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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS

SERIAL No. 35

A MONOGRAPH

on

SIVANAGAR VILLAGE

(NARSAPUR TALUK, MEDAK DISTRICT)

EDITOR

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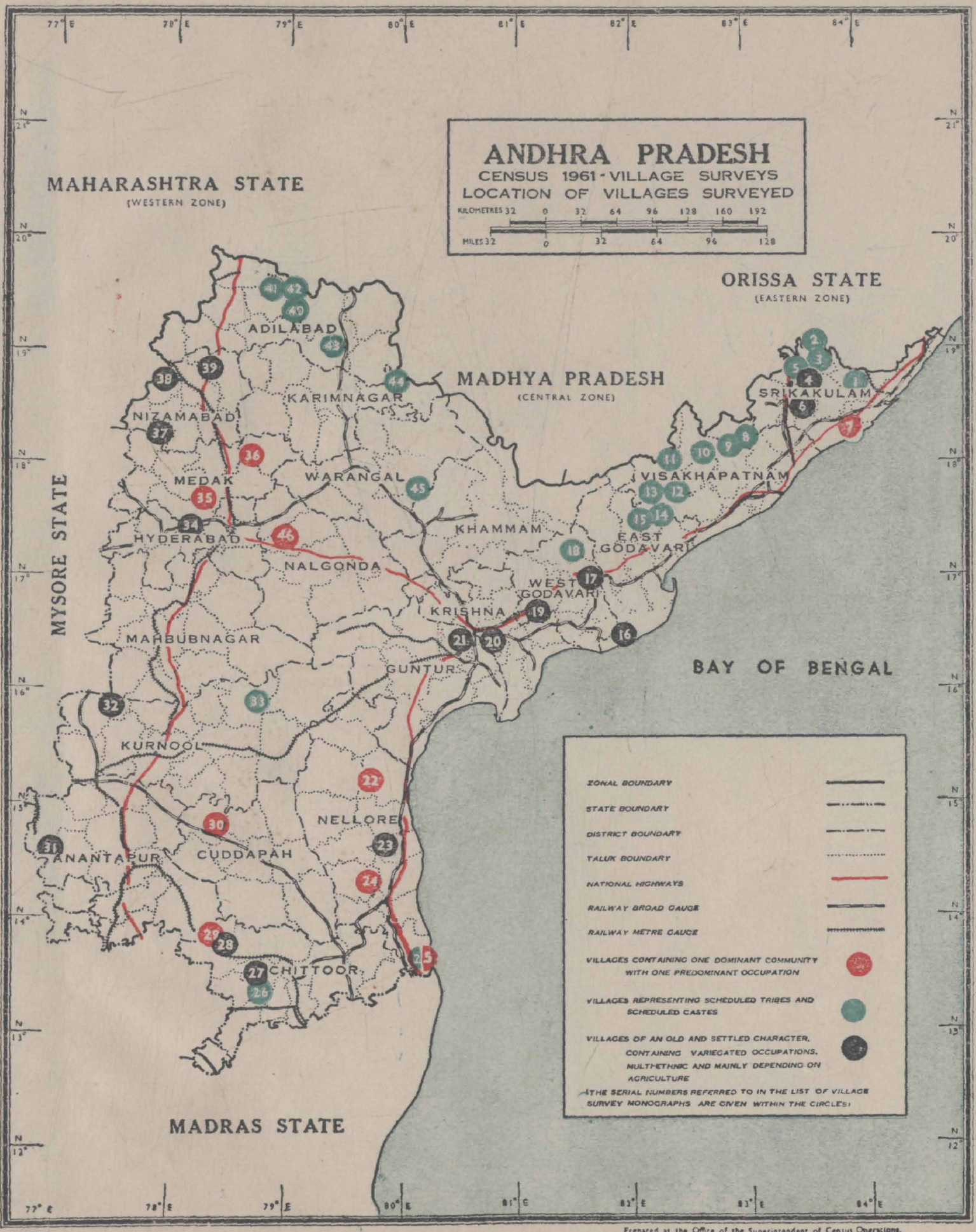


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CENSUS OF INDIA 1961-VOLUME II-PART VI-LIST OF VILLAGE SURVEY MONOGRAPHS-A. P.

