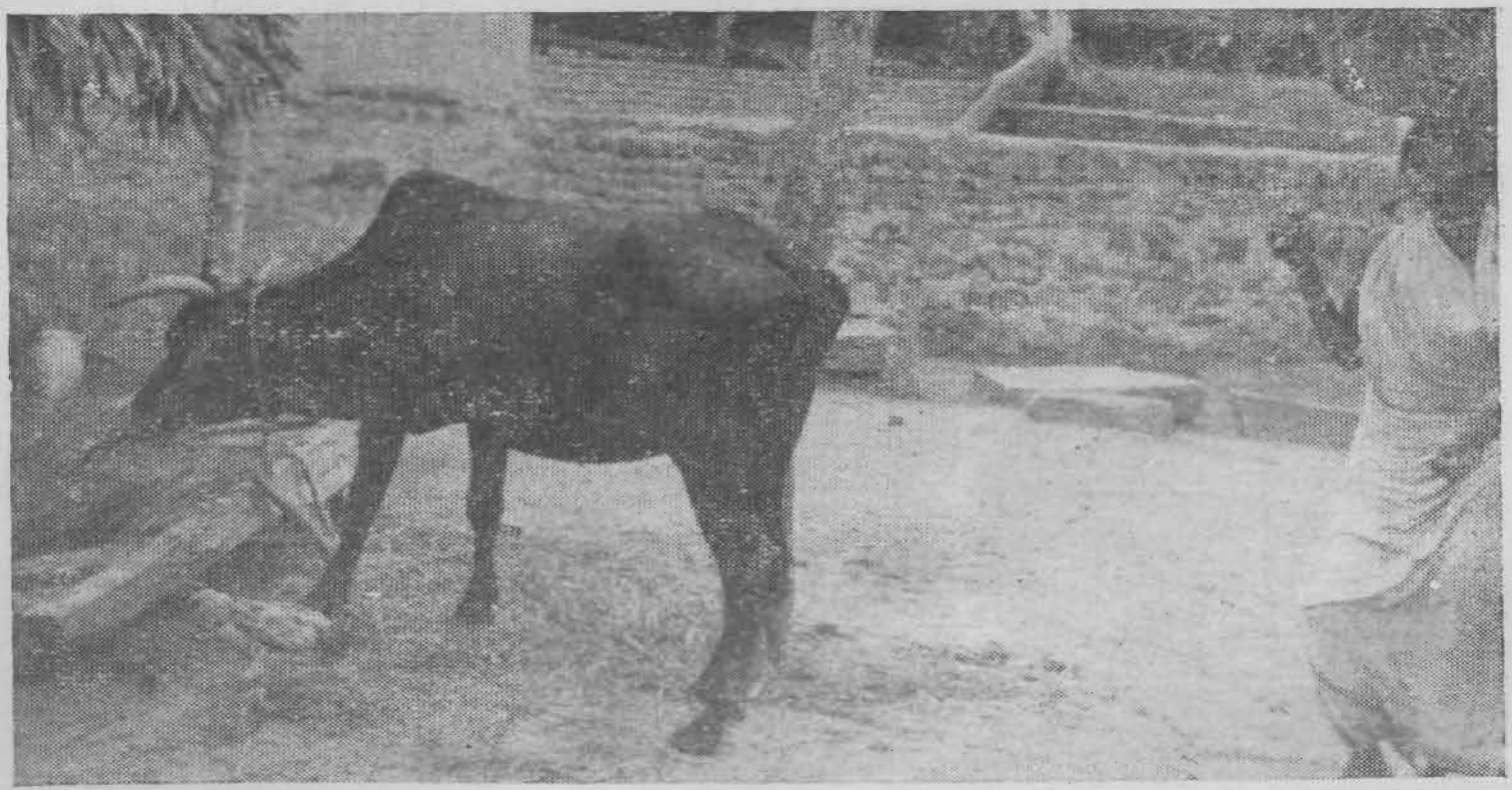


Fig. 8—Cattle shed. (*Chapter II—Para 32*)



Fig. 9—Man's dress. (*Chapter II—Para 37*)



Fig. 10—Style of wearing a saree. (*Chapter II—Para 38*)
(Also see the hair style)



Fig. 11—Girl's dress. *(Chapter II—Para 38)*



Fig. 12—See boy's dress. (*Chapter II—Para 38*)



Fig. 13—See *sikha*—Hair style of old men.

(Chapter II—Para 41)

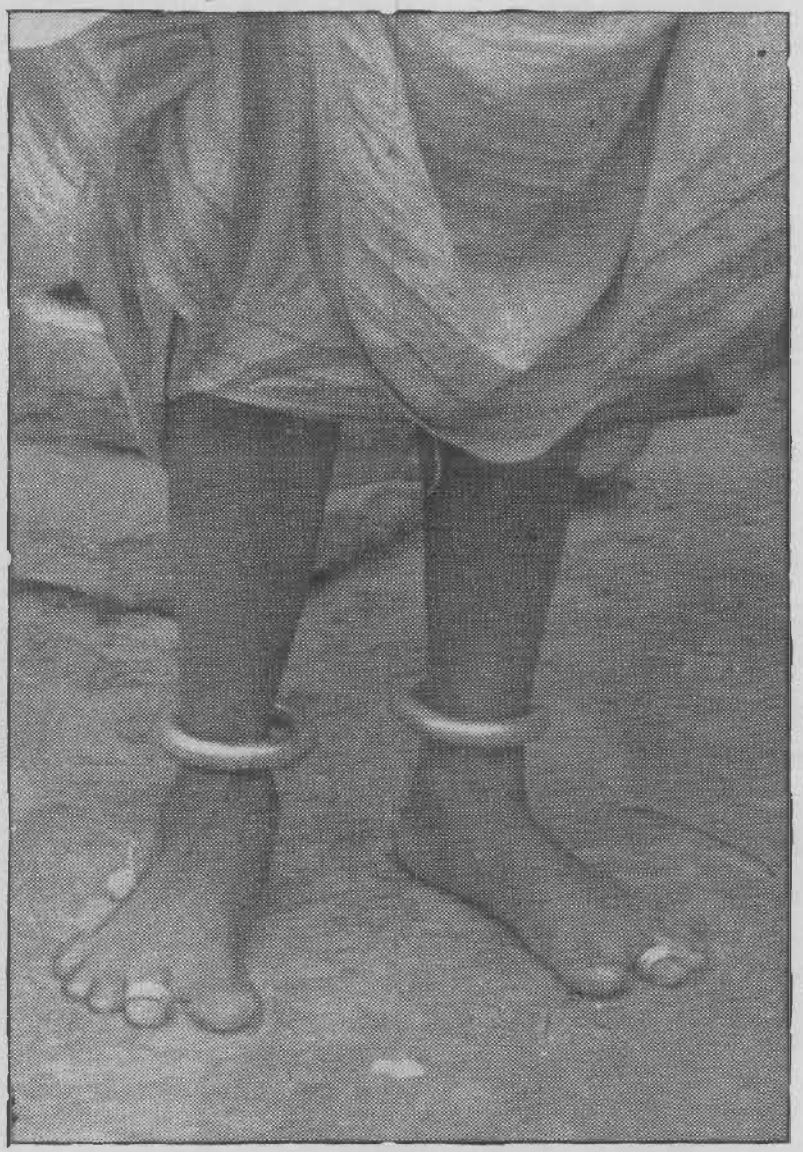


Fig. 14—Anklets and toe rings are worn only by women in married status. (*Chapter II—Para 46*)



Fig. 15—*Sarama kammalu* **and** *adda kammi*—**Nose ornaments.**
(*Chapter II—Para 46*)

[**See also** *kasulaperu.*]



Fig. 16—*Tammetalu, yethugolusu, koppugullu*—**Ear ornaments.**
(Chapter II—Para 46)



Fig. 17—See *Nanu*—A neck ornament. (*Chapter II—Para 47*)



Fig. 18—See *dandakadiyam*—An elbow ornament.
(Chapter II—Para 47)

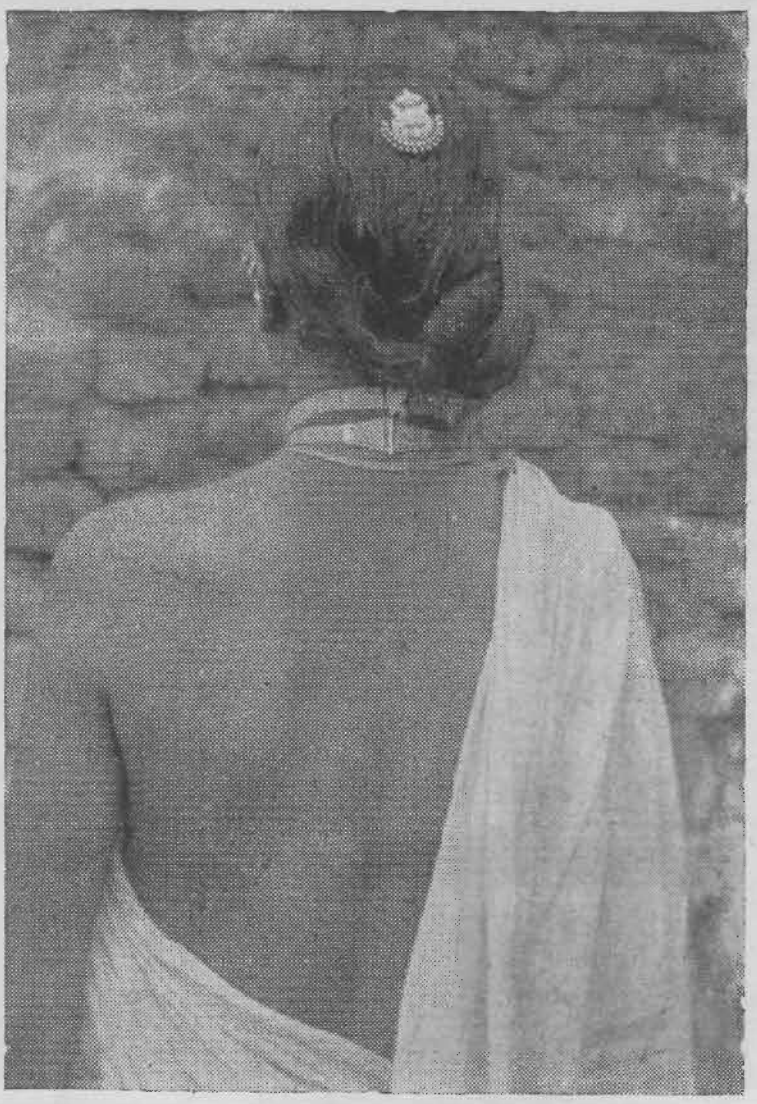


Fig. 19—See *nagaram*—A gold ornament worn on the plait. (*Chapter II– Para 47*)

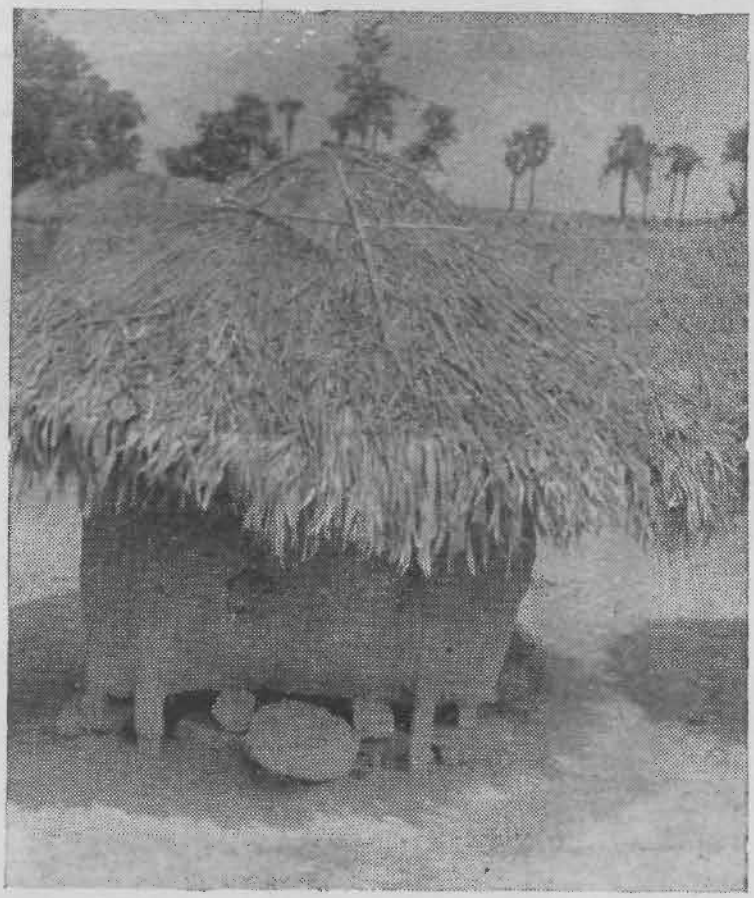


Fig. 20—*Gadi*—Paddy storing device. (*Chapter II—Para 49*)



Fig. 21—*Nanda*—A big earthen pot used to store grain.
(Chapter II—Para 51)

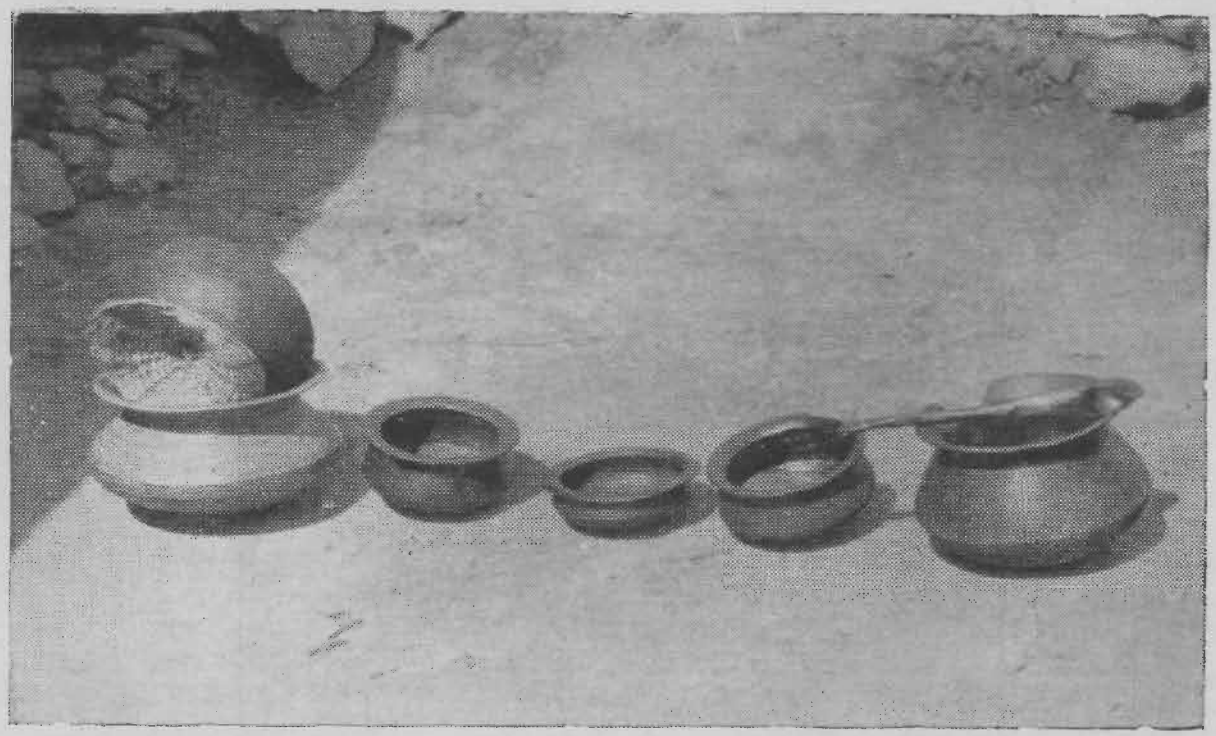


Fig. 22—Earthen cooking utensils. (*Chapter II—Para 53*)



Fig. 23—Water storing, drinking and food taking vessels. (*Chapter II—Para 54*)



Fig. 24—*Rolu* **(mortar),** *rokali* **(pestle),** *tiragali* **(grinding stone),** *gadda* **(circular stone) and** *sanni* **(flat stone for preparing chutney).** *[Chapter II—Para 54]*

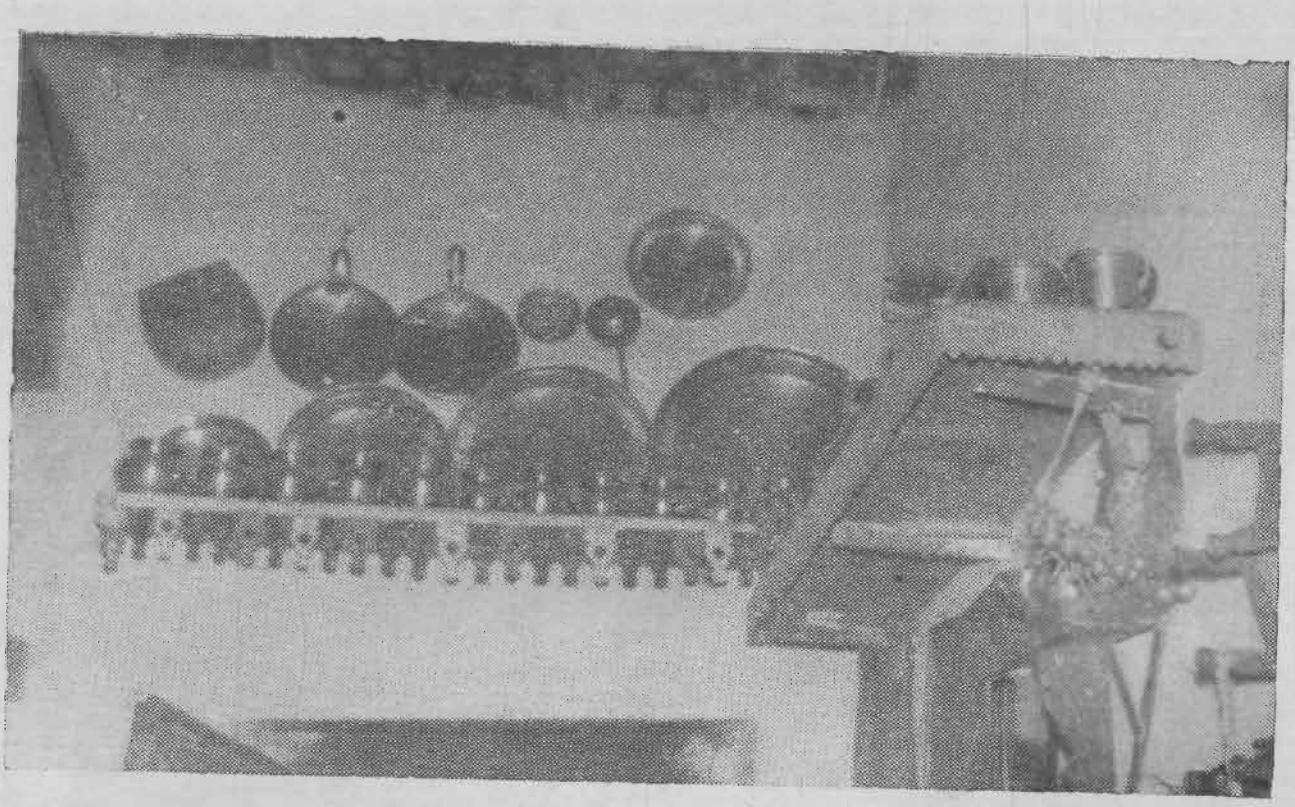


Fig. 25—*Muntalu balla*—**A wooden plank fixed to the wall in the living room for keeping utensils.** (*Chapter II—Para 56*)



Fig. 26—A pair of healthy oxen. (*Chapter IV—Para 14*)



Fig 27—Tying of the sugarcane plant. (*Chapter IV—Para 36*)



Fig. 28—Weighing of jute at the Bobbili market.
(Chapter IV—Para 50)



Fig. 29—Playing cards, but without stakes, is a pastime. (*Chapter V—Para 5*)



Fig. 30—Vemalamma—Village deity being worshipped. (*Chapter V—Para 13*)



Fig. 31—*Dappulu*—Percussion instruments played by Madigas during the festival of village deity.
(Chapter V—Para 15)

Chapter I

THE VILLAGE

Introduction

KARADA, a village under the category of 'villages of an old and settled character containing variegated occupations, multi-ethnic and depending on agriculture' is selected for a study of the impact of the erstwhile Bobbili Samsthanam administration on the socio-economic life of the village. With insignificant exceptions, the various sections of the population are dependent either directly or indirectly on land for their livelihood. Besides studying the Bobbili Samsthanam administration, a comprehensive survey of the socio-economic conditions of the inhabitants is also made in this monograph. For purposes of village and the consanguineous marriages survey, 80 households (20·62%) out of the total number of 388 households representing all castes were covered. Fig.1 shows a distant view of the village.

Location

2. Karada lies in between 18°–32′–37″ north latitude and 83°–25′–35″ east longitude. Situated on a plain land, it is about 6 miles from Bobbili, the present Taluk headquarters and the then headquarters of Bobbili Samsthanam. For all administrative purposes it is under the jurisdiction of Bobbili Taluk. The village is bounded by Pinapenki and Nandavalasa villages on the east, Vegavathi river on the south, Alajangi and Yembunavalasa villages on the west, and Piridi and Devupalle on the north. Telegraph Office, Government Hospital, Veterinary Hospital Office of the National Malaria Eradication Programme, Multipurpose School, Panchayat Samithi Office and a College are located at Bobbili. The nearest Police Station is at Bobbili. Srikakulam, the district headquarters and Parvathipuram, the sub-divisional headquarters are at a distance of about 90 and 23 miles respectively from this village. Srikakulam besides being the administrative centre, is also an important commercial centre of this region. The sugar factory located at Bobbili purchases sugarcane from the nearby villages. Bobbili is the recreation centre for the people of these parts as there are two picture houses owned by the Rajasab of Bobbili Samsthanam. Thus all roads lead to Bobbili.

3. The nearest railway station and bus stage are also at Bobbili. It is one of the important railway stations on the Waltair–Raipur line. A number of private transport buses provide transport facilities from Bobbili to the neighbouring taluks, the district and the sub-divisional headquarters. There are frequent transport buses connecting the two important commercial centres, namely, Parvathipuram (16 miles) in Srikakulam District and Vizianagaram (37 miles) in Visakhapatnam District. Bobbili is connected by a network of private transport buses with a number of villages in Bobbili and the neighbouring taluks. After reaching Waltair, the terminus junction of South-Eastern Railway, one has to proceed to Bobbili either by Waltair–Raipur passenger train or by bus *via* Vizianagaram. The former route, however, is more comfortable. A few go to Vizianagaram, the important junction on Madras–Howrah line and then travel either by bus or by train to reach Bobbili. An all-weather eight mile road connecting Bobbili and Vantharam bifurcates at Karada village, one road leading to Vantharam and another to Pinapenki villages. The most common mode of transport from Bobbili is the *jatka* (a small vehicle drawn by a horse) and cycle rickshaws. Country carts are used to transport agricultural produce to Bobbili market. The double bullock carts with an improvised covering locally known as *gudubalu* are occasionally used by the women belonging to the affluent section of population to visit the cinema houses at Bobbili. Cycles are most commonly used by the local youth to cover the six miles of metalled road to reach Bobbili (*See* Maps I and II).

Marketing centres

4. There is no market in this village except a few village shops which supply the domestic needs. The main weekly marketing centres visited by the villagers for the purchase of cattle, agricultural tools and implements, etc., are Utaravalli (on Wednesday) in the south (6 miles); Balajipet (on Friday) in the north–east (6 miles) and Manapuram (on Saturday) in the west (18 miles). The last two are the biggest weekly *shandies* which attract all sections of population in this region. The poorer section of the population

obtain their day-to-day requirements from the sundry village shops either by cash payment or by barter system. The affluent section and the middle class people purchase their requirements from Bobbili since the articles are available on all the days in a week. These weekly *shandies* are predominantly visited by the peasants who sell or purchase bullocks and milch cattle.

Commerce and industry

5. Being predominantly an agricultural village, there are neither industries worth mentioning, nor is it a centre of commerce. The Padmasale caste people are continuing their traditional occupation of weaving. All the remaining functionary castes such as washerman, weaver and blacksmith render service to the village community and as wages they receive grain annually at the time of harvest.

Cultural life

6. There are no organised cultural units as such in this village. Besides celebrating the usual Hindu festivals, the villagers perform *bhajans* on festive occasions at Ramamandiram (Rama's temple) situated in the centre of the village.

Physical aspects

7. The village is situated on even land on the bank of Vegavathi river but does not suffer from the vagaries of floods during the rainy season. The type of soil is black cotton which is quite fertile. It yields better crop if irrigated by tank water or by the Ampavalli stream. However, the agriculturists of this village report that the water supplied by local sources are insufficient to irrigate the large extents of land. Many of them have to depend on rains and the transplantation is planned in such a way as to make the best use of the rain water.

Climate and rainfall

8. The climate is similar to that of any of the plains villages in Srikakulam District. The summer is from March to June. The monsoon usually breaks in the middle of June or in the first week of July and lasts till the end of October. Heavy rainfall is normally recorded in the months of August, September and October. With the setting in of monsoon, the temperature in the village sinks appreciably. The cold weather actually starts from the middle of October and continues till the end of February. During this season wrapped in blankets the people keep themselves warm. A few rich people use woollen rugs to protect against winter. The climate is, however, considered unhealthy and more congenial for the spread of leprosy.

Flora

9. The landscape around the village is quite interesting as it is surrounded by vast stretches of cultivable land on three sides and by Vegavathi river on the southern side. The distant hills also add to the natural beauty of the green carpeted landscape. A sprinkling of mango and cocoanut gardens in the landscape provides convenient rendezvous to the villagers during the summer season. The large sized fruit trees found are tamarind and mango. Palmyra, cocoanut and other fruit bearing plants, such as, *papaya*, plantain and guava are also grown in this village. The most common shade bearing trees found in this village are *nidraganneru*, neem, *kanugu* (pongamia glabra), *marri* (ficus bengalensis), peepul, *neredi* (eugenia jambolane), *maddi* (terminalia alata), *tumma* (acacia ferruginea) and *burga* (eriodendron anfractuegum). The thorny branches of *tumma* tree are used for fencing the paddy fields and thus protect the crop against cattle and sheep.

Fauna

10. The fauna of this village consists of domestic animals like bullocks, buffaloes, sheep and goats. All the animals of this village are of country breed and purchased in the weekly *shandies*. The sheep and goats are exclusively owned by the Golla caste people. A few agriculturists rear the country rams to conduct fights on festive occasions. The various kinds of birds found in the village are domestic fowls, crows, parrots, pigeons, a variety of sparrows and vultures. Water snakes are most commonly found in the village tanks. Cobras are also found occasionally in the village.

Layout of the village

11. Karada is an independent village without any hamlets. The houses are constructed in rows on either side of the streets (Fig. 2). There are three main streets in the village, namely, Pedda Veedhi Raja Margam, Chinna Veedhi Raja Margam and Kotha Veedhi all running parallel to one another. Besides, there is the all-weather Bobbili—Vantharam

road which branches off in two directions in the east. The streets are not provided with drainage and as such the dirty water from the houses flows invariably in the streets. Fig. 3 shows one of the mud roads in the village. This problem becomes more acute during the rainy season when the streets become slushy (*See* Map III). Every person uses high-heeled wooden shoes locally known as *pamkollu* to move about in the village during the rainy season. Cess pools and the garbage in the habitation area are the fertile breeding places for mosquitoes which are responsible for the outbreak of epidemics.

Size of the village and number of households

12. As per the records of the Village Karnam, the total area of the village is 1,526·68 acres, out of which the registered village site of 20·35 acres is exclusively used for habitation purposes. In all, 396 households with a total population of 2,054 (1,028 males and 1,026 females) persons as per 1961 Census are residing in this village. The density of population works out to 1,467 persons per square mile (Table 1). The average size of household in the village works out to 5·2 persons. The major section of the population belongs to Koppalavelama caste. Of the 396 households 80 households covering all communities were selected for the present survey.

13. Of the 80 households, 37 (46·25%) are having four to six members each, while among the rest, there are 19 households with two to three members; 18 households with seven to nine members and only 4 households with ten or more members, besides two single member households (Table 2).

Residential pattern

14. All the Caste Hindu people are living close to each other while the Adi Andhras and Rellis who are still considered as untouchables are residing in the south-west and north-west parts of the village respectively.

Welfare and Administrative Institutions

15. The Village Panchayat, Panchayat Samithi, Elementary School, The Karada Subhadradevi Credit Co-operative Society are the welfare and administrative institutions working for the betterment of the village. The village administration is mainly looked after by the Village Munsiff who also collects the land revenue. The Village Karnam maintains the village records and prepares the land revenue demands annually as per the instructions of the Tahsildar. The Village Munsiff is mainly responsible for the maintenance of law and order in the village. The Surveillance Worker of the National Malaria Eradication Programme Unit at Bobbili and the Para Medical Worker stationed at Piridi visit each household periodically and distribute tablets to protect the villagers against malaria and leprosy. The Subhadradevi Credit Co-operative Society advances loans to the agriculturists. The Panchayat Samithi Elementary School provides educational facilities to the children of this village upto 5th class. Further education is prosecuted at Bobbili. The Village Panchayat provides not only the civic amenities but also looks after the village sanitation. Its annual receipts are mainly from items such as house tax, vehicle tax, profession tax, licences, fees, etc.

Crematorium

16. People of all castes use the river bank for cremation and burial. The crematorium extends all along the bank of the river.

Sources of water

17. A big tank locally known as Papayyagari Cheruvu named after late Sri Tandra Papayya, the hero of the famous Bobbili battle, situated in the north and the river Vegavathi in the south are the main sources of water. The irrigation channel locally known as Ampavallibatti constructed by the then Bobbili Raja flows from Alajangi in the west to Nandavalasa village. The three wells in the village provide drinking water to the villagers. One of the three wells situated in the south-western corner of the village is exclusively used by the Scheduled Castes while the other two wells are used by all the other Caste Hindus. The Scheduled Caste people are not allowed to draw water from these two wells. Fig. 4 shows a crowd of women drawing water from the well.

18. At the entrance of the village are the coffee hotel, cycle shop, pan shop and two *kirana* shops. Toddy and liquor are secretly sold in the village.

History of the village

19. In the absence of any written record about the origin of the village, the village elders just rely on the version given by their forefathers. The village, an old settlement, came into existence more than 500

years ago. It is widely believed by different sections of population that the first settler was one Karadadu of Konda Dhora tribe and the village was named after him. During the reign of Bobbili Raja, the Konda Dhoras were granted *inams* (gift) in recognition of their courage and loyalty and their participation in the famous battle of Bobbili on the side of Raja of Bobbili. When Maharaja of Vizianagaram defeated the Raja of Bobbili with the help of Bussy, the French General, Sri Tandra Paparayudu, popular as *Bobbilipuli* (the tiger of Bobbili) came to Karada village to find out where the Maharaja of Vizianagaram was camping with his army. The Konda Dhoras who were loyal to the Raja of Bobbili went in disguise as beggars to discover the camping place of Maharaja of Vizianagaram. With the information furnished by them, Tandra Paparayudu assassinated the Maharaja of Vizianagaram in the night. Thus the famous battle of Bobbili ended. As years rolled on, Koppalavelamas, the predominant caste in Bobbili Thana and other caste people gradually settled in this village in large numbers to eke out their livelihood.

Settlement history

20. The settlement history of the village as given in Table 40 shows that out of 80 households, 28 households are of 4 to 5 generations old, 27 households are of 2 to 3 generations old, 14 are more than 5 generations old, 7 are of one generation old. Only 4 households have immigrated during the present generation.

Migration

21. All the immigrant households are from outside the taluk but within the district and the purpose of their immigration is mainly to eke out their livelihood and to provide necessary services to the villagers. One household each of Jangam, Vaishnava, Kurakula and Viswabrahmin castes migrated to this village to eke out their livelihood and to live with their relatives but no emigrations have been reported. This evidently speaks of the sound economic system and employment opportunities of this village (Table 41).

Chapter II

THE PEOPLE AND THEIR MATERIAL CULTURE

Ethnic composition

The ethnic composition of Karada is made up of seventeen castes including two Scheduled Castes and one Scheduled Tribe. The total population of 2,054 is distributed among 396 households of seventeen different communities, each with its own distinctive social status. Of the total 396 households, 80 households of different castes are selected for the present survey and the castewise distribution of population is given below:

Statement I

POPULATION BY CASTE/TRIBE/SEX AND HOUSEHOLDS

Sl. No.	Name of Caste/ Tribe	No. of households selected	Population		
			Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)
1	Bevara	7	17	10	27
2	Chakali (Washerman)	2	5	3	8
3	Jangam	1	2	1	3
4	Kurakula	3	9	8	17
5	Khathadi Vaishnava	1	2	1	3
6	Komati	1	4	3	7
7	Konda Dhora (S.T.)	9	22	21	43
8	Madiga (S.C.)	11	34	43	77
9	Mangali (Barber)	1	3	2	5
10	Padmasale	8	16	21	37
11	Relli (S.C.)	1	2	1	3
12	Srishti Karnam	1	4	1	5
13	Telaga	3	5	6	11
14	Telukula	1	5	3	8
15	Velama (Koppalavelama)	21	62	55	117
16	Viswabrahmin	1	4	3	7
17	Yadava (Golla)	8	23	18	41
	Total	**80**	**219**	**200**	**419**

(S.C.—Scheduled Caste S.T.—Scheduled Tribe)

2. Among the 17 different castes of this village, the Koppalavelamas with 21 households and a population of 117 are not only numerically strong but also economically sound. Next to it are the Padmasale and Yadava (Golla) castes with 8 households each and a population of 37 and 41 respectively. Among the Scheduled Castes, Madigas with a population of 77 living in 11 households are numerically strong next to Koppalavelamas and that among the Scheduled Tribe the Konda Dhoras represent 9 households with 43 persons. On the whole males are in excess to females. Among Padmasale, Telaga and Madiga Castes, however, females outnumber the males. The average size of the household works out to 5·2% per household.

3. The sex-wise distribution of population among different castes is given in Table 5. As many as 176 persons (94 males and 82 females) below 14 years of age are found in different castes followed by 152 persons (75 males and 77 females) in the age group of 25–59 in different castes. In all, 77 persons in the age group of 15–24 are found among all the castes except in Jangam, Komati and Relli (the Scheduled Caste). There are equal number of males and females (6 persons) in the age group of 60 years and above. Except in the age group of 25–59, the males outnumber the females in the age groups of 0–14 and 15–24 years. The significant feature is that 42% of the total population of the village are children below 14 years of age.

4. Considering the marital status of different sections of population, as many as 93 males and 101 females are married. Among them 66 males and 57 females are in the age group of 25–59 years. Only ten girls below 10 years of age are married. However, the marriageable age for both males and females is between 15 and 30 years. Reliable enquiries reveal that 8 of the 80 householders are aware of the Child Marriage Act which is not enforced effectively. Among the surveyed population, 115 males and 74 females belonging to different age groups, are never married. There are 8 widowers and 24 widows in the age groups of 25–59 and 60 years and above. More number of widowhood cases are found in the age group of 25–59 years. Likewise, 3 cases of divorce or separation are found in the age group of 25–59 while a solitary case is found in the age group of 15–24 among the surveyed population (Table 6). The possible reason for the low proportion of widowhood in the village may be due to the prevalent custom of widow remarriages in almost all the castes. Also the low number of divorces is due to the traditional custom of permitting the divorcees among different castes to remarry a person of their own choice in the same caste.

Education

5. No literates are found among the surveyed households of Bevara, Chakali, Telaga and Yadava castes and Relli, the Scheduled Caste and Konda Dhora, the Scheduled Tribe while there are a few literates among other castes. Considering the total surveyed population, as many as 183 males and 193 females of different age groups (i.e., 89·7%) are illiterates (Table 8). Two males each of Jangam, Khathadi Vaishnava, Komati castes; one male each of Kurakula, Mangali and Telukula castes, three males each of Madiga and Viswabrahmin castes and 4 males of Srishti Karnam caste and 13 males of Koppalavelama caste are literates without educational standard. Of the 7 female literates without educational standard, 4 belong to Koppalavelama caste and one each to Khathadi Vaishnava and Padmasale castes and Madiga, Scheduled Caste. Two male literates in the age group of 25–59 years and one male literate below 14 years of age, belonging to Koppalavelama caste are also literates without educational standard. Of the 7 female literates without educational standard, 4 belong to Koppalavelama caste and one each to Khathadi Vaishnava, Padmasale and Madiga castes. Two male literates in the age group of 25–59 years and one male literate below 14 years of age belonging to Koppalavelama caste and one Madiga male literate in the age group of 15–24 have reported as literates with primary standard of education. More number of illiterate women evidently shows that parents are not very much interested in educating their daughters (Table 7). Though there is a Primary School in the village, majority of the villagers do not send their children to the school. As many as 20 of the 43 literates are children below 14 years of age while the next highest number of literates (13) are in between 25 and 59 years of age. It is not out of place to mention that the Compulsory Education Scheme of the Government had little effect in this village inspite of the proximity of the headquarters of the Village Level Worker and the Panchayat Samithi. Lot of propaganda has to be made among the people, with a strict follow-up programme in the sphere of education so as to enable them to better their prospects. As regards the heads of the households, 14 in the age group of 25-59 and one in the age group of 60 years and above are literates. All of them are males. No literate is found beyond the Primary Standard of education as most of the villagers are following their traditional occupations like agriculture, blacksmithy, carpentry, agricultural labour, etc. Therefore they would prefer their children to be trained in their professional occupations from the very childhood (Table 9).

Brief note on castes and communities

Caste hierarchy

6. Karada is predominantly occupied by Koppalavelamas besides 14 other castes including the Scheduled Caste and the Scheduled Tribe. The caste essentially determines the social relations of a particular community in the village. It is difficult to establish the superiority of a particular caste due to the growing tendency of false social elevation, the result of various social and economic changes coupled with the spread of education and close contacts with the neighbouring urban population. However, the caste hierarchy is determined and symbolically represented by acceptance of food and water. inter-mixing and inter-dining. Considering the social relations of different castes, the castes are broadly classified as Higher, Middle and Lower castes as detailed below.

