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# CENSUS OF INDIA 1961

## VOLUME II

## ANDHRA PRADESH

PART VI—VILLAGE SURVEY MONOGRAPHS

SERIAL No. 41

A MONOGRAPH

ON

## VEMAYAKUNTA

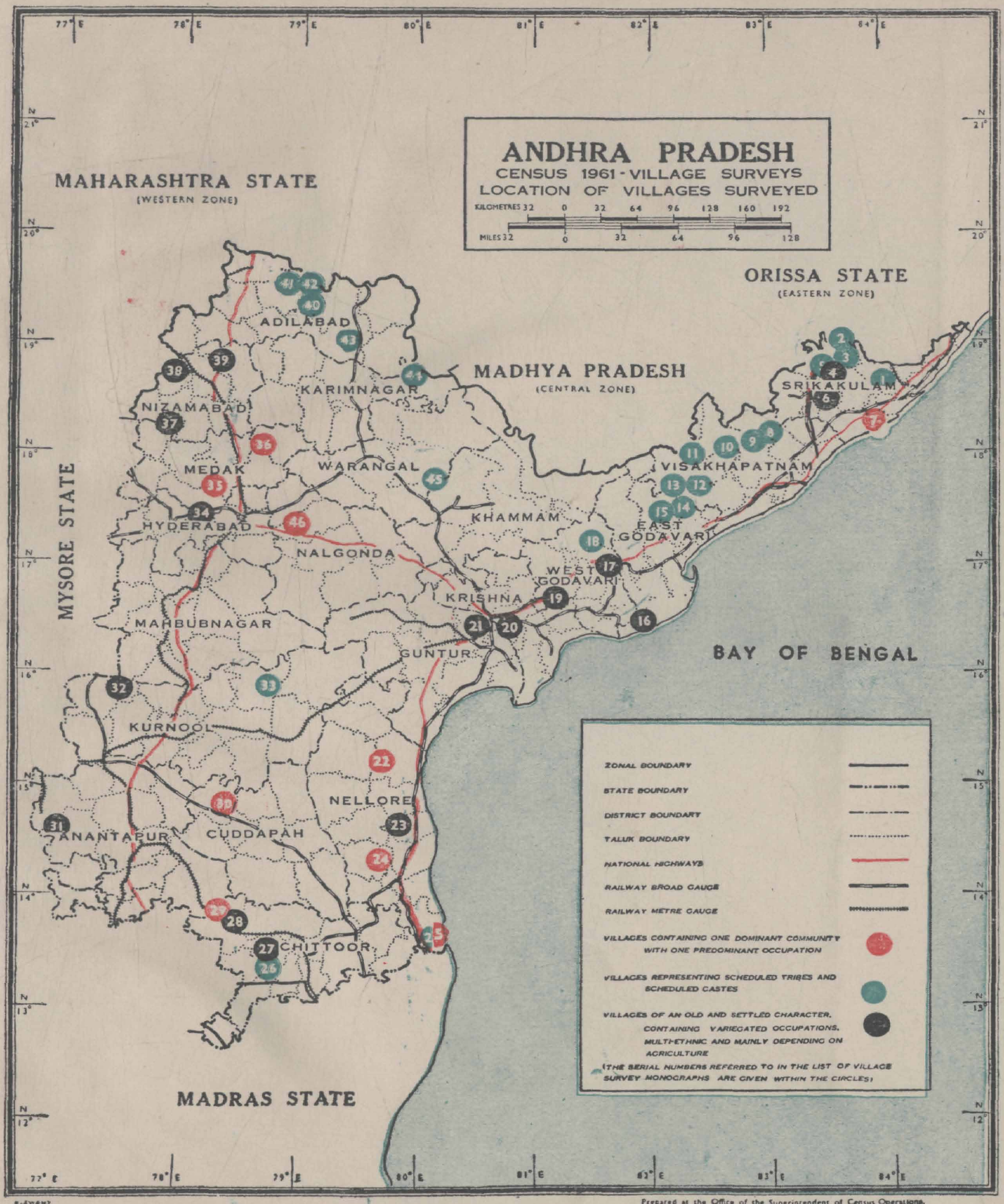
(UTNUR TALUK, ADILABAD DISTRICT)

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**Price: Rs. 6.25 P. or 14 Sh. 7 d. or $ 2.25 c.**

| Name of District (1) | Name of Taluk (2) | Sl. No. (3) | Name of village (4) | Brief details of what the village represents (5) |
|---|---|---|---|---|
| Srikakulam | Pathapatnam | 1 | *Kallata* | Kapu Savaras—A Scheduled Tribe |
| | Parvathipuram | 2 | *Kalliti* ‡ | Savaras—A Scheduled Tribe |
| | | 3 | *Lakkaguda* | Jatapus—A Scheduled Tribe |
| | | 4 | *Kannapudoravalasa* ‡ | A village in jute growing area |
| | | 5 | *Gadabavalasa, hamlet of Gumma* | Gadabas—A Scheduled Tribe |
| | Bobbili | 6 | *Karada* ‡ | A Bobbili Samsthanam village |
| | Srikakulam | 7 | *Mofusbandar* ‡ | A fishermen's village |
| Visakhapatnam | Srungavarapukota | 8 | *Kondiba* ‡ | Dombs—A Scheduled Caste |
| | Paderu | 9 | *Gandha* ‡ | Konda Dhoras—A Scheduled Tribe |
| | | 10 | *Lamthampadu* ‡ | Kondhs—A Scheduled Tribe |
| | Chintapalle | 11 | *Annavaram* ‡ | Samanthus—A Tribe |
| | | 12 | *Makavaram* | Kammaras *alias* Ojas—A Scheduled Tribe |
| | | 13 | *Jerrela* ‡ | Bagatas—A Scheduled Tribe |
| East Godavari | Yellavaram | 14 | *Kondapalle* | Koya 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 dependant on the supply of vegetables to Hyderabad city |
| Medak | Narsapur | 35 | *Sivanagar* | Tanning industry |
| | Siddipet | 36 | *Habshipur* | Handloom industry |
| Nizamabad | Banswada | 37 | *Banjepalle* | An agricultural village on the bank of Nizam Sagar lake |
| | Bodhan | 38 | *Pocharam* ‡ | An agricultural village noted for sugarcane cultivation |
| | Armur | 39 | *Kotha Armur* ‡ | An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Sri S. Kesava Iyengar is done |
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| | | 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 (24th) ‡ Monographs so far published




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

# 1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

(All the Census Publications of this State bear Volume II)

| | | |
|---|---|---|
| PART I-A (i) | ... | General Report (Chapters I to V) |
| PART I-A (ii) | ... | General Report (Chapters VI to IX) |
| PART I-A (iii) | ... | General Report (Chapters X to XII) |
| PART I-B | ... | Report on Vital Statistics |
| PART I-C | ... | Subsidiary Tables |
| PART II-A | ... | General Population Tables |
| PART II-B (i) | ... | Economic Tables [B-I to B-IV] |
| PART II-B (ii) | ... | Economic Tables [B-V to B-IX] |
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A Mathura belle

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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 thrity-five villages was to be chosen with great care to represent adequately geographical, occupatioal and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

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

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

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

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

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

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

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

NEW DELHI
July 30, 1964

ASOK MITRA
*Registrar General, India*

## *PREFACE*

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

In this State 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled *viz.*, Samanthus, Koya Doras and Mathuras and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Vemayakunta (No. 41 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the second category.

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 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 canvassing the old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada Village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study camp held in New Delhi in December 1961, a very detailed set of village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. 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. Fortunately, Vemayakunta was one of the villages resurveyed by adopting the enlarged schedule which was undoubtedly very detailed but also tested the patience of the Investigator as well as that of the informant.

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 Vemayakunta village in Utnur Taluk of Adilabad District, the abode of many a tribe like the Gonds, Pradhans, Kolams, Thotis, Mathuras, etc. Vemayakunta village is predominantly inhabited by Mathuras, once a wandering pastoral tribe of the jungles. It is said that these people originally hailed from Mathura, a town in the present Uttar Pradesh State at a distance of 20 miles towards the north of Agra town on the Madras-Delhi Central Railway line. They were, in the historical past, suppliers of provisions to the armies of the Moghul Emperor Aurangazeb. In their capacity as suppliers of provisions, etc., the Mathuras followed Aurangazeb's army when the Emperor invaded the Deccan in the later half of the 17th century. As the invasion failed to achieve the expected results, the armies pulled back to Delhi in a mood of despair leaving Mathuras to their fate in the Deccan. Their helpless condition in a foreign land made them to engage themselves in various occupations ranging from itinerary merchandise of salt to cattle rearing. Now, Mathuras are settled cultivators, still clinging to their pastoral hobby of cattle rearing as chief secondary occupation.

This village was first surveyed by Sarvasri A. R. K. Murthy and V. D. Chary, Economic Investigators of my office during January 1961. Later in May-June 1964, this village was resurveyed by Sarvasri Ch. Purnachandra Rao, V. D. Chary and M. V. S. Rai, Economic Investigators. The first draft of the Monograph is prepared by Sri Ch. Purnachandra Rao, Economic Investigator. The shaping of the monograph was attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer, assisted by Sri V. Radhakrishna, Research Assistant, Kumari P. Lalitha, Statistical Assistant and Sri A. Chandrasekhara Reddy, Statistical Assistant under the able guidance of the Deputy Superintendent of Census Operations, Sri K. V. N. Gowd. The credit for preparation of maps and line drawings, etc., goes to Kumari Nafeesa N. Ali, Artist-Draughtswoman, Sri M. Krishna Swamy and Sri Syed Ahmad, Artist-Draughtsmen and Sri P. Subba Rao, Assistant Compiler-*cum*-Artist. The printing was ably supervised by Sri A. V. Krishna Reddy, Proof Reader and Sri M. P. Kutumba Rao, Assistant Compiler.

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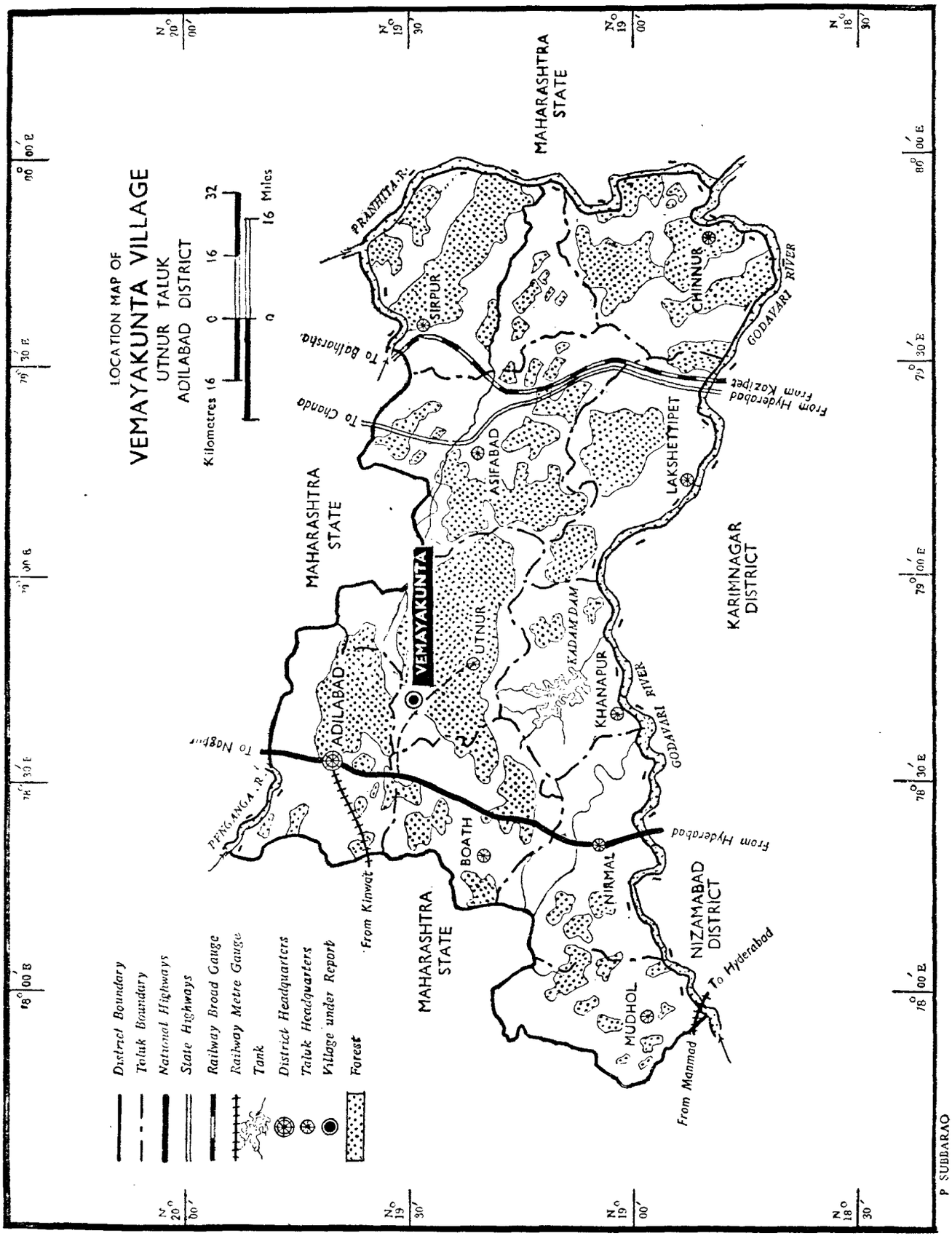

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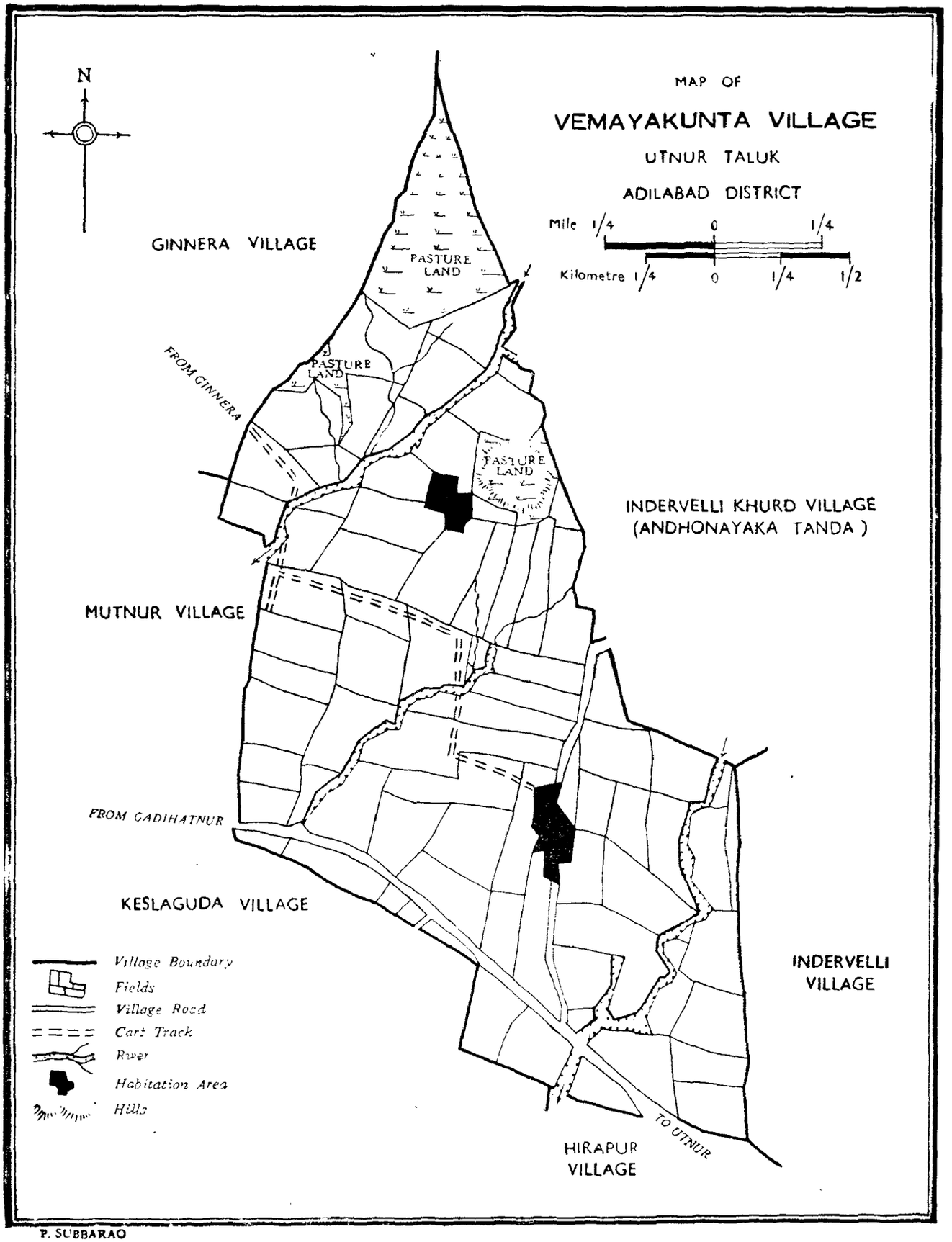
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**MAP I**

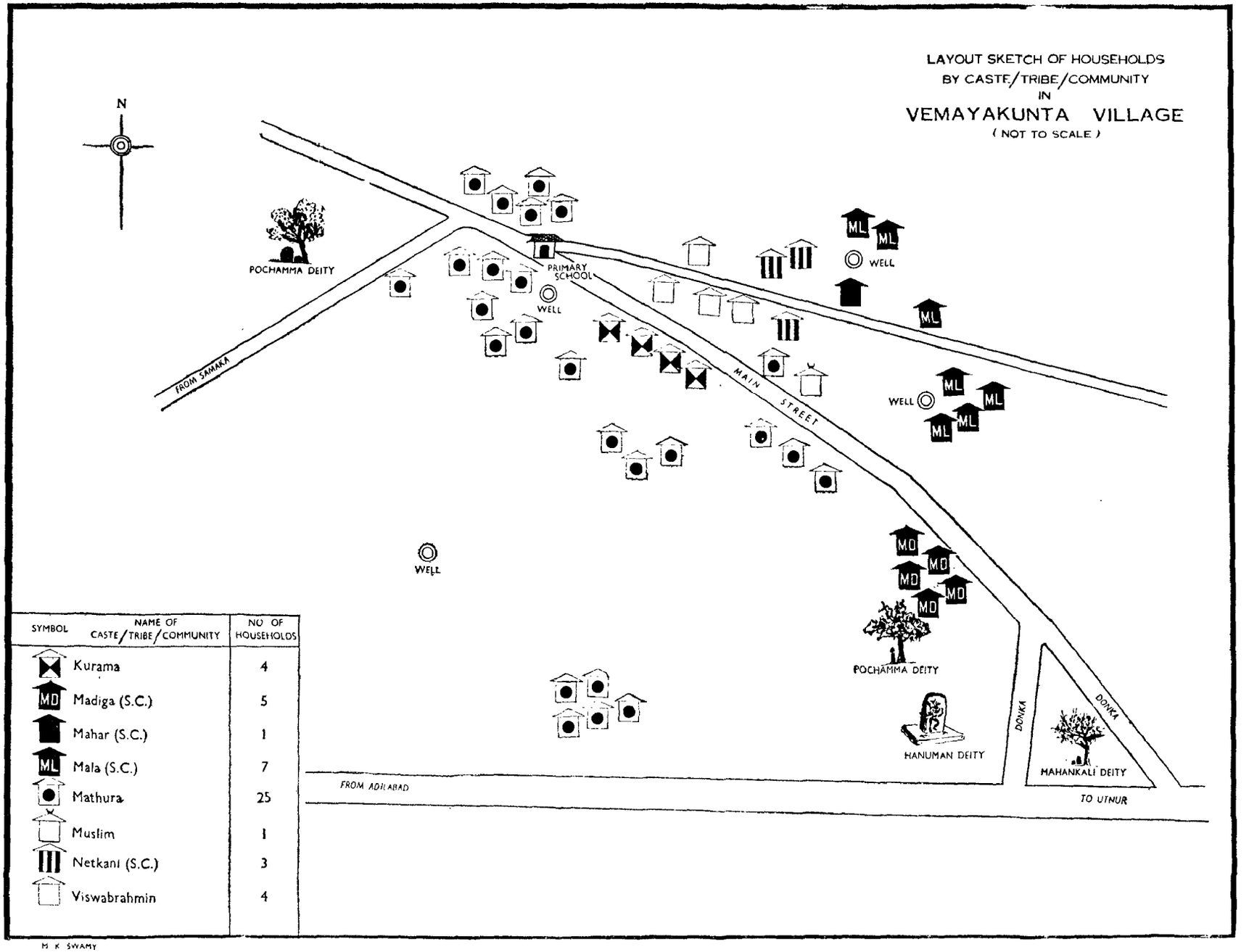

LOCATION MAP OF
VEMAYAKUNTA VILLAGE
UTNUR TALUK
ADILABAD DISTRICT
Kilometres 16 0 16 32
16 Miles
0
District Boundary
Taluk Boundary
National Highways
State Highways
Railway Broad Gauge
Railway Metre Gauge
Tank
District Headquarters
Taluk Headquarters
Village under Report
Forest
VEMAYAKUNTA
ADILABAD
UTNUR
ASIFABAD
SIRPUR
CHINNUR
LAKSHETTIPET
KHANAPUR
BOATH
NIRMAL
MUDHOL
KADAM DAM
PRANHITA R.
PENGANGA R.
GODAVARI RIVER
MAHARASHTRA STATE
KARIMNAGAR DISTRICT
NIZAMABAD DISTRICT
To Nagpur
From Kinwat
To Balharsha
To Chanda
From Hyderabad
From Kazipet
From Manmad
To Hyderabad
P SUBBARAO

## MAP II




P. SUBBARAO

# MAP III




| SYMBOL | NAME OF CASTE/TRIBE/COMMUNITY | NO OF HOUSEHOLDS |
|---|---|---|
| | Kurama | 4 |
| MD | Madiga (S.C.) | 5 |
| | Mahar (S.C.) | 1 |
| ML | Mala (S.C.) | 7 |
| | Mathura | 25 |
| | Muslim | 1 |
| III | Netkani (S.C.) | 3 |
| | Viswabrahmin | 4 |

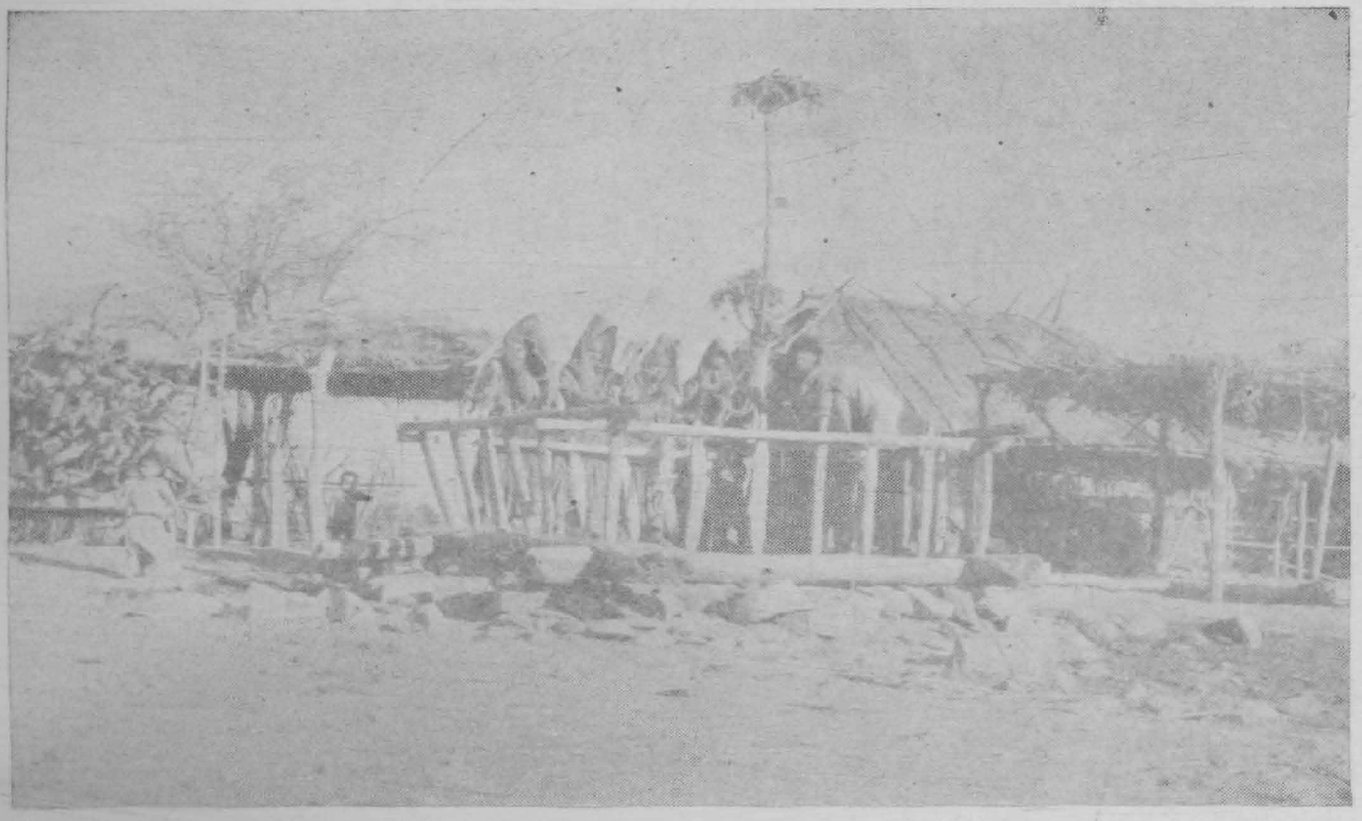


Fig. 1—Drinking water well. *(Chapter 1 – Para 13)*



Fig. 2—Pochamma deity symbolised in a wooden image. *(Chapter I—Para 14)*

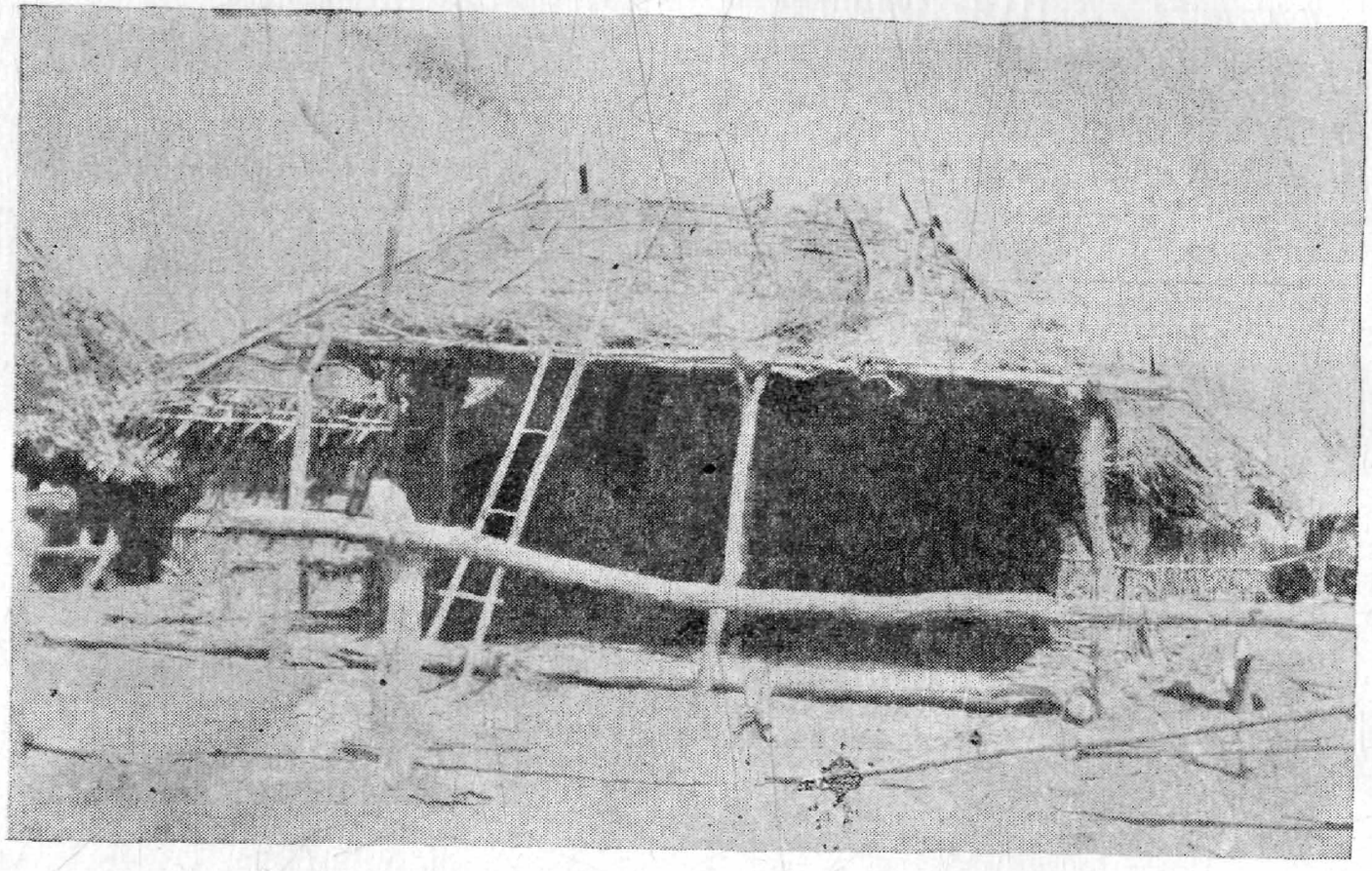


Fig. 3—*Gaddillu*—(Grass thatched house). *(Chapter II—Para 41)*

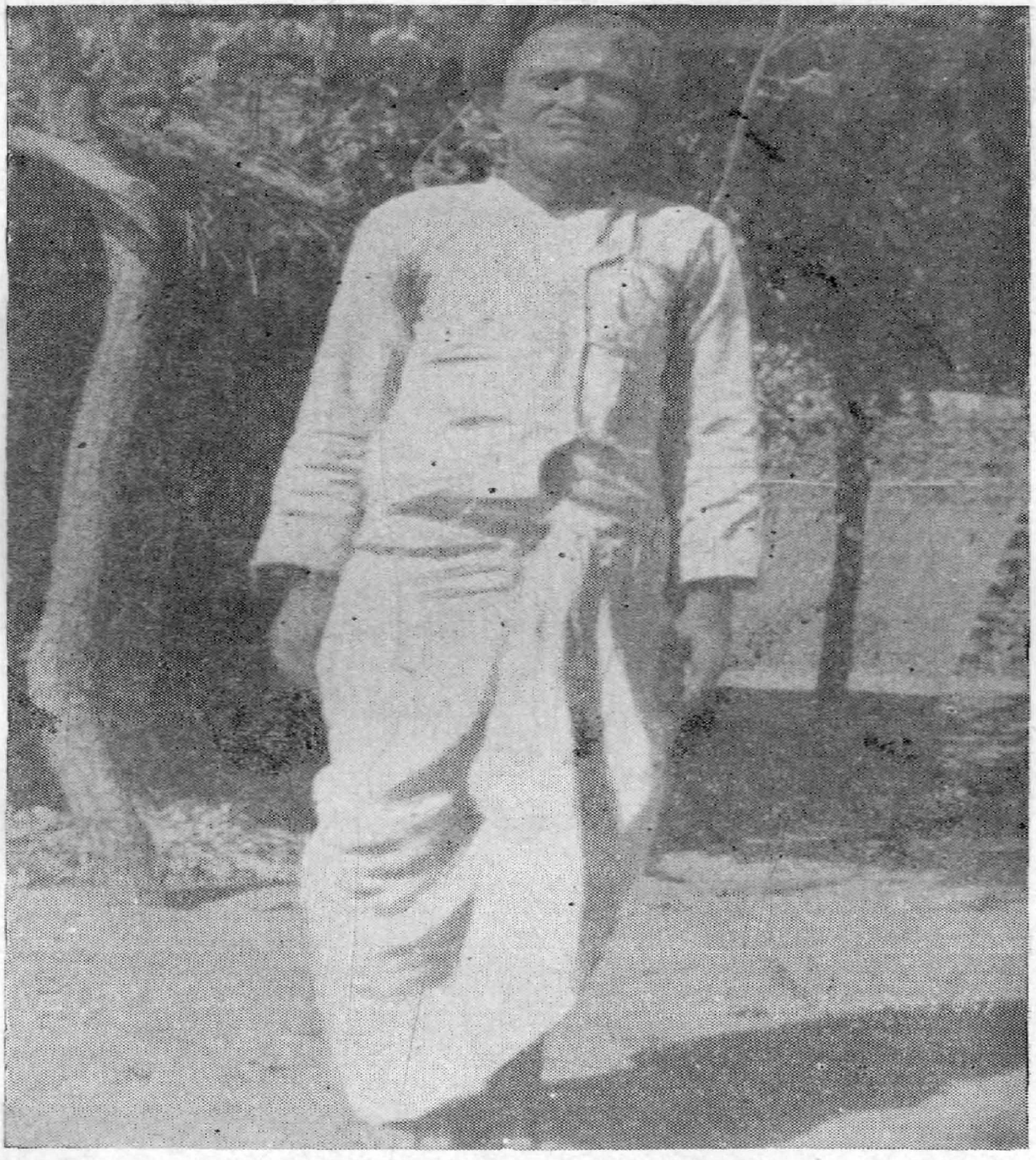


Fig. 4—Man's dress. *(Chapter II—Para 53)*



Fig. 5—Kurama couple in their usual dress. *(Chapter II—Para 54)*



**Fig. 6—A Mathura woman in full attire.** *(Chapter II—Para 55)*

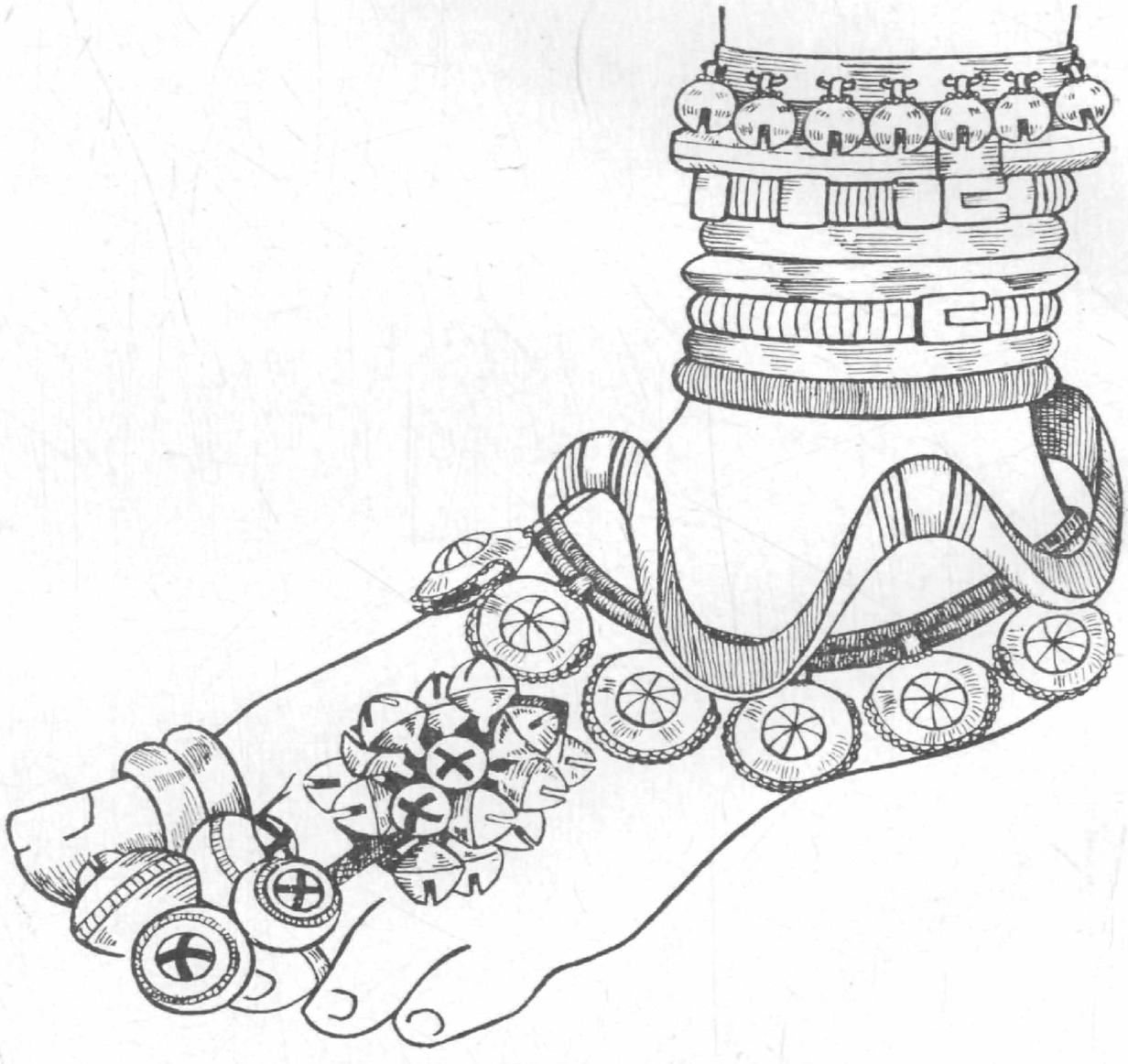


Fig. 7—Toe and ankle ornaments. *(Chapter II—Para 62)*



Fig. 8—Bangles and decorative finger rings of a Mathura woman.
*(Chapter II—Para 63)*



Fig. 9—Ornaments worn on the forearm. *(Chapter II—Para 63)*



Fig. 10—Ornaments of neck, hands and head. *(Chapter II—Para 64)*



Fig. 11—A woman carrying a water vessel. *(Chapter II—Para 65)*

[ See the thick cloth strewn with cowries hanging on the back from head to hips. ]

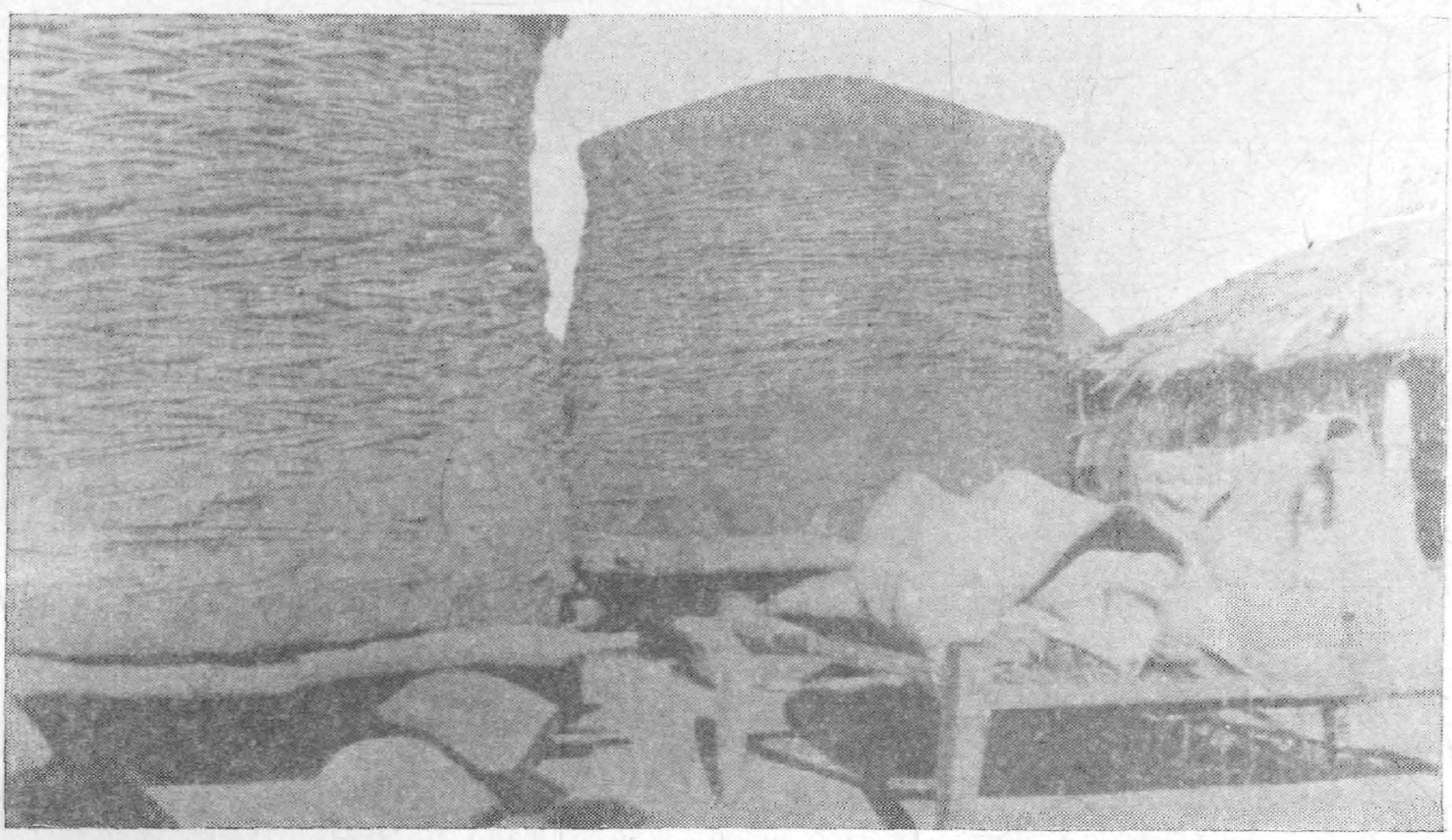


Fig. 12—*Gummulu*—Bamboo receptacles. *(Chapter II—Para 67)*

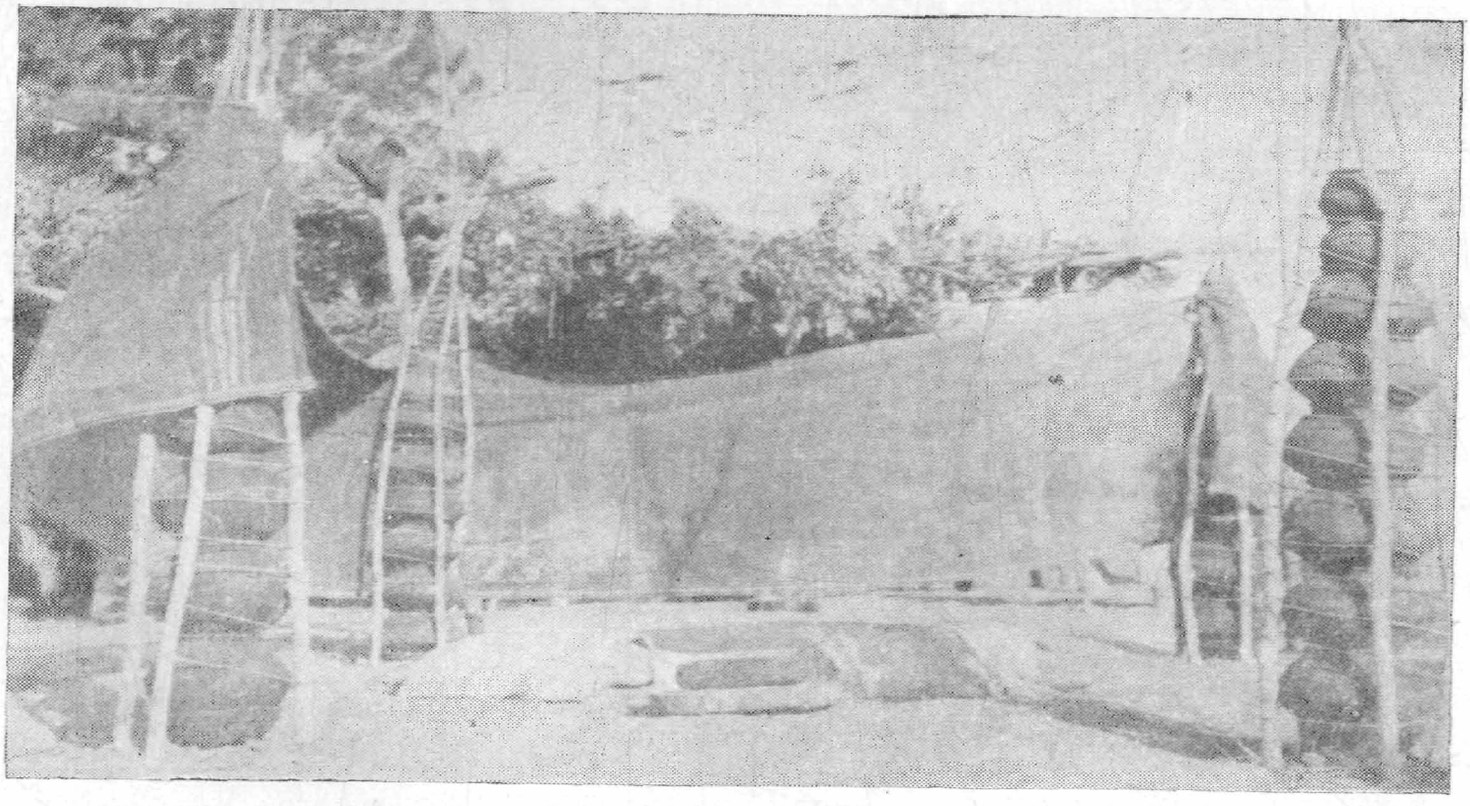


Fig. 13—*Phera*—Arrangement of pots amidst which the bridal couple are seated upon a yoke covered with gunny bags. *(Chapter III—Para 20)*

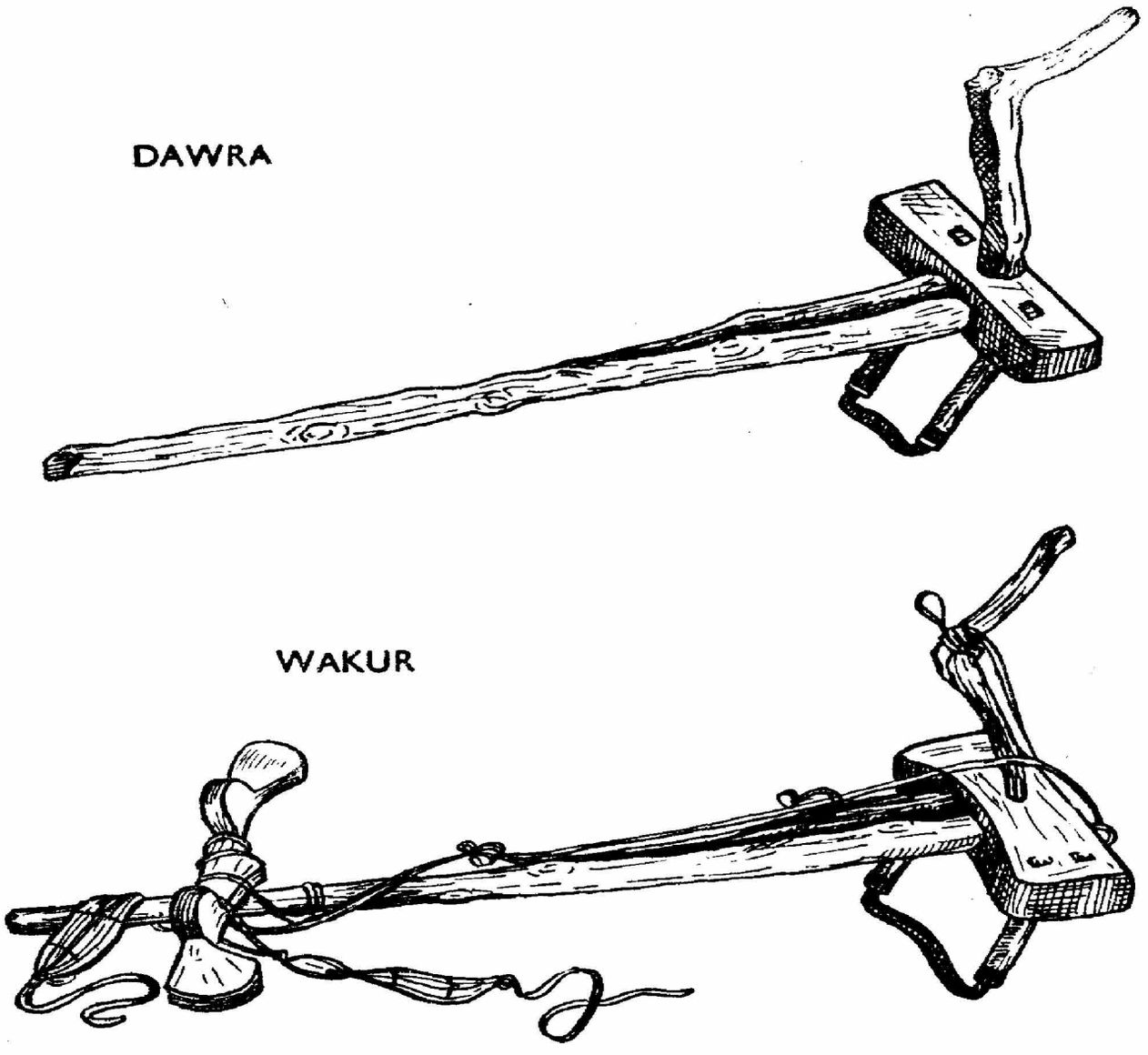



Fig. 14—Agricultural implements. *(Chapter IV—Para 17)*

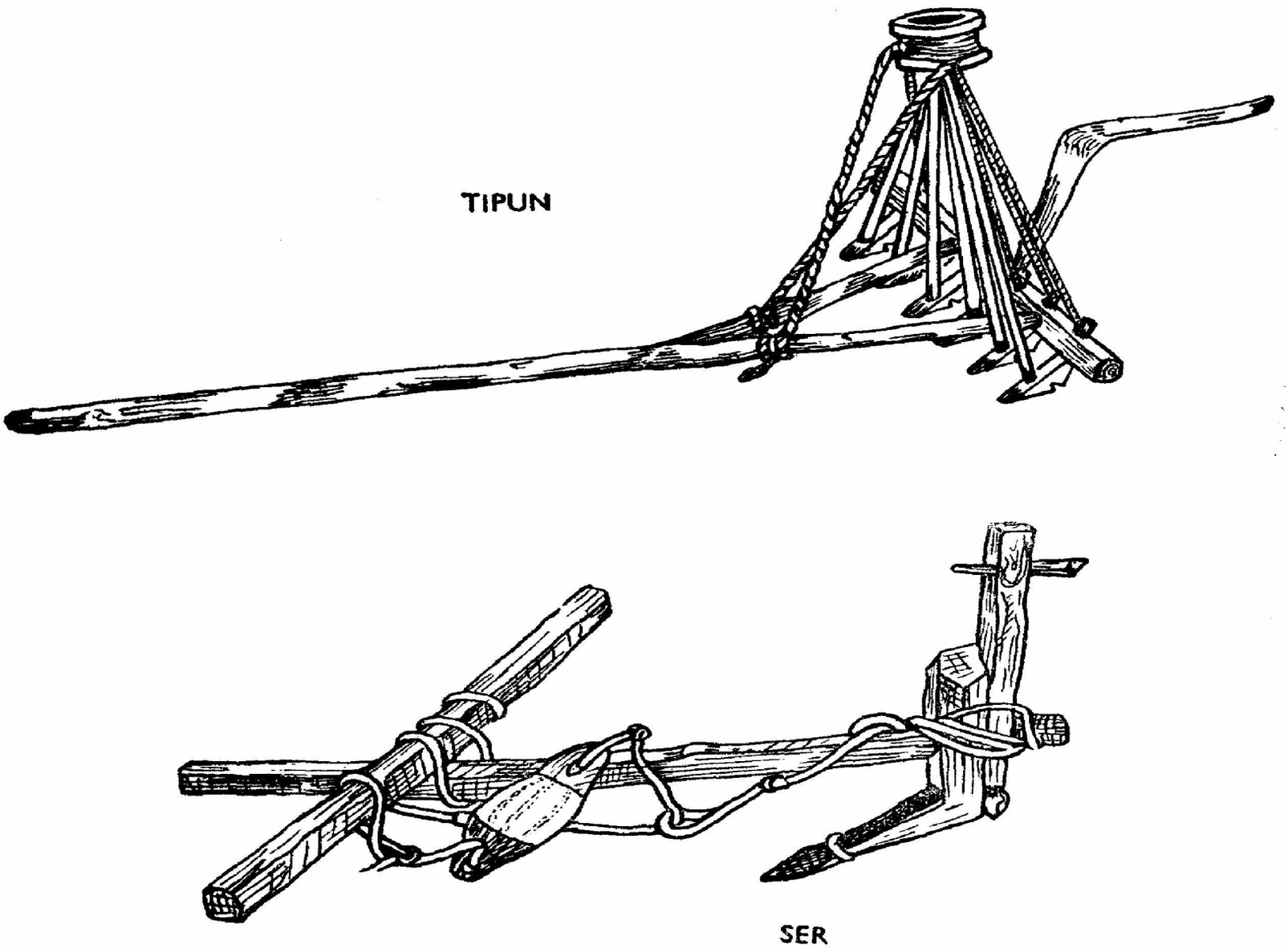



Fig. 15—Agricultural implements. *(Chapter IV—Para 17)*



**Fig. 16—*Baqchi*—An artistic design used for bags.**
***(Chapter V—Para 6)***



Fig. 17 – *Baqchi* — An artistic design used for bags. *(Chapter V—Para 6)*

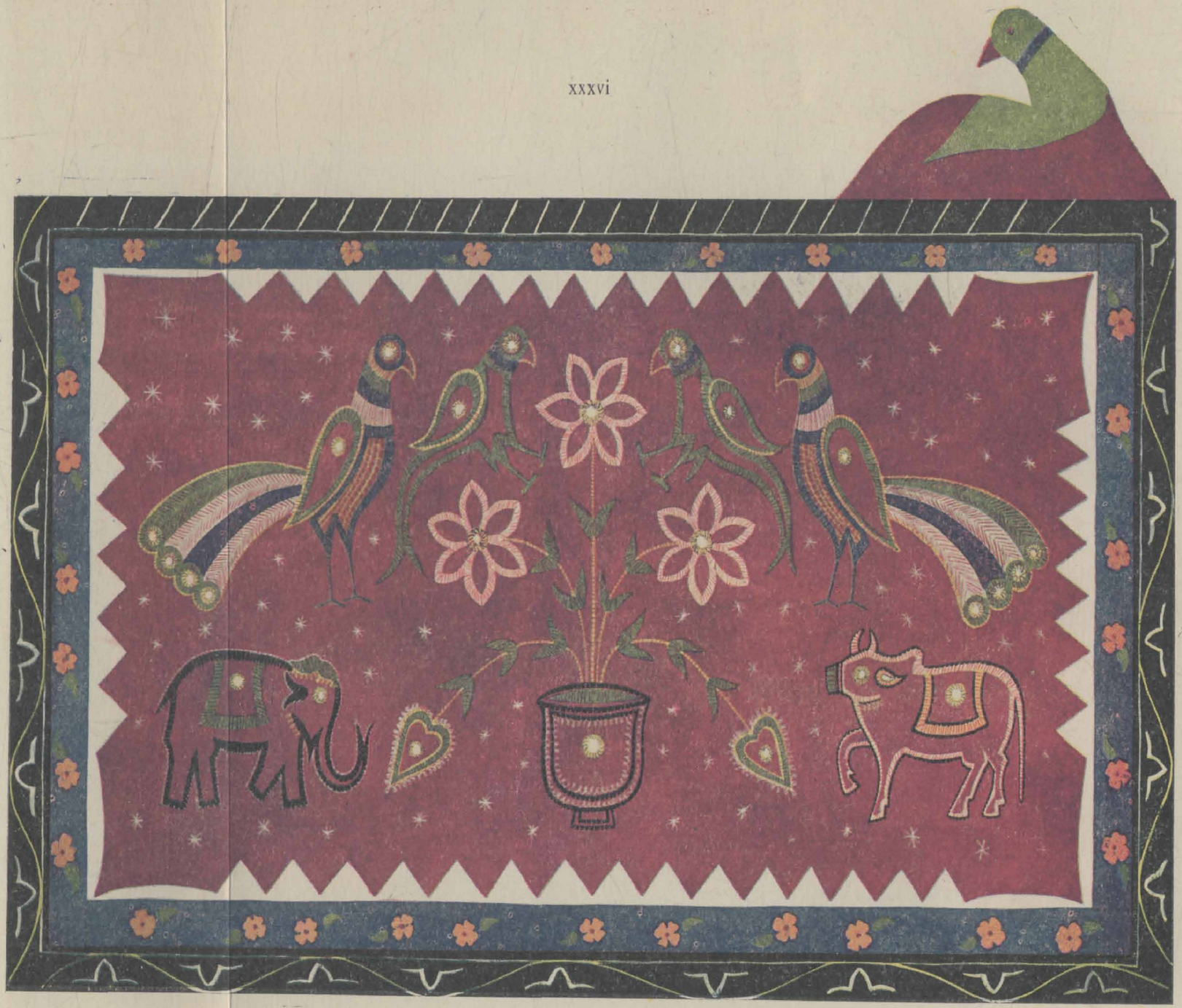


Fig. 18—*Jhol*—An embroidery cloth covered on the bullocks of Mathuras. *(Chapter V—Para 6)*