Name of District (1)	Name of Taluk (2)	Sl. No (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras—A Scheduled Tribe
	Parvathipuram	2	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 Bobbli 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‡	Samauthus—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	Kondda 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	Gudivankalanka	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
	Kovvur	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	Tettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916-62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Cuddapah	Jammalamadugu	30	P. Sugamanchipalle	Noted for Cuddapah slabs
Anantapur	Kalyandrug	31	Bhairavanitippa‡	A dry village changing to wet cultivation under the Bhairavanitippa project
Kurnool	Adoni	32	Mantsala‡ (Mantralayam)	A place of religious importance
	Atmakur (Independent Sub-Taluk)	33	Byrlutigudem‡	Chenchus—A Scheduled Tribe
Hyderabad	Chevella	34	Peddamangalaram	Economy dependent on the supply of vegetables to Hyderabad city
Medak	Narasapur	35	Sivanagar**	Tanning industry
	Siddipet	36	Habshipur	Handloom industry
Nizamabad	Banswada	37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
	Bodhan	38	Pocharam‡	An agricultural village noted for sugarcane cultivation
	Armur	39	Kotha Armur‡	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Sri S Kesava Iyengar is done
Adilabad	Utnur	40	Bhurnur‡	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta‡	Mathuras— A Tribe
		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 (28th) ‡Monographs so far published



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

FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', 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 in 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 Sivanagar (No. 35 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the first category.

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

In this State, we started off with our Village Surveys according to the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 days' time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village of Sivanagar covered by this monograph was one such village surveyed in 1960 itself canvassing the old skeleton schedules, a set of which is given as Appendix II to the 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. Fortunately, Sivanagar is one such resurveyed village. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the Village Survey Monographs presented for this State will show two distinct patterns—one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists

in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

The present monograph deals with Sivanagar, a multi-ethnic village in Narsapur Taluk of Medak district. Muslims form the single largest community while there are also 17 Hindu castes with smaller numbers in the village. Tanning is the main occupation of most of the Muslims. A special study has been made in this monograph about the economy of the households depending upon tanning as their main occupation along with a general study of the socio-economic conditions of the other communities.

The village was first surveyed by Sarvashri V. D. Chary and A. R. K. Murty, Economic Investigators in December 1961. Later in April 1965 this village was resurveyed by canvassing the enlarged schedules by Sarvashri G. Prakash Reddy and V. D. Chary, Economic Investigators. The first draft of the report was prepared by Sri G. Prakash Reddy, Economic Investigator. The preparation of Tables and the scrutiny of the monograph were attended to by Sri V. Radhakrishna, Research Assistant, and Sri A. Chandra Sekhar Reddy, Statistical Assistant under the able supervision and guidance of the Deputy Superintendent of Census Operations, Sri P. S. R. Avadhany. The credit for the preparation of maps and line drawings goes to Sri M. Krishna Swamy, the Artist-Draughtsman. The printing was supervised by Sri A. V. Krishna Reddy, Proof Reader.