Statement II

CASTE HIERARCHY

Sl. No. (1)	Castes (2)	Social status (3)	Remarks (4)
1	Komati	Higher	The Viswabrahmin, Chakali and Mangali castes enjoy equal social status as they are the functionary castes of this village The Viswabrahmin enjoys a precarious social status as he neither accepts food from any caste nor any other caste of the village accepts food from him.
2	Srishti Karnam		
3	Koppalavelama		
4	Velama Dora		
5	Telaga		
6	Konarlu	Middle	
7	Padmasale		
8	Telukula		
9	Khathadi Vaishnava		
10	Kurakula		
11	Bevara		
12	Konda Dhora		
13	Viswabrahmin		
14	Chakali		
15	Mangali		
16	Madiga	Lower	
17	Relli		

Komati

7. In the absence of Brahmins, Komatis enjoy the highest social status in the village. The two main sects of this caste are Gavara and Kalinga but all the households of this caste belong to Gavara sect who are exclusively vegetarians. The Komatis of Kalinga sect are non-vegetarians. Neither inter-dining nor

inter-marriages are permitted among these two sects. The Gavara sect people claim to be superior to Kalinga sect people. This Caste is traditionally associated with business and money lending. All the Komati households in this village are engaged in business, their traditional occupation. *Gotra* is the essential criteria to settle the marriages in this community.

Srishti Karnam

8. Srishti Karnam, Vaddi Karnam and Dubai Karnam are the three different sects in the Karnam caste. Neither inter-dining nor inter-marriages are permitted among these different sects. *Sagotra* marriages are also prohibited. The Srishti Karnams are mainly engaged as Village Karnams and teachers in this part of the country. The traditional occupation of this caste is the maintenance of village accounts. Srishti Karnam families are living in this village for the last 4 generations.

Koppalavelama

9. This is the predominant caste in Bobbili Taluk. The Koppalavelamas are living in this village for the last 4 generations and all of them are essentially agriculturists. The origin of this caste could not be given by anyone of them. This caste is not only numerically strong but also economically sound. Surname is the criteria in deciding marriages.

Velama Dora

10. All the Velama Doras belong to Padmanayaka sect. A few of them are also known as Rajabandhuvulu who were estate zamindars and related to Bobbili Raja. The Rajabandhuvulu are also found in Nuzvid (Krishna District), Venkatagiri (Nellore District), Kalahasti (Chittoor District) and Pithapuram (East Godavari District). The Velama Dora households are residing in this village for the last 4 generations. The forefathers of one of the two households migrated to this village from Pandur of Pithapuram Taluk to perform the religious rites like funeral ceremonies as they belong to Racharla *gotram* of Bobbili Raja. They were granted inam lands for rendering services in the village. Now-a-days they are not attending to these ceremonies. The inam lands have been converted into ryotwari lands under the Andhra Inams (Abolition and Conversion into Ryotwari) Act, 1956.

Telaga

11. Mula Telaga and Gampa Telaga are the two sects in this caste and both the sects are living in this village. The origin of this caste is not known to them and their traditional occupation is agriculture and business. Inter-marriage and inter-dining among these two sects is not permitted. The Gampa Telagas are living in this village for more than 3 generations while the Mula Telagas settled here about 40 years ago. The Mula Telaga women do not work hand in hand with their men in the fields like Gampa Telaga women and as such the former claim superiority over the latter.

Konarlu

12. Konarlu are otherwise called Yadavas or Gollas and are living in this village for the last 4 generations. They claim to be the descendants of Lord Krishna. The following story about their origin is quite popular in this village. All the 16,000 Yadavas engaged in playing the *bongaralu* (tops) saw the Saptamaharshis (seven great seers) on their way to Dwaraka to pay their respects to Lord Krishna. Sambadu (Cupid) and Prajyamnudu, sons of Lord Krishna, in the guice of pregnant women called on the seers, who with the help of their *yogic* power knew about their mischief. But Durvasa Mahamuni who is known for his anger cursed them to beget *musalam* (pestle). Later the Yadavas narrated this episode to Lord Krishna who advised them to take the pestle to the shore of Saptasamudram (seven seas) and grind it completely on a granite stone called *chaparai*. Leaving their cattle, the Yadavas started grinding the pestle and the grounded material slowly got converted into four sharp bladed *tunga* (grass). When the pestle was reduced to a small piece, the Yadavas gave it to an *aloti* (week person) for grinding and were indulging in fun and frolic. One of the Yadavas threw a *tunga* blade against his *veerakadu* (brother-in-law), which accidentally beheaded him. This started retaliation and finally resulted in destruction of all the Yadavas. Fed up with the grinding, the *aloti* (week man) threw a small piece of it into the sea and while he was running to Dwaraka his legs were severed by the *tunga* blades. Having learnt this unfortunate incident, the 16,000 Gopikas beseeched Lord Krishna for *pathi bhiksha* and the latter expressed his inability to fulfil their wish but promised to be at their disposal.

13. A fish by name *pariga* devoured the piece of pestle and being unable to digest it rushed to the

shore. Meelavadu, the fisherman, caught the fish and sold it in Kishkinda market to Angada Raja, who found the piece of pestle inside the fish. He made an arrow by name Harivillu by boiling the piece with seven viss of iron and seven viss of steel and went on hunting in Ponnavaram (a forest) where Lord Krishna was grazing the cattle of Yadavas. Mistaking to be a rabit, Angada shot the toe of Lord Krishna. Having learnt about the mishap, Angada Raja revealing his identity as the son of Vali apologized to Lord Krishna. Lord Krishna pardoned Angada and told him that he killed his father, Vali in Ramavathara under the cover of a tree. At the time of death of Vali, Lord Rama granted the wish of Vali that He should be killed by Vali's son in Krishnavathara and hence this mishap took place. Being surpised at the benevolent attitude of Lord Krishna, Angada completely surrendered to the Lord who directed him to inform the Pandavas that He was shot by a *kirathaka* (hunter) in Ponnavaram. Accordingly Angada reported this news to Dharmaraja, the eldest among the Pandavas. As Krishna fought against Pandavas for protecting Gayadu, Dharmaraja was unwilling to go to the rescue of Lord Krishna. Arjuna, however, persuaded his elder brother and all the Pandavas went to help Lord Krishna. Dharmaraja strictly warned Arjuna not to lift Lord Krishna under the plea of pollution. Lord Krishna then wanted Arjuna to lift him at least with an arrow and make him sit. Arjuna and all the four brothers tried to make Lord Krishna sit with their arrows but could not succeed. Thus Lord Krishna absorbed all their energies through arrows. The Pandavas also failed to pull out *vempala tuppa* (piece of the pestle which struck him in the reverse of the foot). Lord Krishna agreed to give back their energies provided Arjuna cremates His dead body reciting 'Narayana Bhajan Narayana, Narayana Sivam Narayana' in a place where men and cattle do not frequent. Accordingly Arjuna agreed to fulfil the wish of Lord Krishna. By the time the legs and hands were consumed by the fire Arjuna forgot the sacred verse and as a result, he could not cremate Lord Krishna. Hence he was thrown into Saptasamudram. Afterwards Lord Krishna, became Jagannadhaswamy and established himself at Puri Jagannath (Orissa State) which, even to-day is an important centre of pilgrimage for the Hindus. Thus the Yadavas otherwise known as Konars came into existence.

14. Alagolla, Yerragolla, Pujagolla, Gondgolla, Gangireddigolla and Punatigolla are the different sects in their caste and Alagollas claim to be superior to other sects. All the households of Konari caste in this village belong to Alagolla sect. It is said that they are called Alagolla as they rear cattle. The inter-sectarian marriages are prohibited although inter-dining is permitted among these sects. The traditional occupation is sheep and goat rearing though a few of them are engaged in agriculture.

Padmasale

15. The origin of this caste is not known to any of the caste elders. Padmasale, Pattusale. Karnilu (Karnibhaktulu), Salapulu, Kaikallu (Karikalabhaktulu), Pydilu, Devangulu and Dasarlu are the different castes whose traditional occupation is weaving. Besides following their traditional occupation, all the Padmasale households are engaged in agriculture. Neither inter-dining nor inter-marriages are permitted among these castes. All the Padmasales belong to Markandeya *gotram* and marriages are contracted between persons having different surnames in their own caste.

Telukula

16. Telukula caste people are the traditional oil extractors and eke out their livelihood by selling vegetable oil. Kapu Telukula, Telaga Telukula and Deva Telukula are the three sects in this caste. The Telaga Telukula and Deva Telukula dine in the houses of Kapu Telukula but *vice versa* is not permitted. All the households of Telukula caste in this village belong to Kapu Telukula. They migrated to this village from Sikaragandi of Bobbili Taluk (6 miles) about twenty years back to eke out their livelihood. The inter-sectarian marriages are stricktly prohibited.

Khathadi Vaishnava

17. In Vaishnava caste, Sree Vaishnava, Khathadi Vaishnava, Mangali Vaishnava and Mala Vaishnava are the four independent sects. Neither inter-marriage nor inter-dining are permitted among these sects. The marriages are contracted among persons having different surnames of the same sect. The solitary Khathadi Vaishnava migrated to this village from Alajangi in order to perform *puja* regularly in the local Rama'ayam (Rama's temple). For the services rendered he is permitted to cultivate Ac. 1·10 cents of *patta* land belonging to the Ramalayam. Besides acting as *pujari* he also teats some local minor ailments as he is a holder of the Medical Registration Certificate from the Central Board of Indian Medicine, Madras.

Kurakula

18. The traditional occupation of this caste is selling of vegetables and as such they are called as Kurakula. There are no sects in this caste. All the Kurakula caste people belong to Nagala *gotram*. *Inti peru* (surname) is the essential criteria to settle marriages. The caste people are living in this village for the last three generations.

Bevara

19. Bevarlu are otherwise known as Segidilu. Toddy tapping is their traditional occupation and the common saying is '*Bevarla vadda ithakallu vuntundi, etc.*—date palm toddy will be there with the Bevaras.' Even today the Bevarlu *(Bevaras)* are engaged in toddy tapping. There are no sects in this caste and all of them belong to Kurmanayaka *gotram*. The marriages are contracted among persons having different surnames.

Konda Dhora

20. Konda Dhoras, the only Scheduled Tribe of this village are the original settlers. As already mentioned in Chapter I the Konda Dhoras are the loyal servants of the then Bobbili Raja and as such they are employed as guards at the boundaries. The present village Karada was given as *Inam* to Karadudu of Konda Dhora tribe in recognition of his loyal services. As they are living close to the other Hindu castes for the last several generations, they have forgotten not only their dialect Kondabasha but also their primitive tribal socio-religious customs; yet they worship their traditional hill Gods and Goddesses. The traditional occupation of this tribe is agriculture.

Viswabrahmin

21. Viswabrahmin is not only an important artisan caste but also an important functionary in the village. They are traditionally engaged in blacksmithy, carpentry, goldsmithy and sculpture. In all, there are 7 households of this caste residing in the village for the last one generation. All of them are engaged in carpentry-*cum*-blacksmithy and goldsmithy and thereby serving the village community by supplying and repairing the agricultural implements, etc. The farmers make customary payments in kind at the time of harvest for the services rendered by them. The marriages are contracted among the persons having different surnames. No sects have been reported in this caste.

Chakali

22. Vaddi Chakali, Telaga Chakali and Kapu Chakali are the three sects which are most commonly found in this region. All the Chakali households belong to Kapu Chakali sect. There are no intermarriages but inter-dining is permitted among these sects. Their traditional occupation, washing of clothes is faithfully followed by these households. Surname is the essential criteria for settling marriages.

Mangali

23. It is also an important functionary caste in the village. There are four sects, namely, Kapu Mangali, Telaga Mangali, Vaddi Mangali and Vadra Mangali. Neither inter-dining nor inter-marriage is permitted among these sects. All the Mangali households in this village belong to Kapu Mangali sect and their *kulavruthi* (caste occupation) is shaving. All Kapu Mangalis belong to Nagalla *gotram* and *inti peru* (surname) is the criteria for settling marriages.

Scheduled Castes

24. Of the two Scheduled Castes, Relli caste forms the lowest rung in the ladder of caste hierarchy in Hinduism although both Adi Andhra (Madiga) and Relli caste people are considered as untouchables by the caste Hindus. Both the Scheduled Castes are living in this village for the last five generations and their main occupation is agricultural labour. A few of them are agriculturists while a few others are attached agricultural labourers and casual labourers. The Adi Andhras claim that they are superior to Rellis. It is surprising to note that even among themselves they practise untouchability. No sects are reported among these two castes. *Inti peru* (surname) plays an important part in the settlement of matrimonial alliances.

House types

25. The dwellings are of three types *viz, purillu, middillu* and *penkutillu*. Now-a-days a few well-to-do peasants are constructing upstairs locally known as *meda*. The houses are commonly constructed on hard soil locally known as *kankara* (stone mixed with earth) and *chavaka* (sand mixed with earth) lands as the

walls built on *regadi* lands develop clevages and finally collapse. None of the caste people perform any preliminary test for the selection of house site. All the houses of this village are facing either north or south for no specific reason. The homesteads are almost similar in construction and arrangement as they adopt common type amongst all sections of village community and also cover an equal extent of land.

26. The Brahmin *purohit* of the neighbouring village Annavaram is consulted for an auspicious day locally called *punadi muhurtham* to lay the foundation stone by all the castes. The Brahmin *purohit* fixes the *muhurtham* (auspicious time) basing on the *nama nakshatram* (star according to the name) of the proposed house owner. On the appointed day, he takes bath and keeps on fast till such time the foundation stone is laid. This function is officiated by the Brahmin priest among all the castes except the Scheduled Castes who perform this function under the guidance of their caste elders. In almost all the castes, turmeric paste signifying Lord Vighneswara is kept over a betel leaf. Plantain fruits, cocoanuts, betel leaves, arecanuts, *agarbathi* (pastils), *harathi karpuram* (camphor), *akshintalu* (rice mixed with turmeric) and the conical shaped turmeric paste (Lord Vighneswara) are kept in a brass plate. In the mean time a pit is dug in the *esanyamula* (north-east corner) of the house site and the foundation stone is washed and decorated with turmeric and vermilion. Then the house owner worships the conical shaped Lord Vighneswara and the foundation stone, facing east while the Brahmin priest recites the sacred *mantras* (verses). At the auspicious moment locally known as *muhurtham*, the foundation stone is laid by the house owner. Afterwards the construction of the house is taken up at the convenience of the house owner in the months of *Magha* (January–February), *Phalguna* (February–March), *Chaitra* (March–April) or *Vaisakha* (April–May).

27. The foundations are dug to a depth of 2' 6" to 3' and mud or brick walls with mud, having a thickness of one and a half feet are erected to a height of eight to ten feet from the floor of the house. Soon after constructing the basement to a height of 3' to 4' from the ground, an auspicious day is fixed by the Brahmin priest to erect the main threshold locally known as *mundu dwaram*, is smeared with turmeric decorated with vermilion. A copper coin and turmeric root tied in a piece of new cotton cloth, is fastened to the threshold by the house owner and the *dwaram* is hauled and installed at the auspicious time.

28. The walls are built by *tapi maistries* (masons) of Bobbili and carpenters from Annavaram attend to the wood work of the house. Both the works are generally given on contract for Rs. 70 each provided the raw materials are supplied by the house owner. The timber of certain local trees is used as beams and posts. The roof is covered either with country tiles or grass. The grass covered roofs are of two types namely, *cheruku* and *relli* which need replacement in one and two years respectively while the tiled roofs are repaired once in ten years. The country tiles are prepared locally or purchased from the potters of Nandabalaga village (2 miles). The *cheruku* and *relli* grass are purchased for Rs. 10 and Rs. 30 respectively per *garisa* (a measure). The required wood is purchased from Kurupam and Merangi forest area of the neighbouring Parvathipuram Taluk and the bamboos are generally brought from Matumani kehari and Surapati forest area situated about 25 miles from this village.

29. The houses, generally of dormitory type with a continuous roof having either mud or brick wall partitions in between two residential portions, are constructed facing each other on both the sides of the road. There are also a few independent houses of dormitory type. Fig. 5 shows the various types of houses. Of the 80 households surveyed, the walls of 64 houses are constructed with mud while the walls of the remaining 16 houses are constructed with brick. Being economically sound, almost all the houses have got tiled roofs while the functionary and other lower caste people have got thatched roofs (Tables 43 and 44).

30. The house mainly consists of *nattillu* (the main living room) and *vantillu* (kitchen). The roof is supported by two *talli dulalu* (main cross beams) extending from south to north. One end of the *talli dulalu* rests on the wall while the other end is supported by pillars constructed with bricks on the *gadapa* (pial). There are two *pilla dulalu* (small beams) placed one over the other. One end of it rests on the wall while the other end is supported by small decorated wooden peg of one and a half feet or two feet in length locally known as *gurralu* which rest on the *talli dulam*. Fig. 6 shows the arrangement of beams. Thus the roof slopes down from the wall to *talli dulam*. The extended portion of the roof covering *gadapa* is called

munianchu. Four or five beams rest on the walls of *nattillu*, extending from south to north over which the loft is constructed at a height of six feet from the floor. Wooden planks of 8" to 1' 6" width are spread over these beams so as to preserve some pots, seed, grain and other foodstuffs required for the year. The loft is generally constructed to a width of 4½' to 6' and to the full length of *nattillu*. It has an entrance of 3' x 3'. A bamboo ladder is used to gain access to it. An earthen platform of 7' x 1' x 1½' locally known as *neela kuduru* is constructed in the kitchen to keep the cooking utensils and water pots adjacent to the oven. A wooden plank of 1' to 1½' width with appropriate length locally known as *muntalaballa* is fixed to the wall of the *nattillu* at a height of one and half feet above the door, connecting *nattillu* (main living room) and *vantillu* (kitchen). All the brass utensils are neatly arranged on this plank after they are cleaned. A few brass plates are hung on the walls too. Fig. 7 shows the display of cleaned utensils.

31. The house types are classified, depending on the type of roof, namely, *purillu* covered with grass and *middillu* covered with thin tree branches over which a mixture of mud and dung is plastered. It is called *maddi*. Over this *maddi* is constructed the roof with bamboos or thin beams and covered with grass. The house with tiled roof is called *penkutillu.* Enquiries revealed that the costs of construction of these three types of houses are Rs. 300, Rs. 800 and Rs. 3,000 respectively. Except a few houses of the affluent section of Koppalavelama, Padmasale, Viswabrahmin, Srishti Karnam and Gavara Komati castes, the remaining houses are of *purillu* or *middillu* type. All these three types of houses in this village are exclusively used for residential purposes. Of the 17 households of different castes selected for intensive survey, 14 households are residing in their own houses while the remaining 3 households belonging to Gavara Komati, Viswabrahmin and Jangam are residing in rented houses (Table 45). All the 80 houses are exclusively used for residential purposes. Among the 17 households selected for intensive survey, the homestead area of one household each of Koppalavelama and Vaishnava castes is in the range of 1 to 5 cents and in case of other households, the homestead area is below one cent of land. One distinguishing feature in this village is that all the households have one room each, accommodating 419 persons and as such the average number of persons per room works out to 5.2 % (Table 42).

32. All the peasants who possess cattle have got separate cattle sheds for keeping them. A few others tie them outside their houses in the cattle sheds which are generally unhygienic (Fig. 8). The hygienic conditions are not better even in the households who have got separate cattle sheds as they are built either in the front yards or adjacent to the houses. The basic amenities are lacking in most of the houses, as they do not deviate much from the traditional design of the houses. No adequate provision is made for regular baths and latrines. Besides this, majority of the houses are ill-ventilated and consequently dark.

House-warming ceremony

33. The house-warming ceremony locally known as *grihapravesam* is performed on an auspicious day fixed by a Brahmin priest, soon after the house construction is completed. On this occasion, a small pit is dug in the *esanyamula* (north-east corner). Lord Vighneswara, symbolised in a conical shaped turmeric paste is worshipped by the house owner and his wife while the Brahmin priest recites the sacred *mantras* (verses). The *navadhanyalu* (nine varieties of grains) consisting of paddy, wheat, horsegram, greengram, blackgram, bengalgram, *bobbarlu* (cowgram), gingelly and redgram are also kept in this pit. Besides this, a small piece of sandal wood, smeared with turmeric and decorated with vermilion is placed in this pit with the belief that the family would live happily for a long period just as the sandalwood lasts for ever. *Manchi mutyam* and *manchi pagadam* are also kept in the pit by few rich people before it is covered with earth. The poorer section of the population occupy the new house on an auspicious day and just boil milk. They do not observe any function. While entering the house, particular care is taken by the owner and his wife to place their right foot first as it is considered auspicious. On this occasion the near relatives and friends are treated with vegetarian food.

34. The expenditure on house-warming ceremony varies depending on the caste and economic status of the house owner. It is said that the expenditure may vary from Rs.15 to Rs.300. Now-a-days a few well-to-do Koppalavelamas are constructing terraced buildings, deviating a little from their conventional type of construction, and thereby incurring an expenditure of Rs. 5,000 to Rs. 8,000.

Maintenance of houses

35. Since majority of the houses are built with mud walls they are plastered with a mixture of dung

and mud twice in a year for Pongal (Sankranti) and Dasara festivals. For other festivals they are thickly bedaubed with a mixture of dung and mud. A few people smear the floor with dung twice in a week and decorate it with lime drawings. The houses are usually whitewashed inside but houses constructed with lime and brick are whitewashed both inside and outside. The house is swept twice every day and the sweep and other rubbish is collected in a pit near the homestead area and later used as manure to the fields. The hearth is daily cleaned with dung water by all the Hindu castes. Before the onset of monsoon, the roofs of thatched houses are generally repaired annually. The houses are kept neat and clean which speaks of the care taken by the women in maintaining them.

Dress and ornaments

36. No distinction could be noticed among different sections of population as regards the type of dress worn by them. Majority of them prefer to wear handloom clothes since they are cheap and durable. Due to their frequent contacts with the urban people at Bobbili, the change in dress pattern is more conspicuous among men than women who still continue to wear the saree in their traditional way. The younger generation has largely been influenced and they have started wearing pants, shirts and slacks. Petticoats, jackets and bodices are becoming popular among the young girls of different ethnic groups. A decline in the traditional pattern of dress and an attraction to alien ways of life is quite common in a village like Karada which is in close proximity to an urban centre. The significant feature is that majority of them still prefer handloom clothes of Bobbili which are very famous.

37. The common dress of an adult male, irrespective of the caste, consists of a *panchi* (dhoti) to cover the lower portion of the body, *badi* (banian) to cover the upper portion of the body and *tuvvalu* (towel) used as head-gear or kept over the shoulder. Fig. 9 shows the man's usual dress. A *panchi* of four yards length is tied round the waist covering hips in such a way that it falls just below the knees. While visiting his relations or urban centres, he wears a *lalchi* (a loose shirt). The dhoti is tied to the waist on either side leaving some portion locally known as *gochi* which is taken in between the legs and tucked in the back above the hips while the other end is folded and tucked at the front. The dhoti generally covers the body from the waist upto the ankles. A few of them wear dhotis of small size which fall a little below the knees so as to facilitate them to work in the fields. On an average, the adult male requires three pairs of clothes per year, irrespective of the economic status and as such the cost of the dress may vary from Rs. 25 and Rs. 40.

38. The woman of all castes wear a saree locally known as *cheera* or *koka* in such a way that covers the upper as well as the lower portion of the body upto the ankles. The working class and lower caste women wear the saree upto the knees to facilitate working in agricultural fields. The saree is of 6 yards length. The women of older generation do not wear jackets while those of present generation are now-a-days wearing blouses, that too only during their visits to the neighbouring villages and relatives' houses. Fig. 10 shows the style of wearing a saree. Unlike the neighbouring rural womenfolk, the local women make many folds on the rear side and tuck it over the hips while the hem of the saree is left loose over the right shoulder instead of on the left shoulder. Every adult female requires three to five sarees a year depending on the economic status. Before attaining puberty, girls wear *parikini* (petticoat) and blouse. Both married and unmarried girls are now-a-days wearing *langas* (petticoats), bodices and different types of modern blouses. Fig. 11 shows the girl's dress. They generally get their garments stitched at Bobbili. Young girls below ten years of age wear frocks and *chaddies* (knickers). Boys wear knickers and shirts upto their fourteenth year (Fig. 12).

39. The dress of an adult female or an unmarried girl of the present generation costs about Rs. 30 to Rs. 50 per year. The cost of the dress of male or female children does not exceed more than Rs. 30 per year. The only difference is the number of pairs in possession and the quality of cloth.

40. No special dress is worn on the festival days except on Sankranti when new cotton clothes are worn by different castes. A few Koppalavelamas wear silk clothes on this day. Many of the people purchase their annual dress requirements just before the festive day so that no special purchases need be made for the festival. On wedding occasions, the bridal couple are dressed in new cotton clothes dipped in turmeric water. There is no custom of wearing any special dress for mourning except that a widow wears a white saree presented either by her parents or brothers on the final obsequies day. However, this

custom is not rigidly followed now-a-days by different castes.

Hair styles

41. The village folk dress their hair after applying cocoanut oil or gingelly oil. A few older people having long hair comb backward and make a knot at the nape of the neck locally known as *sikha*, while the younger generation are adopting the modern hair dressing. Fig. 13 shows the *sikha*, the hair style of old men. Majority of the women have retained their traditional hair style locally known as *metta* (Fig. 10). The women apply oil to their long hair and comb backwards and tie it in a knot inclining a little to their right. The young girls, irrespective of their marital status, are now-a-days wearing long braids in their plaits. Occasionally they dress their hair with *jadagantalu* at the end of their plaits. The women, however, like to dress their hair in the traditional pattern. The affluent section of the population apply modern perfumed hair oils like castor oil, Amla hair oil ,etc., besides using cosmetics.

Foot-wear

42. A few males are habituated to use foot-wear though it is not quite common in this village. The foot-wear locally known as *attajodu* is purchased from Bobbili for Rs.4 to Rs.6 . The females do not use foot-wear at all. Many of the youth of the village are found wearing Bata shoes and chappals, which they consider as very up-to-date. The *attajodu* is mainly used to go about in the fields and in the village. All people use the high healed wooden shoes locally known as *pamkollu* during the rainy season when the roads become slushy. A few well-to-do Koppalavelama, Velama Dora and Srishti Karnam women wear chappals with modern design whenever they visit cinema or relatives' houses at Bobbili.

Washing

43. The soiled clothes are washed once in a week by the washerman who is paid *putti edum* (25 kunchams) for each *tala*—means wife, husband and unmarried children. Besides this, each household gives a *polai* of two seers of grams, five *kunchams* (measures) of *chodi* (finger millet) and ten *kunchams* of paddy annually during the harvest season.

Ornaments

44. The possession of gold ornaments is considered as a positive index of economic and social status of a person in a village. The ornaments owned by different women are almost the same. The ornaments made of gold, silver, and brass quoted with gold are worn by women of different economic standards. However, every female wishes to possess as many ornaments as she can, whether she is rich or poor. The ornaments of women are more varied than that of men. A detailed description of the ornaments worn by men and women is attempted in the succeeding paragraphs.

45. A few old and well-to-do women wear some gold ornaments on the ears and nose. A pair of ring-shaped *gundu jollu* made of gold, weighing about one tola are worn in the ear lobes. They also wear the ring-shaped *konachevi kamanu* made of gold and studded with one or two red or white stones on the helix of the ears. A ring-shaped gold ornament known as *saramakammi* is worn either on the left or on the right side of the nostril. The silver waist string locally known as *molatradu* is worn by a few people.

46. The local *sharab* (goldsmith) bores the ears and nostrils of boys and girls between the age of six and eight months. Thin brass wire is worn till they are replaced with ornaments. The women wear glass bangles of different colours. The ornaments commonly worn by the women folk of Karada are the following :

(a) Ring-shaped *kadialu* made of silver or German silver are worn on the ankles. One pair of silver *kadialu* costs Rs.30 whereas the German silver *kadialu* costs Rs.5. They are generally purchased at Bobbili.

(b) A few women of the present generation are found wearing thin silver chain locally known as *patti* on the ankles. A pair of *patti* for an adult female and a child costs Rs.20 and Rs.13 respectively.

(c) A pair of silver rings locally known as *matti* are exclusively worn by married women on the second toe of both the feet. Some old women wear silver *kadiam* weighing two to four tolas on the right hand wrist (Fig 14).

(d) *Sarama kammulu* and *adda kammi* are worn on the nostrils and at the centre of the nose respectively. The *adda kammi* studded with red or white stone is worn at the centre of the nose in such a way that it hangs over the upper lip. Two *sarama kammulu* and one *adda kammi* generally weigh one tola. The gold purchased at Bobbili is given to the local goldsmith for making the ornaments. He charges Rs.3 for *adda kammi* and Re.1 for a pair of *sarama kammulu*. Fig. 15 shows these two ornaments and also *kasulaperu* (a chain of thin circular gold pieces).

(e) Circular-shaped *tammetalu* made of gold weighing about ¼th tola are worn in the ear lobes. Each *tammeta* is studded with six white stones and one red stone in the centre which is locally known as *podulu*. The local *sharab* (goldsmith) is paid Rs. 8 towards making charges for one pair of *tammetalu*.

(f) *Yethugolusu* usually 1½" to 2" in length and weighing six annas gold is provided with hooks on either ends. It is worn on the side of the ear connecting *tammetalu* and the hair over the helix. This is prepared by the local *sharab* who charges Rs. 6 per pair.

(g) *Jumkalu*, circular in shape and weighing about half a tola, are hung from each ear lobe to a length of 1" to 1½" over the shoulder.

(h) *Koppugullu*, two to four in number, are worn on the helix of each ear. These are round gold ornaments. Fig. 16 shows the above ornaments.

47. Gold ornaments weighing 3 to 8 tolas, locally known as *nanu*, *pattida* and *kasulaperu* are worn round the neck. Fig. 17 shows the *nanu* to which the *mangalasutram* is tied. A few young women belonging to Koppalavelama caste are found wearing *dandakadiyam*, made of gold over both the elbows (Fig. 18). A gold ornament locally known as *nagaram*, on which a picture of the Serpent-God Nagendra is carved, is worn on the plait (Fig.19).Likewise another gold ornament known as *chamanti puvvu* (chrysanthemum flower) is also worn on the plait. A few young girls wear *jadagantalu* at the end of the plait.

Tattooing

48. It is a local belief that tattooing called *pachcha bottu* relieves pain in the joints of the body. The women of all castes have tattooing marks on the fore-arm as decoration. Tattooing is done by the female members of snake charmers who visit the village annually and charge 0·25 P. to 0·50 P., depending on the size of the design. A few older people in the village believe that tattoo marks alone come with them to the other world after their death. The habit of tattooing is not quite popular among the present generation.

Household goods

49. Every household, irrespective of its economic status, possesses a few wooden cots and palmyra leaf mats. The common domestic utensils consist of earthen, aluminium and brass vessels. The earthen and aluminium vessels are used for cooking by different castes while the brass vessels are used to fetch and store water. The poorer section and Scheduled Caste people invariably use the earthen vessels for cooking. The oil is stored in bottles and the condiments are stored in small pots or tins. Paddy is stored in circular-shaped container called *gadi* which is made of thin bamboo strips. It is plastered with a mixture of red earth and dung on both sides. A few stones are placed either in the front yard of the house or in the vacant space of the homestead area over which three or four wooden planks are kept. The *gadi* is placed over these wooden planks. Two posts are fixed on either side of this *gadi* in order to support the roof which is covered with *cheruku* (sugarcane) grass or *relli* grass. The storing capacity of the *gadi* usually varies from 1 to 4 *garisas* (each *garisa* is equal to 30 *puttis* and each *putti* is equal to 20 *kunchams*) A small entrance is made on one side of the *gadi* to facilitate a person to get into it. Fig. 20 shows the *gadi*.

50. *Butti*, another device to store paddy is a bamboo basket made of thin bamboo strips and plastered on either side with a mixture of red earth and dung. This is usually kept inside the house. The storing capacity of those *buttis* varies from ten *putties* to *garisa*. A small hole is made at the bottom to draw the grain. After the *butti* is filled with grain, the top is covered with paddy straw and plastered with red earth. The cost of each basket depends on its storing capacity.

51. *Nanda* is a big earthen pot with a storing capacity of 6 to 20 *puttis*. The cost of a *nanda* is calculated on its storing capacity.This is fixed permanently to one corner of the house. An opening is made at the bottom to draw the grain.Fig. 21 shows the *nanda*.

52. In addition to the above storing contrivances, some ryots have constructed rooms with brick and mortar locally known as *kottlu* for storing their agricultural produce. Big pots locally known as *gunalu* are used to store rice, *chodi*, etc., required for ten to fifteen days.

Cooking utensils

53. Earthen utensils are most commonly used for cooking purpose. Aluminium and brass ones are also used occasionally. The potters of Nandibalaga village sell the utensils in this village either for cash or kind.

(a) *Kutikunda*, made of clay, is used to cook rice or prepare *ambali* (gruel) with *chodi* flour. The cost varies from Re. 1 to Rs. 1.50 depending on its size.

(b) *Charudaka* (earthen one) is used to prepare *charu* (liquid) *i.e.*, tamarind water with salt and chillies. The cost is about 50 P.

(c) *Kuradaka* (earthen one) is used to prepare curry and the cost of this utensil is about 50 P.

(d) *Pappudaka* another earthen utensil costing about 50 P. is used to cook dhal (redgram).

(e) *Ganjivamdaka* is an earthen vessel in which the *ganji* is collected. It costs Re. 1. The *chodi* gruel is also prepared in a separate pot known as *ambali atika.*

(f) Circular-shaped *jibbi* made of thin bamboo strips is used to separate *ganji* (gruel) from the cooked rice. It costs about one anna only.

(g) A wooden handle called *garita* is used to stir the rice or *chodi* gruel while on oven. A few households use aluminium and brass ladles also. Fig. 22 shows the earthen cooking utensils.

54. Except Komatis, all other caste people take their food in a circular shaped *ginni*, made of bell-metal or aluminium. The poorer section of the village community use aluminium vessels for eating and drinking purposes. Brass tumblers and glasses are used for drinking purposes. The brass tumbler is locally known as *munta* or *chembu*. Fig. 23 shows water storing, drinking and food taking vessels. *Doki*, a wooden handle of about one and a half feet length, fixed to a cocoanut shell is used to serve water. The other important domestic articles, commonly found among different castes are *rolu, rokali, tiragali, godda* and *sanni*. Details of each of these articles are given below :

(a) The *rolu* (mortar), carved out of wood with a small pit in the centre, is used for pounding corn, etc.

(b) *Rokali* is a wooden pestle of 3' 6" to 4' length with an iron ring known as *ponnu* fixed to one end. It is used to pound grains for purpose of dehusking. One *rokali* costs about Rs. 5 or Rs. 6 at Bobbili.

(c) The grinding stone, locally known as *tiragali* is used to prepare *chodi* flour and costs about Rs. 6 to Rs. 8 at Bobbili.

(d) A small circular stone, known as *godda* and a flat stone known as *sanni* are used to prepare chutney locally called *pachadi*. It costs about Rs. 4 to 5. Fig. 24 shows the *rolu, rokali, tiragali, gadda* and *sanni*.

Fuel and lighting

55. The villagers use mango, neem and tamarind wood besides the dried jute sticks and dung cakes as fuel. Kerosene oil is commonly used for lighting purposes. A few households use castor oil or any other cheap vegetable oil for lighting in their residences. Of the 17 households selected for intensive survey, five households *i.e.*, one each belonging to Koppalavelama, Telaga, Telukula, Viswabrahmin and Sathani Vaishnava possess hurricane lanterns. The village was electrified on 14th November 1963. The affluent section of the population have completed wiring of their houses and are waiting for supply of electric power.

Furniture

56. Majority of the villagers own very little furniture. A few well-to-do Koppalavelama households have got wooden chairs, tables and benches. The first act of rural hospitality which a stranger or visitor witnesses is offering of a wooden or rope cot with a bed spread over it. Wooden cots, wall shelves and mirrors are the main articles of furniture. Brass utensils which are not used in daily life are cleaned and kept on a wooden plank locally known as *muntalu balla*, fixed to the wall of *nattillu* in every house. Fig. 25 shows the *muntalu balla*.

57. As regards other consumer goods, the solitary Sathani Vaishnava possesses a torchlight and a bicycle. Others use hired bicycles—the common mode of transport to go to Bobbili or any nearby villages. Four households *i.e.*, one each belonging to Mangali, Srishti Karnam, Viswabrahmin and Sathani Vaishnava are using toilet soaps. All the caste people except Rellis, send their soiled clothes to washerman for washing. Cosmetics, toilet and washing soaps are gaining popularity in the village which indicates the developing consciousness for personal cleanliness among the younger generation. One household each of Sathani Vaishnava, Mangali and Viswabrahmin castes in the annual income range of Rs. 301 to 600 and one household of Srishti Karnam with an annual income of Rs. 601 to Rs. 900 are using toilet and washing soaps (Tables 20 and 22).

58. The acquisition of consumer goods during the last five years as given in Table 21 reveals that out

of 17 households intensively surveyed, one household each of Bevara, Chakali and Mangali have acquired empty ink bottles for lighting purposes while two households of Khathadi Vaishnava and Telukula are using the hurricane lanterns for the last five years.

59. As regards services, the functionary castes like Chakali, Mangali and Viswabrahmin are paid annually at the time of harvest for the services rendered. The Chakali (washerman) is paid from *yedum* (5 *kunchams*) to one *putti* (20 *kunchams*) of any variety of corn for each *tala* which means husband and wife including unmarried children whereas the Mangali (barber) is paid 10 *kunchams* of corn for each *tala*. Besides this, the non-agricultural households pay Re.1 to Rs. 3 per month to the washerman and Rs. 3 or Rs. 4 to the barber for their services. The blacksmiths and carpenters are paid 10 *kunchams* for a wooden cart and 15 *kunchams* for a *yeru* (plough). Besides these payments, they are paid *poloi* of one *kuncham* of grain.

Food habits

60. A discreet enquiry into the food habits of the villagers reveal that they are almost common as elsewhere in the rice growing tracts.Rice is the staple food of these people though they consume *chodi* gruel also. The diet is quite simple without much variation in the day-to-day menu. Occasionally, they enjoy some special dishes on festive occasions. Almost all of them except Komati and Sathani Vaishnava castes are non-vegetarians. Pork is taken exclusively by the untouchables like Adi Andhras (Madigas) and Rellis. The most common items of staple food of the villagers are cooked rice, *chodi* gruel, or any vegetable. Buttermilk is consumed by the rich. The poorer section of the population take their food along with *chintapandu pulusu* (tamarind soup), dried or green chilly and onion. As many as 15 of the 17 surveyed households selected for intensive survey exclusively consume rice while 11 households take *chodi* gruel besides a little quantity of cooked rice (Table 34). The working class and Scheduled Caste people take mostly *chodi*, some cooked rice and *ganji* everyday. All caste people except Vaisyas and a few rich take *chodi* gruel regularly as it is considered more nutritious than the cooked rice, locally known as *annam*.