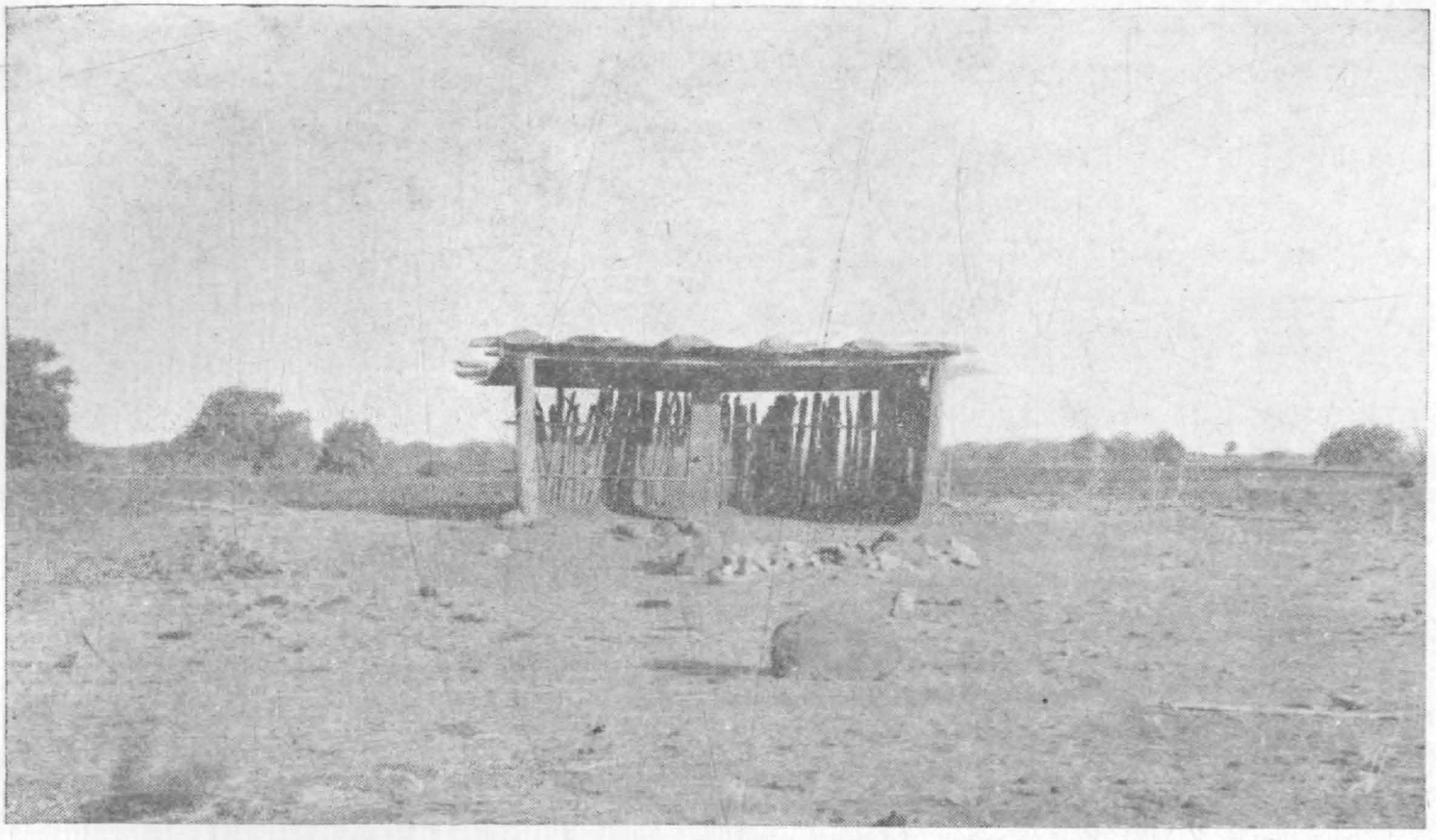


Fig. 19 – Abode of Kaloba Peer. *(Chapter V—Para 11)*



Flg. 20—Dance on the occasion of celebrating the festival Khechdamarus. *(Chapter V—Para 12)*



Fig. 21—Two young men in their dancing dress. *(Chapter V– Para 27)*



Fig. 22—Rhythmic dance of Mathura women to the beat of the *nagara* (big drum). *[Chapter V—Para 28]*



Fig. 23—Dance by males. *(Chapter V—Para 28)*



Fig. 24—Dance by females. *(Chapter V—Para 28)*



Fig. 25—Sri Asok Mitra, Registrar General, India, in the midst of Mathura dancing troupe.
*(Chapter V—Para 29)*

## Chapter I

# THE VILLAGE

### Introduction

Adilabad is the motherland of many a tribe each with a distinct culture of its own. Gonds and Pradhans have been fairly portrayed in *Bhurnur Village Survey Monograph. Monograph on †Laindiguda presents an interesting account of Kolams. Thotis or Birdugonds with their rich cultural heritage make their appearance in the Monograph on ‡Malkepalle. Vemayakunta, the present village is a core of Mathura's culture—a tribe with an exciting pattern of culture. This village presents a lovely painted landscape to any stranger with *chironji* (butea frondosa) trees hither and thither with their balloon like structures, and Mathura women moving in their traditional garments and ornaments producing sweet zingling sounds. Lying on 19°-30'-34" northern latitude and 78°-39'-30" eastern longitude, Vemayakunta is a village in Utnur Taluk of Adilabad District. It is situated just by the side of the road leading from Utnur to Adilabad *via* Gadihatnur at a distance about two furlongs towards the north of the road. It is at a distance of 11 miles from Utnur, the taluk headquarters and 24 miles from Adilabad, the district headquarters (*See* Map I).

### Boundaries

2 This village is bounded by Indervelli village in the south-east at a distance of one mile; Mutnur village in the south-west at a distance of 2 miles; Keslaguda in the south at a distance of one mile; Samaka hamlet in the north-west at a distance of half a mile; Andhonayaka Tanda *alias* Indervelli Khurd in the east at a distance of one mile and in the north by a small hillock at a distance of about 5 furlongs. Keslapur village, noted for the Nagoba Jatara, a fair, popularly known as Keslapur Jatara, is at a distance of 4 miles from this village (Vemayakunta) towards south, beyond Keslaguda village (*See* Map II).

### Places of administration

3. Samaka hamlet is also included in this village for revenue administration. Both the village officials *viz.*, Mali-*cum*-Police Patel (Village Headman) and the Patwari (Village Accountant) are outsiders. The former is from Indervelli village whereas the latter is from Mutnur village.

4. The Panchayat Samithi headquarters, the Veterinary Hospital and the Primary Health Centre are in Utnur, the taluk headquarters. A maternity centre run by the Panchayat Samithi and a private dispensary are there in Indervelli village. To purchase their requirements of domestic consumption, the local people visit the *shandy* at Indervelli which takes place on Monday. Agriculturists market their produce *viz.*, cotton, Bengalgram and other pulses at Adilabad or sell the same to Sowcars or commission agents at Indervelli. When they visit Adilabad to market the surplus produce, they purchase household goods in large quantities.

### Physical aspects

5. The climate of Utnur Taluk including Vemayakunta village records extremes in all the seasons. During nights in the summer the forests burn and hot winds blow.

### Flora and fauna

6. Forest is very near the village at a distance of about 6 furlongs and beyond the hillock to the north of the village. It abounds in innumerable varieties of trees especially the timber yielding teak (tectona grandis), *kodise*, *maddi* (terminalia alata), etc. Neem trees are sparsely found in the village and in the fields. *Chironji* trees present a feast to the eyes with their green leaves and balloon like structures, the seeds of which are very valuable as spices and also as an edible. A few tamarind trees are also seen here and there.

7. Though the village is close to forest, one does not normally come across wild animals. Cheetahs, bears, rabbits, porcupine, deers, stags, wild boars, elks, and wild sheep and goats have their abode in the neighbouring forest. Bulls, cows, buffaloes,

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*A Monograph on Bhurnur, Census of India 1961, Vol. II, Andhra Pradesh, Part VI, Serial No. 40

†A Monograph on Laindiguda, Census of India 1961, Vol. II, Andhra Pradesh, Part VI, Serial No. 42

‡A Monograph on Malkepalle, Census of India 1961, Vol. II, Andhra Pradesh, Part VI, Serial No. 43

sheep, and goats are the domesticated animals. Among the birds, peacock, dove, *karukodi* (jungle fowl) etc., are found in the forest whereas fowls are among the domesticated birds. Kites, owls, eagles and crows are seen in the village as well as in the forest.

**Size**

8. There are 50 households in Vemayakunta main village, formed into two habitats *viz.*, Vemayakunta proper consisting of 45 households of various communities including Mathura, Kurama, Viswabrahmin, Mala, Mahar, Madiga and Netkani the last four being Scheduled Castes and Ratansingh Tanda with 5 households all belonging to the Labhana sect of the Mathura tribe. In Samaka hamlet which was covered under the first limited scope of survey, there were 56 households of various communities including 9 Mathura households and one Harijan household which formed a seperate habitat known as Gopal Naik Tanda and Samaka proper consisting of 46 households of which all except 5 households of Thotis (Birdugonds—a professional class of tattooers) belong to the Gond tribe.

9. At the 1961 Census, there were 115 households in Vemayakunta village including its hamlet Samaka. The main village as well as the hamlet cover an area of 1.46 square miles (934.40 acres) with a population of 596 persons—305 males and 291 females, the density of population thus working out to 408 persons per square mile.

10. Out of the 50 households surveyed in the village in May-June 64, the dominant community is Mathura with 25 households followed by 7 households of Mala (Scheduled Caste), 5 households of Madiga (Scheduled Caste),4 households each of Viswabrahmin and Kurama castes, 3 Netkani (Scheduled Caste) households and one household each of Mahar (Scheduled Caste), and Muslim. People of all the households except those of the one Muslim household are Hindus. Total population of the 50 households is 294, the sex break up being 152 males and 142 females including one male and 2 females who are Muslims professing Islamic faith (Table 2).

**Residential pattern**

11. The houses are clustered together and they are neither constructed in a planned manner nor do they fall in particular lanes. There is only one small street which passes through the village from south to north besides small by-lanes. The Madiga (Scheduled Caste) households are on the south-eastern side of the village, towards the western side of the street bifurcating the village. The households of the other Scheduled Castes *viz.*, Mala, Netkani and Mahar are towards the north-east of the main street. The houses of other communities *viz.*, Viswabrahmin, Kurama and Muslim are in the centre of the village, Viswabrahmin and Muslim households being to the north and Kurama households to the west of the street. Excepting the Madiga houses which are segregated by a distance of few yards, all houses on the southern side of the street belong to the Mathuras and Kuramas. Mathura households are spread over to the northern side of the street also (*See* Map III).

**Communications**

12. Being situated as near as about half a mile from a metalled and blacktopped road, the villagers have ample conveyance facilities to reach the taluk and district headquarters, the marketing centres, and other important places for administrative as well as other purposes through the buses plying between Utnur and Nirmal and Utnur and Adilabad *via* Gadihatnur. To reach the village from Hyderabad, the metropolitan city of Andhra Pradesh State, one can conveniently travel by a Deluxe bus of the Andhra Pradesh State Road Transport Corporation on Hyderabad—Adilabad route and get down at Gadihatnur, catch either the Nirmal—Utnur or Adilabad—Utnur bus and get down at Vemayakunta sign post. From the road point, the distance of half a mile can be covered by walk or by bullock cart. The nearest Railway Station is at Adilabad. To reach Hyderabad from this village or *vice versa* one can also travel by train on the Central Railway between Hyderabad and Manmad, get down at Mudkhed junction and catch another train which runs between Purna and Adilabad. To meet their postal needs, the villagers go to Indervelli or Mutnur villages where there are post offices which accept and despatch letters, money orders, registration of letters and parcels, etc., whereas they have to go all the way to Adilabad at a distance of 24 miles for telegraphic purposes.

**Source of water**

13. Wells are the only source of water for drinking and ancilliary purposes. Water table can be found at a depth of 15 to 20 feet. The Malas, Netkanis and Mahars (Scheduled Castes) have one

well for them whereas the Madigas (Scheduled Caste) have got a well exclusively for their use. For all the other communities in the village including the Mathuras, there is only one well. Fig. 1 shows the drinking water well. People of Ratansingh Tanda draw water from a well at a distance of about 2 furlongs towards the northern side of the habitation.

**Village Institutions**

**14.** The primary school located in the centre of the main village amidst the Mathura dwellings is housed in a *gaddillu*. At the place where the *donka* (country track) leads to the village from the road point on the Utnur—Adilabad road, the idol of Hanuman deity (Monkey-God) is symbolised in a stone image of 2½′ in height, 1¼′ in width, and ½′ in thickness. This stone idol of the deity facing south is fixed in the centre of a platform like stone structure of 5 yards square with a height of one yard. The deity Mahankali also known as Maremma is symbolised in a stone of 1¼′ in length tapering towards the ends with 8″ in breadth in the middle and 3″ in the ends, kept at the trunk of a *ravichettu* (peepul tree) towards the eastern side of Hanuman at a distance of one furlong. The area in between and around the deities of Hanuman and Mahankali is supposed to have had been in the past the site of the village. The last remnants of the old site of the village can be found even now. Pochamma deity worshipped by the Mala, Madiga, Mahar and Netkani castes is symbolised in a 1½′ high wooden piece with human face carved in it and is under *maddichettu* (terminalia alata) near the Madiga householdes (Fig. 2). Besides the above, there are two wooden images of the Pochamma deity, circluar in shape, 1½′ in height and 2″ in radius, both facing east, on either side of a *maddichettu* (terminalia alata) towards the north-west on the outskirts of the village. Of these two images, one is worshipped by the Mathuras and the other by the Kurama and other Hindu castes. Pochamma is the deity of smallpox and unless she is appeased, it is believed that smallpox prevails in the villages. Another village deity Mysamma is symbolised in a circular stone of one foot radius and one foot height under a *tumma* (acia ferruginea) tree towards the eastern side of the village, a few yards from the Mala households.

**Etymology**

15. Very near the deities of Hanuman and Mahankali, the area which was once upon a time the village site, there is a dilapidated tank called Vemayakunta. The village seems to have taken its name by being very near the tank. Though the old settlement was later on deserted by them, the new habitation area continues to be called by the old name only. Ratansingh Tanda is named after the first settler of the habitat by name Sri Thagria Ratansingh of the Mathura tribe, some 40 years ago.

**Settlement history**

16. Anyone can scarcely give an approximate idea as to when the village was found. But the fact that Mathuras are the first settlers of the village remains undisputed. The following Statement throws light on the settlement history of the villagers.

**Statement 1**
SETTLEMENT HISTORY

| Name of Community | Number of house-holds | Number of households settled | | | | |
|---|---|---|---|---|---|---|
| | | More then 5 generations ago | 4 to 5 gene-ratons ago | 2 to 3 gene-rations ago | One gene-ration back | During the present ge-neration |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| 1 Kurama . | 4 | ... | ... | 1 | 1 | 2 |
| 2 Madiga (S.C.) . | 5 | ... | ... | 3 | ... | 2 |
| 3 Mahar (S.C.) . | 1 | ... | ... | 1 | ... | ... |
| 4 Mala (S.C.) . | 7 | ... | ... | 4 | ... | 3 |
| 5 Mathura(Tribe) . | 25 | ... | 2 | 12 | 1 | 10 |
| 6 Muslim . | 1 | ... | ... | ... | ... | 1 |
| 7 Netkani (S.C.) . | 3 | ... | ... | 1 | ... | 2 |
| 8 Viswabrahmin . | 4 | ... | ... | 1 | 1 | 2 |
| **Total** . | **50** | ... | **2** | **23** | **3** | **22** |

S. C. Scheduled Caste

Only two Mathura households claimed to have been living in this village since 4 to 5 generations. Twenty-three households of various communities reported that they have been in the village since 2 to 3 generations whereas only 3 households immigrated to this place during the past generation and 22 households came to this village during the present generation.

**Origin of the Mathuras**

17. Mathura's migration to this village was not an incidental one; rather it was a historical accident. Mathuras, it seems, originally hailed from Mathura, a town in the present Uttar Pradesh State at a distance of 20 miles towards the north of Agra on the Madras-Delhi Central Railway line. These people in the historical times were suppliers of provisions to the armies of Aurangzeb. Mathuras in their capacity as suppliers of provisions etc., followed Aurangzeb's army, when the emperor made an attempt to sack Deccan in the later half of the 17th century. As the invasion failed to achieve the expected results, the armies pulled back to Delhi in a mood of despair leaving Mathuras to their annoyance in the Deccan. Absence of proper communications did not permit Mathuras to run away to their native land. Their helpless condition in a foreign land made them to train up in various occupations ranging from itinerary merchandise of salt to cattle rearing. Now, Mathuras are settled cultivators, still having cattle rearing as their secondary occupation.

## Chapter II

## THE PEOPLE AND THEIR MATERIAL EQUIPMENT

### Ethnic composition

According to the 1961 Census, Vemayakunta village including its hamlet Samaka had 115 households with a population of 596 comprising 305 males and 291 females. The village was extended over an area of 1.46 square miles (934.40 acres). The density of population per square mile of the village was therefore 408. The first survey conducted during the first week of January, 1961 covered the entire village including the hamlet, Samaka. When the resurvey on the basis of enlarged schedule was conducted during the period from 27th May to 16th June 1964, Samaka was left out of the picture and only 50 households in the main village were covered. The population of these 50 households by religion and community is given in the Statement below:

**Statement II**

POPULATION BY COMMUNITY, SEX BREAK UP AND PERCENTAGE

| Name of Caste/Tribe | No. of households | Persons | | | Percentage to total |
|---|---|---|---|---|---|
| | | Males | Females | Total | |
| (1) | (2) | (3) | (4) | (5) | (6) |
| I HINDUS | | | | | |
| 1 Kurama | 4 | 8 | 12 | 20 | 6.80 |
| 2 Madiga | 5 | 14 | 20 | 34 | 11.57 |
| 3 Mahar | 1 | 5 | 2 | 7 | 2.38 |
| 4 Mala | 7 | 21 | 17 | 38 | 12.93 |
| 5 Mathura | 25 | 83 | 71 | 154 | 52.38 |
| 6 Netkani | 3 | 10 | 9 | 19 | 6.46 |
| 7 Viswabrahmin | 4 | 10 | 9 | 19 | 6.46 |
| II ISLAM | | | | | |
| 1 Muslim | 1 | 1 | 2 | 3 | 1.02 |
| **Total** | **50** | **152** | **142** | **294** | **100.00** |

2. The Scheduled Caste population of the village is represented by Madiga, Mahar, Mala and Netkani castes comprising 16 households with a population of 98 (50 males and 48 females), exactly one-third of the surveyed population.

### Family type

3. There are all the 4 types of families, *viz.*, 'simple', 'intermediate', 'joint' and 'other' types living in the village. A simple family is one in which the husband, wife and unmarried children, if any, live together. An intermediate family is one where a married couple live with their unmarried brothers and sisters and also one of the parents. A joint family is one in which the married couple live together with their married sons, daughters, brothers and sisters. 'Other' type of family is one which does not come under any of the above categories. The following Statement shows the types of families existing among all the communities in the village.

**Statement III**

FAMILY TYPE BY COMMUNITY AND HOUSEHOLDS

| Community | Total No. of households | Type of family | | | |
|---|---|---|---|---|---|
| | | Simple | Intermediate | Joint | Others |
| (1) | (2) | (3) | (4) | (5) | (6) |
| | | No. of households | | | |
| 1 Kurama | 4 | 1 | 1 | 1 | 1 |
| 2 Madiga | 5 | 3 | ... | 2 | ... |
| 3 Mahar | 1 | 1 | ... | ... | ... |
| 4 Mala | 7 | 3 | ... | 1 | 3 |
| 5 Mathura | 25 | 12 | 2 | ... | 11 |
| 6 Muslim | 1 | 1 | ... | ... | ... |
| 7 Netkani | 3 | 2 | ... | 1 | ... |
| 8 Viswabrahmin | 4 | 1 | ... | ... | 3 |
| **Total** | **50** | **24** | **3** | **5** | **18** |

4. It may be seen from the above Statement that about half the number of the households are 'simple' whereas only 3 and 5 are 'intermediate' and 'joint' respectively and a little above one-third belongs to 'other' type of families. Among the 'other' type of families which are 18 in number, the heads of households in respect of each household were living with his sister-in-law, cousin's son, and cousin's son's wife and in another case a man was living with his son and brother's daughter whereas in yet another instance, the head of the household is a boy aged 16 years who was living with his mother, grandmother and step-mother. So it may be seen that among the 'other' types of families, married couple are not found in a large number.

### Heads of households

5. Usually an elderly male member of the household becomes the head of household, unless he is

otherwise unfit. If the male head of household becomes too old or is dead and if the sons are yet in boyhood, then the wife becomes the head of household. Table 7 shows that out of the 50 heads of households, 46 are males and 4 are females. All the 4 female heads of households are illiterates. Among them one belongs to the Kurama caste and 3 belong to the Mathura tribe. These 4 women are found two each in the age groups of 25–59 years and 60 years and above. Among the 46 male heads of households, 7 are literates and 39 are illiterates. Of the 7 literates, 2 are in the age group of 15–24 years and 5 are in the age group of 25–59 years. Of the 39 illiterate males, 31 are in the age group of 25–59 years, and the remaining 8 are in the age group of 60 years and above.

6. Among the 4 households having females as heads of households, as stated earlier, one is of Kurama caste and 3 are of Mathura tribe. In one Mathura household, two co-wives, two sons aged 12 years and 8 years respectively and two daughters aged 8 years and 6 years are living. With the death of the male head of the household during January 1964 the eldest of the two co-wives became the head of the household as the sons are still boys. In another household, a widow has no issues and has inherited good property. She adopted a boy hailing from one of her closely related families and got him married. Besides her adopted son and his wife and their offspring, another woman who is a distant relative is also living in the household in order to assist in the field work, etc. By virtue of holding the property in her name, she became the head of household. In yet another Mathura household, a woman of 70 years is the only member of the household and so she is all in all managing the household. In one Kurama household where the head of household is a woman, there are 3 members in the household *viz.*, the woman, her son aged 18 years and her brother's daughter who was proposed to be married to her son. Since the death of her husband, the woman was managing the household affairs and she proposes to continue as the head of household until her son is got married.

**Size of households**

7. The following Statement illustrates the size of households in the village by number and members residing in each of the categories.

**Statement IV**

SIZE OF HOUSEHOLDS BY NUMBER AND PERSONS

| Size of households (No. of members) | No. of house-holds | Persons | Males | Females |
|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) |
| Single member | 1 | 1 | ... | 1 |
| 2 or 3 members | 8 | 21 | 11 | 10 |
| 4 to 6 members | 22 | 115 | 58 | 57 |
| 7 to 9 members | 17 | 134 | 77 | 57 |
| 10 members & above | 2 | 23 | 6 | 17 |
| **Total** | **50** | **294** | **152** | **142** |

It may be seen from the above Statement that 44% or 22 households are having 4 to 6 members and 34% or 17 households are having 7 to 9 members whereas 22% or 1, 8 and 2 households are having one member, 2 or 3 members, and 10 members and above, respectively. Thus the average size of a household is 6 persons. The total of 294 persons are accommodated in 50 houses with 68 rooms and thus on average each room is accommodating 4 persons. The houses constructed are small in size and are of dormitory type having no partition walls is most of the cases and it is multipurpose in its use as it in being used for all purposes. So the housing accommodation available for the villagers is not adequate.

**Age structure**

8. The following Statement shows the age structure of the population of the village by community.

**Statement V**

POPULATION BY AGE GROUP, SEX AND COMMUNITY

| Community (1) | Age group (in years) 0-14 M (2) | 0-14 F (3) | 15-24 M (4) | 15-24 F (5) | 25-59 M (6) | 25-59 F (7) | 60 & above M (8) | 60 & above F (9) | Total M (10) | Total F (11) |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 Kurama | 2 | 6 | 1 | 2 | 4 | 4 | 1 | ... | 8 | 12 |
| 2 Madiga | 5 | 11 | ... | 2 | 7 | 7 | 2 | ... | 14 | 20 |
| 3 Mahar | 4 | 1 | ... | ... | 1 | 1 | ... | ... | 5 | 2 |
| 4 Mala | 10 | 8 | 4 | 2 | 7 | 7 | ... | ... | 21 | 17 |
| 5 Mathura | 46 | 35 | 13 | 3 | 21 | 27 | 3 | 6 | 83 | 71 |
| 6 Muslim | ... | 1 | ... | ... | 1 | 1 | ... | ... | 1 | 2 |
| 7 Netkani | 4 | 4 | 1 | 1 | 4 | 4 | 1 | ... | 10 | 9 |
| 8 Viswabrahmin | 3 | 3 | 2 | 3 | 4 | 3 | 1 | ... | 10 | 9 |
| **Total** | **74** | **69** | **21** | **13** | **49** | **54** | **8** | **6** | **152** | **142** |

M: Males F: Females

The sex ratio varies from community to community. Males outnumber the females among the Mahar, Mala, Mathura, Netkani and Viswabrahmin communities whereas among the Kurama, Madiga and Muslim communities the females outnumber the males. As can be seen from the above Statement, 143 persons forming 48.64% are in the age group of 0-14 years whereas 34 persons or 11.51% are in the age group of 15-24 years, 103 and 14 persons are in the age groups of 25-59 years, and 60 years and above, respectively forming 35.03% and 4. 76%.

**Marital status**

9. Among the total population of 294 persons *i.e.*, 152 males and 142 females, 116 persons comprising 55 males and 61 females forming 39.46% are married and 5 males and 17 females forming 7.48% are widowed whereas the remaining 92 males and 64 females totalling 156 persons forming 53.06% are unmarried. Among the 156 unmarried persons, as many as 137 *i.e.*, 73 males and 64 females are below 14 years of age. Only 16 males in the age group of 15-24 years and 3 males in the age group of 25-59 years are unmarried. Among the married persons, 85 (42 males and 43 females) are in the age group of 25-59 years; 6 persons ( 1 male and 5 females ) are in the age group of 15-24 years and only 7 males are in the age group of 60 years and above (Table 4).

**Literacy**

10. Only 12 males among the total 294 persons, forming 4.07% are literates. The following Statement shows the number of literates and percentage in each of the communities.

**Statement VI**

LITERACY BY CASTE/TRIBE/COMMUNITY

| Caste/Tribe/ Community (1) | Total persons (2) | Literates (3) | Percentage to col. (2) (4) |
|---|---|---|---|
| 1 Kurama | 20 | ... | ... |
| 2 Madiga | 34 | 1 | 3.00 |
| 3 Mahar | 7 | ... | ... |
| 4 Mala | 38 | 1 | 2.63 |
| 5 Mathura | 154 | 7 | 4.58 |
| 6 Muslim | 3 | 1 | 33.33 |
| 7 Netkani | 19 | 1 | 5.27 |
| 8 Viswabrahmin | 19 | 1 | 5.27 |
| **Total** | **294** | **12** | **4.07** |

Excepting the one Muslim household where one among the 3 persons is a literate, the percentage of literacy ranges between 2.63 and 5.27 among the Madiga, Mala, Mathura, Netkani and Viswabrahmin communities whereas it is nil among the Kurama and Mahar castes (Table 5). Divided among the different age groups of 0-14 years, 15-24 years, 25-59 years, the literates are 3, 4 and 5 respectively ( Table 6). The literacy standards of the village have not improved even after the opening of an Elementary school in 1958. Rather there is a sardonic apathy in the minds of villagers towards the education and its value.

**Migration**

11. During the present generation, 4 households have emigrated. Of the four households, three left for villages and one to a town. All these places of migration are within the district. The reasons for

emigration are with a view to eke out better livelihood in case of 3 households and to cultivate his father's lands in the remaining one case. Before emigration, 2 households each have attached agricultural labour and casual labour as their main occupations (Table 68).

12. There has been an influx of 22 families to this village during the present generation. Of these immigrant families, one family belongs to Muslim, two each belong to Kurama, Madiga, Viswabrahmin, Netkani castes whereas 3 belong to Mala, 10 belong to Mathura tribe. Except 5 households of which 2 each have cobblery and carpentry and one household having begging as main occupations, all the remaining 17 households had either agriculture or related pursuits like agricultural labour, attached agricultural labour, etc., as their main occupations before immigration (Table 67). It seems that almost all the households came to this village with a hope of eking out a better livelihood in one way or the other. In the past migrants had scope acquiring a piece of cultivable land by destroying the forests around the habitation but it is not possible at present, as the lands easily accessible for cultivation have already been brought under plough.

**Births and deaths**

13. From 1959-60 to May 1964, 60 births took place in the village of which 58 are in their own households and 2 are at the mother's parents' house of which one is a first birth and the other is a subsequent birth. 12 deaths among 8 males and 4 females had taken place. Of the 8 deaths among males, 2 are due to swelling of the body, one each due to fever, old age, asthma and in 3 cases the causes of death are not known. Of the 4 deaths among females, one each is due to old age, general illness, coma and in one case the cause is not known (Table 9). Again among the 8 deaths of males, 4, 1 and 3 deaths had occurred in the age groups of 0-14, 15-24 and 60 years and above whereas among the 4 deaths of females, 2, 1 and 1 deaths have taken place in the age groups of 0-14, 25-59 and 60 years and above respectively (Table 8). The birth rate per year is 12 whereas the death rate per year is 2 4. There has been a net increase of 9.6 per year during the last five years.

**Medical facilities**

14. There is a Primary Health Centre in Utnur, the taluk headquarters and a Maternity Centre and a private dispensary at Indervelli village to meet the medical needs of minor ailments of the village where as the Government Hospital at Adilabad is visited by the villagers in serious cases. Among the 25 maternity cases reported during the last 5 years (1958 to 1964 May), 3 cases were attended to by a qualified midwife. An unqualified midwife was called in as many as 18 cases whereas no outside assistance was sought in 4 cases. Medical aid for other ailments was required in 22 cases during the past 5 years and in all the cases allopathic treatment was given.

DESCRIPTION OF COMMUNITIES

15. A brief account of each of the communities inhabiting the village is given below.

*Mathura*

16. In the 1921 Census Report of Hyderabad State, it has been stated that:

> "The Lambadas are divided into four tribes: (1) Mathura, (2) Labhani, (3) Charan and (4) Dhodia. Members of these sub-castes neither inter-marry nor interdine. The Mathura and Labhani Lambadas are Hinduised, while the Charans are mostly animistic in their religious beliefs. The Mathuras and Labhanis claim their descent to the mythical herdsman of Sri Krishna. The Mathuras profess to be of the highest rank. They are fairer and cleaner in their habits than the other Lambadas and wear the sacred thread also. They do not eat flesh nor food cooked by a person of any caste other than their own. They speak a dialect, which is a mixture of Hindi and Gujarathi."[1]

The costumes and colourful dresses worn by the Mathura women as well as the Lambadi (Sugali) woman (excepting the difference of keeping *choonda*, a horn like ornament on the head by the Mathura woman), the wandering in bands known as *tandas*, each band or *tanda* being headed by a hereditary leader styled as 'Naik', and the practice of cattle rearing prevalent among them suggest that Mathuras and Lambadas were of the same original stock. Mathura tribe seems to be a sub-division of Lambadi. The Lambadi tribe is found in the Telangana Districts of Warangal, Nalgonda, Mahbubnagar and Adilabad. The Mathuras of Vemayakunta say that they all except one household belong to the Labhana sect among the Mathura tribe. The solitary household belongs to Chamar—an untouchable class among them. A few householders stated that they are Pomar Rajputs among the Mathuras of the Labhana sect. This corroborates that Mathuras are a subdivision among the Lambadis or Sugalis and that they

1 Census of India, 1921, Vol. XXI, Hyderabad State, *Part I-Report*, p. 263

are descended from either the Rajput sources or from followers of Rajput clans who have adopted the clan names of their masters. In confirmation of the above version, we see Enthoven recording as:

> "The tribe clearly has been recruited to some extent either from Rajput sources or from followers of Rajput clans who have adopted the clan names of their masters. According to Crooke, the Rajput origin is admitted in their traditions."[1]

17. The following story is narrated by a few elderly Mathura men regarding the origin of the tribe and the wearing of *choonda* on their heads by the Mathura women. Once a Raja was seriously ill and a Brahmin advised the Raja that he would be cured of his illness if he could feed 11 Brahmins with meat. Accordingly, the Raja invited 11 Brahmin boys and feasted them with good vegetarian dishes in which some cooked non-vegetarian stuff was also clearly mixed. After they returned home, the father of these boys scented as to what had happened and ex-communicated all of them. These boys thought it better to die rather than face such a disgrace. So all of them jumped into a well. At the bottom of the well, a *thapasvi* (sage) who had a horn on his head was sitting in deep meditation. When the boys jumped into the well, the horn was broken into two. When the sage was thus disturbed of his meditation, the boys explained their miserable plight and begged his pardon. The sage took pity on them; took them to his home and gave his 11 daughters in marriage to the 11 boys. At the time of marriage, the sage took a promise from the boys that their women should wear a horn on their heads in token of his horn. It was due to this reason that the Mathura women are wearing the horn-like ornament called *choonda* on their heads. The 11 clans descended from the 11 brothers are: (1) Peliya (2) Padwal (3) Thagria (4) Bhairaiah (5) Ghoothi (6) Bassi (7) Mangha (8) Kankar (9) Bhanothiah (10) Pathar and (11) Ajmera.

18. Peliya, the ancestor of the first clan had six sons, each one being the creator of a sub-division. The name of each sub-division was associated either with the name of some activity or its originator. One of the six sons was on his way to attend to a marriage in the neighbouring village. On his way he met a woman who approached him with a request to save the buffalo-calf which was stuck up in mud. While getting into the mud to save the buffalo-calf, he tucked up his dhoti upto hips which resembled a *langoti* which is called *khachoti* in their language. Hence he is called Khachoti and the section descended from him was named Khachotya. Another was a quarrelsome man and so the sub-division was called Sabliah. Another was a pedlar. One day, after sun-set, the pedlar camped on the banks of a canal on the pastures called *chopan* in Mathura dialect. From that time onwards, his descendants took the name of Chowpadya. Memgeri, another son used to fix pegs to tether the cows. For fixing the pegs, he used a wooden piece with a heavy head at one end called *memgar* in their dialect. So, his descendants came to be called Memgar. Rabdiah, another brother never used to relish any dish except one prepared out of Bengalgram with which he was used to feel highly satisfied. Bengalgram is called *rabdi* by the Mathuras and hence his descendants are called Rabdiya. The last sub-division Dorkar derived its name from an article called *dorka* tied on the head of one of the brother's wife which was stolen by a thief and so they are called Dorkar. In the Padwal clan, there are two sub-divisions—Antarbhedi and Jhat. Antarbhedi never used to pay any attention to the advice of others. Thagria clan is split up into following six sub-divisions *viz.*, (a) Malli (b) Likdiya (c) Damgar (d) Bhonsya (e) Mattan and (f) Motto. These sub-divisions also took their names from the names or acts connected with the sons One of the sons had a flower garden in which there was a peepul tree. At the time of marriage, *malle* (jasmine) flowers were packed in the peepul leaves and were sold by its owner. So, he and his descendants are being called Malli. One son used to cut *likdya* (firewood) and sell it. So, he and his descendants were called Likdya. Another son used to rear old *damgar* (cows). He thus came to be called Damgar. One son used to tend or rear buffaloes. So he and his descendants came to be called Bhonsya. Yet another son used to eat sweet preparations which are called *mattan* or *mitta* and so his lineage is called after him as Mattan. The descendants of the son who was stout came to be called Motto, meaning stout. The sub-divisions of Bassi clan are Khajidia, Bhampoda, Galai, Dhattado and Bardwan. The clan Ghoothi is said to have only one group, *i.e.*, Thithriah which took its name from the son who used to hunt a bird called *thithar*. Bhairaiah clan has three sub-divisions Khachkar, Bhaissi and Dheervasi.

1 R.E. Enthoven, *The Tribes and Castes of Bombay*, Vol. II (1922), p. 332

19. Mathuras of this village have a fair remembrance of their origin in their folk-lore though they could not give satisfactory information about the surname and sect of each household. The information furnished by the 25 surveyed households is recorded in the following Statement.

**Statement VII**

NUMBER OF HOUSEHOLDS BY CLAN AND SUB-DIVISION

| | Name of surname | Name of sect | No. of households |
|---|---|---|---|
| | (1) | (2) | (3) |
| 1 | Thalatia | Labhana | 1 |
| 2 | Mathlio | ,, | 1 |
| 3 | Rabdia | ,, | 2 |
| 4 | Thagria | ,, | 3 |
| 5 | Pomar Rajput | ,, | 1 |
| 6 | Padwal | ,, | 9 |
| 7 | Bardal | ,, | 1 |
| 8 | Sablia | ,, | 3 |
| 9 | Bassi | ,, | 3 |
| 10 | Padwal | Chamar | 1 |
| | | **Total** | **25** |

All those belonging to the Thagria, Rabdiya, Thalatia and Mathlio divisions are purely vegetarians, those of Pomar Rajput, Bardal, Sablia and Bassi are non-vegetarians whereas the people of Padwal clan consist of both vegetarians and non-vegetarians. Marriages are contracted only between persons belonging to different surnames locally known as *sagges*. Among the 25 Mathura households, 22 have cultivation as main occupation whereas one each has casual labour, cattle rearing and rent receiving as main occupations. Cattle rearing, which was their traditional occupation once in the past has now become a substantial subsidiary occupation.

*Kurama*

20. The recordings of Hassan read as:-

> "Kurama—the shepherd, goat-herd and blanket-weaver caste of Telingana, corresponding to the Kuruba of the Karnatic and the Kurumba of the Tamil country These tribes probably belonged to the same original stock, for tney closely resemble one another in their features and complexion and in some of their customs and usages. The names 'Kuruma' and 'Kuruba' seem to be variants of the Tamil 'Kurumba', the first being formed by the dropping of the letter 'b' and the second by the dropping of the 'm'. All the names are said to be derived from the word 'Kuri' meaning a sheep."[1]

21. The following legend is narrated by Sri Adimallu, an elderly person of the Kurama caste. According to this story Mallamadevi, the mother of Adireddi Chowdary gave birth to seven sons, the last one being Mallannadevudu otherwise known as Mallanna who was married to a Kapu woman. After sometime, internal quarrels resulted in some temperamental differences and forced them to part away from the joint family by dividing the property among themselves. Mallanna got some forest land towards his share. He was honest and innocent by nature. He did not know either ploughing or the felling of trees. However, he was ploughing the land by yoking tigers to his plough. One day Goddess Parvati asked Lord Siva to give her a golden sheep. Despite Siva's suggestion not to ask for a golden sheep, Parvati insisted to have one. Siva then created a golden sheep out of the dirt of his breast and gave it to Parvati. Parvati began to feed the sheep on her breast. But she could not tolerate the suckling of the sheep and prayed to Lord Siva to take away the golden sheep. Accordingly, Siva took it and left it in an ant-hill. The golden sheep conceived seven times in the morning and seven times in the evening. Lord Siva told the sheep that she should conceive and multiply her race like this for 12 years, at the end of which a protector would come. When Mallanna was ploughing his field, accidentally the ant-hill in which Lord Siva left the golden sheep was uprooted and the golden sheep along with its kids came out. Soon after this incident, Lord Siva along with his consort Parvati came down upon earth and proclaimed to Mallanna that as the latter could neither plough the land nor do any hard work, he could tend all the sheep and make out his livelihood. Mallanna was going from place to place grazing the sheep and after traversing a distance of 12 *amadalu* (1 *amada*=8 miles), he heard a dreadful sound and looked back. Mallanna saw a man by name Bayyanna. The divine couple again appeared and ordered Bayyanna to help Mallanna and live together. They then made the golden sheep disappear. They gave Mallanna and Bayyanna fire made with 12 dung cakes and asked them to rear the sheep and thus make their livelihood for 12 years. They did accordingly and at the end of the 12th year, the fire went out as the dung cakes were exhausted. They did not have fire to heat the milk and boil it to make *junnu* (cheese). They climbed up a tree in order to find fire. They found fire at a distance of 12 *amadalu* (96 miles) in the house of a demon. Mallanna in his search for fire went to the

1 Syed Siraj-ul-Hassan, *The Tribes and Castes of H.E.H. The Nizam's Dominions*, p. 362

demon's residence and happened to see a girl adopted by the demon. The following story is told about the adopted daughter of the demon. When the demon was eating a pregnant Brahmin woman, the baby inside came out. The demon ate the woman and fostered the child with affection. The child grew into a damsel of 12 years of age. The girl expressed her desire to get herself married and that she could not remain unmarried for long. So the demon brought many youths as suitors to her foster daughter. But strangely, when the proposal for the celebration of marriage came up, the suitors were dead. The demon used to eat them soon after their death. After seeing Mallanna, the girl swooned and later Mallanna also swooned. After recovering from the swoon, the girl enquired his whereabouts and warned that her foster mother was a demon and if she happened to see any foreigner there, she would devour him. Mallanna informed his whereabouts and said that he was badly in need of fire to prepare cheese without which he could not subsist. The girl asked Mallanna what he could pay in return, if she applied fire. Mallanna expressed his inability to offer any thing in return. The girl told him to keep his blanket and axe there and go away. She supplied him with fire to prepare cheese, and asked him to eat it and then come back. Mallanna reached his place with fire. Bayyanna, who was looking after the herd of sheep asked Mallanna, 'Oh! Mallanna, where was your blanket and what happened to your axe! Mallanna answered that he kept his blanket and axe with a girl who gave him fire only on the security of his blanket and axe. Mallanna and Bayyanna milked the sheep, boiled the milk to cheese and poured it in three vessels. They ate the cheese in two vessels. Mallanna took the third vessel to the girl and gave it to her. The girl asked Mallanna to marry her. Mallanna asked the girl to know the secret of the life of the demon. As the demon was about to arrive home, the girl changed Mallanna into a gold dagger and fixed it to the wall. When the demon returned home, the girl asked the demon to tell her the secret of her life. The demon exclaimed 'why dear, why do you ask about my life to-day, peculiarly. Have you found out your husband?' The girl replied that she had none other than her (the demon) and that it would be better that each of them are aware of the secrets of each other's life. Pleased with the reply of her daughter, the demon showed a scarf of the size of human palm on the left side of her stomach. There were three beetles under the scarf. The demon told that her life was sheltered in the beetles and if the beetles were stifled she would die. When the demon fell asleep, the girl brought Mallanna to his physical shape and revealed to him the secret of the demon's life. Mallanna pierced into the scarf on the stomach of the demon and killed the beetles. By day break, they cremated the corpse of the demon. They took along with them plenty of money and went to Bayyanna who was awaiting the arrival of Mallanna. Bayyanna said 'Oh Mallanna! you have brought this girl and polluted the herd.' Mallanna replied that he could not leave the girl alone when she preferred to accompany him. Mallanna then worshipped Lord Siva, prepared a *kankanam* (wrist badge) out of *vunni* (sheep wool) and married the girl. Those who were born to this girl through Mallanna became vunnivandlu and even now the descendants of this sect wear wool badges at the time of marriage. Those who were born to the first wife of Mallanna who was a Kapu woman styled themselves as Prathivandlu as they wear *kankanams* (wrist badges) of *prathi* (cotton) at the time of marriage. Bayyanna did not marry.

22. As the people of the two sub-groups *vunni* (wool) and *prathi* (cotton) were born to the same father, though of different mothers, they do not intermarry as they are siblings. But inter-dining is allowed among both the sections. The Kuramas are divided into two faiths of worship *viz.*, Vibhudidars who worship Lord Siva as the Supreme. Being and wear horizontal marks on the forehead and Tirumanidars who believe Lord Vishnu as the Supreme Being and wear vertical marks on the forehead. It is said that all the Kuramas belong to one *gotra i.e.*, Palakaya. Inter-dining is allowed among both the sects. Marriages are contracted within the sub-groups basing on the principle that the contracting parties should not belong to the same *intiperu* (surname) and it does not matter even if they belong to the same *gotra*.

23. People of the sub-group Prathivandlu claim superiority over the Vunnivandlu as they were the offspring of the eldest wife and as the latter are considered to be of hybrid origin. On the other hand, people of the Vunni sub-group also do not forfeit their claim of superiority to the Prathi people and claim that they are superior because they were born of the Brahmin woman.

24. All the four households of the Kurama caste in the village belong to the sub-group Prathi (cotton) and are known as Prathivandlu. All of them belong to the sect Vibhudidar since they worship Lord Siva and wear the horizontal marks on the forehead.

25. Hassan also records the same legend with reference to their origin which is current even to-day. But Hassan's internal structure of Kurama caste slightly differs from our investigation. He assumes the existence of 3 sub-divisions, namely, Pathikankan Kurama, Unikankan Kurama and Ugad. The last one is not known to the Kuramas of Vemayakunta.

26. In the early days of their settlement in this village, Kuramas were dependent on their traditional occupation of sheep and goat rearing. Later, they worked as attached agricultural labourers under the Mathuras and gradually acquired lands and now some of them became cultivators. Among the 4 Kurama households, 2 have cultivation, one each has attached agricultural labour and begging as their main occupations besides subsisting themselves on agricultural labour and sheep and goat rearing.

*Viswabrahmin*

27. Hassan gives an elaborate account of this caste but deals it under the head Panchal. He records :

> "Panchal, Panchadayi, Punyavachan, Kamsale (Telugu), Kammalan, Acharji—a numerous caste which comprises the five artisan classes of the Dominions whose names, with their equivalents in Telugu, Canarese, Marathi and Urdu, are mentioned in the following table :-

| | Telugu | Canarese | Marathi | Urdu |
|---|---|---|---|---|
| Ironsmith | Kamnara | Kambara | Lohar | Lohar |
| Carpenter | Vadla | Badagi | Sutar | Sutar |
| Brassmith | Kanchara | Kanchugara | Kasar or Tambatgar | Tambatgar |
| Stone Masons | Kasi | Kasigaru | Gundi or Silpi | Sangatarash |
| Goldsmith | Ausala or Kamsali | Akasali or Agasarlu | Sonar | Sunar |

> In the Maharastra these five classes are becoming endogamous, but in the Carnatic and Telingana they are merely occupational divisions, there being no restriction preventing inter-marriages or inter-dining among them, or disallowing a man from following more than one occupation or changing his sub-division."[1]

28. Even now as observed in the village, the divisions among Panchal are purely occupational divisions. Hassan explains why the caste is called Panchal :

> "...the members of the caste carefully taboo the fruit of the Phanas tree (Jack) neither eating, plucking, cutting nor injuring the tree in any way. The Panchalas are even believed to have originally borne the name of the tree, although at the present day they have dropped it altogether."[2]

As assumed by Hassan the origin of their caste from Phanasa is lost in the veil of ignorance but still they continue to taboo jack fruit. *Hassan records the three legends—the different versions of their origin. The first legend tells that they descended from five Brahma Rishis (divine sages), Manu, Maya, Twashta, Silpi and Daivadnya who were born from the five faces of Brahma otherwise known as Viswakarma—the creator of the universe. These five Brahma Rishis were the respective creators of Kamnara, Vadla, Kanchara, Kasi and Ausala. According to another story the above mentioned Rishis came out from five mouths of Siva. The last tradition goes to say that Prabhas had a son named Vishwakarma with five mouths and ten hands from whom five ancestors of the Panchal caste descended. Of the above three, the first story is current among the Viswabrahmins of Vemayakunta village. Sri Syamanapalli Venkata Rajam, an old man of 70 years narrated the same story and he said that Viswabrahmins are superior to Brahmins in social status. He supports his argument by claiming their descent from divine sages and that of Brahmins from Ravana, the demon king of Lanka who is also called Ravana Brahma. Hassan also states that Panchals consider themselves as superior to Brahmins. These people eat flesh and indulge in drink. Some perform the religious ceremonies with the help of an elderly person of their caste. Others consult a Brahmin priest during religious ceremonies. Other caste Hindus in the village consult the Viswabrahmins to fix the auspicious time for house construction, house-warming and celebration of marriage. Among the 4 Viswabrahmin households in the village, 3 have carpentry and one has blacksmithy as their main occupation and 2 households have cultivation as subsidiary occupation.

*Madiga*

29. In the Census Report of 1921, Hyderabad State, the following is recorded about Madiga :

1 Syed Siraj-ul-Hassan, *op. cit.*, p. 544
2 *Ibid.*, pp. 544-545 **Ibid.*, p. 545

"Madigas have two main divisions: Kanara Madigas and Telugu Madigas, who neither inter-marry nor inter-dine. Each of this is broken up into numerous sub-tribes, which vary greatly in different districts.....The Madiga sub-caste, found in large numbers in Telangana and in the Kanarese districts of Marathwara, probably represent the original nucleus of the caste. These Madigas make their living by manufacturing sandals, leather ropes and buckets and other leather articles... ... The exogamous sections of the caste are mostly of the territorial type, only a few being totemistic. A Madiga cannot marry outside the sub-caste nor inside the section to which he belongs. He may marry the daughter of his elder sister or maternal uncle and paternal aunt. Two sisters may also be married to the same man .....The Madigas practise both infant and adult marriage, but the former mode is considered the more respectable; girls are also dedicated to their tutelary deities. These girls, known as Jogins, become prostitutes, but their children are admitted to the full privileges enjoyed by the ordinary members of the caste. Polygamy is allowed. The second wife is usually a widow or a divorced woman .....The Madigas have no scruples about their diet. They eat beef, horse flesh, pork, fowls, mutton and the flesh of animals, which have died a natural death..... The Madigas are more animistic than Hindu in their beliefs. Their tribal diety is Matangi. They worship other village deities and Hanuman and Mahadev as well. The dead are usually buried, except in the case of women in pregnancy, and lepers."[1]

30. The above testimony holds good even today. Among the 5 Madiga households in the village, 3 households have cultivation and one each has casual labour and shoe-making as their main occupations. Tanning and leather work form their chief subsidiary occupations.