A. CHANDRA SEKHAR
Superintendent of Census Operations,
Andhra Pradesh

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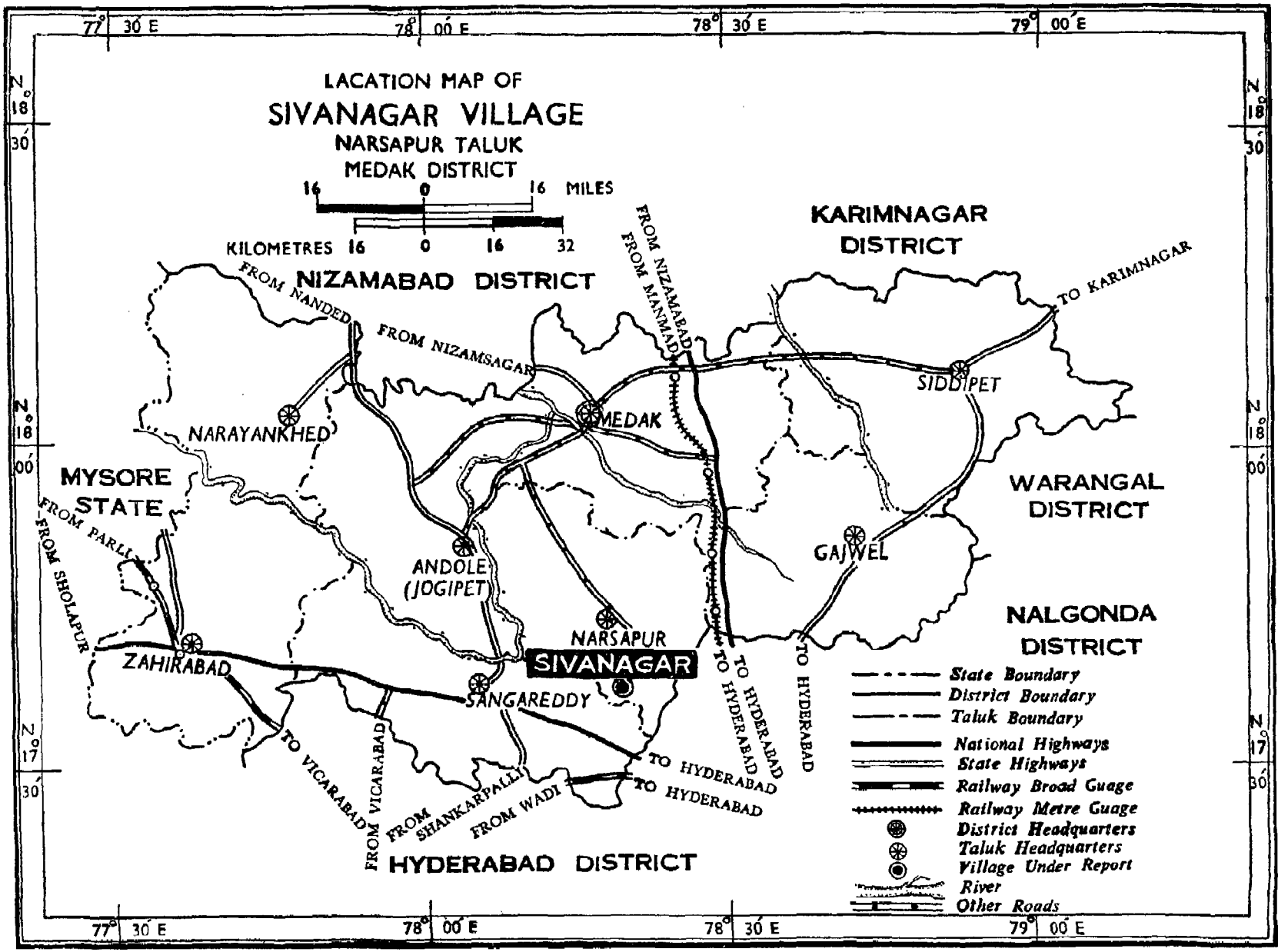