Frequency of taking food

61. All the 17 households of different castes selected for intensive survey except Sathani Vaishnava and Relli take food thrice in a day. As the Rellis are economically poor, they take two meals a day while the Sathani Vaishnava takes food twice a day with coffee or tea in the morning (Table 33). *Chaldiannam*, the morning meal consists of the left over of the previous night's cooked food kept in water and salt is taken before 8 a.m. along with *pindiodiyam* (prepared out of gingelly cake and chillies), chilly or onion. The lunch locally known as *madhyanna bhojanam* consisting of *chodi* gruel and some cooked rice is generally taken in between 12 noon and 1 p.m. Dhal or cooked vegetables form the side dish. They take non-vegetarian dishes once in a week. The *ratribhojanam* (supper) taken between 8 and 8.30 p.m., consists of cooked rice, vegetable curry and *charu*. A few agriculturists and working class people take *alapoddu* which consists of cooked rice left over after lunch, soaked in water and mixed with *ganji* and salt in between 3 p.m. and 4 p.m. The *alapoddu* is consumed along with *pindiodiyam*, green chilly or onion.

62. On festive occasions all caste people, irrespective of their economic status, enjoy sweet dishes like *arisalu*, *ksheerannam* and *burelu* besides sour dishes like *garelu*, *pakodilu* and *kharapoosa*. Fresh water fish is consumed in plenty. Except Gavara Komati and Sathani Vaishnava, all others are non-vegetarians and eat fish, eggs, chicken, ducks, goats and sheep. The habit of taking coffee or tea with or without tiffin is almost common among the different castes as evidenced in Table 35. Of the 17 castes selected for intensive survey, only 3 households of Jangam, Mangali and Viswabrahmin with an annual income of Rs.301 to Rs.600 are habituated to drink tea or coffee either in the morning or in the evening (Table 35). Many of the people take tea or coffee in the local coffee hotel and also when they visit Bobbili.

Drinks

63. Except GavaraKomati and Khathadi Vaishnava people, men among all other castes consume toddy, liquor and *sara* (arrack). It is said that they consume liquor to cure their bodily pains and to forget their troubles and worries. The non-habitual drunkards consume the intoxicants on special occasions like festivals. Consumption of liquor is a long established social custom in marriages among the lower castes and Scheduled Castes. The significant feature is that none of the women are addicted to drinking. Though many

people have realised that this habit is a heavy drain on the household income, they still succumb to it.

Smoking

64. The women belonging to Gavara Komati and Sathani Vaishnava castes do not chew *pan* or tobacco nor smoke tobacco. All others generally smoke tobacco in the form of a cigar locally known as *chutta*. None of them consume opium. Besides smoking *chutta*, they also smoke *beedi* and Charminar cigarettes. The Charminar cigarettes and *beedis* are more popular among the younger generation. A few agriculturists grow the required quantity of tobacco for household consumption. Many of them purchase tobacco from Bobbili, the nearest urban centre and this item of expenditure is given a third place in the family budget of many households.

Chapter III

SOCIAL CUSTOMS

General

The age old social customs and beliefs not only regulate but also augment smooth community life in the village though some of their traditional rigidities are lost due to the impact of various social and economic changes. Yet the importance of these traditional customs cannot be neglected in the present day village life. Everyone faithfully performs all the customs and ceremonies related to birth, marriage, death, etc., and the details of these rituals as followed by different ethnic groups are discussed below.

Pregnancy and pre-natal practices

2. The pregnancy among different castes is most commonly recognised by the stoppage of normal monthly menstruation which is further confirmed during the second and third months of pregnancy when the woman reports about morning sickness and experiences vomitting sensation. In the initial stages of pregnancy, the woman likes to eat rice, lime, a little of mud and sour eatables like lemon, tamarind, etc. No special food is served to the expectant mother but all special dishes she wishes to have are generally served. Particular care is taken to avoid hot drinks and heat generating food, for fear of abortion. Special attention is paid by the husband and the in-laws if it is the first confinement. Among the affluent section of the population, the pregnant woman is generally taken to her parents' house in the 5th, 7th or 9th month for the first confinement. Some sweets are distributed in the village before the expectant mother is taken to her parents' house on an auspicious day. She is also presented with a new saree, blouse piece and bangles in the presence of the caste woman. The poorer section do not follow this custom on account of their economic condition. However, it is customary among different sections of population to conduct the first delivery in the parents' house, although it is not rigidly followed. The pregnant woman is advised and allowed to do her normal work till her eighth month with the belief that she will have an easy delivery. The women of well-to-do households attend to their normal work in the initial stages of pregnancy but in the advanced stages of pregnancy they are forbidden to do even the normal household work. Expectant mothers belonging to poorer sections of the community, however, work till the labour pains start. All the subsequent confinements are conducted without much ado at the husband's house or at the parents' house.

Delivery

3. Deliveries are usually attended to by the Konda Dhora or the Golla women who acquired the art (conducting deliveries) by practice. In some cases deliveries are conducted by the experienced women of the caste concerned. Delivery cases among Scheduled Castes are attended to by an old experienced woman of their respective castes. It is normally conducted in *nattillu i.e.*, main living room of the house. The mother, sister or any other nearest relatives attend to some minor work. In case the delivery becomes difficult they make votive offerings to the village deities. A few of them invite the trained maternity assistant of Bobbili to attend on the complicated cases and she is paid Rs. 5 excluding the conveyance charges. It is a popular belief among the different sections of population that the period of gestation is more in case of a female child.

4. Immediately after the birth of the child the umbilical cord is cut with a country knife and placed in an earthen pot along with the placenta and then buried in a place inaccessible to men and cattle. Afterwards the child is given a bath with hot water added with turmeric powder. The oven ash is applied to the severed umbilical cord till it is dried up. Sometimes gingelly oil mixed with turmeric powder is smeared on the umbilical cord. On the day of delivery, the mother is served with either coffee or milk. From the second day to ninth day, a little cooked rice with dried chilly powder and salt is served once daily. There is a practice among different castes to serve *khayakam*, prepared out of asafoetida, jaggery, *vamu* (bishop's weed), gingelly oil and *pippali* (pepper) to the mother during the period of pollution. As many as eight castes observe pollution for eleven days while Chakali, Mangali, Padmasale, Bevarlu and Telakula castes and Konda Dhoras observe it for nine days. The Scheduled Caste people observe pollution upto 3rd, 5th or 7th day after the birth of the child, according to their convenience. On the day of birth, the child is given a little of castor oil. The

child is regularly fed on breast milk from the second day till it attains ninth or tenth month but in a few cases it may be even two years. The new born child is given bath regularly with hot water mixed with turmeric powder while the mother is given bath on the 3rd, 5th and 7th days and the final bath on the 9th or 11th day. On the final day of pollution, the mother carries turmeric powder, vermilion and a potful of water to a well or tank and worships the frog by offering turmeric and vermilion. This ceremony locally known as *kappaku mokkadam* is performed with the belief that the child would be healthy and jumps like the frog. From thence the mother attends to her normal and routine household work. Among the rich, the mother is not allowed to attend to her household work till the child is three months old. The community women who attend on the final day of pollution are entertained at a feast.

Naming ceremony

5. In almost all the castes, the naming ceremony locally known as *perupettadam* among the lower castes and *namakaranam* among the higher castes is performed on the final day of pollution either on the 9th or 11th day. The Sathani Vaishnava and Telaga castes, however, perform the ceremony on the 21st and 27th days respectively. The name most liked by the parents is given to the child. Both the mother and the child are dressed in new cotton clothes. Caste women and friends are invited for this function. After announcing the name of the child, *achintalu* (sacred rice) are sprinkled on the child blessing it with longevity and prosperity. On this occasion the lower caste people sacrifice a chicken by keeping it on the neck of the child, with the belief that the child's neck will be sound and strong.

6. It is also a custom among different sections of the village community to perform *santhi* either on the ninth or eleventh day according to the directions given by the Brahmin *purohit* if a child is born in an inauspicious star. The parents and the child take bath on this day. The father sees the reflection of his child's face in a vessel full of gingelly oil before actually seeing the child for the first time.

Typical names

7. The names given, to the children are generally those of Hindu Gods, Goddesses and the village deities. The male children are usually named as Trinath, Prabhakara Rao, Ananta Rao, Maheswara Rao, Prakasam, etc., whereas the female children are named as Kamala, Suseela, Saraswathi, Savitri, Sakuntala, Vijaya, Adilakshmi, Jayalakshmi, Saradadevi, etc. Previously names like Krishnanaidu, Raminaidu, Appalanaidu, Seethannanaidu, Sivanaidu, etc., used to be given to boys. The girls were given the names of Polamma, Pochamma, Peramma, Dalamma, Saramma, Appamma, Narayanamma, etc.

Tonsure ceremony

8. The tonsure ceremony locally known as *puttukopputeeyadam* is performed both to the male and female children either in the first or third year. This ceremony is performed by all communities. On an auspicious day fixed by the Brahmin *purohit*, the child is made to sit facing east. Then the barber shaves the head completely. Friends and relatives present on the occasion take one or two copper coins and sacred rice in their hands, turn them thrice around the head of the child and keep them in a brass tumbler kept before the child. The money, thus collected, is taken by the barber. The barber is paid two seers of rice and one anna (6 paise) for his services. On this occasion the friends and relatives are treated with a vegetarian feast. The tonsure ceremony is also performed before the village deity or any God to whom a votive offering is made by the parents. A few well-to-do families perfom the tonsure ceremony in the temple of Lord Simhadri Appanna at Simhachalam in Visakhapatnam District, Gumpuswami at Kurupam, Sangameswarudu at Sangam and Suryanarayana at Arasavilli in Srikakulam District. Many of them have made votive offerings of their hair to Lord Rama in the village. The minimum expenditure on this occasion is Rs. 10 and the maximum expenditure depends on the socio-economic status of a family.

Child feeding

9. Breast feeding is discouraged when the child develops teeth by applying myrobalam paste or soapnut water to the nipples. The villagers are never in the habit of using contraceptives. The women do not enjoy conjugal life till the child stops breast feeding. The child births are thus spaced. The women do not resort to abortion and the sterility of a woman is attributed to the sins committed by her in her previous birth.

10. Feeding the child, for the first time, with solid food is quite an informal function in almost all the castes. This function is locally known as

annaprasana among the higher castes and *annampettadam* among the lower castes and the observance of this ceremony is very much on the decline. However, a brief account of this ceremony as narrated by a few caste people is as follows. On an auspicious day fixed by the Brahmin *purohit*, the parents and the child take bath and don new clothes. *Nattillu* is smeared with dung and decorated with lime drawings. At this spot they keep a knife, one gold ornament, turmeric powder, vermilion, a pen, a book and *ksheerannam* (sweet rice) and the parents and the child are made to sit facing east. The Brahmin *purohit* recites a few sacred verses and then the child is left free. It is common belief that the child indicates its future career by touching any one of the above articles, each one of which has a special significance.

Statement III

CHILD FEEDING CEREMONY--ARTICLES OF IMPORTANCE

Name of article	Significance attached to it
(1)	(2)
1 Knife	Warrior
2 Gold ornament	Businessman
3 Turmeric	Prosperous man in life
4 Vermilion	Wealthy person
5 Pen	Poet
6 Book	Attainment of high academic qualification
7 *Ksheerannam*	Sweet and happy life

11. Later on the friends and relatives are entertained at a feast. This function is usually performed on an auspicious day before the child completes one year. The lower caste people, however, feed the child on any auspicious day.

Initiation to learning

12. The child is initiated to learning in its fifth year on an auspicious day fixed by the Brahmin *purohit*. In almost all the castes except Velama Dora and Srishti Karnam, the teacher officiates over this function. The child is given oil bath and dressed in new clothes. The local teacher invited to the house is given two seers of rice, Re. 1 and a few flowers by the child. Afterwards the child is taken to the school to worship Lord Vighneswara and to invoke his blessings for the successful completion of its educational career. Later the teacher makes the child write '*O, Na, Maha; Si, Va, Yaha; Siddham, Na, Maha*' on a new slate. Those who can afford distribute sweets to the school children. Among Velama Dora and Srishti Karnam castes, the Brahmin *purohit* officiates over this function. After performing *puja* to Lord Vighneswara, he makes the child write some alphabets with a turmeric piece on rice spread in a plate.

Attainment of puberty

13. It is said that the girls usually attain puberty at the age of fourteen or fifteen years. The period of pollution varies in different castes. The Kamsali (Viswabrahmin),Chakali, Mangali, Kurakula and Telaga castes observe pollution for eight days while the Komati, Konarlu and Srishti Karnam castes observe it for six days. Padmasale, Velama Dora, Bevarlu, Khathadi Vaishnava and Koppala-velama castes observe pollution for four days only. The Scheduled Tribes and Scheduled Castes and Telukula caste observe it for five days. The mode of performing this ceremony does not significantly differ among the several castes. The attainment of puberty is locally known as *rajaswala inadi* among the higher castes and *peddamanishi inadi* or *peddala polindi* among the middle and lower castes. The women folk of the household intimate the news to the caste people and nearest relatives and friends in the village. Some paddy is spread in the north-east corner of *nattillu*. The caste women who visit the girl on the first day bring a little quantity of paddy which is mixed with the paddy already spread on the ground. Then the girl is made to sit on the paddy facing east with the belief that the girl's future will be happy and prosperous. A few people spread cocoanut mat on the paddy before the girl is ceremoniously seated. The elderly women bless the girl by showering *achintalu* (sacred rice). Some well-to-do families honour the invitees by offering betel leaves, nuts and *kumkum* (vermilion). During the period of pollution she is kept in *nattillu* and not allowed to do any household work. The food is served in separate utensils. The neighbouring women and relatives bring *chakkilalu* (an eatable prepared out of rice flour with salt and chilly powder) and sweets. The girl usually changes her clothes every day. On the final day of pollution, she is given an oil bath. The washerwoman takes away paddy and the clothes worn by the girl on the last day of pollution. If the girl is married, the parents-in-law send new clothes and eatables on the final day of pollution. If the day on which the girl attained puberty is inauspicious, the husband is not allowed to see her until *santhi* is performed. No such ceremony is performed for unmarried girls.

14. The normal menstruation period lasts for three days in Kamsali, Velama Dora, Komati, Srishti Karnam and Koppalavelama castes; five days in Telaga caste and four days in Konari (Golla) caste. The other castes do not observe pollution. During the period of pollution the girl is not allowed to do any household work and food is served to her in separate utensils. On the fourth or the final day of pollution, she is given an oil bath and her soiled clothes are given to the washerwoman for wash. Where pollution is not observed the girl takes oil bath soon after the normal menstruation and attends to her household work as usual. The Koppalavelamas give as a custom one saree to the washerwoman, within one year of the attainment of puberty provided the girl is not married. In case the girl is married, the washerwoman is given two new sarees as gifts by the parents and parants-in-law.

Marriage

15. Marriage is an inevitable socio-religious function in all castes and it involves many religious ceremonies. Adhering strictly to the traditional customs, marriages among different castes are performed within the caste but never in the same *gotra* or common surname. In almost all the castes except Velama Dora, Komati, Konarlu (Golla), Srishti Karnam and Konda Dhora, who have got *gotras, inti peru* (surname) is the essential criteria in fixing up matrimonial alliances. The permissible partners among different castes are mother's brother's daughter (*menarikam*), father's sister's daughter (*eduru menarikam*), and sister's daughter (*menakodalu*). The wife of the deceased elder brother is also a permissible partner among Bevara caste, and Konda Dhora, the Scheduled Tribe. The wife of the deceased younger brother is a permissible partner only in Konarlu (Golla) and Kurakula castes and some Scheduled Castes of this village. Marrying brother's daughter is permitted in Golla caste. Even in case of widow remarriage, *gotra* or *inti peru* plays an important part. Irrespective of the socio-economic status of the person, these established conventions have not been violated by any caste in this village. There are no inter-caste marriages in this village but extra-marital contracts among different castes are found. In all the 80 surveyed households, 211 marriages have been reported. Of them, 101 marriages are within the consanguineous relationship and the remaining are outside the blood group. There are 206 monogamous marriages among different castes and 5 polygynous marriages are found exclusively in Koppalavelama, Padmasale and Telukula castes of this village (Table 37). It is clear from Table 36 that 60 out of 101 marriages in all castes were contracted with the daughters of either maternal uncle or paternal aunt, own sister or brother. Now coming to the marriages by spatial distribution, it may be observed from Table 38 that not even one marriage alliance was contracted outside the district. Out of the total number of 211 marriages, 30% or 64 were contracted within the village and the remaining 117 were contracted outside the village but within the taluk. Neither inter-religious nor inter-caste marriages are in vogue.

16. Marriage before and after puberty is in vogue. The marriageable age for boys and girls is below 20 years. Table 39 shows the persons by age at first marriage. Out of 230 cases reported, 50% or 116 were married between 10 and 20 years of age. The fact that child marriages are still in practice in spite of the enactment is evident from the figures of 27 and 48, recorded against the age group of 0-4 and 5-9 respectively for both males and females.

17. The Brahmin *purohit* officiates over the marriages of all castes except Sathani Vaishnava and the Scheduled Castes. The caste *purohit* of Sathani Vaishnava caste and the caste elders of Scheduled Castes officiate over the marriages in their community. The caste elders of the lower castes and the Scheduled Castes are the most important persons to settle the marital alliances. Payment of dowry is not in vogue among different castes except in Komati, Koppalavelama, Velama Dora, Viswabrahmin and Srishti Karnam which varies from a minimum of Rs. 116 to a limitless maximum while the customary bride price of Rs. 5.25 P. is still paid exclusively to the father of the bride in Adi Andhra and Relli castes. The payment of dowry is not a must among the different castes but it may vary from Rs. 25 to Rs. 500 if one can afford to. The venue for the marriage is the groom's house in almost all the castes except Komati, Srishti Karnam, Velama Dora, Koppalavelama and Telaga who perform the marriage at the bride's residence. If for any reason, the marriage cannot be conducted at the groom's house it is celebrated at the bride's house. Broadly speaking, the marriage customs are almost similar among all the Hindu castes but for a few minor differences in the mode of celebration.

18. Mostly it is the responsibility of the parents of the boy to initiate the matrimonial negotiations in all the castes of this village. In the selection of a suitable match, they are helped by the nearest relatives and friends residing in different villages. A few well-to-do households of Srishti Karnam, Komati, Koppalavelama and Velama Dora get the horoscopes of the prospective bride and bridegroom examined by the Brahmin *purohit*. A few consult the Brahmin on the basis of their names. A few others take into consideration the date of birth of the boy and the girl before making further negotiations. After being satisfied with the advice of the Brahmin *purohit*, the father of the youngman, followed by two or three close relatives or caste elders proceeds to the girl's village on an auspicious day, preferably fixed by the *purohit* or by any local person who can refer the almanac. After reaching the girl's village, the party enquires informally about the conduct of the girl and the hierarchial antecedents of the family. Then the boy's party put forth their proposal to the girl's parents. If the latter receive the proposals favourably, they express their desire that the prospective groom might visit their place to see the girl. Afterwards the young man's party is treated with vegetarian or non-vegetarian feast. On any auspicious day, followed by nearest relatives, the youngman visits the village and the boy and girl see each other and later indicate their willingness to their parents. The girl's father then informs the young man about his visit locally known as *illuchupilikivastham* (*i. e.*, visiting the bridegroom's. house). A few days later, intimation is sent to the boy's parents about their ensuing visit through a barber. If the village is far off, this information is communicated well in advance through post. On the appointed day, the girl's parents accompanied by a few nearest relatives pay a visit to their house and in case the girl's party is satisfied with the new alliance, they invite the boy's parents to perform the betrothal ceremony locally known as *pradhanam*. On this occasion, matters such as dowry, gold ornaments etc., are discussed and decided.

19. The *pradhanam kavidi i. e.*, betrothal consisting of two cocoanuts, plantain fruits, *chilakalu* and *pongulu* (sweets prepared out of sugar and bengalgram flour) and *kajjipundalu* (prepared with bengalgram dal and jaggery) gold ornaments, a new saree and a blouse piece for the girl, are kept in new brass plates and carried by the village washerman with the help of a device locally known as *kavidi*. Sometimes the things required for *pradhanam kavidi* are got ready by girl's parents who are paid the cost by the young man's father. Then the young man's party leaves for the girl's village on any auspicious day. Now-a-days the young man also accompanies the party to the girl's residence to attend the betrothal ceremony. Both the boy and the girl worship Lord Vighneswara while the Brahmin *purohit* officiates over the function. Afterwards the girl worships the gold ornaments presented to her before wearing them. This is locally known as Lakshmipuja. Then *muthaidu* (a married woman) dresses the young girl with the ornaments and formally announces that the girl is the daughter-in-law of so and so. Later the guests are treated to a feast. The same day, both parties fix a *muhurtham* (auspicious day) for the marriage depending on the *nama nakshatram* (star according to the name) or *janma nakshatram* (star according to the time of birth) of the young couple.

20. Among the lower castes and Scheduled Castes, the matrimonial negotiations are simple and are mainly conducted and decided by the caste elders. After making thorough enquiries regarding the girl, the economic status and reputation of her family, the other party makes a visit to the girl's residence on an auspicious day. They initiate the negotiations by saying that they have come for *pappukudu*. If both the parties are agreeable, the girl's party visits the house of the groom on an auspicious day, and matters such as dowry, gold ornaments, etc., are decided. Afterwards, the betrothal ceremony is performed by presenting the *pradhanam kavidi* in the presence of their caste elders. Toddy or *sara* (intoxicated liquor) is served on this occasion among the lower castes. This function is almost similar in all other castes with some minor variations in the contents of the *pradhanam kavidi*. It is more an elaborated affair among the higher castes. On the *pradhanam* day, the date of marriage locally known as *lagnam* or *muhurtham* is fixed in consultation with the Brahmin *purohit*. Among the Scheduled Castes, the customary bride price is formally decided by their caste elders, and the marriage is performed at either party's residence according to their custom.

21. A few days before the marriage, invitations are sent to the nearest relatives and friends through special messenger. The affluent section of the population are now-a-days sending printed invitations. Huge pandals are erected on an auspicious day before the residences of the bridal couple. *Neradi* (eugenia jam-

bolane) pole locally known as *muhurtapuratu* is fixed in the *esanya mula* (north-east corner) and then the entire pandal is put up. An earthen platform locally known as *pendlipeena* is constructed underneath the pandal and decorated with black flour, white flour and turmeric. Afterwards the *kallagolla sambaram* (removing the nails of hands and feet) is performed to the bride and the groom. The bridal couple are made to sit on the *medi* (plough tail) facing east which is kept over *pendlipeena*. The bridegroom's sisters collect the nails and a few hair on the forehead in a new cloth while the barber presides over this function. On this occasion, the boy's father presents a rupee or two to them. Later, the groom is anointed with turmeric powder, given oil bath and dressed in new clothes. Vermilion mark is put on his forehead. In case the boy's village is near to the bride's village he is taken in a palanquin accompanied by *melam* (musical instruments).

22. This *kallagolla sambaram* is also performed at the bride's residence on an auspicious day. She is made to sit on *sanni* (flat stone used to prepare chutney) facing east over the *pendlipeena*. Then the barber ceremoniously removes the nails of the bride and receives a rupee or two for his services. Later she is anointed with turmeric powder and given oil bath. Then she is dressed in new cotton clothes and decorated with vermilion locally called *bottu* on the forehead.

23. The *kallagolla sambaram* is performed in all the castes except Komatis. This ceremony is attended to by the barber in all castes except in Scheduled Castes where their own caste men discharge the duties of the barber. Like Brahmins, the *upanayanam* (wearing of sacred thread for the first time) is performed among Komatis on the eve of marriage. First the groom worships Lord Vigneswara and latter performs oblations to the sacred fire while the Brahmin *purohit* recites the sacred verses. The *gayatri mantra* is whispered into the ears of the groom by the Brahmin *purohit*. This is called *Brahmopadesam*. Then the Brahmin *purohit* decorates him with *yagnopaveetham* (triple cord) while reciting the sacred vedic verses. On this occasion a vegetarian feast is arranged. The sacred thread is replaced every year on *Jandhyala Pournima* day or *Sravana Pournima* (July–August) with a fresh thread.

24. The bride's party accompanied by music welcomes the groom's party on the outskirts of the village. The bride's father applies sandalwood paste to the chin of the groom's father who reciprocates it as a mark of respect. From then on they are known as *veerakallu*. Afterwards the groom's party is conducted to a temporary lodging locally known as *vididi* for their comfortable stay during the marriage. Meanwhile, the *muthaidulu* (women in married status) belonging to their community bring *arivenikundalu* (sacred pots) from the potter's house accompanied by *melam*. The pots are decorated with lime, etc., and small quantities of paddy is kept in them. The *arivenikundalu* are tied with mango leaves and kept in the *vantillu* (kitchen) over some paddy spread on the floor. Later the bride's party go to *vididi* to fetch the other party for the marriage. Bringing of *arivenikundalu* is not strictly observed in many castes of this village. The auspicious moment fixed for the celebration of the marriage is locally known as *lagnam*. The bridal couple are given a bath separately and dressed in new clothes dyed with turmeric known as *pasupu battalu*. At the time of *lagnam*, a wooden plank locally known as *pendlipeeta* duly decorated with vermilion and turmeric powder is kept on the *pendlipeena*. The bridal couple go round the *pendlipeeta* thrice and take their seats facing east. In olden days *sanni* and *medi* or *pooju* were placed over the *pendlipeena* and the bridal couple used to make three rounds before being seated on the *sanni* and *medi* facing east. This custom is mostly on the decline among the different castes and *sanni* and *medi* are replaced by *pendlipeeta*. A curtain is held in between them. The bride always takes her seat on the left side of the groom. The *kankanam* (a wrist badge with *neradi* leaf tied with cotton thread dyed in turmeric) is tied to the right hand of the bridegroom and the left hand of the bride by the Brahmin *purohit*. At the same time he ties the *basikalu* (badges) on their foreheads reciting sacred vedic verses. Later the bridal couple worship Lord Vighneswara and the marriage locket locally known as *sathamanam*. A mixture of cumin and jaggery is placed on the midst of the head by each other at the time of *lagnam*. Then the *sathamanam* or *mangalasutram* is shown to all the persons present on the occasion by the Brahmin *purohit* and every one blesses the couple by touching the *sathamanam*. Then in the presence of all elders, the bridegroom ties the *sathamanam* around the neck of the bride and makes three knots, representing Brahma, Vishnu and Maheswara otherwise known as Trimurtulu while the Brahmin *purohit* chants sacred *mantras* and thus the marriage is solemnised. Afterwards the curtain in-between them is removed and the bride and her groom are made to sit facing each other. Then the

bridal couple pour the turmeric dyed rice locally known as *talambralu* over the head of each other. This is repeated thrice. Soon after this function, gold ornaments are presented by their respective parents-in-law. Later their friends and relatives make presentations to the new couple either in kind or in cash. Among the Scheduled Castes and Sathani Vaishnava, the respective caste heads officiate over their marriages. Soon after tying the *sathamanam* by the groom, a ring or a copper coin is dropped in a potful of water and the bridal pair are asked to pick it up. It is a popular belief that whoever picks it out earlier dominates over the other in domestic life. Then the bridal couple are shown the Arundhati star by the Brahmin *purohit*. They are then conducted ceremoniously to *arivenikundalu* where they pay their respects and the untying of *Brahmamudi, kankanalu* and *basikalu* locally known as *nagavalli* is performed on the same day or on the following day depending on the convenience of the groom's party. The wedding comes to a happy end with a vegetarian feast among all the Hindu Castes except the Scheduled Castes who treat the party with non-vegetarian food.

25. On the following day, handing over the bride to the groom's parents, known as *appagintalu* is performed. For all the family members and the parents in particular, it is a sad affair since it involves separation. Before leaving the village, the bridal couple pay their respects to Lord Rama and the village deities by offering flowers and fruits. The bride accompanied by two *perantalu* (women in married status) is taken to the groom's village to spend two nights. On the third day, the bridal couple and the two *perantalu* go to the bride's residence to spend two nights. With this the marriage celebrations come to a successful end.

Expenditure on marriage

26. The expenses on marriage vary from caste to caste depending on the economic status of the household. Except in the higher castes like Koppala-velama, Velama Dora, Srishti Karnam and Komati, the normal expenditure among the functionary castes and other lower castes varies from Rs. 500 to Rs. 1,500 and from Rs. 400 to Rs. 1,000 in Scheduled Castes. The minimum expenditure among the higher castes is about Rs. 2,500. There is no limit for the maximum which includes the dowry, etc.

Consummation

27. The consummation locally known as *garbhadanam* is usually performed at the groom's house on the same night of the marriage day, as most of the marriages among different castes are customarily performed at the groom's house. This ceremony is popularly knokn as *jodichesukodam* (జోడిచేసుకోడం) in the functionary and lower castes of this village. This function lasts for a night among different castes except Velama Dora, Komati and Telaga castes who perform it for three nights. The latter castes call this function as *yarnalu*. A separate room provided with a wooden cot and some eatables is arranged for the purpose. A few fruits, betel leaves and arecanuts are also kept in the room. The bridal couple pay respects to all the elders present on the occasion who bless them by showering *achintalu* (sacred rice). The nuptials last for three days at the bride's house and three days at the groom's house. The aunt or any other married woman conducts the reluctant, and blessing the girl, into the room and makes her sit by the side of her husband. The women offer *mangalaharathi* (flame of prosperity) and vacate the room, leaving the bridal pair alone. In the other castes, this function lasts for one night and no elaborate arrangements are made on the occasion.

Divorce

28. Except in Komati, Srishti Karnam, Velama Dora, Khathadi Vaishnava and Telaga castes, divorce or separation is permitted in all other castes. Either the husband or wife is free to initiate divorce. The most common causes of divorce or separation are barrenness, physical deformity or continuous illness, temperamental incompatibility between the spouses, over age, impotency, adultery, falling in love with another person, inability of the husband to satisfy his wife's demand for clothes, ornaments, etc. The person who initiates divorce has to pay the sum decided by their community elders to the aggrieved party. In case the woman initiates divorce, her parents have to pay the fixed amount to the aggrieved husband provided she is not remarried. If she remarries, her second husband has to pay the sum fixed by the caste elders to the aggrieved husband. Normally, it is the husband who refers the dispute to the caste head who then summons the Kula Panchayat. After hearing arguments on both the sides, a decision is given by the Kula Panchayat which is always respected by both the parties. Until a decision is given by the Kula

Panchayat, either party is not free to act as it likes and any violation of this traditional rule is dealt with severely. The right on the children always rests with the father.

Pre-marital and extra-marital sex relations

29. Many of the heads of the households are shy to furnish truthful information on this subject. All of them have given a negative answer. Most informal enquiries with youngsters reveal that both pre-marital and extra-marital sex relations are very common. The pre-marital relations are not viewed seriously unless the girl becomes pregnant. In case the girl becomes pregnant, it is obligatory for the boy to marry the same girl and as such the pre-marital sex relations occur within the caste. In the extra-marital relations, the caste is not a big barrier. When once it is detected, the dispute is to be settled by the Kula Panchayat as it invariably results in separation. Compared to pre-marital sex relations, the extra-marital sex relations are quite common for inexplicable reasons among the various agricultural and lower castes.

Widow remarriage

30. The widow remarriage locally known as *marumanuvu* or *roti mundara mudi* is permissible in all the castes except in Komati, Srishti Karnam, Velama Dora, Sathani Vaishnava, Viswabrahmin (Kamsali) and Telaga castes. Unlike the regular marriage, it is a simple affair devoid of numerous ceremonies. The widow does not remarry within one year of her husband's death since it is believed that the *keedu* (evil effect) of the deceased person will affect her remarried life. No *melam* (music) is played on this occasion, A *muhurtham* (auspicious day) is fixed in consultation with a Brahmin *purohit* or by referring to the almanac. The *marumanuvu* is usually performed at the woman's house. A new earthen pot full of water and with a brass plate cover is kept over the *rolu* (a small pit in the floor of *nattillu* used to pound corn) or a wooden *rolu. Achintalu* (sacred rice), turmeric, vermilion, one gold ornament and the marriage locket locally called *sathamanam* or *mangala sutram* are kept over the brass plate. Both the man and woman are dressed in new clothes and are made to stand facing east and one of the community elders present on the occasion distributes *achintalu* (sacred rice) to all those present. In the presence of *kula peddalu* (caste elders), the marriage is solemnised by tying the marriage locket locally known as *sathamanam* by the groom around the neck of his bride. Later, *achintalu* are sprinkled over them by all the community elders. The remarried woman then dresses with the ornaments presented to her by her husband. Then a feast is arranged by the woman's party to all the community people. The widow after her marriage is treated on par with other married women.

31. Now-a-days, the Brahmin *purohit* is officiating over this function among the affluent section of the village community. The couple worship Lord Vighneswara and Goddess Lakshmi before tying of the marriage locket while the Brahmin *purohit* chants the sacred Vedic verses.

Death

32. The most common causes of death are fever with stomach pain, small-pox, indigestion and old age. Due to the unhygienic conditions in the village small-pox breaks out once in two years. As per the information available at the Taluk Office regarding the births and deaths for over a period of a decade (1954 to 1963), as many as 490 deaths occurred under different age groups as against 668 births. Of the total number of 490, 228 were children below five years, followed by 84 persons aged more than sixty years, 47 persons between 50-55 years and 22 persons in the age group of 30-35 years etc. It is evident from this that the infant mortality is significantly high.

33. Both *dahanam* (cremation) and *kriya* (burial) are in vogue in all the castes except Kamsali. The lower and the Scheduled Castes preferably bury the dead since they cannot meet the high cremation expenses. The crematorium, locally called as *smasanam* is situated on the bank of the river Vegavathi to the south of the village. The Scheduled caste people (Adi Andhra and Relli castes) bury the dead a little away from other caste Hindus. Even among the Hindus, respectable distance is maintained in burying or cremating the dead and as such the crematorium extends all along the river bank. Children dying of cholera, small-pox and the pregnant women are all buried irrespective of their caste.

34. The mode of performing the death ceremony among different castes does not appreciably vary but the period of pollution varies from caste to caste.

Pollution is observed for all the eleven days in Komati,Srishti Karnam,Khathadi Vaishnava,Kamsali (Viswabrahmin), Velama Dora and Telaga castes and the final obsequies are performed on the 12th day. However, in Koppalavelama, Telakula and Kurakula castes, pollution lasts for three days. Among these castes, the final obsequies is performed on the 3rd or 5th or the 9th day. Though the obsequies is performed on the third day in Telakula caste, the final bath is taken on the eleventh day. In all the other castes, except in Konda Dhora where the pollution lasts till the obsequies is performed, it lasts till they take bath, after the burial or cremation of the deceased. The women as a rule do not follow the funeral procession.

35. The dying person is kept on the ground over a mat and the nearest friends and relatives pour some water mixed with *tulasi* (ocimum sanctum) leaves in the mouth and also whisper the word Narayana in the ears with a belief that he gets *mukthi* (salvation). The news of the death is communicated to friends and relatives. The caste elders and other caste people console the bereaved members of the family. In the meantime the chief mourner, preferably the eldest son takes bath at the nearby well and brings water in a new pot. The corpse is smeared with gingelly oil and turmeric, given bath and dressed in new clothes. In the meantime, the bier locally known as *dapakarra* or *dandilu* is perpared with bamboos. In Kamsali caste, however, the bier consists of *anantasayanam* made of bamboos in order to carry the deceased in a sitting posture. Then the corpse is placed over the bier and carried to the crematorium by four persons. In Viswabrahmin (Kamsali) caste, a new earthen pot in inverted position is placed on the top of the bier. The chief mourner, carrying the fire in one hand and a new earthen pot containing a little straw in the other, heads the funeral procession. It is customary among different sections of population to sprinkle a mixture of cotton seeds, paddy and copper coins over the bier at the outskirts of the village locally called *munduvithulu challadam*. The significance of this custom could not be properly explained by them. The corpse is carried on the bier with its head pointing towards the village to the outskirts of the village, where it is lifted down twice at a place called *dimpudukallam* by saying Narayana and the ornaments and other costly things of the deceased are removed. Afterwards the corpse is carried with its head pointing towards the crematorium. In the meantime, the washerman prepares the pyre. The Scheduled Castes prepare the pyre themselves. After reaching the crematorium, the funeral party goes round the burial pit or the pyre three times. Then the corpse is placed on the pyre or in the burial pit, with its head pointing towards south. In Kamsali and Telakula castes the head points towards the north while in Konda Dhora tribe it points towards north-east. Unlike the other caste people, the Kamsalis bury the corpse in a sitting posture. Then the chief mourner, accompanied by the nearest relatives takes bath in the river Vegavathi and brings water in a new pot. Then he goes round the corpse three times with a potful of water placed on his left shoulder sprinkling water with mango twigs. The washerman makes a hole on the pot each time the round is completed. The remaining water in the pot is poured from east to west near the head of the corpse. Afterwards the pyre is lit by the chief mourner near the head of the corpse. The funeral party takes bath again in the river Vegavathi before returning home. The new cotton cloth covering the corpse is taken away by the washerman. However, in Sathani Vaishnava caste the covering cloth is brought to the house and torn into twelve pieces; one copper coin and a turmeric root are tied in each piece known as *koupeenam*. After a while, two or three nearest relatives visit the graveyard along with the Chakali (washerman) to tend the fire and ensure that the corpse is burnt fully.

36. By the time the party returns from the crematorium, a wick is lit customarily in a clay lamp and kept at the place where the deceased breathed his last. The pall-bearers pay their respects to this lamp before returning to their respective houses. In an average family the minimum expenditure is between Rs.15 to Rs.25 for burial and Rs.40 to Rs.70 for cremation. However, the expenditure varies from caste to caste and household to household depending on their economic status.

37. The obsequies performed on the thrid day is called as *puramathadam* or *chinna dinam* among the different castes of this village. In Komati, Srishti Karnam and Velama Dora castes, the Brahmin *purohit* officiates over this function. In Sathani Vaishnava caste, however, the caste head known as Ayyavaru officiates. In other castes, the chief mourner known as *telagorru* and the caste elders participate in the funeral function. On the 3rd day, the chief mourner offers food to the dead at the crematorium. All the castes except Komati caste offer non-vegetarian food. The bones and ashes are collected by the chief mourner and the pall-bearers are kept at the foot of

a green plant and the spot where the actual cremation or burial took place is smeared with dung and decorated with lime and cooked food is offered. Then they take bath and return home. It is a popular belief among different sections of population that the deceased had some unfulfilled desire, in case the food so offered at the crematorium is not touched by a bird. The function is performed on the 5th, 9th and 11th days also by those who observe pollution for twelve days.