*Mahar*

31. The following account quoted from 1921 Census Report of Hyderabad State holds good even at present :

"A caste of village menials and watchmen in Marathwara, corresponding to the Mala of Telingana. The Mahars are divided into several sub-castes, the members of which neither interdine nor intermarry. In the Aurangabad division, the chief sub-castes are: Somas, Andhwans and Tilwans. The Somas claim the highest position in the caste. They regard the pig in reverence, neither kill it nor eat its flesh. The Andhwans are supposed to have come from Berar and their name suggests a connection with Andhs. They hold the tiger in great reverence. The affinities of the Tilwans cannot be traced. In the Adilabad district, two sub-castes exist, Mahar Winkar or Bamany Mahars, who are weavers by profession, and Ladwan Mahars supposed to be immigrants from 'Lat' or Gujarat. The Mala Jangams, an off-shoot of the Mahar Winkars, profess Lingayatism and act as money-lenders and bankers to the Raja Gond. Besides the three sub-castes mentioned above, there are several others. The section names of the caste are not totemistic but are either territorial or refer to some act on the part of their founders. Among all the sub-castes, the law of exogamy is strictly observed. A man may marry the daughter of his maternal uncle or paternal aunt. Two brothers may marry two sisters .....The religion of the Mahars may be said to be in a transition stage from primitive Animism to Hinduism. Their principal deity is Mariamma (the goddess of Cholera), to whom fowls, sheep and buffaloes are offered on festive occasions.

.....They worship Mahadev under the guidance of Mahar Jangams, and also Vithoba. Some of them belong to the Manbhav sect and a few are the followers of Kabir. The Mahars have a strong belief in witchcraft and sorcery. Just like the Madiga, the Mahar has no scruples about his diet. The dead are usually buried."[2]

32. The head of the Mahar household in the village is working as Kothwal (village servant) and belongs to Somas—a sub-division of Mahar. But the chief source of livelihood of the household is cultivation.

*Mala*

33. Hassan speaks of Mala :

"Mala, Dher, Antyaja, Pachama a very numerous Telugu caste of menials and village servants, supposed to be indentical with the Mahars of Maharastra, the Holers of the Karnatic and the Pariahs of the Tamil country. Black in complexion, short and sturdy in physique, distinct from any other caste of the Dominions, the Malas probably represent the oldest inhabitants of the country. They are found in every village, living apart from other residents. As village messengers and watchmen they receive a part of the village *Baluta*.

**Origin**:- The etymology of the name Mala is uncertain. Some derive it from the Sanskrit word *Mala*, which means dirt, and is said to refer to their traditionary origin from Parvati's menstrual clothes. Other suppose it to be a corruption of *Mailawaru*, by which name the Malas, as scavengers, were formerly known."[3]

34. As Hassan assumes, Malas and Mahars are not synonymous castes at present. Now, both claim separate identity of their caste. Among the 7 Mala households in the village, 2 have cultivation and 5 have attached agricultural labour as their main occupations.

*Netkani*

35. Netkani is a Scheduled Caste. They had immigrated to these parts from the neighbouring Maharashtra State. Some people refer them as Inkaris. They had weaving of coarse cloth as their traditional occupation in the past. Now among the 3 households of the Netkani caste, 2 have cultivation and one has attached agricultural labour as their main occupations.

1 Census of India, 1921. Vol. XXI, Hyderabad State, *Part I—Report*, pp. 252-253
2 *Ibid.*, p. 253
3 Syed Siraj-ul-Hassan, *op. cit.*, p. 428

*Muslim*

36. The solitary Muslim household is running a *kirana* (provision) shop to eke out its livelihood. The head of the household was reluctant to give any information regarding their social customs.

HOUSING

**Selection of house site**

37. Whenever the construction of a new house is contemplated, the house site is selected preferably amidst the households of their kith and kin or else at least at the space available adjoining the households of the respective tribe/caste of the householder. The hitherto untouchable castes of Mala, Mahar, Netkani and Madiga, however, construct their houses segregated by a few yards distance from the other households of caste Hindus.

**Fixing up the auspicious day**

38. No test is conducted to know whether a particular site is good or not. Except the Madiga caste, all the remaining community people in the village reported that they initiate the house construction on an auspicious day. A Brahmin priest who is well versed and conversant with the almanac is consulted only when a pucca house is proposed to be constructed; otherwise, they initiate the construction of a new house on a Sunday, which is considered auspicious by all communities in the village. Except Tuesday and Saturday all other days are considered as auspicious by some. No month is considered inauspicious for starting on house construction. They do not, however, commence house construction in the rainy season as it is not convenient either for construction or for getting the material. However, taking it as a matter of expediency, some people say that *Chaitra* (March-April) and *Vaisakha* (April-May) months are good as the building material like grass, wood, bamboo etc., would be available and also the villagers will be having ample time at their disposal as agricultural operations would be over by then.

**Laying the foundation**

39. On an auspicious day, a pit is dug to a depth of two feet in the north-eastern corner by the Mathuras and Mahars and in south-western corner by the Viswabrahmin (Kamsali), Kurama, Mala, Netkani and Madiga castes in the site selected for house construction. Mathuras keep a little quantity of *jowar* (great millet) in the pit and then fix a pole in it and cover it with earth. Fixing up of the pole is called *thunia dalna* by these people and *sankuveyuta* by the people of other castes. Viswabrahmins keep a *ragi* (copper) coin, *manchimuthyam* (pearl), *manchipagadam* (ruby), *akshintalu* (rice smeared with turmeric powder), *nachu* (fern) and *gavvalu* (shells) and smear the base of the pole with turmerie powder and mark it with vermilion dots and then it is fixed into the pit. People of other castes simply smear it with vermilion and fix it into the pit. Then two other pits are dug for fixing the *nittadulu* (central poles). Mathuras keep rice and turmeric powder in one pit and ghee and jaggery in the other. The heads of the two *nittadulu* (central poles) are connected by a wooden rafter or bamboo called *vennugadi*. In Mathura dialect it is known as *mangari thunia mangariko adiyo*. Among all the communities, it is customary to tie 2 to 5 *ragi* (copper) coins, a little quantity of rice and turmeric piece knotted in a new white piece of cloth. The other posts are then fixed. Foundation ceremony is performed only when a pucca house is proposed to be constructed, for which they consult a Brahmin priest of Indervelli village for the auspicious day and time. After laying the *sanku gunja* (inaugural post) or *punadirayi* (foundation stone) on the auspicious day, the rest of the work can be carried on at any time later.

**House types**

40. There are three types of houses in the village *viz.*, *gaddillu* (thatched hut), *rekulillu* (tin roofed house) and *middillu* (pucca house with cement or concrete slab roof). A detailed description of each of the types is given below.

*Gaddillu*

41. *Gaddillu* (grass thatched house) is called *jhopidi* or *ghas-ka-ghar* by the Mathuras (Fig. 3). A typical *gaddillu* consists of two *nittadulu* (central poles) about 12 feet high and 10 posts of a height of 6 feet. A typical *gaddillu* is about 7½ yards in length and 5 yards in width. The two central poles are 2½ yards apart. The width of the house is about 2½ yards on either side of the central poles. The two central poles are fixed leaving 2½ yards on each side lengthwise and 2½ yards apart from one other. To the heads of each of the central poles is fixed a wooden piece of one foot length and 6 inches thickness. The heads of these two central poles are connected by a wooden rafter or bamboo, which is called *vennugadi*. In the same way, to the heads of each of the posts, wooden

pieces are fixed and the top ends of these posts are connected by either wooden rafters or bamboos. Then wooden rafters or bamboos which are holed or punched at one end and into which a stick is passed are spread over on either side of the *vennugadi* lengthwise and also breadthwise passing across the wooden rafters or bamboos kept on the posts connecting the posts. Split bamboo pieces are laid across the wooden rafters or bamboos, one foot apart from the end portions of the wooden rafters or bamboos spread across and are tied tightly by means of thin jute ropes This gives a skeleton shape of the house. The frame is then thatched with hill grass. The roof has four slopes. Leaving out the door-frame portion, wooden pieces are kept one after the other to the height of the posts on all the four sides. These wooden pieces are tied tightly by means of split bamboos and thin ropes thus making the wall of the house. This wattled wall is plastered with mud and is smeared with dung and decorated with lime drawings on both sides. This completes the construction of a *gaddillu.*

42. The imputed cost of a typical *gaddillu* ranges from Rs. 150 to Rs. 300. The cost of construction of the house may, however, vary depending upon its size. Normally, the financial encumbrance on a house builder is only the amount spent on hired labour, if any, as the wood required for roof-frame and wall material as also roofing grass can be acquired from the nearby forest free of cost. The monetary cost of these houses varies between Rs. 10 and Rs. 60.

43. In this village, the 50 surveyed households are having 51 houses, as one Mathura household is owning two houses. Of the 51 houses, 38 are *gaddillu.* The longevity of these houses is as follows :

**Statement VIII**

*GADDILLU* (THATCHED HOUSES) BY AGE

| Longevity of the houses | No. of houses |
|---|---|
| (1) | (2) |
| 30 years and above | 3* |
| 20-29 years | 6 |
| 10-19 years | 16 |
| 6- 9 years | 3 |
| 1- 5 years | 7 |
| Below one year | 3 |
| **Total** | **38** |

*Out of these 3 houses, one was constructed 100 years ago, another was constructed 45 years ago and the third was constructed 40 years ago

No monetary cost was involved in the construction of 28 out of the above 38 houses. In these cases, only household labour was engaged in all the stages of house construction. Even the *grihapravesa* (housewarming) ceremony was either a nominal one wherein a few boys were either entertained at a feast or *palaharam* was distributed among the gathering on the occasion. In case of the remaining 10 houses, the cost of construction is as follows :

**Statement IX**

*GADDILLU* AND COST OF CONSTRUCTION

| Cost per house | No. of houses | Total cost |
|---|---|---|
| (1) | (2) | (3) |
| Rs. P. | | Rs. P. |
| 10.00 | 1 | 10.00 |
| 12.00 | 1 | 12.00 |
| 20.00 | 2 | 40.00 |
| 25.00 | 1 | 25 00 |
| 30.00 | 3 | 90.00 |
| 50 00 | 1 | 50.00 |
| 60 00 | 1 | 60.00 |
| **Total** | **10** | **287.00** |

The range of cost of construction varied between Rs. 10 and Rs. 60 whereas the average cost of construction is Rs. 28.70. The cost of construction involved in these 10 households includes the amount of expenditure incurred in giving a feast on the housewarming ceremony *i.e., grihapravesam,* the amount spent on hired labour, if any, and the money given to the petty forest officials while getting the wood from the forest.

*Mutual help*

44. It is not customary to engage community labour in any of the stages of house construction *viz.*, cutting the wood, carrying the wood from the forest to the house site, preparing the roof-frame and thatching, etc. Household labour is engaged in cutting the required wood in the forest. The wood is carried to the house site by carts. In all the other stages of house construction, household labour is engaged and if it is not enough, hired labour is supplemented and is paid at the rate of Re. 1 per day per worker. Seldom do the nearest kith and kin assist the housebuilder by way of free service. When a joint family proposes to partition itself, new houses are constructed utilising the services of household labour so as to

provide enough accommodation to the married couples after partition.

*Rekulillu (tin roofed houses)*

45. In case of *rekulillu* the four sloped thatch roof of a *gaddillu* is substituted by flat roof of tin sheets and in lieu of the central poles only posts of equal size are kept. Also in place of the roof-frame of the *gaddillu* comprising many wooden rafters or bamboos which are firmly fixed by means of split bamboos and thin jute ropes, the posts are connected by thin wooden beams in between, besides the rafters kept on the posts connecting them. Then the tin sheets are spread on the frame and are nailed keeping one tin sheet after another breadthwise with a small portion of their ends overlapping on each other. To cover the width of the house, tin sheets are spread over in two rows, one over the other with a small marginal overlapping. Blackstones are kept on the roof to safeguard the house from the vagaries of wind. Each tin sheet is about 7' × 2' with a thickness of 0.1". A typical house requires 16 tin-sheets to cover the roof. In this village, there are 12 tin-sheet roofed houses and of these, 11 belong to the Mathuras and one to the solitary Muslim. The longevity of these houses and the cost of construction are given below :

**Statement X**

*REKULILLU* (TIN-ROOFED HOUSES)—COST OF CONSTRUCTION AND LONGEVITY

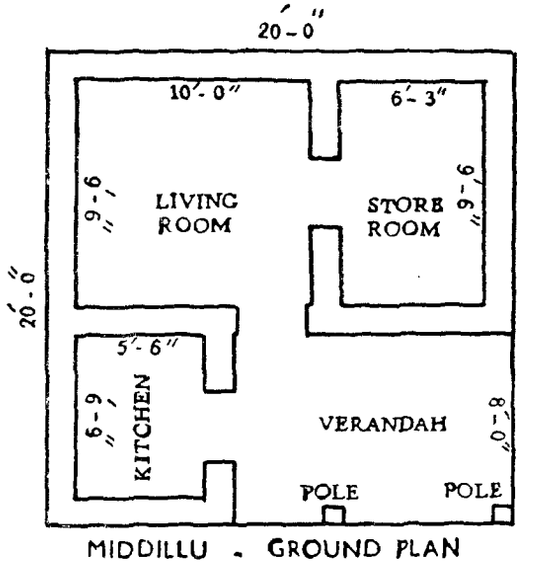
| Longevity of houses | Cost of construction of each house | No of houses | Total cost |
|---|---|---|---|
| (1) | (2) | (3) | (4) |
| | Rs. P. | | Rs. P. |
| 20-29 years | 480.00 | 1 | 480.00 |
| 10-19 years | 500.00 | 2 | 1,000.00 |
| | 400.00 | 1 | 400.00 |
| 6- 9 years | 250.00 | 1 | 250.00 |
| | 600.00 | 1 | 600.00 |
| | Not reported | 1 | Not reported |
| 1- 5 years | 250.00 | 1 | 250.00 |
| | 300.00 | 1 | 300.00 |
| | 360.00 | 1 | 360.00 |
| | 400.00 | 1 | 400·00 |
| Below one year | * ... | 1 | ... |
| | **Total** | **12** | **4,040.00** |

*Old house was dismantled and new one is constructed in its place. No extra monetary expenditure was incurred.

A total amount of Rs. 4,040 was invested to construct 10 tin-roofed houses. Thus average amount spent on a house comes to Rs. 404. The cost of constructing one *rekulillu* varied from Rs. 250 to Rs. 600. This variation in the cost is due to the difference in the plinth area from house to house and due to the fluctuation of cost of raw materials required for house building from time to time. The chief advantage of a *rekulillu* over a *gaddillu* is that in the latter the roof material has to be replaced once in every one or two years, whereas in the former there is no need to replace the tin sheets so often as they last for a period of more than one generation. It is generally held that if a person constructs a *rekulillu*, his/her economic position is comparatively better, though it might not be so always.

*Middillu (pucca house)*

46. There is only one *middillu* type of house in this village constructed seven years ago at a cost of Rs. 2,000 by a Mathura household. The plinth area is 20 square feet. The ground plan of the house is as shown below:



MIDDILLU - GROUND PLAN

The walls were constructed to a height of 12 feet with bricks kilned by the household for the purpose. The house has walls on all the four sides; the walls on the eastern and western sides which are parallel are 20 feet in length and another wall of the same height was erected connecting the eastern and the western walls separating the living room and store room and a gate was kept to the central wall. The walls on the northern and southern sides erected east to west are 12 feet in length. Across the walls on the eastern and western sides which were erected

north to south, wooden beams were laid across the walls. Across the beams were laid wooden rafters of 5 feet length, 5″ width and 2″ thickness. These rafters are called *danthelu*. Small bricks of 6″ × 3″ × 1″ size called *lazubillalu* were plastered with mortared lime as roof. Over the *lazubillalu*, the surface was cemented and smoothened.

47. The verandah portion was roofed with tin-sheets. A part of the verandah *viz.*, the south-eastern portion is used as kitchen by raising a wall to a height of about 5 feet. The remaining portion of the verandah is kept open. Including the verandah portion, there are four rooms *viz.*, living room, store room, kitchen room and open portion of the verandah which is used as the drawing room. Besides the main gate which is facing east, there is another gate in the central wall of the house separating the living room and the store room. Each of these two gates was provided with two doors. There are 3 windows. The floor of the house was cemented.

*Main gates*

48. It is customary among the local people of all castes except the solitary Muslim household to keep the main gates of the houses facing east and in a few cases facing north. The Muslim house has its main gate facing west. All the Mathura houses without any exception have their main gates to the east. Among the other castes also, except one Viswabrahmin, one Madiga and two Mala houses, the main gates are kept to the east. The reasons for keeping the main gates to the east are that it is considered auspicious by some people, customary by some other people and, a few as a mark of reverence to Sun-God. It is said that the main gates are kept to the north in reverence to the river flowing on the north of the village which is locally called Ganga. To sum up, out of the total of 50 households living in 51 houses, 46 houses have their main gates to the east, 4 to the north and one to the west.

*House-warming ceremony*

49. On an auspicious day, the house-warming ceremony locally known as *grihapravesa* or *intlokicheruta* by the caste Hindus and *jhopidimejaji* by the Mathuras is celebrated. Sundays and Fridays are considered auspicious by the Mathuras. Some people consider Wednesday and Thursday also auspicious. Well-to-do people among the Mathuras invite the people of the tribe and treat them with a vegetarian feast whereas some people content themselves by distributing soaked Bengalgram dal or blackgram dal or greengram dal mixed with cocoanut pieces and jaggery known as *palaharam* in the name of Balaji (Lord Venkateswara of Tirupati) and in the name of Gurunanak of Nanded in Maharashtra State. People of other castes *viz.*, Kurama, Viswabrahmin, Mala, Mahar, Netkani and Madiga castes entertain the people of their respective castes with vegetarian feast. Among these castes, again, some people give feast to the people who participated in the house construction whereas some others who had engaged mostly hired labour offer meals to five children of their caste.

*House type by wall and roof material*

50. All the households of the Kurama and Viswabrahmin castes of the Scheduled Castes *viz.*, Mala, Mahar, Netkani and Madiga live in one house each of the *gaddillu* type. All these 24 houses of *gaddillu* type except one have 4 slopes each. One house has only 2 slopes. The solitary Muslim household lives in a tin-roofed house having 2 slopes. The 25 households of the Mathura tribe live in 26 houses. Of these, 14 houses are *gaddillu* all having 4 slopes; 11 are *rekulillu* (tin roofed houses), all having 2 slopes, and one is a *middillu* (pucca house) and its roof is a flat one (Table 69). Of the total of 51 houses, 5 have bamboo wattled walls, 45 have mud plastered bamboo wattled walls and only one house has brick walls (Table 70).

*Houses, use and accommodation*

51. Among the total of 51 houses, 50 are purely for residential purposes and only one is a residence-*cum*-shop. Besides the residential houses, 29 households have separate cattle sheds around their houses (Table 71). The following Statement shows the households by community and number of rooms and number of persons occupying them.

**Statement XI**

HOUSEHOLD ACCOMMODATION BY CASTE/TRIBE/COMMUNITY

| Caste/Tribe/Community | Total No. of houses | Total No. of rooms | Total No. of household members | Houses with no regular room | | Houses with one room | | Houses with 2 rooms | | Houses with 3 rooms | | Houses with 4 and more rooms | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | No. of households | Total No. of household members | No. of households | Total No. of household members | No. of households | Total No. of household members | No. of households | Total No. of household mem bers | No. of households | Total No. of household members |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) |
| 1 Kurama . | 4 | 8 | 20 | ... | ... | 1 | 3 | 2 | 11 | 1 | 6 | ... | ... |
| 2 Madiga . | 5 | 5 | 34 | ... | ... | 5 | 34 | ... | ... | ... | ... | ... | ... |
| 3 Mahar . | 1 | 1 | 7 | ... | ... | 1 | 7 | ... | ... | ... | ... | ... | ... |
| 4 Mala . | 7 | 11 | 38 | ... | ... | 3 | 19 | 4 | 19 | ... | ... | ... | ... |
| 5 Mathura . | 26 | 30 | 154 | ... | ... | 22 | 137 | 2 | 10 | ... | ... | 1 | 7 |
| 6 Muslim . | 1 | 1 | 3 | ... | ... | 1 | 3 | ... | ... | ... | ... | ... | ... |
| 7 Netkani . | 3 | 3 | 19 | ... | ... | 3 | 19 | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | 4 | 9 | 19 | ... | ... | ... | ... | 3 | 14 | 1 | 5 | ... | ... |
| **Total .** | **51** | **68** | **294** | ... | ... | **36** | **222** | **11** | **54** | **2** | **11** | **1** | **7** |

52. The 50 households with a population of 294 persons are living in 51 houses having 68 rooms. On average, about 4 persons are distributed per one living room. The houses of Madiga, Mahar and Netkani—Scheduled Castes and the Mathura tribe are a little congested with 7, 7, 6 and 5 persons respectively per room whereas those of the Kurama and Viswabrahmin castes and of the one Muslim household are comparatively better spaced with only 2 to 3 persons per room. Among the Malas, the living space is 4 persons per room. A large number of 36 households forming 72% of the total are single roomed houses; 11 and 2 households forming 22% and 4% respectively are with 2 rooms and 3 rooms. There is only one household with 4 rooms.

**Dress**

*Man's dress*

53. The wearing of apparel by the Mathura men as well as women is entirely different from that of the men and women of the other castes in the village. A Mathura man wears a dhoti or *panche* of 4½ yards length and 1½ yards width of cotton cloth as lower garment. It costs about Rs. 6 each. Each man required 2 to 4 *panchelu* per year depending on the nature of work he attends to. A shirt-like apparel with full sleeves stitched out of a cloth of 3 yards called *barkassibandi* is used as an upper garment. It covers the body from the shoulder to the loin-thread and the hands upto the wrist. It is knotted at three places in the front through thin pieces of stitched cloth affixed. It contains one or two pockets. Each *barkassibandi* values about Rs. 3 to 8 depending on the quality of the cloth. Fifty paise to seventy-five paise are charged towards stitching. A man requires 2 to 4 *barkassibandi* per year. A cloth, 4 yards in length and one yard in width called *patka* is used as headgear or turban. Each values about Rs. 4 to 8. One or two *patkas* will be enough per year. Men also wear *chappals* as foot-wear, prepared by the local Madiga caste people. A pair of *chappals* cost about Rs. 4 to Rs. 6. Fig. 4 shows the man's dress. Each of the Mathura households possesses one or two umbrellas to be used mostly in rain or in the sun when they go out to their relatives' places or on travel to other places.

54. Men of other castes wear a shirt of 3 yards cloth with either full or half sleeves as upper garment. Only some men wear banians beneath the shirts. Dhotis or *panchelu*, 3½ to 4½ yards long and one to one and half yards in width are used as lower garment. Headgears known as *rumal* or *patka* are worn by them. *Chappals* stitched by the local Madigas are worn as foot-wear. Fig. 5 shows a Kurama couple in their usual dress.

*Woman's dress*

55. A Mathura woman wears *kachodi* as upper garment. While it covers the breast it does not cover

the back. It is knotted in the back. These *kachodis* are stitched by the Mathura women themselves with different colours of cloth. As one of the lower garments, they wear a folded cloth stitched out of 2 yards of cloth known as *ghagra* from the waist to a little below the knees, covering the front portion only. Over the *ghagra* they wear a saree of 8 to 9 yards in length which is locally known as *nati* or *sadi* among Mathuras. Each *ghagra* costs about Rs. 3 to Rs. 6 and a woman requires 2 per year. *Nati* (saree) costs about Rs. 8 to Rs. 16 and a woman ordinarily requires 2 to 4 sarees per year. It is common among the Mathura women to wear *choonda* over their heads. They collect the withered hair in a small cloth bag, keep it on the scalp of the head, take the plait from behind to the front over the hair bag and tie it with a thread which gives the appearance of a horn and is called *choonda*. The plait is folded once or twice depending on the length. The *choonda* is balanced on the head by a small bundle of coloured yarn, fastened to the *choonda* through a thin rolled thread and hanging over the breast. One end of the saree is taken over the *choonda* and left hanging on the other (left) shoulder from the *choonda*. Those women who are in the habit of chewing keep a small cloth container called *achal* to keep pan (betel leaves), *supari* (arecanuts), *chunam* (lime) and *pogaku* (tobacco) fixed into the *patti* (waist band). Fig. 6 shows a Mathura woman in her full attire.

56. The dress of women of other castes is simple. They wear a saree 9 yards long locally called by them as *cheera* or *koka* as lower garment and *choli* or *ravika* (blouse) stitched out of about one yard cloth as upper garment. The value of the sarees worn by them varies from Rs. 8 to Rs. 16 and of a *ravika* from 75 paise to Rs. 2. The stitching charge of a blouse varies from 12 paise to 25 paise. A woman requires 2 to 4 sarees and 4 to 10 blouses per year. Wearing of *chappals* is not common among all the women.

*Dress of boys and girls*

57. Boys and girls of Mathura tribe have no specially prescribed dress for them and they imitate their respective elders in the pattern of dress. Boys of other castes in the village wear knickers and half or full sleeved shirts known as *chokkalu* and *kameejulu* respectively. Girls wear *langa* or *lenga* and knickers or *cheddeelu* as lower garments, *polakalu* or *gounulu* as upper garments.

*Cost of dress*

58. The details of dress requirements are presented below:

**Statement XII**

ANNUAL DRESS REQUIREMENTS OF A MATHURA MALE

| Type of dress (1) | Value of each (2) | No. required (3) |
|---|---|---|
| | Rs. P. | |
| 1 *Panche* or dhoti . | 6.00 | 2 to 4 |
| 2 *Barkassibandi* . | 3.00 to 8.00 | 2 to 4 |
| 3 *Patka* . | 4.00 to 8.00 | 1 or 2 |

For festival occasions, Mathura men wear special dress—either new or laundered ones. The upper garment of the special dress consisting of a long gown of white cloth covering the body from shoulders to the knees and with full sleeves is called *kotbandi*. It requires 4 yards of cloth and costs about Rs. 6 to Rs. 12. Each man possesses at least one *kotbandi*.

**Statement XIII**

ANNUAL DRESS REQUIREMENTS OF MEN OF OTHER CASTES

| Type of dress (1) | Value of each (2) | No. required (3) |
|---|---|---|
| | Rs. P. | |
| 1 Shirt | 3.00 to 6.00 | 2 to 4 |
| 2 Banian | 1.00 to 1.50 | 2 to 4 |
| 3 Dhoti or *panche* | 4.00 to 6.00 | 2 to 4 |
| 4 *Patka* (headgear) | 3.00 to 6.00 | 1 to 2 |

**Statement XIV**

ANNUAL DRESS REQUIREMENTS OF A MATHURA WOMAN

| Type of dress (1) | Value of each (2) | No. required (3) |
|---|---|---|
| | Rs. P. | |
| 1 *Kachodi* . | 2.50 to 5.00 | 2 to 4 |
| 2 *Ghagra* . | 3.00 to 6.00 | 2 |
| 3 *Nati* or *sadi* . | 8.00 to 16.00 | 2 to 4 |

Statement XV

ANNUAL DRESS REQUIREMENTS OF WOMEN OF OTHER COMMUNITIES

| Type of dress (1) | Value of each (2) | No. required (3) |
|---|---|---|
| | Rs. P. | |
| 1 *Ravika* | 0.75 to 2.00 | 4 to 10 |
| 2 *Koka* or *cheera* | 8.00 to 16.00 | 2 to 4 |

59. People of all the communities excepting the Mathuras purchase new clothes at the time of *Dasara*, *Sankranti*, *Deepavali* and *Pola* festivals and wear them regularly afterwards.

**Ornaments**

60. Mathura women are fond of ornaments made of glass pieces. They also wear ornaments made of baser metals which seem to be too heavy for an onlooker. But they do not feel it so as the custom of wearing the different varieties of ornaments is traditional. Besides, these ornaments are of great decorative value to them, though the monetary value of the ornaments is comparatively low as most of them are of baser metals like brass and bell-metal etc. A few of the ornaments are, however, made of silver. None of the women are found to have gold ornaments or ornaments studded with precious stones. On the other hand, women of other castes like Kurama, Viswabrahmin, Madiga, Mahar and Netkani etc., wear a few ornaments like *kammalu* (ear ornaments studded with stones), *mukkupulla* (a nose ornament with single stone), *besari* (nose ornament studded with five to nine precious stones), *kadiyalu* (silver or German silver anklets), *dandekadiyalu* (ornaments worn on the upper arm) varying from one to three ornaments worn to the upper arm and glass bangles, etc. Rich women among these castes wear gold and silver ornaments whereas the poorer among them wear ornaments made of gold-plated metal, brass, German silver etc. The value of *kammalu* made of gold varies from Rs. 20 to 50 whereas the value of those of baser metals like brass, bell-metal and gold-plated metal varies from Rs. 2 to 10. *Mukkupulla* made of gold costs about Rs. 8 whereas *besari* costs about Rs. 15 to 30. *Mukkupulla* and *besari* of baser metals cost about Re. 1 to Rs. 3. Cost of *dandekadiyalu* and *kadiyalu* made of silver range from Rs. 10 to Rs. 30 depending on the quantity of silver used. The same ornaments made of German silver cost about Rs. 4 to Rs. 10. *Mattelu* (toe-rings) made of silver or German silver are worn by the women in married status among the above castes.

61. A description of the ornaments worn by the Mathura women and Mathura men is given below.

*Ornaments of the toe and ankle*

62. Mathura women wear brass toe-rings called *gutti*, two to the great toe of each foot and one or two to the other toes. Each *gutti* costs about 25 paise. On festival occasions, they wear a bunch of small jingling bells above the toes and jingling bells of the size of a lemon and round in shape around the ankle by means of a thick thread. Each jingling bell costs about 6 paise. *Pade* (anklet) which in Telugu is called *ande* made of brass and curved in shape is worn on both the ankles. Above the *pade* they wear various types of *kadiyalu* which are worn one above the other in the following order, *tanda*, *thalotia*, *chooda*, *bandolia* and another *chooda*. In order to make the ornaments as light as possible, they are made hollow and filled with lac. A set of 10 anklets costs about Rs. 30. Fig. 7 shows the toe and ankle ornaments.

*Ornaments of the hand*

63. Women wear one or two silver rings to each finger of both the hands. Sometimes, old rupee coins of erstwhile Hyderabad State are fixed on the upper part of these rings and they are called *roppo*. And some women wear rings with coloured stones of cheap variety costing about Re. 1 per each ring. Small jingling bells are also fixed to the rings. Figs. 8 and 9 show the bangles, finger rings and ornaments worn on the forearm. They cover more than half the portion of the forearm with various bracelets. To start with, they wear bracelets of coloured beads strewn through a thread called *gazriah* to each arm. Each pair costs about Rs. 4. Above the *gazriah*, a silver ornament of 3 inches in width, round in shape called *chood* is worn. A pair of plastic bangles of different colours called *begar* each costing 50 paise are worn on each arm. Decorative woollen threads of various colours called *gotta* are worn on each arm. Above the *gotta*, one brass bangle called *datt* is worn. Two *pochia* made of *tasa* containing silver rupee coins are worn on each upper arm above the elbow. Above the *pochia*, a decorative wool ornament of various colours called *maali* is fixed around the arm. Above the *maali*, a *dandakadiyam* (silver ornament) and *begar* made of lac in the shape of *kadiyalu* (anklets) are

worn. Some women wear *gazara*, a bead ornament containing 25 paise coins above the *pochia*.

*Ornaments of the neck*

64. *Thackval* is a chain-like ornament containing about 40 to 50 old rupee coins strewn together through two-fold silk thread. This ornament hangs loosely from the neck to the waist in one or two rounds. *Khangala* is a silver neckware round in shape and half an inch in thickness. It is called as *kante* by caste Hindus. It is made of 40 to 50 tolas of silver. Small beads strewn in about 15 to 30 rounds of thread called *kathi* are worn in one or two necklaces. Another ornament called *patti* made of pieces of bamboo sticks is worn closely around the neck. One or two tolas of gold made into 4 or 5 thin rectangular pieces of 2 × 2 inches size are covered over the bamboo sticks to enhance their decorative value. Fig. 10 shows the ornaments of neck, hands and head.

*Ornaments of the ear and head*

65. Big, round brass ornament called *beed* is worn on both the ears. A bunch of woollen thread called *pondno* is tied to the *beed*. *Tikki* is a silver ornament with gold covering worn on the forehead and it hangs over the eyebrows. The central portion of the *tikki* from which the chain hangs across the eyebrows is called *tikki-ki-maang* containing a design. The chains on each side are called *maang*. The *tikki* is tied to the upper portion of the horn-like *choonda* on the head. At the end of the *choonda* where the *tikki* is fixed through a thread, another silver piece with design called *rakidi* is worn. One end of the saree which is taken over the *choonda* taken from the right side to the left side is stitched with various designs to its border called *naade* and at the end of the designed cloth are stitched silver designs in a row hanging from the right side of the forehead to the left elbow. While carrying head loads, the folded cloth or twisted redgram canes covered with cloth and strewn with cowries are kept so that the *choonda* is not spoiled. While carrying water pots or *bindelu* they wear *chonli* a thick cloth strewn with cowries hanging on the back from the head to the buttocks. Fig. 11 shows a woman carrying a water vessel wearing *chonli*.

*Ornaments of the nose*

66. *Bali* is a nose ornament made of half a tola of gold with a design on the upper side. To this *bali* also is hung a coloured thread, the end of which contains a bunch of wool.

**Material equipment**

67. People of this village are equipped with the basic necessities of material culture. Almost all the households have wooden cots to sleep on. They spread either gunny bags or old clothes on the cots as bedding material. Wooden boxes and trunk boxes are used by some households to keep their clothes. There are mirrors in 21 households. Wooden table, *bhoshanam* (big wooden box), *gadamanchi* (wooden plank improvised into a bench), stool etc., are possessed by a few households. People of all the castes except Mathuras use earthenware for cooking purposes. Fig. 12 shows the arrangement of pots. Besides earthenware, almost all households among the other communities use brass and aluminium utensils for cooking as also to get water from the wells. Mathuras use only metalware especially brass and aluminium utensils for cooking and to get water. To store food grains, *gummulu* (bamboo receptacles) and *gonelu* (gunny bags prepared by themselves) are used. *Gummulu* are shown in Fig. 12. Only one Mathura household possesses a cycle, 4 households possess torchlights and 19 households possess hurricane lanterns. Twenty-three households are in the habit of using soaps at the time of bathing and also for washing clothes. It may be seen from the following Statement that the Mathuras are comparatively better placed in material culture than the people of other communities in the village.

Statement XVI

MATERIAL CULTURE—POSSESSION AND USE OF FURNITURE AND CONSUMER GOODS AND SERVICES BY COMMUNITY

| Particulars of goods | No. of households using among | | | | | | | | Total |
|---|---|---|---|---|---|---|---|---|---|
| | Kurama | Madiga | Mahar | Mala | Mathura | Netkani | Viswabrahmin | Muslim | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| **Fuel & lighting** | | | | | | | | | |
| Firewood | 4 | 5 | 1 | 7 | 25 | 3 | 4 | 1 | 50 |
| Small kerosene lamp | 4 | 5 | 1 | 7 | 25 | 3 | 4 | 1 | 50 |
| Hurricane lantern | 3 | 2 | 1 | 1 | 9 | 1 | 1 | 1 | 19 |
| **Furniture & utensils** | | | | | | | | | |
| Cot | 4 | 5 | 1 | 7 | 25 | 3 | 4 | 1 | 50 |
| Table | ... | ... | ... | ... | 2 | ... | ... | ... | 2 |
| Mirror | 3 | ... | 1 | 2 | 11 | ... | 4 | ... | 21 |
| *Bhoshanam* | ... | ... | ... | 1 | 5 | ... | ... | ... | 6 |
| *Gadamanchi* | 3 | ... | ... | 5 | 19 | 3 | 4 | ... | 34 |
| Bench | 2 | ... | ... | 4 | 14 | 3 | 4 | ... | 27 |
| Stool | ... | 1 | ... | 2 | 4 | 2 | ... | ... | 9 |
| Wallshelf | ... | 1 | ... | 2 | 4 | 2 | ... | ... | 9 |
| Chair | 1 | ... | ... | ... | 4 | ... | ... | 1 | 6 |
| Trunk box | 2 | 1 | 1 | 1 | 4 | 3 | 1 | 1 | 14 |
| Wooden box | ... | ... | ... | ... | 4 | 1 | ... | ... | 5 |
| Aluminium utensils | 4 | 5 | 1 | 7 | 25 | 3 | 4 | 1 | 50 |
| Brass utensils | 4 | 5 | 1 | 7 | 25 | 3 | 4 | 1 | 50 |
| Earthen utensils | 4 | 5 | 1 | 7 | ... | 3 | 4 | 1 | 25 |
| **Other consumer goods & services** | | | | | | | | | |
| Torchlight | 1 | ... | ... | ... | 4 | ... | ... | ... | 5 |
| Soap | ... | 2 | ... | 1 | 14 | 2 | 3 | 1 | 23 |
| Kerosene stove | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |
| Cycle | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |

68. During the last five year period of 1959 to 1964, one household each of Kurama, Mathura, Netkani and Viswabrahmin communities and 2 households of Mala caste purchased trunk boxes. One Mathura household acquired a wooden box, a cot and a *gadamanchi* and one Netkani household acquired a wooden box (Table 31). One household each of Kurama, Netkani and Muslim acquired hurricane lanterns and one Kurama household acquired a torchlight also (Table 32).

**Food**

69. The chief staple food grain of all the households except one Mathura household and one Muslim household is *jowar* (great millet). *Bajra* (pearl millet) and maize are also taken by them now and then. Besides *jowar* (great millet), 11 and 10 households take rice and wheat respectively. *Jowar* is ground into flour by a grinding stone ; a little water and salt are added to it and made into pasty balls. These balls are made into round cakes of 6 to 8 inches in diameter and of 0.2" in thickness, which are roasted with a little sweet oil poured on an iron pan kept over a burning oven. Redgram dal and greengram dal along with seasonal vegetables like brinjals, beans, bottle-gourds and tomatoes etc., are cooked into curries. Cooked rice and *rotis* or *chapatis* made of wheat flour are also taken by them.

*Frequency of taking meals*

70. Among the 50 households, 42 households take breakfast, midday meal and supper with coffee or tea alone in a day ; 7 households are in the habit of taking breakfast, midday meal and supper and only one household takes breakfast, midday meal and supper and tea or coffee with light dishes between midday meal and supper and coffee or tea at any other time (Table 41). Meals which is taken before

10 a.m., is called *nehari* by the Mathuras and *nari* by the Telugu speaking people. In the same way, meals taken at 2 p.m., and in the night are respectively called *dopahar-ka-roti* and *sandhya-ka-roti* in Mathura dialect and *pagatibuvva* and *poddukookatibuvva* in Telugu.

*Special food habits*

71. Special dishes are relished by people of all the communities in the village. In the Mathura households, *polia* and *kadi* are prepared for *Pola Panduga* (festival); *ksheera, malpuri* for *Dasara*; *kheer* and wheat *chapati* for *Deepavali; ksheera* and *puri* for *Gokulastami, pole* for *Ugadi* and *polia* and cooked rice for *Holi* festival. Kurama and Viswabrahmin castes prepare sweet rice, *garelu, boorelu* for *Pola* festival; *garelu, boorelu,* sweet-rice and *ksheera* for *Ugadi; garelu,* mutton dishes for *Dasara* and *boorelu* for *Holi.* Mahar, Mala, Netkani and Madiga castes relish non-vegetarian diet especially chicken curry or goat mutton for *Pola* and *Dasara* festivals and *garelu* and *boorelu* for other festivals. These castes consume non-vegetarian diet followed by drinking toddy on all the important festivals *viz., Pola, Dasara, Deepavali, Ugadi, Sankranti,* etc. The Muslim household specially prepares sweet rice for *Moharram* and *Ramzan* festivals and goat mutton for *Bakrid* festival.

**Vegetarians and non-vegetarians**

72. Except people of some households of the Mathura tribe, people of all the remaining households are non-vegetarians. Among the 25 households of the Mathura tribe, people of 14 households are purely vegetarians and people of the remaining 11 households are non-vegetarians. In all the 14 households which are purely vegetarian the surnames or names of clans are as follows.

**Statement XVII**

VEGETARIAN HOUSEHOLDS AMONG MATHURA TRIBE BY CLAN/SURNAME

| Clan/Surname (1) | | | No. of households (2) |
|---|---|---|---|
| 1 *Thagiria* | . | . | 3 |
| 2 *Rabdia* | . | . | 2 |
| 3 *Thalatia* | . | . | 1 |
| 4 *Mathlio* | . | . | 1 |
| 5 *Padwal* | . | . | 7 |
| **Total** | . | . | **14** |

The clans or surnames of the 11 non-vegetarian households are given below:

**Statement XVIII**

NON-VEGETARIAN HOUSEHOLDS AMONG MATHURA TRIBE BY CLAN/SURNAME

| Clan/Surname (1) | | | No. of households (2) |
|---|---|---|---|
| 1 *Padwal* | . | . | 3 |
| 2 *Pomar Rajput* | . | . | 1 |
| 3 *Bardal* | . | . | 1 |
| 4 *Sablia* | . | . | 3 |
| 5 *Bassi* | . | . | 3 |
| **Total** | . | . | **11** |

It may be seen from the above that people of the Thagria, Rabdia, Thalatia and Mathlio clans are purely vegetarians and those Pomar Rajput, Bardal, Sablia and Bassi clans are non-vegetarians whereas among people of the Padwal clan there are both vegetarians and non-vegetarians. The meat of goat, sheep, deer, stag, hare, wild boar, elk and pig is relished besides fish and eggs. Their economy does not permit them to enjoy regular non-vegetarian dishes. They relish non-vegetarian dishes only once in a fortnight or month.

**Habit of taking tea and coffee**

73. Forty-three or 86% of the households of the various communities in the village are in the habit of taking tea mostly, and coffee rather occasionally. Most of the households use jaggery instead of sugar for preparing tea. When pasture lands are green and grass is plenty, the cows yield plenty of milk and most of the Mathura households and a few households of other castes also use milk in the preparation of tea. At other times, when milk is not available, all except a few households simply heat drinking water in a vessel, add tea powder to it, prepare decoction by filtering the contents in another vessel with the help of a piece of smooth cotton cloth and then mix jaggery, stir the contents and then drink it as *cha* (tea). Most of the households purchase jaggery and tea packets at a time that would last for 5 to 6 months at Adilabad, when they go to sell cotton in the market in December. From then onwards, most of the households habituated to tea, take it regularly till the stock of the powder and jaggery are exhausted. Afterwards, a few households who are economically well off take tea.

74. From Table 43, it can be discerned that there is no correlation between the habit of taking tea

and coffee and the economic position of the households. Among the 7 households that are not taking tea or coffee, there is one household in the annual income range of Rs. 901-1,200, 2 households are in the annual income range of Rs. 601-900 and 4 households are in the annual income range of Rs. 301-600. The households that are addicted to taking tea are also distributed over all the income ranges, *viz.*, 5, 15, 6, 8 and 9 households respectively in the annual income ranges of Rs. 300 and less, Rs. 301-600, Rs. 601-900, Rs. 901-1,200 and Rs. 1,201 and above.

**Smoking**

75. Smoking is common among all the communities in the village. Some people say that smoking is conducive to digestion and relaxation. Among the 68 smokers, a large number of 45 persons—44 males and one female smoke *beedis*. Next come cheroot smokers with 17 addicts—14 males and 3 females. Four persons—2 males and 2 females smoke leaf-pipe and only 2 males smoke cigarettes (Table 41). So, in all 68 persons—62 males and 6 females among the total 294 persons of the surveyed population are smokers forming 23.12% (Table 41). Generally, these people smoke 3 or 4 times a day—once early in the morning when they go out to answer the call of nature, the second time soon after morning meal, third time in the afternoon and a fourth time after dinner. A few people smoke 8 to 12 times a day also. Country tobacco is not grown in the village. They purchase tobacco from the shops as also in the *shandy* at Indervelli. *Beedis* are purchased either at Indervelli when they attend the *shandy* or at the local *kirana* shop.

76. As many as 85 persons are in the habit of chewing and of them, 46 persons—28 males and 18 females chew arecanut only; 9 persons—4 males and 5 females chew pan with *jarda*; 6 persons—2 males and 4 females eat pan. Four males and 5 females eat pan with *jarda*. Twenty-eight males and 18 females who chew arecanuts are exclusively Mathuras. There are 24 persons—15 males and 9 females in the habit of chewing tobacco. Of the total surveyed population, 28.91% are in the habit of chewing.

77. Mathura women have the habit of carrying pan equipment called *batwar*. *Batwar* is a small bag containing arecanuts, *chunam-ki-dabbi* (small tin of *chunam*), *jarda dabbi*, *sarotha* (a scissor to cut arecanuts) and *surmayi dabbi* (a tin containing eyetek). *Batwar* is knotted to the end of the saree which is taken over the *choonda* and this saree-end is called *pothdi* which is tucked into the waist. Some women keep their pan equipment in a small cloth called *achal*.

**Drinking habit**

78. A few Mathura men, and men of the Mala, Madiga, Netkani and Mahar Scheduled Castes and of the Kurama and Viswabrahmin castes drink toddy, *ippasara* prepared out of *mohua* (bassia latifolia) flowers and arrack are consumed mainly on festival occasions. The members of the Muslim household are not addicted to any intoxicating drink. All the people who are in the habit of taking drinks are non-vegetarians. Among the 25 Mathura households, only members of 4 households are habituated to drink. Besides festival occasions, some of them drink sporadically when they have money with them.

**Washing service**

79. There are no washermen in the village. The women get the clothes washed once in 3 or 4 days either at a well or at home. On festival occasions, they either send the clothes or call in a washerman of Indervelli village or Mutnur village and get them washed one or two days before the festival. They can get the clothes laundered or ironed by the washerman if they so desire.

**Barber's service**

80. There are no barbers in the village. All the Mathuras, some of the Kuramas and Viswabrahmins engage the services of a barber of Indervelli who comes to the village once in four or five days. The barber attends to shaving once in a week and to hair-cutting or cropping once in a month or one and a half months. Barber's services are paid at the rate of 4 *addalu* of *jowar* (worth about Rs. 6 to 8) per head per year and for boys of below 15 or 16 years of age, 2 *addalu* of *jowar*. Some people get shaving or hair-cutting done when they visit the *shandy* and make cash payments immediately. The charges for crop and shaving together and shaving exclusively are 25 to 35 paise and 6 to 12 paise, respectively.

**Fuel and lighting**

81. There is a taboo among the Mathuras regarding the use of neem, *jilledu* (calotropis gigantea) and *medi* (a local tree) wood as fuel. The neem wood is prohibited as fuel because it is considered as the

*sathi* (wife); *jilledu* is prohibited as it yields milk and to cut a *jilledu* tree is considered as killing mother; and *medi* wood is prohibited as it is associated with Chamars—an untouchable caste of tanners and leather workers. Except the wood of the above three trees, all varieties of wood is used by the Mathuras. With the people of other castes, there seems to be no taboo and they use all varieties of wood available in the forest nearby. All the cultivating households get the required quantity of firewood from the forest during the summer season through carts—about 6 to 10 cart-loads per year.

82. The petty forest official who is at the helm of the forest affairs collects Rs. 6.50 per pair of bullocks known as *dumpapatti* or *avuthupatti* towards his illegal gratification. Besides this, he is paid a little quantity of each of the cereals and pulses raised by the cultivators. Those who do not have bullocks and carts collect firewood once in 2 or 3 days from the forest by engaging grown up children or by the women when they find leisure. They pay Re. 1 to Rs. 3 per household besides a fowl to the petty forest official as a gratis for allowing them to collect firewood free though there is legal sanction for them to collect firewood from the forest.

83. For lighting purposes, all the households in the village invariably use small kerosene lamps or *buddis*. A few households possessing hurricane lanterns use them during rainy season and on festive occasions. They purchase kerosene oil, once in a week or fortnight from the Indervelli *shandy* at the rate of 36 paise per seer. The usual expenditure on this item ranges from Rs. 9 to 20 per year.

## Chapter III

## SOCIAL CUSTOMS

In the mode of observance of the various social customs and practices, there are many variations between those of the Mathura tribe and those of the other castes in the village. A detailed description of each of the ceremonies together with the significant variations is given in the following pages.

**Pregnancy and birth**

2. No ceremony connected with the celebration of expectant motherhood is observed by any of the communities in the village. In the Mathura tribe, there is no custom of taking the expectant mother to her parent's house. The first as well as the subsequent births take place at the husband's house only. Among the Kurama, Viswabrahmin, Mala, Netkani, Mahar and Madiga castes the parents who can afford to maintain her, take the pregnant woman to their house during the seventh month or ninth month and retain her until a few days after delivery. No special food is given to the woman during the period of gestation. In no community the expectant mother is given special food or preparations.

3. When the woman complains of labour pains, the services of either an elderly woman of the household or of the caste are availed of to conduct the delivery. In case of difficult deliveries, the services of an experienced Gond woman of the neighbouring Samaka hamlet are requistioned. Of late, some people have begun to avail themselves of the services of a Maternity Assistant of the Government Maternity Centre at Indervelli village. The services of neither the experienced old women of the caste nor of the Gond woman of the Samaka hamlet nor of the Maternity Assistant are paid for. Delivery is conducted in a small hut arranged for the purpose in case of Mathura tribe whereas a part of the house separated by a curtain is utilised for the purpose in case of other castes. Just before delivery, the Mathura women are relieved of their gorgeous and heavy ornaments.

4. Soon after delivery, the umbilical cord of the new born is cut with a sharp stone called *gar* by the Mathuras and *katherarayi* by the Telugu speaking people. People of other castes use a sickle to cut the umbilical cord. The placenta is collected in an old pot by the Mathuras and in a new pot among other castes. This pot is kept in a pit dug for the purpose in the frontyard of the house in case of Mathuras and in the backyard in case of all other castes and, the pit is filled with earth. The mother and child are given bath with hot water mixed with *voyilaku* (a kind of leaf), *thakkalaku* (a kind of leaf), *vepaku* (azadirachta indica or neem leaves) on the same day of delivery in case of Mathuras seating them over the pit in which the placenta is kept. The child is given bath with hot water soon after birth and the mother on the next day of delivery in respect of other castes. The mother and the child are given bath regularly in the morning with hot water in which *vepaku* (neem leaves) and *voyilaku* are mixed until the ninth day so that bodily pains would be removed. From the ninth day onwards, she takes bath with only hot water. Pollution for the child lasts for three days and for mother for a period of one month in case of Mathuras, and among the other castes, it lasts until the mother is given bath on the seventh or ninth or eleventh day. The mother is given *khada*—a preparation of gingelly oil, ghee, *pippallu* (long pepper), *modi*, *sonti* (dried ginger) and *miriyalu* (black pepper) among Mathuras for eight days. Women of other castes are given four or five days after delivery what is known as *yetchalu* a mixture prepared from *modi*, *sonti* (dried ginger), *pippallu* (long pepper), *vamu* (bishop's weed), *miriyalu* (black pepper) and *pirangi-chekka* pounded together into powder. The powder is taken along with honey once in the morning for about a month. The woman is served cooked rice with chilly powder during these days.

5. In all communities except among the Mathura tribe, the women in child bed and the newly born babes are given bath on the twenty-first day and a ceremony connected with this day called *barasala* is celebrated. After bath is over, the woman wears fresh and washed clothes and goes to a well accompanied by two or three other women. The woman offers prayers to the deity Gangadevi and pours a little of turmeric powder and *kumkum* (vermilion) in the well in the name of Gangadevi to protect the woman

from any accidents of falling into the well at the time of drawing water, etc. She returns home and takes meals. Relatives and invitees are offered meals with non-vegetarian dishes, preferably of fowl.

**Naming ceremony**

6. Naming ceremony is observed on any auspicious day suggested by a Brahmin priest, generally a month after delivery. In case of the Kurama, Viswabrahmin, Mahar, Mala, Madiga and Netkani castes, it is celebrated on the twenty-first day, the day of *barasala* itself. The baby is given oil bath and new clothes and is kept in the cradle for the first time. Any elderly member of the household (the grandfather or grand-mother of the child, if alive) or of the castes calls the child with the name suggested. The common names given to male and female children of each of the castes are given below.

*Mathuras*: Male children— Ramsingh, Fateh Singh, Baldev Singh, Harischand, Kadam Singh, Karan Singh, Ratan Singh, Gurdev Singh, Sankarlal, Nyal Singh, Rao Singh, Bal Singh, Mahadev Singh, Pratap Singh, Amar Singh, Lakshman Singh, Govind Singh, Jawahar Singh, Bankat Singh, Hoshiar Singh, Sur Singh, Har Singh, Kapurchand, Gulab Singh, etc. With a few exceptions, generally Singh is suffixed to the names of the males. Female children—Makhiabai, Sahbotia, Jamnabai, Chamnibai, Gobiribai, Meerabai, Sakkubai, Shantibai, Narbathibai, Badribai, Kamnibai, Sundaribai, Lachchibai, Kanthibai, Kamalabai, Ramubai, Sodri, Makkubai, Galiabai, etc. 'Bai' is a usual suffix to the names of Mathura women.