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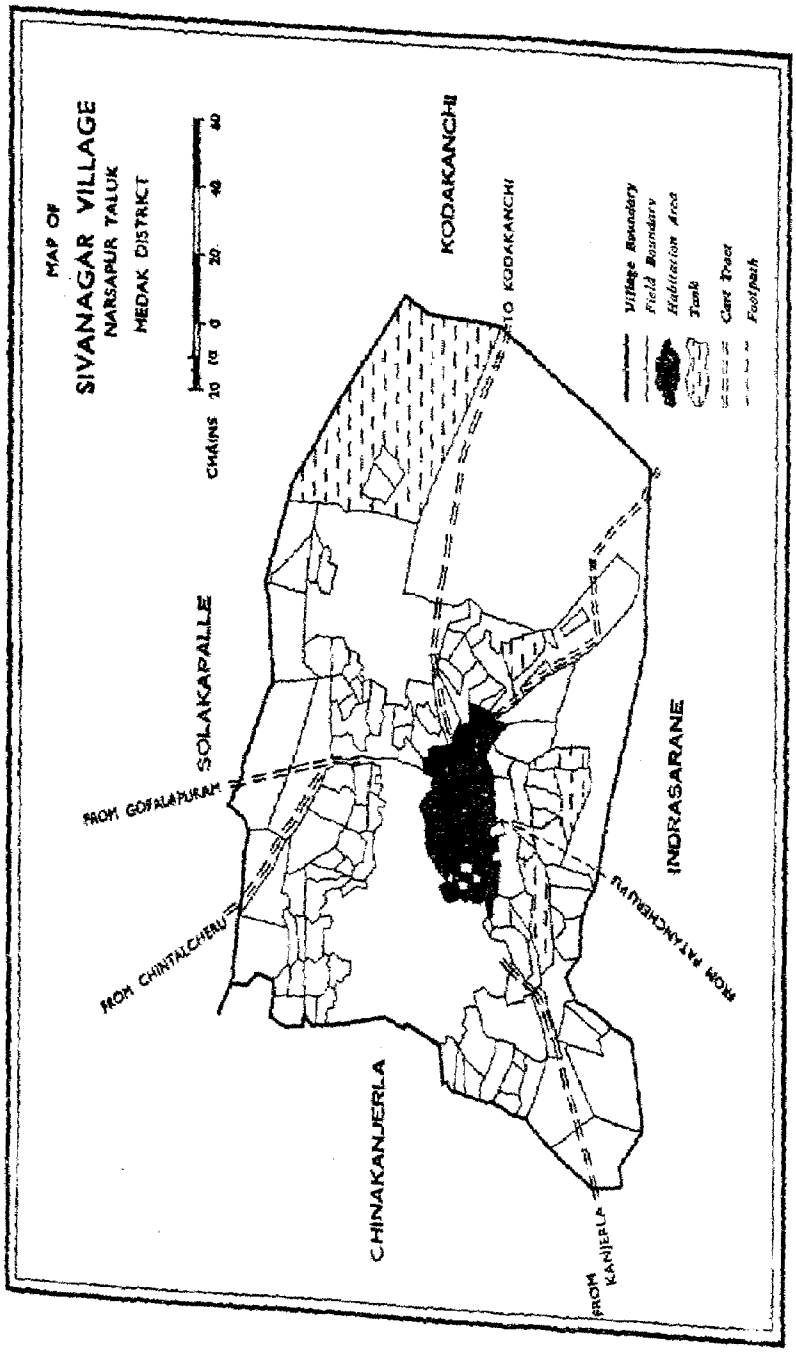
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MAP I