38. The final obsequies are performed on the 10th, 11th and 12th days, besides *puramethadam* on the 3rd day by Komati, Srishti Karnam, Velama Dora communities as per the directions of the Brahmin *purohit*. Sathani Vaishnavas perform the final obsequies under the guidance of Ayyavaru—their caste elder. On the 10th, 11th and 12th days, the chief mourner performs all the funeral rites as per the directions of the Brahmin *purohit* who chants *mantras*. Raw food-stuffs kept in a leaf-plate known as *potarlu* are offered to the departed soul and then gifted to three Brahmins. On the tenth day, *potarlu* are offered to three Brahmins. Eleven and twelve *potarlu* are offered on the 11th and the 12th days to three or four Brahmin *purohits*. Except in Komati caste, all other caste people treat friends and relatives with non-vegetarian feast;in Khathadi Vaishnava caste, the chief mourner offers twelve *koupeenamulu*(కౌపీనములు) to twelve persons belonging to his caste as per the directions of the Ayyavaru on the final day of pollution. Vegetarian food is served to friends and relatives on this occasion.

39. The monthly *sraddha* and annual ceremonies are performed exclusively in Komati, Srishti Karnam, Velama Dora and Khathadi Vaishnava castes. On the day of monthly *sraddha* three *potarlu* (three leaves containing raw food-stuffs) are offered to the Brahmin *purohit* in the name of the deceased person. Likewise monthly oblations are offered in the name of the dead and on completion of one year the annual ceremony locally known as *samvathsareekam* is performed. On the day, twelve *potarlu* are offered to three or four Brahmins and,friends and relatives are given a feast. Some rich people make a gift of a cow and calf called *godanam*, gold, land(*bhudanam*), clothes (*vasthradanam*), etc., to the Brahmin in the name of the departed soul. The annual ceremonies are performed only upto one generation. Among the lower castes, the annual ceremony called *peddalapanduga* is observed in memory of the dead by offering new clothes and food-stuffs. It is a popular belief among them that such annual offering will make the departed souls live in peace.

40. There is no custom of constructing *samadhis* (tombs) in the name of the deceased among different castes. In the higher castes, if the death occurs on an inauspicious moment, they leave the house and keep it vacant for the period prescribed by the Brahmin. This is avoided by placing the dying person in the frontyard in his last moments.

41. On the day of final obsequies the deceased's wife is taken by a widow of the same caste to a nearby well or tank in the early hours of the day. The washerwoman breaks the bangles, removes all the ornaments, and erases the *bottu* (vermilion mark) on her forehead. Later, she takes bath and wears the white saree presented to her by her brother or parents. This ceremony is attended to by the caste widows in the Scheduled Castes. From thence the widow is called *mundadi* and friends and relatives call on her on this day. A few well-to-do people immerse the ashes at Sangam in Palakonda taluk of the same district, or in the river Vegavathi before the eclipse.

42. The expenditure on obsequies is from Rs. 150 and above depending on the economic status of each household The expenditure is usually met by selling the agricultural produce or by taking hand loan from any local person or from the *sowcar* at Bobbili.

Beliefs and practices

43. The traditional customs and beliefs regulate the religious life in the village. Though the social customs differ from caste to caste, their belief in omens, superstitions, taboos, etc., are almost the same and the common man in the village believes in fate in his day-to-day life. He could not, however, give any rational explanation. The Brahmin *purohit* is consulted whenever any important work or journey is to be undertaken or any social or religious ceremony is to be performed. The *purohit* fixes an auspicious date and time. It is a common belief among the villagers that the yield of crop would be good if harvest starts on an auspicious day as per the almanac. A few old and experienced men foretell the weather conditions by looking at the clouds which always turns out to be correct.

44. The hooting of the birds locally known as *teelirivva* and *bandiguba* are believed to bring death or fire accident to the village.

"ఎందు పోతువన్న, ఏకాక్షిపొడగన్న
Endu pothuvanna, ekakshipodaganna
చాకిమూటగన్న, చావువిన్న
Chakimootaganna, chavuvinna
బాల్య విధవగన్న, బ్రాహ్మణపొడగన్న
Balya vidhavaganna, Brahmanapodaganna
బ్రహ్మ దేవునికైన ప్రాణహాని
Brahma Devunikaina pranahani."

Meaning that making enquiries regarding a journey, or coming across a person with one eye or washerman with his bundle of washed clothes, or hearing the news of death or coming across a virgin widow, or Brahmin, are considered so inauspicious that even Lord Brahma, cannot escape death.

A few old men of this village recite the following stanzas which indicate inauspicious days for undertaking journeys, etc.

"నపూర్వే శని సోమేశ
Napoorve Sani Somesa
నగురు దక్షిణే
Naguru Dakshine
నపశ్చతే భాను శుక్రేశ
Napaschate Bhanu Sukresa
ఉత్తరే బుధ మంగళే
Uttare Budha Mangale
అంగారక పూర్వే గమనేచ లాభం
Angaraka Purve gamanecha labham
సోమేశ్చనౌ దక్షిణ అర్థ లాభః
Someschanau Dakshina artha labhaha
బుధగురు పశ్చిమౌర్య సిద్ధి
Budhaguru Paschimourya siddhi
రవికాభృగౌ ఉత్తర ధాన్యలాభః
Ravikabhrugou Uttara dhanyalabhaha."

Meaning, 'journey towards east on Saturday and Sunday; towards south on Thursday, towards west on Friday and Sunday; towards north on Wednesday and Tuesday are inauspicious and that journey towards east on Tuesday and towards south on Monday and Saturday is profitable; towards west on Wednesday and Thursday results in success and journey towards north on Sunday and Friday brings profit.'

45. A person carrying fuel, empty pots, oil or a cat crossing one's path are considered as bad omens for undertaking journeys. If a person sees a married woman or a person carrying milk, flowers, or a barber with his shaving kit or a cow-these are considered good omens for undertaking a journey. Sneezing once is considered a bad omen but twice is considered as good.

46. Except *Chaitra* (March—April), *Ashada* (June-July), *Bhaprapada* (August—September) and *Pushya* (December—January) months, the remaining eight months are considered good and auspicious for performing marriages and initiating house construction. Among the days, Wednesday, Thursday and Friday are considered to be good. No particular day in a week is assigned either for hair cutting or removal of nails.

47. The villagers believe in the effects of an evil eye. In order to ward off the evil influence, a little of cooked rice, *munagaku* (drumstick leaves) and gingelly cake are taken in the palm and three rounds are made by waving the hand before the person affected and then the rice, etc., are thrown out. There are two more methods to protect against the effects of the evil eye. A similar act is made with dried chillies and salt which are later thrown into the fire. A heated knife or *nakku* (pointed iron blade of the plough) is taken round the person thrice and dipped in water. If the *nakku* preserves its heat, it indicates effect of the evil eye. They also believe in malevolent spirits and are invariably protected by *vibhuti* (a kind of ash) offered by a few people after reciting some sacred verses. A perceptable change, however, can be seen in the younger generation who do not attach much importance to these beliefs unlike their elders.

Chapter IV

ECONOMY

General

Karada is mainly an agricultural village. Land, livestock and labour constitute the essentials of the village economy. Apart from cultivation, a few people are continuing their traditional occupations *viz.*, handloom weaving, tailoring, sheep rearing, oil extraction, business, goldsmithy, etc. The functionary castes like Mangali (barber) and Chakali (washerman) are eking out their livelihood by rendering service to the village community.

Land utilisation

2. According to the land revenue records available with the Village Karnam, the village has a total area of 1,526·68 acres. The particulars of land utilisation for over a period of three years are given below.

Statement IV

LAND UTILISATION

Sl. No.	Particulars	Extent in acres		
		1960–61	1961–62	1962–63
(1)	(2)	(3)	(4)	(5)
		Ac.Cents	Ac.Cents	Ac.Cents
1	Cultivable land	1,205·69	1,197·34	1,117·42
2	Cultivable waste	43·88	52·23	132·15
3	Village site	20·35	20·35	20·35
4	Crematorium	0·15	0·15	0·15
5	Local tanks	98·50	98·50	98·50
6	*Gramadevata's* (Village deity's) garden	0·08	0·08	0·08
7	Canals, roads, bunds, etc.	158·03	158·03	158·03
	Total	**1,526·68**	**1,526·68**	**1,526·68**

3. As seen from the above Table, a large extent of land (1,117·42 acres or 73·2%) is under cultivation during 1962—63. The cultivable waste is found to be increasing year after year resulting in the reduction of cultivable land due to lack of finances. The total extent of cultivable wet land of 520·40 acres continues to be under tank irrigation for the last three years (i.e., 1961 to 1963). Of the total extent of 679·86 acres of dry land under cultivation, an extent of 597·02 acres is *patta* land and the remaining 82·84 acres is cultivable waste land locally known as *banjar* land. The extent of cultivation in the *banjar* land varies from year to year depending on the resources of the ryots.

4. The entire cultivable land of 1,249·57 acres is distributed among 677 *pattadars* whose holdings vary from 3 cents to 67·89 acres. There are 41 land owners with more than five acres each including wet and dry lands. One significant feature is that people of all castes in this village have got *patta* lands however negligible the extent may be. The average size of the land holding at the village level works out to 1·84 acres. Among the 80 surveyed households, 57 households belonging to different castes possess *patta* lands varying from 7 cents to 39·80 acres. However, the average size of land holding among the surveyed households works out to near about 5 acres. All the *pattadars* of the surveyed households are living in this village. About 50 acres of cultivable waste locally known as *banjar* could not be cultivated by the farmers due to lack of adequate irrigational facilities. It is, however, being used as grazing land in the village. Even to-day, the wet cultivation mainly depends on tanks. The Ampavalli Lalti (tank) used to supply abundant of water for irrigation during the Samsthanam administration. But now-a-days the tank has ceased to provide irrigational facilities as it is exclusively used to irrigate the fields of the Raja of Bobbili and other ryots who pay tax to the Raja. The tank is not properly maintained since the abolition of Bobbili estate and the Raja of Bobbili and other ryots refuse to supply water to Karada due to the inadequate storing capacity of the Alajangi tank.

Sources of irrigation

5. Three well-to-do ryots have recently fixed pumpsets to the wells after the electrification of the village. The area under various sources of irrigation since 1961 is given overleaf :

Statement V

SOURCES OF IRRIGATION

Sl. No.	Source of irrigation	Area under irrigation 1961	1962	1963
(1)	(2)	(3)	(4)	(5)
1	Papayya tank	285·84	285·84	285·84
2	Amravalli Banda	180·75	180·75	180·75
3	Dakkavani Banda	32·76	32·76	32·76
4	Puligummavari Banda	21·05	21·05	21·05
	Total	**520·40**	**520·40**	**520·40**

6. In spite of these tanks, the entire extent of 679·86 acres of dry land entirely depends on the vagaries of the monsoon for irrigation. The absence of any increase in the irrigated land is due to improper maintenance of the local tanks.

Type of soil

7. The cultivable land can be broadly divided into two types namely *chavaka* and *revadi*. The *chavaka* and *revadi* lands which are very fertile lie to the east and north of the village respectively. Among *revadi* lands, the *karvi* (black) lands are not fertile.

Assessment of land revenue

8. Besides the normal assessment, land cess and water rate are also collected as per the fixed rates depending on the type of crop raised. Under the Additional Assessment Act, an increased assessment is made on the existing land. Following Statement shows the rate of assessment according to the Act.

Statement VI

RATE OF ASSESSMENT

Description of wet land: Class and extent of ayacut under Govt. source of irrigation	Number of settlement taram	Settlement classification or *bhagana*	Rate of assessment payable for single crop wet land per acre: Minimum	Maximum	Rate of assessment payable for double crop wet land per acre: Minimum	Maximum
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs. P.	Rs. P.	Rs. P.	Rs. P.
I 30,000 acres and above	(a) 1 to 5	16 to 12	20·00	24·00	30·00	36·00
	(b) 6 to 8	11½ to 9	15·00	18·00	22·50	27·00
	(c) 9 and above	8½ and below	12·00	15·00	18·00	22·50
II 5,000 acres and above, but below 30,000 acres	(a) 1 to 5	16 to 12	15·00	18·00	22·50	27·00
	(b) 6 and above	11½ and below	12·00	15·00	18·00	22·50
III 50 acres and above, but below 5,000 acres	All tarams	All *bhaganas*	9·00	14·00	13·50	21·00
IV Below 50 acres	-do-	-do-	6·00	12·00	9·00	18·00

The land revenue particulars for the years available with the Village Karnam are given below which indicate the trend of increase in the land revenue assessment of village.

Statement VII

TRENDS OF CHANGE IN LAND REVENUE

Sl. No.	Year	Demand	Collection	Dues	Excess collected	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	1953	3,675·31	6,508·51	...	2,833·19	Prior to the survey and settlement
2	1954	3,706·69	6,294·75	...	2,588·26	
3	1955	N. A.	N. A.	N. A.	N. A.	
4	1956	6,043·37	6,856·54	...	813·17	
5	1957	7,611·00	7,610·58	42·00	...	
6	1958	6,728·61	7,484·89	...	756·28	
7	1959	N. A.	N. A.	N. A.	N. A.	
8	1960	N. A.	N. A.	N. A.	N. A.	
9	1961	6,795·74	6,803·68	14·08	22·02	
10	1963	10,489·51	10,921·84	20·37	439·28	After revised assessment

N. A. : Not available

Land values

9. Reliable enquiries reveal that there is a considerable increase in the land values compared to the previous ten years when the cost of dry land per acre was about Rs. 200 and wet land about Rs. 1, 000 to Rs. 1,500 per acre. The present rate of wet land varies from Rs. 3,000 to Rs. 5,000 depending on the assured supply of water for irrigation. Likewise, an acre of dry land costs Rs. 1,000 to Rs. 2,000 depending on the fertility of the soil. The value of the lands has shown a significant increase due to the large scale cultivation of sugarcane which is purchased by the sugar factory at Bobbili.

Crop pattern

10. Jute and sugarcane, the two major commercial crops, besides food crops like paddy, *uda*, *arika* and *chodi*, are raised in the village. Both jute and sugarcane are grown on commercial basis in this village, and the latter crop has been taken up recently on a large scale on account of the assured marketing facilities provided by the sugar factory at Bobbili. Moreover, Bobbili is the standard market for jute and groundnut in this region. The area under each crop during 1961, 1962 and 1963 is given below :

Statement VIII

AREA UNDER EACH CROP

Sl. No.	Name of crop	Extent of land under each crop		
		1961	1962	1963
(1)	(2)	(3)	(4)	(5)
		Ac. Cents	Ac. Cents	Ac. Cents
A	**Commercial crops**			
1	Jute	280·43	270·43	230·35
2	Sugarcane	27·27	42·62	71·65
3	Groundnut	9·26	10·20	10·50
B	**Food crops**			
1	(a) Paddy	476·72	485·20	417·07
	(b)-do-(summer crop)	8·48	4·48	11·20
2	*Arika*	195·26	180·36	190·25
3	*Uda*	150·36	150·20	130·50
4	*Chodi*	45·28	45·50	50·40
C	**Pulses**			
	Red gram	2·35	8·35	5·50
D	**Oil seeds**			
	Gingelly	10·28	...	...

11. As seen from the above Statement, a large extent of land is under paddy cultivation while 230·35 acres are under jute cultivation. The steady increase in the area of sugarcane cultivation year after year indicates the impact of the Bobbili sugar factory over this village and it is certain that sugarcane cultivation would bring prosperity to the village.

Land holdings

12. Among the 80 surveyed households, as many as 22 households possess land below one acre each, while 21 households belonging to different castes possess a land holding of 1·1 to 5 acres each. There are 7 households holding 10·1 to 15 acres of land; 3 households with 5·1 to 10 acres and 2 households with 30·1 to 40 acres besides one household each with a land holding of 15·1 and 20 and 20·1 to 30 acres respectively among the Koppalavelamas (Table 17). Thus a majority of the land is possessed by the Koppalavelamas who constitute the predominant community of this village. The increasing pressure on land due to the growth of population has resulted in small and uneconomic holdings. The significant increase in small land holdings is due to the break up of joint families. In order to make both ends meet, all the households holding less than 5 acres of land are also working as agricultural labourers.

Livestock

13. Most of the livestock is owned by the agriculturists and the agricultural labourers. According to the village records, the particulars of cattle wealth of the village since 1961 are given below :

Statement IX

PARTICULARS OF LIVESTOCK

Sl. No.	Particulars of livestock	Periods		
		1961	1962	1963
(1)	(2)	(3)	(4)	(5)
1	Bullocks	250	260	266
2	Cows	200	150	100
3	He-buffaloes	90	75	80
4	She-buffaloes	40	40	55
5	She-buffalo calves of below four years	120	30	20
6	Sheep	150	200	250
7	Goats	50	90	80
8	Horses	8	6	8

14. As seen from the above statement as many as 346 draught cattle and 175 milch cattle including the young ones are found in the village. This indicates the importance of the milch cattle, as almost all caste people consume milk and milk products. Besides, it is an additional source of income for the poor. Of the total livestock, the largest number are draught animals used to till the lands. Every household except the Komati, owns poultry for domestic purposes. They look after the cattle well and stall feeding is quite known to every farmer. Fig. 26 shows a pair of healthy oxen. The various

kinds of cattle diseases are recognised by the villagers and adequate care is taken to cure them.

Factors influencing economic life in the village

15. As Karada is a village in Bobbili Samsthanam, a few cultivable lands were gifted as Inams. Large extents of land were cultivated by the ryots who used to pay heavy taxes in kind as fixed by the then Raja of Bobbili from time to time. This system known as *galla* kept the ryots completely at the mercy of Bobbili Raja. With the introduction of the Andhra Inams (Abolition and Conversion into Ryotwari) Act, 1956, the ownership of the tiller of the land was established and from thence the ryots slowly improved their economic position having been relieved from the clutches of Samsthanam. The ryots have slowly taken up land improvement measures such as application of silt from the tank bed and farmyard manure, construction of minor bunds and levelling of agricultural plots. The Karada Subhadradevi Co-operative Credit Society advances loans for agricultural purposes and land improvement measures. The ryots have also received taccavi loans from the Government for sinking wells, purchasing bullocks and chemical fertilizers. The ryots have taken up sugarcane cultivation on a large scale as they could easily find good market at Bobbili where there is a sugar factory. Besides sugarcane, jute and groundnut, the other commercial crops, are also grown. This has influenced the economic life of the village to a significant extent.

Land reforms

16. The various land reform measures are not known to the ryots except the Village Munsiff. The abolition of Bobbili estate is well known to the ryots since all Inams were abolished and converted into ryotwari lands. The villagers are mostly illiterate and do not evince any interest in social legislations or various reforms that are introduced by the Government for the welfare of the people. None of the welfare agencies has made any intensive propaganda in the village. The usual tendency is that the villagers evince interest on such legislations which result in immediate economic benefit to them.

Village industries

17. The traditional household industries in this village are handloom weaving, sheep rearing and goldsmithy. The handloom weaving is run as a household industry exclusively by the 7 Padmasale households, who are the famous traditional weavers of this area. Likewise, goldsmithy is carried on by the Viswabrahmin households, locally known as Sharabs and oil extraction by Telakula. The sheep farming is exclusively done by the Gollas of this village.

Trade and commerce

18. It is interesting to note that the barter transactions still continue to be the main system of exchange in the village shops. The shopkeepers purchase their goods once in a fortnight in the wholesale market at Bobbili.

19. The surplus agricultural produce, jute, sugarcane and groundnut are sold at Bobbili the nearest wholesale market centre in this region. The Komati is running a hotel-*cum*-cycle shop. The bicycles given on hire provide the easy and convenient transport to Bobbili.

Traditional occupations

20. Out of the eighty surveyed households, 39 have reported agriculture as their traditional occupation while 18 have reported agricultural labour. These two put together form a percentage of 71·25. The remaining 28·75% of the households are having 11 different traditional occupations (Table 10). Among the 80 households surveyed, 22 are engaged in cultivation while 11 and 2 households are engaged in industry and business, respectively. The remaining 45 households are engaged in other occupations. Considering the castewise distribution of the households according to the main occupation, as many as 16 households of Koppalavelama, 3 households of Kurakula and 1 household each of Srishti Karnam and Telaga castes and Konda Dhora Tribe besides 2 Yadava households are engaged in agriculture. Of the 35 households belonging to other castes, as many as 10 Madiga households followed by 8 of Konda Dhora tribe, 7 of Bevara caste, 2 of Padmasale, 3 of Telaga and 3 households each of Koppalavelama and Yadava castes are working as agricultural labourers. The remaining 21 households are engaged in their respective caste occupations other than agriculture (Table 12).

Occupational mobility

21. The occupational change is reported in almost all castes except in Chakali, Komati, Kurakula, Mangali, Srishti Karnam and Viswabrahmin castes who are continuing their traditional occupations. Even

among the 28 households belonging to 11 different castes, 5 households each of Madiga, the Scheduled Caste and Konda Dhora tribe, followed by 4 households each of Bevara and Yadava castes, 3 households of Padmasale; 2 households of Koppalavelama and one household each of five other castes have changed over to various other occupations due to forced circumstances and other unknown reasons in order to increase their earnings. As many as 13 households belonging to different castes having cultivation as their traditional occupation have switched over to the contemporary main occupation of agricultural labour. One person each from Bevara caste and Konda Dhora Tribe with agricultural labour as their traditional occupation are earning their livelihood by working as farm watchman and as cultivator. The solitary Sathani Vaishnava is working as a priest after giving up his teacher's job. One Madiga village servant, one Padmasale handloom weaver and one Golla are earning by doing agricultural labour, leaving their respective traditional occupations. Likewise, one Telaga cultivator and one sheep farmer of Yadava caste (Golla) have changed over to agricultural labour and *jatka* driving respectively (Table 11).

Place of occupation

22. Most of the villagers are working within the village and in the surrounding villages namely Pinapenki, Nandabalaga, Alajanga, Yembunavalasa, Piriah and Devupalle. Few of them are engaged as casual labourers during the non-agricultural season at Bobbili. The villagers do not prefer to go beyond the limits of the taluk to earn their livelihood. In spite of their frequent and constant contacts with the nearby urban centres like Bobbili and Parvathipuram, the occupational mobility still remains within the taluk boundaries.

Aspirations

23. Almost all the agriculturists and the functionary caste people of this village prefer their sons to follow their respective occupations. However, it is encouraging to note that three Koppalavelamas belonging to well-to-do agricultural households are at present working as Social Educational Organiser, Veterinary Assistant Surgeon and Clerk in the Panchayat Samithi Office. A few affluent section of the population expressed their desire that their sons should become Engineers and Doctors. But most of them want their sons to pursue their traditional occupations only.

24. A study of the combination of occupations as shown in Table 13 reveals that agricultural labour is predominant both as a main and subsidiary occupation among the surveyed households. Of the 33 households solely dependent on agricultural labour, 12 households are having agriculture and one household each has begging and *jatka* driving as their respective subsidiary occupations. Eight out of the 24 households with agriculture as main occupation have exclusively combined agricultural labour, the chief subsidiary occupation. One household each with goldsmithy, priesthood and trading in fuel and vegetables as their main occupations have combined the subsidiary occupations like *vaidyam* (native treatment), agricultural labour and receiving agricultural rent respectively. Two households have combined cultivation with their main occupation as teacher and village servant, respectively. Agricultural labour is the chief subsidiary occupation for the two sheep farmers of this village. One significant feature is that the households with agricultural labour as their main occupation are following more than one subsidiary occupation.

Family type and income

25. In all, there are 52 simple, 12 intermediate, 9 joint and 7 other types of families among the surveyed households belonging to different per capita annual household income ranges. The intermediate and joint type families are not found in the per capita annual household income ranges of Rs.201–300 and Rs. 501 and above respectively. As many as 22 simple type families of various occupations are found in per capita annual household income range of Rs.51–100 followed by 12 simple type families each in the income range of Rs. 101–200 and below Rs. 50. Five of the 12 intermediate type families are found in the income range of Rs. 101–200; 3 in the range of below Rs. 50; 2 in the group of Rs. 51–100 and one each in the income ranges of Rs. 301–500 and above Rs. 501. The joint type families are found in all the income ranges except in the highest income range. There are 3 joint type of families in the per capita annual household income range of Rs. 51–100; 2 each in the range of below Rs. 50 and Rs. 301–500, respectively. As many as 3 of the 7 other type families are in the income range of Rs. 101–200 followed by one each in the income ranges of below Rs. 50 and Rs. 201–300 besides 2 households in the per capita annual household income of Rs. 51–100 (Table 14).

26. In short, the occupational pattern can be broadly divided into agricultural and non-agricultural

groups. The functionary castes like Chakali (washerman), Mangali (barber) and Kamsali (goldsmith or blacksmith) are continuing their respective *kulavruthis* (caste occupations) and are given customary payments annually by the villagers.

Agricultural operations and seasons

27. The wet lands of the village are irrigated by Papayya tank and the Ampavalli *batli* (channel). All the lands irrigated by Ampavalli channel are situated on either side of the same channel and the ryots most commonly grow food crops, pulses and commercial crops like jute, sugarcane and groundnut. Both broadcasting and transplantation are in practice. Ryots preserve certain quantity of seed from year to year for seed purposes. They help each other by lending the seed on exchange basis. A few agriculturists bring seed from the agricultural depot of the Agricultural Department at Bobbili. As many as 9 out of the 17 households selected for intensive survey are using the improved seed. Five of these 9 households belong to the household income range of Rs. 301–600 followed by 2 in Rs. 901–1,200 and one each in Rs. 601–900 and above Rs. 1,201 income ranges.

Statement X

CROP CALENDAR

Sl. No.	Name of crop	Broadcasting	Transplantation	Harvest month
(1)	(2)	(3)	(4)	(5)
1	Paddy	June–July	July–August	December
2	*Chodi*	...	June	August
3	*Uda*	July	...	September
4	*Arika*	June–July	...	Oct.–Nov.
5	Green gram	Oct.–Dec.	...	Feb.–March
6	Red gram	June–July	...	January
7	Black gram	August	...	November
8	Gingelly	May	...	August
9	Groundnut	...	July (sowing of seed)	October
10	Jute	June		October
11	Sugarcane	...	February	Dec.–April
12	Jowar	...	June–July	December

Use of fertilizers and pesticides

28. The farmers are mostly using farmyard manure which is nothing but the daily deposit of the cattle dung and other rubbish in a pit dug near the homestead or in the nearby fields. Every woman of the agricultural household cleans the cattle sheds daily in the morning hours after the cattle leave for grazing and the rubbish of the cattleyards and the homestead area is carefully collected for preparing the organic manure. A few non-agricultural households collect this manure and sell to the farmers at Rs. 3 to Rs. 5 per cart load depending on the availability of stock and demand. The peasants believe that the cattleyard manure alone can retain the fertility of the soil and increase the yield constantly while the chemical fertilizers yield bumper crops for one or two years only. The constant application of chemical fertilizers without organic manure make the soil infertile. Hence the ryots are not quite enthusiastic in using the chemical fertilizers on a large scale. One household each of Telaga and Velama castes with a household income of Rs. 601–900 and above Rs. 1,201 respectively are now-a-days using the pesticides like Endrine, etc., (Table 16). The most common chemical fertilisers used by the agriculturists, are Ammonia, Urea, Paddy mixture, Nitrate, Calcium and oil cake. Majority of the peasants are still following the age old customary method of sacrificing a fowl or a ram to the village deity in order to protect their crops against pest and disease.

Improved methods of cultivation

29. Both the implements and the agricultural practices are antiquated. The traditional custom of helping each other by way of lending agricultural implements, bullocks, seed and manual labour during the sowing and harvesting seasons is still in vogue. The peasants improve their lands by constructing bunds and levelling the fields wherever necessary. Of the 17 households selected for intensive survey, 3 have not only borrowed agricultural implements but also taken help from the co-farmers at the time of sowing and harvesting seasons. In all, 4 households have helped each other in all the agricultural operations (Table 16).

Agricultural operations and seasons

30. Soon after the first fall of rain in the months of June and July, the cultivable lands are ploughed three or four times. The silt of the tank bed locally known as *patimannu* is used as manure in the dry lands. Besides, a flock of sheep are penned in the fields locally known as *manda* to manure one acre of land. The sheep-farmer is paid Rs. 26 for this purpose. The seed beds locally called *narumallu* are prepared in the month of May for transplantation in the last week of June or July. The land is ploughed three or four times after the application of manure and before transplantation or broadcasting. Afterwards the *gorru* (one type of agricultural implement) is used to level the field. A few well-to-do ryots

apply chemical fertilizers before sowing the seed in June and July. The common practice is to broadcast green gram as a mixed crop in jowar fields. Other crops like *arika* and red gram are also grown as mixed crops In a plot where sugarcane crop is raised continuously for two years gingelly is raised in the following year. Normally, for any crop two weeding operations are conducted before harvest. The weeding operations are attended to by the respective household members.

31. Although various crops are either broadcasted or transplanted almost in the same months, the harvesting operations, however, vary depending on the duration of the crops. The crops are generally harvested when the ear heads ripen. The jowar crop is harvested in the month of February or March and *arika* and red gram in the months of November and January respectively. The gingelly crop broadcast in the month of May is harvested in the month of August. The paddy broadcast in the month of June or July or transplanted in the month of July or August is harvested in the month of December. Likewise, *chodi* transplanted in the month of June is harvested in the month of August. The gingelly crop is followed by paddy in wet lands and jowar in dry lands. Groundnut sown in the month of July and harvested in the month of October is followed by jowar crop. Sugarcane planted in the month of February is harvested from December to April. This crop is raised continuously for two years in a plot of land as the expenses for the preliminary operations and the cost of the seed need not be incurred for the second crop.

32. The harvested crop is tied into bundles and stored in the form of a conical shaped heap locally called *kuppa* which is covered with dry straw. The threshing floor locally called *kallam* is cleaned and bedaubed with dung. The harvested crop is arranged on the ground in a circle and the cattle are made to walk over it till the grain separates from the straw. Afterwards the grain is winnowed thoroughly and stored in gunny bags or *gadi*. The big bamboo baskets locally called *buttalu* and big earthen pots called *nandas* are also used to store about ten *puttis* to *garisa* and six *puttis* to 20 *puttis* of paddy, respectively. A few well-to-do ryots construct *kottu* with brick and mortar to store the grain.

Crop diseases

33. In order to protect various crops against pest and disease, the ryots still follow their age-old custom of performing *kalagappalu* by offering rams to the village deities. However, a few well-to-do ryots are using Endrine to protect the crop from the various crop diseases detailed below.

Statement XI
CROPS AND DISEASES

Sl. No. (1)	Name of crop (2)	Name of pest (3)	Local name of pest (4)
1	Sugarcane	Red caterpillar	*Yerra purugu, gotu, bondi purugu*
2	Paddy	Paddy bug or stem borer	*Pacha purugu*
3	*Chodi*		
4	Groundnut	Tikeka leaf spots	*Roma gongali purugu*
5	Gingelly	Caterpillar	*Gongali purugu*

Labour and wages

34. Both young and old, irrespective of their sex, participate in agricultural operations. Labourers from the neighbouring villages are engaged during the agricultural season. All able-bodied men and women from the agricultural households, lower and the functionary castes constitute the labour force of this village. The average wage rate in this village is Re.1 for male and twelve annas for female per day. A few farmers owning large land-holdings engage attached agricultural labourers locally called as *paleru* and *kambari* to attend to all the items of agriculture. Each *paleru* aged below 10 years of age is paid Rs.200 to Rs. 300 per year, besides 3 *puttis* of corn for the *kamatam*. Eight *puttis* of corn is paid if the *paleru* is aged between 10–15 years; and 12 *puttis* if more than 16 years. In case he is given food daily twice, only half of this corn is paid. He is also paid an *inam* of Rs. 10 for *Itikula panduga* annually. The women are mostly engaged in transplantation, weeding and harvesting whereas the men are engaged in ploughing, transplantation, harvesting, thrashing, transportation of corn bags, etc. During the season, the peasants pay advances to the labourers one or two weeks ahead of the scheduled period of work.

Cost of cultivation of commercial crops

35. The land is ploughed six to ten times before applying organic manure and later two or three times in order to mix the manure thoroughly. The penning of sheep, goats and cattle is also done during the period of ploughing. Later, trenches are formed at an interval of 30" to 40". The width of the trench is usually one foot to one and a half feet with a depth of 6" to 10". As sugarcane is a two-year crop, huge

quantities of manure is required. Transplantation is taken up during the months of February and March. Small bits of convenient size consisting of three buds locally called as *kanumulu* (sett) are cut from the bottom of the cane. Only canes of good size and free from disease are selected for this purpose. These setts are distributed along the ridges in order to facilitate easy plantation. Before the actual transplantation is taken up, water is let into the furrows to soak the ridges well. An acre requires 13,000 to 14,000 setts and they are planted from end to end. Almost all these setts begin to germinate from the tenth day of transplantation. In case any gaps are found they are filled up subsequently. As sugarcane requires profuse watering, the farmers water the plantations at an interval of 15 or 20 days during the growth period in all the twelve months.

36. After ten or fifteen days of plantation, a little of hoeing is done carefully without injuring the germinating buds so as to facilitate early growth. Simultaneously weeds are also removed. Both hoeing and weeding operations are taken up again after a fortnight. Afterwards manure is applied in the third or the fourth month, and the crop grows to its maximum during this period (June to September). The plants of the adjacent rows are slightly bent to bring them together and then the leaves are twisted and coiled to form a thick rope which holds the canes firmly against the winds as shown in Fig. 27. Manure is applied periodically and hoeing operations done off and on. The normal duration of the crop is twelve months. The canes are cut close to the ground and cleared off the outgrowths with the sickle. The green leaves and cane heads are also removed. Later, the harvested crop is transported by means of country carts to the sugar factory at Bobbili. The yield per acre of land varies from 30 to 35 tons. The approximate cost of cultivation of sugarcane is detailed below.

Statement XII

COST OF CULTIVATION (SUGARCANE)

	Particulars (1)	Cost (2) Rs. P.
1	Seed per acre	150·00
2	Ploughing for 6 times at Rs. 12.50 per time	75·00
3	(a) Manure – 10 cart loads of organic manure at Rs. 4 (Rs. 4 x 10 = 40)	40·00
	(b) Ammonia at Rs. 60 for bag (Rs. 60 x 2 = 120)	120·00
	(c) *Manda* (sheep manure)	20·00
4	Cutting of seed material	9·00
5	Planting of sugarcane pieces	9·00
6	Weeding for four times	40·00
7	*Tarelu* (construction of water *chamb* and loosening of soil)	30·00

Statement XII—*Concld.*

COST OF CULTIVATION (SUGARCANE)

	Particulars (1)	Cost (2)
8	Application of manure	6·00
9	*Suttu* (winding of leaves)	15·00
10	*Dibbalu veyadam* (bunding)	15·00
11	*Suttu* for the second time	15·00
	Total	**544·00**
	Harvest (cutting and loading)	105·00
	Transport to the factory at Rs. 4 per cart load (Rs. 4 x 30 = 120)	120·00
	Land Revenue	15·00
	Total expenditure	**784·00**
	Yield per acre (minimum) 30 tons at Rs. 50 per ton *i. e.*, (Rs. 50 x 30 = 1,500)	1,500·00
	Expenditure	784·00
	Net income per acre	**716·00**

37. Thus the peasant earns a net income of Rs. 650 to 716 per acre, taking into consideration the price fluctuation.

Cultivation charges of jute per acre

38. The plot is ploughed three or four times after applying organic manure and the seed is broadcast in the months of April–May and June. The crop is harvested in the sixth month or before flowering.

Statement XIII

COST OF CULTIVATION (JUTE)

	Particulars (1)	Cost (2) Rs. P.
1	Ploughing of land 4 times at Rs. 1.50	6·00
2	Seed per acre of land 3 *kunchams* x Rs. 4.00 per *kuncham*	12·00
3	*Goppu* (loosening of soil) 20 females at 0.62. P. for four times	50·00
4	Harvesting at Rs. 30	30·00
5	20 cart loads of jute sticks at Rs. 1.50 x 20 for transport to the tank	30·00
6	*Kaveyuta* (soaking in water) 6 males at 1.50	9·00
7	*Valapu* per acre at Rs. 30 (includes washing also)	30·00
8	Transport charges to Bobbili	6·00
9	Land Revenue	2·50
	Total expenditure	**175·50**
	Yield per acre 2 *puttis* minimum at Rs. 110 to 130 *i. e.*, 130 x 2	260·00
	Expenditure	175·50
	Net income	**84·50**

39. In the cultivation of jute, mostly the household labour is engaged to plough the land, uprooting the jute crop, soaking, peeling, washing and drying of the fibre. The weeding operations are

exclusively attended to by the household labour. Thus an expenditure of Rs. 100 to Rs. 120 is saved by the household. However, a net profit of Rs. 80 to Rs. 120 is earned on average by the peasants leaving a margin for the price variations. Likewise, the groundnut crop is also grown by engaging the household labour. The yield varies from 12 *puttis* to 20 *puttis* and the cost of each *putti* varies from Rs. 15 to Rs. 23. The gross income in an acre of paddy field is Rs. 250 whereas the expenditure per acre is Rs. 150.

Agricultural implements

38. The agricultural implements used by the ryots are prepared by the local Sharab (blacksmith) with or without the supply of raw material. The farmers depend on the local blacksmith for the preparation of axe heads, *boriga pallus* (iron blades), knives, *kodavalis* (sickles) and *nakkus* (pointed iron blades fixed to the plough). The ryots generally supply the raw material for the preparation of their agricultural implements. The local Sharab is paid a fixed quantity of corn annually by every ryot depending on the volume of work during the harvest season. Besides these implements, the peasants purchase other agricultural implements like *paralu* (spades), crowbars, *goddallu* (axes), *kattulu* (knives) and *kodavallu* (sickes) at Bobbili.

39. The plough locally called *nagali* consists of *vetakarra, medi, nagali* and *nakku.* A suitable bend to prepare *medi* and *nagali* is selected from mango, *tumma* (acacia ferruginea) and tamarind trees (tamarindus indicus). A kind of wood called the *tangiva* wood is used to prepare *vetakarra* and *puju* of the *nagali.* The required quantity of wood is usually purchased at Bobbili or in the weekly *shandies* on Fridays and Wednesdays at Balijapet and Ultavalli, respectively.