*Kuramas*: Some of the male names among the caste are Adimallu, Sayanna, Durgaiah, Kumaraiah, Mallesu, Yellanna, etc. Female names are Rajamma, Butchakka, Yellakka, Mallamma, Rajamallu, Gattumallu, Pochavva, etc. As the people of this caste are the devotees of Mallannadeva (Lord Malleswara of Srisailam), they adopt the name of the deity with the suffixes 'anna', 'iah' for the males and 'amma', 'akka' for the females.

*Viswabrahmins*: Kanthaiah, Rajaiah, Hanumaiah, Rangaiah, Narasaiah, Venkatarajam etc., are the male names and Sathemma, Amrutamma, Kamalamma, Narasamma, Rajeswari, Suguna, Kausalya, etc., are some of the female names.

*Malas, Madigas and Netkanis*: Mallaiah, Rajaiah, Lingaiah, Linganna, Pochaiah, Narsaiah, Rajigadu, Lakshmanna, Bhoomanna, Rajalinga, etc., are some of the male names among these castes whereas Rajubai, Gangamma, Pochibai, Pochamma, Bhoomabai, Lachchubai, Narsibai, Durgamma, Butchamma, etc., are some of the names of females.

*Mahars*: In the one Mahar household, the male names are Chandiya, Tukaram, Namdev, Lakshman and the female names are Yesoda and Janabai.

**Tonsure and first feeding among Mathuras**

7. It is common among the Mathuras to observe the tonsure ceremony for both the male and female children during the sixth or twelfth month in the bright fortnight. This ceremony is called *jaarna*. The mother of the child takes bath, wears new or washed clothes and goes to all the households of the caste inviting them to attend the ceremony. A Chambar—an untouchable class among the Mathuras is sent to invite the relatives in the distant places. He offers two betelnuts to the relatives and tells them the date and time of the ceremony. An unmarried girl prepares special preparations like *pooranpuri*, *kheer* and *pakodi* and cooks redgram dal. The girl sits on a wooden plank facing east and keeps the child in her lap and feeds the child with a little of each of the preparations and thus initiates the child to food. Then the mother also feeds the child. The same process of feeding the child is observed on the following day also. After the relatives and people of the caste are feasted upon with vegetarian food, a Chambar scissors the hair on the scalp of the child. Later a barber clearly shaves the head of the child. Women members sing songs on this occasion. All the hair is collected and kept on a *roti* (bread). The Chambar carries the hair to a *moduga* (butea frondosa) tree accompanied by women members singing songs. A pit is dug near the tree and the hair is kept in it. The Chambar and the barber are paid one rupee each towards the services rendered by them.

**Tonsure among other castes**

8. The ceremony connected with tonsure is called *puttuventrukalu theeyuta* by the Kurama, Viswabrahmin, Mala, Mahar, Netkani and Madiga castes in the village. It is observed in the third or fifth or seventh or ninth or eleventh month of the child usually. Some people among these castes celebrate it either in the third or fifth year of the child. Female children are usually tonsured at the abode of the village deity Pochamma. Some people take a vow to tonsure their

children at the Mallanna of Komarvelly or Rajeswara of Vemulavada (at a distance of about ninety miles from the village). This ceremony is usually postponed upto the third or fifth year in case of those who take a vow to tonsure their children at the Mallanna of Komarvelly and Rajeswara of Vemulavada. The child is made to sit facing east on a wooden plank. The maternal uncle or the maternal grand-father initiates the scissoring and then the barber gives a clean shaving. The maternal uncle or maternal grand-father who attends to the ceremony is presented with clothes or at least with a *kanduva* (upper cloth). Relatives and invitees offer presents to the child upto one or two rupees each. Sweet-rice is prepared and first offered to the deity and then it is served to the relatives and the invitees. Those who cannot afford to give a feast to the people of the caste and relatives content themselves with distributing soaked Bengalgram dal and jaggery to the people who grace the occasion.

**Initiating the child to learning**

9. Initiating the child to learning came into vogue since the inception of an Elementary School in the village in 1958. Before that there was no occasion for this ceremony. Even in the recent times, only a few interested people among the Mathuras and other castes observe this ceremony. The local teacher is consulted for an auspicious day during the fifth year of the boy. On that day, the boy is given oil bath and donned in new clothes. The teacher accompanied by the other pupils of the school goes to the boy's house. The parents of the boy offer soaked Bengalgram dal and jaggery which are distributed among the pupils. The teacher then initiates the boy to learning by writing the alphabets on a new slate and making the boy rewrite them with a slate-pencil, holding the boy's right hand by his right hand. The boy is taken to the school along with the teacher and the pupils. From that time onwards the boy attends the school.

**Puberty**

10. Attainment of puberty by a girl is called *savasan* by the Mathuras and *samartha*, *sana*, *pedda-manishi aiyindi*, *rajaswala*, etc., by the people of other castes. The usual age of attainment of puberty is between thirteen and sixteen years. Soon after the girl attains puberty for the first time, she is made to sit on a piece of new cloth or a mat. On the morning of the second day, she is given bath with hot water. Two *muthaiduvulu* (women in married status) of the caste go to all the households of the caste and communicate the matter by offering *bottu* (vermilion mark on the forehead) to an elderly woman in married status of the household. Until the day on which the girl is given oil bath, *muthaiduvulu* of the caste and even of the other castes in neighbouring households bring *kuduka* (copra), vermilion, turmeric powder and a little rice in a *thamboolam* (a brass plate). The girl eats copra and jaggery and special preparations like *ariselu*, *laddu*, *mitayi* and *garelu* brought by the nearest relatives. The girl is given oil bath usually on the seventh or ninth or eleventh day early in the morning before daybreak and she is made to wear new clothes. Pollution lasts until the girl is given oil bath and she is precluded from touching the cooking utensils or from entering the kitchen. She is served food in separate utensils which are not to be touched by others. She can move freely in the house from the night of the day on which she is given oil bath. Some well-to-do people among all the castes offer either vegetarian or non-vegetarian food to the people of their caste on the day the girl is given oil bath. The period of pollution during normal menstruation lasts for about five days and women who did not beget children and who are aged above forty years usually observe pollution for about two or three days only.

**Marriage**

11. Marriage is a recognised social institution among all the castes in the village. Marriage by negotiation known as *laggapupendli* or *pendli* is common among all the castes. It is called *beha* by the Mathuras and *shadi* by the Muslims. Widow remarriages known as *patu* are in vogue among all the castes in the village. Among all the castes excepting the Mathura marrying mother's own brother's daughter known as *menarikam* is in vogue. In the past, no consanguineous marriages were allowed by the Mathuras but for a rare occurrence of one such marriage fifteen years ago. Marrying father's own sister's daughter known as *edurumenarikam* is practised by the Mala, Mahar and Madiga castes. Only elder brother's widow is permissible among the Mathuras whereas both elder and younger brother's widows are permissible for marriage among the Kuramas and the Muslims. Among all the caste Hindus, marriages are contracted between the persons belonging to different surnames as the descendants of the same surname are considered as siblings. The one Muslim household in

the village belongs to Shaik sect and marriages are contracted within the same sect. Marriageable age among the females of all the communities varies between 10 and 18 years and among males between 15 and 25 years. For females, marriages may take place both before and after the attainment of puberty among all the castes.

*Consanguinity*

12. Among the 115 marriages studied in the 50 surveyed households, 11 are consanguineous and 104 are non-consanguineous. Of the total 115 marriages, 96 are monogamous, 9 are polygynous and one is an inter-caste marriage (Table 48). Of the 11 consanguineous marriages, 3 each among the Madiga and Viswabrahmin castes, 4 among the Kurama caste and one among the Mathura tribe occurred and all are *menarikams* (marriages with his mother's own brother's daughters) [Table 46]. Besides the above, one marriage with elder brother's widow among the Mathuras, 3 sororate marriages *i.e.*, with one's wife's own sister—one in the Mathura caste and two in the Mala caste are also noticed. One marriage with cousin brother's widow also occurred in the Kurama caste.

*Factors influencing consanguineous marriages*

13. Among the Mathura tribe, marraiges with kinship relatives had been a taboo, though a rare occurrence of one such marriage *(menarikam)* occurred fifteen years back. Among the other castes, the only factor that influenced contracting marriages among kinship relatives is the desire of the parents to contract marriages among their nearest relatives with the conviction that they would be looked after well when they become old.

*Spatial distribution*

14. Classified by spatial distribution of the total 115 marriages, 31 were contracted within the village; 47 were contracted outside the village but within the taluk; 28 marriages from places outside the taluk but within the district; 3 marriages from places outside the district but within the State and 6 marriages from places outside the State. Of the 47 marriages contracted within the taluk, 39 were within the places of below 10 miles of distance; 7 from places of above 10 miles and below 25 miles of distance and one from a place at a distance of between 26 and 100 miles. Of the 28 marriages contracted outside the taluk but within the district, 3 were from places of a distance of below 10 miles, 6 from places of between 11 and 25 miles of distance, 18 from places of 26 to 100 miles of distance and one from a place of above 101 miles of distance. Two out of the three marriages contracted outside the district but within the State were from places of 26 to 100 miles of distance and one above 101 miles of distance. Among the 6 marriages that were contracted outside the State, 2 were from places of between 11 and 25 miles of distance whereas the remaining 4 were from places of between 26 and 100 miles—all from the adjoining Maharashtra State (Table 49).

**Marriage proceedings among Mathuras**

15. The marriage proceedings among the Mathuras are more elaborate and in many points of detail they differ from those of other caste Hindus in the village.

16. Among the Mathuras initiative for holding negotiations for marriage are always mooted by the groom's side. Two people of the groom's side go to the bride's house after ascertaining preliminary information as to the antecedents of the parents of the bride through some of their acquaintances in that village. After introducing themselves to the bride's father, they make formal enquiries into the welfare of each other. The groom's party slowly moves the matter. After the preliminary talks are over, the groom's people are treated cordially and are entertained to a feast with sweet preparations, etc., by the bride's parents. The bride's father calls in a few elderly people of his caste including the Nayak communicating them of the news. At this time, the bride's parents demand Rs. 1,000 to Rs. 2,000 as bride price depending on the economic status of the groom's parents. Money towards ornaments or ornaments themselves are also demanded by the bride's parents. If both the parties come to an agreement in all matters, the groom's party returns home and communicates to the groom's parents the discussions they held with the bride's parents. If the groom's parents agree to all the proposals, they send 11 *supari* (arecanuts), 11 *harad* (turmeric pieces) and 11 one rupee coins tied in a piece of cloth and dipped in turmeric water and Rs. 50 in a separate bag through a Bhat (a sub-caste among the Mathuras) 3 or 4 days after the return of the two people from the bride's place. The Bhat offers these things in the presence of the elders of the caste. The bride's parents receive

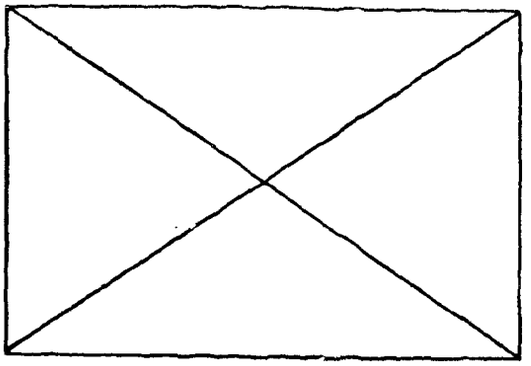
all the things as a mark of acceptance and keep two coins in the bag of which one is taken by the Bhat and the other is offered to the groom's father. This ceremony is known as *mangni* (betrothal). Usually marriages take place one year after the betrothal. The groom's parents and bride's parents make all arrangements in the meanwhile. Marriages may sometimes take place soon after betrothal. The amount of money agreed to be paid by the groom's parents to the bride's parents may be given either before or one or two years after marriage.

17. Both the parties go to a Brahmin priest known as *guru* in Indervelli village at a distance of about one mile for fixing up the *sarudin* (auspicious day). Ten to 15 days before *sarudin* (auspicious day), the boy and the girl are made *dula* (bridegroom) and *dulhan* (bride) on any day except Saturday and Sunday which are considered inauspicious. The bridegroom wears a new dhoti, a new *barakassi*, a new *angarka* (long gown), a new *pagdi* (headgear) of red colour, a red or yellow upper cloth to which a little turmeric is applied and a small bag called *chappoli* is kept under his shoulder. In the past the bridegroom used to hold a *thalwar* (sword) also. But it has now been given up. Lime drawings known as *chowk* are made on the floor in the shape of a rectangle and a wooden plank is kept over the drawings. The bridegroom stands upon the plank and his sister aside holding a *thali* (plate) in which *akshathalu* (rice smeared with turmeric powder) are kept. Each of the men and women in married status comes one after another, takes the *akshathalu* (sacred rice) in both hands from the *thali*, touches the feet of the groom first, then his knees and shoulders and throws away the *akshathalu* on the backside and keeps one to twenty rupees in the hands of the groom. The money thus presented is retained by the groom's father. This ceremony of making the boy the bridegroom is known as *teeka*. Soon after the ceremony is over, he is taken to a relative's house and is retained for one or two days in each of the nearest relative's houses until the day of marriage. On the day of marriage, the groom accompanied by about six men who are nearest relatives, proceeds to the bride's place and communicates their arrival to the bride's parents through a man of their tribe. The bride's parents tell the news to all the people of their tribe and in the meanwhile the bride is taken either to her paternal uncle's or any of the nearest relative's house. The bride's people greet the groom's party by saying 'Ram Ram' and take them to the bride's house. In the former days, the bridegroom used to enter the bride's parent's house holding a sword on his shoulder which was to be taken by his *sala* (brother-in-law). Now, instead of the *thalwar* (sword) a *sarotha* (a cutter used to cut arecanuts) is held by the groom in his hand. The *sala* (brother-in-law) takes the *sarotha* into his hand saying Ram Ram to the groom. The groom's party is made to sit in the verandah and engaged in conversation by knowing each other's welfare. When the meals is ready, the groom and his party known as *jania* are feasted. In some cases the groom and party stay on for about 2 or 3 days before marriage and in some cases they are retained for about a fortnight to a month at the bride's house depending on the will and pleasure of the bride's parents. Sometimes the groom's party returns to their place and comes for the marriage again.

18. One day before the actual marriage day, *mandapas* (marriage booths)—one in the frontyard and another in the backyard—are constructed. The girl is anointed with turmeric paste and is then given bath. She wears costly dress known as *pithambaram*. The groom's party as well as the bride's people sit together and collect Rs. 100 which is known as *sow rupaya bath* (talk of 100 rupees). After this, the groom's party goes to the marriage booth in the backyard. Two girls known as *kareli* are nominated by the bride's parents to assist the bride. Two women known as *pasanhari* are appointed to attend to cooking and other sundry works for the groom's people. A gunny bag is kept on the back of a bullock and a *kambli* (blanket) is kept over it. From the frontyard of the house, the bullock is taken to the backyard accompanied by women singing songs. The blanket and the gunny bag together called *pal* are removed from the back of the bullock and the blanket is spread on the ground in the marriage booth. Eleven boys are seated in two lines, six in one line and 5 in another each row facing the other. Turmeric paste is then applied on their backs. These 11 boys dip their last fingers in a tumbler filled with water known as *palar*. This ceremony is known as *bhagda*. These 11 boys erect a *palka mandap* (pandal) by fixing two bamboos at the ends of which two tumblers are inverted and these two bamboos are connected by tying a bamboo horizontally.

19. On the following day, there is no function during day time. Only the relatives enjoy good

feasting. The women attending on the bride (*kareli*) grind turmeric pieces to powder. In the evening, after sunset, the groom gets seven sarees out of which one is selected and given to the bride. She wears it after a little turmeric is applied to the ends. The bride is made to sit on a wooden plank in the *palka mandap* (pandal) facing east. To the left side of the bamboo post, coins of 2 paise knotted in a piece of cloth are tied and another two paise are tied to the horizontal post which connects the two bamboo posts of the booth. This function is known as *thoran*. Another two paise knotted in a piece of cloth are tied to the left elbow of the bride. The same is performed to the bridegroom, simultaneously, in the booth in the backyard. To the *choondas* (horn-like ornaments) of the *kareli* (two girl attendants of the bride) and to the *choonda* of the bride are tied date-palm leaves—two for each. The bride accompanied by the *kareli* who carry one tumbler each on their heads followed by other women singing songs, goes to the groom who is in the booth in the backyard. This is known as *ghagarkarva*. The groom stands under the booth and keeps two rupees and 2 betel leaves in the two tumblers on the heads of the *kareli* and then turns to the bride's side. All the women are given betel leaves and arecanuts. Then the bride applies turmeric paste mixed in oil under the chin of the groom. This ends the second day's function. On the third day, early in the morning turmeric paste is applied to the chins of the groom and the bride. In the evening, in the frontyard of the house, four thin bamboos are fixed at four spots and in between the four bamboos are piled up 8 pots over a *mookudu* (an earthen bowl). These pots are called *bain* and all of them put together are called *phera*. All these things are supplied by the Chambar who is paid Rs. 20 towards his services. In the centre of the *phera*, lime drawings of a square as shown below are drawn. These drawings are known as *choori*.



CHOORI

20. The bride and the groom are brought to the *phera* and the groom followed by the bride goes round it seven times. At this juncture, the Brahmin priest appears on the scene. The groom first takes 4 rounds in between the *phera* and then the bride repeats the same. Then a *kadi* (yoke) is kept in the *phera* (Fig. 13) and over the *kadi* two gunny bags are kept on the two sides. The bride and the groom sit on the *kadi* facing east, the groom to the right and the bride to the left. The Brahmin priest prepares *homam* (sacred fire) and chants *mantras* (sacred verses). The priest then ties the hem of the bride's saree and the end of the upper cloth of the groom. This tie or knot is known as *Brahmamudi*. After this the bride and groom take three rounds in the *phera*. The Brahmin priest is paid Rs. 3 to Rs. 5. The bride is presented with a cow by her parents. In the evening the newly wedded couple accompanied by the relatives go to the booth in the backyard and sit upon a blanket. In the centre, three small *gonas* (gunny bags) are spread. On the *gona* which is in the centre, the ornaments agreed to be given to the bride by the bridegroom's parents are placed. The groom is then taken to the main gate of the house accompanied by 4 people holding one *potli* (a stick to which an arecanut is tied) each. These people lightly touch the head of the groom with the *potli*. This is known as *chanchmarna*. The couple then play with *gavvalu* (shells) for some time and then proceed to a *palas* (butea frondosa) tree. They then untie the *bashikams* (decorative badges worn on the forehead). The new couple return home and this completes the marriage proceedings. Relatives disperse to their respective places. The groom stays for 5 days in his father-in-law's house.

21. On the fouth day, the pots kept in the *phera* are distributed among the households of the relatives. The groom feeds his *sasura* (father-in-law) with *ksheera* and *poori*. In the evening, the new couple are given bath in the *phera* and wear new clothes. They make a visit to all the households of their relatives offering two arecanuts to each household. The *mandap* (booth) is then removed and the relatives in the village are fed with *kichidi*. The Bhat and the Chambar beg alms from the groom. The groom then sits at the place in the verandah where he first sat when he visited the father-in-law's house before marriage.

22. On the third day after marriage, the bride visits all the households of caste. Keeping turmeric

paste in her hand, she applies turmeric paste on the foreheads of the cows and returns home. She is sent to her father-in-law's house along with her husband, soon after his stay of five days at her father's house. The *saman* (household articles and equipment) given by her parents is kept on the back of a bullock. The bride is well decorated in all her ornaments and choicest dress. She is seated on a bullock and is given a send off by her parents and relatives with a heavy heart.

*Marriage proceedings among other castes*

23. Among Viswabrahmin, Kurama, Mala, Madiga, Netkani and Mahar castes, the initiative for contracting marriages is generally taken by the groom's parents though the bride's parents take initiative sometimes. After getting preliminary information as to the feasibility or accessibility of the parents of a girl, the groom's people—5 in number go to the girl's village and contact the people of their caste or the head of the caste, if there is any caste panchayat for that caste in the village. Usually the Mala, Madiga, Netkani, Mahar castes and in some places Kurama caste too have their respective caste panchayats whereas among the Viswabrahmin caste there is no caste panchayat and only elders of the caste are formally consulted for any social functions. The groom's people, along with the elders of the caste or the caste head of the bride's village, as the case may be, go to the bride's house. They start negotiations after being introduced to the bride's parents and ask for the girl. If the bride's parents are formally satisfied with the match, they tell the groom's party that they would give their consent after seeing the groom and their property, etc. The groom's people return to their place without taking meals because there is a proverb in Telugu '*ಗತಿಕಿತೆ ಅತಕಡು—gathikithe athakadu*', which means that if they take meals, the marriage will not materialise. Intimating one or two days earlier, the girl's parents visit the boy's house, lands, etc., if any. If they are satisfied with the groom's family and economic position, they enter into negotiations regarding the ornaments to be given to the prospective bride and the *voli* (bride price) to be given to the parents of the bride which is common among the Mala, Madiga and Netkani castes. But there is no fixed amount of *voli* in these castes also. After the negotiations are successfully completed, the bride's people and the groom's people go to a Brahmin priest to consult the *muhoortham* (auspicious time). In case of Viswabrahmins when the negotiations are over, a saree, 5 blouse pieces, 5 arecanuts, 5 *kharjur* (date fruits), 5 betel leaves, 5 copras, turmeric powder and vermilion are sent by the groom's parents to the bride's parents as a mark of the betrothal ceremony known as *pandupasupu* or *pradhanam*.

24. The venue of marriage is the groom's place in all these castes except the Viswabrahmin caste among which it is the bride's place. In the early hours of the marriage day, marriage booths are erected at the groom's as well as at the bride's place and the booths are festooned with mango leaves. The boy and the girl are made respectively *pendlikoduku* (bridegroom) and *pendlikoothuru* (bride) two or three days before marriage day. Four people of the groom's party go to the bride's place to bring the bride. The bride, accompanied by her parents and relatives and the four persons of the groom's party who were sent to bring the girl reaches the groom's village in the evening. They are welcomed by offering *ambali* (gruel of *jowar* flour), water, onions and *beedis*. In case of Viswabrahmins, the groom's people intimate their readiness and arrival to the bride's place before hand and reach the place in the evening and are welcomed by the bride's party.

25. The groom's party is taken to the bride's house in case of Viswabrahmins and among the other castes the bride's party is taken to the groom's house. After sunset, five *muthaidulu i.e.*, five women in married status bring water in *irenikundalu* (coloured sacred pots). This water is mixed with the hot water got ready at the house, and the bride and groom are given oil bath with this water. The bride and the groom are made to wear *pasupubattalu* (clothes smeared with turmeric) and *bashikams* (badges worn on the forehead). They then are seated on wooden planks arranged in the marriage booth, facing east with the bride to the left of the groom. An elderly man of the caste in case of Viswabrahmin caste, a Brahmin priest in case of Kuramas and *kulapedda* (caste head) in case of Mala, Netkani and Madiga castes and an elderly man in case of Mahar caste, attends to officiate the marriage ceremony. In Kurama caste, it is customary to keep around the planks on which the bride and the groom are seated, four tumblers on all the four directions. Yarn is wound round the tumblers for five times. The Brahmin priest ties a *kankanam* (a thread to which mango leaves are tied)

to the *thalligunja* (pole of *anduka*-a variety of wood), kept in the centre. The priest ties a new piece of cotton cloth to the right wrists of the groom and the bride to signify that they are Praththivandlu as distinguished from the sect of Vunnivandlu who wear wrist badges of wool. Afterwards the groom ties the *puste* (marriage locket) to the neck of the bride, while the priest chants mantras. The couple pour *thalambralu* (sacred rice) upon each other's head. Then they pay respects to the *irenikundalu* (sacred coloured pots). They are asked to take out a *nallapoosaladanda* (a necklace of black beads) for five times kept in one of the *irenikundalu* by the Brahmin priest. Then the bride ties the *nallapoosaladanda* around her neck. Relatives are treated with a vegetarian feast on the marriage day and a non-vegetarian feast on the next day and then they disperse. In case of other castes, a cloth curtain is raised in between the bride and the groom. A little of jaggery and cumin are kept in the right fists of the bride and groom and they are asked to keep the fists upon each other's heads. This is called *subhamuhoortham* (auspicious time). Then the cloth curtain is removed. The caste head or the elderly person of a caste, as the case may be, takes the *puste* (marriage locket) into his hands and shows it to all the people present there. The people touch it as a mark of blessing. Then the groom is asked by the officiating priest to tie the marriage locket around the neck of the bride. While he ties, the attendant people shower *akshinthalu* (sacred rice) over the heads of the couple The bride is made to wear the ornaments presented to her by her father-in-law. On the following morning, the bride and the groom take bath and wear new clothes and sit on planks to observe a ceremony called *nagavalli*. Relatives offer presents in cash ranging from Re. 1 to Rs. 5. The bride is then seated on the back of her brother and the groom upon his *bava* (sister's husband) and they dance for some time. This is known as *dande*. *Dande* is observed among the Mala, Madiga, Netkani castes, etc. In the evening the couple visit the village deity Pochamma to the accompaniment of musical instruments like *dappulu* (trumpets) and *bajalu* (big pipes) which are used throughout the marriage. They offer *naivedyam* (by offering sweet-rice or by breaking a cocoanut), worship the deity and return home.

26. The persons who officiate over the marriages *viz.*, Peddamala in case of Netkani and Mala castes and Peddamadiga in case of Madiga caste, a *kulapedda* in case of Mahar caste, and a casteman known as *Achari* in case of Viswabrahmin caste are paid from Re. 1 to Rs. 5 depending on one's own status. A Brahmin priest who officiates marriages among the Kurama caste is paid Rs. 5 for his services.

*Expenditure*

27. The expenditure on marriage varies from Rs. 1,000 to Rs. 3,000 among the Mathura tribe and Rs. 100 to Rs. 1,000 in case of other castes depending on the economic status of the groom's household.

*Illetam*

28. A man who has no sons may bring his nephew or any nearest one among his relatives to his house and may give his daughter in marriage to him. If he retains the son-in-law in his house such marriage is called *illetam*. His daughter and son-in-law will inherit his property. The marriage is celebrated with all the pomp and show of *lagnapupendli* (marriage by negotiation) and the venue of marriage is the bride's place usually.

*Consummation*

29. This ceremony is called *reethbath* by the Mathuras. Other people call it by many names *viz.*, *kallagollutheeyuta* (removing the toe nails), *garbhadanam*, *karyam*, *kaluputa*, etc. Among the Mathuras, it is observed for one day. either on the third day or seventh day after marriage, if the girl has already attained puberty. Otherwise, they consult a Brahmin priest for an auspicious day after the girl has attained puberty. Viswabrahmins and Kuramas consult a priest for the auspicious time to celebrate the occasion. Among the other castes *viz.*, Mala, Madiga, Mahar and Netkani, those who are interested only consult a Brahmin priest whereas others celebrate it either on the second day or third day after marriage if the bride has already attained puberty. Otherwise it takes place on an auspicious day after she attains puberty.

30. In all the castes, it is customary to celebrate the consummation ceremony at the groom's residence. *Kallagollu* (toe-nails) of the bride and the groom are cut off by a barber in case of Mathura tribe, Kurama and Viswabrahmin castes and by a caste man among the other castes. They are given bath and dressed in new clothes brought by the father of the bride. They

are feasted in the night with 5 varieties of special prepartions *viz.*, *ariselu*, *ladlu*, *sweet rice*, *boorelu* and *garelu*. The sister-in-law (elder brother's wife) if there is one or classificatory mother or sister-in-law sends the couple into a room arranged for the purpose. Relatives and caste people are entertained with a feast that night. The ceremony is observed for one day.

*Widow re-marriage*

31. Widow re-marriages are customarily accepted among all the castes in the village. They are called *mothar* by the Mathuras and *patu* by other castes. Among the Mathura tribe, marrying the deceased elder brother's wife is accepted and among the Kuramas and Muslims both the elder and younger brothers' widows are permissible. In case of Mala, Mahar, Netkani and Madiga castes neither the elder brother's widow nor the younger brother's widow are permissible for marriage. But any of the widows in the caste who are younger or at least equal to the age of the proposed husband are chosen for re-marriage.

32. The consent of the woman who has lost her husband is obtained by the man who wants her in marriage. If she accepts the proposal, she is given a new saree by the man and is brought to his house, after paying the amount demanded by her parents. Consummation takes place on the same day and from that time onwards they live as husband and wife. In these marriages, neither musical instruments are played nor the services of a priest are availed of. Those who can afford may give a vegetarian or non-vegetarian feast to a limited few persons. The children of her deceased husband are left with his household to the care of the other members of the household. If the new incumbent approves, the children may be kept along with them. But they retain the surname of their late father only.

33. The services of the remarried widows are prohibited at ceremonial and auspicious occasions like *perantam* to invite anybody for any function, to throw *akshinthalu* (sacred rice) upon the head of the bride and the groom, to bring water in the *irenikundalu* (sacred coloured pots) to give bath to the bridal couple, etc. But their presence at these social ceremonies is not prohibited. Their position in the scale of the social ladder is higher than that of widows but lower than that of the women in married status.

*Maganali*

34. When a woman divorces her husband or gets separated from her husband and marries another man or when a woman is unauthorisedly taken by another man, it is known as *maganali*. Occurrence of this marriage is rare. The man who has accepted such a woman (who had already married) in marriage has to pay *thappu* (penalty) of about Rs. 15 to Rs. 50 which is utilised for community drinking and he has also to pay the first husband the marriage expenses incurred by him. The women has to give back the ornaments to her first husband given by him at the time of marriage. The *maganali* cases are settled usually by the *kulapeddalu* (elderly people of the caste). After fulfilling the conditions imposed by the *kulapeddalu*, these marriages are approved. In all cases of divorce and separation when the woman marries again, the right over children rests with the husband. If the woman has a child in suckling stage, she has to hand over the child to her previous husband when the child is weaned away from the habit. However, with the consent of the former husband any of the children or all of the children may be retained with the woman.

**Divorce and separation**

35. Cases of divorce and separation are rare in this village. One case of separation and five cases of divorce were reported, of which one case of separation and 2 cases of divorce occurred in the Madiga caste whereas one and two cases of divorce occurred among Mala and Kurama castes, respectively (Table 53). All the disputes relating to separation and divorce were taken to the notice of the elderly people constituting a Panchayat of each of the castes, and were settled by them. The case of separation relates to a child marriage that occurred in the Madiga caste. By the time the girl attained puberty, her husband was thought to be an unsuitable match, as he was weak and lean and so she separated herself and married another man. The caste panchayat collected Rs. 60 as fine from her second husband and the amount was paid to her aggrieved husband. Another woman divorced her husband as she could not adjust with her co-wife. In two other cases of divorce *viz.*, one among the Kurama caste and the other among the Madiga caste, amounts of Rs. 60 and Rs. 350 respectively, were imposed as fines and these amounts were paid to the aggrieved husbands. In all the above cases, it was the fair sex that mooted the divorce or separation. In case a woman divorces her husband,

the right over children rests with the husband. In all the divorces occurred in the village, the women had no children by their former husband.

**Death**

36. Both the practices of burial and cremation are in vogue among all the castes except among the Netkani caste wherein all the dead are buried. The corpses of those who die of contagious diseases like small-pox, chicken-pox, cholera, plague, etc., and those of unmarried are buried in respect of all castes.

37. Soon after a person breaths his last, the corpse is given bath and is dressed in a new dhoti in case of a man or in a new saree in case of a woman. If some of the nearest relatives have to arrive to pay their last respects to the corpse, their arrival is awaited. The corpse is then stretched on the bier with its head to the south and is covered with a new white cloth. The bier is borne by four people, preferably of the same surname while the chief mourner (usually the eldest son of the deceased) heads the procession with a pot of fire in one hand and an axe in the other. On the way to the funeral ground, the corpse is laid down on the ground. On the four corners of the bier, small pits are dug into each of which a little rice and a copper coin are kept and a little water is poured. This is called *dimpudukallam* among the Hindu castes and *gend* by the Mathuras. This is done so with the belief that if the emissaries of Lord Yamadharma Raja (Lord of Death) had taken the life of the person wrongly, they might give back the life of the person, and to make sure of death. Here the men carrying the bier in the front and rear exchange their places *i.e.*, the two in the front go to the rear and those in the rear come to the front and resume their journey to the cremation ground. In case of burying, the corpse is stretched down in the grave dug by a Mala or Netkani or by the persons of the caste with its head to the south, and face upwards. The chief mourner keeps a little earth in the grave and then all the other people throw a little earth. Then the grave is completely covered with earth and a few twigs and stones are kept on it. All those who attend the graveyard take bath in a pond or stream, return home and see a lighted lamp at the place where the deceased breathed his last and then disperse to their houses.

38. In case of cremation, the body is kept on the *chiti* or *saran* (pyre) with its head to the south and face upwards in all the castes except among the Mathuras who keep the head to the north and the back of the corpse upwards. The chief mourner lits the pyre with fire. When the head of the corpse is broken, all the people who followed the corpse to the cremation ground go to a pond or stream and take bath, return home and see a lighted lamp kept at the place where the deceased breathed his last and then go back to their houses.

39. Initial obsequies known as *chinnadivasam* is observed on the third day by all the castes except Mathuras who perform the same on the sixth day. On this day morsels of food known as *pindalu* are kept in a stitched leaf-plate at the funeral ground to be eaten away by birds which is known as *pittakupettuta.* Mathuras pour milk on the funeral ground in the name of the dead. Besides the third day, Kurama and Netkani caste people offer food in the name of the dead at the funeral spot on the fifth day also. It is believed that if the food is eaten by birds, the deceased has died a natural death. Otherwise, they presume the deceased has died an unnatural death and without fulfilling his desires on the earth and he or she is supposed to become a devil or spirit.

*Pollution*

40. Pollution is not observed in case of deaths of children of below one and half years of age; and for children of above one and half years and below 10 years of age pollution is observed for three days. For all unmarried ones of about 10 years of age, the pollution is observed for 5 days among the Mathura and 3 days among other castes. In case of deaths of married persons, pollution is observed for 5 days among the Mahar, for 3 days among the Mathura, and until the date of final obsequies among the Kurama, Viswabrahmin, Mala, Madiga and Netkani castes.

41. Final obsequies known as *barsi* by the Mathuras and *peddakarma* by the other people are observed on the 11th day by the Mathuras, Viswabrahmins, Mahars and on the 9th or 10th day among the Netkani caste on the 7th or 10th day by the Kuramas, on the 5th, 7th or 9th day by the Malas and on the 5th or 7th day among the Madigas. It is not performed for unmarried persons. On the *peddakarma* (final obsequies) day also, the chief mourner, along with man of the same surname, goes to the graveyard or cremation ground as the case may be and offers

*pindalu* (morsels of food) in a stitched leaf-plate in the name of the deceased and all the married men of the same surname who attended the funeral ground (usually married men among each of the households) get their beards shaved and their moustaches removed. They take bath and wear washed or new clothes. They return home and see a lighted lamp at the place where the deceased breathed his last. Then all the relatives are treated to a vegetarian feast among the Mathuras and Mahars and non-vegetarian food by the Kurama, Viswabrahmin, Mala, Madiga and Netkani castes by slaughtering a goat or sheep. Well-to-do people perform *godan* (offering a cow) to the Brahmin priest. It is customary among the Mathuras to construct a *samadhi* (tomb) for a reputed or rich man. There is a practice of collecting bones and ashes on the final obsequies day by some interested persons among the Viswabrahmin, Mala, Mahar and Madiga castes in case where the corpses are cremated. They collect the ashes and mix them in the Pedaganga, a stream flowing near by the village.

*Widow ceremony*

42. Widow ceremony is known as *rand* by the Mathuras and *munda* or *randi* by the other castes. When a man in married status dies, his wife is taken to the graveyard or the cremation ground accompanying the funeral procession among the Mathura, Mala, Mahar, Madiga and Netkani castes. She removes all her ornaments including the *puste* (marriage locket) and a widow of that caste breaks her bangles and removes the vermilion mark on her forehead. She sees a lighted lamp kept at the place where the deceased breathed his last. On the day of final obsequies she is given a new white saree by her parents or in their absence by any member of the household.

*Subsequent ceremonies*

43. Mathuras offer food in the name of their ancestors once a year. People of the Kurama caste reported that they perform *nelamasikam* (monthly obsequies) upto one year. Malas observe it at the end of the first, third and fifth months and at the completion of one year known as *yedadimasikam* (obsequies at the end of one year) whereas the people of the Netkani caste reported that *nelamasikam* is observed until the completion of one year and *yedadimasikam* at the end of the first year only. Netkanis reported that until the third month they invite one member from each of the households of the *dayadulu* (people of the same surname) on the *nelamasikam roju* (day of monthly obsequies) and from that time onwards until the completion of one year the members of the household only feast themselves on the *nelamasikam roju*. People of all the castes observe *pitharulu* (offering food in the name of ancestors) every year, on the day of *Polalapanduga* following *Sankranti* day in the name of all the deceased ancestors.

*Expenses on obsequies*

44. The range of expenses at the *chinnakarma* and *peddakarma* (initial and final obsequies) is found to vary between Rs. 25 and Rs. 75 among all the castes in the village. It includes the expenses on food offered on the day of death and on the obsequies day as well as the purchase price of the goat or sheep slain on the final obsequies day. When *godan* (donation of a cow) is made to a Brahmin (which is offered by the well-to-do among the Mathuras), its cost is borne by the donor. But they usually donate the cow from out of their big herds of cattle.

**Beliefs and practices**

45. Observance of omens while commencing a fresh transaction, while starting on travel to another place and seeing a thing at first sight soon after waking from sleep early in the morning is common among all the castes in the village though not observed by all the people. To see a cow or bull, a *muthaidu* (woman in married status), or a neem tree and, a husband to see his wife's face and *vice-versa* at the first sight after getting up from bed are considered good omens, whereas seeing a dog, a widow, a tamarind tree, or a cat at first sight are supposed to be bad omens. When one comes across a cow or a bull, a woman with a potful of water, a *muthaidu*, a washerman or any man or woman carrying soiled clothes or food or a fox is considered good and that the mission on which one goes is believed to end successfully. On the other hand, the coming across of a cat, widow, a man or woman with empty pot, a man with an axe or crowbar, a washerman with washed clothes or a barber is considered unlucky. Hearing the sound of sneezing once and thrice, falling down or forgetting things by a person when he starts on travel are considered inauspicious.

46. *Disti* (evil eye) is also believed to exist and to keep away its evil effects some people take seven chillies, seven *uppu rallu* (salt crystals) and a hair and take them round the head of the affected person

3 times and throw them away in the oven. Wearing of mascots known as *raksha* or *thaviju* is in practice usually to cure children from illness and also to keep away children from the evil eye and illness.

47. If at all one cares to remember the day on which he was born, it is considered to be inauspicious to get his hair cut or shaving done on the particular day and some people consider Monday, Tuesday and Saturday inauspicious for hair cutting and shaving. To start on a journey towards the east on Tuesday is considered auspicious whereas the same on Monday and Saturday is considered inauspicious; towards the south, Monday and Saturday are considered good whereas Thursday is not considered auspicious; towards the west, Wednesday and Thursday are good but Sunday and Friday are inauspicious; for starting towards the north, Sunday and Friday are auspicious while Tuesday and Wednesday are not auspicious.

48. Some of these beliefs and practices are considered auspicious whereas some are inauspicious and may result in good or bad as the case may be. They are found to be common among the people of all the castes who are particular to observe them and some people do not care to observe them either due to lack of awareness or negligence whereas some do not invest any belief at all in these superstitions.

## Chapter IV

## ECONOMY

Agricultural land, forests in the neighbourhood and large numbers of livestock reared by the Mathura households are the chief economic resources of the village.

**Livelihood classes**

2. At the 1951 Census, there were 98 households in Vemayakunta village including its hamlet Samaka inhabited by 430 persons—227 males and 203 females. Of the total 430 persons, 182 persons were returned as cultivators of land wholly or mainly owned and their dependents; 92 persons as cultivators of land wholly or mainly unowned and their dependents; 134 persons as cultivating labourers and their dependents and 22 persons under non-agricultural classes who derive their principal means of livelihood from production other than cultivation (Table 10).

3. According to the 1961 Primary Census Abstract, there were 596 persons—305 males and 291 females living in 115 households. Of them, 315 persons—180 males and 135 females are workers. Among these workers, 84 males and 89 females were returned as cultivators; 83 males and 46 females as agricultural labourers; one man as engaged in rearing livestock ; 9 men as engaged in household industry ; one man as engaged in trade and commerce and 2 men as engaged in other services. The remaining 125 males and 156 females were non-workers (Table 11 ).

4. According to the resurvey conducted in the village during May-June 1964, which was limited to Vemayakunta village excluding Samaka, there were 50 households with a population of 294 persons (152 males and 142 females). Among them, 144 persons—87 males and 57 females are workers and the remaining 150 persons—65 males and 85 females are non-workers (Table 12).

5. The following Statement shows the number of workers by sex engaged in each of the occupations and the respective percentages to the total workers.

[ Statement

**Statement XIX**

WORKERS BY OCCUPATION

| | Occupation | Males | Females | Total | Percentage of workers to total |
|---|---|---|---|---|---|
| | (1) | (2) | (3) | (4) | (5) |
| 1 | Village servant (Kothwal) | 1 | ... | 1 | 0.70 |
| 2 | Itinerary merchant | ... | 1 | 1 | 0.69 |
| 3 | Cultivator | 55 | 42 | 97 | 67.36 |
| 4 | Cattle rearer | 2 | ... | 2 | 1.39 |
| 5 | Goat rearer | 2 | ... | 2 | 1.39 |
| 6 | Agricultural labourer | ... | 3 | 3 | 2.08 |
| 7 | Attached agricultural labourer | 18 | ... | 18 | 12.50 |
| 8 | Cobbler | 2 | ... | 2 | 1.39 |
| 9 | Blacksmith | 1 | ... | 1 | 0.70 |
| 10 | Carpenter | 3 | ... | 3 | 2.08 |
| 11 | Casual labourer | 2 | 11 | 13 | 9.02 |
| 12 | Beggar | 1 | ... | 1 | 0.70 |
| | **Total** | **87** | **57** | **144** | **100.00** |

(*See* Table 13)

Again, 97 of the total 144 workers forming 67.36% are engaged in agriculture ; 2.08% in agricultural labour ; 12.50% in attached agricultural labour and 1.39 % each in cattle rearing and goat rearing occupations. 84.72% of the workers are thus dependent on agriculture and allied pursuits in one way or the other. Of the remaining 15.28%, 9.02% are casual labourers and others are engaged in various other occupations like blacksmithy, carpentry, itinerary business, cobblery and village service.

6. The number of workers classified by age groups is shown below :

**Statement XX**

WORKERS BY AGE GROUPS

| Age group in years | Males | Females | Total | Percentage to total |
|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) |
| 0-14 | 14 | 3 | 17 | 11 81 |
| 15-24 | 20 | 8 | 28 | 19.44 |
| 25-59 | 47 | 46 | 93 | 64.58 |
| 60 & above | 6 | ... | 6 | 4.17 |
| **Total** | **87** | **57** | **144** | **100.00** |

(*See* Table 13)

A large number of 93 workers forming 64.58% of the total 144 workers are in the age group of 25-59 years. In the age group of 15-24 years, there are about one-fifth (19.44%) of the workers and in the age group of 0-14 years also a considerable number of workers forming 11.81% are there. In the age group of 60 years and above, there are only a few workers forming 4.17%.

7. There are 150 persons—65 males and 85 females who are classified as non-workers among the total 294 persons, forming 51%. These non-workers fall under the categories of age groups as shown below :

**Statement XXI**

NON-WORKERS BY AGE GROUPS

| Age group in years (1) | Males (2) | Females (3) | Total (4) | Percentage to total (5) |
|---|---|---|---|---|
| 0-14 . | 60 | 66 | 126 | 84.00 |
| 15-24 . | 1 | 5 | 6 | 4.00 |
| 25-59 . | 2 | 8 | 10 | 6.67 |
| 60 & above . | 2 | 6 | 8 | 5.33 |
| **Total .** | **65** | **85** | **150** | **100.00** |

(*See* Table 15)

In the age group 0-14 years, there are 126 persons of whom 60 are boys and 66 are girls forming 84% of the total non-workers. By the age of 14 years, boys and girls do not attain the physical stamina necessary to withstand any hard labour. Grown-up boys and girls in this age group commence apprenticeship under their parents to acquire skill in the household occupations. Of the 126 non-workers in this age group, 122 (58 boys and 64 girls) are dependants and only 2 boys are school-going and 2 girls assist their mothers in the household duties. Of the 6 non-workers in the age group 15-24 years, 5 females are engaged purely in household duties and one man is a dependant. In the age group 25-59 years, which may be categorised as working age group, 7 women are engaged in household duties and one woman and 2 men are dependants. The non-workers in this age group constitute 6.67%. In the age group of 60 years and above, there are 8 non-workers forming 5.33% of the total non-workers. Of the 8 persons, 2 men and 5 women are dependants and one woman is engaged in household duties.

**Traditional occupations**

8. The traditional occupation of the Mathuras was cattle rearing before they took to settled cultivation. The Kuramas were a class of sheep and goat rearers by tradition and also weavers of wollen blankets. Carpentry and blacksmithy were the traditional or caste occupations of the Viswabrahmin caste. The Mala and Mahar caste people were agricultural labourers. Netkanis were a weaving class of Scheduled Caste people. Madigas were professional tanners and leather workers who also used to work as agricultural labourers. The number of households in each of the traditional occupations is as shown below :

**Statement XXII**

HOUSEHOLDS BY TRADITIONAL OCCUPATION

| | Name of occupation (1) | No. of households (2) |
|---|---|---|
| 1 | Village servant (Kothwal) . | 1 |
| 2 | Cultivator . | 18 |
| 3 | Cattle rearer . | 9 |
| 4 | Attached agricultural labourer . | 3 |
| 5 | Weaver . | 2 |
| 6 | Cobbler . | 3 |
| 7 | Blacksmith . | 1 |
| 8 | Carpenter . | 3 |
| 9 | Casual labourer . | 9 |
| 10 | Beggar . | 1 |
| | **Total .** | **50** |

**Main occupation**

9. The following Statement shows the main occupation of the households by community.

**Statement XXIII**

MAIN OCCUPATION BY COMMUNITY AND NUMBER OF HOUSEHOLDS

| | Occupation | Community and number of households | | | | | | | | Total |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Kurama | Madiga | Mahar | Mala | Mathura | Muslim | Netkani | Viswabrahmin | |
| | (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| 1 | Village servant | ... | ... | 1 | ... | ... | ... | ... | ... | 1 |
| 2 | Cultivator | 2 | 3 | ... | 2 | 22 | 1 | 2 | ... | 32 |
| 3 | Cattle rearer | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |
| 4 | Attached agricultural labourer | 1 | ... | ... | 5 | ... | ... | 1 | ... | 7 |
| 5 | Cobbler | ... | 1 | ... | ... | ... | ... | ... | ... | 1 |
| 6 | Blacksmith | ... | ... | ... | ... | ... | ... | ... | 1 | 1 |
| 7 | Carpenter | ... | ... | ... | ... | ... | ... | ... | 3 | 3 |
| 8 | Casual labourer | ... | 1 | ... | ... | 1 | ... | ... | ... | 2 |
| 9 | Rent receiver | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |
| 10 | Beggar | 1 | ... | ... | ... | ... | ... | ... | ... | 1 |
| | **Total** | **4** | **5** | **1** | **7** | **25** | **1** | **3** | **4** | **50** |

Thirty-two out of the total 50 households forming 64% are depending on agriculture as their main occupation. Seven households forming 14% are dependent upon attached agricultural labour and 2 households (4%) are dependent upon casual labour. Blacksmithy, cattle rearing, cobblery, rent receiving, village service and begging are the main occupations for one household each whereas 3 households are dependent upon carpentry. Among the 32 households having agriculture as their main occupation, 22 belong to Mathura tribe, 2 each to Kurama, Mala and Netkani castes, one to Muslim community and 3 to Madiga caste. Attached agricultural labour is taken up by 5 Mala and one each of Kurama and Netkani households. Among the 4 Viswabrahmin households, 3 have taken up carpentry and one has taken to blacksmithy. One Madiga household and one Mathura household have casual labour as their main occupation. One household each of the Kurama, Mathura, Madiga and Mahar castes have begging, cattle rearing, cobblery and village service as main occupations, respectively, whereas another Mathura household, an absentee landlord, is dependent on rent receiving.

**Place of occupation**

10. The place of occupation for all the workers with the exception of nine persons is limited to the boundaries of the village. Six persons go to work in Keslaguda village at a distance of 1 mile, 2 persons go to Indervelli village which is also at a distance of 1 mile from the village and lastly one man who is engaged in begging goes round the neighbouring villages within a radius of 10 miles from the village (Table 17).

**Occupational mobility**

11. Twenty-three households have changed their traditional main occupations. Of the 23 households so changing over, 9 households had casual labour, one had blanket weaving, one had weaving of cloth, 2 had cobblery, one had cultivation and 9 had cattle-rearing as their traditional main occupations. Fifteen of them took to cultivation, 4 to attached agricultural labour, 2 to casual labour, one to cattle rearing as their contemporary main occupations whereas one household became a rent receiving one (Table 18).

**Aspirations**

12. Though it is not possible for any one to take up a line of activity according to his tastes and temperaments, yet to aspire for the better has always been the nature of man. Thus one aspires for something which in his view seems to be a better occupation. Now coming to the aspirations of the 50 persons interviewed, 27 expressed that they want their sons to continue the present occupation and 8 did not express any specific opinion whereas the remaining 15 are not satisfied with the contemporary occupations and aspired for a change. Of these persons, 9 wanted their sons to be employed in Government service, probably after getting them educated; 5 wanted their sons to take up agriculture and one desired that his son should become a mechanic (Table 19).

## Land

13. Land utilisation particulars of the village as obtained during June, 1964 are as follows:

**Statement XXIV**

LAND UTILISATION PARTICULARS

| | Item | Extent |
|---|---|---|
| | (1) | (2) |
| | | Ac. C. |
| 1 | *Patta* land | 712.35 |
| 2 | Village site | 13.22 |
| 3 | Streams and hills | 34.37 |
| 4 | Roads | 21.12 |
| 5 | Footpaths and cart tracks | 4.36 |
| 6 | *Gairan* (uncultivable waste land) | 27 09 |
| 7 | Burial ground | 2.08 |
| 8 | *Poramboke* | 55.32 |
| 9 | Waste land | 13.05 |
| 10 | *Kharijkhata* (cultivable waste land) | 55.30 |
| | **Total** | **938.26** |

Besides the above extent of Ac. 938.26, an extent of Ac. 32.26 of land shown in the village records is not physically existing in the village area as it was said to have been appropriated by the Forest Department.

*Pattadars*

14. The number of *pattadars* in the village by size of holdings is given in the following Statement.

**Statement XXV**

PATTADARS BY SIZE OF HOLDINGS

| Size (in acres) | No. of pattadars |
|---|---|
| (1) | (2) |
| Below 3 | ... |
| 3–5 | 4 |
| 6–8 | 3 |
| 9-11 | 2 |
| 12-14 | 4 |
| 15-17 | 6 |
| 18-20 | 2 |
| 21-30 | 4 |
| 31-40 | 3 |
| 41-50 | ... |
| 51-75 | 2 |
| 76-100 | ... |
| 101 & above | ... |
| **Total** | **30** |

15. The extent of land cultivated by the surveyed households is given in the following Statement.

**Statement XXVI**

AREA UNDER CULTIVATION BY COMMUNITY

| Extent in acres | Number of households by community | | | | | | | | Total |
|---|---|---|---|---|---|---|---|---|---|
| | Kurama | Madiga | Mahar | Mala | Mathura | Muslim | Netkani | Viswabrahmin | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| Below 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3- 5 | ... | 1 | ... | 1 | 1 | ... | ... | ... | 3 |
| 6- 8 | ... | 2 | ... | ... | 2 | ... | ... | ... | 4 |
| 9-11 | 1 | ... | ... | ... | 4 | ... | ... | ... | 5 |
| 12-14 | ... | ... | ... | ... | 2 | ... | 1 | ... | 3 |
| 15-17 | 1 | ... | ... | ... | 3 | ... | ... | 1 | 5 |
| 18-20 | ... | ... | ... | ... | 3 | ... | ... | ... | 3 |
| 21-30 | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |
| 31-40 | ... | ... | 1 | ... | 3 | ... | 1 | ... | 5 |
| 41-50 | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |
| 51-75 | ... | ... | ... | 1 | 1 | ... | ... | ... | 2 |
| 76-100 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 101 & above | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |
| **Total** | **2** | **3** | **1** | **2** | **22** | ... | **2** | **1** | **33** |

Of the 33 cultivating households, 30 are cultivating own lands, 2 are cultivating lands taken on lease *i. e.*, as tenant-cultivators and one is cultivating land held direct from Government under a tenure less substantial than ownership. Two Mathura households are cultivating land taken on lease besides their own land and hence they are owner-*cum*-tenant cultivators (Table 22).

## Crops

16. The major crops grown in the village are *jowar* ( great millet ), paddy (rainfed) and wheat among the food grains and blackgram, greengram, redgram and Bengalgram among the pulses. Cotton is the chief commercial crop for the people of the village. Pot-vegetables and chillies are also grown mostly for household consumption.