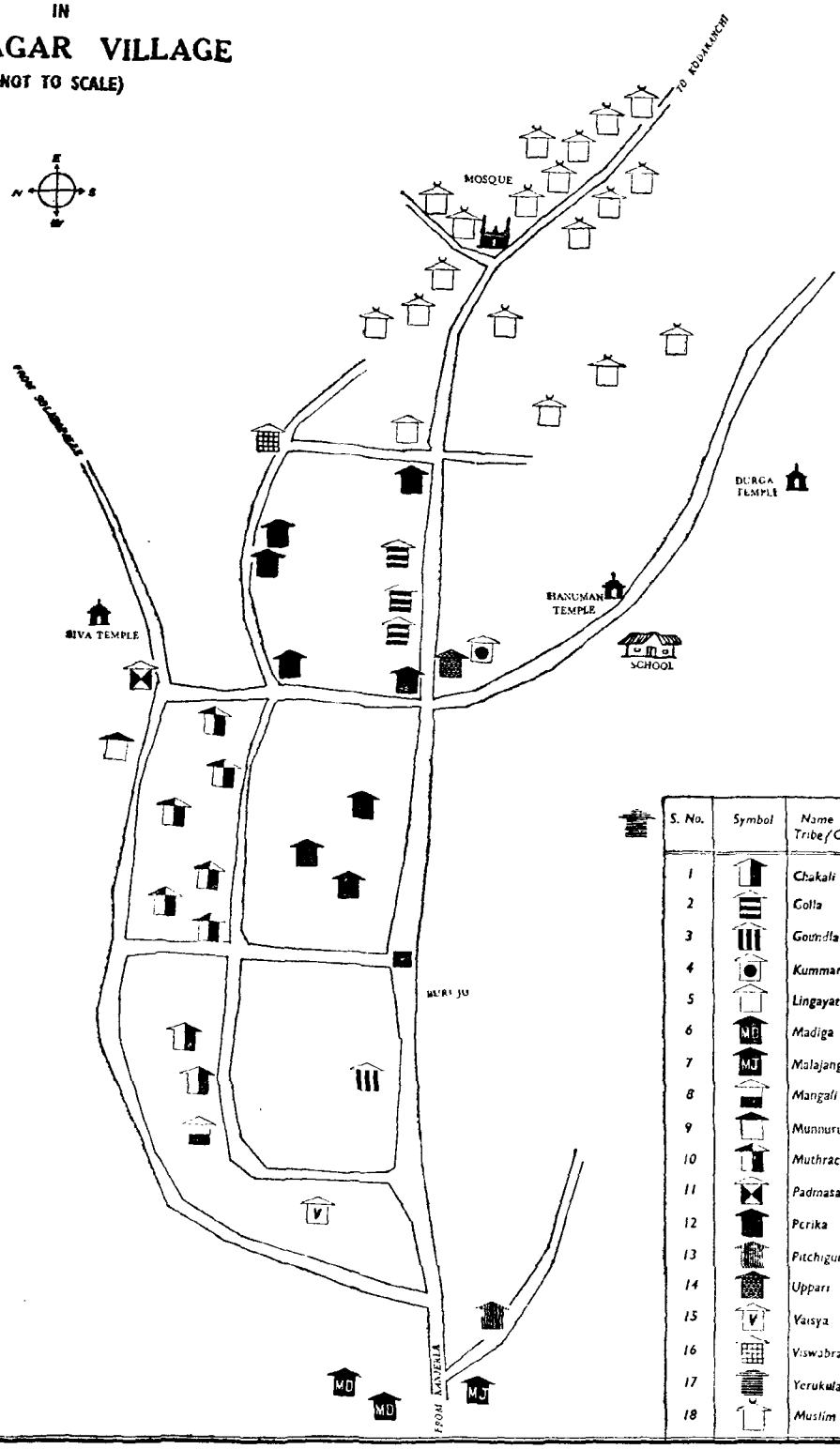

77° 30' E
78° 00' E
78° 30' E
79° 00' E
N. 18° 30'
N. 18° 00'
N. 17° 30'
LACATION MAP OF
SIVANAGAR VILLAGE
NARSAPUR TALUK
MEDAK DISTRICT
16 0 16 MILES
KILOMETRES 16 0 16 32
NIZAMABAD DISTRICT
KARIMNAGAR DISTRICT
MYSORE STATE
WARANGAL DISTRICT
NALGONDA DISTRICT
HYDERABAD DISTRICT
FROM NANDED
FROM NIZAMSAGAR
FROM NIZAMABAD
FROM MANMAD
TO KARIMNAGAR
NARAYANKHED
MEDAK
SIDDIPET
FROM PARLI
FROM SHOLAPUR
ANDOLE (JOGIPET)
GAJWEL
ZAHIRABAD
NARSAPUR
SIVANAGAR
SANGAREDDY
TO HYDERABAD
TO VICARABAD
FROM VICARABAD
FROM SHANKARPALLI
FROM WADI
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Railway Broad Guage
Railway Metre Guage
District Headquarters
Taluk Headquarters
Village Under Report
River
Other Roads

MAP II


MAP OF
SIVANAGAR VILLAGE
NARSAPUR TALUK
MEDAK DISTRICT
CHAINS 20 10 0 20 40 60
KODAKANCHI
TO KODAKANCHI
SOLAKAPALLE
FROM GOPALAPURAM
FROM CHINTALCHERU
CHINAKANJERLA
FROM KANJERLA
INDRASARANE
FROM RATNAKHERU
Village Boundary
Field Boundary
Habitation Area
Tank
Cart Tract
Footpath

MAP III

LAYOUT SKETCH OF HOUSEHOLDS
BY CASTE/TRIBE/COMMUNITY
IN
SIVANAGAR VILLAGE
(NOT TO SCALE)



S. No.	Symbol	Name of Caste/ Tribe/Community	Total No. of Households
1		Chakali	2
2		Golla	3
3		Goundla	4
4		Kummari	1
5		Lingayat	1
6	MD	Madiga	2
7	MJ	Malajangam	1
8		Mangali	1
9		Munnurukapu	1
10		Muthracha	6
11		Padmasale	1
12		Perika	8
13		Pitchiguntla	1
14		Upparı	1
15	V	Vaisya	1
16		Viswabrahmin	1
17		Yerukula	1
18		Muslim	18