40. The *medi* is used as a handle while ploughing the land. The *vetakarra* is fixed to the *nagali* and *medi.* The *nakku* is a pointed iron piece of 16″ length fixed to the *nagali* in such a way that two inches of *nakku* projects outside from the *nagali.* The *puju* is used to tie the bullocks on either end while ploughing the land. This indigenous plough is used both in the dry and wet lands.

41. After ploughing, *nolla* is used to level the fields. It mainly consists of *nollachakka, dandi* and *medi.* The wood of tamarind and mango trees is used to prepare *nollachakka.* The two *dandis* are fixed on either ends of *nollachakka* while the other ends and the *puju* are tied together with a rope.

42. *Sargudu* is used to transport the nursery plants to the fields. It consists of *edidalu, gudukarra* and *lakkikarra.* A wooden frame locally called *panam* is fixed over two *edidalu.* Then the *gudukarra* is attached to one end of these two *edidalu* while the *puju* is tied to one end of the *lakkikarra* and *budukarra.* The wood of tamarind, mango and *tumma* (acacia ferruginea) are used to prepare *sargudu.*

43. The *boriga* consists of *boriga* and *pallu.* A sharp iron blade called *pallu* is fixed to a wooden handle of 3½ to 4 feet in length. It is used to remove the weeds. The small *boriga* is used to remove the grass and to loosen the soil.

44. The spade locally called *para* is used to construct bunds in the agricultural fields. It is a flat iron plate fixed to a wooden handle of one and a half feet length.

45. The crowbar is a long iron piece of 4′ length having a pointed end. This is used to dig pits and to turn heavy stones.

46. The axe locally called *goddali* is used to fell the trees. It is a short iron blade fixed to a wooden handle of 2 to 2½ feet length.

47. The knife is used to cut small plants. The sickle, another type of knife locally called *kodavali* is exclusively used to harvest the crops and grass.

48. Every ryot invariably carries the *boriga* (big one) with him as a handstick. The local farmers are using the indigenous agricultural implements only.

Agricultural finance

49. Most of the farmers meet the expenditure on cultivation from the sale proceeds of their surplus agricultural produce. A few of them borrow money from the well-to-do agriculturists in the village or from the private money lenders at Bobbili whose rate of interest usually varies from 21% to 25%. The well-to-do ryots offer money or corn to the needy ryots on moderate rates of interest. A few of them have also taken loans for agricultural purposes from the Karada Subhadradevi Co-operative Credit Society.

Agricultural produce and marketing

50. All the villagers sell their surplus agricultural produce and commercial crops like jute, groundnut and sugarcane at Bobbili which is the standard market in this region. Fig. 28 shows the weighing of jute at Bobbili market. The agricultural produce is transported on bullock carts to Bobbili market during the harvest season and whenever they are in need of money. The sugarcane, one of the major commercial crops, is exclusively sold to the sugar factory at Bobbili. The villagers directly deal with the merchants and all transactions are carried out with cash. They also bargain to get higher rate for their produce by comparing the prices quoted by different *sowcars* and finally dispose of their produce at profitable rates. A discreet enquiry is made with a few well-to-do and enlightened agriculturists in order to arrive at an estimate of surplus produce sold by the agricultural households in the year 1963–64. The details are furnished below:

Statement XIV

MARKETING OF THE SURPLUS AGRICULTURAL PRODUCE

Sl. No.	Name of the agricultural produce	Quantity produced	Quantity consumed	Quantity sold	Sale amount realised
(1)	(2)	(3) Unit	(4) Unit	(5) Unit	(6) Rs.
1	Paddy	250 *garises*	240 *garises*	10 *garises*	3,000
2	Paddy straw	750 cart loads	750 cart loads	Nil	Nil
3	*Chodi*	25 *garises*	25 *garises*	Nil	Nil
4	*Uda*	5 ,,	5 ,,	Nil	Nil
5	*Arika*	2 ,,	2 ,,	Nil	Nil
6	Gingelly	2 ,,	2 ,,	Nil	Nil
7	Groundnut	10 ,,	10 ,,	Nil	Nil
8	Jute	4 ,,	...	4 *garises*	18,000
9	Sugarcane	2,000 tons	...	2,000 tons	106,000
10	Red gram	10 *puttis*	10 *puttis*	...	...
11	Green gram	15 ,,	15 ,,	...	...
				Total	127,000

Local Measures

51. Though the metric weights are in use, majority of them still conduct their transactions in old local measures only as they understand them better. The local measures in popular use are given below:

Statement XV

LOCAL MEASURES

4	*solas*	:	1 *adda* (1 seer)
4	*addas*	:	1 *kuncham*
5	*kunchams*	:	1 *edum*
2	*edums*	:	1 *pandum*
20	*kunchams* or 2 *pandums*	:	1 *putti*
30	*puttis*	:	1 *garise*

Other economic resources

Animal husbandry

52. Most of the farmers who own lands possess a minimum of two bullocks. None of the households has taken up the rearing of livestock on large scale except for agricultural purposes. The use of bullocks is quite indispensable as they serve the farmer in all the agricultural activities, besides transporting the agricultural produce. A few agriculturists sell the surplus milk to the hotels and other needy people of this village. This forms a negligible source of income. The cattle wealth of the 80 surveyed households consists of 60 bullocks, 40 cows, 4 buffaloes, 14 she-buffaloes and 8 calves. The sheep and goats are exclusively owned by the Yadavas (Table 19). The milch cattle are not used for farming purposes. Every household except the Khathadi Vaishnava and Gavara Komati owns poultry for domestic consumption and for making votive offerings to village deities.

53. Both in the morning and evening the milch cattle are milked. The cowherd takes the cattle for grazing in the surrounding agricultural fields. By sunset, the cattle return to their byres. They are fed at home with paddy straw, green grass, rice-bran and boiled horse gram. The cowherd is paid a fixed quantity of corn annually by each household during the harvest season depending on the strength of the cattle. The paddy straw required for a year is stored in heaps locally called *metas*. The cattle are kept in the byres during nights. While returning from the fields, every farmer or female member of the household fetch green grass daily to feed the cattle.

54. The cattle are purchased in the weekly *shandies* at Manapuram (21 miles) on Saturdays and at Balijapet (20 miles) on Fridays. The cattle are of local breed and no attempts have

so far been made to improve them. The common cattle diseases are treated with indigenous medicines only. Some times the cattle diseases are treated by the Extension Officer (Animal Husbandry) of the Panchayat Samithi, Bobbili stationed at Bobbili on intimation or during his visits to the village.

Village industries

55. There are no village industries in this village. The household industries of this village are handloom weaving, tailoring, oil extraction and goldsmithy which are otherwise classified as traditional caste occupations. The handloom weaving is exclusively carried on by Padmasale caste people, the famous traditional weavers of this area. Likewise, tailoring is taken up by the Jangams; oil extraction and goldsmithy by the Telukula and Viswabrahmins of this village respectively. The yarn required for the handloom industry is purchased from Bobbili and the finished products are sold in the weekly *shandies* at Manapuram, Balijapet and Bobbili. A few of them weave sarees for Rs. 4 to Rs. 6 depending on the type of raw material supplied. The remaining households engaged in tailoring, oil extraction and goldsmithy charge for their services as they do not sell any finished products like finished garments, oil or ornaments. The Yadavas are engaged in sheep rearing, their traditional occupation. They pen their sheep in the agricultural fields for manure purposes and charge Rs. 20 to Rs. 26 for one acre of land. All these traditional household industries are carried on with the help of traditional and age-old tools and other indigenous equipment and no improved tools are in use. Among the 80 surveyed households, 6 Padmasale households are engaged in handloom weaving; 2 Yadavas in sheep farming; one Jangam in tailoring; one Telukula in oil extraction and one Viswabrahmin in goldsmithy.

Trade and commerce

56. Being essentially an agricultural village, there is nothing worth mentioning about trade and commerce of this village except the sale of surplus agricultural produce and the commercial crops like jute, sugarcane and groundnut. The village *kirana* shops are exclusively run by the Gavara Komatis of this village. They essentially deal in the sale of domestic requirements, both for cash and grain. They sell articles at a profit of 20 to 25 per cent on the wholesale price of the commodities purchased at Bobbili. One Relli caste person is engaged in selling firewood and vegetables in Karada and in the neighbouring villages.

57. The other caste people are engaged in thier respective caste occupations and the agricultural labour is the chief subsidiary occupation of the different sections of the village community.

Income

58. Every household has got more than two sources of income besides its main occupation and as such each household is counted more than once depending on the sources of income. Thus there are 117 households reported in different sources of income, earning a total income of Rs. 55,127·29 P. Of the total income earned by these 80 surveyed households, 18 households belonging to different castes in the annual household income range of more than Rs. 1,201 have contributed an amount of Rs. 26,448 followed by 45 households in the income range of Rs. 301-600 with an annual earnings of Rs. 12,072·13 P., 9 households in the income range of Rs. 901-1,200 with an annual earnings of Rs. 6,234 besides the annual earnings of Rs. 6,134·16 P. and Rs. 4,239 earned by 38 and 7 households in the annual income ranges of below Rs. 300 and Rs. 601-900 respectively. A further scrutiny of Table 25 reveals that an amount of Rs. 31,839·79 P. is chiefly earned through agriculture followed by Rs. 12,745·50 P. through agricultural labour by different households. Thus these two main sources put together form a percentage of 80·87 in the total income of the village. The remaining 19·3% is contributed by other sources like *vaidyam* (doctor), teacher, service, *jatka* driving, sheep farming, tailoring, goldsmithy, oil extraction, hair dressing, washing of clothes, etc.

Expenditure

59. Among the different castes of the surveyed households with varied income ranges, the main items of expenditure are food, fuel, lighting and clothing. The expenditure usually varies according to the total income. The major portion of the household income of different castes is spent on food. Households engaged in agriculture and agricultural labour have spent more money on food. The villagers have spent more money on clothing followed by fuel and lighting. As income increases, the expenditure on food also goes up due to consumption of more rice and several subsidiary items like dhal, vegetables, milk, milk products and meat. The households engaged in goldsmithy,

tailoring and trading are paying house rent. The agriculturists alone have reported the expenditure on religious functions like marriage, birth and death and on education. However, one Koppalavelama household has reported an annual expenditure of less than Rs. 25 on education (Table 26).

60. Considering the overall household income and expenditure of the 17 households selected for intensive survey, as many as 14 households with different income ranges have reported deficit budgets while 2 households of Relli and Telaga castes with an annual income of Rs. 301 to 600 and one Yadava household with an annual earning of Rs. 901-1,200 have reported surplus budgets. Ten of the 14 households with deficit budgets are earning an annual income of Rs. 301-600 followed by one household each in other income ranges. One noteworthy feature is that even the 2 Koppalavelama households with an annual income of Rs. 901-1,200 and Rs. 1,201 and more are having deficit budgets. However, many of the households are spending more than their income.

61. Of the 3 households with the surplus budgets, 2 households of Telaga and Relli castes with an annual earnings of Rs. 301-600 have reported a surplus of Rs. 101-200 and Rs. 26-50 respctively followed by a savings of Rs. 51-100 by a Yadava household in the income range of Rs. 901-1,200. Five of the 14 households have a deficit of Rs. 201-500. Four households have deficit of more than Rs.501 and 3 households have a deficit of Rs. 101-200 besides one each having a deficit of Rs. 26-50 and Rs. 51-100 respectively (Table 27).

Indebtedness

62. As regards indebtedness, 10 out of 17 households selected for intensive survey have reported that they are in debt to a tune of Rs. 8,480. Of this total debt, an amount of Rs. 6,320 was raised by 7 households exclusively for ordinary wants and the remaining debt of Rs. 2,160 was spent for marriages by four households (Table 30). The average indebtedness of these 10 households works out to Rs. 848 per household (Table 29). The solitary household with an annual income of more than Rs. 1,201 is indebted to a maximum of Rs. 4,550 followed by one household in the income range of Rs. 901-1,200 with a total debt of Rs. 1,500. All the 6 households with an annual earnings of Rs. 301-600 have got a total debt of Rs. 1,870. One household each in the income group of Rs. 601-900 and below Rs. 300 have got a debt of Rs. 500 and Rs. 60 respectively. Considering the trend of indebtedness, it is seen that higher the income, greater is the debt. The largest single loan of Rs. 1,500 is spent for unproductive purpose, namely, marriage by one Velama household (Table 28).

Sources of credit

63. There are no households with money lending as their business. A few rich ryots lend money or corn to the needy ryots at moderate interest. They also take loans from the *sahukars* at Bobbili and from the Karada Subhadradevi Co-operative Credit Society. The private money lenders charge an interest varying from 4% to 25% while the Co-operative Credit Society charges an interest of 7-1/4%. As many as 9 of the 10 households have taken loan from the private money lenders. One significant feature is that four households have taken a total loan of Rs. 180 free of interest from the private money lenders (Table 31). Many of them are not taking loans from the Co-operative Credit Society since it takes long time to obtain the loan because of the laborious procedure adopted in granting loans.

64. As seen from the records of the Subhadradevi Co-operative Credit Society, it was originally started on 14-11-1946 with 113 members. According to the bylaws of the Society each member is entitled to purchase 50 shares and permitted to exercise a vote. The shares are repaid if the member does not take a loan in the Society successively for three years. The value of each share is one rupee, besides a non-refundable admission fee of 12 paise for each member. Any person irrespective of caste, can become a member of this Society. It is administered by a President, Secretary and three members elected annually by all the members of the Society. The present strength of the Society is 117 and all the members, are essentially farmers. The Society mainly offers loans to peasants for agricultural purposes like purchase of cattle, chemical fertilizers, land improvement, manures, etc. This Society has recently obtained a loan of Rs. 12,000 from the Co-operative Central Bank, Vizianagaram and distributed to all the needy ryots charging an interest of 7-1/4%. The Society has advanced loans to many members year after year as repayments are made within the scheduled time. Yearwise particulars of loans granted by the Society together with the beneficiaries, since its inception are detailed in the following page.

Statement XVI

CO-OPERATIVE SOCIETY—NUMBER OF MEMBERS AND THE AMOUNT OF LOANS TAKEN

Sl. No.	Date/year	No. of members benefited	Total amount of loans advanced	Remarks
(1)	(2)	(3)	(4)	(5)
			Rs.	
1	4—1-47	16	1,540	So far the beneficiaries have regularly repaid the loans within the stipulated period. Each loan is to be repaid within a year on monthly instalment.
2	15—1-48	16	2,300	
3	16—1-49	26	5,000	
4	8—1-50	28	5,000	
5	10—1-51	28	5,000	
6	6—1-52	30	5,150	
7	20-1-53	32	5,200	
8	7-12-54	32	5,250	
9	8-12-55	32	5,250	
10	8-12-56	31	5,250	
11	5-12-57	31	5,250	
12	3--5-58	31	5.350	
13	4-12-58	34	7,000	
14	6--5-59	31	5,350	
15	30-11-59	34	7,000	
16	8—4-60	31	5,350	
17	29-11-60	34	7,100	
18	19—3-61	31	5,350	
19	28-11-61	34	7,100	
20	19—3-62	31	5'350	
21	28-11-62	34	7,100	
22	20—3-63	31	5,350	
23	20-12-63	31	7,100	
24	1963-64	31	12,450	

65. From the above, it is evident that most of the farmers are in need of financial assistance for their agricultural operations. This also indicates the repaying capacity of the agricultural community year after year in view of the increased grant of loans.

Quantitative assessment of import and export of various commodities

66. In the absence of any empirical data, hypothetical estimate is the only possible way to make a quantitative assessment of import and export of various commodities. Ten of the 17 surveyed households have realised an amount of Rs. 5,768·75 P. through sale of agricultural produce during the year 1960–61, Rs. 1,860 during the year 1959–60 and Rs. 1,180 during the year 1958–59 (Table 15). Reliable enquiries have been made from different caste elders, affluent section of the population and *kirana* shop-keepers in order to arrive at an accurate figure. The details of export and import of various commodities together with domestic consumption are tabulated below:

Statement XVII

EXPORT AND IMPORT OF AGRICULTURAL PRODUCE

		EXPORTS			IMPORTS	
Sl. No.	Name of produce	Cost of the total production in Rupees	Cost of the household consumption in Rupees	Value of the total produce exported in Rupees	Name of the article	Cost of the articles imported in Rupees
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Paddy	75,000	72,000	3,000	Tamarind	12,000
2	Paddy straw	7,500	7,500	...	Salt	7,500
3	*Chodi*	5,000	5,000	...	Dry chillies	8,000
4	*Uda*	300	300	...	Condiments	1,200
5	*Arika*	120	120	...	Vegetable oil	35,000
6	Gingelly	3,600	3,600	...	Tobacco	12,800
7	Groundnut	3,000	3,000	...	Clothes	30,000
8	Jute	18,000	...	18,000		
9	Sugarcane	106,000	...	106,000		
10	Red gram	300	300	...		
11	Green gram	450	450	...		
	Total	**219,270**	**92,270**	**127,000**		**106,500**

67. The export of the two major commercial crops *viz*, sugarcane and jute and surplus paddy is estimated at Rs. 127,000 besides the total consumption of agricultural produce worth Rs. 92,270 by the village community as against a total estimated import of domestic requirements worth Rs. 106,500. Among the imported goods, large amounts are spent on vegetable oil and clothes.

Capital formation

68. The villagers most commonly invest their capital in purchasing a house, agricultural implements, cattle, gold and silver. As many as 8 of the 80 surveyed households have made some capital investments and the total value of the investment is Rs. 3,192. One household each of Yadava and

Sathani Vaishnava with an annual earnings of Rs. 901-1,200 have purchased cattle for Rs. 1,000 and Rs. 100 respectively which is essentially a productive expenditure. Likewise, agricultural implements worth Rs. 500 and Rs. 82 have been purchased by two Yadava households falling in the income group of Rs. 901-1,200 and more than Rs. 1,201 respectively. One Velama household in the income group of Rs. 301 and Rs. 600 has spent Rs. 4 on agricultural implements. Of the investment, a large amount of Rs. 1,686 or 52·8% is invested for productive purposes like purchase of cattle and agricultural implements while the remaining Rs. 1,506 or 47·2% is an unproductive investment on house and gold and silver. In short, an amount of Rs. 2, 732 or 85·32% is invested both for productive and unproductive purposes by 5 Yadava households belonging to the higher income ranges of Rs. 901-1,200 and more than Rs. 1,201 while the remaining 14·68% of the capital formation is made by the remaining 4 households of Telaga, Koppalavelama and Sathani Vaishnava castes. The investment on gold and silver is exclusively made by one household of Telaga, agriculturist and one Yadava, a sheep farmer with incomes of Rs. 301-600 and more than Rs. 1,201 respetively (Tables 23 and 24).

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Language

The people of this village speak Telugu, the regional language. Even the Konda Dhoras who are living in this village from generations claim Telugu as their mother tongue and have obviously forgotten their dialect *kondabasha.*

Trends of changes in family type

2. The nature of the family as evident from Table 32 is that 52 out of 80 households are of simple type. This system is predominant in all castes except Mangali and Sathani Vaishnava castes. The traditional joint family system is slowly loosing its importance and giving way to the intermediate and simple type of families. This is clear from the figures given against each type. The growing trend for simple type families is mainly due to their frequent contacts with the urban people. A further enquiry into this aspect reveals that the youngsters set up a separate family soon after their marriage for some inexplicable domestic reason; yet they jointly work in their agricultural fields. The older people attribute this to the selfish motive of the youngsters to live by themselves without caring for the general welfare of the family.

Leisure and recreation

3. Broadly speaking, there are no specific leisure months in an year as the life of the villagers is unaffected by the changing seasons since a majority of the population are engaged as cultivators and agricultural labourers. The elderly members of the household rise very early. Both men and women attend to nature's call in the early hours of the day and brush their teeth with mango wig or with burnt dung cake locally known as *kachika.*

4. The women sweep the front yard, sprinkle water mixed with dung and wash the uncleaned utensils either in the front or rear yard of the house. During Sankranti (January) the women decorate the front yards with exquisite drawings in lime. Afterwards they fetch water in brass utensils locally known as *bindi* from the nearby well and later attend to cooking. They carry food for their menfolk working in the fields. Some of the womenfolk also work as agricultural labourers during the season. Both men and women bring green fodder for their cattle on returning home in the evening. Later they attend to the household work.

5. The most common leisure hours in a day are from 12 noon to 2 p.m. and from 5 p.m. to 8 p.m. The young men spend their leisure hours by playing cards without stakes. Fig. 29 shows a few young men playing cards. A few elders and old people sit on either side of the culverts in the village during the evening hours and discuss about their crops, domestic affairs and village politics, etc. After a day's hard work, the people relax over a cigar during the leisure. They also supply fuel to the housewives and take care of their children during the evening hours so as to enable the housewives to attend to the household work.

6. The picture houses situated at Bobbili are the major source of recreation for the villagers. Men go to the picture houses once in a fortnight while women visit once in two or three months. The worship of village deities, celebration of Hindu festivals, marriages, etc., are the normal occasions for their rejoicing and afford an opportunity for them to break away from the routine of the village life. The villagers perform Sreerama Navami on *Chaitra Suddha Navami* (March-April) by conducting *bhajans* at Ramamandiram in the village. The idol of Lord Rama is taken in procession around the village. Of late, the youngsters of different sections of population are frequently visiting the cinemas at Bobbili. A few habitual goers do not miss any picture. The urchins spend their time by playing *chedugudu, kho-kho,* hide and seek and *guti-billa.*

Religion

7. All the different castes of this village profess Hinduism and religion plays an important part in the social cohesion. The age-old Hindu religion consists of many faiths, and religious ceremonies embracing several Gods and Goddesses. The different sections of the population worship Hindu deities and celebrate all the Hindu festivals. Except a Ramalaya located

in a tiled house, there is no temple, mosque or church in the village. The villagers have got strong faith in the Hindu Gods like Lord Rama, Siva and Krishna besides the village deities namely Vemalamma, Pydimalamma and Kottapolamma who are worshipped daily. The common festivals of this village are Vighneswara puja (worship), Saraswathi puja, Deepavali, Nagula Chavithi, Karthika Pournima and Sankranti. A few of the villagers regularly worship the pictures of Lord Rama, Siva, and Krishna hung on the wall of *nattillu* (main living room) soon after taking bath in the morning hours.

8. Lord Rama is worshipped on *Chaitra Suddha Navami*. On this day, men and women of all castes take oil bath. The women bedaub their houses with a thick mixture of cow dung and mud and decorate them with lime drawings locally called *rangavalli*. The Ramalayam is also cleaned and decorated with *rangavalli*.

9. One of the villagers meets this festival expenditure. A new towel locally called *gavancha* is spread before the idol of Lord Rama and one and a half seers of rice is placed on it. While reciting the sacred Vedic verses, the Brahmin *purohit* ceremoniously invites Ashta Dikpalakulu (Indra, Agni, Yama, Vayuvu, Varuna, Nairuthi, Kubera, Esanya) and Navagrahalu (Surya, Chandra, Angaraka, Budha, Guru, Sukra, Sani, Rahu and Kethu), Trimurthulu (Brahma, Vishnu and Maheswara), Sree Sita, Rama, Lakshmana, Bharatha, Satrughna, Anjaneya Jambavantha, Sugreevulu by keeping betel leaves containing arecanuts and *achintalu* (sacred rice) and a copper coin in the name of each God. Later a mixture of soaked green gram dhal and plantain fruits locally called *prasadam* is distributed to all those present on the occasion.

10. Afterwards, a tree shaped lamp made of brass with small *pramidas* (lids) is lit and taken round the village in a procession accompanied by *melam* or *dappulu*. The *dappulu* are played by the local Adi Andhras whereas *melam* is played by the Mangali (barber) caste people. All caste people, except the Scheduled Castes, propitiate this God by offering fruits like cocoanuts and plantains. The Scheduled Caste people namely Adi Andhras and Rellis are not permitted to offer fruits directly as they are considered untouchables.

Krishna Ashtami

11. Lord Krishna is worshipped on *Sravana Sukla Ashtami* (July–August) exclusively by Vaishnavas of the village. The villagers take oil bath and both men and women fast on this day. The other caste people except the Scheduled Castes pay their respects to this deity by offering fruits and flowers.

12. Lord Siva is worshipped on *Asviyuja Purnim* (September–October). The earthen idols of Lord Siva, Goddess Parvathi and Nandi (bull) are prepared by the potter who is presented with a new dhoti for his services. As an age-old custom these three earthen idols are kept in the house of Sri Madaka Raminaidu for purposes of puja. A lighted cotton twig is placed in a brass tumbler filled with water and a little of vegetable oil. *Vadapappu* (soaked green gram) and the brass tumbler are offered to Lord Siva. Every household woman worships Lord Siva from *Asviyuja Suddha Pournima* to *Asviyuja Bahula Chaviti* (October–November). The Scheduled Castes do not worship Lord Siva. The significance of this function is not known to them.

Worship of the village deities

13. The mode of worship of the three village deities namely Vemalamma, Kottapolamma and Pydimalamma is one and the same. The villagers worship one of the deities in a year. People of all castes worship the village deities in order to seek protection against small-pox. Vemalamma deity represented by *erumula* tree is to the south of the village. Fig. 30 shows a man and woman ready to offer their votive offerings. A neem tree signifying Kottapolamma is situated in the north-east corner and Pydimalamma represented by *jogiputramanu* is to the east of the village.

14. The worship of the village deity is performed on Mondays during *Magha* (December–January) month. The deities are represented by two female dolls and one male doll made of neem wood. The village elder who traditionally worships the village deity after taking bath in the early hours on Monday proceeds to the *erumula* tree carrying the three wooden dolls, cooked rice and a fowl, accompanied by *dappulu*. After making the sacrifice, he keeps the three dolls, cooked rice and the slaughtered bird in the pit, covers it with earth and returns home.

15. On Tuesday, three brass utensils with a coating of turmeric and decorated with *achintalu* are taken round the village accompanied by *dappulu* as shown in Fig. 31. Every day, one household offer

cooked rice and dhal both in the morning and evening to the deity during the festival period. These offerings called *madapallu* are enjoyed by the Chakali (washerman), Mangali (barber) and Barika of the village. Every day these three decorated brass utensils locally called *ghatalu* are kept under *erumula* tree. One week before the close of this festival,an announcement (*chatimpu*) is made in the village about the last day of the festival so as to enable the villagers to invite their relatives for this function.

16. On a day earlier to the last day of this festival celebrations, *Krishna bhagavatham* (drama of the life of Krishna and Satyabhama) is arranged by inviting a troupe from Bobbili or some other place in the district. The expenditure is met from out of the contributions made by the villagers.

17. A wooden contrivance called *sirimanu* is fitted to a country cart and a brass tumbler is tied to this *sirimanu*. The *pujari* is made to sit on this *sirimanu* which is taken round the village in a procession. He is occasionally brought to the ground and his feet washed by the villagers. A few coins are dropped into the tumbler tied to the end of the *sirimanu*. In the early hours of Wednesday, sheep, fowls, goats and a he-buffalo are sacrificed before the village deity. The carcass of these sacrificed animals is equally distributed among the villagers. The severed heads of these animals are equally distributed among Mangali (barber), Chakali (washerman) and Barika of the village. The villagers lit a clay lamp and then return home with the three brass utensils.

Sankranti

18. The three day festival called Makhara Sankranti is performed in the month of January every year in this village by all castes. The first day of the festival is called *Bhogi*. In the early hours of the day all people take oil bath. The women bedaub their houses with cow dung and decorate the frontyards with lime or rice flour drawings locally called *rangavalli*. Then the villagefolk gather round the community fire locally called *bhogimanta*.

19. *Peddapanduga*, the second day of the festival is dedicated to their ancestors. The head of the household and the housewife take bath in the early hours of the day and keep on fast till the worship of the ancestors is completed. The Brahmin *purohit* officiates over the function and the couple worship Lord Vighneswara. A clay lamp is lit at the place where it is proposed to worship the ancestors. They offer new clothes, *vadapappu* (soaked green gram dhal) and food-stuffs to the ancestors and gift half a seer of rice and vegetables to the Brahmin *purohit*. Later,all the members of the family enjoy a sumptuous feast and don in new attire.

20. The third day of the festival called *Kanumu* is earmarked for cattle worship. In the early hours of the day, the animals are decorated with a mixture of turmeric and the ash from the *bhogi* fire. On this day the cattle are not yoked.

21. Another festival called Lashmivaralu is celebrated on any Thursday in the month of September after the transplantation work is completed. The house wife takes bath in the early hours of the day and visits the fields with a brass plate containing a little quantity of turmeric, cow milk or buffalo milk and three cotton twigs accompanied by *melam* (local musical instruments). From the field, she takes out three paddy plants and ties them together with a cotton thread and smears turmeric and vermilion. Then they sprinkle a little quantity of milk over it locally called *monakalapadam* and return home.

22. In the evening, the womenfolk carry a sieve, a plate containing *vadapappu* (soaked green gram) plantain fruits and clay lamp accompanied by *dappulu* played by the Madigas and proceed towards east of the village. Following the procession, a Chakali (washerman) carries in a brass plate two female dolls called Chinnappa and Peddappa and one male doll of neem wood, a tumbler of water and *vepa rodde* (neem leaves). At the outskirts of the village, a small pandal is erected and a small pit called *gummi* is dug in the central portion of the pandal. Then the three wooden dolls are placed in the *gummi* (pit) and the women go round the pit three times. Soon after this the pit is covered with earth. Some quantity of *prasadam* is offered to the *perantalu* (two female dolls) and the rest is distributed to all the persons present on the occasion. A little quantity of *prasadam* is taken home for distribution among the household members. This festival is performed to get profitable yield of various crops in the village.

Maridipanduga

23. The festival of Maridipanduga is celebrated in the months of *Sravana* or *Bhadrapada* (August-September) when the rains fail. It is celebrated on any

Wednesday according to the convenience of the villagers. An announcement is made in the village about the celebration of this festival. The village deity Maridi is signified by a *putta* (ant-hill) situated to the west of the village. Every household prepares *kumbham* with rice, drumstick leaves and gingelly cake in the early hours of the day and the male members of the household carry the *kumbhams* to *maridi putta* in a procession accompanied by *dappulu* (local musical instruments). The Chakali (washerman) takes with him two wooden male and one female doll. They circumambulate the *maridi putta* three times and then offer *kumbhams*. The washerman buries the wooden dolls in *gummi* (pot) near *maridi putta*. Later one sheep is sacrificed to this deity. It is a custom among Yadavas to offer a goat free of cost to this deity. The meat of the sacrificed animal is distributed equally among Chakali, Mangali and Barikas of this village.

24. The villagers also worship the Goddess Durga on any Wednesday in the months of *Sravana* and *Bhadrapada* with the hope of getting timely rains. This deity is signified in a *putta* (ant-hill) situated to the east of the village. The villagers carry *kumbhams* prepared with rice, drumstick leaves and gingelly cake, accompanied by the local musical instruments, *dappulu*. Barika takes a pig along with him. The party goes round the deity three times A pointed long peg, made of neem wood locally known as *sorakoyya* is fixed near the *putta*. Barika offers the pig by piercing it to the *sorakoyya*. The pork of this sacrificed animal is not taken by them.

Vinayaka Chavithi

25. Vinayaka Chavithi is celebrated on *Bhadrapada Suddha Chavithi* (August-September). On this day Lord Vinayaka, the elephant-headed God of Wisdom and Prosperity is worshipped by every household in the village. In the early hours of the day, all the members of the family take bath and keep on fast till the Vinayaka puja is performed. The earthen idol of Vighneswara is worshipped by all members with several varieties of leaves and flowers. On this occasion, they recite the *Vighneswara Vrathakalpam*. A few of them invite a Brahmin *purohit* to officiate over the function. They offer plantains, cocoanuts, *undrallu* prepared with rice flour and jaggery to the deity and burn incense. It is considered very auspicious to invoke his blessings at the commencement of any undertaking. On this day, the villagers do not see the moon fearing the repercussions which Lord Krishna faced.

Saraswathi puja

26. Saraswathi, the Goddess of learning is worshipped on *Asviyuja Suddha Dasami* (September-October) during Dasara by all castes and the Scheduled Tribe in this village. In the early hours of this day, the houses are cleaned and decorated with lime drawings and puja (worship) is performed with various kinds of leaves and flowers. *Vadapappu* (soaked green gram) and cocoanuts are offered to the deity. Then a person who can recite or read *Saraswathi Vrathakalpam* officiates over the puja (worship). On this day, preparations like *burelu* (bengal gram dal + jaggery cooked in sweet oil) and *ariselu* (a preparation of rice flour and jaggery cooked in sweet oil) are offered to the deity. Only vegetarian food is taken on this day.

Deepavali

27. Deepavali, the festival of lights is celebrated on *Asviyuja Bahula Amavasya* (September-October) by all the castes. The epic story of Lord Krishna destroying the demon Narakasura to save the humanity is widely known to the villagers. In the early hours of this day, all the members of the household take ceremonial bath. The front yards of the houses are decorated with *rangavalli*. Every home is illuminated with earthen lamps containing cotton wicks and vegetable oil. A bundle of *kātika karralu* (jute sticks) locally called *Deepavali boddu* is burnt by every male member to prevent Satan having his sway over them. Small pieces of cloth dipped in vegetable oil are tied to the castor leaf and then lighted in the house. Then there is a grand display of fire works. Each villager takes a piece of *chodi* bread with the belief that they will not have the birth of an ass in their future generation.

Nagula Chavithi

28. Nagula Chavithi is performed mostly by women of all castes on *Karthika Suddha Chavithi* (October-November). This day is dedicated to the worship of Serpent-God Adiseshu. In the early hours of the day, all the members of the household take bath and keep on fast till they offer milk to the Serpent-God. The womenfolk carry milk, vermilion, turmeric, *tulasi* (ocimum sanctum) leaves, *chodi* flour, *tangedu* (cassia auriculata) flowers, small balls of *chimmi mudda* prepared from gingelly and jaggery and a new towel to the *putta* (ant-hill), the abode of the Serpent-God. A small portion of the *putta* is cleaned with water and decorated with *chodi* flour,

turmeric and vermilion. Then the milk, balls of *chimmi mudda* and a copper coin are dropped into the *putta* with a belief that the Serpent-God protects them and their cattle from snake bites. On this occasion, there is a display of fire-works. The *prasadam* is distributed to all the members of the family.

Karthika Pournima

29. Full Moon Day in the month of *Karthika* (October–November) known as *Karthika Pournima* is a day of festivity. In the early hours of the day, the womenfolk clean the frontyard of the house and decorate it with *rangavalli*. The head of the household and the housewife take head bath and keep fasting till evening. The head of household (male member) lits the clay lamp in the name of Lord Simhadri Appanna. Afterwards, *vadapappu* (soaked green gram dhal), fruits, cooked rice, dhal and *burelu* (rice flour and jaggery) are offered to Simhadri Appanna. The housewife keeps the clay lamp on a wooden *rolu* (mortar) in the moon light on this festive day. An image of the new moon locally called *chandravanka* made of silver is decorated with white, red and yellow threads. This decorated *chandravanka* is also kept on the *rolu* along with the clay lamp. The housewife then worships the *chandravanka* and offers *vadapappu*, sugarcane pieces and plantains. Later she wears the *chandravanka* in her neck and distributes *prasadam* to the children. Barren women worship *chandravanka* with the belief that they would be blessed with children.

Pilgrimage centres, etc.

30. The common belief of the villagers is that these deities protect the village from all spirits and calamities. Animal sacrifice is in vogue in the village. There are no fairs as such in this village. The villagers, however, attend the fairs at Sreekurmam (80 miles) on Dolapurnima day, and Simhachalam on the Sivaratri day. A few farmers visit the Eswara temple at Annavaram and Venugopalaswamy temple at Bobbili on Monday. They make votive offerings to Lord Venkateswara at Tirupati in Chittoor District, Lord Suryanarayana at Arasavilli in Srikakulam District and Simhadri Appanna at Simhachalam. The affluent section of the village community visit the pilgrim centres like Puri Jagannatham in Orissa State, Simhachalam in Visakhapatnam District and Tirupati in Chittoor District.

Village organisation

31. Karada has three hereditary government officials namely Village Munsiff, Village Karnam and Barika. All of them are living in this village from generations. The Village Karnam (Village Accountant) is mainly responsible for the maintenance of the land revenue records and prepares the land revenue demand annually, based on the crops raised by the peasants. The Village Munsiff, besides maintaining the Births and Deaths registers is responsible for the collection of land revenue as per the demand list prepared by the Village Karnam and remitting the amount in the Sub–Treasury at Bobbili. He is also responsible for maintenance of Law and Order in the village. The Barika who generally belongs to Madiga Caste (ScheduledCaste) attends on the visiting officers, assists the Village Munsiff in the collection of land revenue and carries Government tappals to the Taluk Office at Bobbili, and other places. These representatives of the Government are appointed on monthly salaries by the Government. They are mainly concerned with the land revenue and general civil administration of the village. The Revenue Inspector who represents the Government supervises the work of the Village Officers and constitutes the main link between the villagers and the administration. The village accounts are examined and passed by the Revenue Divisional Officer or the District Collector at the time of annual Zamabandi.

Village Panchayat

32. Karada Panchayat was constituted on 4–5–1936 under the Madras Local Boards Act, 1930. It was originally constituted with six members besides two Scheduled Caste members under section 9(2) of the same Act. With the advent of Panchayathi Raj, the strength of the members has been raised to nine including two female members. The following members of the Panchayat were unanimously elected on 2–6–1964. The term of office of the present Panchayat is five years.

Statement XVIII

MEMBERS OF THE PANCHAYAT BY CASTE AND OCCUPATION

Sl. No.	Name of member	Caste/ Tribe	Occupation	Remarks
(1)	(2)	(3)	(4)	(5)
1	Sri Karri Sanyasi Naidu	Koppalavelama	Agriculture	President
2	Sri Chelikani Kesava Rao	Velama Dora	–do–	Vice-President

--Contd.