*Agricultural practices*

17. Agricultural operations commence in the month of *Magha* (February-March). From *Magha* to *Vaisakha* (February to May) the lands are ploughed twice with a plough *(ser)*. This operation is carried on very leisurely *i.e.*, working for about 2 to 3 hours in the morning,or in the evening. From about 10th June onwards, the land is ploughed with the *wakur* (also known as *guntaka*) to uproot the clods as well as grass and until one or two heavy rains occur. Within a week after rainfall, sowing operations commence as and when the soil becomes suitable for sowing. Seeds are broadcast with *gorru (tipun)* to which a *chada* (also known as *jaddigam*) is fixed. One man catches hold of the tail of the *tipun* and controls the bulls and another man broadcasts the seeds through the *jaddigam*. On the same day when the broadcasting is over, the field is operated with a *guntaka* so as to cover the seeds with earth. These operations last for a week to ten days after the fall of sufficient rain. First of all paddy is broadcast. After the broadcasting of paddy is over, cotton seeds are broadcast for about 4 or 5 days through *guntaka* by tying a hollow bamboo of one to one and half yards long to the upper end of which is fixed a wooden head so as to enable the seeds to flow easily. This is known as *sarthe* and it is tied to the *guntaka* through a rope. As the ploughman controls the movement of the bullocks by handling the tail of the *guntaka*, another man handles the *sarthe* with one hand and pours the seeds with the other hand. One month after the seeds are sown *i.e.*, when the sproutings grow upto a height of 6 inches above ground, inter-cultural operations with a *dawra* are conducted once in a week for about two months. After ploughing two times with a *dawra*, weeding operations are carried out according to the growth of the intensity of the weeds. Usually 10 persons are required to complete the weeding operations in an acre of land once. Women and girls are generally engaged in this operation and the wage rate per day ranges from 0.50 P. to 0.75 P. depending upon the demand for and supply of labour. Weeding operations require to be done about 3 times, usually. (Some of the agricultural implements are illustrated in Figures 14 & 15).

*Cotton*

18. Cotton gets ready for harvesting for Sankranti festival (13th to 15 January). Picking of cotton is over within about 15 days *i.e.*, by the end of January. To pick up cotton seeds in an acre of land in a day 10 women are required. They are usually paid in cotton depending upon the quantity picked by each worker. One woman can pick up one maund of cotton per day. The monetary value of the cotton paid as wage ranges from 0.50P. to Re. 1.00 per day.

*Cost of cultivation*

19. To sum up, the cost of cotton cultivation in an acre is as follows :

**Statement XXVII**

PRODUCTION COSTS OF COTTON PER ACRE

| Particulars | Wage rate | Total wages |
|---|---|---|
| (1) | (2) | (3) |
| | Rs. P. | Rs. P. |
| 1. Weeding operation ( 10 women each time for 3 times. So 30 women are required altogether) | 0.62 | 18.60 |
| 2. Picking up cotton ( 10 women) | 0.75 | 7.50 |
| | **Total** | **26.10** |

*Yield*

20. The maximum, minimum and normal yields of cottonin an acre of land are—4 quintals, 1 quintal and 2 quintals respectively. Price per quintal of cotton during February, 1964 was Rs. 120. Taking the normal yield of 2 quintals per acre, the gross income per acre $=2\times$ Rs. 120$=$ Rs. 240.00. If the monetary costs of cultivation are deducted, the income per acre of cotton is Rs. 340- Rs. 26.10 = Rs. 213.90. This includes the household human labour as also the animal labour. As it is not a usual practice to hire

animal labour as also the ploughman on daily wage basis, it would be highly presumptious to calculate the imputed value of cultivation costs for the services of household animal and human labour. Moreover, there is no practice of using fertilizers or pesticides to enhance the yield. Under these circumstances, it is very difficult to arrive at the net income per acre. So, the computation of only gross income per acre which includes the value of household animal and human labour is possible. More often than not, the income per acre of land would be the quantity of the produce that remains to the cultivators after payment of wages in kind.

*Paddy*

21. Paddy is the first crop to be broadcast soon after the fall of sufficient rain by about the middle of June. The seeds are broadcast with a *gorru* and a *jaddigam*. Inter-cultural operations with *gorru* commence 15 to 20 days after the seeds are broadcast and once in 10 days for about 3 to 4 times. Weeding is done 2 times. To weed in an acre of land, 5 or 6 persons are required for each time. Usually females are engaged for weeding and the wage rate is the same as for the weeding operation in other crops *i e.*, 50 Paise to 75 Paise depending upon the supply of and demand for labour.

22. The crop comes up for harvesting by Deepavali *i.e.*, by the first week of November. To harvest an acre of paddy crop, 4 or 5 persons are required. The wages are paid in kind. Man and woman are paid at the rate of 2 seers (worth about 60 Paise) per day. Threshing takes place 5 to 10 days after reaping. Only men are engaged for threshing. One *adda* of paddy (value Re. 1.25 P.) is paid per man engaged in threshing. The maximum, average and minimum yields per acre are: 2 quintals, 1½ quintals and 1 quintal, respectively. During 1963–64, a poor crop of 1 quintal was reaped. Price per quintal or *gona* during June, 1964 was Rs. 60. The hired labour charges per acre are shown below:

[Statement

**Statement XXVIII**

HIRED LABOUR CHARGES PER ACRE OF PADDY

| | Particulars | Amount |
|---|---|---|
| | (1) | (2) |
| | | Rs. P. |
| 1 | Weeding—6 women x 2 times 12 women, at a wage of 62 P. per day | 7.44 |
| 2 | Harvesting—5 persons in a day at a wage of 60 paise | 3.00 |
| 3 | Threshing (4 men at a wage rate Rs. 1.25 P. per man) | 5.00 |
| | **Total** | **15.44** |

Gross income in an acre during 1963-64 was Rs. 60– Rs. 15.44 = Rs. 44.56.

*Jowar*

23. It is broadcast with a *gorru* after the fall of one or two sufficient rains by about the end of June. Forty-five days after broadcast, inter-cultural operations with a *dawra* are carried out for 3 times, once in a week or 10 days. Weeding operations also commence after one *dawra* operation is over.

24. Jowar comes for harvesting 10 days after cotton *i.e.*, by about the end of January. First the *choppa* ( jowar hay) is cut off with sickles. To cut an acre of *choppa* (jowar hay) 8 to 9 persons are required. Two or three days after cutting the *choppa*, the *kankulu* (ear heads) are cut. For cutting *choppa* and *kankulu* also wages are paid in kind. *Kankulu* which yield 3 kg. and 2 kg. of jowar are given respectively for men and women as wages for cutting the *choppa* and *kankulu* also. Four men can cut the *choppa* in an acre of land in a day and 6 women can cut in a day the *kankulu* from the *choppa* in an acre. A week after cutting the *kankulu*, they are thrashed on a floor cleaned for the purpose by making 2 or 3 pairs of bullocks walk on them.

*Yield*

25. The yield per acre when a rich harvest is reaped is about 3 quintals while it is 2 quintals for a normal harvest. During the year under survey, a poor harvest of one quintal is reaped. The price per quintal during January, 1964 was Rs. 60. The imputed value of the hired labour engaged in an acre is as follows:

**Statement XXIX**

HIRED LABOUR CHARGES PER ACRE OF JOWAR

| Particulars (1) | Amount (2) |
|---|---|
| | Rs. P. |
| 1 Weeding—10 persons at the rate of 62 paise per woman | 6.20 |
| 2 For cutting *choopa*—4 men at a wage rate of 3 kg. of jowar (worth Rs. 1.25) | 5.00 |
| 3 For cutting *kankulu*—6 women are repuired and the wage is 2 kg. of jowar (worth Re. 0.83) | 4.98 |
| **Total** | **16.18** |

So gross income in an acre of jowar during 1963-64 was Rs. 60—Rs. 16.18 = Rs. 43.82.

*Redgram*

26. Redgram is broadcast as a mixed crop along with cotton in the centre of each alternate line of cotton. It is harvested soon after cotton is harvested *i.e.*, by first week of February. Normal yield in an acre is 1 quintal. The price obtaining during June, 1964 was Rs. 80 per quintal.

*Bengalgram*

27. One month before the Dasara festival (*i.e.*, during September), the land is ploughed 3 or 4 times with the plough (*ser*) and 2 or 3 times with *dawra*. The seeds are broadcast about the middle of October (soon after Dasara festival) with a plough and a *sarthe*. It comes up for harvesting about 15 days after Sankranti *i.e.*, by the end of January. Usually household labour is enough to harvest this crop. The maximum, average and minimum yields per acre are 16 *addalu*, 12 *addalu*, 8 *addalu* (18 *addalu* = 1 quintal) respectively. Price-range per quintal during June, 1964 was Rs. 70 to Rs. 80.

*Blackgram and greengram*

28. These two are broadcast as mixed crops along with jowar. These are harvested 15 days after harvesting jowar *i.e.*, by about 15th of February. In an acre of mixed crop of blackgram and greengram, the yield varies from 10 maunds to 1 quintal and 3 to 6 *addalu* respectively.

*Wheat*

29. Ploughing takes place for 4 or 5 times with plough and 2 times with *guntaka* at the time of making the land ready for cotton seed broadcast. The land is again tilled with plough and *guntaka* once. Seeds are broadcast with *tipun (gorru)* and *jaddigam* within 3 or 4 days after Dasara festival. If necessary, weeding is done for one time. The crop comes up for harvesting 10 to 15 days after Sankranti *i.e.*, by the end of January. Per acre yields are as follows :

| | | |
|---|---|---|
| (1) | Maximum yield | 16 *addalu* |
| (2) | Average yield | 10 to 12 *addalu* |
| (3) | Minimum | 8 *addalu* |

Price per quintal during June, 1864 = Rs. 52.

*Chillies*

30. Chillies are transplanted during the month of *Sravana* (July-August). The first yield of chillies comes one month after transplantation. Yield per acre ranges from 2 to 3 maunds.

**Agricultural produce**

31. The particulars of agricultural produce and its value for the year 1963-64 are shown below :

**Statement XXX**

AGRICULTURAL PRODUCE AND DISPOSAL

| Name of produce (1) | Quantity produced (2) | Quantity consumed by the house-holds (3) | Quantity available for sale (4) | Quantity sold (5) | Sale amount realised (6) |
|---|---|---|---|---|---|
| | | | | | Rs. P. |
| 1 Jowar | 45 *gonalu* | 45 *gonalu* | ... ... | ... ... | ... ... |
| 2 Paddy | 44 *gonalu* | 44 *gonalu* | ... ... | ... ... | ... ... |
| 3 Wheat | 7 *gonalu* | 7 *gonalu* | ... ... | ... ... | ... ... |
| 4 Redgram | 6 *gonalu* | 2 *gonalu* | 4 *gonalu* | 4 *gonalu* | 195.00 |
| 5 Greengram | 1 *gona* | 1 *gona* | ... ... | ... ... | ... ... |
| 6 Blackgram | 5 *gonalu* | 5 *gonalu* | ... ... | ... ... | ... ... |
| 7 Bengalgram | 7 *gonalu* | 6 *gonalu* | 1 *gona* | 1 *gona* | 100.00 |
| 8 Cotton | 50 *gonalu* | ... ... | 50 *gonalu* | 50 *gonalu* | 6,971.00 |
| **Total** | **165** *gonalu* | **110** *gonalu* | **55** *gonalu* | **55** *gonalu* | **7,266.00** |

1 *gona* = 1 quintal

On the basis of the prices obtaining during June, 1964, the particulars of value of the agricultural produce utilised for domestic consumption by the cultivating households are as follows:

**Statement XXXI**

VALUE OF PRODUCE CONSUMED BY HOUSEHOLDS

| Name of produce (1) | Rate per *gona* (2) | Quantity consumed (3) | Total value (4) |
|---|---|---|---|
| | Rs. P. | | Rs. P. |
| 1 Jowar . | 60.00 | 45 *gonalu* | 2,700.00 |
| 2 Paddy . | 60.00 | 44 *gonalu* | 2,640.00 |
| 3 Wheat . | 52.00 | 7 *gonalu* | 364.00 |
| 4 Redgram . | 80.00 | 2 *gonalu* | 160.00 |
| 5 Greengram . | 75.00 | 1 *gona* | 75.00 |
| 6 Blackgram . | 70.00 | 5 *gonalu* | 350.00 |
| 7 Bengalgram . | 75.00 | 6 *gonalu* | 450.00 |
| **Total** . | | **110** | **6,739.00** |

Total value of the agricultural produce = Rs. 6,739 (worth of produce utilised for domestic consumption) +Rs. 7,266 (Marketed produce)= Rs. 14,005.

**Livestock**

32. Mathuras have been in the habit of rearing large number of cattle, mostly cows. Other castes' households are possessing few milch cattle. Of the 50 households in the village, 37 households of various castes possess 444 milch cattle of which 415 belong to 24 Mathura households. Fourteen households have 26 calves besides milch cattle. Thirty-six households have 102 bullocks to till the lands. Herds of sheep and goats are also maintained by 4 Kurama, 5 Madiga, one Netkani and 3 Mala households; and one Mathura household and one Viswabrahmin household also are rearing one and two goats. In all 15 households of various castes are rearing 148 sheep and goats (Table 27).

**Economic position of the cultivating households**

33. During the year 1963-64, the income of the 32 households having cultivation as main occupation was Rs. 39,505 and expenditure was Rs. 46,392.45. There was thus a overall deficit of Rs. 6,887.45 only. Two households had balanced budgets, 10 had surplus budgets, the surplus totalling Rs. 770.36 whereas the remaining 20 households had a deficit to the tune of Rs. 7,657.81. During the same year, these households sold assets worth Rs. 10,735 and purchased assets worth Rs. 9,075 resulting in capital consumption to the tune of Rs. 1,660. The household average income was Rs. 1,234.53 and expenditure was Rs. 1,449.76. Thus there is an average deficit of Rs. 215.23 per household.

34. During the period of 30 years (1934-64), 20 households engaged in agriculture sold assets worth Rs. 41,065 and 24 households purchased assets worth Rs. 54,340. There is thus a net capital formation to the tune of Rs. 13,275 *i.e.*, an average of Rs 265.50 per household over the 30 years period and Rs. 8.85 per year per household. This being a village wholly dependent on agriculture in one way or the other, the income of the village depends on the prospect of agricultural produce which in turn depends upon the nature's bounty. One year's deficit is covered by another year's surplus.

35. To know the sources of income of the households engaged in cultivation, the households with the maximum, minimum and the normal incomes may be taken as samples. The average annual household income among the cultivating households is Rs. 1,234.53. There are 8 households getting more than this average, and the remaining 24 households are getting less than this. Twelve out of the total 32 households are having an average annual income of more than Rs. 1,000.

*Case study— 1*

36. The household with the maximum income of Rs. 6,958 is that of Sri Padwal Gurdev Singh. This is an 'intermediate' family. Sri Gurudev Singh, his wife, widowed mother and unmarried brother are the members of the household. Sri Gurudev Singh and his brother are the earning members whereas his mother is a dependant and his wife attends to household duties. The budgetary position of the household during the year 1963-64 is as shown below :

**Statement XXXII**

BUDGETARY POSITION OF A CULTIVATING HOUSEHOLD WITH HIGHEST INCOME

| Income | | Expenditure | |
|---|---|---|---|
| Major head (1) | Amount (2) | Major head (3) | Amount (4) |
| | Rs. P. | | Rs. P. |
| 1 Cultivation | 5,288.00 | 1 Food | 434.00 |
| 2 Transport | 90.00 | 2 Tea | 25.50 |
| 3 Share of the land given on tenancy | 80.00 | 3 Fuel & lighting | 29.00 |
| | | 4 Clothing | 125.00 |

*—Contd.*

**Statement XXXII—*Concld.***

BUDGETARY POSITION OF A CULTIVATING HOUSEHOLD WITH HIGHEST INCOME

| Income | | Expenditure | |
|---|---|---|---|
| Major head | Amount | Major head | Amount |
| (1) | (2) | (3) | (4) |
| 4 Income from the *Jagir* | 1,500.00 | 5 Recreation | 4.00 |
| 5 Sales of assets | 2,100.00 | 6 Miscellaneous services | 16.44 |
| | | 7 Hired labour | 950.00 |
| | | 8 Land Revenue | 422.70 |
| | | 9 Smoking | 46.93 |
| | | 10 Medical | 20.00 |
| **Total** | **9,058.00** | | **2,073.57** |
| | | *Other expenses* | |
| | | 1 Marriage | 2,200.00 |
| | | 2 Litigation | 100·00 |
| | | 3 Legal attendent (private adviser) | 500.00 |
| | | 4 Repayment of loan | 2,000.00 |
| | | **Grand Total** | **6,873.57** |

The normal income of the household is Rs. 6,958.00. As it sold assets worth Rs. 2,100, the total income during 1963-64 is Rs. 9,058. The normal expenditure of the household is Rs. 2,073.57. At the time of the marriage of the head of household, an expenditure of Rs. 2,200 was incurred. A sum of Rs. 600 was spent on litigation and the maintenance of *Mukthiar*, a private legal attendant. A loan amounting Rs. 2,000 was repaid. The total expenditure amounted to Rs. 6,873.57. There is an excess of income of Rs. 2,184.43 over the expenditure.

*Case study—2*

37. The household of Sri Nadiganti Narasa has earned the minimum of Rs. 365.50 among the cultivating households. The household budget during 1963-64 is as follows :

**Statement XXXIII**

BUDGETARY POSITION OF A CULTIVATING HOUSEHOLD WITH LOWEST INCOME

| Income | | Expenditure | |
|---|---|---|---|
| Major head | Amount | Major head | Amount |
| (1) | (2) | (3) | (4) |
| | Rs. P. | | Rs. P. |
| 1 Cultivation | 300.00 | 1 Food | 400.00 |
| 2 Wages | 15.50 | 2 Lighting | 10.00 |
| 3 Cobblery | 50.00 | 3 Clothing | 45.00 |
| **Total** | **365.50** | 4 Smoking | 109.00 |
| | | | —*Contd.* |

**Statement XXXIII—*Concld.***

BUDGETARY POSITION OF A CULTIVATING HOUSEHOLD WITH LOWEST INCOME

| Income | | Expenditure | |
|---|---|---|---|
| Major head | Amount | Major head | Amount |
| (1) | (2) | (3) | (4) |
| | | 5 Toddy drinking | 3.00 |
| Borrowing | 240.00 | 6 Land revenue | 6 00 |
| | | 7 Hired labour | 30.00 |
| | | 8 Miscellaneous | 14.00 |
| | | 9 Purchase of skins | 25.00 |
| **Grand Total** | **605.50** | | **642.00** |

The earnings of the household were only Rs. 365.50 whereas its expenditure was Rs. 642. On the expenditure side, an amount of Rs. 25 was invested in purchasing hides to perpare shoes. There has been a budgetary deficit of Rs. 276.50. Out of this, an amount of Rs. 240 was made good by borrowing. It shows that the normal income of the household is not sufficient to meet its minimum requirements. The income and expenditure are balanced over a period of 4 to 5 years. Yet sometimes the members of the household go without food due to want of money and paucity of credit even.

*Case study—3*

38. In order to have a more or less approximate picture of the economic position and source of income, etc., the budgetary position of an ideal household of Sri Rabdia Kadam Singh with an income near about the average of Rs. 1,234.53 among the agricultural households is examined below :

**Statement XXXIV**

BUDGETARY POSITION OF A TYPICAL CULTIVATING HOUSEHOLD

| Income | | Expenditure | |
|---|---|---|---|
| Major head | Amount | Major head | Amount |
| (1) | (2) | (3) | (4) |
| | Rs. P. | | Rs. P. |
| 1 Cultivation | 1,220 00 | 1 Food | 820.00 |
| 2 Borrowing | 300.00 | 2 Tea | 50.00 |
| 3 Sale of assets | 400.00 | 3 Fuel & lighting | 13.00 |
| | | 4 Clothing | 120.00 |
| | | 5 Pan-supari and smoking | 60.00 |
| | | 6 Recreation | 2.00 |
| | | 7 Barber's services | 16.00 |
| | | 8 Medical expenses | 30.00 |
| | | | —*Contd.* |

Statement XXXIV—*Concld.*

BUDGETARY POSITION OF A TYPICAL CULTIVATING HOUSEHOLD

| Ineome | | Expenditure | |
|---|---|---|---|
| Major head | Amount | Major head | Amount |
| (1) | (2) | (3) | (4) |
| | Rs. P. | | Rs. P. |
| | | 9 Land revenue | 30.00 |
| | | 10 Miscellaneous expenses | 30.00 |
| | | | 1,171.00 |
| | | 11 Repayment of loan and interest | 225.00 |
| | | 12 Land registration charges | 520.00 |
| Total | 1,920.00 | | 1,916.00 |

The usual income of the household was Rs. 1,220 and the usual expenditure was Rs. 1,171.00. A loan amount of Rs. 225.00 was repaid and Rs. 520 were spent on land registration including all contingent expenditure. The total expenditure was Rs. 1,916. To meet this excess of expenditure, an amount of Rs. 300 was borrowed and assets worth Rs. 400 were sold.

**Attached agricultural labour**

39. There are 7 households with attached agricultural labour as main occupation. In these households there are altogether 40 persons. Of them, 18 persons are engaged as attached agricultural labourers forming 12.5% of the total workers. Of the 7 households having attached agricultural labour as main occupation, 5 are of Mala caste and one each of Kurama and Netkani castes.

40. Men engaged as attached agricultural labourers stay and attend on the works allotted to them by those who engaged them. Some attached agricultural labourers take food in the households where they work and are given a pair of clothes and Rs. 120 towards their annual wages. Some do not take food in the households of their masters. In lieu of it, they are given 2 *gonalu* of jowar, each *gona* valuing about Rs. 80. Men are engaged as attached agricultural labourers mostly to carry out ploughing operations. Grown-up boys are engaged as cow-herds. They are either given food and money ranging from Rs. 30 to Rs. 80 or a *gona* of jowar in lieu of food and Rs. 30 to Rs. 80 towards their annual wages. A pair of clothes are also given if agreed upon at the time of entering service. The women members of these households engage themselves in agricultural and other casual labour works and thus add to the family incomes to make both ends meet.

41. The total income and expenditure of these households are Rs. 3,427.80 and Rs. 3,978.91 respectively. Only one household had a budgetary surplus to the tune of Rs. 130.40 whereas 6 households ran into a total deficit of Rs. 679.51. The average household income and expenditure of these 7 households are Rs. 489 69 and Rs. 568.13 respectively, thus resulting in an average deficit of Rs. 78.44 per household. The per capita annual income and expenditure of the persons engaged in this occupation are Rs. 85.69 and Rs. 99.50 respectively. The daily per capita consumption charge thus comes to a mere 28 Paise.

**Casual labour**

42. One household of the Mathura tribe and one household of the Madiga caste are dependent upon casual labour works such as sowing, broadcasting, weeding in jowar, maize and cotton fields; harvesting of jowar, maize and wheat crops; picking of cotton, blackgram, greengram, etc. Wage rates per day are as follows :

Statement XXXV

WAGE RATE AND NATURE OF WORK

| Nature of work | Wage rate |
|---|---|
| (1) | (2) |
| | Rs. P. |
| 1 *Weeding* | |
| Woman | 0·50 to 0·75 |
| 2 *Harvesting* | |
| (a) Man (3 kg. jowar) | 1 25 |
| (b) Woman | 0.75 |
| 3 *Threshing* | |
| Man | 1.25 |
| 4 Picking cotton, etc. | 0 60 to 1.00 |

In these 2 households, there are 9 persons of whom 4 are workers and 5 are dependants. The total annual income of these households is Rs. 636 whereas the expenditure is Rs. 789.50. One household has a balanced budget and the other a deficit budget with an amount of Rs. 153.50. One household sold assets worth Rs. 150 and purchased assets worth Rs. 75 during the year. There remained an overall deficit of Rs. 78.50 in the household. The per capita income

and expenditure of these persons are Rs. 70.67 and Rs. 87.72 respectively.

**Cattle rearing**

43. One head of the household has cattle rearing as his main occupation. He had lands in Gowrapur village. He gave that land to his brother and he came here during 1963. As he has no land in this village and as he is physically handicapped, he took to tending cattle of others along with those of his which is a less difficult work. He takes the cattle to the hill-tops for grazing at about 10 a. m., and drives them back to the village at about 2.30 p. m. Last year (1963-64), he got one *gona* of jowar worth Rs. 60 towards his services and his wife earned Rs. 40 through wages. The total income of the household is Rs. 100 whereas its expenditure amounted to Rs. 606. The deficit was made good by selling cattle worth Rs. 500 belonging to the household.

**Carpentry**

44. There are three Viswabrahmin households depending on their traditional occupation, carpentry. They prepare agricultural implements like plough, *gorru (tipun)*, *guntaka* and carts and other household goods like cots, door—frames and doors, etc. For the preparation of agricultural implements, they are paid once in a year, soon after harvesting at the rate of 8 *paili* (8 measures worth about Rs. 16) per a pair of bullocks or one plough unit.

45. There are 14 persons in these three households and 7 of them are workers—3 men engaged in carpentry and 2 women as casual labourers, one woman in household cultivation and one man as attached agricultural labourer. The total income of these households is Rs. 1,488.50. Out of this amount, earnings through carpentry amount to Rs. 954 forming about 65% of the total. The expenditure of these households is Rs. 1,731.61. The budgets of the three households thus show a deficit of Rs. 245.11. The per capita income and expenditure are Rs. 106.12 and Rs. 123.68 respectively.

*Case study*

46. The budgetary position of one household of Sri Syanampalli Kanthaiah who has carpentry as his only occupation is as follows :

[Statement

**Statement XXXVI**

BUDGETARY POSITION OF A HOUSEHOLD ENGAGED IN CARPENTRY

| Income | | Expenditure | |
|---|---|---|---|
| Major head (1) | Amount (2) | Major head (3) | Amount (4) |
| | Rs. P. | | Rs. P. |
| 1 Carpentry | 650.00 | 1 Food | 400.00 |
| | | 2 Tea | 60.00 |
| | | 3 Toddy drinking | 30·00 |
| 2 Borrowing | 50.00 | 4 Lighting | 18.00 |
| | | 5 Clothing | 120.00 |
| | | 6 Smoking | 25.00 |
| | | 7 Recreation | 2·00 |
| | | 8 Barber's service | 4·00 |
| | | 9 Interest | 6·00 |
| | | 10 Soaps | 5·00 |
| | | 11 Travelling | 5.00 |
| | | 12 Miscellaneous | 25.00 |
| **Total** | **700.00** | | **700.00** |

This household has balanced its budget by borrowing an amount of Rs. 50. In this household, except the head of the household, all the others are dependants—his 2 wives engaged in household duties, his son aged 7 years and his daughter aged one year are also dependants.

**Blacksmithy**

47. One household of Viswabrahmin caste is engaged in blacksmithy. In this household, there are 5 persons—2 are workers and 3 are dependants. The head of the household Sri Ginnela Rangaiah is engaged in blacksmithy whereas his brother is engaged in carpentry, The blacksmith prepares and repairs sickles, iron blades for the agricultural implements like *guntaka* and ploughshares, axes and crowbars, etc. He serves the needs of the cultivators of Vemayakunta and Samaka. He is paid 3 *kunchams* of jowar per a pair of bullocks in a year. He has 40 customers and thus got 120 *kunchams* of jowar during 1963-64. The income and expenditure of this household are Rs. 412.50 and Rs. 428.76. There is a deficit of Rs. 16.26. The per capita income and expenditure per year are Rs. 82.50 and Rs. 85.75 respectively.

**Cobblery**

48. One Madiga household is engaged in making *chappals*. He supplies *chappals* to the people of this village as also of the neighbouring villages, if

ordered by them. He has 10 regular customer households. He is paid 8 *addalu* of jowar by each household towards his services of supplying them with *chappals* throughout the year. He prepares and sells *chappals* to persons who are other than his customers at a rate varying from Rs. 3 to Rs. 5 per pair depending on the quality of the leather used and size of the *chappals*. The women members of the household are engaged in agricultural or casual labour works and thus supplement the family income. There are 9 members in this household of whom 6 are workers and 3 are dependants. Of the 6 workers, one is an attached agricultural labourer, 3 are casual labourers and 2 are engaged is cobblery. The annual earnings of the household are Rs. 720 of which Rs. 200 are earned through making of *chappals* and the remaining Rs. 520 are earned through wages. The expenditure of the household is Rs. 758. There is a budgetary deficit of Rs. 38.

**Village service**

69. The head of the household of the one Mahar household is engaged as Kothwal (village servant). He assists the Patwari (Village Accountant) in revenue collection and in attending upon the Police-*cum*-Mali Patel and the Patwari, when asked by them to call the required persons. Besides this profession, he is a cultivator having Ac. 40.20 of land. He gets Rs. 180 per year through his profession. Through agriculture, he derived an income of Rs. 980. So the total income of the household is Rs. 1,160. The items of expenditure are as shown below :

**Statement XXXVII**
ITEMS OF EXPENDITURE OF KOTHWAL HOUSEHOLD

| | Item (1) | Amount (2) |
|---|---|---|
| | | Rs. P. |
| 1 | Food | 500.00 |
| 2 | Tea | 24.00 |
| 3 | Lighting | 17.50 |
| 4 | House repairs | 10.00 |
| 5 | Clothing | 95.00 |
| 6 | Smoking & chewing | 42.00 |
| 7 | Toddy drinking | 20.00 |
| 8 | Land revenue | 20.00 |
| 9 | Purchases for production | 16.00 |
| 10 | Hired labour | 350.00 |
| | **Total** | **1,095.00** |

There is a surplus of Rs. 65 in the household budget.

**Rent receiving**

50. One Mathura woman has 10 acres of land. She leased out her land on share basis and she got Rs. 195 towards her share. Her expenditure is Rs. 194.

**Begging**

51. One head of the household of Kurama caste engaged in begging goes out to villages within a radius of about 10 miles from the village. He collected alms worth Rs. 260 whereas his wife got Rs. 150 through wages. Through sale of milk and livestock an amount of Rs. 130 was acquired. The total income amounted to Rs. 540. The expenditure of the household was also Rs. 540. Thus the household has a balanced budget.

**Indebtedness**

52. Prior to 1951, none of the households in the village were in debt. During the period 1951-61, only one Mathura household incurred a debt of Rs. 1,125. In the year 1961-62, 2 Mala households incurred a debt of Rs. 260 and one Mathura household incurred a huge debt of Rs. 3,000. In the year 1962-63, an amount of Rs. 2,900 was borrowed by 8 households of which one Mala household raised a loan of Rs. 100, 5 Mathura households Rs. 2,500 and 2 Netkani households Rs. 300 ( Table 35 ). During the year under survey (1963-64), an amount of Rs. 12,082 was borrowed by 26 households. The particulars of this amount were as follows :

**Statement XXXVIII**
INDEBTEDNESS BY COMMUNITY AND NUMBER OF HOUSEHOLDS

| | *Community* (1) | *No. of households* (2) | Amount (3) |
|---|---|---|---|
| | | | Rs. P. |
| 1 | Kurama | 2 | 1,200.00 |
| 2 | Madiga | 1 | 240.00 |
| 3 | Mahar | 1 | 360.00 |
| 4 | Mala | 5 | 900.00 |
| 5 | Mathura | 11 | 7,600.00 |
| 6 | Muslim | 1 | 1,000.00 |
| 7 | Netkani | 3 | 632.00 |
| 8 | Viswabrahmin | 2 | 150.00 |
| | **Total** | **26** | **12,082.00** |

The average indebtedness of these households was Rs. 464.69.

53. The particulars of the amounts of indebtedness by periods are as follows :

**Statement XXXIX**

INDEBTEDNESS BY PERIOD, NUMBER OF HOUSEHOLDS AND AMOUNT

| Period (1) | No. of households in debt (2) | Amount (3) |
|---|---|---|
| | | Rs. P. |
| 1951-61 . | 1 | 1,125·00 |
| 1961-62 . | 3 | 3,260·00 |
| 1962-63 . | 8 | 2,900·00 |
| 1963-64 . | 26 | 12,082·00 |
| **Total .** | **38** | **19,367.00** |

54. The amount of indebtedness by causes and the percentage of each to the total are as follows:

**Statement XL**

INDEBTEDNESS BY CAUSE, AMOUNT AND HOUSEHOLDS

| Cause (1) | No. of households (2) | Amount (3) | Percentage to total (4) |
|---|---|---|---|
| | | Rs. P. | |
| 1 Marriage expenditure | 4 | 4,100.00 | 21.17 |
| 2 To clear off outstanding debts | 3 | 260.00 | 1.34 |
| 3 To meet household expenditure | 30 | 12,282.00 | 63.42 |
| 4 Expenses on household cultivation | 2 | 1,725.00 | 8.91 |
| 5 Loss in business | 1 | 1,000.00 | 5.16 |
| **Total** | | **19,367.00** | **100.00** |

Major part *i. e.*, 63.42% of the debt incurred was to meet regular household expenses. Next in importance came the marriage expenditure forming 21.17%. It had been a tradition to spend huge sums on marriages irrespective of the capacity to earn. The other causes include expenditure on cultivation (investment) clearing of outstanding debts and business loss.

55. Of the 19 households in debt, 10 households are in the annual income group of Rs. 301-600 and 9 households are in the income group of Rs. 1,201 and above and are having a debt of Rs. 3,332 and Rs. 10,825 respectively. Two out of the 3 households in the income range of Rs. 300 and below incurred a debt of Rs. 240; 6 out of the 8 households in the income range of Rs. 601-900 borrowed Rs. 1,550 and 5 out of the 9 households in the income range of Rs. 901-1,200 have made a loan of Rs. 3,420 to make the total borrowing Rs. 19,367 (Table 34).

**Credit agency and rate of interest**

56. The agencies which supply credit to the people of this village are the private money lenders in Adilabad town, in Indervelli village and in some cases the relatives within the village as also in the neighbouring villages. These supplied the credit needs to a tune of Rs. 18,142 out of the total of Rs. 19,367 whereas only paltry sums of Rs. 1,125 and Rs. 100 were supplied by the Revenue Department through grant of a taccavi loan and a loan by the Co-operative Society in Mutnur, respectively. It is thus evident that 93.7% of the credit needs of the people are met by private money lenders by charging exorbitant rates of interest.

57. One Taccavi loan was granted to one household during the period 1951-61 at an interest rate of 7½% per annum. Same is the rate of interest charged for the one loan of Rs. 100 advanced by the Co-operative Society during 1963-64. During the year 1961-62, 3 households borrowed an amount of Rs. 3,260. Of this amount, Rs. 3,000 was borrowed by one household at a rate of interest of 20% and Rs. 260 was borrowed by 2 households at an interest rate of 25%. In the year 1962-63, 8 households borrowed a sum of Rs. 2,900 of which 3 households borrowed a sum of Rs 500 at 12% interest; 4 households borrowed Rs. 2,300 at 25% interest and one household borrowed Rs. 100 at 60% interest (Table 36).

58. During the year under survey *i.e.*, 1963-64, the rates of interest charged by private money lenders were as shown below:

**Statement XLI**

RATES OF INTEREST CHARGED BY PRIVATE MONEY LENDERS DURING 1963-64 AND AMOUNT

| No. of loans (1) | Amount (2) | Rate of interest (3) |
|---|---|---|
| | Rs. P. | |
| 2 | 232.00 | ... |
| 5 | 5,100.00 | 12% |
| 2 | 1,200.00 | 15% |
| 12 | 3,650.00 | 25% |
| 1 | 100.00 | 30% |
| 5 | 700.00 | 50% |
| 1 | 1,000.00 | 120% |
| **Total 28** | **11,982.00** | |

(*See* Table 36)

The usual rate of interest prevailing in the village is 25% which is popularly known as '*chaar ana*' *i.e.*, four annas (25 paise) per rupee per year. It is painful to

note that exorbitant rates of interest like 50% and 120% are also charged by some money lenders The compelling needs of the poverty stricken people made them approach the exacting money lenders who squeeze their blood to the last drop by planning in such a way that the villagers keep their eggs continuously in the hatch of the money lenders to be owned by them and not those who produced the eggs.

**Capital formation**

59. To know the economic position of the last 30 year's period from 1934-35 to 1963-64, the purchase and sale value of the assets would help as indicators. The Statement below shows the particulars.

**Statement XLII**

SALE AND PURCHASE VALUE OF ASSETS DURING LAST 30 YEARS (1934-64)

| Particulars | Sale value of assets | | | | Purchase value of assets | | | |
|---|---|---|---|---|---|---|---|---|
| | During the last 29 years (1934-63) | | During the current year (1963-64) | | During the last 29 years (1934-63) | | During the current year (1963-64) | |
| | No. of house-holds | Amount | No. of house-holds | Amount | No. of house-holds | Amount | No. of house-holds | Amount |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| | | Rs. | | Rs. | | Rs. | | Rs. |
| 1 Land | 5 | 13,850 | ... | ... | 11 | 36,390 | 2 | 7,000 |
| 2 Livestock | 16 | 17,305 | 9 | 9,360 | 6 | 3,300 | 6 | 1,900 |
| 3 Machinery | ... | ... | 1 | 350 | ... | ... | ... | ... |
| 4 Tools & equipment | 1 | 70 | 1 | 1,075 | 5 | 245 | ... | ... |
| 5 Building | ... | ... | ... | ... | 18 | 6,455 | 2 | 160 |
| 6 Jewellery & valuables | 4 | 275 | 1 | 600 | ... | ... | 2 | 150 |
| **Total** | **26** | **31,500** | **12** | **11,385** | **40** | **46,390** | **12** | **9,210** |

During the 29 years' period of 1934-63, assets worth Rs. 31,500 were sold whereas during the year 1963-64 the value of assets sold amounted to Rs. 11,385, thus totalling Rs. 42,885 during the last 30 years. The purchase value of assets during the 29 years' period from 1934 to 1963 amounted to Rs. 46,390 whereas during the year 1963-64, the purchase value of assets was Rs. 9,210 which thus totalled Rs. 55,600 during the last 30 years' period (1934-64).

60. The value of the assets acquired during the last 30 years by caste are as follows:

**Statement XLIII**

VALUE OF ASSETS ACQUIRED DURING LAST 30 YEARS BY COMMUNITY

| Community (1) | Amount (2) |
|---|---|
| | Rs. |
| 1 Kurama | 2,585 |
| 2 Madiga | 700 |
| 3 Mala | 720 |
| 4 Mathura | 42,730 |
| 5 Muslim | 500 |
| 6 Netkani | 7,760 |
| 7 Viswabrahmin | 605 |
| **Total** | **55,600** |

(*See* Table 37)

To know the economic position of each of the occupations during the last 30 years period 1934-64, the sale value and purchase value of the assets in each of the occupations would help as indicators.

[Statement

Statement XLIV

CAPITAL FORMATION BY MAIN OCCUPATION OF HOUSEHOLDS

| | Occupation | Total No. of house-holds | Sale value of assets | | Purchase value of assets | |
|---|---|---|---|---|---|---|
| | | | Amount | No. of house-holds | Amount | No. of house-holds |
| | (1) | (2) | (3) | (4) | (5) | (6) |
| | | | Rs. | | Rs. | |
| 1 | Village servant (Kothwal) | 1 | ... | ... | ... | ... |
| 2 | Cultivator | 32 | 41,065 | 20 | 54,340 | 24 |
| 3 | Cattle rearer | 1 | 500 | 1 | ... | ... |
| 4 | Attached agricultural labourer | 7 | 460 | 3 | 560 | 2 |
| 5 | Cobbler | 1 | 250 | 1 | ... | ... |
| 6 | Blacksmith | 1 | ... | ... | 50 | 1 |
| 7 | Carpenter | 3 | 460 | 2 | 555 | 2 |
| 8 | Casual labourer | 2 | 150 | 1 | 75 | 1 |
| 9 | Rent receiver | 1 | ... | ... | ... | ... |
| 10 | Beggar | 1 | ... | ... | 20 | 1 |
| | **Total** | **50** | **42,885** | **28** | **55,600** | **31** |

The households engaged in cattle-rearing, cobblery, village service and rent receiving did not acquire any assets during the last 30 years and the households engaged in casual labour sold assets worth Rs. 150 and acquired assets worth Rs. 75. The households engaged in blacksmithy and begging did not sell any assets but they purchased assets worth small amounts of Rs. 50 and Rs. 20 respectively. Among the 7 households with attached agricultural labour as main occupation, 3 households sold assets worth Rs. 460 and 2 households acquired assets worth Rs. 560. In the 32 households engaged in agriculture as main occupation, 20 households sold assets to a tune of Rs. 41,065 whereas 24 households purchased assets worth Rs. 54,340, thus resulting in a net capital formation of Rs. 13,275. All the occupations in the village taken together, during the last 30 years, the sale value of assets amounted Rs. 42,885 and the purchase value amounted Rs. 55,600 thus resulting in net capital formation of Rs. 12,715. The capital formation per year was Rs. 417.83 and Rs. 8.35 per household per year over this period.

**Overall economic position of the village**

61. The following Statement shows the budgetary position of the households engaged in each of the occupations:

Statement XLV

BUDGETARY POSITION OF HOUSEHOLDS BY MAIN OCCUPATION, 1963-'64

| | Occupation | No. of house-holds | No. of persons | Income | Expen-diture | No. of house-holds with surplus budget | Amount of surplus | No. of house-holds with balanced budget |
|---|---|---|---|---|---|---|---|---|
| | (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| | | | | Rs. P. | Rs. P. | | Rs. P. | |
| 1 | Village servant (Kothwal) | 1 | 7 | 1,160.00 | 1,101.00 | 1 | 59.00 | ... |
| 2 | Cultivator | 32 | 198 | 39,505.00 | 46.392 45 | 10 | 770.36 | 2 |
| 3 | Cattle rearer | 1 | 5 | 100.00 | 606.00 | ... | ... | ... |
| 4 | Attached agricultural labourer | 7 | 40 | 3,427.80 | 3,976.91 | 1 | 130.40 | ... |
| 5 | Cobbler | 1 | 9 | 720.00 | 758.00 | ... | ... | ... |
| 6 | Blacksmith | 1 | 5 | 412.50 | 428.76 | ... | ... | ... |
| 7 | Carpenter | 3 | 14 | 1,486.50 | 1,731.61 | ... | ... | ... |
| 8 | Casual labourer | 2 | 9 | 636.00 | 789.50 | ... | ... | ... |
| 9 | Rent receiver | 1 | 1 | 195.00 | 194.00 | 1 | 1.00 | 1 |
| 10 | Beggar | 1 | 6 | 540.00 | 540.00 | ... | ... | ... |
| | **Total** | **50** | **294** | **48,182.80** | **56,518.23** | **13** | **960.76** | **4** |

*—Contd.*

Statement XLV—*Concld.*

BUDGETARY POSITION OF HOUSEHOLDS BY MAIN OCCUPATION, 1963-64

| | Occupation | No. of households with deficit budget | Amount of deficit | Sale value of assets during the year | Purchase value of assets during the year | Occupational average income per household | Occupational average expenditure per household |
|---|---|---|---|---|---|---|---|
| | (1) | (9) | (10) | (11) | (12) | (13) | (14) |
| | | | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. |
| 1 | Village servant (Kothwal) | ... | ... | ... | ... | 1,160.00 | 1,101.00 |
| 2 | Cultivator | 20 | 7,657.81 | 10,735.00 | 9,075.00 | 1,234.53 | 1,449.76 |
| 3 | Cattle rearer | 1 | 506.00 | 500.00 | ... | 100.00 | 606.00 |
| 4 | Attached agricultural labourer | 6 | 679.51 | ... | ... | 489.69 | 568.13 |
| 5 | Cobbler | 1 | 38.00 | ... | ... | 720.00 | 758.00 |
| 6 | Blacksmith | 1 | 16.26 | ... | ... | 412.50 | 428.76 |
| 7 | Carpenter | 3 | 245.11 | ... | ... | 495.50 | 577.20 |
| 8 | Casual labourer | 1 | 153.50 | 150.00 | 75.00 | 318.00 | 394.75 |
| 9 | Rent receiver | ... | ... | ... | ... | 195.00 | 194.00 |
| 10 | Beggar | ... | ... | ... | ... | 540.00 | 540.00 |
| | **Total** | **33** | **9,296.19** | **11,385.00** | **9,150.00** | **963.66** | **1,130.36** |

The earnings of the people in the village during the year 1963-64 were Rs. 48,182.80 whereas the expenditure amounted to Rs. 56,518.23 leaving a deficit of Rs. 8,335.43. Of the total 50 households, 4 households have balanced budgets, 13 households have surplus budgets with an amount of Rs. 960.76 and 33 households have deficit budgets with an amount of Rs. 9,296.19. In order to make up the deficit, some of these households sold assets worth Rs. 11,385. On the other hand, some households acquired assets worth Rs. 9,210 during the current year. The per capita income and expenditure are Rs. 163.88 and Rs. 192.24 respectively. The per capita income of the village is about half the national per capita income. Though there has been a net capital formation of Rs. 8.35 on average per household during the last 30 years, the low per capita income of the villagers indicates that their poverty is an age old and drawn-out struggle.

## Chapter V

## CULTURAL LIFE AND VILLAGE ORGANISATION

### Religion and language

People of all the households excepting those of the Muslim household are Hindus by religion. Mathuras speak Mathuri language which is akin to Gujarathi language. Of the total population of 294 persons (152 males and 142 females), 52.38% or 154 persons, *i.e.*, 83 males and 71 females who are all Mathuras speak Mathuri language in their houses as also among themselves for negotiations. People of the Kurama, Viswabrahmin, Mala and Madiga castes are Telugu people and they are 111 persons—53 males and 58 females forming 37.76%. People of Mahar and Netkani castes immigrated to this area from the adjoining Maharashtra State. Their mother tongue is Marathi language. Twenty-six persons—15 men and 11 women forming 8.84% have Marathi as their mother tongue. But they have become so familiar with Telugu language that they use Telugu as home speech as also for conversation among themselves and their children do not know Marathi at all. Urdu is the mother tongue of the solitary Muslim household (Table 39).

2. Besides the mother tongue, a large number of people speak other languages like Marathi, Urdu and Telugu, this being a polyglot area. Besides those who have Marathi as their mother tongue, 89 other persons—60 males and 29 females also speak Marathi. A large number of them are Mathuras. Apart from the 111 persons who have Telugu as their mother tongue, 73 persons—47 males and 26 females who have either Marathi, Mathuri and Urdu languages as their mother tongue also speak Telugu. In the same way, 69 persons—48 males and 21 females, apart from the 3 persons who have Urdu as mother tongue, belonging to all the castes in the village speak Urdu as it was the official language in the erstwhile Hyderabad State until the formation of Andhra Pradesh State on 1st November, 1956. Besides the above languages, 4 persons—3 males and one female know Hindi, 2 males know Gondi and one male each knows Lambadi and English.

3. A few words of Mathuri language and the meanings in English are given below :

**Statement XLVI**

MATHURA WORDS AND MEANINGS

| Mathura (1) | English equivalent (2) |
|---|---|
| *Kan* | Ear |
| *Ankh* | Eye |
| *Chatia* | Hair on the head |
| *Matho* | Head |
| *Nak* | Nose |
| *Kapal* | Forehead |
| *Galda* | Cheek |
| *Moochdi* | Mustache |
| *Hot* | Lips |
| *Dadi* | Beard |
| *Gadia* | Neck |
| *Naldo* | Heart |
| *Baha (n)* | Hand |
| *Mor* | Back |
| *Chatho* | Chest |
| *Bona* | Woman's breast |
| *Khavo* | Elbow |
| *Hath* | Hand |
| *Tokla* | Finger |
| *Pet* | Stomache |
| *Khula* | Buttocks |
| *Jang* | Thigh |
| *Dhakin* | Knee |
| *Ghodo* | Leg |
| *Thalva* | Foot |
| *Nario* | Bull |
| *Bhens* | Buffalo |
| *Gadi* | Cart |
| *Kerdo* | Calf |

The following are some simple sentences of daily usage.

| | |
|---|---|
| *Tharna kavo* | What is your name ? |
| | Where do you hail from ? |
| *Rotee khalia ka* | Have you taken meals ? |

### Culture

4. The cultural pattern of the village is varied in the sense that the Mathuras have a definite set pattern of dress, wearing of ornaments and a language of their own; the Telugu culture of the Telangana region is represented by the Kuramas, Viswabrahmins, Malas and Madigas and the Marathi culture is represented by the people of the Mahar and Netkani

castes who immigrated from the neighbouring Maharashra State. Though they differ in certain aspects of ritual and social ceremonies, in a broader sense, they all belong to Hinduism. So there is unity in diversity and diversity in unity.

5. The chief agencies through which these people can expose their cultures are the deities they worship and the festivals they observe and the concomitant rituals and dances and the recreation they enjoy in leisure.

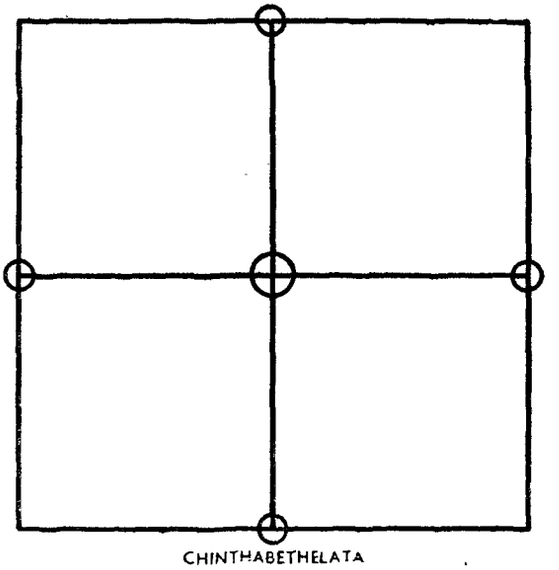
**Leisure and recreation**

6. People of this village enjoy leisure for about two to three months soon after harvesting in the month of *Magha* (January - February) to *Chaitra-Vaisakha* (March - April - May) months when they again briskly engage themselves in the agricultural operations. The recreational games played by the people, the festivals observed by them and the dances of Lengika Khel arranged by the Mathuras at the time of Gokulashtami throughout the month of *Sravana* (July-August) provide recreation and immense entertainment to the people of the village. Whenever they find leisure, Mathura women prepare their *cholis* and do embroidery work. They prepare different varieties of *baqchi*-bags of different sizes with artistic designs to present them to their daughters at the time of the marriages of their daughters (please see Figs. 16 & 17). These *baqchis* (bags) are used by the girls and women to keep their ornaments, chewing articles, etc. Embroidered clothes with different designs used to cover the backs of bullocks called *jhol* are also prepared by the women (Fig. 18). A description of the games, the worship of deities, the festivals observed by the villagers and the dances performed by them is given in the following pages.

**Recreational games**

7. Recreational games are played by few children at ordinary times. At the time of the Holi festival, women play *chiruthalata*—a dance with simple movements beating with thin sticks of one and a half feet length and singing songs. The beating of the sticks corresponds to the rhythm of the songs. Women of the Viswabrahmin, Kurama castes and the Mala, Madiga and Netkani castes play *Boddemaata* (also known as *Bathakamma ata*) for the Dasara festival. This is also a simple dance to the accompaniment of songs. Women of the Mathura tribe engage themselves in dancing for the Gokulashtami festivals which is called by them Athe.

8. Boys and girls play *chinthabethalata*—a play with tamarind seeds broken into halves. This game can be played by 2 or 3 or 4 persons at a time. A sketch is drawn as shown below:



CHINTHABETHELATA

The mid points of the four lines of the square are the starting points. The players keep tamarind seeds or pebbles at the starting points. Four broken tamarind pieces are whirled in the first instance and are thrown on the ground. If two whites come up, the player can move one *betha* (the width of the four fingers other than the thumb), or one *jana* (span's length) if four whites come up or an arm's length if four blacks show up. On the other hand, if three blacks or three whites come up, the player loses chance and the chance goes to the next player. A player who traverses along the square and the two cross lines inside, and reach the centre is deemed to have succeeded. The game is continued until all except one wins the game. Then all the *chinthabethelu* are kept in the centre of the sketch. The person who was defeated at the end of the game has to keep on rubbing his palms above the *chinthabethelu* and escape the beating of the winners. For each escape of beating, he takes out one *chinthabethe*. Like that he/she has to repeat the process until all the successful participants complete their chances of beating, each at a time.

**Deity worship**

9. Hanuman (Monkey-God) is the tutelary God of the village. All the people of the village gather before the deity for the Polalapanduga and worship by offering *naivedyam* (offering of cooked food or sweet rice kept separately soon after cooking or even offer fruits like plantains, oranges and cocoanuts and take the cattle round the deity so that they may not be attacked by any diseases.

10. Wooden images of Pochamma deity are there separately one for the Mala, Madiga, Netkani and Mahar (Scheduled Castes); one for the Mathuras (Scheduled Tribe) and another for the Kurama and Viswabrahmin castes. She is the deity of small-pox and she is appeased by offering of fowls, goats, etc., once in a year or two to ward off the disease. When marriages take place, at the end of the marriage ceremony, the bride and bridegroom are taken round their respective deities in a procession and they then worship the deity. This marks the end of the marriage ceremony.

11. Mahankali also known as Maravva and Mysavva is the malevolent deity mostly worshipped by the Mala, Madiga, Netkani and Mahar castes. This deity is appeased by individual households by offering chickens or fowls when the children are affected by chicken-pox or cholera. Mathuras and other Caste Hindus worship a peer by name Kaloba by offering incense and distributing *ksheera* and *puri* for the Dasara, Ugadi and Pithramasa (Sankranti) festivals. This peer is worshipped in the belief that it relieves people from long standing ills and also *fulfils* certain desires. (Fig. 19 shows the abode of Kaloba Peer).