Fig. 1 A typical village lane *(Chapter I—Para 11)*



Fig. 2 A cluster of houses *(Chapter I—Para 11)*

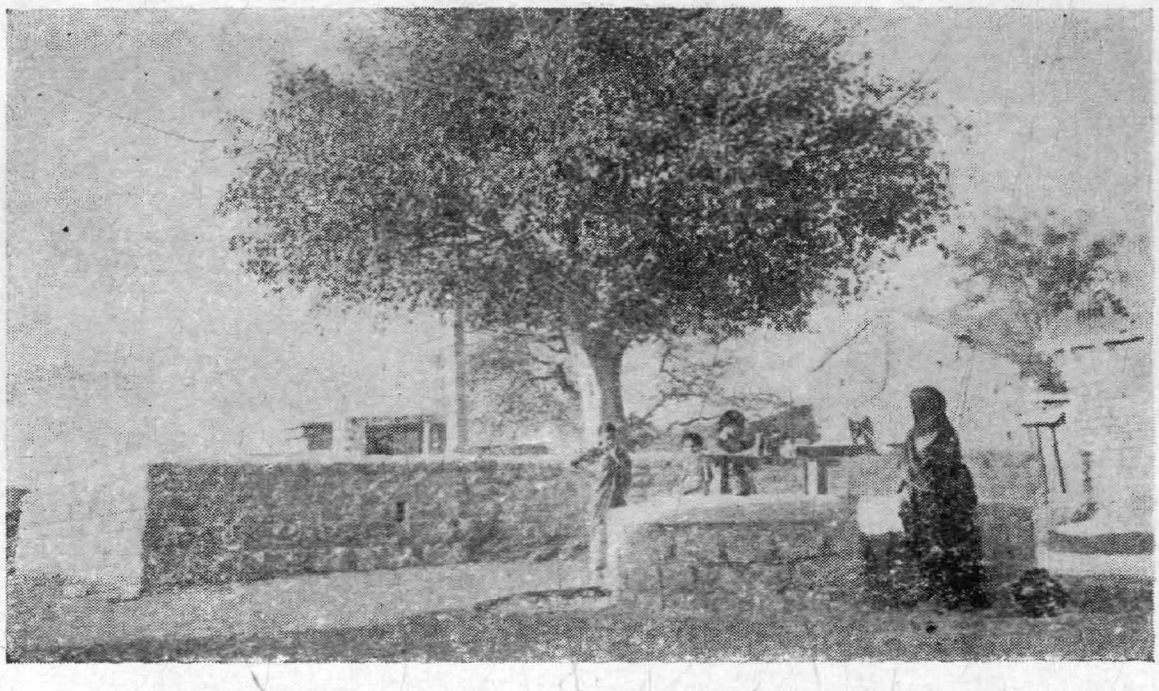


Fig. 3 A public well *(Chapter I—Para 13)*



Fig. 4 **A Perika couple** *(Chapter II—Para 8)*

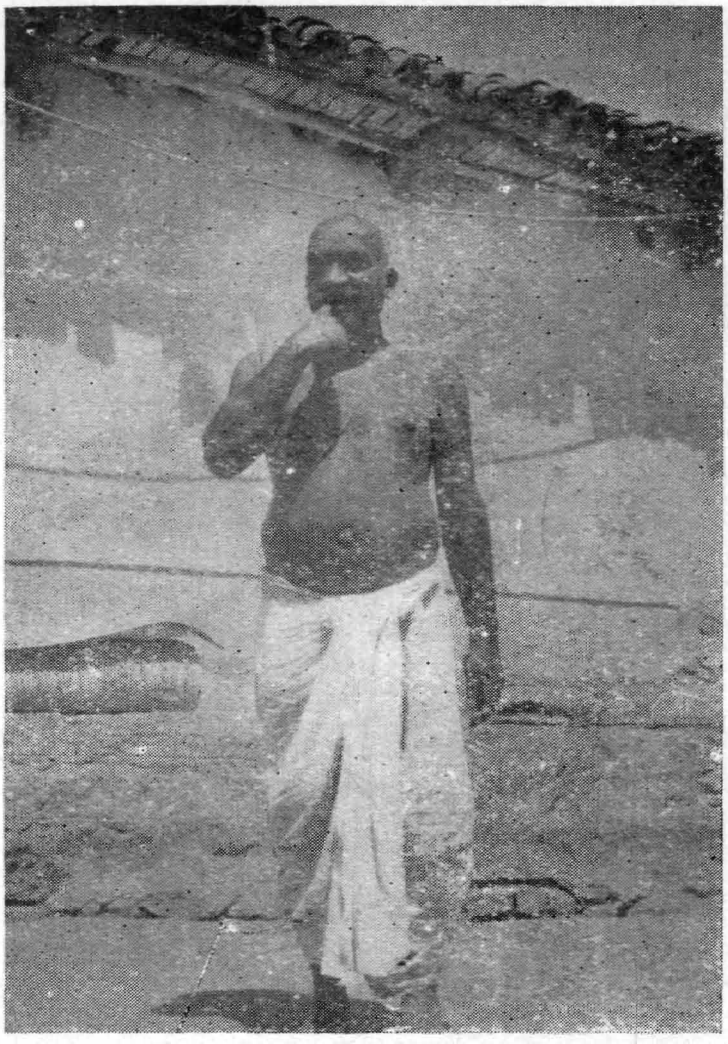