Statement XVIII—*Concld.*

MEMBERS OF THE PANCHAYAT BY CASTE AND OCCUPATION

Sl. No.	Name of member	Caste/ Tribe	Occupation	Remarks
(1)	(2)	(2)	(4)	(5)
3	Sri Challappa-reddi Sanyasi Naidu	Koppala-velama	Agriculture	Member
4	Sri Vakuda Sivunnaidu	-do-	-do-	-do-
5	Sri Datti Sivun-naidu	-do-	-do-	-do-
6	Sri Yandava Chinnappayya	Adi Andhra	-do-	-do-
7	Sri Padala Lash-mudu	Konda Dhora	-do-	-do-
8	Smt. Datti Yel-lamma	Koppala-velama	-do-	-do-
9	Smt. Chokkapu Ravulamma	-do-	-do-	-do-

33. Six members of the Panchayat including the two female members are Koppalavelamas who are the predominant agriculturists in the village. One member belongs to Velama Dora caste; another to Adi Andhra caste (the Scheduled Caste) and another to Konda Dhora tribe (Scheduled Tribe). The occupation of all these members is agriculture. The Koppalavelamas are not only numerically predominant but also rich and as such both the offices of the President and Vice-President are occupied by them. The Village Panchayat has powers to levy taxes on all kinds of transport except automobiles. The Panchayat undertakes the construction, repair and maintenance of the village roads, provides protected water supply and looks after the general sanitation of the village. The main sources of income for the Panchayat are house tax, profession tax, vehicle tax, taxes on village shops, sugarcane *ghanies* and D. & O. (Dangerous and Offensive) trades. Besides, the Panchayat derives some income by selling the fishery right and the usufruct of trees in Porambokes vested in it. The house tax is fixed at the rate of 0·25 P. per every hundred rupees on the estimated cost of the house while the levy of profession tax is as follows:

Statement XIX

RATES OF PROFESSION TAX

Annual income (1) Rs.	Tax levied per year (2) Rs. P.
300–600	0·50
600–1,200	1·00
1,200–1,800	2·00
1,800–3,000	4·00
3,000–4,800	6·00
4,800–6,000	12·00
6,000–9,000	25·00
9,000–12,000	50·00
12,000–15,000	100·00

34. An amount of Rs.5 is collected every year for each cart. The taxes on houses, carts and the profession tax are collected from 1952–53 while the license fees and tax on the village site are collected from 1954–55 and 1957–58 respectively. The particulars of the demand, collection and balance of the Karada Panchayat from 1952–53 are furnished below:

Statement XX

Panchayat Income and Sources

DEMAND, COLLECTION AND BALANCE STATEMENT OF PANCHAYAT TAXES, 1952 to 1964

Sl. No.	Year	House tax			Profession tax			Cart tax			License fees			Tax on village site		
		D	C	B	D	C	B	D	C	B	D	C	B	D	C	B
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	1952–53	275·50	275·50	...	14·00	14·00	...	312·00	312·00	...	...	...	...	...	...	...
2	1953–54	279·50	279·50	...	14·00	14·00	...	310·00	310·00	...	...	...	...	...	...	...
3	1954–55	298·84	298·84	...	14·00	14·00	...	160·00	160·00	...	515·00	515·00	...	...	...	...
4	1955–56	301·94	301·94	...	9·00	9·00	...	...	...	...	585·00	585·00	...	...	...	...
5	1956–57	306·06	306·06	...	12·00	12·00	...	...	...	...	617·00	617·00	...	...	...	...
6	1957–58	313·34	313·34	...	13·00	13·00	...	...	...	...	571·00	571·00	...	6·00	6·00	...
7	1958–59	328·42	328·42	...	13·00	13·00	...	...	...	...	564·50	564·50	...	6·00	6·00	...
8	1959–60	396·78	396·78	...	14·00	14·00	...	464·94	464·94	...	587·00	587·00	...	6·00	6·00	...
9	1960–61	400·34	400·34	...	14·00	14·00	...	488·22	488·22	...	491·00	491·00	...	6·00	6·00	...
10	1961–62	402·62	402·62	...	14·00	14·00	...	505·75	505·75	...	485·00	485·00	...	6·00	6·00	...
11	1962–63	405·20	405·20	...	18·00	18·00	...	517·26	517·26	...	443·00	443·00	...	12·00	12·00	...
12	1963–64	439·10	439·10	...	18·00	18·00	...	510·25	510·25	...	443·00	443·00	...	12·00	12·00	...

D: Demand C: Collection B: Balance

35. The annual income of the Village Panchayat was Rs.601·50 P. in the year 1952–53. The Panchayat started collecting license fees from the year 1954–55 and taxes on village site from the year 1957–58. The total income of the Panchayat during 1963–64 was Rs. 1,422·35P. This indicated the prosperity of the village. It is learnt that all the taxes are collected within the stipulated time which not only speaks of the effective functioning of this democratic institution but also the realisation of the civic responsibility by the villagers. The Panchayat has laid the village streets and taken up annual repairs. Two drinking water wells have been constructed in the village. Besides electrifying the village, a Community Radio Set is also installed by the Village Panchayat. The Panchayat has distributed medicines to prevent epidemic diseases like cholera, etc., in the village. The Panchayat has yet to take up some concrete measures to improve the sanitary conditions of the village.

36. With the advent of Panchayati Raj, Karada Panchayat came under the jurisdiction of Bobbili Panchayat Samithi from 1–4–1961. A few developmental activities under Agriculture, Animal Husbandry, Health and Rural Sanitation have been taken up in the village under the aegis of the Panchayat Samithi. The Panchayat Samithi has opened a library in August 1963 on fifty per cent contribution. In order to evaluate the functioning of the Village Panchayat, several searching questions have been put to the head of each household. Of the 80 surveyed households, 43 know about the existence of the Village Panchayat, 16 about the Panchayat Samithi and 12 about the Zilla Parishad. As many as 30 households are aware of the functions of the Village Panchayat, 11 of the Panchayat Samithi and 8 of the Zilla Parishad. Very few people know about the present set-up of the Panchayat Samithi and Zilla Parishad. The President of the Village Panchayat, Village Munsiff, Karnam, Barika, Post Master and School Teacher are known in the village. It shows that the villagers do not evince any interest in other affairs except in their work. Intensive propaganda has to be made about the radical changes brought about in the village administration through Panchayati Raj institutions and other social legislations.

37. The following incident clearly indicates the after effects of the Village Panchayat elections. During the recent Panchayat elections, one Mr. A contested for the membership from the 9th Ward on the request of the inhabitants of the ward who are predominantly Adi Andhras, Segidis and Konda Dhoras. On the last day of elections, for inexplicable reasons they supported the opposing candidate B who later became the President of the Village Panchayat. From thence the trouble started in the village and the village heads who are the nearest friends of B refrained from visiting A's coffee hotel for some time. At the time of renewal of the licence in 1963–64, the President of the Panchayat issued a notice with a malicious intention to remove the hotel on the plea that the site is required for the construction of the Panchayat building instead of reminding the party to pay the licence fee. A, however, requested B, the Panchayat President by registered notice to renew the license. In the meantime four months elapsed. B, the President has been telling some of the common friends that the licence will be renewed if A requests him in person. The latter refused to make a personal approach on this issue for no fault of his. However, the matter has become acute and has turned out to be a prestige issue between the parties. Being motivated by vengence, the President got the hotel removed under the provisions of the Panchayat Act on 30–10–1964 in consultation with the concerned officials of the Panchayat Samithi, Bobbili. Many of the villagers sympathised with A but none of them came forward to help him as B belongs to their caste and happens to be a relative to major section of the population. Thus the Village Panchayat elections have affected some people.

Kula Panchayats

38. In spite of the Statutory Village Panchayat, the traditional Kula Panchayats are still functioning effectively in all the castes except in Komati, Srishti Karnam, Sathani Vaishnava and Telaga castes. These panchayats regulate the socio–religious life of their respective castes. All the disputes a ising within the fold of the caste are settled by the respective Kula Panchayats. The functions of the various Kula Panchayats are almost the same and their decisions are always respected and any disobedience is seriously dealt with by excommunicating the accused. But such cases have not so far occurred in this village. Most of these Kula Panchayats are constituted with the respective caste elders who are either hereditary members or elected by the caste people. The Caste Head is known as *kulapedda*. This *kulapedda* is called as Peddachakali in washerman caste, Peddamantri in Mangali (barber) caste, Senapathi in Padmasale caste, Peddagolla in Yadava caste, Peddamadiga in Adi Andhra caste and Kulapedda in Relli caste. The Caste Panchayats are

independently functioning in this village to settle the disputes in their respective castes. The Kula Panchayats decide most commonly the cases of divorce, separation, land disputes and other minor disputes of civil nature. In cases where the disputes cannot be settled by any Caste Panchayat, they will be referred to the Statutory Village Panchayat. Only one case of elopement in which a Mangali was involved has been reported. This case has been referred to Peddamantri by the father of the girl. The Kula Panchayat after hearing the arguments of both the parties imposed a fine on the accused commensurate with his economic status. The amount thus collected was paid to the aggrieved party. A portion of this amount was spent to honour the members of the Caste Panchayat.

Inter-village relationship

39. Karada is an independent village without any hamlets. The functionary caste people of this village provide essential services to the village community. The villagers depend on the Brahmin *purohit* of Annavaram village in the performance of marriages, festivals and other social functions. During the agricultural season, villagers from the neighbouring villages are engaged as agricultural labourers. The earthenware required by the villagers of Karada is supplied by the potter of Nandabalaga village. Most of the farmers of this village lend and borrow agricultural implements, seed and manures from the neighbouring villages. The Padmasales who are the traditional weavers of the village supply sarees to the neighbouring villages. However, the villagers are mainly dependent on Bobbili, the then Samsthanam headquarters, for the sale of agricultural produce, purchase of clothes, domestic requirements, medicines, secondary and collegiate education and for recreation like cinemas, etc.

Inter-caste relationship

40. Koppalavelamas who are peasants of the village are the dominant caste both numerically and economically and as such all the village offices have been occupied by them. They command the highest respect in this village. Next to Koppalavelamas, Adi Andhras are the numerically important social group, though they occupy the lowest social status next to Relli caste in the caste hierarchy. The functionaries are neither numerically strong nor economically well off. Both the untouchable castes and other lower castes including the functionaries are dependent on the peasants for their livelihood. Being a singular strong social group, the peasantry of Karada holds the political and economic power. The functionary castes like Mangali (barber) Chakali (washerman) and Kamsali (Viswabrahmin) are still performing their hereditary functions by providing services to the village community. However, the caste structure in Karada is traditional and governed by birth. Reliable enquiries reveal that no communal tensions have so far occurred in this village though the village consists of 17 castes. As the village is predominantly agricultural in economy, different caste people mutually help each other. The cordial relationship among different castes of the village fosters smooth community life in the village. One significant feature is that untouchability is not very prevalent in this village.

Jajmani relationship

41. Broadly speaking, the jajmani relationship is a system in Indian villages wherein the affluent land holding families called 'Jajmans' are provided with services and products by various lower castes such as carpenter, blacksmith, washerman and barber. In Karada the ritual services are purely provided by the Brahmin *purohit* of Annavaram. The Scheduled Castes and other lower castes provide the menial services. The jajmans pay them in kind for the services rendered The middle and the lower castes either subscribe to each other's services in return for compensations and payments or exchange of services with one another. In Karada, the functionaries like Mangali, Chakali and Kamsali are paid the agreed quantity of corn for their services annualy, besides free tobacco. The attached agricultural labourers locally called *kambaris*, are mainly from the Scheduled Castes and the annual payment of corn varies from 10 *puttis* to 40 *puttis* depending on the age of the *kambari*.

42. Except the Statutory Panchayat no other voluntary organisations are functioning in this village.

Samsthanam administration

43. The Bobbili Zamindari was founded by late Sri Ravu Peda Rayudu in the year 1652. The genealogy of this Zamindari since 1652 is given in the following page.

(Genealogy follows)

Genealogy

RAVU PEDA RAYUDU
(Founder of Bobbili Zamindari in the year 1652)
|
RAJA LINGAPPA
(After this Zamindar the names of the five succeeding persons are not known)
|
GOPALA KRISHNA RANGAROW
(6th in succession to Raja Lingappa. The famous Bobbili Battle was fought during his regime.)
|
VENKATA RANGAROW (1794 to 1801)
|
RAYADAPPA RANGAROW (1801 to 1830)
|
SWETHACHALAPATHI RANGAROW (1830 to 1862)
|
SEETHARAMAKRISHNA RAYADAPPA RANGAROW
(1862 to 1868)
|
RANI LAKSHMI CHELLAYYAMMA (1868 to 1882)
|
VENKATA SWETHACHALAPATHI RANGAROW
(1882 to 1916)

RAMAKRISHNA RANGAROW — VENKATAKUMARA KRISHNA RANGAROW (1916 to 1920)

JANARDHANAKRISHNA RANGAROW — SWETHACHALAPATHI RAMAKRISHNA RANGAROW

VENKATA GOPALAKRISHNA RANGAROW
(Kumar Rajah of Bobbili)

Origin of the Bobbili Estate

44. During the reign of Nawabs, the Bobbili Estate was under the jurisdiction of Srikakulam Paragana which was then ruled by Sheir Mohammed. In the 17th century, Raja Lingappa Bahadur, the then Raja of Bobbili fought with the hill tribes at Rangavaka in Ganjam District of the present Orissa State and obtained the release of Sheir Mohammed's son from captivity. In recognition of his service the title 'Ranga Row' was conferred on this dynasty which is added as a suffix to their names by all his successors. Besides conferring this title, the Nawab waived the annual payment of Peshkush of Rs.20,000 for twelve villages. As a token of gratitude Raja Lingappa named his estate after Sheir Mohammed. The Urdu word 'Sheir' means *bebbuli* (tiger) in Telugu language. Hence it came to be known as Bobbili. In short Bobbili is an ancient state and no precise date of its foundation is available. Broadly speaking, it came into existence in the 17th century. The famous Battle of Bobbili was fought on 24th January 1757 between Vijayaramaraju of Vizianagaram and Gopalakrishna Ranga Row of Bobbili, The events of this famous battle are sung by the ballad singers even today in the rural parts of Andhra Pradesh. The war memento a stone pillar with the following inscription standing even to this day bears testimony to this famous battle which became part of the history of Andhras.

> "This Pillar is erected to mark the Fort of Bobbili which was attacked in January 1757 by Raja Vijayaramaraju of Vizianagaram, assisted by M. Bussy. The then Raja Ranga Rao, after fighting eight hours, finding it impossible to save his Fort and preferring death to dishonour, first put to death women and children in the Fort, then fighting, fell like another Zamindar with all his gallant band. Three nights afterwards, a faithful Sardar from Rajam, Tandra Papaya, effected an entrance, in spite of vigilant guard into Vijayaramaraju's tent and stabbed him to the heart."1

45. Bobbili Estate originally consisted of 12 sub-estates spread over Bobbili, Parvathipuram, Salur, Palakonda and Srikakulam Taluks. Map IV illustrates Bobbili Estate. Details of these 12 estates together with the Peshkush and the total rent roll are given below:

Statement XXI

PARTICULARS OF BOBBILI ESTATE

Sl. No.	Name of the Estate	Taluk in which situated	Peshkush payable	Total rent roll
(1)	(2)	(3)	(4)	(5)
			Rs. P.	Rs. P.
1	Bobbili	Bobbili and Palakonda Taluks	83,442·46	626,895·12
2	Pedapenki	Bobbili and Salur Taluks	3,584·87	28,887·97
3	Mettavalasa	Bobbili Taluk	422·13	4,963·20
4	Viswanthapuram	Salur Taluk	264·30	1,728·31
5	Buduruvada	Parvathipuram Taluk	159·77	1,004·75
6	Seebili Pedavalasa	Salur Taluk	310·25	2,353·25
7	Sangamvalasa	Parvathipuram Taluk	3,506·71	24,887·93
8	Kondivalasa	-do-	232·77	1,549·47
9	Chelamvalasa	-do-	144·00	736·00
10	Karakavalasa	Srikakulam Taluk	4,039·55	23,414·98
11	Munagavalasa	-do-	3,942·01	26,683·68
12	Yembaram	-do-	2,015·00	11,104·62

1 Nickan Perumal, *Bobbili*, p. 8

During the reign of Raja of Bobbili, the entire Samsthanam was divided into eight Thanas for purposes of smooth and effective administration. A few villages were grouped and constituted into one Thana, the administrative unit. The number of villages and the size of Thana were almost the same as the present taluk and the head of the Thana was called Thanedar who is equivalent to Tahsildar of the present taluk. In all, there were eight Thanas namely, Bobbili, Sitanagaram, Terlam, Rajam, Kaviti, Sangamvalasa and Biridi. The last Thana is in the Ganjam District of the present Orissa State. The remaining seven Thanas lie in the present Srikakulam District. Subsequently, Sangamvalasa Thana was merged with Sitanagaram Thana and Terlam with Rajam Thana. At the time of taking over, the estate consisted of only five Thanas.

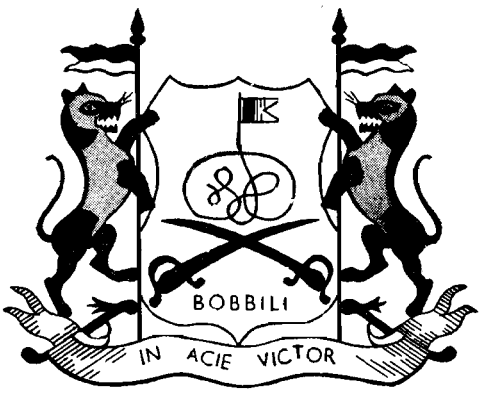
Administration

46. The administrative head of the Samsthanam was called Diwan who was usually of the cadre of a Revenue Divisional Officer of the then British Government or a retired Government servant. Next to him was the Huzur Sheristhadar of the office who was directly under the control of the Diwan. The entire administration was divided into several departments namely Revenue Department, Law Department, Engineering Department, Treasury Department, Devasthanam Department, Audit and Index Department and Fair Copy Section; each section was headed by a section head of the present Deputy Tahsildar cadre. The Khilla Department otherwise called the Home Department was headed by a Khilladar of the present Deputy Tahsildar cadre who used to look after the buildings, animal husbandry (cattle, horses and elephants), ammunition, personal affairs of Rajasab like receiving the guests, arrangements for the camp, etc. In order to administer this unit, there was one Store-Keeper, Kharkana Supervisor (carpenter), Gavukhana (Animal husbandry) Supervisor, besides eight clerks. A captain was in charge of the horses, elephants and the guards (sepoys). He was also responsible for the maintenance of stables.

47. The Huzur writers were the key people in the entire administration since they were directly under the control of the Raja of Bobbili. Their work was supervised daily by the Supervisor and the Personal Assistant. There were also Librarians, Palace tutors, Musicians, Purohits, Poets, Jhawari Supervisor, Retainers (Hunters), etc. For the protection of the Fort, a goat was sacrificed to Kotasakti every day in the midnight. The blood of the sacrificed animal and the cooked rice locally called *baliharanam* was offered to this Sakti by sprinkling it on all the four corners of the fort.

48. Each Thanedar was provided with a Peshkar (Head Clerk), second clerk (Land Revenue clerk), Accountant, Sharoff (Cashier), Suits Clerk, Execution Clerk, Despatching Clerk and ten peons besides the executive staff to run the administration in the Thana. Each Thana was divided into Muthas (Firkas). Each Mutha was administered by a Samudar (Revenue Inspector) who used to attend mainly to the collection of land revenue from the ryots, booking of encroachments and distribution of water to the ryots. The Samudars were assisted by the Uddars (peons) in running the administration. The jurisdiction of a Mutha was ten to twenty-five villages with an average annual land revenue demand of Rs. 40,000 to Rs. 60,000. The minor irrigation sources in each Thana were investigated, constructed and maintained by a Minor Irrigation Overseer and a Surveyor. Where there were a number of irrigation channels, irrigation supervisors, besides *lascars* (peons) and channel watchers were appointed to ensure guaranteed supply of water for the crops.

49. Like the Revenue Board's Standing Orders, the Bobbili Samsthanam had its own Standing Orders which were followed in the matter of Land Revenue collections, maintenance and execution of irrigation works, Forest Administration, etc. The emblem of Bobbili Samsthanam is reproduced below.



50. The Raja had granted Inams to Mangali and Barika in every village for their services to the Estate (Samsthanam) officials during their visits to villages. Inams have been granted to the Karnams for maintenanee of the village accounts. Having felt the need to collect the land revenue at the village level, subsequently, the Raja of Bobbili had granted Inams to the Village Munsiffs. Likewise, the Konda

Dhoras were also granted Inams as they used to accompany the Raja in *shikari* (hunting) besides being loyal watchmen for the Samsthanam. Above all, the Raja was very liberal and kind to grant Inams without any distiction to several people who had rendered faithful service in some form or other to the Samsthanam.

51. As regards the land revenue the rate of assessment for wet lands under tanks was from Rs. 5 to Rs. 10 per acre and Re. 1 to Rs. 3 per acre of dry land. After the enactment of the Estate Land Act, 1908, the tenants of the Samsthanam villages filed suits in the courts requesting for conversion of the grain rent to cash rent. After examining the matter, the court ordered payment of Rs. 61·70 P. per *garisa* (local measure). This payment of grain rent was otherwise called *galla makta*. This *galla makta* was indiscriminately levied and many were unable to pay these rents to the Samsthanam. To illustrate further, the Samsthanam used to collect 4 *garisas* of paddy on ten acres of land. In those days each *garisa* of paddy costed about Rs. 300 and as such the land tax on ten acres of land was Rs. 1,200. No concessions were granted to any ryot in the payment of this *galla makta*. This system of land taxation continued till the enactment of Andhra Inams (Abolition and Conversion into Ryotwari) Act, 1956, which established ownership rights of the ryots in their cultivable lands.

52. The present Rajasab has improved the land revenue demand from Rs. 600,000 to Rs. 900,000 by assigning the *banjar* lands and by purchasing a few more villages for the estate. He had taken up several welfare measures such as establishment of a Hospital with eighteen beds for women and children. Conversion of Samsthanam High School into a Multi-purpose High School, etc. On the occasion of his *shashtipurti* (completion of 60 years) one Arts College was established in his name and buildings worth one and a half lakh rupees were contributed.

53. In order to improve the agricultural economy, the present Rajasab first established a sugar factory in the year 1929 at Bobbili with a crushing capacity of 150 tons. As years rolled on, the ryots realised the benefits of this commercial crop and a large extent of land was brought under sugarcane cultivation. Consequently, the crushing capacity of the existing sugar factory was increased from 150 tons to 500 tons a day. Another factory was established at Sitanagaram, which is about six miles from Bobbili on Parvathipuram Road. The establishment of these two factories created employment opportunities and thereby improved the earning capacity of the common man to a significant extent. The cultivation of sugarcane has changed Karada's subsistence economy to cash economy while doggedly retaining its rural base.

54. As regards the impact of the Samsthanam administration on Karada, a few Service Inams were granted to the Village Munsiff, Village Karnam, Village Barika (Servant) and the functionary castes like Chakali (Washerman), Mangali (Barber), etc. The Konda Dhoras of this village were also granted Inams for their loyal services such as watchmen and guards to the Rajasab in hunting, The Velama *purohits* of this village were the *purohits* (priests) of the Samsthanam, and they were also granted Inams. The Samsthanam administration provided irrigation facilities also.

Chapter VI

AWARENESS AND ATTITUDE

With the attainment of independence, various social legislations have been enacted by the Government to eradicate the age-old and deep-rooted social evils such as liquor consumption, child marriages, untouchability, etc. However, the villagers are not much aware of these social legislations due to the prevalence of illiteracy in the village.

Inheritance

2. As regards inheritance of property among different castes, the sons are entitled to receive the property as the legal representatives. The property is equally shared among the sons irrespective of the age and marital status. It is also in practice to divide the property among the sons, wife and daughters although the shares are not equal. The daughters in any caste are not the legal heirs to inherit the property. The changes in the Inheritance of Property Act are not known to any of the households in this village. Of the 80 surveyed households, only 8 households have expressed their willingness to share the property equally between sons and daughters. In case there are no sons, the adopted sons are entitled for a share in the property. The villagers have got great regard for the inherited property. They do not dispose of the inherited property ordinarily even in times of difficulty.

3. Current affairs of the local democratic institutions are quite well known to a majority of the people. The affluent section and a few enlightened people like the village officers read the daily newspapers like *Andhra Prabha, Andhra Patrika*, etc. They also listen to the radio during the evening hours. The social attitude towards family planning is quite receptive as the villagers have realised the difficulty of maintaining large families. The older generation are quite against the family planning measures as it is considered a sin to avoid pregnancy by resorting to scientific methods. Only 8 of the 80 households are in favour of family planning. Majority of them have suggested that an ideal family should have 6 members including parents with two sons and two daughters. In short, many villagers expressed their desire to adopt family planning when explained about the various advantages.

Dowry payments and Hindu Marriages Act

4. The details of dowry payments and Hindu Marriages Act are not much known to the villagers except the village officials, local teachers and a few enlightened ryots. Dowry payment is in vogue among a few rich households of Komati, Srishti Karnam, Koppalavelama and Sathani Vaishnava castes. As mentioned earlier, child marriages are also prevalent in this village among the different castes. As many as 116 of the 230 married persons are in between 10 and 20 years of age. The marriages in the present generation are usually performed after puberty. In short this social legislation is honoured more in breach than following due to lack of knowledge about its implications.

Untouchability

5. As mentioned earlier in Chapter II, the different castes of this village have got their own distinct social status according to their caste hierarchy from generations. The Adi Andhras and the Rellis are the untouchables and occupy the lowest social status in spite of the Untouchability Act which provides common facilities irrespective of caste. When enquired about the awareness of the provisions of the Untouchability Act only 8 out of 80 heads of households stated that practising untouchability is an offence. Untouchability is in vogue but touching the untouchables by the other Hindu caste people is not considered as pollution. The Adi Andhra and Relli caste people are not allowed to draw water from the wells earmarked for caste Hindus. They are not permitted to move freely in the residential locality of the caste Hindus. One interesting feature is that untouchability is practised among the two Scheduled Castes themselves and the Adi Andhras consider themselves superior to Relli caste people. They do not accept food or water from the Rellis. Persons belonging to the upper Hindu castes do not accept food or water from the Scheduled Castes. The Scheduled Castes are not allowed to enter Ramalayam.

Prohibition

6. The villagers have realised the evil effects of intoxicants. It is reported that many families have been ruined due to their drinking habit. Almost all

the caste men drink country liquor. This habit is more prevalent among the lower castes who are essentially labourers. One reason advanced for continuing this habit is that it relieves their bodily pains and enables them to attend to their strenuous work the next day. The labourers invariably consume the intoxicants in the evening hours before they return home.

Public opinion about survey

7. It may be of interest to present the various opinions of different sections of the population about this comprehensive socio-economic survey. In the initial stages, the survey could not get the required co-operation from the villagers as they had their own misgivings about the objects af the survey. Some apprehended that it is mainly for the additional taxation while few others felt that the survey may help in obtaining loans for agricultural purposes. As days passed on, the Investigators moved freely with the villagers and explained to them the objects of the survey. After being convinced by the method of survey, the villagers unreservedly co-operated and answered many questions relating to marital customs, religious practices and other social customs, etc. Almost all the people have given bloated figures of expenditure while the income is more or less nearer to accuracy. Every head of the surveyed household expressed his surprise that the Government has taken interest for the first time in knowing details about their life.

Chapter VII

CONCLUSION

Karada is a distinct unit as regards physical, socio-religious and politico-economical factors of village life. It is an independent revenue village with its distinct topographical boundaries. Land is the main source of livelihood of the villagers and as such the size of land holdings is becoming smaller due to pressure of population on land. This problem is becoming more acute in this village due to the break up of joint families and the concentration of larger land holdings in the hands of a few Koppalavelamas. Being a Samsthanam village, the most significant feature is that almost all the ryots have acquired rights over their cultivable lands with the enactment, of the Andhra Inams (Abolition and Conversion into Ryotwari) Act, 1956. Broadly speaking, the entire population can be divided into farmers, agricultural labourers and the functionaries. The farmers have an emotional attachment to their soil. The owners of smaller land holdings besides attending to their cultivation are also engaged in their traditional occupation or agricultural labour. The persons thus engaged in various occupations are living in this village without being attracted by the nearby urban centre. The strict adherence to the agricultural economy appears to be the traditional social phenomenon. Above all, the villagers have grown from ages in the atmosphere of relative security. The economic life of the village is further improved by the assured marketing facilities created by the sugar factory at Bobbili. Besides the local labour, men and women of other villages are also engaged as labourers in the agricultural operations during the season. Thus there is free mobility of labour among the nearby villages. The ryots of Karada and its neighbouring villages discuss matters of common interest such as application of manure, securing of agricultural implements, seed and labour and the crop pattern of the year. They mutually lend or borrow agricultural implements, seed and manure from the neighbouring villages. The sugarcane cultivation has substantially increased the economic life of the village.

2. In order to maintain the civil life of the village, the Village Panchayat is constituted independent of any other village and the unanimously elected members of this Statutory Panchayat run the village administration. The village officers attend to the land revenue and other revenue matters. They continue to be popular and influential in the village notwithstanding the elected Panchayat Members. Besides the Village Panchayat, the Caste Panchayats in majority of the castes regulate the social and religious life of their respective castes and thus foster smooth community life in the village. They (Kula Panchayats) are powerful and enjoy more confidence in their respective castes.

3. All the village deities are located within the revenue boundaries of the village. The Brahmin *purohit* of Annavaram officiates over the marriages and other socio-religious functions in almost all the castes in the village except the Scheduled Castes. All the caste people worship these village deities with a belief that the deities could protect them and their cattle against epidemics. Besides the worship of these local deities, other Hindu Gods and Goddesses are also worshipped. It is not a custom that the neighbouring villagers should participate in the religious functions of this village. A few of the affluent section of the population visit the well known pilgrim centres like Tirupati, Kalahasti, Arasavilli, Sangam in this State and Puri Jagannath in Orissa State to fulfil their votive offerings.

4. The people of this village frequently visit Bobbili, the nearest urban centre for all economic, recreational, educational and other cultural dealings and facilities.

5. The villagers are quite aware of the social legislations relating to Untouchability, Prohibition and Child Marriages. A few of the enlightened persons like the village school teachers, village officials are aware of the Death duty and Land Ceilings, etc. A few of them regularly read daily newspapers like *Andhra Prabha* and *Andhra Patrika* besides the weeklies. Many of the villagers listen to the Community Radio Set installed by the Village Panchayat during the evening hours. They are mainly interested in the *Gramasthula karyakramam* (programme for the villagers) and the market prices of the various foodgrains. Many of them knew the political system upto the election of the member of the Legislative Assembly while a few others are interested even in the selection

of Ministers. The villagers are, however, more interested and concerned about the prices of different agricultural produces and other commodities.

6. The social fabric of Karada village is multi-ethnic in composition. Though the village is an independent unit for all practical purposes, it still maintains its economic and socio-political relations with the neighbouring villages. The economic development caused due to the cultivation of sugarcane on commercial basis has effected a change in the social status since higher income always commands more prestige in the villages. In short, the villagers of Karada still continue to live in the traditional style, maintaining the age-old polity of the village though new forces and new ideas are still at work.

APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 80 sample households out of 396 households inhabiting Karada Village at the time of survey done in September, 1961.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density	Number of houses	Number of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Karada	896·00	362·75	1,467	395	396	2,054	1,028	1,026

Source: *1961 Primary Census Abstract*

TABLE 2

Size and Composition of Households

Total No. of households	Single member			Two or three members		
	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
80	2	...	2	19	30	21

—Contd.

TABLE 2—*Concld.*

Size and Composition of Households

Four to six members			Seven to nine members			Ten members & over		
Households	Males	Females	Households	Males	Females	Households	Males	Females
(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
37	96	85	18	76	64	4	17	28

TABLE 3

Households by Religion and Sect

Religion	Total number of households	Number of households, the heads of which belong to		Number of households, the heads of which do not belong to any sect
		Koppala	Gavara	
(1)	(2)	(3)	(4)	(5)
Hindu	80	21	1	58

TABLE 4

Households by Sect and Caste

Sect	Total number of households	Velama	Komati
(1)	(2)	(3)	(4)
1 Koppala	21	21	...
2 Gavara	1	...	1

TABLE 5

Population by Age Group, Sex and Caste/Tribe

Caste/Tribe	Age group (in years) 0-14 Males	0-14 Females	15-24 Males	15-24 Females	25-59 Males	25-59 Females	60 & over Males	60 & over Females	Total of all ages Males	Total of all ages Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Bevara	8	3	3	2	5	5	1	...	17	10
2 Chakali	1	1	2	...	2	2	...	...	5	3
3 Jangam	1	...	...	...	1	1	...	...	2	1
4 Khathadi Vaishnava	...	...	1	1	...	...	1	...	2	1
5 Komati	3	2	...	...	1	1	...	...	4	3
6 Konda Dhora(S.T.)	9	7	3	5	9	9	1	...	22	21
7 Kurakula	5	5	2	1	2	2	...	...	9	8
8 Madiga (S. C.)	13	24	10	7	11	9	...	3	34	43
9 Mangali	1	...	1	1	1	1	...	...	3	2
10 Padmasale	6	9	1	2	9	10	...	...	16	21
11 Relli (S.C.)	1	...	...	...	1	1	...	...	2	1
12 Srishti Karnam	1	...	2	...	1	1	...	...	4	1
13 Telaga	2	3	...	1	3	2	...	...	5	6
14 Telukula	3	1	1	...	1	2	...	...	5	3
15 Velama	28	19	12	11	20	24	2	1	62	55
16 Viswabrahmin	2	2	1	...	1	1	...	...	4	3
17 Yadava (Golla)	10	6	5	4	7	6	1	2	23	18
Total	**94**	**82**	**44**	**35**	**75**	**77**	**6**	**6**	**219**	**200**

S. T.: Scheduled Tribe S. C.: Scheduled Caste

TABLE 6

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
0—14	176	94	82	94	72	...	10	...	...	...	...	...	...
15—24	79	44	35	19	1	24	34	...	...	1	...	...	...
25—59	152	75	77	2	1	66	57	5	18	2	1	...	...
60 & over	12	6	6	...	...	3	...	3	6	...	...	...	...
Total	**419**	**219**	**200**	**115**	**74**	**93**	**101**	**8**	**24**	**3**	**1**	...	...

TABLE 7

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

Caste/Tribe	Age group (in years)	Total			Illiterate		Literates without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Bevara	0—14	11	8	3	8	3	...	...	...	...	...	...
	15—24	5	3	2	3	2	...	...	...	...	...	...
	25—59	10	5	5	5	5	...	...	...	...	...	...
	60 & over	1	1	...	1	...	...	...	...	...	...	...
	Total	**27**	**17**	**10**	**17**	**10**	...	...	...	...	...	...
2 Chakali	0—14	2	1	1	1	1	...	...	...	...	...	...
	15—24	2	2	...	2	...	...	...	...	...	...	...
	25—59	4	2	2	2	2	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**8**	**5**	**3**	**5**	**3**	...	...	...	...	...	...
3 Jangam	0—14	1	1	...	...	...	1	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...	...	...
	25—59	2	1	1	...	1	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**3**	**2**	**1**	...	**1**	**2**	...	...	...	...	...
4 Khathadi Vaishnava	0—14	...	...	...	...	...	...	...	...	...	...	...
	15—24	**2**	1	1	...	...	1	1	...	...	...	...
	25—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
	Total	**3**	**2**	**1**	...	...	**2**	**1**	...	...	...	...
5 Komati	0—14	5	3	2	2	2	1	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...	...	...
	25—59	2	1	1	...	1	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**7**	**4**	**3**	**2**	**3**	**2**	...	...	...	...	...

—Contd.

TABLE 7—*Contd.*

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

Caste/Tribe	Age group (in years)	Total			Illiterate		Literates without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
6 Konda Dhora (S.T.)	0—14	16	9	7	9	7	...	...	...	...	...	...
	15—24	8	3	5	3	5	...	...	...	...	...	...
	25—59	18	9	9	9	9	...	...	...	...	...	...
	60 & over	1	1	...	1	...	...	...	...	...	...	...
	Total	**43**	**22**	**21**	**22**	**21**	...	...	...	...	...	...
7 Kurakula	0—14	10	5	5	4	5	1	...	...	...	...	...
	15—24	3	2	1	2	1	...	...	...	...	...	...
	25—59	4	2	2	2	2	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**17**	**9**	**8**	**8**	**8**	**1**	...	...	...	...	...
8 Madiga (S.C.)	0—14	37	13	24	10	23	3	1	...	...	...	...
	15—24	17	10	7	9	7	...	...	1	...	...	...
	25—59	20	11	9	11	9	...	...	...	...	...	...
	60 & over	3	...	3	...	3	...	...	...	...	...	...
	Total	**77**	**34**	**43**	**30**	**42**	**3**	**1**	**1**	...	...	...
9 Mangali	0—14	1	1	...	1	...	...	...	...	...	...	...
	15—24	2	1	1	1	1	...	...	...	...	...	...
	25—59	2	1	1	...	1	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**5**	**3**	**2**	**2**	**2**	**1**	...	...	...	...	...
10 Padmasale	0—14	15	6	9	6	8	...	1	...	...	...	...
	15—24	3	1	2	1	2	...	...	...	...	...	...
	25—59	19	9	10	9	10	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**37**	**16**	**21**	**16**	**20**	...	**1**	...	...	...	...
11 Relli (S.C.)	0—14	1	1	...	1	...	...	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...	...	...
	25—59	2	1	1	1	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**3**	**2**	**1**	**2**	**1**	...	...	...	...	...	...
12 Srishti Karnam	0—14	1	1	...	...	...	1	...	...	...	...	...
	15—24	2	2	...	...	...	2	...	...	...	...	...
	25—59	2	1	1	...	1	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**5**	**4**	**1**	...	**1**	**4**	...	...	...	...	...
13 Telaga	0—14	5	2	3	2	3	...	...	...	...	...	...
	15—24	1	...	1	...	1	...	...	...	...	...	...
	25—59	5	3	2	3	2	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**11**	**5**	**6**	**5**	**6**	...	...	...	...	...	...

—Contd.

TABLE 7—*Concld.*

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

Caste/Tribe	Age group (in years)	Tribe			Illiterate		Literates without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
14 Telukula	0—14	4	3	1	3	1	...	...	...	...	...	...
	15—24	1	1	...	1	...	...	...	...	...	...	...
	25—59	3	1	2	...	2	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**8**	**5**	**3**	**4**	**3**	**1**	...	...	...	...	...
15 Velama	0—14	47	28	19	20	17	7	2	1	...	...	...
	15—24	23	12	11	10	10	2	1	...	...	...	...
	25—59	44	20	24	14	23	4	1	2	...	...	...
	60 & over	3	2	1	2	1	...	...	...	...	...	...
	Total	**117**	**62**	**55**	**46**	**51**	**13**	**4**	**3**	...	...	...
16 Viswabrahmin	0—14	4	2	2	1	2	1	...	...	...	...	...
	15—24	1	1	...	...	...	1	...	...	...	...	...
	25—59	2	1	1	...	1	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
	Total	**7**	**4**	**3**	**1**	**3**	**3**	...	...	...	...	...
17 Yadava (Golla)	0—14	16	10	6	10	6	...	...	...	...	...	...
	15—24	9	5	4	5	4	...	...	...	...	...	...
	25—59	13	7	6	7	6	...	...	...	...	...	...
	60 & over	3	1	2	1	2	...	...	...	...	...	...
	Total	**41**	**23**	**18**	**23**	**18**	...	...	...	...	...	...