**Festivals**

*Khechdamarus*

12. This festival falls on the New Moon Day in the month of *Sravana* (July-August). It is only a festival for unmarried girls. All the unmarried Mathura girls gather at the Naik's house. They sing songs in the name of Thez Guru to the accompaniment of beating of the drum. On this day, they eat *gogri* mixed with wheat or Bengalgram and jaggery. In the mornings also they dance. It continues upto 9 days, that is upto *Ashtami* (8th day of the bright fortnight). After the 9th day, they get clay, wheat or Bengalgram and wet them with water. The clay is kept on *palas* leaves. This is known as *dhani*. The wheat or Bengalgram grain are sown in the clay. After this, they continue singing till the Full Moon Day which is known as Rakhi Punnami. The girls tie the *rakhi* (bracelet) to the Mathura men present there. The males give money to the females after they tie the *rakhi*. Again, group singing of girls continues for 3 days. On the third day they observe fasting. They prepare an idol of a woman with the clay by each of the unmarried girls at their houses and offer worship to it. All this is called *theez*. With this, the fasting ends. In the morning of the following day the brother of the girl kicks away the clay idol. The sister then takes the idol to the frontyard of the Naik's (also known as Angan) house and keep it there. Thus all the girls bring the idols to the frontyard of the Naik's house. Then all the Mathura males, young and old, gather at the Naik's house and dance round the idols kept by the girls ( Fig. 20 ). The Naik gives tea and pan to all those who gather there. Later, the girls collect the destroyed idols and also remove the seedlings that are sown in the clay. They throw away the clay in the nearby *nala* (stream). While going to the stream, they take *pooranpuri* and eat it there. On return to their houses, they distribute the seedlings to the male members of the Tanda who in turn give small sums of money to them.

*Gokulashtami*

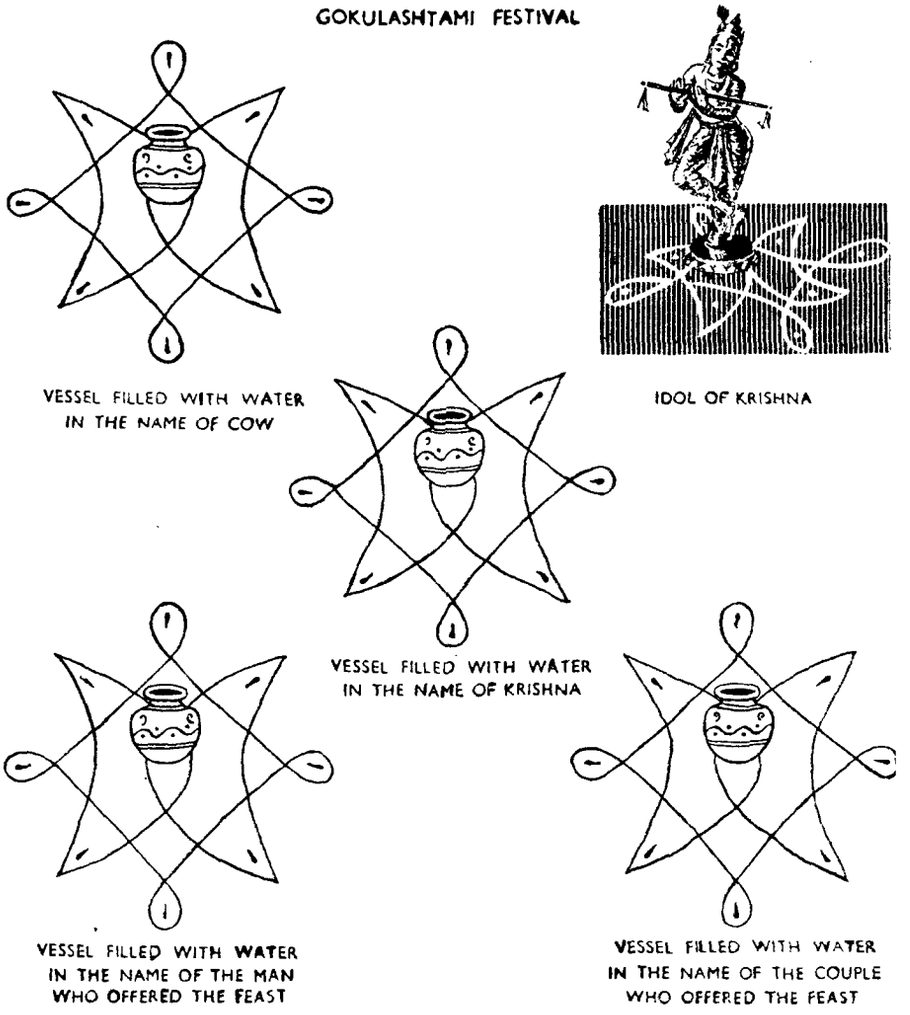
13. This festival falls on *Sravana Bahula Ashtami* ( July-August ). This festival is also called Athe. This is the birth day of Lord Krishna. This festival is observed by all the Mathuras with great joy and reverence to the Lord. On the preceding day of the festival, the head of household and his wife among all the Mathura households take *poori* and observe fasting. On the following day *i. e.*, the actual festival day a clay idol of Krishna is prepared and is kept on a big leaf or leaf-plate. In the night when the moonlight is seen, they start worshipping Krishna. The following dishes are prepared for the festival.

(1) *Savuli* . A kind of bread prepared with ghee and wheat forming into layers.

(2) *Ksheera* . A sweet preparation of wheat flour mixed in water and cooked by adding jaggery and ghee.

(3) *Gond* . Gum is brought and is fried in ghee, mixed with jaggery and again fried in ghee.

A little of these sweet preparations *viz.*, *savuli, ksheera* and *gond* are kept on leaf-plates which are kept on the vessels and offered as *naivedyam.* The arrangement of the vessels is as shown in the diagram below.




Thus ends the puja. Men and women who observed fasting break the fast soon after worshipping is over. On the following day, the idol of Krishna is thrown in the nearby stream. Then the spot where the idol of Krishna was kept is neatly plastered with cow dung. They offer *naivedyam* and then distribute it among the invitees who offer money according to their status. The invitees are treated to a feast which is called *Balajikabhoj.*

*Pola*

14. This festival is usually observed by those belonging to Kurama, Viswabrahmin, Mala, Madiga, Mahar and Netkani castes. But, from the time of their taking to cultivation some 15 years ago, Mathuras also are observing this festival. It falls on the New Moon Day of *Sravana* (July-August). The head of the household observes fast till noon and then takes food along with *poori.* In the afternoon, the villagers decorate all the bullocks in the village with flowers and *gulal* (vermilion), take them in a procession to the Hanuman deity on the road point, offer worship to Him by breaking cocoanuts and by taking the bullocks round the Hanuman idol.

*Mammayi*

15. This festival is observed by all Hindu people in the village during the bright fortnight of *Bhadrapadam* (August-September). Those who observe the festival have to feed five people, preferably of his caste.

16. On the ninth and tenth days of the bright fortnight, *pithra* is observed in the name of the departed male and female ancestors of the household. Special preparation of *kheer* is made and offered first to a cow after worshipping the ancestors. After that, the members of the household relish this preparation along with meals.

17. On the 10th day, Mathuras worship Guru Nanak of Nanded in Nanded District in Maharashtra State. They enjoy feasting with *kadi* and *kheer* after offering the same to the Guru. They also feed a few people on this day.

*Dasara*

18. This festival is observed by all Hindus in the village on the 10th day in the bright fortnight of *Asviyuja* (September-October). Mathuras worship Kali, Venkoba and Jagannadh and erect flags. They go to the outskirts of the village and see a *palapitta*-a kind of bird. They collect *jammi* (prosopis spicigera) leaves and jowar leaves. Except the erecting of flags, there is no difference in the observance of this festival between the Mathuras and people of other castes. Special preparations are relished by people of all communities.

*Deevali*

19. The festival Deepavali is known as Deevali in these parts. It is observed by all Caste Hindus in the village. This festival falls on *Kartika Bahula Amavasya* (September-October). They worship Lakshmi—the Goddess of Wealth and cows on this day. A small house is constructed by the Mathura households and small idols of cows made of clay or dung are kept in it. After worship of the cows is over, they demolish it by walking over it. In the early hours of the following day, the house-wife keeps the dismantled miniature house and the idols in a *chata* (winnowing fan), goes round the house and the cattle shed. On this day, they don't sweep the cattle shed. Other communities simply decorate the cows with turmeric powder and vermilion and feast themselves with special preparations like *garelu* and *boorelu*. As is common in the other parts of the State, crackers and fire-works are not displayed here.

*Holi*

20. Holi is a festival of great rejoicing among the Mathuras. It is a festival of feasting and merry-making among them. It falls on the Full Moon Day in *Phalgunam* (February-March). On the day preceding Holi, the Mathura women tie a man to the *rolu* (mortar used to pound rice and other cereals). The Naik comes there and asks the women to untie the man. They demand a sum of about Rs. 20 and unless this sum is paid they don't untie the man. They collect money from the other Mathura men also. Men and women sprinkle *gulal* (coloured water) and various colours of vermilion with mirth and gay. If any man or men try to remove the pegs in their trial for untying the man tied to the *rolu*, the women attack them by pouring coloured water and even beat them. This continues upto the actual Holi day also. Garlands of dried cow-dung cakes are prepared by each of the households of the tribe. They congregate in the centre of the village and arrange a bonfire by burning all the garlands of cow-dung cakes and firewood. This bonfire is associated with Kama *dahan*, the burning of Cupid by Lord Siva in his rage for having been disturbed from his penance and creating love over Parvati, daughter of the Parvatharaju, the Mountain King.

21. Among the Mathura households, if a son is born on this day, the householder has to offer a feast to the entire Mathura tribe of the village.

*Ugadi*

22. Ugadi, the Telugu New year's Day, an important festival of the Telugu people is of late being observed by the Mathuras too, since they took to cultivation. It falls on *Chaitra Suddha Padyami*—first day of the month of *Chaitra* (March-April), the first month of the Telugu Calendar. They call this festival as Padwa. They decorate the bullocks with vermilion and turmeric powder. People of all the communities eat the Ugadi *chutney* made of neem flowers, mango and jaggery. New clothes are worn by all the people, if their economy permits.

*Sankranti*

23. Sankranti festival is observed by people of all castes excepting the Mathuras. People take oil bath on the day preceding Sankranti, called Bhogi. On Sankranti day (2nd day), they offer puja to all the cereals grown by them. Following day of Sankranti, called Kanuma, is a day of feasting and people relish non-vegetarian dishes with chicken and goat mutton

*Sivaratri*

24. This festival falls on *Magha Bahula Triodasi* (January-February). On this day, Kuramas, Viswabrahmins and a few among the Mala, Madiga and Mahar castes observe fast and *jagarana* (keep awake throughout the night) and worship Siva.

**Keslapur fair**

25. During the month of *Pushya* (December–January) people of the village, irrespective of caste and creed, visit the Keslapur Jatara, the famous fair held at Keslapur in the name of Nagoba, the Snake-God. People from all parts of the district and also Gonds and other tribes from the adjoinining Maharashtra State take part in large numbers.

**Dances**

26. "On important festivals and social occasions, the Mathuras indulge in their traditional dances. They have preserved their rich heritage of folk music and dancing. The traditional Mathura dance costume is very ornate and rich in colour and glitter. The accompanying music is skilfully varied to avoid monotony. The Mathuras abandon themselves to the spontaneity of the dance whether they meet to celebrate a marriage or a birth, to welcome the spring or the first refreshing showers, or whether they gather at the end of a harvest or at a social function, or to celebrate their colourful festivals. To watch the Mathura dancing, with his ease of movement and supple grace, is a delightful experience. The universality of the themes and the similarity of rhythm in the steps and dance patterns of the Mathura forms of dance are wonderfully striking. The Mathura dances reveal not only the individual talents of our people, but the collective traditions of each section of our people, the characteristics of the community, and a universal love for rhythm!"[1]

27. The dance played by Mathuras in connection with Gokulashtami festival is known as *Lengiki khel*. This dance is done from *Sravana* to *Karthika i, e.*, upto Deepavali for about 3 months Men and women wear colourful dresses and engage themselves in the dance whenever they find leisure and particularly throughout the day of Gokulashtami. About 20 to 25 men and grown up boys participate in this dance. Men wear loose and long white shirts called *jhagilo* over white dhotis. Over the *jhagilo* they wear a waist-coat-like dress. They wear *pej pagdi*, a red turban cloth and over it another *pancha* (dhoti) of white colour is wound. This turban with red and white colours is called *pej-ki-pagdi*. They wear *pawta*, *gajjalu* (small bells) to the ankles, hold a *kola* (small stick of 1½ feet in length with 1" diameter) in the right hand and a kerchief with dazzling colours in the left hand. (Fig. 21 shows two young men ready for dance). While two *nagaras* (big drums) are sounded by two men each holding two sticks, the party stands in a circular from, sings Omkar songs on Prithviraj Saheb and devotional songs on Lord Krishna waiving the handkerchiefs, beating the *kolalu* rhythmically with quick movement of the limbs.

28. At the same time, women also form separate dancing group of about 12 to 16. They divide into two groups each opposite the other and sing songs with rhyhmic movement of their limbs. The dance is called *lengiki natch (lengi* dance*)* or *jahio jaho natch* as they sing commencing with *jahio jaho.* Fig. 22 shows the rhythmic dance of Mathura women to the beat of the drum. Fig. 23 shows the dance by males and Fig. 24 shows the dance by females.

29. It is really a matter of pride that a dancing troupe of Mathuras of this village along with some others of Andhonayak Tanda *alias* Khurd Indervelli, at a distance of one mile from this village on the eastern side was sent to Delhi for Republic Day parade in the year 1959 and were awarded medals and the late Pandit Nehru was pleased to have had been photographed amidst them. Sri Ashok Mitra, the Registrar General of India and Sri A. Chandra Sekhar, Superintendent of Census Operations during their visit to the village in July 1962 were very much pleased with their dances and appreciated them warmly. Figure 25 shows Shri Ashok Mitra in the midst of a Mathura dancing troupe.

30. The Government of India sponsored a scheme of inter-State exchange of cultural troupes which aims at promoting emotional integration and acquainting the people of one State with the cultural aspects of other. A team of Mathura dancers from Andhra Pradesh under this scheme visited Uttar Pradesh and Madhya Pradesh during 1963 and gave performances and gained much appreciation and applause.

**Village panchayat**

31. There is no separate panchayat for Vemayakunta village. It comes under the Mutnur Village Panchayat. The villages Mutnur, Vemayakunta and its hamlet Samaka, Ginnera, Thummagudem and Mendapalle come under the jurisdiction of the Mutnur Village Panchayat. Elections for the

1 An article by S. Ramakoteswara Sarma in *The Sunday Standard* dated 16-1-66

Panchayat were conducted for the first time in the month of September, 1959 and it began to function since 30th November, 1959. All the members were elected unanimously. The President and the Vice-President also were chosen unanimously. The following were the office-bearers of the first panchayat.

**Statement XLVII**

PANCHAYAT MEMBERS BY COMMUNITY AND HABITAT

| Name | Caste/ Tribe | Age | Literacy |
|---|---|---|---|
| (1) | (2) | (3) | (4) |
| 1 Sri Jaiswal Samundarlal, President (Mutnur village) | Kalal | 35 years | Nil |
| 2 Sri Bannoth Bhikku, Vice-President (Ginnera village) | Lambadi | 35 ,, | Vth Stand. (in Urdu & Marati) |
| 3 Sri Hirekumra Hanumantha Rao, Member (Mutnur village) | Gond | 30 ,, | Vth Stand. (Urdu) |
| 4 Sri Sedmaka Nagu, Member (Samaka h/o. Vemayakunta) | Gond | 40 ,, | Nil |
| 5 Sri Hirekumra Narayan, Member (Mutnur village) | Gond | 80 ,, | Nil |
| 6 Sri Thumran Khoddu, Member (Mendapalle village) | Gond | 40 ,, | Nil |

32. As the President was harassing the poor people and behaving immorally, some elderly people rebuked him and warned him to behave properly. So, Sri Samundarlal, the President resigned from the Presidentship and continued as Member. A fortnight after his resignation, another election was conducted during April-May, 1963 to fill up the vacancy. Sri Bannoth Bhikku, the Vice-President and Sri Thumran Khoddu, a Member contested for the post. Both of them get 3 votes each. Lots were therefore drawn and Sri Thumran Khoddu came out successful in it.

33. During the period of the stay of the Economic Investigators in the village, elections for the Village Panchayat were conducted for the second time on 4th June, 1964. There were 9 members in the Panchayat. Except two members from the Mutnur village, the other seven members were elected unanimously. For the two seats in Mutnur village the contest was between Sri Tumran Khoddu, the then President of the Panchayat and Sri Hirekumra Jalapathi Rao, both belonging to the Gond tribe, for the general seat and Sri Pochaiah, of Madiga caste, and Sri Nam Dev, of Marati Mala caste for the reserved seat. In the contest Sri Hirekumra Jalapathi Rao defeated the then President, Sri Thumran Khoddu. The reserved seat was won by Sri Pochaiah. Sri Thagria Ratan Singh, aged 70 years and Sri Padwal Bhoji Ram, aged 60 years, both belonging to the Mathura tribe were elected from Vemayakunta village. Srimathi Bassi Galiyabai, aged 35 years belonging to the Mathura tribe of Vemayakunta village was elected from the Ginner-Thummagudem seat. The other two members elected from Ginnera-Thummagudem are: (1) Sri Jugmaka Shyama Rao, aged 25 years, educated upto 3rd Standard in Marati and belonging to the Gond tribe and (2) Sri Bannoth Bhikku, the then Vice-President. Srimathi Madavi Jangubai, a Gond woman aged 60 years was elected unanimously from the Mendapalle seat reserved for women. For the Samaka hamlet, the only nomination received was that of Sri Sedmaka Nagu belonging to the Gond tribe, but it was invalidated. A fresh election was to be conducted for that seat. The same day, soon after the elections for membership were completed, elections for the posts of the Sarpanch (President) and Upa Sarpanch (Vice-President) were conducted. Sri Bannoth Bhikku, former Vice-President and Sri Hirekumra Jalapathi Rao were elected Sarpanch (President) and Upa Sarpanch (Vice-President) respectively without contest.

34. Since its inception on 30th November, 1959 the Village Panchayat collected taxes, licence fees, etc., but did not provide any amenities to the constituent villages/hamlets nor carried out any developmental activities. During the year 1958-59, the sources of income for the Panchayat are as follows from each of the constituent villages/hamlets.

**Statement XLVIII**

PARTICULARS OF INCOME OF THE PANCHAYAT DURING 1958-59

| Source of income | Name of village/hamlet | | | | Total of each source | Percentage to total |
|---|---|---|---|---|---|---|
| | Vemayakunta | Ginnera | Mutnur | Mendapalle | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | |
| 1 Licence fees | ... | 6.00 | 6.00 | 20.00 | 32.00 | 31.37 |
| 2 *Dakhala* (Issue of travelling passes for cattle transactions) fees | 1.00 | 4.00 | 11.00 | 28.00 | 44.00 | 43.13 |
| 3 *Khondwada* (Cattle pound) fines | ... | 10.00 | 16.00 | ... | 26.00 | 25.50 |
| **Total** | **1.00** | **20.00** | **33.00** | **48.00** | **102.00** | **100.00** |

As seen from the above Statement, income from Vemayakunta village during 1958-59 was only Re. 1. The cattle tresspass rates are Rs. 2.50 per bull or cow and Rs. 1.50 per buffalo or goat or pig.

35. During the year 1959-60, income particulars by each source and habitat are as follows.

**Statement XLIX**

PARTICULARS OF INCOME OF THE PANCHAYAT DURING 1959-60

| Source of income | Name of village/hamlet | | | | Total of each source | Percentage to total |
|---|---|---|---|---|---|---|
| | Vemayakunta | Ginnera | Mutnur | Mendapalle | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. |
| 1 Licence fees | 30.00 | 33.00 | 47.00 | 20.00 | 130.00 | 26.29 |
| 2 *Dakhala* fees | 90.50 | 58.00 | 44.50 | ... | 193.00 | 39.03 |
| 3 Cattle pound fines | 16.75 | 11.00 | 26.00 | ... | 53.75 | 10.87 |
| 4 Permission for construction of new houses | 6.75 | 10.00 | 15.75 | 15.75 | 48.25 | 9.76 |
| 5 Auction of tamarind trees | 21.00 | ... | 39.00 | ... | 60.00 | 12.13 |
| 6 House tax | ... | ... | ... | ... | ... | ... |
| 7 Profession tax | 0.50 | 1.00 | ... | ... | 1.50 | 0.30 |
| 8 Miscellaneous | ... | ... | 8.00 | ... | 8.00 | 1.62 |
| **Total** | **165.50** | **113.00** | **180.25** | **35.75** | **494.50** | **100.00** |

*Dakhala* formed the major source of income for the Panchayat from all the constituent habitats contributing about two-thirds of the total followed by licences contributing a little above one-fourth (26.29%). Income from cattle pound also contributed considerable amount forming 12.13%. House tax was not collected during the year.

36. For the year 1960-61, the income particulars of the Panchayat are as follows.

**Statement L**

PARTICULARS OF INCOME OF THE PANCHAYAT DURING 1960-61

| Source of income | Name of village/hamlet | | | | Total of each source | Percentage to total |
|---|---|---|---|---|---|---|
| | Vemayakunta | Ginnera | Mutnur | Mendapalle | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | |
| 1 Licence fees | 20.00 | ... | ... | ... | 20.00 | 4.58 |
| 2 *Dakhala* fees | 184.55 | 131.74 | 49.30 | 2.00 | 357.59 | 81.81 |
| 3 Cattle pound fines | 2.50 | 17.50 | 3.50 | ... | 23.50 | 5.38 |
| 4 Auction of tamarind trees | ... | ... | ... | ... | ... | ... |
| 5 House tax | ... | 21.75 | 2.25 | ... | 24.00 | 5.49 |
| 6 Profession tax | ... | ... | ... | ... | ... | ... |
| 7 Miscellaneous | ... | ... | 4.00 | 8.00 | 12.00 | 2.74 |
| **Total** | **207.05** | **160.99** | **50.05** | **10.00** | **437.09** | **100.00** |

When compared with the sources of income for the year 1959-60, the income for the year 1960-61 has gone down by Rs. 57.41. Income from licences went down to less than one-sixth of that of 1959-60. Income from cattle pound also went down to less than half of 1959-60's income from the same source. Income from house tax made its debut with Rs. 24 and income from *dakhala* has appreciably gone up by Rs. 164.59.

37. For the year 1961-62 income particulars are as follows.

**Statement LI**

PARTICULARS OF INCOME OF THE PANCHAYAT DURING 1961-62

| Source of income | Name of village/hamlet | | | | Total of each source | Percentage to total |
|---|---|---|---|---|---|---|
| | Vemayakunta | Ginnera | Mutnur | Mendapalle | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | |
| 1 Licence fees | ... | ... | ... | ... | ... | ... |
| 2 *Dakhala* fees | 11.50 | 36.20 | 94.77 | ... | 142.47 | 49.47 |
| 3 Cattle pound fines | 4.50 | 13.50 | 8.00 | 4.00 | 30.00 | 10.42 |
| 4 Permission for construction of new houses | 33.25 | 24.75 | 8.75 | 7.75 | 74.50 | 25.87 |
| 5 Auction of tamarind trees | ... | ... | 41.00 | ... | 41.00 | 14.24 |
| 6 House tax | ... | ... | ... | ... | ... | ... |
| 7 Profession tax | ... | ... | ... | ... | ... | ... |
| 8 Miscellaneous | ... | ... | ... | ... | ... | ... |
| **Total** | **49.25** | **74.45** | **152.52** | **11.75** | **287.97** | **100.00** |

Income for the year 1961-62 has gone down by Rs. 149.12, than that for the year 1960-61. During the year 1961-62, there was no income from licences, house tax and profession tax and the income from *dakhala* has decreased from Rs. 357.09 in 1960-61 to Rs. 142.47, in the year 1961-62.

38. In 1962-63, income particulars of the Panchayat are as follows.

**Statement LII**

PARTICULARS OF INCOME OF THE PANCHAYAT DURING 1962-63

| Source of income | Name of village/hamlet | | | | Total of each source | Percentage to total |
|---|---|---|---|---|---|---|
| | Vemayakunta | Ginnera | Mutnur | Mendapalle | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. |
| 1 Licence fees | 12.00 | 60.00 | ... | ... | 72.00 | 8.73 |
| 2 *Dakhala* fees | 181.00 | 49.00 | 65.56 | 37.95 | 334.31 | 40.53 |
| 3 Cattle pound fines | 64.00 | 63.50 | 13.00 | 32.00 | 172.50 | 20.91 |
| 4 Permission for construction of new houses | ... | 2·00 | 57.00 | ... | 59.00 | 7.15 |
| 5 Auction of tamarind trees | ... | ... | 41·00 | ... | 41.00 | 4.98 |
| 6 House tax | 40·50 | 86·50 | ... | 19·00 | 146.00 | 17.70 |
| 7 Profession tax | ... | ... | ... | ... | ... | ... |
| 8 Miscellaneous | ... | ... | ... | ... | ... | ... |
| **Total** | **298.30** | **261.00** | **176.56** | **88.95** | **824.81** | **100.00** |

Income during 1962-63 has appreciably gone up. This increase in income is due to the collection of house-tax arrears, increase in income from cattle pound and due to large number of cattle transactions *(dakhala)*.

39, Lastly, during 1963-64 the particulars of income for the Panchayat are as follows.

**Statement LIII**

PARTICULARS OF INCOME OF THE PANCHAYAT DURING 1963-64

| Source of income | Name of village/hamlet | | | | Total of each source | Percentage to total |
|---|---|---|---|---|---|---|
| | Vemayakunta | Ginnera | Mutnur | Mendapalle | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | |
| 1 Licence fees | ... | 30.00 | 22.00 | 6.00 | 58.00 | 8.96 |
| 2 *Dakhala* fees | 63.70 | 74.40 | 47.80 | 42.70 | 228.60 | 35.30 |
| 3 Cattle pound fines | 15.00 | 44.50 | 4.00 | 2.50 | 66.00 | 10.19 |
| 4 House tax | 74.50 | 86.75 | 59.50 | 40.25 | 261.00 | 40.30 |
| 5 Profession tax | ... | 18.00 | ... | ... | 18.00 | 2.78 |
| 6 Miscellaneous | ... | ... | 4.00 | 12.00 | 16.00 | 2.47 |
| **Total** | **153.20** | **253.65** | **137.30** | **103.45** | **647.60** | **100.00** |

The above sources of licence fees, *dakhala* fees, cattle pound fines, house tax, profession tax and miscellaneous income form 8.96%, 35.30%, 10.19%, 40.30%, 2.78% and 2.47% respectively of the total income of Rs. 647.60. The percentage variations in the contribution of each source of income to the Panchayat to the total income of the Panchayat during 1959-60 to 1963-64 are shown in the following Statement.

**Statement LIV**

PANCHAYAT INCOME BY SOURCES FROM 1958-59 TO 1963-64

| Year | Sources of income and percentage | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Licence fees | *Dakhala* fees | Cattle pound fines | Permission for construction of new house | Auction of tamarind trees | House tax | Profession tax | Miscellaneous | Total income |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| | | | | | | | | | Rs. P. |
| 1958-59 | 31.37 | 43.13 | 25.50 | .. | ... | ... | ... | ... | 102.00 |
| 1959-60 | 26.29 | 39.03 | 10.87 | 9.76 | 12.13 | ... | 0.30 | 1.62 | 494.50 |
| 1960-61 | 4.58 | 81.81 | 5.38 | ... | ... | 5.49 | ... | 2.74 | 437.09 |
| 1961-62 | ... | 49.47 | 10.42 | 25.87 | 14.24 | ... | ... | ... | 287.97 |
| 1962-63 | 8.73 | 40.53 | 20.91 | 7.15 | 4.98 | 17.70 | ... | ... | 824.81 |
| 1963-64 | 8.96 | 35.30 | 10.19 | ... | ... | 40.30 | 2.78 | 2.47 | 647.60 |

From the above Statement it may be seen that from 1958-59 to 1963-64 the Panchayat income has appreciably gone up from Rs. 102 to Rs. 647.60 and the income reached the maximum of Rs. 824.81 during 1962-63. *Dakhala* fees has been the chief source contributing about two-fifths of the total income with a variation ranging between 35.30% to 81.81%. Collection of house tax was instituted in 1960-61 and during the year 1963-64 it contributed 40.30% of the total income. The contribution of licence fees towards the Panchayat income also seems to have gone down appreciably. Profession tax was collected in 1959-60 and again in 1963-64 only. The total income of the Panchayat from the year 1958-59 to 1963-64 amounted to Rs. 2,793.97 and no amount was spent as no developmental activities and improvements were effected since the inception of the Panchayat.

**Co-operatives**

40. A co-operative credit society was established in Mutnur village for Mutnur village and Vemayakunta village including its hamlet Samaka. The Society started functioning from 26th April, 1959 when the Deputy Registrar of Co-operative Societies, Adilabad came to Mutnur and nominated the following as office bearers :

**Statement LV**

| | Name | Designation |
|---|---|---|
| | (1) | (2) |
| 1 | Sri Kalwar Mahadevlal | President |
| 2 | Sri Hannu Patel | Secretary |
| 3 | Sri Thumran Khoddu | Director |
| 4 | Sri Atram Gangu | Director |
| 5 | Sri Hirekumra Narayan | Director |

At the time of starting the society there were 49 members. During the year 1960-61 as also in the subsequent years upto 1st June, 1964 there was no change in the membership and it remained at the initial figure of 49. Of the 49 members of the Society, 10 are from Vemayakunta proper, 10 are from Samaka, the hamlet of Vemayakunta and the remaining 29 are from Mutnur village. All the members from Vemayakunta belong to the Mathura tribe. Their names are given below :

1 Sri Rabdia Kadam Singh
2 Smt. Padwal Kamthibai
3 Smt. Padwal Chammibai
4 Sri Padwal Bhoji Ram
5 Sri Mathlio Pratap Singh
6 Sri Padwal Bankat Singh
7 Sri Bassi Bhajia
8 Sri Padwal Gurdev Singh
9 Sri Thagria Ratansingh and
10 Sri Padwal Kaniram

41. Only landholders are eligible for membership in the society. On receiving a loan application from a member, the extent and value of land held by him are calculated by the Patwari (village accountant). The applicant may also produce a certificate from the Patwari as to the extent and value of land held by his (applicant) in order to save delay. The maximum amount of loan obtainable by a member is 25 % of his land value. The rate of interest charged by the Society is 50 P. per Rs. 100 per month or 6% per annum.

42. No clerk has been appointed for the Society. The President himself asks the loanees to repay the loan and also reminds them of the due date of repayment. Usually loans are advanced at the time of sowing or btoadcasting and are repaid one month

after the sale of their marketable produce of cotton, Bengalgram, etc., *i.e.*, within one year of obtaining the loan.

43. If any member fails to repay the loan during the following year also, interest is collected at the same rate and if any one fails to repay the loan within 2 years, his land is attached and auctioned and the amount due to the Society is taken by it and the remaining amount is given to him. As all the members repaid the loans within one year in most of the cases and at the most within 2 years in all the cases, the question of attachment or auction of lands did not arise so far.

44. This Society receives loans from the District Co-operative Central Bank, Adilabad and disburses the amounts among its members. The repayments made at the end of the year will be remitted at the District Co-operative Central Bank. The particulars of loans received and disbursed by the Society are as shown below :

Statement LVI

PARTICULARS OF LOANS DISBURSED BY THE CO-OPERATIVE SOCIETY

| Year and date | Amount of loan received from the Dist. Co-op. Central Bank, Adilabad | Amount disbursed | No. of loanees | Amount realised from the loanees at the end of the year (including interest) |
|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) |
| | Rs. P. | Rs. P. | | Rs. P. |
| 1-7-1959 | 4,755.00 | 4,754.80 | 26 | 4,969.93 |
| 31-5-1961 | 6,355.00 | 6,355.00 | 42 | 6,698.00 |
| 28-6-1963 | 5,230.00 | 5,230.00 | 44 | 585.22 |
| **Total** | **16,340.00** | **16,339.80** | **112** | **12,253.15** |

During the years 1960 and 62 no amounts were received from the District Co-operative Central Bank nor any loans were disbursed among the members. Though there has been no change in the number of members, there has been a slight increase in the number of loanees; it rose from 26 on 1-7-1959 to 42 on 31-5-1961 and to 44 on 28-6-1964. All the members were prompt in their repayment and all the amounts of loans disbursed were collected at the end of the year till 1961. The amounts of loan disbursed during the year 1963 remain to be collected by June, 1964. But as the agricultural yield of the two villages was much less than that of the preceding two or three years and the crops raised by the cultivators were not sufficient for the maintenance of the families, they could not repay the loans. Out of total disbursement of Rs 5,230, only Rs. 585.22 was collected. The loanees were conscious of the repayment of the loans taken by them and they hope to repay the loans during the following year.

45. On the whole, the working of the Society was satisfactory. No case of embezzlement of funds nor of nepotism are reported by the members. At present the activities of the Society are limited to advancing of loans only. It is desirable that the activities of the Society may be extended to the sale of seeds, fertilizers, pesticides and improved agricultural implements also. It becomes difficult for the President himself to carry out all these functions by himself. So as to maintain the accounts and sell the fertilizers and seeds, etc., a clerk-*cum*-accountant and a salesman may be appointed.

### School

46. There is an elementary school in the village which was established in the year 1958. This is a single teacher school and tution is given upto 3rd Standard only. Pupils from Vemayakunta proper including Ratansingh Tanda—a constellation of five households which is a part of the village, attend the school. Samaka, the hamlet has a separate school for itself. On 10th June, 1964 there were 28 pupils on the rolls, of which 20 were boys and 8 were girls.

Statement LVII

PUPIL-STRENGTH BY CASTE/TRIBE AND STANDARD

| Caste/Tribe | I Standard | | II Standard | | III Standard | | Total | |
|---|---|---|---|---|---|---|---|---|
| | Boys | Girls | Boys | Girls | Boys | Girls | Boys | Girls |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| 1 Mathuras . | 8 | 7 | 4 | ... | 2 | ... | 14 | 7 |
| 2 Scheduled Castes . | 5 | 1 | 1 | ... | ... | ... | 6 | 1 |
| **Total .** | **13** | **8** | **5** | ... | **2** | ... | **20** | **8** |

47. All the castes taken together, there were 74 boys and 69 girls within the age group of below 14 years. Of these 143, only 28 are attending the school. There are only 12 literates among the surveyed population forming only 4%. The percentage of literacy in the village is too low and the compulsory education scheme which remains in letter may be carried in spirit also to improve literacy among the people. To an aspirant for higher education, the facilities are not lacking as there is a high school in Utnur at a distance of 11 miles and a college in Adilabad at a distance of 24 miles. Yet the people of the village have no urge for education at all and they are interested in engaging the grown-up boys and girls in field works and household duties respectively. The responsibility also devolves upon the teacher to create an urge for education by explaining the parents of the role of education in the advancement on social and cultural fronts and economic development through the awareness of improved skills and techniques of production.

**Caste Panchayats**

48. The Mala and Netkani castes have Caste Panchayats of their own. Sri Kante Linganna and and Sri Kode Lakshmaiah are the Peddamala (head of the Mala caste) and Kolakadu (convener), respectively of the Mala Caste. Sri Durgam Mallaiah is the head of the Netkani caste of this village and of nearby Keslaguda village. These Caste Panchayats settle disputes, cases of divorce and separation, negotiate marriages and the caste head directs the proceedings at marriages.

49. Since the last 3 or 4 years, the Mathura Tribal Panchayat and the Kurama Caste Panchayat became defunct. Before they became defunct, the Mathura Tribal Panchayat had Sri Padwal Jalam Singh as its head and the Kurama caste had Sri Sura Rajanna as its head and these two Tribal/Caste Panchayats functioned effectively. With the death of these two persons, the two communities lost influential persons to act as leaders and hence they are not functioning from that time. Though the other castes *viz*., Viswabrahmin, Madiga and Mahar have no Caste Panchayats, elderly persons of each of the castes play the role of the Caste Panchayats and if the gravity of situation warrants, even elderly people of all or some of the castes sit together, decide or settle the disputes, quarrels and cases of divorce and separation. Recently, two cases of *maganali*—one among the Kurama caste and the other among the Madiga caste were settled in a sitting of the elders of each of the castes and the offenders were fined Rs. 60 and Rs. 350, respectively, and these amounts were given to the aggrieved husbands. So some of the castes even in the absence of effective Caste Panchayats did not hinder their caste elders to carry out the functions of the Caste Panchayat.

50. Though a Statutory Panchayat has been established at Mutnur for this village and its hamlet Samaka, Mendapalle, Ginnera and Mutnur villages, it has been observed by most of the informants that the existence of Caste Panchayats is essential to keep the caste intact and to settle disputes and cases of divorce and separation arising among the caste and that the Panchayat at Mutnur cannot look into these matters as effectively as the Caste Panchayats can.

**Inter-household and inter-caste relationship**

51. There are no factions and feuds in this village. The various communities in the village live in harmony and peace. People of each caste/tribe participate in the social ceremonies observed in any household of the caste/tribe. Excepting the Mala, Madiga, Netkani and Mahar households, which are termed as Harijans and the hitherto untouchable class of castes which occupied the lowest position in the ladder of caste hierarchy in the Hindu Society, people of other communities *viz*., Mathuras, Kuramas and Viswabrahmins help one other and even attend some of the social ceremonies like attainment of puberty by way of sending *pasupu-kumkum* (turmeric powder and vermilion along with a cup of copra and a blouse piece, if possible) through a *muthaidu* (woman in married status). At the time of marriages and death ceremonies, people of Mathura tribe invite all the people except the Viswabrahmins for food who do not accept food from any of the other castes in the village. Kuramas also invite the people belonging to Mala, Mahar, Madiga and Netkani castes for food at the time of marriage and death, etc. Except the Mathuras, only a few people of all the castes in the village accept food from the Viswabrahmins. Mala, Mahar and Netkani people do not take food from the Madigas.

52. So far as wells for drinking water are concerned, the Mala, Netkani and Mahar castes on the one hand and the Madigas on the other have got

separate wells. The Viswabrahmins, Kuramas and the Mathuras have a common well. The Malas, Madigas, Mahars and Netkanis did not make any attempt to draw water from the well of the Caste Hindus due to the age-old practice of untouchability and pollution. Mathuras take water from the Viswabrahmin castes; Kuramas accept water from Mathuras and Viswabrahmins but the Viswabrahmins do not accept water from any of the Castes in the village. Malas, Netkanis and Mahars do not take water from the Madigas and among themselves they (Mahar, Mala and Netkani people) accept food and water.

53. People of each of the castes give and take the assistance of the neighbouring households when necessity arises by way of getting foodgrains, household utensils, etc. Agricultural implements are also exchanged mutually. Hand loans are also taken from the neighbouring households of their caste or from their friends of other castes.

**Inter-hamlet and inter-village relationship**

54. Though Samaka is a separate village by itself, for purposes of revenue administration, it has been treated as a hamlet of Vemayakunta village. Samaka and Vemayakunta are separated by a distance of only half-a-mile. Samaka is mostly populated by the Gond and Thoti tribes. They have got their own dancing grounds and the deities worshipped by them are different. Both are mainly dependent upon agriculture. At the time of agricultural operations like sowing, weeding, harvesting, etc., labour of one village go to the other and earn their livelihood. For carpenter service, each village is independent but there is no blacksmith in Samaka and they depend upon the blacksmith of Vemayakunta. People of Samaka utilise the services of a barber at Indervelli whereas a barber from Indervelli comes and does the service for some households in Vemayakunta and people of some households go to Indervelli to get the shaving done usually when they attend the *shandy*. There are no washermen in both the villages and both depend on the washermen of Mutnur or Indervelli to get their clothes laundered when desired and especially on the festival occasions. For the sale of the surplus agricultural produce as also the commercial crop like cotton which is not used for domestic purposes at all, both depend on the business people at Indervelli and Adilabad. Quite a few people of Samaka also purchase provisions when required in small quantities from the *kirana* shop in Vemayakunta and they go to Indervelli, if bulk purchases are to be made. For the cobbler's services, people of Samaka depend upon the Madigas of Vemayakunta village. Rituals and ceremonies like marriage and death, etc., are attended by the people of the village concerned only. Each village has got its own Elementary School. Neither the Patwari (Village Accountant) nor the Mali-*cum*-Police Patel (Village Headman) come from either of the villages. The Patwari comes from Mutnur village whereas the Mali-*cum*-Police Patel comes from Indervelli village. For both the villages there is only one Kothwal (Village Servant) who resides in Vemayakunta. For purposes of Panchayat administration both of them come under the jurisdiction of the Mutnur Village Panchayat. During the recent Panchayat elections (4-6-1964), only one seat was allotted to Samaka whereas Vemayakunta village, clubbed with some of the voters of Mutnur village has got two seats. Besides the two seats, a woman named Smt. Galiyabai, who has been a co-opted member of the Utnur Panchayat Samithi, was elected from Ginnera—Thummagudem seat. Though both the villages enjoy equal status economically, Vemayakunta, the main village has therefore gained some importance in the eyes of the outsiders.

55. The villages with which the people of Vemayakunta are associated are Indervelli, Mutnur, Hasnapur, Andhonayak Tanda, Keslapur, Keslaguda, Utnur and Adilabad. For purchase of requirments of domestic consumption as also for the barber and washermen services, inhabitants of this village depend upon Indervelli mostly and visit the *shandy* there. The Maternity Centre run by the Panchayat Samithi and the private dispensary at Indervelli are visited by the people of this village. Some people also attend the *shandy* held at Hasnapur village. To negotiate with the Patwari and to utilise the services of a washerman and to effect some purchases, people go to Mutnur village also. To market cotton as also to sell surplus agricultural produce like Bengalgram, blackgram, etc., they take the produce on cart loads to Adilabad town. Some people also purchase their domestic requirements in bulk at Adilabad on their way back. Some agriculturists also sell their agricultural produce to the merchants and commission agents at Indervelli village. One of the biggest fairs in the area held at Keslapur village in the name of the deity Nagoba, popularly known as Keslapur Jatara is visited by people of all

the sections in the village. Utnur, the taluk headquarters, where there are the Panchyat Saimithi, the Veterinary Hospital and the Primary Health Centre, is visited by the people of this village to fulfil the works connected with them. Andhoayak Tanda *alias* Khurd Indervelli, a village mostly populated by Mathuras, which is at a distance of one mile, is intimately connected with this village as marital alliances are contracted among the Mathuras of both the villages and a large number of Mathuras of each of the villages attend the ceremonies observed in the other village and *vice versa*.

## Chapter VI

## AWARENESS AND ATTITUDE

### General

The percentage of literacy being as low as 4 per cent and there being no community radio set nor any of the villagers being in the habit of reading newspapers, the awareness of the people of the village regarding the economic and social changes brought about in the country through various legislative measures is poor. The degree of awareness of the recent changes and current thinking in the country can be gauged through knowledge of various social and economic measures.

### Organs of democratic decentralisation

2. Among the recent institutional changes brought about in the State, the set up of the Zilla Parishads, Panchayat Samithis and Village Panchayats is an important one. None of the villagers is aware of the Zilla Parishad and the Panchayat Samithi (Table 75). But all of them except two persons are aware of the place of the district and taluk headquarters (Table 62).

3. Even the existence of the Village Panchayat is known to 32 out of the 50 informants (Table 73). Eight persons expressed their opinion about the functioning of the Village Panchayat; of them only 2 persons are satisfied with its way of functioning whereas 8 persons felt that it has not done anything beneficial to the village since its inception in 1959 (Table 75). Only 6 persons are aware of the existence of the Gram Sevak (Village Level Worker); of them only 2 persons expressed that the Gram Sevak is functioning satisfactorily whereas the remaining 6 say that he is not working satisfactorily.

### Family planning

4. Of late, family planning has evoked great interest in the public. But it is strange to note that none of the villagers are aware of family planning or the family planning centre. After explaining the details of family planning, 21 persons approved the basic idea of the necessity to adopt family planning. But they differed at the stage of adopting family planning. Only one expressed that two children are enough whereas 3, 7, 3 and 7 persons expressed that a couple should have atleast 3, 4, 5 and 6 children, respectively (Table 54). The gentleman who expressed that 2 children are enough is in the age group of 21–30 years; of the 3 persons who expressed satisfaction at having 3 children, one each is in the age groups of 21–30, 31–40 and 41–50 years; of the 7 persons who told that they would be content with 4 children, 2 are in the age group of 21–30 years, one each in the age groups of 31–40 and 41–50 and 3 in the age group of above 50 years. The persons who wanted that a couple should have 5 children are one each in the age groups of 21–30, 31–40 years and above 50 years and among the 7 persons who are ambitious in having 6 children at least, 2 each are in the age groups of 21–30, 41–50 years and above 50 years and one in the age group of 31–40 years (Table 55). The number of persons who expressed that one should have more children by duration of marriage are 20, 1, 6, 1, 1, their duration of marriages being over 20 years, 16–20 years, 11–15 years, 6–10 years and 5 years and less respectively. It seems that the older people want more number of children (Table 57). In the same way the number of persons who wanted that one should have a limited family are 10, 5, 5 and 1, their duration of marriages being over 20 years, 16–20 years, 11–15 years, 6–10 years and less than 5 years respectively.

5. Based on the economic background of the persons expressing their opinion on family planning, of 29 persons who are against family planning in principle 3, 14, 5, 5 and 2 are respectively in the income ranges of Rs. 300 and less, Rs. 301–600, Rs. 601–900, Rs. 901–1200 and above Rs. 1201 whereas 2, 5, 3, 4 and 7 persons in the same income groups have approved family planning. From the above information, it may be inferred that the rich people are more prone to the need of implementing family planning whereas the poor are of the view that their children are their assets (Table 58).

### Hindu Marriages Act and Prohibition of Dowry Payments Act

6. Only 3 persons are aware that some changes have been brought about in the Hindu Marriges Act

and all the 3 held that the recent changes are for the good as they prohibited child marriages. Only one Mathura man is aware of the Prohibition of Dowry Payments Act (Table 52).

**Untouchability Offences Act**

7. Only 6 out of the total 50 persons are aware of the legislation prohibiting untouchability; of them 4 are Mathuras, one is a Mahar and one is a Viswabrahmin (Table 63). Yet, untouchability is in practice. The Scheduled Castes of Mala, Mahar, Netkani and Madiga are considered as untouchable castes and they neither try to get water from the wells of Caste Hindus nor are they allowed to do so. They have their own wells separately.

**Opinion about the survey**

8. Among the 50 informants, 46 are men and 4 are women. Forty-two of them extended their hearty co-operation towards the survey whereas 5 were indifferent and 3 were hostile. However, the attitude and approach of the Investigators pleased them well and they hoped that this survey would be a beacon light towards their amelioration from the morass of poverty.

## Chapter VII

## CONCLUSION

This village is mostly populated by the Mathuras. Adilabad District is well known for Mathura tribe. The dance named after them is very popular and won recognition as one of the most picturesque folk dances of Andhra Pradesh. The Mathuras, who, until recently, inhabited the thick forests of Adilabad District were far removed from modern civilization, living a primitive life. But with the growing contacts with the people of other parts of the State, they are changing fast and taking to civilized ways. Notwithstanding the acculturation, ritual and dance still form an integral part of the life of the simple and unsophisticated Mathuras.

2. The people of this village suffer from utter poverty. Their methods of cultivation are primitive. A large proportion *i. e.*, 93.7% of the credit needs of the people are met by the private money lenders who charge exorbitant rates of interest keeping them continuously in their grip.

3. The soils are fertile and can yield more provided improved methods of cultivation, spraying of chemical fertilizers, pesticides, etc., are made known to the people. If improved practices of cultivation and credit needs for productive purposes are met by the Governmental agencies through setting up of 'service—co-operatives', significant improvements can undoubtedly be brought about on the economic front and other improvements follow suit gradually.

# APPENDIX

## TABLES

All the Tables presented herein except Tables 1, 10 and 11 are based on the data collected in respect of 50 sample households surveyed in Vemayakunta village in May–June, 1964. Tables 1, 10 and 11 present the data for the entire village.