Fig. 5 A Padmasale man *(Chapter II–Para12)*

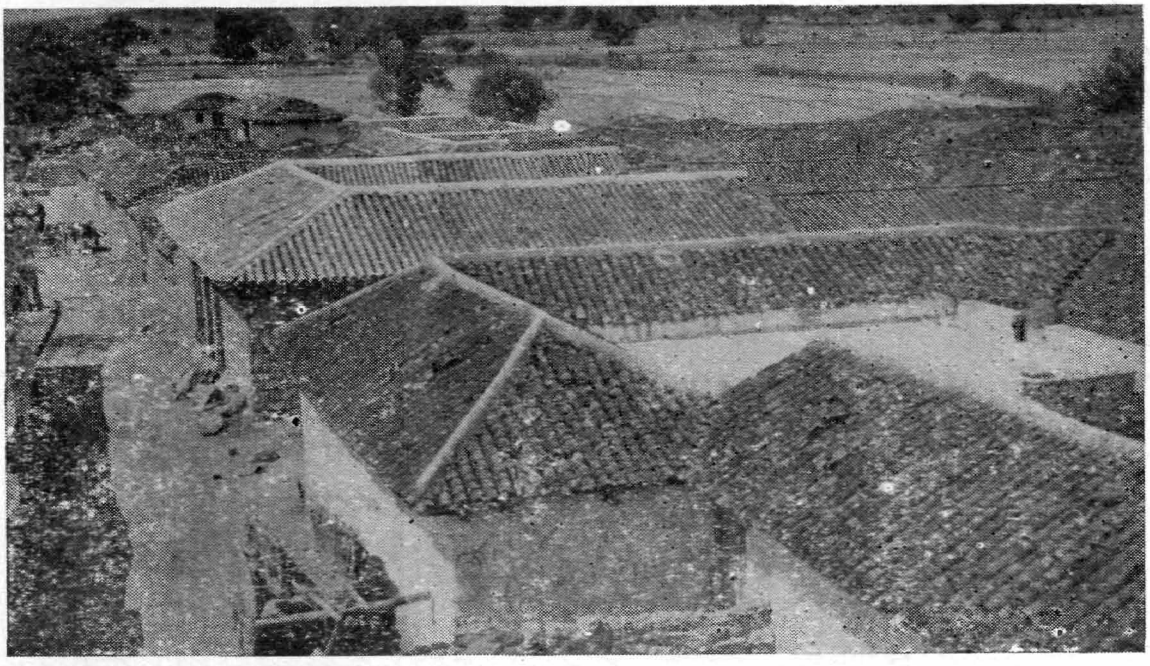


Fig. 6 *Bhavanti* type of houses *(Chapter II–Para 53)*

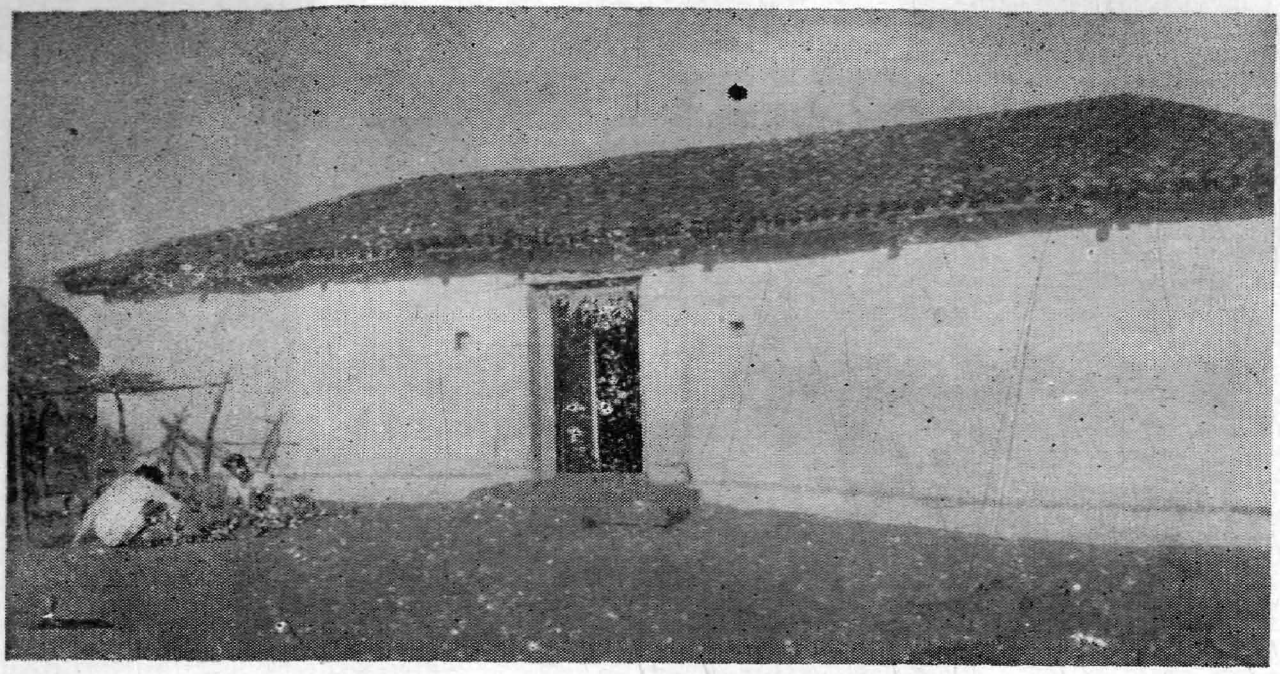


Fig. 7 *Kaveliparu* type of house (*Chapter II— Para 56*)



Fig. 8 An open air kitchen (*Chapter II—82*)