TABLE 8

Population by Age Group, Sex and Education

Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0—14	176	94	82	78	78	15	4	1	...
15—24	79	44	35	37	33	6	2	1	...
25—59	152	75	77	63	76	10	1	2	...
60 & over	12	6	6	5	6	1	...	...	...
Total	**419**	**219**	**200**	**183**	**193**	**32**	**7**	**4**	...

TABLE 9

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

Caste/Tribe	Age group (in years)											
	Literate								Illiterate			
	Males				Females				Males			
	0—14	15—24	25—59	60 & over	0—14	15—24	25—59	60 & over	0—14	15—24	25—59	60 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Bevara	...	...	...	...	...	...	...	...	...	1	3	1
2 Chakali	...	...	...	...	...	...	...	...	...	...	2	...
3 Jangam	...	...	1	...	...	...	...	...	...	...	...	...
4 Khathadi Vaishnava	...	...	...	1	...	...	...	...	...	...	...	...
5 Komati	...	...	1	...	...	...	...	...	...	...	...	...
6 Konda Dhora (S.T.)	...	...	...	...	...	...	...	...	...	...	8	1
7 Kurakula	...	...	...	...	...	...	...	...	...	...	2	...
8 Madiga (S. C.)	...	...	...	...	...	...	...	...	...	1	9	...
9 Mangali	...	...	1	...	...	...	...	...	...	...	...	...
10 Padmasale	...	...	...	...	...	...	...	...	...	...	8	...
11 Relli (S. C.)	...	...	...	...	...	...	...	...	...	...	1	...
12 Srishti Karnam	...	...	1	...	...	...	...	...	...	...	...	...
13 Telaga	...	...	...	...	...	...	...	...	...	...	3	...
14 Telukula	...	...	1	...	...	...	...	...	...	...	...	...
15 Velama	...	...	7	...	...	...	...	...	...	2	8	2
16 Viswabrahmin	...	...	1	...	...	...	...	...	...	...	...	...
17 Yadava (Golla)	...	...	1	...	...	...	...	...	...	1	4	1
Total	...	...	**14**	**1**	...	...	...	...	...	**5**	**48**	**5**

—*Contd.*

TABLE 9—*Concld.*

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

Caste/Tribe	Age group (in years)											
	Illiterate				Total							
	Females				Males				Females			
	0—14	15—24	25—59	60 & over	0—14	15—24	25—59	60 & over	0—14	15—24	25—59	60 & over
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
1 Bevara	...	...	2	...	...	1	3	1	...	...	2	...
2 Chakali	...	...	...	...	...	...	2	...	...	...	...	...
3 Jangam	...	...	...	...	...	...	1	...	...	...	...	...
4 Khathadi Vaishnava	...	...	...	...	...	...	...	1	...	...	...	...
5 Komati	...	...	...	...	...	...	1	...	...	...	...	...
6 Konda Dhora (S.T.)	...	...	...	...	...	...	8	1	...	...	...	...
7 Kurakula	...	...	1	...	...	...	2	...	...	...	1	...
8 Madiga (S.C.)	...	...	1	...	...	1	9	...	...	...	1	...
9 Mangali	...	...	...	...	...	...	1	...	...	...	...	...
10 Padmasale	...	...	...	...	...	...	8	...	...	...	...	...
11 Relli (S.C.)	...	...	...	...	...	...	1	...	...	...	...	...
12 Srishti Karnam	...	...	...	...	...	...	1	...	...	...	...	...
13 Telaga	...	...	...	...	...	...	3	...	...	...	...	...
14 Telukula	...	...	...	...	...	...	1	...	...	...	...	...
15 Velama	...	...	2	...	...	2	15	2	...	...	2	...
16 Viswabrahmin	...	...	...	...	...	...	1	...	...	...	...	...
17 Yadava (Golla)	...	...	...	1	...	1	5	1	...	...	...	1
Total	...	...	**6**	**1**	...	**5**	**62**	**6**	...	...	**6**	**1**

TABLE 10

Traditional Occupation by Households

	Name of traditional occupation (1)	Number of households in each traditional occupation (2)
1	Teacher	1
2	Village servant	2
3	Trader (cloth)	1
4	Trader (oil)	1
5	Trader (sweets)	1
6	Cultivator	37
7	Vegetable grower	2
8	Sheep farmer	5
9	Agricultural labourer	17
10	Farm watchman	1
11	Handloom weaver	7
12	Goldsmith	1
13	Hair dresser	1
14	Washerman	2
15	Servant of Bobbili Maharaja	1
	Total	**80**

TABLE 11

Occupational Mobility and Cause of Change during 1959–60

	Caste/Tribe (1)	From traditional occupation (2)	No. of households changing over (3)	To contemporary main occupation (4)	Number of households changing traditional occupation: Voluntarily (5)	Forced by circumstances (6)	Other reasons (7)
1	Bevara	Cultivator	3	Agricultural labourer	...	...	3
		Agricultural labourer	1	Farm watchman	...	...	1
2	Jangam	Cultivator	1	Jailor	...	1	...
3	Khathadi Vaishnava	Teacher	1	Priest	...	...	1
4	Konda Dhora (S.T.)	Cultivator	4	Agricultural labourer	...	...	4
		Agricultural labourer	1	Cultivator	...	...	1
5	Madiga (S.C.)	Cultivator	4	Agricultural labourer	...	1	3
		Village servant	1	-do-	...	...	1
6	Padmasale	Trader (cloth)	1	Handloom weaver	...	...	1
		Handloom weaver	2	Agricultural labourer	...	2	...
7	Relli (S.C.)	Servant of Bobbili Maharaja	1	Vendor (firewood & vegetables)	...	1	...
8	Telaga	Cultivator	1	Agricultural labourer	...	1	...
9	Telukula	Trader (oil)	1	Oil-man	...	...	1
10	Velama	Cultivator	1	Rentier	...	1	...
		-do-	1	Teacher	...	1	...
11	Yadava (Golla)	-do-	1	Agricultural labourer	...	1	...
		Sheep farmer	2	-do-	...	...	2
		-do-	1	*Jatka* driver	...	...	1
		Total	**28**		...	**9**	**19**

TABLE 12

Distribution of Households by Main Occupation and Caste/Tribe

	Main occupation	Number of households in caste/tribe							
		Bevara	Chakali	Jangam	Khathadi Vaishnava	Komati	Konda Dhora	Kurakula	Madiga
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Priest	...	...	...	1	...	...	...	...
2	Teacher	...	...	...	...	...	...	...	...
3	Village servant	...	...	...	...	...	...	...	1
4	Vendor (firewood & vegetables)	...	...	...	...	...	...	...	...
5	Trader (sweets)	...	...	...	...	1	...	...	...
6	Cultivator	...	...	...	...	...	1	1	...
7	Vegetable grower	...	...	...	...	...	...	2	...
8	Sheep farmer	...	...	...	...	...	...	...	...
9	Agricultural labourer	6	...	...	...	...	8	...	9
10	Farm watchman	1	...	...	...	...	...	...	1
11	*Jatka* driver	...	...	...	...	...	...	...	...
12	Handloom weaver	...	...	...	...	...	...	...	...
13	Tailor	...	...	1	...	...	...	...	...
14	Goldsmith	...	...	...	...	...	...	...	...
15	Oil-man	...	...	...	...	...	...	...	...
16	Hair dresser	...	...	...	...	...	...	...	...
17	Washerman	...	2	...	...	...	...	...	...
18	Rentier	...	...	...	...	...	...	...	...
	Total	**7**	**2**	**1**	**1**	**1**	**9**	**3**	**11**

—Contd.

TABLE 12—*Concld.*

Distribution of Households by Main Occupation and Caste/Tribe

	Main occupation	Number of households in caste/tribe								
		Mangali	Padma-sale	Relli	Srishti Karnam	Telaga	Telukula	Velama	Viswa-brahmin	Yadava
	(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1	Priest	...	...	...	...	...	...	...	...	...
2	Teacher	...	...	...	...	...	...	1	...	...
3	Village servant	...	...	...	...	...	...	...	...	...
4	Vendor (firewood & vegetables)	...	...	1	...	...	...	...	...	...
5	Trader (sweets)	...	...	...	...	...	...	...	...	...
6	Cultivator	...	...	...	1	1	...	16	...	2
7	Vegetable grower	...	...	...	...	...	...	...	...	...
8	Sheep farmer	...	...	...	...	...	...	...	...	2
9	Agricultural labourer	...	2	...	...	2	...	3	...	3
10	Farm watchman	...	...	...	...	...	...	...	...	...
11	*Jatka* driver	...	...	...	...	...	1	...	...	...
12	Handloom weaver	...	6	...	...	...	...	...	...	...
13	Tailor	...	...	...	...	...	...	...	...	...
14	Goldsmith	...	...	...	...	...	...	...	1	...
15	Oil-man	...	...	...	...	...	1	...	...	...
16	Hair dresser	1	...	...	...	...	...	...	...	...
17	Washerman	...	...	...	...	...	...	...	...	...
18	Rentier	...	...	...	...	...	...	1	...	...
	Total	**1**	**8**	**1**	**1**	**3**	**2**	**21**	**1**	**7**

TABLE 13

Combination of Occupations

	Main occupation	Total No. of households	Number of households: Subsidiary occupation group: Cultivator	Agricultural labourer	Agricultural rentier	Beggar	*Jatka* driver	*Vaidyam*
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Priest	1	...	...	...	...	...	1
2	Teacher	1	1	...	...	...	...	...
3	Village servant	1	1	...	...	...	...	...
4	Vendor (firewood & vegetables)	1	...	1	...	...	...	...
5	Trader (sweets)	1	...	...	...	...	...	...
6	Cultivator	22	...	7	...	...	...	...
7	Vegetable grower	2	...	1	...	...	...	...
8	Sheep farmer	2	...	2	...	...	...	...
9	Agricultural labourer	33	12	...	...	1	1	...
10	Farm watchman	2	...	1	...	...	...	...
11	*Jatka* driver	1	...	1	...	...	...	...
12	Handloom weaver	6	...	1	...	...	...	...
13	Tailor	1	...	1	...	...	...	...
14	Goldsmith	1	...	...	1	...	...	...
15	Oil-man	1	...	...	...	...	...	...
16	Hair dresser	1	...	...	...	...	...	...
17	Washerman	2	...	...	...	...	...	...
18	Rentier	1	...	...	...	...	...	...
	Total	**80**	**14**	**15**	**1**	**1**	**1**	**1**

TABLE

Main Occupation, per capita Annual

	Main occupation	Number of Per capita annual household: 1–50 S	1–50 I	1–50 J	1–50 O	51–100 S	51–100 I	51–100 J	51–100 O	101–200 S	101–200 I	101–200 J	101–200 O
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Priest	...	...	...	...	...	...	...	...	...	1	...	...
2	Teacher	...	...	...	...	...	...	...	...	...	...	...	...
3	Village servant	...	...	...	...	...	...	...	...	1	...	...	...
4	Vendor (firewood & vegetables)	...	...	...	...	...	...	...	...	1	...	...	...
5	Trader (sweets)	...	...	...	...	1	...	...	...	...	...	...	...
6	Cultivator	...	...	...	...	2	...	...	...	6	2	1	1
7	Vegetable cultivator	...	...	...	...	1	...	...	1	...	...	...	...
8	Sheep farmer	1	...	...	...	...	...	1	...	...	...	...	...
9	Agricultural labourer	9	3	2	1	10	1	1	1	3	1	...	1
10	Farm watchman	1	...	...	...	1	...	...	...	...	...	...	...
11	*Jatka* driver	...	...	...	...	...	...	...	...	...	...	...	...
12	Handloom weaver	...	...	...	...	4	1	1	...	...	...	...	...
13	Tailor	...	...	...	...	...	...	...	...	1	...	...	...
14	Goldsmith	1	...	...	...	...	...	...	...	...	...	...	...
15	Oil-man	...	...	...	...	1	...	...	...	...	...	...	...
16	Hair dresser	...	...	...	...	...	...	...	...	...	1	...	...
17	Washerman	...	...	...	...	2	...	...	...	...	...	...	...
18	Rentier	...	...	...	...	...	...	...	...	...	...	...	1
	Total	**12**	**3**	**2**	**1**	**22**	**2**	**3**	**2**	**12**	**5**	**1**	**3**

Note: S: Simple family (Husband, wife and unmarried children).
I: Intermediate family (Married couple and unmarried brother, sister and one of the parents).
J: Joint family (Married couple with married sons/daughers or with married brothers/sisters).
O: Other than the above types.

14

Household Income and Family Type

households

income ranges (in Rupees)													
201–300				301–500				501 & above					
S	I	J	O	S	I	J	O	S	I	J	O	Total	Main occupation
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(1)
...	...	...	...	...	...	...	...	...	...	...	...	1	1 Priest
...	...	...	...	...	...	...	...	...	1	...	...	1	2 Teacher
...	...	...	...	...	...	...	...	...	...	...	...	1	3 Village servant
...	...	...	...	...	...	...	...	...	...	...	...	1	4 Vendor (firewood & vegetables)
...	...	...	...	...	...	...	...	...	...	...	...	1	5 Trader (sweets)
3	...	2	1	...	1	1	...	2	...	...	...	22	6 Cultivator
...	...	...	...	...	...	...	...	...	...	...	...	2	7 Vegetable cultivator
...	...	...	...	...	...	...	...	...	...	...	...	2	8 Sheep farmer
...	...	...	...	...	...	...	...	...	...	...	...	33	9 Agricultural labourer
...	...	...	...	...	...	...	...	...	...	...	...	2	10 Farm watchman
...	...	...	...	1	...	...	...	...	...	...	...	1	11 *Jatka* driver
...	...	...	...	...	...	...	...	...	...	...	...	6	12 Handloom weaver
...	...	...	...	...	...	...	...	...	...	...	...	1	13 Tailor
...	...	...	...	...	...	...	...	...	...	...	...	1	14 Goldsmith
...	...	...	...	...	...	...	...	...	...	...	...	1	15 Oil-man
...	...	...	...	...	...	...	...	...	...	...	...	1	16 Hair dresser
...	...	...	...	...	...	...	...	...	...	...	...	2	17 Washerman
...	...	...	...	...	...	...	...	...	...	...	...	1	18 Rentier
3	...	**2**	**1**	**1**	**1**	**1**	...	**2**	**1**	...	...	**80**	**Total**

TABLE 15

Agricultural Produce and Disposal, 1957-58 to 1960-61

Name of agricultural produce	1957-58			1958-59			1959-60			1960-61		
	Quantity produced	Quantity sold	Amount realised	Quantity produced	Quantity sold	Amount realised	Quantity produced	Quantity sold	Amount realised	Quantity produced	Quantity sold	Amount realised
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
			Rs. P.			Rs. P.			Rs. P.			Rs. P.
1 Paddy	...	...	...	...	...	...	...	...	...	136½ *puttis*	N.A.	2,112·50
2 Sugarcane	N.A.	N.A.	1,220·00	N.A.	N.A.	1,630·00	N.A.	N.A.	1,200·00	16½ tons	16½ tons	700·00
3 Oil seeds	...	...	...	...	...	...	...	...	...	14 *puttis*	N.A.	129·00
4 Jute	...	...	...	1 *putti*	1 *putti*	250·00	1 *putti*	1 *putti*	165·00	1 *putti* 11 *kunchams*	1 *putti* 11 *kunchams*	344·00
5 Fodder crops	...	...	...	4 cart loads	N.A.	40·00	2 cart loads	N.A.	20·00	3½ cart loads	N.A.	40·00
6 Vegetables	...	...	...	...	...	...	...	...	...	N.A.	N.A.	90·00
7 Other agricultural crops – *chodi*, etc.	...	...	...	...	...	...	...	...	...	14 *puttis* 6 *kunchams*	N.A.	213·25
Total			**1,220·00**			**1,920·00**			**1,385·00**			**3,628·75**

TABLE 16

Reciprocal Aid and Improvement in Agricultural Practices

Caste/Tribe	Gross household income	No. of agricultural households								
		Using improved seeds	Using manures		Using improved agricultural implements	Borrowing agricultural implements from others at the time of cultivation	Taking help of neighbours at the time of sowing or harvesting	Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour	Adopting land improvement measures	Using pesticides
			Organic	Chemical fertilisers						
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Bevara	300 & less	...	...	...	...	...	...	...	...	...
	301—600	1	1	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...
Chakali	300 & less	...	...	...	...	...	...	...	...	...
	301—600	1	1	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...

—Contd.

TABLE 16—*Concld.*

Reciprocal Aid and Improvement in Agricultural Practices

Caste/Tribe	Gross household income	No. of agricultural households: Using improved seeds	Using manures: Organic	Using manures: Chemical fertilisers	Using improved agricultural implements	Borrowing agricultural implements from others at the time of cultivation	Taking help of neighbours at the time of sowing or harvesting	Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour	Adopting land improvement measures	Using pesticides
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Khathadi	300 & less	...	...	...	...	...	...	...	...	...
Vaishnava	301—600	1	1	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...
Konda Dhora	300 & less	...	...	...	...	...	...	...	...	...
	301—600	1	1	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...
Kurakula	300 & less	...	...	...	...	...	...	...	...	...
	301—600	1	1	1	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...
Srishti	300 & less	...	...	...	...	...	...	...	...	...
Karnam	301—600	...	...	...	...	...	...	...	...	...
	601—900	...	1	1	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...
Telaga	300 & less	...	...	...	...	...	...	...	...	...
	301—600	...	...	...	...	...	...	...	...	...
	601—900	1	1	1	...	1	1	1	...	1
	901—1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...
Velama	300 & less	...	...	...	...	...	...	...	...	...
	301—600	...	...	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...
	901—1,200	1	1	1	...	1	1	1	...	...
	1,201 & above	1	1	1	...	1	1	1	...	1
Yadava	300 & less	...	...	...	...	...	...	...	...	...
	301—600	...	...	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...
	901—1,200	1	1	...	...	...	...	1	...	...
	1,201 & above	...	...	...	...	...	...	...	...	...
	Total	**9**	**10**	**5**	...	**3**	**3**	**4**	...	**2**

TABLE 17

Number of Pattadars by Size of Holdings

Extent in acres	Number of Pattadars in Caste/Tribe					
	Chakali	Konda Dhora (S. T.)	Madiga (S. C.)	Telaga	Velama	Yadava (Golla)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
3 & less	1	2	7	2	7	3
3·1 – 5	...	...	...	...	1	...
5·1 – 8	...	...	...	...	...	...
Total	**1**	**2**	**7**	**2**	**8**	**3**

TABLE 18

Area under Cultivation by Caste/Tribe and Households

Extent in acres	Number of households in Caste/Tribe								
	Bevara	Chakali	Khathadi Vaishnava	Konda Dhora (S. T.)	Kurakula	Srishti Karnam	Telaga	Velama	Yadava (Golla)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
3 & less	1	1	1	1	1	...	1	...	1
3·1 to 5	...	...	...	...	...	1	...	1	...
5·1 to 8	...	...	...	...	...	...	...	...	...
8·1 to 11	...	...	...	...	...	...	...	1	...
Total	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**2**	**1**

TABLE 19

Livestock Statistics

	Caste/Tribe	Bullocks	Cows	Buffaloes	She-buffaloes	Calves
	(1)	(2)	(3)	(4)	(5)	(6)
1	Bevara	4	...	...	...	...
2	Konda Dhora (S. T.)	...	...	2	...	...
3	Kurakula	2	2	...	...	3
4	Madiga (S. C.)	2	3	...	...	...
5	Padmasale	...	1	...	...	...
6	Srishti Karnam	2	1	...	...	...
7	Telaga	4	...	...	...	...
8	Velama	40	33	2	14	5
9	Yadava	6	...	...	...	...
	Total	**60**	**40**	**4**	**14**	**8**

TABLE 20

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

Particulars	No. of households consuming among Caste/Tribe							
	Bevara	Chakali	Jangam	Khathadi Vishnava	Komati	Konda Dhora (S. T.)	Kurakula	Madiga (S. C.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Fuel and lighting								
1 Dung cakes	1	1	1	1	1	1	1	1
2 Mango fuel	...	...	...	...	...	1	...	...
3 Neem fuel	...	...	...	...	...	...	...	...
4 Tamarind fuel	...	...	...	...	...	...	...	...
5 *Thumma* fuel	...	...	...	...	...	1	...	...
6 Jute sticks	1	1	1	1	1	1	1	1
7 *Kava* fuel	...	...	...	...	...	...	...	...
8 *Etha* sticks	...	...	...	...	...	...	...	...
9 Sugarcane straw	...	...	...	...	...	...	...	...
10 Rubbish	...	...	...	...	...	...	...	...
11 Kerosene oil	1	1	1	1	1	1	1	1
Furniture and utensils								
1 Wooden cot	1	1	...	1	1	1	1	1
2 Wall shelf	...	...	...	...	...	...	...	...
3 Mirror	1	1	1	...	1	1	1	1
Other consumer goods and service								
1 Ink bottles (using for lighting purposes)	1	1	...	...	1	...	1	1
2 Hurricane lantern	...	...	...	1	...	...	...	...
3 Torchlight	...	...	...	1	...	...	...	...
4 Bicycle	...	...	...	1	...	...	...	...
5 Toilet soap	...	...	...	1	...	...	...	...
6 Washing soap	...	...	...	1	...	...	...	...
7 Using washerman service	1	...	1	1	1	1	1	1

—Contd.

TABLE 20—*Concld.*

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

Particulars	No. of households consuming among Caste/Tribe							
	Mangali	Relli (S.C.)	Srishti Karnam	Telaga	Telukula	Velama	Viswa-brahmin	Yadava (Golla)
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Fuel and lighting								
1 Dung cakes	1	...	1	1	1	2	1	1
2 Mango fuel	...	1	...	1	...	2	...	1
3 Neem fuel	...	...	...	...	...	1	...	...
4 Tamarind fuel	...	...	...	...	...	1	...	...
5 *Thumma* fuel	...	...	...	...	...	2	...	...
6 Jute sticks	1	1	1	1	1	2	1	1
7 *Kava* fuel	...	...	...	...	...	1	...	...
8 *Etha* sticks	...	...	...	1	...	...	...	...
9 Sugarcane straw	...	...	...	1	...	...	...	...
10 Rubbish	...	1	...	...	...	...	...	...
11 Kerosene oil	1	1	1	1	1	2	1	1
Furniture and utensils								
1 Wooden cot	1	...	1	1	1	2	1	1
2 Wall shelf	...	...	...	...	...	2	...	1
3 Mirror	1	...	1	1	...	2	1	1
Other consumer goods and service								
1 Ink bottles (using for lighting purposes)	1	...	1	...	...	...	...	...
2 Hurricane lantern	...	...	...	1	1	1	1	...
3 Torchlight	...	...	...	...	...	...	...	...
4 Bicycle	...	...	...	...	...	...	...	...
5 Toilet soap	1	...	1	...	...	...	1	...
6 Washing soap	...	...	1	...	...	...	...	...
7 Using washerman service	1	...	1	1	1	2	1	1

TABLE 21

Material Culture—Consumer Goods and Service used in last Five Years by Caste and Households

Caste	No. of households which have acquired in last 5 years				
	Ink bottles for lighting purposes	Hurricane lantern	Torchlight	Bicycle	Wooden cot
(1)	(2)	(3)	(4)	(5)	(6)
Bevara	1	...	...	...	...
Chakali	1	...	...	...	...
Khathadi Vaishnava	...	1	1	1	...
Mangali	1	...	...	...	...
Telukula	...	1	...	...	...
Velama	...	...	...	...	1

TABLE 22

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

	Caste/Tribe	No. of households that use toilet/washing soap having annual income (in Rupees) of					Number of households that do not use toilet/washing soap having annual income (in Rupees) of				
		1,201 & above	901—1,200	601—900	301—600	300 & less	1,201 & above	901—1,200	601—900	301—600	300 & less
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Bevara	...	...	...	...	...	...	...	...	1	...
2	Chakali	...	...	...	...	...	...	...	...	1	...
3	Jangam	...	...	...	...	...	...	...	...	1	...
4	Khathadi Vaishnava	...	...	...	1	...	...	...	...	...	...
5	Komati	...	...	...	...	...	...	...	...	1	...
6	Konda Dhora (S.T.)	...	...	...	...	...	...	...	...	1	...
7	Kurakula	...	...	...	...	...	...	...	...	1	...
8	Madiga (S. C.)	...	...	...	...	...	...	...	...	...	1
9	Mangali	...	...	...	1	...	...	...	...	...	...
10	Relli (S C.)	...	...	...	...	...	...	...	...	1	...
11	Srishti Karnam	...	...	1	...	...	...	...	...	...	...
12	Telaga	...	...	...	...	...	...	...	...	1	...
13	Telukula	...	...	...	...	...	...	...	...	1	...
14	Velama	...	...	...	...	...	1	1	...	...	...
15	Viswabrahmin	...	...	...	1	...	...	...	...	...	...
16	Yadava (Golla)	...	...	...	...	...	...	1	...	...	...
	Total	...	...	**1**	**3**	...	**1**	**2**	...	**9**	**1**

—Contd.

TABLE 22—*Concld.*

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

	Caste/Tribe	No. of households that send clothes to washerman having annual income (in Rupees) of					No. of households that do not send clothes to washerman having annual income (in Rupees) of				
		1,201 & above	901—1,200	601—900	301—600	300 & less	1,201 & above	901—1,200	601—900	301—600	300 & less
	(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1	Bevara	...	...	...	1	...	...	...	...	...	...
2	Chakali	...	...	...	...	...	...	...	...	1	...
3	Jangam	...	...	...	1	...	...	...	...	...	...
4	Khathadi Vaishnava	...	...	...	1	...	...	...	...	...	...
5	Komati	...	...	...	1	...	...	...	...	...	...
6	Konda Dhora (S. T.)	...	...	...	1	...	...	...	...	...	...
7	Kurakula	...	...	...	1	...	...	...	...	...	...
8	Madiga (S. C.)	...	...	...	...	1	...	...	...	...	...
9	Mangali	...	...	...	1	...	...	...	...	...	...
10	Relli (S. C.)	...	...	...	...	...	...	...	...	1	...
11	Srishti Karnam	...	...	1	...	...	...	...	...	...	...
12	Telaga	...	...	...	1	...	...	...	...	...	...
13	Telukula	...	...	...	1	...	...	...	...	...	...
14	Velama	1	1	...	...	...	...	...	...	...	...
15	Vlswabrahmin	...	...	...	1	...	...	...	...	...	...
16	Yadava (Golla)	...	1	...	...	...	...	...	...	...	...
	Total	**1**	**2**	**1**	**10**	**1**	...	...	...	**2**	...

TABLE 23

Capital Formation by Caste and Households

Particulars of capital formation	Caste							
	Telaga		Velama		Yadava (Golla)		Khathadi Vaishnava	
	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Rs.		Rs.		Rs.		Rs.	
1 House	...	...	...	...	700	1	...	...
2 Agricultural implements	...	...	4	1	582	2	...	...
3 Cattle	...	...	...	...	1,000	1	100	1
4 Gold and silver	360	1	...	...	450	1	...	...

TABLE 24

Capital Formation by Household Income and Households

Particulars of capital formation	Annual household income (in Rupees)									
	300 & less		301-600		601-900		901-1,200		1,201 & above	
	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Rs.		Rs.		Rs.		Rs.		Rs.	
1 House	...	...	...	...	...	...	700	1	...	...
2 Agricultural implements	...	...	4	1	...	...	500	1	82	1
3 Cattle	...	...	...	...	...	...	1,100	2	...	...
4 Gold and silver	...	...	360	1	...	...	...	...	450	1

TABLE 25

TABLE

Annual Household Income by Main

Main occupation (1)	No. of house-holds (2)	Source of income (3)	No. of households (4)	All households Amount (5)	All households Percentage (6)	Households 300 & less Amount (7)	Households 300 & less No. of households (8)
				Rs. P.		Rs. P.	
1 Priest	1	*Vaidyam*	1	240·00	0·43	...	...
2 Teacher	1	Teacher	1	780·00	1·41	...	...
		Agriculture	1	1,355·00	2·45	...	...
3 Village servant	1	Service	1	80·00	0·14	...	...
		Agriculture	1	240·00	0·43	...	...
		Rent	1	5·00	0·01	...	...
4 Vendor (fire-wood & vege-tables)	1	Selling of firewood & vegetables	1	600·00	1·08	...	...
5 Trader (sweets)	1	Selling of sweets	1	360·00	0·65	...	...
6 Cultivator	22	Agriculture	22	28,373·38	51·26	350·00	2
		Agricultural labour	5	1,329·00	2·40	24·00	1
		Hiring bullocks	1	90·00	0·16	...	...
		Jatka driving	1	1,800·00	3·25	...	...
7 Vegetable grower	2	Vegetable growing	1	469·16	0·85	87·16	1
		Agricultural labour	1	210·00	0·38	210·00	1
8 Sheep farmer	2	Sheep farming	2	205·00	0·37	65·00	1
		Agricultural labour	2	900·00	1·63	180·00	1
		Agriculture	1	106·00	0·19	...	...
9 Agricultural labourer	33	Agricultural labour	33	9,599·00	17·34	4,070·60	20
		Agriculture	13	1,130·75	2·04	99·00	5
		Remittance	1	200·00	0·36	...	...
10 Farm watchman	2	Watchman in fields	3	200·00	0·36	75·00	1
		Agricultural labour	1	247·50	0·45	247·50	1
		Water supply	1	20·00	0·04	20 00	1
		Agriculture	1	20·50	0·04	...	...
11 *Jatka* driver	1	*Jatka* driving	1	1,176·00	2·13	...	...
		Agriculture	1	15·00	0·03	...	...
		Agricultural labour	1	270·00	0·49	...	...
12 Handloom weaver	6	Handloom weaving	6	2,224·00	4·02	280·00	1
		Agricultural labour	1	90·00	0.16	...	...
13 Tailor	1	Tailoring	1	450·00	0·81	...	...
		Agricultural labour	1	100·00	0·18	...	...
14 Goldsmith	1	Goldsmithy	1	180·00	0·33	...	...
		Agriculture	1	130·00	0·24	...	...
15 Oil-man	1	Oil extraction	1	600·00	1·08	...	...
16 Hair dresser	1	Hair dressing	1	600·00	1·08	...	...
17 Washerman	2	Washing clothes	2	492·00	0·89	186·00	1
18 Rentier	1	Renting buildings	1	240·00	0·43	240·00	1
Total	**80**		**118**	**55,352·29**	**100·00**		**38**

25

Occupation and Source of Income

with an annnal income (in Rupees) of

301–600		601–900		901–1,200		1,201 & above			
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	No. of house-holds	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(2)	(1)
Rs. P.		Rs. P.		Rs. P.		Rs. P.			
240·00	1	...	...	...	...	...	...	1	1 Priest
...	...	...	...	...	...	780·00	1	1	2 Teacher
...	...	...	...	...	...	1,355·00	1		
80·00	1	...	...	...	...	...	...	1	3 Village servant
240·00	1	...	...	...	...	...	...		
5·00	1	...	...	...	...	...	...		
600·00	1	...	...	...	...	...	...	1	4 Vendor (fire-wood & vege-tables)
360·00	1	...	...	...	...	...	...	1	5 Trader (sweets)
749·38	3	2,804·00	4	4,188·00	4	20,282·00	9	22	6 Cultivator
600·00	2	...	...	...	...	705·00	2		
90·00	1	...	...	...	...	...	...		
...	...	...	...	...	...	1,800·00	1		
382·00	1	...	...	...	...	...	...	2	7 Vegetable grower
...	...	...	...	...	...	...	...		
...	...	...	...	140·00	1	...	...	2	8 Sheep farmer
...	...	...	...	720·00	1	...	...		
...	...	...	...	106·00	1	...	...		
3,563·50	10	1,155·00	2	810·00	1	...	...	33	9 Agricultural labourer
481·75	6	280·00	1	270·00	1	...	...		
200·00	1	...	...	...	...	...	...		
60·00	1	...	...	...	...	65·00	1	2	10 Farm watchman
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
20·50	1	...	...	...	...	...	...		
...	...	...	...	...	...	1,176·00	1	1	11 *Jatka* driver
...	...	...	...	...	...	15·00	1		
...	...	...	...	...	...	270·00	1		
1,944·00	5	...	...	...	...	...	...	6	12 Handloom weaver
90·00	1	...	...	...	...	...	...		
450·00	1	...	...	...	...	...	...	1	13 Tailor
100·00	1	...	...	...	...	...	...		
180 00	1	...	...	...	...	...	...	1	14 Goldsmith
130·00	1	...	...	...	...	...	...		
600·00	1	...	...	...	...	...	...	1	15 Oil-man
600·00	1	...	...	...	...	...	...	1	16 Hair dresser
306·00	1	...	...	...	...	...	...	2	17 Washerman
...	...	...	...	...	...	...	...	1	18 Rentier
	46		**7**		**9**		**18**	**80**	**Total**

TABLE

Average Annual Expenditure per House-

Occupation	No. of house-holds in occupa-tion group	Items of expenditure	All households			Households 300 & less	
			No. of house-holds	Expenditure per house-hold	Percentage to total expenditure	No. of house-holds	Average expenditure
(1)	(2)	(3)	(4)	(5) Rs. P.	(6)	(7)	(8) Rs. P.
1 Priest	1	1 Food	1	360·00	2·004	...	...
		2 Fuel & lighting	1	132·00	0·735	...	...
		3 Clothing	1	200·00	1·112	...	...
		4 House rent	...	...	...	...	...
		5 Furniture & utensils	1	20·00	0·11	...	...
		6 Other consumer goods	1	10·00	0·06	...	...
		7 Education	...	...	...	...	...
		8 Social functions					
		(i) Marriage	...	...	...	...	...
		(ii) Death	...	...	...	...	...
		(iii) Birth	...	...	...	...	...
		(iv) Others	...	...	...	...	...
2 Vendor (fire-wood & vegetables)	1	1 Food	1	540·00	3·01	...	...
		2 Fuel & lighting	1	6·00	0·034	...	...
		3 Clothing	1	20·00	0·11	...	...
		4 House rent	...	...	...	...	...
		5 Furniture & utensils	...	...	...	...	...
		6 Other consumer goods	...	...	...	...	...
		7 Education	...	...	...	...	...
		8 Social functions					
		(i) Marriage	...	...	...	...	...
		(ii) Death	...	...	...	...	...
		(iii) Birth	...	...	...	...	...
		(iv) Others	...	...	...	...	...
3 Trader (sweets)	1	1 Food	1	1,080·00	6·02	...	...
		2 Fuel & lighting	1	72·00	0·42	...	...
		3 Clothing	1	100·00	0·56	...	...
		4 House rent	1	15·00	0·09	...	...
		5 Furniture & utensils	1	15·00	0·09	...	...
		6 Other consumer goods	1	10·00	0·06	...	...
		7 Education	...	...	...	...	...
		8 Social functions					
		(i) Marriage	...	...	...	...	...
		(ii) Death	...	...	...	...	...
		(iii) Birth	...	...	...	...	...
		(iv) Others	...	...	...	...	...
4 Cultivator	5	1 Food	4	1,089·50	6·07	...	...
		2 Fuel & lighting	4	34·50	0·13	...	...
		3 Clothing	4	356·25	1·62	...	...
		4 House rent	...	...	...	...	...
		5 Furniture & utensils	4	27·68	0·62	...	...
		6 Other consumer goods	4	17·00	0·404	...	...
		7 Education	1	6·00	0·03	...	...

26

hold of Income Groups and Occupation

with an annual income (in Rupees) of

301—600		601—900		901—1,200		1,201 & above		No. of households in occupation group		Occupation
No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure			
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(2)		(1)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.			
1	360·00	...	...	...	...	...	...	1	1	Priest
1	132·00	...	...	...	...	...	...			
1	200·00	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
1	20·00	...	...	...	...	...	...			
1	10·00	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
1	540·00	...	...	...	...	...	...	1	2	Vendor (fire-wood & vegetables)
1	6·00	...	...	...	...	...	...			
1	20·00	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
1	1,080·00	...	...	...	...	...	...	1	3	Trader(sweets)
1	72·00	...	...	...	...	...	...			
1	100·00	...	...	...	...	...	...			
1	15·00	...	...	...	...	...	...			
1	15·00	...	...	...	...	...	...			
1	10·00	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
1	258·00	1	900·00	1	920·00	1	2,280·00	5	4	Cultivator
1	12·00	1	48·00	1	12·00	1	18·00			
1	25·00	1	150·00	1	300·00	1	950·00			
...	...	...	...	...	...	...	...			
1	4·00	1	15·00	1	52·00	1	39·75			
1	5·00	1	28·00	1	20·00	1	15·00			
...	...	...	...	1	6·00	...	...			

—Contd.