## TABLE 1

### Area, Houses and Population

| Year | Area | | Density per Sq. mile | Number of houses | Number of households | Population | | |
|---|---|---|---|---|---|---|---|---|
| | Acres | Hectars | | | | Persons | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| 1961 | 934.40 | 378·29 | 408 | 115 | 115 | 596 | 305 | 291 |

Source:—1961 Primary Census Abstract

## TABLE 2

### Population of Surveyed Households by Religion and Caste/Tribe/Community

| Religion | No. of households | Persons | Males | Females |
|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) |
| HINDU | | | | |
| 1 Kurama | 4 | 20 | 8 | 12 |
| 2 Madiga (S.C.) | 5 | 34 | 14 | 20 |
| 3 Mahar (S·C·) | 1 | 7 | 5 | 2 |
| 4 Mala (S·C·) | 7 | 38 | 21 | 17 |
| 5 Mathura | 25 | 154 | 83 | 71 |
| 6 Netkani (S·C.) | 3 | 19 | 10 | 9 |
| 7 Viswabrahmin | 4 | 19 | 10 | 9 |
| ISLAM | | | | |
| 1 Muslim | 1 | 3 | 1 | 2 |
| **Total** | **50** | **294** | **152** | **142** |

S. C. = Scheduled Caste

## TABLE 3

### Households by Surname, Sect, Sub-sect and Caste/Tribe/Community

| Caste/Tribe Community | Surname | Sect | | Sub-sect | Not belonging to any sect | Unspecified |
|---|---|---|---|---|---|---|
| (1) | (2) | (3) | | (4) | (5) | (6) |
| 1 Kurama | Adimallu | Vibhudidar | 1 | ... | ... | ... |
| | Bhairi | -do- | 1 | ... | ... | ... |
| | Sura | -do- | 1 | ... | ... | ... |
| | Dayyala | -do- | 1 | ... | ... | ... |
| 2 Madiga | Chavalmaddi | Tirumanidar | 1 | ... | ... | ... |
| | Arelli | -do- | 3 | ... | ... | ... |
| | Nadiganti | Vibhudidar | 1 | ... | ... | ... |
| 3 Mahar | Bhamani | ... | ... | ... | 1 | ... |
| 4 Mala | Kanti | ... | ... | ... | ... | 1 |
| | Santhapuram | ... | ... | ... | ... | 1 |
| | Barakanti | ... | ... | ... | ... | 1 |
| | Karam | Tirumanidar | 2 | ... | ... | ... |
| | Malasu | ... | ... | ... | ... | 1 |
| | Kodi | ... | ... | ... | ... | 1 |
| 5 Mathura | Thalatia | Labhana | 1 | ... | ... | ... |
| | Mathlio | -do- | 1 | ... | ... | ... |
| | Rabdia | -do- | 2 | Rabdia 1 | ... | ... |
| | Thagria | -do- | 3 | Thagria 2 | ... | ... |
| | Pomar Rajput | -do- | 1 | ... | ... | ... |
| | Padwal | -do- | 9 | Padwal 6 | ... | ... |
| | Bardal | -do- | 1 | ... | ... | ... |
| | Sablia | -do- | 3 | ... | ... | ... |
| | Bassi | -do- | 3 | ... | ... | ... |
| | Padwal | Chamar | 1 | ... | ... | ... |
| 6 Muslim | Shaik | Shaik | 1 | ... | ... | ... |
| 7 Netkani | Durgam | ... | ... | ... | ... | 2 |
| | Borlakunta | Vibhudidar | 1 | ... | ... | ... |
| 8 Viswabrahmin | Ginnela | Tirumanidar | 1 | ... | ... | ... |
| | Kundarapu | -do- | 1 | | ... | ... |
| | Syamanapalli | Vibhudidar | 1 | | ... | ... |
| | Sampathi | -do- | 1 | | ... | ... |
| | | **Total** | **42** | **9** | **1** | **7** |

## TABLE 4

### Population by Age and Marital Status

| Age group (in years) | Total population | | | Never married | | Married | | Widowed | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| 0-14 | 143 | 74 | 69 | 73 | 64 | 1 | 5 | ... | ... |
| 15-24 | 34 | 21 | 13 | 16 | ... | 5 | 13 | ... | ... |
| 25-59 | 103 | 49 | 54 | 3 | ... | 42 | 43 | 4 | 11 |
| 60 & above | 14 | 8 | 6 | ... | ... | 7 | ... | 1 | 6 |
| **Total** | **294** | **152** | **142** | **92** | **64** | **55** | **61** | **5** | **17** |

## TABLE 5

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

| Caste, Tribe/ Community | Age group (in years) | Total | | | Illiterate | | | Literate without educational standard | | | Primary or Junior Basic | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) |
| 1 Kurama . | 0-14 | 8 | 2 | 6 | 8 | 2 | 6 | ... | ... | ... | ... | ... | ... |
| | 15-24 | 3 | 1 | 2 | 3 | 1 | 2 | ... | ... | ... | ... | ... | ... |
| | 25-59 | 8 | 4 | 4 | 8 | 4 | 4 | ... | ... | ... | ... | ... | ... |
| | 60 & above | 1 | 1 | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | ... |
| 2 Madiga . | 0-14 | 16 | 5 | 11 | 16 | 5 | 11 | ... | ... | ... | ... | ... | ... |
| | 15-24 | 2 | ... | 2 | 2 | ... | 2 | ... | ... | ... | ... | ... | ... |
| | 25-59 | 14 | 7 | 7 | 13 | 6 | 7 | 1 | 1 | ... | ... | ... | ... |
| | 60 & above | 2 | 2 | ... | 2 | 2 | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar . | 0-14 | 5 | 4 | 1 | 5 | 4 | 1 | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 2 | 1 | 1 | 2 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| | 60 & above | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala . | 0-14 | 18 | 10 | 8 | 17 | 9 | 8 | ... | ... | ... | 1 | 1 | ... |
| | 15-24 | 6 | 4 | 2 | 6 | 4 | 2 | ... | ... | ... | ... | ... | ... |
| | 25-59 | 14 | 7 | 7 | 14 | 7 | 7 | ... | ... | ... | ... | ... | ... |
| | 60 & above | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 5 Mathura . | 0-14 | 81 | 46 | 35 | 80 | 45 | 35 | ... | ... | ... | 1 | 1 | ... |
| | 15-24 | 16 | 13 | 3 | 12 | 9 | 3 | ... | ... | ... | 4 | 4 | ... |
| | 25-59 | 48 | 21 | 27 | 46 | 19 | 27 | ... | ... | ... | 2 | 2 | ... |
| | 60 & above | 9 | 3 | 6 | 9 | 3 | 6 | ... | ... | ... | ... | ... | ... |
| 6 Muslim . | 0-14 | 1 | ... | 1 | 1 | ... | 1 | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 2 | 1 | 1 | 1 | ... | 1 | ... | ... | ... | 1 | 1 | ... |
| | 60 & above | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani . | 0-14 | 8 | 4 | 4 | 7 | 3 | 4 | ... | ... | ... | 1 | 1 | ... |
| | 15-24 | 2 | 1 | 1 | 2 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| | 25-59 | 8 | 4 | 4 | 8 | 4 | 4 | ... | ... | ... | ... | ... | ... |
| | 60 & above | 1 | 1 | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | 0-14 | 6 | 3 | 3 | 6 | 3 | 3 | ... | ... | ... | ... | ... | ... |
| | 15-24 | 5 | 2 | 3 | 5 | 2 | 3 | ... | ... | ... | ... | ... | ... |
| | 25-59 | 7 | 4 | 3 | 6 | 3 | 3 | ... | ... | ... | 1 | 1 | ... |
| | 60 & above | 1 | 1 | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | ... |
| | **Total** | **294** | **152** | **142** | **282** | **140** | **142** | **1** | **1** | ... | **11** | **11** | ... |

## TABLE 6

### Population by Age Group, Sex and Education

| Age group (in years) | Total | | | Illiterate | | | Literate without educational standard | | | Primary or Junior Basic | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) |
| 0-14 . | 143 | 74 | 69 | 140 | 71 | 69 | ... | ... | ... | 3 | 3 | ... |
| 15-24 . | 34 | 21 | 13 | 30 | 17 | 13 | ... | ... | ... | 4 | 4 | ... |
| 25-59 . | 103 | 49 | 54 | 98 | 44 | 54 | 1 | 1 | ... | 4 | 4 | ... |
| 60 & above . | 14 | 8 | 6 | 14 | 8 | 6 | ... | ... | ... | ... | ... | ... |
| **Total .** | **294** | **152** | **142** | **282** | **140** | **142** | **1** | **1** | ... | **11** | **11** | ... |

# TABLE 7

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

| Caste Tribe/ Community | Age group (in years) | Total | | | Illiterate | | Literate | |
|---|---|---|---|---|---|---|---|---|
| | | Persons | Males | Females | Males | Females | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| 1 Kurama | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 3 | 2 | 1 | 2 | 1 | ... | ... |
| | 60 & above | 1 | 1 | ... | 1 | ... | ... | ... |
| | **Total** | **4** | **3** | **1** | **3** | **1** | ... | ... |
| 2 Madiga | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 3 | 3 | ... | 2 | ... | 1 | ... |
| | 60 & above | 2 | 2 | ... | 2 | ... | ... | ... |
| | **Total** | **5** | **5** | ... | **4** | ... | **1** | ... |
| 3 Mahar | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 1 | 1 | ... | 1 | ... | ... | ... |
| | 60 & above | ... | ... | ... | ... | ... | ... | ... |
| | **Total** | **1** | **1** | ... | **1** | ... | ... | ... |
| 4 Mala | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 7 | 7 | ... | 7 | ... | ... | ... |
| | 60 & above | ... | ... | ... | ... | ... | ... | ... |
| | **Total** | **7** | **7** | ... | **7** | ... | ... | ... |
| 5 Mathura | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | 2 | 2 | ... | ... | ... | 2 | ... |
| | 25-59 | 18 | 17 | 1 | 15 | 1 | 2 | ... |
| | 60 & above | 5 | 3 | 2 | 3 | 2 | ... | ... |
| | **Total** | **25** | **22** | **3** | **18** | **3** | **4** | ... |
| 6 Muslim | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 1 | 1 | ... | ... | ... | 1 | ... |
| | 60 & above | ... | ... | ... | ... | ... | ... | ... |
| | **Total** | **1** | **1** | ... | ... | ... | **1** | ... |
| 7 Netkani | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 2 | 2 | ... | 2 | ... | ... | ... |
| | 60 & above | 1 | 1 | ... | 1 | ... | ... | ... |
| | **Total** | **3** | **3** | ... | **3** | ... | ... | ... |
| 8 Viswabrahmin | 0-14 | ... | ... | ... | ... | ... | ... | ... |
| | 15-24 | ... | ... | ... | ... | ... | ... | ... |
| | 25-59 | 3 | 3 | ... | 2 | ... | 1 | ... |
| | 60 & above | 1 | 1 | ... | 1 | ... | ... | ... |
| | **Total** | **4** | **4** | ... | **3** | ... | **1** | ... |
| | **Grand Total** | **50** | **46** | **4** | **39** | **4** | **7** | ... |

## TABLE 8

### Deaths by Caste/Tribe, Marital Status, Sex and Age Group during the last Five Years, 1959-64

| Name of Caste/Tribe | Marital Status | Males | | | | Females | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | 0-14 | 15-24 | 25-59 | 60 & above | 0-14 | 15-24 | 25-59 | 60 & above |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| 1 Kurama . | Married | ... | ... | ... | 1 | ... | ... | ... | ... |
| 2 Madiga . | Widow | ... | ... | ... | ... | ... | ... | 1 | 1 |
| 3 Mala . | Never married | 2 | ... | ... | ... | ... | ... | ... | ... |
| 4 Mathura . | Married | ... | ... | ... | 1 | ... | ... | ... | ... |
| | Never married | ... | 1 | ... | ... | 1 | ... | ... | ... |
| | Widower | ... | ... | ... | 1 | ... | ... | ... | ... |
| 5 Netkani . | Never married | 1 | ... | ... | ... | 1 | ... | ... | ... |
| 6 Viswabrahmin . | Never married | 1 | ... | ... | ... | ... | ... | ... | ... |
| | **Total** | **4** | **1** | ... | **3** | **2** | ... | **1** | **1** |

## TABLE 9

### Death by Caste/Tribe/Community, Causes, Sex and Age Group during last Five Years, 1959-64

| Caste/Tribe/ Community | Cause of death | Number of males | | | | | Number of females | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | 0-14 | 15-24 | 25-34 | 35-59 | 60 & above | 0-14 | 15-24 | 25-34 | 35-59 | 60 & above |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) |
| 1 Kurama . | Asthma | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... |
| 2 Madiga . | Due to old age | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| | Illness | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... |
| 3 Mala . | Not known | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mathura . | Swelling | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| | Coma | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... |
| | Due to old age | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... |
| | Not known | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... |
| 5 Netkani . | Fever | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | Not known | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... |
| 6 Viswabrahmin . | Swelling | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | **Total** | **4** | **1** | ... | ... | **3** | **2** | ... | ... | **1** | **1** |

## TABLE 10

### Livelihood Classes

| Location Code No. and name of village | Area in square miles | Occupied houses: No. of houses | Occupied houses: No. of households | Total No. of persons enumerated (including inmates of institutions and houseless persons): P | M | F | Inmates of institutions and houseless persons: M | F | Literates: M | F |
|---|---|---|---|---|---|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| | | | | 1951 CENSUS | | | | | | |
| 70 Vemayakunta | 1.45 | 98 | 98 | 430 | 227 | 203 | ... | ... | 3 | ... |
| | | | | 1964 SURVEY (For 50 households only) | | | | | | |
| 54 Vemayakunta | 1.46 | 51 | 50 | 294 | 152 | 142 | ... | ... | 12 | ... |

*—Contd.*

## TABLE 10—*Contd.*

### Livelihood Classes

| Location Code No. and name of village | Agricultural classes: I Cultivators of land wholly or mainly owned and their dependants: Persons | Males | Females | II Cultivators of land wholly or mainly unowned and their dependants: Persons | Males | Females | III Cultivating labourers and their dependants: Persons | Males | Females | IV Non-cultivating owners of land, agricultural rent receivers and their dependants: Persons | Males | Females |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| (1) | (12) | (13) | (14) | (15) | (16) | (17) | (18) | (19) | (20) | (21) | (22) | (23) |
| | | | | | 1951 CENSUS | | | | | | | |
| 70 Vemayakunta | 182 | N.A. | N.A. | 92 | N.A. | N.A. | 134 | N.A. | N.A. | ... | ... | ... |
| | | | | | 1964 SURVEY (For 50 households only) | | | | | | | |
| 54 Vemayakunta | 97 | 55 | 42 | ... | ... | ... | 20 | 18 | 2 | 1 | ... | 1 |

*—Contd.*

## TABLE 10—*Concld.*

### Livelihood Classes

| Location Code No. and name of village | Non-agricultural classes: Persons (including dependants) who derive their principal means of livelihood from: V Production other than cultivation: Persons | Males | Females | VI Commerce: Persons | Males | Females | VII Transport: Persons | Males | Females | VIII Other services and miscellaneous sources: Persons | Males | Females |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| (1) | (24) | (25) | (26) | (27) | (28) | (29) | (30) | (31) | (32) | (33) | (34) | (35) |
| | | | | | 1951 CENSUS | | | | | | | |
| 70 Vemayakunta | 22 | N.A. | N.A. | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | | | | | 1964 SURVEY (For 50 households only) | | | | | | | |
| 54 Vemayakunta | 7 | 6 | 1 | 1 | ... | 1 | ... | ... | ... | 19 | 8 | 11 |

P : Persons M : Males F : Females N. A. : Not available

## TABLE 11

### 1961 Primary Census Abstract

| L.C. No. | Name of village | Area of village (in square miles) | Occupied residential houses | | Total No. of persons enumerated (including inmates of institutions and houseless persons) | | | Scheduled Castes | | Scheduled Tribes | | Houseless population | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | No. of houses | No. of households | P | M | F | M | F | M | F | M | F |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) |
| 54 | Vemayakunta | 1.46 | 115 | 115 | 596 | 305 | 291 | 57 | 51 | 225 | 217 | ... | ... |

*—Contd.*

## TABLE 11—*Contd.*

### 1961 Primary Census Abstract

| L.C. No. | Name of village | Institutional population | | Literate and educated persons | | Total workers (I-IX) | | WORKERS I As cultivator | | II As Agricultural labourer | | III In mining, quarrying, livestock, forestry, fishing, hunting & plantations, orchards & allied activites | | IV At household industry | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| (1) | (2) | (15) | (16) | (17) | (18) | (19) | (20) | (21) | (22) | (23) | (24) | (25) | (26) | (27) | (28) |
| 54 | Vemayakunta | ... | ... | 19 | ... | 180 | 135 | 84 | 89 | 83 | 46 | 1 | ... | 9 | ... |

*—Contd.*

## TABLE 11—*Concld.*

### 1961 Primary Census Abstract

| L.C. No. | Name of village | WORKERS V In manufacturing other than household industry | | VI In construction | | VII In trade and commerce | | VIII In transport, storage and communications | | IX In other services | | X Non-workers | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | M | F | M | F | M | F | M | F | M | F | M | F |
| (1) | (2) | (29) | (30) | (31) | (32) | (33) | (34) | (35) | (36) | (37) | (38) | (39) | (40) |
| 54 | Vemayakunta | ... | ... | ... | ... | 1 | ... | ... | ... | 2 | ... | 125 | 156 |

P: Persons M. Males F: Females

## TABLE 12

### Workers and Non-workers by Age Group and Sex

| Age group (in years) | Total | | | Total workers | | | Total Non-workers | | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| 0-14 . | 143 | 74 | 69 | 17 | 14 | 3 | 126 | 60 | 66 |
| 15-24 . | 34 | 21 | 13 | 28 | 20 | 8 | 6 | 1 | 5 |
| 25-59 . | 103 | 49 | 54 | 93 | 47 | 46 | 10 | 2 | 8 |
| 60 & above . | 14 | 8 | 6 | 6 | 6 | ... | 8 | 2 | 6 |
| **Total .** | **294** | **152** | **142** | **144** | **87** | **57** | **150** | **65** | **85** |

## TABLE 13

### Workers by Occupation, Age Group and Sex

| Occupation | Total | | | Age group (in years) | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | 0-14 | | 15-24 | | 25-59 | | 60 & above | |
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) |
| 1 Village servant . | 1 | 1 | ... | ... | ... | ... | ... | 1 | ... | ... | ... |
| 2 Itinerary merchant | 1 | ... | 1 | ... | ... | ... | ... | ... | 1 | ... | ... |
| 3 Cultivator . | 97 | 55 | 42 | 8 | 3 | 12 | 6 | 30 | 33 | 5 | ... |
| 4 Cattle rearer . | 2 | 2 | ... | ... | ... | ... | ... | 2 | ... | ... | ... |
| 5 Goat rearer . | 2 | 2 | ... | 1 | ... | 1 | ... | ... | ... | ... | ... |
| 6 Agricultural labourer . | 3 | ... | 3 | ... | ... | ... | 1 | ... | 2 | ... | ... |
| 7 Attached agricultural labourer | 18 | 18 | ... | 4 | ... | 6 | ... | 8 | ... | ... | ... |
| 8 Cobbler . | 2 | 2 | ... | ... | ... | ... | ... | 1 | ... | 1 | ... |
| 9 Blacksmith . | 1 | 1 | ... | ... | ... | ... | ... | 1 | ... | ... | ... |
| 10 Carpentar . | 3 | 3 | ... | ... | ... | 1 | ... | 2 | ... | ... | ... |
| 11 Casual labourer . | 13 | 2 | 11 | 1 | ... | ... | 1 | 1 | 10 | ... | ... |
| 12 Beggar . | 1 | 1 | ... | ... | ... | ... | ... | 1 | ... | ... | ... |
| **Total .** | **144** | **87** | **57** | **14** | **3** | **20** | **8** | **47** | **46** | **6** | **...** |

## TABLE 14

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

| Age group (in years) | Total | | | Working in industry belonging to the household | | | Working in business belonging to the household | | | Working in cultivation belonging to the household | | | Other services | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | P | M | F | P | M | F | P | M | F | P | M | F | P | M | F |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) | (15) | (16) |
| 0-14 . | 17 | 14 | 3 | ... | ... | ... | ... | ... | ... | 11 | 8 | 3 | 6 | 6 | ... |
| 15-24 . | 28 | 20 | 8 | 1 | 1 | ... | ... | ... | ... | 18 | 12 | 6 | 9 | 7 | 2 |
| 25-59 . | 93 | 47 | 46 | 4 | 3 | 1 | 1 | ... | 1 | 63 | 30 | 33 | 25 | 14 | 11 |
| 60 & above . | 6 | 6 | ... | ... | ... | ... | ... | ... | ... | 5 | 5 | ... | 1 | 1 | ... |
| **Total .** | **144** | **87** | **57** | **5** | **4** | **1** | **1** | **...** | **1** | **97** | **55** | **42** | **41** | **28** | **13** |

P: Persons M: Males F: Females

## TABLE 15

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

| Age group (in years) | Total No. of non-workers | | | Persons engaged in household duties only | | | Full time students or children attending school | | | Dependants | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) |
| 0-14 | 126 | 60 | 66 | 2 | ... | 2 | 2 | 2 | ... | 122 | 58 | 64 |
| 15-24 | 6 | 1 | 5 | 5 | ... | 5 | ... | ... | ... | 1 | 1 | ... |
| 25-59 | 10 | 2 | 8 | 7 | ... | 7 | ... | ... | ... | 3 | 2 | 1 |
| 60 & above | 8 | 2 | 6 | 1 | ... | 1 | ... | ... | ... | 7 | 2 | 5 |
| **Total** | **150** | **65** | **85** | **15** | ... | **15** | **2** | **2** | ... | **133** | **63** | **70** |

## TABLE 16

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

| Total No. of households | Households engaged in cultivation run by the household | Households engaged in industry run by the household | Households engaged in business run by the household | Households not running cultivation, industry or business |
|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) |
| 50 | 32 | 5 | ... | 13 |

## TABLE 17

### Place of Occupation

| Occupation | Number of workers working at | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | Vemayakunta | | Kesalaguda (1 mile) | | Indervelli (1 mile) | | Neighbouring villages | |
| | Males | Females | Males | Females | Males | Females | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| 1 Village servant | 1 | ... | ... | ... | ... | ... | ... | ... |
| 2 Itinerary merchant | ... | 1 | ... | ... | ... | ... | ... | ... |
| 3 Cultivator | 51 | 40 | 3 | 1 | 1 | 1 | ... | ... |
| 4 Cattle rearer | 2 | ... | ... | ... | ... | ... | ... | ... |
| 5 Goat rearer | 2 | ... | ... | ... | ... | ... | ... | ... |
| 6 Agricultural labourer | ... | 3 | ... | ... | ... | ... | ... | ... |
| 7 Attached agricultural labourer | 16 | ... | 2 | ... | ... | ... | ... | ... |
| 8 Cobbler | 2 | ... | ... | ... | ... | ... | ... | ... |
| 9 Blacksmith | ... | ... | ... | ... | ... | ... | ... | ... |
| 10 Carpenter | 3 | 1 | ... | ... | ... | ... | ... | ... |
| 11 Casual labourer | 2 | 11 | ... | ... | ... | ... | ... | ... |
| 12 Beggar | ... | ... | ... | ... | ... | ... | 1 | ... |
| **Total** | **79** | **56** | **5** | **1** | **1** | **1** | **1** | ... |

## TABLE 18

### Occupational Mobility, Cause of Change and Contentment during 1963-64 by Caste/Tribe/Community

| Caste/Tribe/Community | From traditional occupation | No. of households changing over | To contemporary main occupation | No. of households changing traditional occupation: Voluntaryly | Forced by circumstances | Other reasons | No. of informants who are not content with the present occupation |
|---|---|---|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| 1 Kurama | Casual labourer | 1 | Cultivator | 1 | ... | ... | ... |
| | Weaver (blankets) | 1 | -do- | 1 | ... | ... | ... |
| 2 Madiga | Cobbler | 1 | Cultivator | 1 | ... | ... | ... |
| | -do- | 1 | Casual labourer | 1 | ... | ... | ... |
| | Casual labourer | 3 | Attached Agl. labourer | 3 | ... | ... | 2 |
| 3 Mala | Casual labourer | 2 | Cultivator | 2 | ... | ... | ... |
| 4 Mathura | Cultivator | 1 | Cattle rearer | 1 | ... | ... | ... |
| | Cattle rearer | 7 | Cultivator | 7 | ... | ... | ... |
| | -do- | 1 | Rent receiver | 1 | ... | ... | ... |
| | -do- | 1 | Casual labourer | 1 | ... | ... | ... |
| 5 Muslim | Casual labourer | 1 | Cultivator | 1 | ... | ... | 1 |
| 6 Netkani | Casual labourer | 2 | Cultivator | 2 | ... | ... | 2 |
| | Weaver | 1 | Attached Agl. labourer | 1 | ... | ... | ... |
| | **Total** | **23** | | **23** | ... | ... | **5** |

## TABLE 19

### Occupational Mobility—Nature of Aspiration

| Main occupation | No. of persons in the occupation | Number of persons who want their sons to be: In the same occupation as in col. (1) i.e., his own) | Government servant | Cultivator | Mechanic | Persons who could not specify anything |
|---|---|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| 1 Village servant | 1 | ... | 1 | ... | ... | ... |
| 2 Cultivator | 32 | 23 | 4 | ... | ... | 5 |
| 3 Cattle rearer | 1 | ... | ... | ... | ... | 1 |
| 4 Attached Agl. labourer | 7 | 3 | 1 | 3 | ... | ... |
| 5 Cobbler | 1 | 1 | ... | ... | ... | ... |
| 6 Blacksmith | 1 | ... | ... | ... | 1 | ... |
| 7 Carpenter | 3 | ... | 2 | ... | ... | 1 |
| 8 Casual labourer | 2 | ... | ... | 2 | ... | ... |
| 9 Rent receiver | 1 | ... | ... | ... | ... | 1 |
| **Total** | **50** | **27** | **9** | **5** | **1** | **8** |

## TABLE 20

### Combination of Occupations

| Main occupation | Total No. of households | Subsidiary occupation group | | | | |
|---|---|---|---|---|---|---|
| | | Businessman | Cultivator | Cattle rearer | Cobbler | Casual labourer |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | NUMBER OF HOUSEHOLDS | | | | | |
| 1 Village servant . | 1 | ... | 1 | ... | ... | ... |
| 2 Cultivator . | 32 | 1 | ... | 2 | 2 | 2 |
| 3 Cattle rearer . | 1 | ... | ... | ... | ... | ... |
| 4 Attached agricultural labourer | 7 | ... | ... | ... | ... | ... |
| 5 Cobbler . | 1 | ... | ... | ... | ... | ... |
| 6 Blacksmith . | 1 | ... | ... | ... | ... | ... |
| 7 Carpenter . | 3 | ... | 1 | ... | ... | ... |
| 8 Casual labourer . | 2 | ... | ... | ... | ... | ... |
| 9 Rent receiver . | 1 | ... | ... | ... | ... | ... |
| 10 Beggar . | 1 | ... | ... | ... | ... | 1 |
| **Total .** | **50** | **1** | **2** | **2** | **2** | **3** |

## TABLE 21

### Main Occupation, per capita Annual Household Income and Family Type

| Main occupation | Per capita annual household income ranges (in Rupees) | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1-50 | | | | 51-100 | | | | 101-200 | | | |
| | S | I | J | O | S | I | J | O | S | I | J | O |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) |
| | NUMBER OF HOUSEHOLDS | | | | | | | | | | | |
| 1 Village servant . . | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... |
| 2 Cultivator . . | ... | ... | 1 | ... | 1 | ... | 1 | 3 | 11 | 1 | 1 | 4 |
| 3 Cattle rearer . . | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Attached agricultural labourer | ... | ... | ... | ... | 3 | 1 | ... | 1 | ... | ... | ... | 2 |
| 5 Cobbler . . | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... |
| 6 Blacksmith . . | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... |
| 7 Carpenter . . | ... | ... | ... | ... | ... | ... | ... | 1 | 1 | ... | ... | 1 |
| 8 Casual labourer . . | ... | ... | ... | ... | 2 | ... | ... | ... | ... | ... | ... | ... |
| 9 Rent receiver . . | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| 10 Beggar . . | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... |
| **Total .** | **1** | **...** | **1** | **...** | **7** | **1** | **2** | **6** | **13** | **1** | **1** | **8** |

*—Contd.*

## TABLE 21—*Concld.*

### Main Occupation, per capita Annual Household Income and Family Type

| Main occupation | Per capita annual household income ranges (in Rupees) | | | | | | | | | | | | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 201-300 | | | | 301-500 | | | | 501 & above | | | | |
| | S | I | J | O | S | I | J | O | S | I | J | O | |
| (1) | (14) | (15) | (16) | (17) | (18) | (19) | (20) | (21) | (22) | (23) | (24) | (25) | (26) |
| | NUMBER OF HOUSEHOLDS | | | | | | | | | | | | |
| 1 Village servant | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| 2 Cultivator | 3 | ... | 1 | 1 | ... | ... | ... | 2 | ... | 1 | ... | 1 | 32 |
| 3 Cattle rearer | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| 4 Attached agricultural labourer | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 7 |
| 5 Cobbler | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| 6 Blacksmith | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| 7 Carpenter | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 3 |
| 8 Casual labourer | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 2 |
| 9 Rent receiver | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| 10 Beggar | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| **Total** | **3** | ... | **1** | **1** | ... | ... | ... | **2** | ... | **1** | ... | **1** | **50** |

S: Simple family (husband, wife and unmarried children)

I: Intermediate family (married couple and unmarried brother sister and one of the parents)

J: Joint family (married couple with married sons daughters or with married brothers, sisters)

O: Other family types not mentioned above.

## TABLE 22

### Nature of Interest on Land by Caste/Tribe/Community and Households

| Caste Tribe/ Community | Nature of interest on land | Extent of land (in acres) | | | |
|---|---|---|---|---|---|
| | | 1 to 2.4 | 2.5 to 4.9 | 5 to 10 | 10-1 & above |
| (1) | (2) | (3) | (4) | (5) | (6) |
| | | NUMBER OF HOUSEHOLDS | | | |
| 1 Kurama | Land owned | ... | ... | ... | 2 |
| 2 Madiga | Land owned | ... | ... | 2 | ... |
| | Land held direct from Govt. under a tenure less substantial than ownership | ... | 1 | ... | ... |
| 3 Mahar | Land owned | ... | ... | ... | 1 |
| 4 Mala | Land owned | ... | 1 | ... | ... |
| | Land held from private persons | ... | ... | ... | 1 |
| 5 Mathura | Land owned | ... | ... | ... | 21 |
| | Land held from private persons | ... | ... | ... | 2 |
| 6 Netkani | Land owned | ... | ... | ... | 2 |
| | Land held from private persons | ... | ... | ... | 1 |
| 7 Viswabrahmin | Land owned | ... | ... | ... | 1 |

## TABLE 23

### Reciprocal Aid and Improvement in Agricultural Practices

| Tribe | Gross annual household income (in Rupees) | Using improved seeds | Using organic manures | Borrowing agricultural implements from others at the time of cultivation | Having contact with Village Level Worker | Benefited from having contact with Village Level Worker | Households following advise of Village Level Worker |
|---|---|---|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| | | | | NUMBER OF HOUSEHOLDS | | | |
| Mathura | 300 & below | ... | ... | ... | ... | ... | ... |
| | 301-600 | ... | ... | ... | ... | ... | ... |
| | 601-900 | ... | ... | ... | ... | ... | ... |
| | 901-1,200 | ... | ... | ... | ... | ... | ... |
| | 1,201 & above | ... | 2 | 2 | 1 | 1 | 1 |

## TABLE 24

### Land Reclamation and Development by Households and Caste/Tribe/Community

| Caste/Tribe/Community | Number of households benefited by land reclamation and development measures | Brief description of the land reclamation and development measures |
|---|---|---|
| (1) | (2) | (3) |
| 1 Kurama | ... | ... |
| 2 Madiga | ... | ... |
| 3 Mahar | ... | ... |
| 4 Mala | ... | ... |
| 5 Mathura | 2 | ... |
| 6 Muslim | ... | ... |
| 7 Netkani | ... | ... |
| 8 Viswabrahmin | 1 | ... |
| **Total** | 3 | ... |

## TABLE 25

### Number of Pattadars by Size of Holdings and Caste/Tribe/Community

| Extent (in acres) | Number of pattadars in | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | Kurama | Madiga | Mahar | Mala | Mathura | Muslim | Netkani | Viswabrahmin |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| Below 3 | ... | ... | ... | ... | ... | ... | ... | ... |
| 3- 5 | ... | 1 | ... | 1 | 2 | ... | ... | ... |
| 6- 8 | ... | 1 | ... | ... | 2 | ... | ... | ... |
| 9-11 | ... | ... | ... | ... | 2 | ... | ... | ... |
| 12-14 | 1 | ... | ... | ... | 3 | ... | ... | ... |
| 15-17 | 1 | ... | ... | ... | 4 | ... | ... | 1 |
| 18-20 | ... | ... | ... | ... | 2 | ... | ... | ... |
| 21-30 | ... | ... | ... | ... | 3 | ... | 1 | ... |
| 31-40 | ... | ... | 1 | ... | 1 | ... | 1 | ... |
| 41-50 | ... | ... | ... | ... | ... | ... | ... | ... |
| 51-75 | ... | ... | ... | ... | 2 | ... | ... | ... |
| 76-100 | ... | ... | ... | ... | ... | ... | ... | ... |
| 101 & above | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total** | **2** | **2** | **1** | **1** | **21** | ... | **2** | **1** |

## TABLE 26

### Land Reforms and its Effects by Households and Caste/Tribe/Community

| Brief Indication of the manner of benefit or effect | Number of households | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | Kurama | Madiga | Mahar | Mala | Mathura | Muslim | Netkami | Viswabrahmin |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| 1 Abolition of Zamindari | | | | | | | | |
| (a) Pattadar | ... | ... | ... | ... | ... | ... | ... | ... |
| 2 Tenancy legislation | | | | | | | | |
| (a) Protected tenant | ... | 1 | ... | ... | ... | ... | ... | ... |
| (b) Evicted tenant | ... | ... | ... | 2 | ... | ... | ... | ... |
| (c) Did not secure lands for cultivation | ... | ... | ... | 1 | ... | ... | ... | ... |
| 3 Land ceiling legislation | | | | | | | | |
| (a) Loss of land | ... | ... | ... | ... | 1 | ... | ... | ... |
| 4 Land reclamation and development scheme | | | | | | | | |
| (a) Patta | ... | ... | ... | ... | 1 | ... | ... | 1 |
| (b) Forest land | ... | ... | ... | ... | 1 | ... | ... | ... |
| 5 Land assignment | ... | ... | ... | ... | ... | ... | ... | ... |

## TABLE 27

### Livestock Statistics by Caste/Tribe/Community

| Caste/Tribe/Community | Milch cattle | | Draught bullock | | Goat/sheep | | Calves | |
|---|---|---|---|---|---|---|---|---|
| | No. of households owning | Total No. | No. of households owning | Total No. | No. of households owning | Total No. | No. of households owning | Total No. |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| 1 Kurama . . | 2 | 2 | 2 | 4 | 4 | 57 | ... | ... |
| 2 Madiga . . | 5 | 8 | 4 | 8 | 5 | 35 | 3 | 4 |
| 3 Mahar . . | 1 | 4 | 1 | 2 | ... | ... | 1 | 2 |
| 4 Mala . . | 1 | 1 | 3 | 7 | 3 | 33 | 2 | 3 |
| 5 Mathura . . | 24 | 415 | 22 | 72 | 1 | 1 | 5 | 8 |
| 6 Muslim . . | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani . . | 2 | 10 | 2 | 5 | 1 | 20 | 1 | 3 |
| 8 Viswabrahmin . | 2 | 4 | 2 | 4 | 1 | 2 | 2 | 6 |
| **Total .** | **37** | **444** | **36** | **102** | **15** | **148** | **14** | **26** |

## TABLE 28

### Types of Industry run by Households

| Name of industry | Number of households |
|---|---|
| (1) | (2) |
| 1 Cobblery . . | 1 |
| 2 Blacksmithy . . | 1 |
| 3 Carpentry . . | 3 |
| **Total .** | **5** |

## TABLE 29

### Traditional Industry by Households

| Name of traditional industry | No. of households in each traditional industry |
|---|---|
| (1) | (2) |
| 1 Cobblery . . | 3 |
| 2 Blacksmithy . . | 1 |
| 3 Carpentry . . | 3 |
| **Total .** | **7** |

## TABLE 30

### Material Culture - Possession of Furniture by Caste/Tribe/Community and Households

| Caste/Tribe/Community | Number of households possessing | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Cot | Carpet | Mat | Bed | Quilt | Bed sheet | Pillows | Blanket | Table | Mirror |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Kurama . | 4 | ... | 1 | ... | 2 | 2 | ... | 2 | ... | 3 |
| 2 Madiga . | 5 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar . | 1 | ... | ... | ... | ... | 1 | ... | ... | ... | 1 |
| 4 Mala . | 7 | ... | ... | ... | ... | 3 | 1 | 3 | ... | 2 |
| 5 Mathura . | 25 | 1 | 2 | 4 | 22 | 7 | 6 | 4 | 2 | 11 |
| 6 Muslim . | 1 | ... | ... | ... | ... | ... | ... | 1 | ... | ... |
| 7 Netkani . | 3 | ... | ... | 1 | ... | ... | ... | 2 | ... | ... |
| 8 Viswabrahmin | 4 | ... | ... | 1 | 1 | 2 | ... | 1 | ... | 4 |
| **Total** | **50** | **1** | **3** | **6** | **25** | **15** | **7** | **13** | **2** | **21** |

*—Contd.*

## TABLE 30—*Concld.*

### Material Culture - Possession of Furniture by Caste/Tribe/Community and Households

| Caste/Tribe/Community | Number of households possessing | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | *Bhoshanam* | *Gadamanchi* | Bench | Stool | Wall-self | Bedstead | Chair | Trunk box | Wooden box | Bamboo basket |
| (1) | (12) | (13) | (14) | (15) | (16) | (17) | (18) | (19) | (20) | (21) |
| 1 Kurama . | ... | 3 | 2 | ... | ... | 2 | 1 | 2 | ... | ... |
| 2 Madiga . | ... | ... | ... | 1 | 1 | 1 | ... | 1 | ... | ... |
| 3 Mahar . | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... |
| 4 Mala . | 1 | 5 | 4 | 2 | 2 | 1 | ... | 1 | ... | ... |
| 5 Mathura . | 5 | 19 | 14 | 4 | 4 | 8 | 4 | 4 | 4 | 1 |
| 6 Muslim . | ... | ... | ... | ... | ... | ... | 1 | 1 | ... | ... |
| 7 Netkani . | ... | 3 | 3 | 2 | 2 | ... | ... | 3 | 1 | ... |
| 8 Viswabrahmin | ... | 4 | 4 | ... | ... | 2 | ... | 1 | ... | ... |
| **Total** | **6** | **34** | **27** | **9** | **9** | **14** | **6** | **14** | **5** | **1** |

## TABLE 31

### Material Culture - Furniture acquired in last Five Years (1959-64) by Caste/Tribe and Households

| Caste/Tribe | No. of households which have acquired in last five years | | | |
|---|---|---|---|---|
| | Trunk box | Wooden box | Cot | *Gadamanchi* |
| (1) | (2) | (3) | (4) | (5) |
| 1 Kurama . . | 1 | ... | ... | ... |
| 2 Mala . . | 2 | ... | ... | ... |
| 3 Mathura . . | 1 | 1 | 1 | 1 |
| 4 Netkani . . | 1 | 1 | ... | ... |
| 5 Viswabrahmin . | 1 | ... | ... | ... |
| **Total** | **6** | **2** | **1** | **1** |

## TABLE 32

### Material Culture—Consumer Goods and Services used in last Five Years (1959-64) by Caste/Tribe/Community and Households

| Caste/ Community | No. of households which have acquired in last five years | |
|---|---|---|
| | Hurricance lantern | Torchlight |
| (1) | (2) | (3) |
| 1 Kurama . | 1 | 1 |
| 2 Muslim . | 1 | ... |
| 3 Netkani . | 1 | ... |

## TABLE 33

### Material Culture—Consumption Habits by annual Household Income and Households by Caste/Tribe/Community

| Caste Tribe/ Community | No. of households that use mosquito curtain having annual income (in Rupees) of | | | | | No. of households that do not use mosquito curtain having annual income (in Rupees) of | | | | | No. of households that use toilet soap washing soap having annual income (in Rupees) of | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) | (15) | (16) |
| 1 Kurama . | ... | ... | ... | ... | ... | ... | 1 | 1 | 2 | ... | ... | ... | ... | ... | ... |
| 2 Madiga . | ... | ... | ... | ... | ... | ... | 1 | 1 | 3 | ... | ... | 1 | ... | 1 | ... |
| 3 Mahar . | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala . | ... | ... | ... | ... | ... | ... | 1 | 2 | 2 | 2 | ... | ... | ... | 1 | ... |
| 5 Mathura . | ... | ... | ... | ... | ... | 8 | 5 | 3 | 6 | 3 | 6 | 4 | 1 | 3 | ... |
| 6 Muslim . | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | 1 | ... |
| 7 Netkani . | ... | ... | ... | ... | ... | 1 | ... | ... | 2 | ... | 1 | ... | ... | 1 | ... |
| 8 Viswabrahmin | ... | ... | ... | ... | ... | ... | ... | 1 | 3 | ... | ... | ... | 1 | 2 | ... |
| **Total .** | ... | ... | ... | ... | ... | **9** | **9** | **8** | **19** | **5** | **7** | **5** | **2** | **9** | **...** |

*—Contd.*

## TABLE 33—*Concld.*

### Material Culture—Consumption Habits by annual Household Income and Households by Caste/Tribe/Community

| Caste Tribe/ Community | No. of households that do not use toilet washing soap having annual income (in Rupees) of | | | | | 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 & below | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below |
| (1) | (17) | (18) | (19) | (20) | (21) | (22) | (23) | (24) | (25) | (26) | (27) | (28) | (29) | (30) | (31) |
| 1 Kurama . | ... | 1 | 1 | 2 | ... | ... | ... | ... | ... | ... | ... | 1 | 1 | 2 | ... |
| 2 Madiga . | ... | ... | 1 | 2 | ... | ... | ... | ... | ... | ... | ... | 1 | 1 | 3 | ... |
| 3 Mahar . | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... |
| 4 Mala . | ... | 1 | 2 | 1 | 2 | ... | ... | ... | ... | ... | ... | 1 | 2 | 2 | 2 |
| 5 Mathura . | 2 | 1 | 2 | 2 | 3 | ... | ... | ... | ... | ... | 8 | 5 | 3 | 6 | 3 |
| 6 Muslim . | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... |
| 7 Netkani . | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | 1 | ... | ... | 2 | ... |
| 8 Viswabrahmin | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | 1 | 3 | ... |
| **Total .** | **2** | **4** | **6** | **9** | **5** | **...** | **...** | **...** | **...** | **...** | **9** | **9** | **8** | **19** | **5** |

## TABLE 34

### Indebtedness by Annual Household Income and Households

| Annual income group (in Rupees) | Total No. of house-holds | No. of households in debt & total amount of debt | | Percentage of column (3) to column (2) | Average indebtedness per household in debt |
|---|---|---|---|---|---|
| | | No. of households | Total debt | | |
| (1) | (2) | (3) | (4) | (5) | (6) |
| | | | Rs. P. | | Rs. P. |
| 300 & less . . | 5 | 2 | 240.00 | 40.00% | 120.00 |
| 301-600 . . | 19 | 10 | 3,332·00 | 52.63% | 333.20 |
| 601-900 . . | 8 | 6 | 1,550.00 | 75.00% | 258.33 |
| 901-1,200 . . | 9 | 5 | 3,420·00 | 55.55% | 684.00 |
| 1,201 & above . | 9 | 9 | 10,825.00 | 100.00% | 1,202.77 |
| **Total . .** | **50** | **32** | **19,367.00** | **64.00%** | **605.22** |

## TABLE 35

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

| Caste/Tribe/ Community | Period | Money lenders | | Debtors | |
|---|---|---|---|---|---|
| | | Number | Amount lent | Number | Amount borrowed |
| (1) | (2) | (3) | (4) | (5) | (6) |
| | | | | | Rs· |
| 1 Kurama . | 1963-64 | ... | ... | 2 | 1,200 |
| 2 Madiga . | 1963-64 | ... | ... | 1 | 240 |
| 3 Mahar . | 1963-64 | ... | ... | 1 | 360 |
| 4 Mala . | 1961-62 | ... | ... | 2 | 260 |
| | 1962-63 | ... | ... | 1 | 100 |
| | 1963-64 | ... | ... | 5 | 900 |
| 5 Mathura . | 1951-61 | ... | ... | 1 | 1,125 |
| | 1961-62 | ... | ... | 1 | 3,000 |
| | 1962-63 | ... | ... | 5 | 2,500 |
| | 1963-64 | ... | ... | 11 | 7,600 |
| 6 Muslim . | 1963-64 | ... | ... | 1 | 1,000 |
| 7 Netkani . | 1962-63 | ... | ... | 2 | 300 |
| | 1963-64 | ... | ... | 3 | 632 |
| 8 Viswabrahmin | 1963-64 | ... | ... | 2 | 150 |
| **Total .** | | **...** | **...** | **38** | **19,367** |

## TABLE 36

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

| Agency | Rate of interest: Interest free | | 7½% | | 12% | | 15% | | 20% | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 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. |
| | | | | | **1951-61** | | | | | |
| 1 Government (a) Taccavi | ... | ... | 1 | 1,125 | ... | ... | ... | ... | ... | ... |
| | | | | | **1961-62** | | | | | |
| 1 Private money lender | ... | ... | ... | ... | ... | ... | ... | ... | 1 | 3,000 |
| | | | | | **1962-63** | | | | | |
| 1 Private money lender | ... | ... | ... | ... | 3 | 500 | ... | ... | ... | ... |
| | | | | | **1963-64** | | | | | |
| 1 Co-operative Marketing Society | ... | ... | 1 | 100 | ... | ... | ... | ... | ... | ... |
| 2 Private money lender | 2 | 232 | ... | ... | 5 | 5,100 | 2 | 1,200 | ... | ... |
| **Total** | **2** | **232** | **2** | **1,225** | **8** | **5,600** | **2** | **1,200** | **1** | **3,000** |

*—Contd.*

## TABLE 36—*Concld.*

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

| Agency | Rate of interest: 25% | | 30% | | 50% | | 60% | | 120% | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 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. |
| | | | | | **1951-61** | | | | | |
| 1 Government (a) Taccavi | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | | | | | **1961-62** | | | | | |
| 1 Private money lender | 2 | 260 | ... | ... | ... | ... | ... | ... | ... | ... |
| | | | | | **1962-63** | | | | | |
| 1 Private money lender | 4 | 2,300 | ... | ... | ... | ... | 1 | 100 | ... | ... |
| | | | | | **1963-64** | | | | | |
| 1 Co-operative Marketing Society | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 2 Private money lender | 12 | 3,650 | 1 | 100 | 5 | 700 | ... | ... | 1 | 1,000 |
| **Total** | **18** | **6,210** | **1** | **100** | **5** | **700** | **1** | **100** | **1** | **1,000** |

## TABLE 37

### Capital Formation during last Thirty Years by Caste/Tribe/Community and Households

| Particulars of capital formation | Kurama | | Madiga | | Mala | | Mathura | | Muslim | | Netkani | | Viswabrahmin | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Value of capital formation | No. of households | Value of capital formation | No. of households | Value of capital formation | No. of households | Value of capital formation | No. of households | Value of capital formation | No. of households | Value of capital formation | No of households | Value of capital formation | No. of households |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) | (15) |
| | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. | |
| 1 Land | 2,140 | 2 | ... | ... | ... | ... | 34,250 | 7 | ... | ... | 7,000 | 1 | ... | ... |
| 2 Livestock | 400 | 1 | 550 | 1 | 600 | 2 | 2,520 | 4 | ... | ... | 630 | 2 | 500 | 1 |
| 3 Machinery | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Tools & equipment | ... | ... | ... | ... | 60 | 1 | ... | ... | ... | ... | 100 | 1 | 85 | 3 |
| 5 Buildings | 45 | 2 | ... | ... | 60 | 2 | 5,960 | 13 | 500 | 1 | 30 | 1 | 20 | 1 |
| 6 Jewellery & valuables | ... | ... | 150 | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total** | **2,585** | **5** | **700** | **3** | **720** | **5** | **42,730** | **24** | **500** | **1** | **7,760** | **5** | **605** | **5** |

## TABLE 38

### Prosperity Index during the last Ten Years (1953-54 to 1964)

| | | |
|---|---|---|
| 1 | Number of households which have cleared debts which existed prior to 10 years from the income of the household | Nil |
| 2 | Total extent of debts cleared under item 1 by all the households together | Nil |
| 3 | No. of households which have during the last 10 years | |
| | (a) acquired property and or | 25 |
| | (b) made any savings in cash and/or | Nil |
| | (c) invested capital in any new undertaking or building except where it is wholly from any debt incurred for the purpose and/for the proceeds of any sale of property | Nil |
| 4 | The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property | Rs. 33,095 |

## TABLE 39

### Mother Tongue and other Languages Spoken

| Language | Persons | Males | Females |
|---|---|---|---|
| (1) | (2) | (3) | (4) |
| *I Mother Tongue* | | | |
| Telugu | 111 | 53 | 58 |
| Mathura | 154 | 83 | 71 |
| Marathi | 26 | 15 | 11 |
| Urdu | 3 | 1 | 2 |
| **Total** | **294** | **152** | **142** |
| *II Other languages spoken* | | | |
| Marathi | 89 | 60 | 29 |
| Urdu | 69 | 48 | 21 |
| Telugu | 73 | 47 | 26 |
| Hindi | 4 | 3 | 1 |
| Lambadi | 1 | 1 | ... |
| English | 1 | 1 | ... |
| Gondi | 2 | 2 | ... |
| **Total** | **239** | **162** | **77** |

## TABLE 40

### Cultural Life of the Village

| Caste Tribe Community | No. of house-holds | No. of persons participating in/associating with | | | | |
|---|---|---|---|---|---|---|
| | | *Bhajana Mandali* | *Purana, Hari-katha and Burra-katha kalakshepam* | Reading newspaper | Listening to Radio | Folk dances and songs |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| 1 Kurama | 4 | ... | ... | ... | ... | 2 |
| 2 Madiga | 5 | ... | ... | ... | ... | ... |
| 3 Mahar | 1 | ... | ... | ... | ... | ... |
| 4 Mala | 7 | 2 | ... | ... | ... | 4 |
| 5 Mathura | 25 | 19 | ... | ... | ... | 21 |
| 6 Muslim | 1 | ... | ... | ... | ... | 1 |
| 7 Netkani | 3 | 1 | ... | ... | ... | 3 |
| 8 Viswabrahmin | 4 | 1 | ... | ... | ... | 4 |
| **Total** | **50** | **23** | ... | ... | ... | **35** |

## TABLE 41

### Dietary Habits by Households and Caste/Tribe/Community

| Caste/Tribe/ Community | Total No. of house-holds | Households taking: Two time meals | Brekfast, midday meal and supper, tea or coffee with light dishes between midday meal and supper and tea or coffee at any other time | Breakfast, midday meal and supper with coffee or tea with light dishes between midday meal and supper | Breakfast, midday meal and supper with coffee or tea alone at any time or times | Breakfast, midday meal and supper | Two time meals with coffee or tea at any time or times |
|---|---|---|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| 1 Kurama . | 4 | ... | ... | ... | 3 | 1 | ... |
| 2 Madiga . | 5 | ... | ... | ... | 3 | 2 | ... |
| 3 Mahar . | 1 | ... | ... | ... | 1 | ... | ... |
| 4 Mala . | 7 | ... | ... | ... | 6 | 1 | ... |
| 5 Mathura . | 25 | ... | 1 | ... | 21 | 3 | ... |
| 6 Muslim . | 1 | ... | ... | ... | 1 | ... | ... |
| 7 Netkani . | 3 | ... | ... | ... | 3 | ... | ... |
| 8 Viswabrahmin | 4 | ... | ... | ... | 4 | ... | ... |
| **Total** | **50** | ... | **1** | ... | **42** | **7** | ... |

## TABLE 42

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

| Caste/Tribe/ Community | Number of households taking: Rice | Wheat | Coarse grain like bajra, millet, jowar or maize | Roots | Total No. of households |
|---|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) | (6) |
| 1 Kurama . | 2 | ... | 4 | ... | 4 |
| 2 Madiga . | ... | ... | 5 | ... | 5 |
| 3 Mahar . | ... | ... | 1 | ... | 1 |
| 4 Mala . | 4 | 4 | 7 | ... | 7 |
| 5 Mathura . | 1 | 2 | 24 | ... | 25 |
| 6 Muslim . | 1 | 1 | ... | ... | 1 |
| 7 Netkani . | 3 | 3 | 3 | ... | 3 |
| 8 Viswabrahmin | ... | ... | 4 | ... | 4 |
| **Total** | **11** | **10** | **48** | ... | **50** |

## TABLE 43

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

| Caste/Tribe/Community | No. of households taking tea coffee with annual income of rupees | | | | | No. of households not taking tea/coffee with annual income of rupees | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Kurama . | ... | 1 | 1 | 1 | ... | ... | ... | ... | 1 | ... |
| 2 Madiga . | ... | 1 | 1 | 1 | ... | ... | ... | ... | 2 | ... |
| 3 Mahar . | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala . | ... | 1 | 1 | 2 | 2 | ... | ... | 1 | ... | ... |
| 5 Mathura . | 8 | 4 | 2 | 5 | 3 | ... | 1 | 1 | 1 | ... |
| 6 Muslim . | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... |
| 7 Netkani . | 1 | ... | ... | 2 | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | ... | ... | 1 | 3 | ... | ... | ... | ... | ... | ... |
| **Total** | **9** | **8** | **6** | **15** | **5** | ... | **1** | **2** | **4** | ... |

## TABLE 44

### Smoking and other Habits by Caste/Tribe/Community

| Caste/Tribe/Community | Number of members: Every Day: Tobacco smoking: Total | | | *Beedi* | | Cigarette | | Cheroot | | Leaf pipe | | Chewing: Pan | | *Pan* with *jarda* | | Only arecanut | | Tobacco | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | P | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) | (15) | (16) | (17) | (18) | (19) | (20) |
| 1 Kurama . | 10 | 7 | 3 | 2 | ... | ... | ... | 2 | ... | 1 | 2 | ... | ... | ... | ... | ... | ... | 2 | 1 |
| 2 Madiga . | 17 | 14 | 3 | 7 | ... | 1 | ... | 5 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... |
| 3 Mahar . | 2 | 1 | 1 | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 |
| 4 Mala . | 14 | 13 | 1 | 10 | 1 | ... | ... | 1 | ... | 1 | ... | ... | ... | ... | ... | ... | ... | 1 | ... |
| 5 Mathura . | 96 | 63 | 33 | 17 | ... | ... | ... | 1 | ... | ... | ... | 2 | 3 | 4 | 5 | 28 | 18 | 11 | 7 |
| 6 Muslim . | 1 | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... |
| 7 Netkani . | 6 | 6 | ... | 4 | ... | ... | ... | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | 7 | 7 | ... | 4 | ... | 1 | ... | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total .** | **153** | **112** | **41** | **44** | **1** | **2** | ... | **14** | **3** | **2** | **2** | **2** | **4** | **4** | **5** | **28** | **18** | **15** | **9** |

P : Persons M : Males F : Females

## TABLE 45

### Contravention of Marriage Rules by Tribe

| Tribe | Number of marriages in contravention of tribal law | Number of households reporting social attitude | |
|---|---|---|---|
| | | Approved | Disapproved |
| (1) | (2) | (3) | (4) |
| Mathura | 1 | 1 | ... |

## TABLE 46

### Marriages by Consanguinity and other Relationship by Caste/Tribe

| Caste/Community | Number of marriages with | | | |
|---|---|---|---|---|
| | Mother's own brother's daughter (*Menarikam*) | Elder brother's widow | Wife's sister | Cousin brother's widow |
| (1) | (2) | (3) | (4) | (5) |
| 1 Kurama . | 4 | ... | ... | 1 |
| 2 Madiga . | 3 | ... | ... | ... |
| 3 Mala . | ... | ... | 2 | ... |
| 4 Mathura . | 1 | 1 | 1 | ... |
| 5 Viswabrahmin . | 3 | ... | ... | ... |
| **Total .** | **11** | **1** | **3** | **1** |

## TABLE 47

### Objection to Intercaste Marriages

| Caste/Tribe/Community | No. of persons interviewed | Number of persons who consider it not objectionable to form marital tie with Caste/Tribe/Community shown in col. (4) | Caste/Tribe/Community in order of preference |
|---|---|---|---|
| (1) | (2) | (3) | (4) |
| 1 Kurama . | 4 | ... | ... |
| 2 Madiga . | 5 | ... | ... |
| 3 Mahar . | 1 | ... | ... |
| 4 Mala . | 7 | ... | ... |
| 5 Mathura . | 25 | 1 | Unspecified |
| 6 Muslim . | 1 | ... | ... |
| 7 Netkani . | 3 | 3 | Any other superior caste |
| 8 Viswabrahmin . | 4 | ... | ... |
| **Total .** | **50** | **4** | ... |

## TABLE 48

### Marriages by Relationship and Caste/Tribe/Community

| Caste/Tribe/Community | Total No. of house holds | Total No. of house-holds | Consan guineous | | Non-consan-guineous | | Monogamous | | Polygynous | | Polyandrous | | Inter-communal in the same religion | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | 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 | 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) | (12) | (13) | (14) | (15) |
| 1 Kurama . | 4 | 11 | 4 | 4 | 3 | 7 | 4 | 9 | 1 | 1 | ... | ... | ... | ... |
| 2 Madiga . | 5 | 14 | 2 | 3 | 5 | 11 | 5 | 14 | ... | ... | ... | ... | ... | ... |
| 3 Mahar . | 1 | 1 | ... | ... | 1 | 1 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| 4 Mala . | 7 | 23 | ... | ... | 7 | 23 | 7 | 21 | 1 | 1 | ... | ... | ... | ... |
| 5 Mathura . | 25 | 50 | 1 | 1 | 24 | 49 | 22 | 39 | 4 | 5 | ... | ... | 1 | 1 |
| 6 Muslim . | 1 | 2 | ... | ... | 1 | 2 | ... | ... | 1 | 1 | ... | ... | ... | ... |
| 7 Netkani . | 3 | 7 | ... | ... | 3 | 7 | 3 | 7 | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin . | 4 | 7 | 2 | 3 | 3 | 4 | 3 | 5 | 1 | 1 | ... | ... | ... | ... |
| **Total** | **50** | **115** | **9** | **11** | **47** | **104** | **45** | **96** | **8** | **9** | ... | ... | **1** | **1** |

## TABLE 49

### Marriages by Spatial Distribution and Caste/Tribe/Community

| Caste/Tribe/Community | Number 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 | 10 miles & below | 11-25 miles | 26-100 miles | 101 miles & above |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| 1 Kurama . . | 3 | 1 | ... | ... | ... | ... | ... | 7 | ... |
| 2 Madiga . . | ... | 6 | 2 | ... | ... | 1 | ... | 5 | ... |
| 3 Mahar . . | ... | ... | ... | ... | ... | ... | 1 | ... | ... |
| 4 Mala . . | 10 | 4 | 2 | ... | ... | 1 | 1 | 3 | 1 |
| 5 Mathura . . | 13 | 26 | 1 | ... | ... | 1 | 3 | 1 | ... |
| 6 Muslim . . | 1 | ... | 1 | ... | ... | ... | ... | ... | ... |
| 7 Netkani . . | ... | 2 | ... | 1 | ... | ... | 1 | 2 | ... |
| 8 Viswabrahmin . | 4 | ... | 1 | ... | ... | ... | ... | ... | ... |
| **Total** | **31** | **39** | **7** | **1** | ... | **3** | **6** | **18** | **1** |

*—Contd.*

## TABLE 49—*Concld.*

### Marriages by Spatial Distribution and Caste/Tribe/Community

| Caste/Tribe/Community | Number of marriages contracted outside the district and within the state | | | | Number of marriages contracted outside the state | | | |
|---|---|---|---|---|---|---|---|---|
| | 10 miles & below | 11-25 miles | 26-100 miles | 101 miles & above | 10 miles & below | 11-25 miles | 26-100 miles | 101 miles & above |
| (1) | (11) | (12) | (13) | (14) | (15) | (16) | (17) | (18) |
| 1 Kurama | ... | ... | ... | ... | ... | ... | ... | ... |
| 2 Madiga | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala | ... | ... | ... | ... | ... | 1 | ... | ... |
| 5 Mathura | ... | ... | ... | ... | ... | 1 | 4 | ... |
| 6 Muslim | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani | ... | ... | 1 | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | ... | ... | 1 | 1 | ... | ... | ... | ... |
| **Total** | ... | ... | **2** | **1** | ... | **2** | **4** | ... |

## TABLE 50

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

| Caste/Tribe/Community | Age group (in years) | | | | | | | | | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 0-4 | | 5-9 | | 10-14 | | 15-19 | | 20-24 | | 25-29 | | 30-34 | | 35 & above | | | |
| | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) | (15) | (16) | (17) | (18) | (19) |
| 1 Kurama | ... | ... | ... | ... | 2 | 6 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 5 | 6 |
| 2 Madiga | ... | 1 | 1 | 3 | 5 | 5 | 2 | ... | 1 | ... | ... | ... | ... | ... | ... | ... | 9 | 9 |
| 3 Mahar | ... | ... | ... | ... | ... | ... | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | ... | 1 | 1 |
| 4 Mala | ... | 1 | ... | 1 | 1 | 4 | 4 | 4 | 3 | ... | ... | ... | ... | ... | ... | ... | 8 | 10 |
| 5 Mathura | 1 | ... | ... | 3 | 4 | 23 | 10 | 10 | 8 | 4 | 2 | ... | 1 | ... | ... | ... | 26 | 40 |
| 6 Muslim | ... | ... | ... | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | 1 |
| 7 Netkani | ... | ... | ... | ... | ... | 2 | 3 | 3 | 2 | ... | ... | ... | ... | ... | ... | ... | 5 | 5 |
| 8 Viswabrahmin | 1 | ... | 1 | 1 | ... | 4 | ... | 1 | 3 | ... | ... | ... | ... | ... | ... | ... | 5 | 6 |
| **Total** | **2** | **2** | **2** | **8** | **13** | **45** | **22** | **19** | **18** | **4** | **2** | ... | **1** | ... | ... | ... | **60** | **78** |

## TABLE 51

### Marriage Payments

| Items of payment | Kurama | | Madiga | | Mahar | | Mala | |
|---|---|---|---|---|---|---|---|---|
| | No. of households making payment | No. of households receiving payment | No. of households making payment | No. of households receiving payment | No. of households making payment | No. of households receiving payment | No. of households making payment | No. of households receiving payment |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| *Cash* | | | | | | | | |
| Rs. 1,082 | 2 | 2 | ... | ... | ... | ... | ... | ... |
| Rs. 17,015 | ... | ... | ... | ... | ... | ... | ... | ... |
| Rs. 400 | ... | ... | 4 | ... | ... | ... | ... | ... |
| Rs. 224 | ... | ... | ... | ... | ... | ... | 4 | ... |
| Rs. 320 | ... | ... | ... | ... | ... | ... | ... | ... |
| *Property* | | | | | | | | |
| Cow | ... | ... | ... | ... | ... | ... | ... | ... |
| She-buffalo | ... | ... | ... | ... | ... | ... | ... | ... |
| *Ornaments* | | | | | | | | |
| *Pogulu* (gold) | ... | 1 | 4 | ... | 1 | ... | 1 | ... |
| *Kadiyalu* (silver) | ... | 1 | 4 | ... | 1 | ... | 1 | ... |
| Gold | 1 | ... | ... | ... | ... | ... | 1 | ... |

*—Contd.*

## TABLE 51—*Concld.*

### Marriage Payments

| Items of payment | Mathura | | Muslim | | Netkani | | Viswabrahmin | |
|---|---|---|---|---|---|---|---|---|
| | No. of households making payment | No. of households receiving payment | No. of households making payment | No. of households receiving payment | No. of households making payment | No. of households receiving payment | No. of households making payment | No. of households receiving payment |
| (1) | (10) | (11) | (12) | (13) | (14) | (15) | (16) | (17) |
| *Cash* | | | | | | | | |
| Rs. 1,082 | ... | ... | ... | ... | ... | ... | ... | ... |
| Rs. 17,015 | 13 | 6 | ... | ... | ... | ... | ... | ... |
| Rs. 400 | ... | ... | ... | ... | ... | ... | ... | ... |
| Rs. 224 | ... | ... | ... | ... | ... | ... | ... | ... |
| Rs. 320 | ... | ... | ... | ... | 2 | ... | ... | ... |
| *Property* | | | | | | | | |
| Cow | ... | 3 | ... | ... | ... | ... | ... | ... |
| She-buffalo | ... | 1 | ... | ... | ... | ... | ... | ... |
| *Ornaments* | | | | | | | | |
| *Pogulu* (gold) | ... | ... | ... | ... | 2 | ... | ... | ... |
| *Kadiyalu* (silver) | ... | ... | ... | ... | 2 | ... | ... | ... |
| Gold | ... | ... | ... | ... | ... | ... | ... | 1 |

## TABLE 52

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

| Caste/Tribe/Community | No. of households | | No. of households aware of legislation prohibiting dowry | With reference to col. (4) No. of households with an attitude of | | No. of informants who know that there have been changes in the recent years in Hindu Marriage Act | Informants' views or thoughts about the salient features of the Hindu Marriage Act |
|---|---|---|---|---|---|---|---|
| | Giving dowry | Amount of dowry | | Approval | Disapproval | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| | | Rs. | | | | | |
| 1 Kurama . | ... | ... | ... | ... | ... | ... | ... |
| 2 Madiga . | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar . | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala . | ... | ... | ... | ... | ... | 2 | ... |
| 5 Mathura . | 1 | 500 | 1 | ... | 1 | 1 | ... |
| 6 Muslim . | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani . | 1 | 40 | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | ... | ... | ... | ... | ... | ... | ... |
| **Total .** | **2** | **540** | **1** | ... | **1** | **3** | ... |

## TABLE 53

### Separation/Divorce by Reasons, Agency, Conditions and Caste/Tribe/Community

| Caste/Tribe/Community | Reasons for separation divorce | No. of households reporting separation/divorce | | Agency settling the disputes and a brief notes on its composition | Amount of compensation, if any, paid | A note on condition of separation divorce |
|---|---|---|---|---|---|---|
| | | Separation | Divorce | | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| | | | | | Rs. | |
| 1 Kurama . | At will | ... | 1 | Caste elders | 60 | ... |
| | -do- | ... | 1 | -do- | ... | ... |
| 2 Madiga . | At will | 1 | ... | -do- | 60 | Her husband was very lean |
| | -do- | ... | 1 | -do- | 350 | ... |
| | -do- | ... | 1 | -do- | ... | ... |
| 3 Mala . | Unspecified | ... | 1 | -do- | ... | Lack of adjustability with co-wife |
| | **Total** | **1** | **5** | ... | **470** | |

## TABLE 54

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

| Caste/Tribe/Community | No. aware of family planning centre | No. aware of family planning | No. approving family planning | No. approving family planning after being explained | Total | No. liking to adopt family planning methods after | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 2 children | 3 children | 4 children | 5 children | 6 children |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Kurama | ... | ... | ... | 1 | 1 | ... | ... | 1 | ... | ... |
| 2 Madiga | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | 1 | 1 | ... | ... | ... | 1 | ... |
| 4 Mala | ... | ... | ... | 2 | 2 | ... | ... | ... | ... | 2 |
| 5 Mathura | ... | ... | ... | 14 | 14 | 1 | 3 | 5 | ... | 5 |
| 6 Muslim | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani | ... | ... | ... | 2 | 2 | ... | ... | 1 | 1 | ... |
| 8 Viswabrahmin | ... | ... | ... | 1 | 1 | ... | ... | ... | 1 | ... |
| **Total** | ... | ... | ... | **21** | **21** | **1** | **3** | **7** | **3** | **7** |

## TABLE 55

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

| Caste/Tribe/Community | Number that like to adopt family planning after | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 2 children | | | | | 3 children | | | | |
| | Above 50 | 41-50 | 31-40 | 21-30 | 20 & below | Above 50 | 41-50 | 31-40 | 21-30 | 20 & below |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Kurama | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 2 Madiga | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 5 Mathura | ... | ... | ... | 1 | ... | ... | 1 | 1 | 1 | ... |
| 6 Muslim | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total** | ... | ... | ... | **1** | ... | ... | **1** | **1** | **1** | ... |

*—Contd.*

## TABLE 55—*Concld.*

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

| Caste/Tribe/Community | Number that like to adopt family planning after | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 4 children | | | | | 5 children | | | | | 6 children | | | | |
| | Above 50 | 41-50 | 31-40 | 21-30 | 20 & below | Above 50 | 41-50 | 31-40 | 21-30 | 20 & below | Above 50 | 41-50 | 31-40 | 21-30 | 20 & below |
| (1) | (12) | (13) | (14) | (15) | (16) | (17) | (18) | (19) | (20) | (21) | (22) | (23) | (24) | (25) | (26) |
| 1 Kurama | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 2 Madiga | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | 1 | ... |
| 5 Mathura | 3 | ... | ... | 2 | ... | ... | ... | ... | ... | ... | 1 | 2 | 1 | 1 | ... |
| 6 Muslim | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani | ... | ... | 1 | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total** | **3** | **1** | **1** | **2** | ... | **1** | ... | **1** | **1** | ... | **2** | **2** | **1** | **2** | ... |

## TABLE 56

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

| Caste/Tribe/Community | Number that like to adopt family planning after | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 2 children, the age of the child bearing woman being | | | | | | | 3 children, the age of the child bearing woman being | | | | | | | 4 children, the age of the child bearing woman being | | |
| | 41 & above | 36-40 | 31-35 | 26-30 | 21-25 | 16-20 | 15 & below | 41 & above | 36-40 | 31-35 | 26-30 | 21-25 | 16-20 | 15 & below | 41 & above | 36-40 | 31-35 |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) | (13) | (14) | (15) | (16) | (17) | (18) |
| 1 Kurama | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 2 Madiga | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 5 Mathura | ... | ... | ... | ... | 1 | ... | ... | ... | 1 | ... | 1 | 1 | ... | ... | 2 | 1 | 1 |
| 6 Muslim | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total** | ... | ... | ... | ... | **1** | ... | ... | ... | **1** | ... | **1** | **1** | ... | ... | **2** | **1** | **1** |

## TABLE 56—*Concld.*

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

| Caste/Tribe/Community | Number that like to adopt family planning after | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 4 children, the age of the child bearing woman being | | | | 5 children, the age of the child bearing woman being | | | | | | | 6 children, the age of the child bearing woman being | | | | | |
| | 26-30 | 21-25 | 16-20 | 15 & below | 41 & above | 36-40 | 31-35 | 26-30 | 21-25 | 16-20 | 15 & below | 41 & above | 36-40 | 31-35 | 26-30 | 21-25 | 16-20 | 15 & below |
| (1) | (19) | (20) | (21) | (22) | (23) | (24) | (25) | (26) | (27) | (28) | (29) | (30) | (31) | (32) | (33) | (34) | (35) | (36) |
| 1 Kurama | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 2 Madiga | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 4 Mala | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | 1 | ... |
| 5 Mathura | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | 1 | ... | 2 | 1 | 1 | ... | ... |
| 6 Muslim | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani | 1 | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total** | **2** | ... | ... | **1** | ... | ... | ... | **2** | ... | **1** | ... | **2** | ... | **2** | **1** | **1** | **1** | ... |

## TABLE 57

### Attitude towards Family Planning with reference to Duration of Marriage by Caste/Tribe/Community

| Caste/Tribe/Community | No. wanting more children duration of marriage being (in years) | | | | | No. wanting no more children duration of marriage being (in years) | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 21 & above | 16-20 | 11-15 | 6-10 | 5 & below | 21 & above | 16-20 | 11-15 | 6-10 | 5 & below |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Kurama | 3 | ... | ... | ... | ... | 1 | ... | ... | ... | ... |
| 2 Madiga | 3 | ... | 1 | ... | 1 | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... |
| 4 Mala | 3 | ... | 2 | ... | ... | 1 | ... | ... | ... | 1 |
| 5 Mathura | 8 | 1 | 2 | ... | ... | 8 | 4 | 2 | ... | ... |
| 6 Muslim | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani | 1 | ... | ... | ... | ... | ... | ... | 2 | ... | ... |
| 8 Viswabrahmin | 1 | ... | 1 | 1 | ... | ... | 1 | ... | ... | ... |
| **Total** | **20** | **1** | **6** | **1** | **1** | **10** | **5** | **5** | ... | **1** |

## TABLE 58

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

| Caste/Tribe/Community | No. wanting more children, having annual income (in Rupees) | | | | | No. wanting no more children having annual income (in Rupees) | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below | 1,201 & above | 901-1,200 | 601-900 | 301-600 | 300 & below |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Kurama | ... | 1 | 1 | 1 | ... | ... | ... | ... | 1 | ... |
| 2 Madiga | ... | 1 | 1 | 3 | ... | ... | ... | ... | ... | ... |
| 3 Mahar | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... |
| 4 Mala | ... | 1 | 1 | 2 | 1 | ... | ... | 1 | ... | 1 |
| 5 Mathura | 1 | 2 | 1 | 5 | 2 | 7 | 3 | 2 | 1 | 1 |
| 6 Muslim | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... |
| 7 Netkani | 1 | ... | ... | ... | ... | ... | ... | ... | 2 | ... |
| 8 Viswabrahmin | ... | ... | 1 | 2 | ... | ... | ... | ... | 1 | ... |
| **Total** | **2** | **5** | **5** | **14** | **3** | **7** | **4** | **3** | **5** | **2** |

## TABLE 59

### Share of Property for Sons by Caste/Tribe/Community

| Caste/Tribe/Community | No. of persons interviewed | Number indicating that sons inherit property in the following manner | | | | | |
|---|---|---|---|---|---|---|---|
| | | All sons get equal share | Only eldest son inherits | Only youngest son inherits | Large share is given to eldest son, other sons inherit equally | Large share is given to youngest son, other sons inherit equally | If there are children by more than one wife, property first divided per stripe among sons of different wives and then per capita among sons of the same wife |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| 1 Kurama | 4 | 4 | ... | ... | ... | ... | ... |
| 2 Madiga | 5 | 5 | ... | ... | ... | ... | ... |
| 3 Mahar | 1 | 1 | ... | ... | ... | ... | ... |
| 4 Mala | 7 | 5 | ... | ... | 2 | ... | ... |
| 5 Mathura | 25 | 25 | ... | ... | ... | ... | ... |
| 6 Muslim | 1 | 1 | ... | ... | ... | ... | ... |
| 7 Netkani | 3 | 3 | ... | ... | ... | ... | ... |
| 8 Viswabrahmin | 4 | 2 | ... | ... | 2 | ... | ... |
| **Total** | **50** | **46** | **...** | **...** | **4** | **...** | **...** |

## TABLE 60

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

| Caste/Tribe/Community | No. of persons interviewed | Number of persons who agree that daughters should inherit equally with sons, the age of interviewe interiewee being (in years) | | | | |
|---|---|---|---|---|---|---|
| | | 51 & above | 41-50 | 31-40 | 21-30 | 20 & below |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| 1 Kurama . | 4 | ... | ... | ... | ... | ... |
| 2 Madiga . | 5 | ... | ... | ... | ... | ... |
| 3 Mahar . | 1 | ... | ... | 1 | ... | ... |
| 4 Mala . | 7 | ... | ... | ... | ... | ... |
| 5 Mathura . | 25 | ... | ... | ... | 1 | ... |
| 6 Muslim . | 1 | ... | ... | ... | ... | ... |
| 7 Netkani . | 3 | ... | ... | ... | ... | ... |
| 8 Viswabrahmin . | 4 | ... | ... | ... | ... | ... |
| **Total .** | **50** | ... | ... | **1** | **1** | ... |

## TABLE 61

### Medical Care

| No. of households in which maternity cases are attended to | | | | | | No. of households following | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total No. of households | By taking the women to hospital for confinement | By calling a doctor at home | By calling a qualified midwife | By calling an unqualified midwife | Without any assistance from outside | Allopathic system of treatment | Ayurvedic system of treatment | Homeopathic system of treatment | Combination of different systems of treatment of any other system | Location of Hospital | Distance |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) |
| 50 | ... | ... | 3 | 18 | 4 | 22 | ... | ... | ... | Indervelli<br>Utnur<br>Adilabad<br>Ichchada | 1 mile<br>12 miles<br>24 miles<br>40 miles |

## TABLE 62

### General Knowledge by Household Heads and Caste/Tribe/Community

| Caste Tribe/ Community | Total No. of house-holds | Number of household heads who know the name of: Zilla Parishad head-quarters | Panchayat samithi head-quarters | Pancha-yat head-quarters | Taluk head-quar-ters | District head-quarters | Name of principal lakes and rivers of the district | Name of project/ dam etc., construct-ed under construc-tion within the district |
|---|---|---|---|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| 1 Kurama | 4 | ... | ... | 3 | 4 | 4 | Ganga (Godavari) | Kadam Project |
| 2 Madiga | 5 | ... | ... | 5 | 5 | 5 | ... | ,, |
| 3 Mahar | 1 | ... | ... | 1 | 1 | 1 | Ganga (Godavari) | ... |
| 4 Mala | 7 | ... | ... | 7 | 7 | 7 | Godavari Ganga (Godavari) | ... |
| 5 Mathura | 25 | ... | ... | 23 | 23 | 23 | Reala hill stream Godavari | ... |
| 6 Muslim | 1 | ... | ... | ... | 1 | 1 | ... | ... |
| 7 Netkani | 3 | ... | ... | 3 | 3 | 3 | Godavari | Kadam Project |
| 8 Viswabrahmin | 4 | ... | ... | 4 | 4 | 4 | *Varra* (Stream) Ganga (Godavari) | ,, |
| **Total** | **50** | ... | ... | **46** | **48** | **48** | | |

## TABLE 63

### Awareness of Untouchability Offences Act

| Caste Tribe/ Community | No. of persons interviewed | Number of persons aware of prohibition of untouchability under law |
|---|---|---|
| (1) | (2) | (3) |
| 1 Kurama | 4 | ... |
| 2 Madiga | 5 | ... |
| 3 Mahar | 1 | **1** |
| 4 Mala | 7 | ... |
| 5 Mathura | 25 | 4 |
| 6 Muslim | 1 | ... |
| 7 Netkani | 3 | ... |
| 8 Viswabrahmin | 4 | 1 |
| **Total** | **50** | **6** |

## TABLE 64

### Attitude of Informants towards Survey

| Attitude | Number of informants: Males | Females |
|---|---|---|
| (1) | (2) | (3) |
| 1 Hostile | 3 | ... |
| 2 Indifferent | 5 | ... |
| 3 Co-operative | 38 | 4 |
| 4 Others (specify) | ... | ... |
| **Total** | **46** | **4** |

## TABLE 65

### Period of Existence of Households immigrated during the present Generation by Caste/Tribe/Community

| Caste/Community | Number of households immigrated | | | | |
|---|---|---|---|---|---|
| | 3 years & below | 4 to 10 years | 11 to 20 years | 21 to 50 years | 51 years & above |
| (1) | (2) | (3) | (4) | (5) | (6) |
| 1 Kurama . | ... | ... | ... | 2 | ... |
| 2 Madiga . | ... | ... | 1 | 1 | ... |
| 3 Mala . | ... | ... | 1 | 2 | ... |
| 4 Mathura . | 3 | 4 | 1 | 2 | ... |
| 5 Muslim . | ... | 1 | ... | ... | ... |
| 6 Netkani . | 1 | ... | 1 | ... | ... |
| 7 Viswabrahmin . | ... | ... | 1 | 1 | ... |
| **Total .** | **4** | **5** | **5** | **8** | ... |

## TABLE 66

### Place of Birth

| Place of birth | Number of households | | Number of births in the village during | | | | |
|---|---|---|---|---|---|---|---|
| | First birth | Subsequent births | 1959-60 | 1960-61 | 1961-62 | 1962-63 | 1963-64 |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| *I Inside the village* | | | | | | | |
| 1 In the same household . | 4 | 54 | 12 | 11 | 12 | 8 | 15 |
| 2 Mother's parents' house . | ... | ... | ... | ... | ... | ... | ... |
| 3 Hospital Nursing Home . | ... | ... | ... | ... | ... | ... | ... |
| *II Outside the village* | | | | | | | |
| 1 Mother's parents' house . | 1 | 1 | ... | 1 | ... | ... | 1 |
| 2 Hospital Nursing Home . | ... | ... | ... | ... | ... | ... | ... |
| **Total .** | **5** | **55** | **12** | **12** | **12** | **8** | **16** |

## TABLE 67

### Immigrant Households by Place, Reasons and Caste/Tribe/Community

| Caste Tribe/Community | No. of households immigrating from | | | | | | | | Occupation before the immigration | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Outside the State | | Outside the district but within the State | | Outside the taluk but within the district | | Within the taluk | | Cultivator | Tenant cultivator | Cattle rearer and cultivator |
| | Rural | Urban | Rural | Urban | Rural | Urban | Rural | Urban | | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) | (12) |
| 1 Kurama . | ... | ... | 1 | ... | 1 | ... | ... | ... | ... | ... | ... |
| 2 Madiga . | ... | ... | 1 | ... | 1 | ... | ... | ... | ... | ... | ... |
| 3 Mala . | 1 | ... | ... | ... | 2 | ... | ... | ... | ... | ... | ... |
| 4 Mathura . | ... | ... | ... | ... | 6 | ... | 4 | ... | 7 | ... | 1 |
| 5 Muslim . | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| 6 Netkani . | ... | ... | ... | ... | 1 | ... | 1 | ... | ... | 1 | ... |
| 7 Viswabrahmin . | ... | ... | ... | 2 | ... | ... | ... | ... | ... | ... | ... |
| **Total .** | **1** | ... | **3** | **2** | **11** | ... | **5** | ... | **7** | **1** | **1** |

## TABLE 67

### Immigrant Households by Place, Reasons and Caste/Tribe/Community

| Caste/Tribe/Community | Occupation before the immigration | | | | | | | | Reasons for the immigration | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Cattle rearer | Agricultural labourer | Attached agricultural labourer | Cobbler | Carpenter | Casual labourer | Rural labourer | Beggar | To eke out livelihood | Purchase of lands | Having got lands in partition | Due to proximity of lands | To set up *kirana* business |
| (1) | (13) | (14) | (15) | (16) | (17) | (18) | (19) | (20) | (21) | (22) | (23) | (24) | (25) |
| 1 Kurama | ... | 1 | ... | ... | ... | ... | ... | 1 | 2 | ... | ... | ... | ... |
| 2 Madiga | ... | ... | ... | 2 | ... | ... | ... | ... | 2 | ... | ... | ... | ... |
| 3 Mala | ... | 1 | 2 | ... | ... | ... | ... | ... | 3 | ... | ... | ... | ... |
| 4 Mathura | 1 | ... | ... | ... | ... | 1 | ... | ... | 6 | 2 | 1 | 1 | ... |
| 5 Muslim | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... |
| 6 Netkani | ... | ... | ... | ... | ... | 1 | ... | ... | 2 | ... | ... | ... | ... |
| 7 Viswabrahmin | ... | ... | ... | ... | 2 | ... | ... | ... | 2 | ... | ... | ... | 1 |
| **Total** | **1** | **2** | **2** | **2** | **2** | **2** | **1** | **1** | **17** | **2** | **1** | **1** | **1** |

## TABLE 68

### Emigration by Number of Households, Place and Reasons

| Caste | No. of households emigrating | | | | | | Occupation before emigration | | Reasons for the emigration | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Outside Andhra Pradesh | | Outside the District | | Within the District | | Attached agricultural labourer | Casual labourer | To eke out livelihood | To cultivate his father's lands |
| | Rural | Urban | Rural | Urban | Rural | Urban | | | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Mala | ... | ... | ... | ... | 3 | ... | 2 | 1 | 2 | 1 |
| 2 Netkani | ... | ... | ... | ... | ... | 1 | ... | 1 | 1 | ... |
| **Total** | ... | ... | ... | ... | **3** | **1** | **2** | **2** | **3** | **1** |

## TABLE 69

### House Type by Roof Material and Caste/Tribe/Community

| Caste/Tribe/Community | Name of house type | | No. of houses with pucca roof | No. of houses with straw/grass roof | | No. of houses with tin roof |
|---|---|---|---|---|---|---|
| | Name | Number | Without slope | 2 sloped | 4 sloped | 2 sloped |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| 1 Kurama | *Gaddillu* | 4 | ... | 1 | 3 | ... |
| 2 Madiga | *Gaddillu* | 5 | ... | ... | 5 | ... |
| 3 Mahar | *Gaddillu* | 1 | ... | ... | 1 | ... |
| 4 Mala | *Gaddillu* | 7 | ... | ... | 7 | ... |
| 5 Mathura | Tinned | 11 | ... | ... | ... | 11 |
| | *Gaddillu* | 14 | ... | ... | 14 | ... |
| | *Middillu* | 1 | 1 | ... | ... | ... |
| 6 Muslim | Tinned | 1 | ... | ... | ... | 1 |
| 7 Netkani | *Gaddillu* | 3 | ... | ... | 3 | ... |
| 8 Viswabrahmin | *Gaddillu* | 4 | ... | ... | 4 | ... |
| **Total** | | **51** | **1** | **1** | **37** | **12** |

## TABLE 70

### House Type by Wall Material and Caste/Tribe/Community

| | Caste/Tribe/Community | No. of households with | | |
|---|---|---|---|---|
| | | Bomboo wattled wall | Mud plastered bamboo wattled wall | Brick wall |
| | (1) | (2) | (3) | (4) |
| 1 | Kurama | ... | 4 | ... |
| 2 | Madiga | ... | 5 | ... |
| 3 | Mahar | ... | 1 | ... |
| 4 | Mala | 1 | 6 | ... |
| 5 | Mathura | 2 | 23 | 1 |
| 6 | Muslim | 1 | ... | ... |
| 7 | Netkani | 1 | 2 | ... |
| 8 | Viswabrahmin | ... | 4 | ... |
| | **Total** | **5** | **45** | **1** |

## TABLE 71

### Houses and Use

| Number of houses used for | | | | Separate cattle sheds |
|---|---|---|---|---|
| Residence | Residence-*cum*-shop | Residence-*cum*-cattle shed | Total | |
| (1) | (2) | (3) | (4) | (5) |
| 50 | 1 | ... | 51 | 29 |

## TABLE 72

### Scheduled Castes and Scheduled Tribes by Households and Population

| | Name of Scheduled Caste/ Scheduled Tribe | Total number of households | Persons | Males | Females |
|---|---|---|---|---|---|
| | (1) | (2) | (3) | (4) | (5) |
| 1 | Madiga | 5 | 34 | 14 | 20 |
| 2 | Mahar | 1 | 7 | 5 | 2 |
| 3 | Mala | 7 | 38 | 21 | 17 |
| 4 | Mathura (Tribe not Scheduled) | 25 | 154 | 83 | 71 |
| 5 | Netkani | 3 | 19 | 10 | 9 |
| | **Total** | **41** | **252** | **133** | **119** |

## TABLE 73

### Awareness about the Existence of Panchayats by Households and Caste/Tribe/Community

| | Caste/Tribe/ Community | No. of households | No. that could tell the period of existence of Panchayat correctly |
|---|---|---|---|
| | (1) | (2) | (3) |
| 1 | Kurama . | 4 | 2 |
| 2 | Madiga . | 5 | 5 |
| 3 | Mahar . | 1 | 1 |
| 4 | Mala . | 7 | 4 |
| 5 | Mathura . | 25 | 15 |
| 6 | Muslim . | 1 | ... |
| 7 | Netkani . | 3 | 3 |
| 8 | Viswabrahmin . | 4 | 2 |
| | **Total** . | **50** | **32** |

## TABLE 74

### Awareness about the Functions of Gram Sevak by Households and Caste/Tribe/Community

| | Caste/Tribe/ Community | No. of house-holds | No. aware of the functions of Gram Sevak | No. that could describe the functions of Gram Sevak | |
|---|---|---|---|---|---|
| | | | | Satisfactorily | Unsatisfactorily |
| | (1) | (2) | (3) | (4) | (5) |
| 1 | Kurama . | 4 | ... | ... | ... |
| 2 | Madiga . | 5 | 1 | 1 | ... |
| 3 | Mahar . | 1 | ... | ... | ... |
| 4 | Mala . | 7 | 1 | ... | 1 |
| 5 | Mathura . | 25 | 3 | 1 | 2 |
| 6 | Muslim . | 1 | ... | ... | ... |
| 7 | Netkani . | 3 | 1 | ... | 1 |
| 8 | Viswabrahmin . | 4 | ... | ... | ... |
| | **Total** . | **50** | **6** | **2** | **4** |

## TABLE 75

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

| Caste/Tribe/Community | Number of households | No of persons according to whom functioning satisfactorily | | | No. of persons according to whom not functioning satisfactorily | | | No. of persons who could not express any opinion | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Panchayat | Panchayat Samithi | Zilla Parishad | Panchayat | Panchayat Samithi | Zilla Parishad | Panchayat | Panchayat Samithi | Zilla Parishad |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) | (11) |
| 1 Kurama . | 4 | ... | ... | ... | ... | ... | ... | 4 | 4 | 4 |
| 2 Madiga . | 5 | 2 | ... | ... | ... | ... | ... | 3 | 5 | 5 |
| 3 Mahar . | 1 | ... | ... | ... | 1 | ... | ... | ... | 1 | 1 |
| 4 Mala . | 7 | ... | ... | ... | ... | ... | ... | 7 | 7 | 7 |
| 5 Mathura . | 25 | ... | ... | ... | 5 | ... | ... | 20 | 25 | 25 |
| 6 Muslim . | 1 | ... | ... | ... | ... | ... | ... | 1 | 1 | 1 |
| 7 Netkani . | 3 | ... | ... | ... | ... | ... | ... | 3 | 3 | 3 |
| 8 Viswabrahmin . | 4 | ... | ... | ... | ... | ... | ... | 4 | 4 | 4 |
| **Total .** | **50** | **2** | ... | ... | **6** | ... | ... | **42** | **50** | **50** |

## TABLE 76

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

| Caste/Tribe/Community | No. of households | No. according to whom Caste/Tribal Panchayats exist for | | | | | | No. according to whom Caste/Tribal Panchayats should continue | Remarks including a note on the reasons for the continuance of Caste/Tribal Panchayats |
|---|---|---|---|---|---|---|---|---|---|
| | | Kurama | Madiga | Mala | Mathura | Netkani | Viswabrahmin | | |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| 1 Kurama . | 4 | 4 | ... | ... | ... | ... | ... | 3 | To settle caste disputes by their caste people |
| 2 Madiga . | 5 | ... | 5 | ... | ... | ... | ... | 5 | -do- |
| 3 Mahar . | 1 | ... | ... | ... | ... | ... | ... | ... | |
| 4 Mala . | 7 | ... | ... | 7 | ... | ... | ... | 7 | To settle caste disputes by their caste people |
| 5 Mathura . | 25 | ... | ... | ... | 8 | ... | ... | 8 | -do- |
| 6 Muslim . | 1 | ... | ... | ... | ... | ... | ... | ... | ... |
| 7 Netkani . | 3 | ... | ... | ... | ... | 3 | ... | 3 | To settle caste disputes by their caste people |
| 8 Viswabrahmin | 4 | ... | ... | ... | ... | ... | 2 | 2 | -do- |
| **Total .** | **50** | **4** | **5** | **7** | **8** | **3** | **2** | **28** | |

## TABLE 77

### Caste/Tribal/Community Panchayat—Functions

| Caste/Tribe/Community | No. of households | No. according to whom functions of Caste/Tribal/Community Panchayats are settling | | | |
|---|---|---|---|---|---|
| | | Minor civil disputes and divorce cases | All caste disputes and performances of marriages | All types of disputes | *Maganali* disputes |
| (1) | (2) | (3) | (4) | (5) | (6) |
| 1 Kurama . | 4 | 2 | ... | ... | ... |
| 2 Madiga . | 5 | ... | 5 | ... | ... |
| 3 Mahar . | 1 | ... | ... | ... | ... |
| 4 Mala . | 7 | 7 | ... | ... | ... |
| 5 Mathura . | 25 | ... | ... | 8 | ... |
| 6 Muslim . | 1 | ... | ... | ... | ... |
| 7 Netkani . | 3 | ... | ... | ... | 3 |
| 8 Viswabrahmin | 4 | 2 | ... | ... | ... |
| **Total .** | **50** | **11** | **5** | **8** | **3** |

## TABLE 78

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

| Name of Co-operative Society | Total of all communities who are aware of the Society | Number of members belonging to | Number that have not become members because of | No. of members benefited | Remaks with a note on the nature of benefit |
|---|---|---|---|---|---|
| | | Mathura | Reason (unspecified) | | |
| (1) | (2) | (3) | (4) | (5) | (6) |
| Agricultural Credit Co-operative Society | 11 | 10 | 1 (Mahar) | 10 | They got loans |

## TABLE 79

### Co-operative Society Membership by Tribe and Literacy

| Tribe | Number of co-operative society members | | |
|---|---|---|---|
| | Total | Literate | Illiterate |
| (1) | (2) | (3) | (4) |
| Mathura | 10 | 1 | 9 |

## TABLE 80

### Co-operative Society Membership by Land Ownership

| Size of land holdings | Number of members |
|---|---|
| | Mathura |
| (1) | (2) |
| Below 10 acres . . | 2 |
| 10 - 15 acres . . | 4 |
| 16 - 25 acres . . | 3 |
| 26 acres & above . . | 1 |
| **Total . .** | **10** |

# GLOSSARY

*Achal* . . A cloth container to keep betel leaves, arecanuts etc.

*Achari* . . A priest among Viswabrahmin caste

*Adda* . . Equivalent of one seer or one kilogram

*Addalu* . . Plural form of *adda*

*Akshathalu or Akshinthalu* . . Rice smeared with turmeric powder

*Amada* . . A distance of eight miles

*Amadalu* . . Plural form of *amada*

*Ambali* . . Gruel of *jowar* (great millet) flour

*Ande or pade* . . A curved brass ornament worn on the ankle below the *kadiyam*

*Avuthupatti* . . Illegal gratification to the petty forest officials towards collection of fuel and timber, paid on the basis of a plough *i.e.*, a pair of working bullocks

*Bain* . . The pots piled up one over the other in the marriage booth of Mathuras

*Bajalu* . . Big pipes—Musical instruments

*Bajra* . . Pearl millet

*Bali* . . A nose ornament made of gold with a design

*Bandolia* . . Anklet

*Baqchi* . . Bags of different artistic designs prepared by Mathura women

*Barasala* . . Ceremony of giving bath to the mother in child bed and child on the 21st day

*Barkassibandi* . . A shirt-like apparel worn by Mathura men

*Bashikams* . . Decorative badges worn on the foreheads by the bridal pair

*Barsi* . . Final obsequies

*Batwar* . . A small bag containing arecanuts, tin of chunam, sarotha—a scissor to cut arecanuts etc.

*Beed* . . Big brass ornament round in shape worn to the ear lobes

*Beedis* . . Tobacco rolled in *moduga* (butea frondosa) leaf for smoking

*Begar* . . Plastic bangles; a lac ornament worn to the arm

*Beha* . . Marriage

*Besari* . . A nose ornament made of gold and studded with precious stones

*Betha* . . Width of four fingers other than the thumb

*Bhagda* . . The dipping of the little finger in a tumbler filled with water by the eleven boys in marriages among Mathuras

*Bhoshanam* . . An oblong big wooden box

*Bindelu* . . Brass vessels to fetch water

*Brahmamudi* . . The tying of the hem of the bride and the end of the upper cloth of the bridegroom by the Brahmin priest to signify that Brahma-the creator has preordained them to be couple

*Buddis* . . Small kerosene lamps

*Cha* . . Tea

*Chada* . . An implement used to broadcast seeds by fixing it over a *gorru (tipun)*

*Chanchmarna* . . Touching of the head of the bridegroom with a stick to which an arecanut is tied (*potli*) by the four people carrying the stick in connection with marriage among Mathuras

*Chapati or Roti* . . Wheat bread

*Chappals* . . Footwear

*Chappoli* . . A small bag tied under the shoulder of the bridegroom among Mathuras

*Chata* . . Winnowing fan
*Cheddeelu* . . Knickers
*Cheera or koka* . . Saree
*Chinnadivasam or Chinnadinam* . . Initial obsequies
*Chinthabethelu* . . Tamarind seeds broken into halves
*Chinthabethelata* . . A play with tamarind seeds broken into halves
*Chironji* . . A balloon shaped tree with green foliage which yields edible dal (butea frondosa)
*Chiruthalata* . . A dance with rhythmic movement to the accompaniment of beating with thin sticks
*Chithi* . . Pyre
*Chakkalu* . . Shirt with half sleeves
*Chood* . . Silver ornament of 3 inches width, round in shape, 0.3" thickness, worn to the wrist
*Chooda* . . Anklet
*Choonda* . . A hornlike ornament on the head worn by Mathura women
*Choli* . . Blouse
*Choppa* . . *Jowar* (great millet) hay
*Chowk* . . A design of lime drawing rectangular in shape
*Chunam-ki-dabbi* . A small tin of chunam (lime)

*Dakhala* . . Issue of travelling passes for cattle transactions by the Village Panchayt
*Dande* . . A ceremony at the conclusion of marriage wherein the bride is seated on the back of her brother and the groom upon his *bava* (sister's husband) and dance. This is observed among certain communities like Madiga, Mala and Netkani etc.
*Dandekadiyalu* . . Ornaments worn on the upper arm
*Danthelu* . . Wooden rafters laid across the beams in the roofing of a pucca house (midde).
*Dappulu* . . Trumpets
*Datt* . . A brass ornament worn on the wrist by Mathura women
*Dayadulu* . . People of the same surname who observe pollution at child-birth and at death
*Dawra* . . A scuffle to uproot clods but with a shorter horizontal blade than that of a *guntuka*
*Dimpudukallam* . . A place where the bier is lowered down on earth for some time, on the way to the burial ground
*Disti* . . Evil eye
*Donka* . . Country track
*Dopohar-ka-roti* . . Midday meals
*Dula* . . Bridegroom
*Dulhan* . . Bride
*Dumpapatti* . . See *Avuthupatti*

*Edurumenarikam* . Marrying father's own sister's daughter

*Gadamanchi* . . Wooden plank improvised into a bench
*Gaddillu* . . Thatch roofed house
*Gairon* . . Uncultivable waste land
*Gajjalu* . . Small zingling bells
*Gar* . . Sharp stone used to cut the umbilical cord
*Garbhadanam* . . Consummation
*Gavvalu* . . Shells
*Gazara* . . A bead ornament containing 25 paise coins worn on the hand
*Gazriah* . . Bracelets of coloured beads strewn through a thread
*Gend* . . See *dimpudukallam*
*Godan* . . Gifting or offering of a cow
*Ghagra* . . A lower garment worn by Mathura woman under the saree from the waist to a little below the knees covering the front portion only
*Ghagarkarva* . . The ceremony wherein the bride goes to the marriage booth in the backyard accompanied by the two girls (*kareli*) carrying one tumbler each on their heads and

other women singing songs

*Ghas-ka-ghar* . . Thatch roofed house
*Gona* . . Gunny bag; one quintal
*Gonalu* . . Gunny bags
*Gotta* . . Decorative wollen threads of various colours worn to the arm
*Gorru* . . An agricultural implement with coulters
*Gounulu* . . Upper garments worn by girls
*Grihaprevesa* . . House-warming ceremony
*Gulal* . . Coloured water mixed with vermilion etc.
*Gummulu* . . Bamboo receptacles to store grain
*Guntaka* . . Scuffle to uproot clods-an agricultural implement
*Guru* . . A Brahmin priest
*Gutti* . . Brass toe-rings worn by Mathura women

*Harad* . . Turmeric pieces
*Homam* . . Sacred fire

*Illetam* . . A type of marriage whereafter the bridegroom stays at the bride's residence
*Intlokicheruta* . . House-warming ceremony
*Ippasara* . . Liquor of bassia latifolia
*Irenikundalu* . . Sacred coloured pots used in marriages

*Jaddigam* . . See *chada*
*Jagarana* . . Keeping awake throughout night on certain festivals like Sivaratri
*Jana* . . Span's length
*Jarda* . . A variety of tobacco used along with pan
*Jarda dabbi* . . Small tin of *jarda*
*Jilledu* . . Calotropis gigantea
*Jhagilo* . . Long white shirts worn by Mathura men for festival dances
*Jhol* . . Embroidered cloths with designs used to cover the backs of bullocks
*Jhopidi* . . Thatch roofed house
*Jhopidi-me-jaji* . . House-warming
*Jowar* . . Great millet

*Kachodi* . . Upper garment worn by Mathura women to cover the breast
*Kadi* . . Yoke
*Kadiyalu* . . Silver or German silver anklets
*Kallagollutheeyuta (or kaluputa or karyam)* . Literally, removing the toenails; consummation
*Kambli* . . Coarse woollen blanket
*Kammalu* . . Ear ornaments of gold studded with precious stones
*Kameejulu* . . Shirts with full sleeves
*Kanduva* . . Towel; upper cloth
*Kankanam* . . Wrist badge or bracelet
*Kankulu* . . Ear heads
*Kante or Khangala* . Silver neck ornament round in shape and half an inch in thickness
*Kareli* . . Two girls engaged to assist the bride among Mathuras
*Karukodi* . . Jungle fowl
*Katherarayi* . . See *gar*
*Kathi* . . Small beads strewn in about 15 to 30 rows worn around the neck in one or two necklaces
*Khada* . . A preparation given to the women in confinement
*Kharijkhata* . . Cultivable waste land
*Kharjur* . . Date fruits
*Khondwada* . . Cattle pound
*Kodise* . . A variety of tree
*Koka* . . Saree
*Kulapedda* . . Caste head
*Kumkum* . . Vermilion
*Kuncham* . . Equivalent to 8 seers or 8 kilograms
*Kotbandi* . . A long white gown with full sleeves worn by Mathura men

*Lagnapu pendli* . . Marriage by negotiation celebrated for the first time for the bride as well as the groom
*Langa or lenga* . . Lower garment worn by girls
*Lazubillalu* . . Small bricks of about 6" × 3" × 1" size used in roofing of pucca houses *(middillu)*

*Lengi-ki-khel* . . The famous dance of the Mathura tribe performed for the festival Athe or Janmashtami

*Maddi or Maddichettu* . Terminalia alata—a tree

*Maali* . . A decorative wool ornament of various colours fixed around the arm, worn by Mathura women

*Maganali* . . Marrying or taking away another's wife without the consent of the former husband

*Manchimuthyam* . . Pearl

*Manchipagadam* . . Ruby

*Mandapa or Mandapad* . Marriage booth

*Mangari thunia mangariki adio* . . Wooden rafter or bamboo used to connect the heads of central poles; spinal rafter

*Mangni* . . Betrothal

*Mantras* . . Sacred verses

*Menarikam* . . Marrying mother's own brother's daughter

*Mattelu* . . Toe-rings

*Middillu* . . Pucca house with cement or concrete slab roof

*Mohua* . . Bassia latifolia

*Miriyalu* . . Black pepper

*Mookudu* . . An earthen bowl

*Mothar* . . Widow remarriage

*Muhoortham* . . Auspicious time

*Mukkupulla* . . Nose rod—an ornament

*Munda* . . Widow or widow ceremony

*Muthaiduvulu* . . Woman in married status

*Naade* . . Border stitching of that end of saree which is taken over the *choonda* on the head (by Mathura women)

*Nachu* . . Fern

*Nagavalli* . . A ceremony connected with the untying of bracelets at the end of marriages

*Naivedyam* . . Offering of any edibles to a deity

*Nallapoosala danda* . Necklace of black beads

*Nari* . . Morning meal

*Nati* . . Saree

*Nelamasikam* . . Monthly obsequies

*Nelamasikamroju* . The day on which the monthly obsequies are performed

*Pade* . . See *ande*

*Pagatibuvva* . . Midday meals

*Paili* . . Measure of about 4 seers or 4 kilograms

*Palaharam* . . Literally, fruits taken as food; Distribution of some edibles in the name of a deity or in connection with a ceremony

*Palar* . . Tumbler filled with water

*Palas* . . Butea frondosa—a tree

*Panche* . . Dhoti

*Panchelu* . . Dhotis

*Pasanhari* . . The two women engaged to attend on cooking etc., for the groom's party among Mathuras

*Pasupu battalu* . . Clothes smeared with turmeric powder worn by bridal couple

*Pasupu-kumkum* . . Turmeric powder and vermilion

*Patka* . . Head-gear or turban

*Patta* . . Document showing ownership of ryotwari land

*Pattadar* . . A ryotwari owner of land

*Patti* . . An ornament made of bamboo sticks worn closely around the neck

*Patu* . . Widow remarriage

*Pawta* . . Small zingling bells

*Peddakarma* . . Final obsequies

*Peddamanishi aiyindi* . Attainment of puberty

*Pendli* . . See *lagnapupendli*

*Pendlikoduku* . . Bridegroom

*Pendlikoothuru* . . Bride

*Pej-ki-pagdi* . . Turban with red and white cloths

*Pej pagdi* . . A red turban

*Perantam* . . Inviting women in married status to attend on certain ceremonies

*Pindam* . . Food kept in the name of the deceased

*Pippallu* . . Long pepper

*Pirangichekka* . . Bark of a kind of tree
*Pithambaram* . . Dress of Mathura bride
*Pitharulu* . . Offering of food in the name of ancestors
*Pittakupettuta* . . Food kept in a leaf-plate in the funeral ground in the name of the departed soul
*Phera* . . Marriage booth arranged among Mathuras wherein 8 pots are piled up one over the other at four spots in the centre of which the bridal couple sit
*Pochia* . . An ornament worn on the upper arm above the elbow containing silver rupee coins
*Poddukookati buvva* . Night meals
*Pogaku* . . Tobacco
*Polakalu* . . Upper garments worn by girls
*Pondno* . . A bunch of wool tied to the brass ear ornament called *beed*
*Pothdi* . . The saree end containing pan equipment *( batwar )* taken over the *choonda* (a horn like ornament on the head) and tucked into the waist
*Potli* . . A stick to which an arecanut is tied and held on by four people in the marriages of Mathuras
*Prathivandlu* . . A sect among Kuramas, the bridal couple among whom wear cotton bracelets
*Punadirayi* . . Foundation stone
*Puste* . . Marriage locket
*Puttuventrukalutheeyuta* . Tonsure

*Ragi* . . Copper
*Rajaswala* . . Attainment of puberty
*Rakhi* . . Bracelet tied by Mathura women to Mathura men at the festival Khechdamarus
*Rakidi* . . A silver piece with a design worn at the end of the *choonda* on the head
*Raksha* . . Mascot
*Rand ou randi* . . Widow or widow ceremony
*Ravichettu* . . Peepul tree
*Ravika* . . Blouse
*Reethbath* . . Consummation
*Rekulillu* . . Tin roofed house
*Rolu* . . Mortar used to pound rice and other cereals
*Roppo* . . Rupee coins fixed on the upper part of the rings
*Rotis* . . Wheat bread

*Sadi* . . Saree
*Sala* . . Brother-in-law
*Sandhya-ka-roti* . . Night meals
*Sankugunja* . . Inaugral post
*Sankuveyuta* . . Fixing up of the pole to inaugurate house construction
*Samadhi* . . Tomb
*Samartha* . . Attainment of puberty
*Saran* . . Pyre
*Sarotha* . . A scissor to cut arecanuts
*Sarthe* . . A hollow bamboo of about one to one and half yards length with a wooden head used to broadcast seeds by fixing it to *guntaka*
*Sarudin* . . Auspicious day
*Sasura* . . Father-in-law
*Sathi* . . Wife
*Ser* . . Plough
*Shadi* . . Marriage
*Shandy* . . Weekly market
*Sonti* . . Dried ginger
*Sow rupaya bath* . . Talk of hundred rupees
*Supari* . . Arecanut
*Surmayidabbi* . . A small tin of eye-tex

*Tanda* . . Wandering band; habitat of Mathuras; an anklet worn by Mathura women
*Teeka* . . A ceremony connected with the making of the bride and the bridegroom among the Mathuras
*Thackval* . . A chain like ornament containing about 40 to 50 old rupee coins strewn together through silk thread in two folds

*Thakkalaku* . . A kind of leaf
*Thali* . . A plate; marriage locket
*Tahlotia* . . An anklet worn by Mathura women
*Thalwar* . . Sword
*Thamboolam* . . A brass plate; betel leaves and arecanuts
*Thumma or thumma-chettu* . . Acacia ferruginea tree
*Thapasvi* . . Sage
*Thappu* . . Penalty
*Thaveju* . . Mascot
*Thoran* . . Festoon
*Thunia dalna* . . Fixing up the pole
*Tikki* . . A silver ornament with gold covering worn on the forehead and hanging over the eyebrows
*Tikki-ki-maang* . . The central portion of the *tikki* from which a chain hangs across the eyebrows containing a design
*Tipun* . . See *gorru*
*Uppurallu* . . Salt crystals
*Vennugadi* . . Wooden rafter or bamboo connecting the heads of the central poles; spinal rafter
*Vepaku* . . Neem leaves
*Vibhudidars* . . Those who worship Lord Siva as the Supreme Being
*Voli* . . Bride price
*Voyilaku* . . A kind of leaf
*Vunni* . . Wool
*Vunnivandlu* . . A sect among the Kuramas, the bridal pair among whom wear woollen bracelets
*Wakur* . . Scuffle to uproot clods—an agricultural implement
*Yetchalu* . . A medicinal preparation given to women in confinement

## ERRATA

| *Page No.* | *Column No.* | *Para No.* | *Line* | *For* | *Read* |
|---|---|---|---|---|---|
| *(1)* | *(2)* | *(3)* | *(4)* | *(5)* | *(6)* |
| x | Contents | | Illustrations | Above Fig. No. insert 'A Mathura belle' '*Frontispiece*' | |
| xiv | -do- | | Table 55 | Attitnde | Attitude |
| 6 | 2 | 7 | 4 from bottom | is | in |
| 6 | 2 | 7 | 3 from bottom | it in | it is |
| 11 | 2 | 22 | 7 | Supreme. Being | Supreme Being |
| 13 | 2 | 34 | 3 | caste | castes |
| 21 | 2 | 67 | 12 | pots | *gummulu* |
| 28 | 1 | 6 | 3 from bottom | castes | caste |
| 35 | 1 | 31 | 4 from bottom | are | is |
| 35 | 2 | 34 | 10 | women | woman |
| 36 | 1 | 35 | last | husband | husbands |
| 43 | 2 | 20 | 3 from bottom | 340 | 240 |
| 45 | 2 | 29 | last | 1864 | 1964 |
| 46 | 1 | 33 | 4 | a | an |
| 48 | 2 | 40 | last | incomes | income |
| 57 | 1 | 9 | 5 | rice | rice) |
| 65 | 1 | 40 | Statement LV | Insert title 'GOVERNING BODY OF CO-OPERATIVE SOCIETY' | |
| 65 | 2 | 42 | last | btoadcasting | broadcasting |