TABLE

Average Annual Expenditure per House-

	Occupation	No. of households in occupation group		Items of expenditure	All households			Households 300 & less	
					No. of households	Expenditure per household	Percentage to total expenditure	No. of households	Average expenditure
	(1)	(2)		(3)	(4)	(5) Rs. P.	(6)	(7)	(8) Rs. P.
4	Cultivator—*Concld.*		8	Social functions					
				(i) Marriage	1	1,500·00	8·35	...	...
				(ii) Death	1	6·00	0·03	...	...
				(iii) Birth	2	30·00	0·33	...	...
				(iv) Others	3	126·66	2·12	...	...
5	Vegetable grower	1	1	Food	1	360·00	2·004	...	...
			2	Fuel & lighting	1	29·00	0·16	...	...
			3	Clothing	1	30·00	0·17	...	...
			4	Other consumer goods	1	3·50	0·02	...	...
6	Sheep farmer	1	1	Food	1	720·00	4·013	...	...
			2	Fuel & lighting	1	24·00	0·13	...	...
			3	Clothing	1	50·00	0·28	...	...
			4	House rent	...	...	...	...	...
			5	Furniture & utensils	1	8·00	0·05	...	...
			6	Other consumer goods	1	6·00	0·034	...	...
			7	Education	...	...	...	...	...
			8	Social functions					
				(i) Marriage	...	...	...	...	...
				(ii) Death	...	...	...	...	...
				(iii) Birth	...	...	...	...	...
				(iv) Others	1	75·00	0·42	...	...
7	Agricultural labourer	3	1	Food	3	500·00	8·35	1	540·00
			2	Fuel & lighting	3	56·00	0·94	1	75·00
			3	Clothing	3	31·66	0·53	1	20·00
			4	House rent	...	...	...	...	...
			5	Furniture & utensils	1	2·00	0·01	...	...
			6	Other consumer goods	3	8·50	0·17	1	250·00
			7	Education	...	...	...	...	...
			8	Social functions					
				(i) Marriage	...	...	...	...	...
				(ii) Death	...	...	...	...	...
				(iii) Others	...	...	...	...	...
8	Tailor	1	1	Food	1	540·00	3·01	...	...
			2	Fuel & lighting	1	84·00	0·37	...	...
			3	Clothing	1	20·00	0·11	...	...
			4	House rent	1	24·00	0·13	...	...
			5	Furniture & utensils	1	10·00	0·06	...	...
			6	Other consumer goods	1	6·00	0·034	...	...
			7	Education	...	...	...	...	...
			8	Social functions					
				(i) Marriage	...	...	...	...	...
				(ii) Death	...	...	...	...	...
				(iii) Birth	...	...	...	...	...
				(iv) Others	...	...	...	...	...

26—*Contd.*

hold of Income Groups and Occupation

with an annual income (in Rupees) of

301—600		601—900		901—1,200		1,201 & above		No. of households in occupation group		Occupation
No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure			
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(2)		(1)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.			
...	...	...	...	...	...	1	1,500·00		4	Cultivator (*Concld.*)
...	...	...	...	1	6·00	...	...			
...	...	...	...	1	20·00	1	40·00			
1	30·00	...	...	1	50.00	1	300·00			
1	360·00	...	...	...	...	...	...	1	5	Vegetable grower
1	29·00	...	...	...	...	...	...			
1	30·00	...	...	...	...	...	...			
1	3·50	...	...	...	...	...	...			
...	...	...	...	1	720·00	...	...	1	6	Sheep farmer
...	...	...	...	1	24·00	...	...			
...	...	...	...	1	50·00	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	1	8·00	...	...			
...	...	...	...	1	6·00	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	1	75·00	...	...			
2	480·00	...	...	...	...	...	...	3	7	Agricultural labourer
2	48 00	...	...	...	...	...	...			
2	37·50	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
1	2·00	...	...	...	...	...	...			
2	13·75	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
1	540·00	...	...	...	...	...	...	1	8	Tailor
1	84·00	...	...	...	...	...	...			
1	20·00	...	...	...	...	...	...			
1	24·00	...	...	...	...	...	...			
1	10·00	...	...	...	...	...	...			
1	6·00	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	...	...			

—*Contd.*

TABLE

Average Annual Expenditure per House-

Occupation	No. of house-holds in occupa-tion group	Items of expenditure	All households			Households 300 & less	
			No. of house-holds	Expenditure per house-hold	Percentage to total expenditure	No. of house-holds	Average expenditure
(1)	(2)	(3)	(4)	(5) Rs. P.	(6)	(7)	(8) Rs. P.
9 Goldsmith	1	1 Food	1	540·00	3·01	...	...
		2 Fuel & lighting	1	135·05	0·76	...	...
		3 Clothing	1	300·00	1·671	...	...
		4 House rent	1	18·00	0·101	...	...
		5 Furniture & utensils	1	33·25	0·19	...	...
		6 Other consumer goods	1	6·00	0·034	...	...
		7 Education	...	...	...	...	...
		8 Social functions					
		(i) Marriage	...	...	...	...	...
		(ii) Death	...	...	...	...	...
		(iii) Birth	...	...	...	...	...
		(iv) Others	...	...	...	...	...
10 Oil-man	1	1 Food	1	720·00	4·01	...	...
		2 Fuel & lighting	1	84·00	0·38	...	...
		3 Clothing	1	150·00	0·85	...	...
		4 House rent	...	...	...	...	...
		5 Furniture & utensils	1	10·00	0·07	...	...
		6 Other consumer goods	1	6·00	0·034	...	...
		7 Education	...	...	...	...	...
		8 Social functions					
		(i) Marriage	...	...	...	...	...
		(ii) Death	...	...	...	...	...
		(iii) Birth	...	...	...	...	...
		(iv) Others	...	...	...	...	...
11 Hair dresser	1	1 Food	1	636·00	3·52	...	...
		2 Fuel & lighting	1	7·00	0·04	...	...
		3 Clothing	1	100·00	0·60	...	...
		4 House rent	...	...	...	...	...
		5 Furniture & utensils	1	15·00	0·10	...	...
		6 Other consumer goods	1	25·00	0·14	...	...
		7 Education	...	...	...	...	...
		8 Social functions					
		(i) Marriage	...	...	...	...	...
		(ii) Death	...	...	...	...	...
		(iii) Birth	...	...	...	...	...
		(iv) Others	...	...	...	...	...
12 Washerman	1	1 Food	1	720·00	4·013	...	...
		2 Fuel & lighting	1	66·00	3·37	...	...
		3 Clothing	1	20·00	0·11	...	...
		4 House rent	...	...	...	...	...
		5 Furniture & utensils	1	3·00	0.023	...	...
		6 Other consumer goods	...	...	...	...	...
		7 Education	...	...	...	...	...

26—*Contd.*

hold of Income Groups and Occupation

with an annual income (in Rupees) of								No. of households in occupation group (2)	Occupation (1)
301—600		601—900		901—1,200		1,201 & above			
No. of households (9)	Average expenditure (10) Rs. P.	No. of households (11)	Average expenditure (12) Rs. P.	No. of households (13)	Average expenditure (14) Rs. P.	No. of households (15)	Average expenditure (16) Rs. P.		
								1 9	Goldsmith
1	540·00	...	...	...	...	...	...		
1	135·05	...	...	...	...	...	...		
1	300·00	...	...	...	...	...	...		
1	18·00	...	...	...	...	...	...		
1	33·25	...	...	...	...	...	...		
1	6·00	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
								1 10	Oil-man
1	720·00	...	...	...	...	...	...		
1	84·00	...	...	...	...	...	...		
1	150·00	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
1	10·00	...	...	...	...	...	...		
1	6·00	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
								1 11	Hair dresser
1	636·00	...	...	...	...	...	...		
1	7·00	...	...	...	...	...	...		
1	100·00	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
1	15·00	...	...	...	...	...	...		
1	25·00	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
								1 12	Washerman
1	720·00	...	...	...	...	...	...		
1	66·00	...	...	...	...	...	...		
1	20·00	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
1	3·00	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		

—*Contd.*

TABLE

Average Annual Expenditure per House-

Occupation	No. of house-holds in occupa-tion group	Items of expenditure	All households			Households 300 & less	
			No. of house-holds	Expenditure per house-hold	Percentage to total expenditure	No. of house-holds	Average expenditure
(1)	(2)	(3)	(4)	(5) Rs. P.	(6)	(7)	(8) Rs. P.
12 Washerman (*Concld.*)	1	8 Social functions					
		(i) Marriage	...	...	...	...	...
		(ii) Death	...	...	...	...	...
		(iii) Birth	...	...	...	...	...
		(iv) Others	...	...	...	...	...

TABLE

Overall Household Income and Expenditure

Caste/Tribe	Number of households with 300 & less			301-600			601-900		
	Balanced account	Surplus account	Deficit account	Balanced aecount	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Bevara	...	...	...	...	...	1	...	...	...
2 Chakali	...	...	...	...	...	1	...	...	...
3 Jangam	...	...	...	...	...	1	...	...	...
4 Khathadi Vaishnava	...	...	...	...	...	1	...	...	...
5 Komati	...	...	...	...	...	1	...	...	...
6 Konda Dhora (S. T.)	...	...	...	...	...	1	...	...	...
7 Kurakula	...	...	...	...	...	1	...	...	...
8 Madiga (S. C.)	...	...	1	...	...	...	...	...	...
9 Mangali	...	...	...	...	...	1	...	...	...
10 Relli (S. C.)	...	...	...	...	1	...	...	...	...
11 Srishti Karnam	...	...	...	...	...	...	...	...	1
12 Telaga	...	...	...	...	1	...	...	...	...
13 Telukula	...	...	...	...	...	1	...	...	...
14 Velama	...	...	...	...	...	...	...	...	...
15 Viswabrahmin	...	...	...	...	...	1	...	...	...
16 Yadava (Golla)	...	...	...	...	...	...	...	...	...
Total	...	...	**1**	...	**2**	**10**	...	...	**1**

26—*Concld.*

hold of Income Groups and Occupation

with an annual income (in Rupees) of								No. of households in occupation group	Occupation
301—600		601—900		901—1,200		1,201 & above			
No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure		
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(2)	(1)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
...	...	...	...	...	...	...	...	1 12	Washerman (*Concld.*)
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		

27

Position by Caste/Tribe and Households

annual income (in Rupees) of										
901–1,200			1,201 & above			All households				
Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Total	Caste/Tribe
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(1)
...	...	...	...	...	...	...	...	1	1 1	Bevara
...	...	...	...	...	...	...	...	1	1 2	Chakali
...	...	...	...	...	...	...	...	1	1 3	Jangam
...	...	...	...	...	...	...	...	1	1 4	Khathadi Vaishnava
...	...	...	...	...	...	...	...	1	1 5	Komati
...	...	...	...	...	...	...	...	1	1 6	Konda Dhora (S.T.)
...	...	...	...	...	...	...	...	1	1 7	Kurakula
...	...	...	...	...	...	...	...	1	1 8	Madiga (S. C.)
...	...	...	...	...	...	...	...	1	1 9	Mangali
...	...	...	...	...	...	...	1	...	1 10	Relli (S. C.)
...	...	...	...	...	...	...	...	1	1 11	Srishti Karnam
...	...	...	...	...	...	...	1	...	1 12	Telaga
...	...	...	...	...	...	...	...	1	1 13	Telukula
...	...	1	...	...	1	...	...	2	2 14	Velama
...	...	...	...	...	...	...	...	1	1 15	Viswabrahmin
...	1	...	...	...	...	...	1	...	1 16	Yadava (Golla)
...	**1**	**1**	...	...	**1**	...	**3**	**14**	**17**	**Total**

—*Contd.*

TABLE

Overall Household Income and Expenditure

	Caste/Tribe	Number of households with surplus account (in Rupees) of							
		Below 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above
	(1)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
1	Bevara	...	...	...	...	...	...	...	...
2	Chakali	...	...	...	...	...	...	...	...
3	Jangam	...	...	...	...	...	...	...	...
4	Khathadi Vaishnava	...	...	...	...	...	...	...	...
5	Komati	...	...	...	...	...	...	...	...
6	Konda Dhora (S. T.)	...	...	...	...	...	...	...	...
7	Kurakula	...	...	...	...	...	...	...	...
8	Madiga (S. C.)	...	...	...	...	...	...	...	...
9	Mangali	...	...	...	...	...	...	...	...
10	Relli (S. C.)	...	...	...	1	...	...	...	...
11	Srishti Karnam	...	...	...	...	...	...	...	...
12	Telaga	...	...	...	...	...	1	...	...
13	Telukula	...	...	...	...	...	...	...	...
14	Velama	...	...	...	...	...	...	...	...
15	Viswabrahmin	...	...	...	...	...	...	...	...
16	Yadava (Golla)	...	...	...	...	1	...	...	...
	Total	...	...	..	**1**	**1**	**1**	...	...

TABLE 28

Indebtedness by Annual Household Income and Households

Income group (in Rupees)	Total No. of households	Number of households in debt	Total amount of debt	Percentage of Col. (3) to Col. (4)	Average indebtedness for households in debt
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
300 & less	1	1	60·00	100	60·00
301–600	12	6	1,870·00	50	311·66
601–900	1	1	500·00	100	500·00
901–1,200	2	1	1,500·00	50	1,500·00
1,201 & above	1	1	4,550·00	100	4,550·00

TABLE 29

Indebtedness by Causes, Amount and Households

	Cause	Amount of debt	Number of households in debt	Percentage of debt due to cause to the total amount of debt
	(1)	(2)	(3)	(4)
		Rs. P.		
1	Ordinary wants	6,320·00	7	74·53
2	Marriages	2,160·00	4	25·47
	Total	**8,480·00**	**11**	**100 00**

27—*Concld.*

Position by Caste/Tribe and Households

Number of households with deficit account (in Rupees) of									
Below 5 (29)	5–10 (30)	11–25 (31)	26–50 (32)	51–100 (33)	101–200 (34)	201–500 (35)	501 & above (36)		Caste/Tribe (1)
...	...	...	...	1	...	...	...	1	Bevara
...	...	...	...	...	...	...	1	2	Chakali
...	...	...	...	...	1	...	...	3	Jangam
...	...	...	...	...	...	1	...	4	Khathadi Vaishnava
...	...	...	...	...	...	...	1	5	Komati
...	...	...	...	...	1	...	...	6	Konda Dhora (S. T.)
...	...	...	1	...	...	...	...	7	Kurakula
...	...	...	...	...	...	1	...	8	Madiga (S. C.)
...	...	...	...	...	1	...	...	9	Mangali
...	...	...	...	...	...	...	...	10	Relli (S. C.)
...	...	...	...	...	...	1	...	11	Srishti Karnam
...	...	...	...	...	...	...	...	12	Telaga
...	...	...	...	...	...	1	...	13	Telukula
...	...	...	...	...	...	1	1	14	Velama
...	...	...	...	...	...	...	1	15	Viswabrahmin
...	...	...	...	...	...	...	...	16	Yadava (Golla)
...	...	...	**1**	**1**	**3**	**5**	**4**		**Total**

TABLE 30

Number of Money Lenders and Debtors by Caste/Tribe, Households, Amount and Causes

Caste/Tribe (1)	Money lenders		Debtor households by causes							
			Debtors		Ordinary wants			Marriages		
	Number (2)	Amount lent (3)	Number (4)	Amount borrowed (5)	Number of households (6)	Amount (7)	Percentage to Col. (5) (8)	Number of households (9)	Amount (10)	Percentage to Col. (5) (11)
				Rs.		Rs.			Rs.	
1 Bevara	...	...	1	400	...	...	...	1	400	100
2 Komati	...	...	1	150	1	150	100	...	...	...
3 Konda Dhora (S. T.)	...	...	1	20	1	20	100	...	...	...
4 Madiga (S. C.)	...	...	1	60	...	...	...	1	60	100
5 Mangali	...	...	1	200	...	...	...	1	200	100
6 Srishti Karnam	...	...	1	500	1	500	100	...	...	...
7 Telaga	...	...	1	100	1	100	100	...	...	...
8 Velama	...	...	1	4,550	1	3,050	67	1	1,500	33
9 Viswabrahmin	...	...	1	1,000	1	1,000	100	...	...	...
10 Yadava (Golla)	...	...	1	1,500	1	1,500	100	...	...	...

TABLE 31

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

Agency	Rate of interest: Interest free		Below 4 per cent		4–6 per cent		7–8 per cent		9–12 per cent	
	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
		Rs.		Rs.		Rs.		Rs.		Rs.
1 Private money lender	4	180	...	...	2	550	1	1,000	...	...
2 Co-operative credit society	...	...	...	...	...	...	1	100	...	...

—Contd.

TABLE 31—*Concld.*

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

Agency	Rate of interest: 13–15 per cent		16–20 per cent		21–25 per cent		26–30 per cent		Not mentioned	
	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
		Rs.		Rs.		Rs.		Rs.		Rs.
1 Private money lender	1	1,900	2	3,450	1	700	...	...	2	600
2 Co-operative credit society	...	...	...	...	...	...	...	...	...	...

TABLE 32

Caste/Tribe and Nature of Family

	Caste/Tribe	Total number of households	Types of families living in the households			
			Simple	Intermediate	Joint	Others
	(1)	(2)	(3)	(4)	(5)	(6)
1	Bevara	7	1	3	2	1
2	Chakali	2	2	...	...	...
3	Jangam	1	1	...	...	...
4	Khathadi Vaishnava	1	...	1	...	...
5	Komati	1	1	...	...	...
6	Konda Dhora (S. T.)	9	7	1	...	1
7	Kurakula	3	2	...	...	1
8	Madiga (S. C.)	11	5	3	2	1
9	Mangali	1	...	1	...	...
10	Padmasale	8	6	1	1	...
11	Relli (S. C.)	1	1	...	...	...
12	Srishti Karnam	1	1	...	...	...
13	Telaga	3	2	...	...	1
14	Telukula	1	1	...	...	...
15	Velama	21	17	2	1	1
16	Viswabrahmin	1	1	...	...	...
17	Yadava (Golla)	8	4	...	3	1
	Total	**80**	**52**	**12**	**9**	**7**

Note : Simple family consists of husband, wife and unmarried children.
Intermediate family consists of married couple, unmarried brother/sister and one of the parents.
Joint family consists of married couple with married sons/daughters or with married brothers/sisters.
Other type of family covers families not mentioned above.

TABLE 33

Dietary Habits by Households and Caste/Tribe

	Caste/Tribe	Total number of households	*Households taking*			
			Two time meals	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)
1	Bevara	1	...	...	1	...
2	Chakali	1	...	...	1	...
3	Jangam	1	...	1	...	...
4	Khathadi Vaishnava	1	...	...	...	1
5	Komati	1	...	1	...	...
6	Konda Dhora (S. T.)	1	...	...	1	...
7	Kurakula	1	...	...	1	...
8	Madiga (S. C.)	1	...	...	1	...
9	Mangali	1	...	1	...	...
10	Relli (S. C.)	1	1	...	...	...
11	Srishti Karnam	1	...	1	...	...
12	Telaga	1	...	...	1	...
13	Telukula	1	...	...	1	...
14	Velama	2	...	1	1	...
15	Viswabrahmin	1	...	1	...	...
16	Yadava (Golla)	1	...	...	1	...
	Total	**17**	**1**	**6**	**9**	**1**

TABLE 34

Staple Food and Dietary Habits by Caste/Tribe and Households

Caste/Tribe	Number of households taking: Rice	Wheat	Coarser grain like bajra, millet or chodi, jowar or maize	Total No. of households
(1)	(2)	(3)	(4)	(5)
1 Bevara	1	...	1	1
2 Chakali	1	...	1	1
3 Jangam	1	...	...	1
4 Khathadi Vaishnava	1	...	...	1
5 Komati	1	...	...	1
6 Konda Dhora (S. T.)	1	...	1	1
7 Kurakula	1	...	1	1
8 Madiga (S. C.)	...	...	1	1
9 Mangali	1	...	1	1
10 Relli (S. C.)	...	...	1	1
11 Srishti Karnam	1	...	...	1
12 Telaga	1	...	1	1
13 Telukula	1	...	1	1
14 Velama	2	...	1	2
15 Viswabrahmin	1	...	...	1
16 Yadava (Golla)	1	...	1	1
Total	**15**	...	**11**	**17**

TABLE 35

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

Caste/Tribe	No. of households taking tea with annual income (in Rupees) of: 300 & less	301—600	601—900	901—1,200	1,201 & above	No. of households not taking tea with annual income (in Rupees) of: 300 & less	301—600	601—900	901—1,200	1,201 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Bevara	...	...	...	...	...	...	1	...	...	...
2 Chakali	...	...	...	...	...	...	1	...	...	...
3 Jangam	...	1	...	...	...	...	...	...	...	...
4 Khathadi Vaishnava	...	...	...	...	...	...	1	...	...	...
5 Komati	...	...	...	...	...	...	1	...	...	...
6 Konda Dhora (S.T.)	...	...	...	...	...	...	1	...	...	...
7 Kurakula	...	...	...	...	...	...	1	...	...	...
8 Madiga (S. C.)	...	...	...	...	...	1	...	...	...	...
9 Mangali	...	1	...	...	...	...	...	...	...	...
10 Relli (S. C.)	...	...	...	...	...	...	1	...	...	...
11 Srishti Karnam	...	...	...	...	...	...	...	1	...	...
12 Telaga	...	...	...	...	...	...	1	...	...	...
13 Telukula	...	...	...	...	...	...	1	...	...	...
14 Velama	...	...	...	...	...	...	...	...	1	1
15 Viswabrahmin	...	1	...	...	...	...	...	...	...	...
16 Yadava (Golla)	...	...	...	...	...	...	...	...	1	...
Total	...	**3**	...	...	...	**1**	**9**	**1**	**2**	**1**

TABLE 36

Marriages by Consanguinity and Caste/Tribe

	Caste/Tribe	Own sister's daughter (*Menakodalu*)	Own brother's daughter (*Sodaruni kuthuru*)	Mother's own brother's daughter (*Menarikam*)	Father's own sister's daughter (*Eduru menarikam*)	Other blood relationship	Wife's sister
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bevara	1	...	3	1	3	...
2	Chakali	...	...	...	1	1	...
3	Jangam	...	...	...	1	...	...
4	Khathadi Vaishnava	...	...	...	1	...	...
5	Konda Dhora (S. T.)	1	...	5	1	2	...
6	Kurakula	...	...	1	...	...	...
7	Madiga (S. C.)	1	...	4	3	24	...
8	Padmasale	1	...	1	1	3	...
9	Relli (S. C.)	1	...	...	...	1	...
10	Telaga	1	...	2	...	...	...
11	Telukula	1	...	3	...	...	...
12	Velama	2	...	11	4	3	2
13	Yadava (Golla)	1	1	5	1	2	...
	Total	**10**	**1**	**35**	**14**	**39**	**2**

TABLE 37

Types of Marriages by Caste/Tribe

	Caste/Tribe	Total No. of house-holds	Total No. of marri-ages	Consanguineous		Non-consan-guineous		Monogamous		Polygynous	
				No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Bevara	7	20	6	8	6	12	7	20	...	...
2	Chakali	2	5	1	2	1	3	2	5	...	...
3	Jangam	1	3	1	1	1	2	1	3	...	...
4	Khathadi Vaishnava	1	2	1	1	1	1	1	2	...	...
5	Komati	1	1	...	...	1	1	1	1	...	...
6	Konda Dhora (S. T.)	9	22	8	9	4	13	8	22	...	...
7	Kurakula	3	5	1	1	3	4	3	5	...	...
8	Madiga (S. C.)	11	44	10	32	8	12	11	44	...	...
9	Mangali	1	2	...	...	1	2	1	2	...	...
10	Padmasale	8	18	5	6	6	12	8	14	2	2
11	Relli (S. C.)	1	2	1	2	...	...	1	2	...	...
12	Srishti Karnam	1	1	...	...	1	1	1	1	...	...
13	Telaga	3	4	2	3	1	1	3	4	...	...
14	Telukula	1	5	1	4	1	1	1	3	1	1
15	Velama	21	57	16	22	17	35	21	53	2	2
16	Viswabrahmin	1	1	...	...	1	1	1	1	...	...
17	Yadava (Golla)	8	19	7	10	5	9	8	19	...	...
	Total	**80**	**211**	**60**	**101**	**58**	**110**	**79**	**201**	**5**	**5**

TABLE 38

Marriages by Spatial Distribution and Caste/Tribe

	Caste/Tribe	No. of marriages contracted within the village	Number of marriages contracted outside the village and within the taluk					Number of marriages contracted outside the taluk and within the district				
			10 miles & below	11–25 miles	26–100 miles	101 miles & above	Unspecified	10 miles & below	11–25 miles	26–100 miles	101 miles & above	Unspecified
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Bevara	4	...	...	...	...	14	...	...	...	...	2
2	Chakali	1	...	...	...	...	...	...	...	...	...	4
3	Jangam	...	...	...	...	...	2	...	...	...	...	1
4	Khathadi Vaishnava	1	...	...	...	...	1	...	...	...	...	...
5	Komati	...	...	...	...	...	1	...	...	...	...	...
6	Konda Dhora (S. T.)	11	...	...	...	...	7	...	...	...	...	4
7	Kurakula	1	...	...	...	...	3	...	...	...	...	1
8	Madiga (S. C.)	16	...	...	...	...	26	...	...	...	...	2
9	Mangali	...	...	...	...	...	2	...	...	...	...	...
10	Padmasale	1	...	...	...	...	9	...	...	...	...	8
11	Relli (S. C.)	2	...	...	...	...	...	...	...	...	...	...
12	Srishti Karnam	...	...	...	...	...	1	...	...	...	...	...
13	Telaga	3	...	...	...	...	1	...	...	...	...	...
14	Telukula	1	...	...	...	...	4	...	...	...	...	...
15	Velama	15	...	...	...	...	36	...	...	...	...	6
16	Viswabrahmin	...	...	...	...	...	1	...	...	...	...	...
17	Yadava (Golla)	8	...	...	...	...	9	...	...	...	...	2
	Total	**64**	...	...	...	...	**117**	...	...	...	...	**30**

TABLE 39

Persons by Age at First Marriage and Caste/Tribe

	Caste/Tribe	Age group (in years)									
		0—4		5—9		10—14		15—19		20—24	
		M	F	M	F	M	F	M	F	M	F
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Bevara	1	...	...	2	1	2	4	3	...	1
2	Chakali	...	1	1	...	1	...	1	...	...	...
3	Jangam	...	...	...	...	...	...	1	...	...	...
4	Khathadi Vaishnava	...	...	...	...	...	...	1	1	1	...
5	Komati	...	...	...	...	...	1	1	...	...	...
6	Konda Dhora (S.T.)	...	...	3	3	3	4	2	3	1	1
7	Kurakula	...	...	...	...	...	1	...	2	1	...
8	Madiga (S. C.)	2	9	4	8	5	5	6	...	...	1
9	Mangali	...	...	...	...	...	2	...	...	1	...
10	Padmasale	...	1	2	2	3	4	2	3	2	1
11	Relli (S. C.)	...	...	...	...	...	...	...	...	...	...
12	Srishti Karnam	...	1	1	...	...	...	...	...	...	...
13	Telaga	...	...	...	4	1	...	1	...	...	...
14	Telukula	...	...	...	...	1	1	1	1	...	...
15	Velama	...	7	5	8	7	9	11	13	7	1
16	Viswabrahmin	...	...	...	...	...	1	...	...	...	...
17	Yadava (Golla)	2	3	3	2	3	2	1	3	2	1
	Total	**5**	**22**	**19**	**29**	**25**	**32**	**32**	**29**	**15**	**6**

M: Males F: Females

—Contd.

TABLE 39—*Concld.*

Persons by Age at First Marriage and Caste/Tribe

Caste/Tribe	Age group (in years)									
	25—29		30—34		35 & above		Age not stated		Total	
	M	F	M	F	M	F	M	F	M	F
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 Bevara	...	...	...	...	...	...	...	1	6	9
2 Chakali	...	1	...	...	...	...	...	...	3	2
3 Jangam	...	...	...	...	...	...	...	1	1	1
4 Khathadi Vaishnava	...	...	...	...	...	...	...	...	2	1
5 Komati	...	...	...	...	...	...	...	...	1	1
6 Konda Dhora (S. T.)	1	...	...	...	...	...	...	1	10	12
7 Kurakula	1	...	...	...	...	...	...	...	2	3
8 Madiga (S. C.)	...	...	...	...	...	...	...	1	17	24
9 Mangali	...	...	...	...	...	...	...	...	1	2
10 Padmasale	...	1	1	...	...	...	...	...	10	12
11 Relli (S. C.)	...	1	...	...	1	...	...	...	1	1
12 Srishti Karnam	...	...	...	...	...	...	...	...	1	1
13 Telaga	...	...	1	...	...	...	...	...	3	4
14 Telukula	...	...	...	...	...	...	...	...	2	2
15 Velama	1	...	...	...	1	...	...	...	32	38
16 Viswabrahmin	...	...	...	...	1	...	...	...	1	1
17 Yadava (Golla)	...	...	...	...	...	...	...	1	11	12
Total	**3**	**3**	**2**	...	**3**	...	...	**5**	**104**	**126**

M : Males F : Females

TABLE 40

Settlement History of Households by Caste/Tribe

Caste/Tribe	Total No. of households	Number of households settled				
		More than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	In present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Bevara	7	1	1	3	2	...
2 Chakali	2	...	2	...	...	...
3 Jangam	1	...	...	...	...	1
4 Khathadi Vaishnava	1	...	...	...	...	1
5 Komati	1	...	...	...	1	...
6 Konda Dhora (S. T.)	9	6	3	...	...	...
7 Kurakula	3	...	2	...	...	1
8 Madiga (S. C.)	11	6	3	2	...	...
9 Mangali	1	...	1	...	...	...
10 Padmasale	8	...	...	7	1	...
11 Relli (S. C.)	1	1	...	...	...	...
12 Srishti Karnam	1	...	1	...	...	...
13 Telaga	3	...	...	3	...	...
14 Telukula	1	...	...	...	1	...
15 Velama	21	...	12	8	1	...
16 Viswabrahmin	1	...	...	...	...	1
17 Yadava (Golla)	8	...	3	4	1	...
Total	**80**	**14**	**28**	**27**	**7**	**4**

TABLE 41

Immigrant Households by Caste

	Caste	Number of families that have come to the village from: Outside the State	Outside the District	Outside the Taluk	Remarks
	(1)	(2)	(3)	(4)	(5)
1	Jangam	...	...	1	Came here to eke out his livelihood
2	Khathadi Vaishnava	...	...	1	To do *archakam* to God
3	Kurakula	...	...	1	To eke out his livelihood
4	Viswabrahmin	...	...	1	His father's brother is here; therefore he came here
	Total	...	...	4	

TABLE 42

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

	Caste/Tribe	Total No. of households	Total No. of rooms	Total No. of household members	Houses with one room: No. of houses	Houses with one room: Total No. of household members
	(1)	(2)	(3)	(4)	(5)	(6)
1	Bevara	7	7	27	7	27
2	Chakali	2	2	8	2	8
3	Jangam	1	1	3	1	3
4	Khathadi Vaishnava	1	1	3	1	3
5	Komati	1	1	7	1	7
6	Konda Dhora (S. T.)	9	9	43	9	43
7	Kurakula	3	3	17	3	17
8	Madiga (S. C.)	11	11	77	11	77
9	Mangali	1	1	5	1	5
10	Padmasale	8	8	37	8	37
11	Relli (S. C.)	1	1	3	1	3
12	Srishti Karnam	1	1	5	1	5
13	Telaga	3	3	11	3	11
14	Telukula	1	1	8	1	8
15	Velama	21	21	117	21	117
16	Viswabrahmin	1	1	7	1	7
17	Yadava (Golla)	8	8	41	8	41
	Total	**80**	**80**	**419**	**80**	**419**

TABLE 43

House Type by Roof Material and Caste/Tribe

Caste/Tribe	No. of houses with pucca roof			No. of houses with tile roof			No. of houses with straw/grass roof		
	With slope	Without slope	Unspecified	2 sloped	4 sloped	Unspecified	2 sloped	4 sloped	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Bevara	...	...	...	...	...	...	...	...	7
2 Chakali	...	...	...	...	...	...	...	...	2
3 Jangam	...	...	...	...	...	...	...	...	1
4 Khathadi Vaishnava	...	...	...	...	...	...	...	...	1
5 Komati	...	...	...	...	...	...	...	...	1
6 Konda Dhora (S. T.)	...	...	...	...	...	...	...	...	9
7 Kurakula	...	...	1	...	...	...	...	...	2
8 Madiga (S. C.)	...	...	...	...	...	...	...	...	11
9 Mangali	...	...	...	...	...	...	...	...	1
10 Padmasale	...	...	...	...	...	...	...	...	8
11 Relli (S. C.)	...	...	...	...	...	...	...	...	1
12 Srishti Karnam	...	...	...	...	...	...	...	...	1
13 Telaga	...	...	...	...	...	...	...	...	3
14 Telukula	...	...	...	...	...	...	...	...	1
15 Velama	...	...	...	...	...	11	...	...	10
16 Viswabrahmin	...	...	...	...	...	...	...	...	1
17 Yadava (Golla)	...	...	...	...	...	...	...	...	8
Total	...	...	1	...	...	11	...	...	68

TABLE 44

House Type by Wall Material and Caste/Tribe

Caste/Tribe	Number of houses with	
	Mud wall	Brick wall
(1)	(2)	(3)
1 Bevara	7	...
2 Chakali	2	...
3 Jangam	1	...
4 Khathadi Vaishnava	1	...
5 Komati	1	...
6 Konda Dhora (S. T.)	9	...
7 Kurakula	2	1
8 Madiga (S. C.)	11	...
9 Mangali	1	...
10 Padmasale	8	...
11 Relli (S. C.)	1	...
12 Srishti Karnam	1	...
13 Telaga	3	...
14 Telukula	1	...
15 Velama	7	14
16 Viswabrahmin	1	...
17 Yadava (Golla)	7	1
Total	**64**	**16**

TABLE 45

House Ownership and Tenancy by Caste/Tribe

Caste/Tribe	Number of households living in	
	Owned houses	Rented houses
(1)	(2)	(3)
1 Bevara	1	...
2 Chakali	1	...
3 Jangam	...	1
4 Khathadi Vaishnava	1	...
5 Komati	...	1
6 Konda Dhora (S. T.)	1	...
7 Kurakula	1	...
8 Madiga (S. C.)	1	...
9 Mangali	1	...
10 Relli (S. C.)	1	...
11 Srishti Karnam	1	...
12 Telaga	1	...
13 Telukula	1	...
14 Velama	2	...
15 Viswabrahmin	...	1
16 Yadava (Golla)	1	...
Total	14	3

TABLE 46

Area of Homestead by Caste/Tribe and Households

Caste/Tribe	No. of households	Extent of homestead (in cents)				
		Less than one	1 to 5	Unspecified	Owned	Rented
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Bevara	1	1	...	...	1	...
2 Chakali	1	...	...	1	1	...
3 Jangam	1	...	...	1	...	1
4 Khathadi Vaishnava	1	...	1	...	1	...
5 Komati	1	1	...	...	...	1
6 Konda Dhora (S. T.)	1	1	...	...	1	...
7 Kurakula	1	1	...	...	1	...
8 Madiga (S. C.)	1	1	...	...	1	...
9 Mangali	1	...	...	1	1	...
10 Relli (S. C.)	1	1	...	...	1	...
11 Srishti Karnam	1	...	...	1	1	...
12 Telaga	1	1	...	...	1	...
13 Telukula	1	1	...	...	1	...
14 Velama	2	1	1	...	2	...
15 Viswabrahmin	1	1	...	...	...	1
16 Yadava (Golla)	1	...	...	1	1	...
Total	17	10	2	5	14	3

TABLE 47

Scheduled Castes and Scheduled Tribes by Households and Population

Name of Scheduled Caste/ Scheduled Tribe	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Scheduled Castes				
1 Relli	1	3	2	1
2 Madiga	11	77	34	43
Total	**12**	**80**	**36**	**44**
Scheduled Tribe				
1 Konda Dhora	9	43	22	21
Grand Total	**21**	**123**	**58**	**65**

GLOSSARY

Achintalu . . Sacred rice
Aloti . . Weak person
Attajodu . . Footwear

Badi . . Banian
Basikalu . . Marriage badges tied on the foreheads of the bride and the groom
Bongaralu . . Tops

Chaddi . . Knicker
Chaldiannam . . Morning meal
Chaparai . . Grinding stone

Dwaram . . Gate

Eduru menarikam . . Marrying one's father's own sister's daughter
Esanyamula . . North-eastern corner

Garbhadanam . . Consummation
Gorru . . A type of agricultural implement
Gotra . . Sect
Grihapravesam . . House-warming ceremony
Gududballu . . Double bullock carts

Intiperu . . Surname

Jatka . . A two wheeled cart drawn by a horse

Kodavali . . Sickle
Kula Panchayat . . Caste panchayat
Kulapeddalu . . Caste elders
Kulavruthi . . Caste occupation
Kumkum . . Vermilion

Lalchi . . Loose shirt

Madhyanna bhojanam . Midday meal
Mangalaharati . . Flame of prosperity
Marumanuvu . . Widow remarriage
Melam . . Local musical intruments
Menarikam . . Marrying one's mother's own brother's daughter
Muhurtham . . Auspicious time
Musalam . . Pestle
Muthaidulu . . Women in married status

Nagali . . Plough
Nattillu . . Main living room

Pamkollu . . Wooden sandles
Panchi . . Dhoti
Para . . Spade
Parikini . . Petticoat
Penkutillu . . Tiled house
Perantalu . . Women in married status
Purillu . . Thatched house
Purohit . . Priest

Rangavalli . . Decorative designs drawn on floor with lime and vermilion
Ratribhojanam . . Night meal

Shandy . . Weekly market
Smasanam . . Crematorium

Tuvvalu . . Towel

Veerakadu . . Brother-in-law
Vantillu . . Kitchen
Vadapappu . . Soaked green gram

ERRATA

Sl. No. (1)	*Page* (2)	*Para* (3)	*Column* (4)	*Line* (5)	*For* (6)	*Read* (7)
1	x	Contents		Fig. 19	plait	head
2	xxx	Illustrations		Fig. 19	plait	head
3	5	2	2	4th line	5·2 %	5·2
4	7	11	2	6th line	is	are
5	8	13	1	6th line	Ponnavaram	Ponnavanam
6	8	13	1	20th line	Ponnavaram	Ponnavanam
7	10	27	1	3rd line from bottom	turmeric decorated	turmeric and decorated
8	10	29	2	4th line	both the sides	both sides
9	11	31	1	last line	5·2 %	5·2
10	12	38	2	2nd line	that covers	that it covers
11	13	46 (c)	2	3rd line	Add '(Fig. 14)' after the word 'feet'	
12	13	46 (c)	2	last line	Delete '(Fig. 14)'	
13	16	62	2	7th line from bottom	castes	households
14	20	5	1	4th line from bottom	with	for
15	22	14	1	last line	parants-in-law	parents-in-law
16	23	18	1	23rd line	proposals	proposal
17	24	23	1	8th line	latter	later
18	25	27	2	6th line	knokn	known
19	25	27	2	6th line from bottom	Delete 'and blessing the'	
20	26	32	2	5th line from bottom	children below	children of below
21	31	2	1	4th line	arc	are
22	31	4	2	9th line from bottom	abundant of	abundant
23	32	Statement V		Sl. No. 2	Amravalli	Ampavalli
24	38	36	1	9th line from bottom	done	are done
25	46	12	2	1st line	*Purnim*	*Purnima*
26	46	15	2	last line	offer	offers
27	51	38	2	6th line	a ising	arising
28	57	4	2	3rd line	except	except to