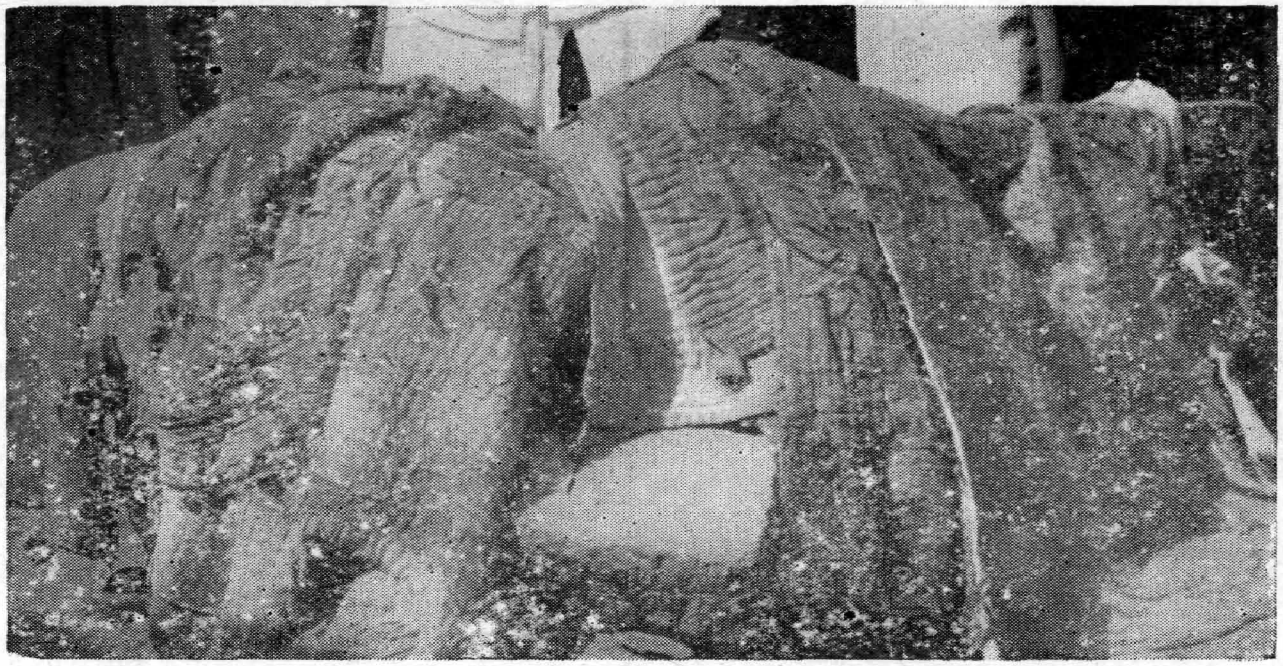


Fig. 9 Drying the quilts in the sun (*Chapter II—Para 90*)



Fig. 10 Transplantation of paddy seedlings in progress (*Chapter IV--Para 24*)



Fig. 11 Women carrying bundles of seedlings for transplantation *(Chapter IV—Para 24)*

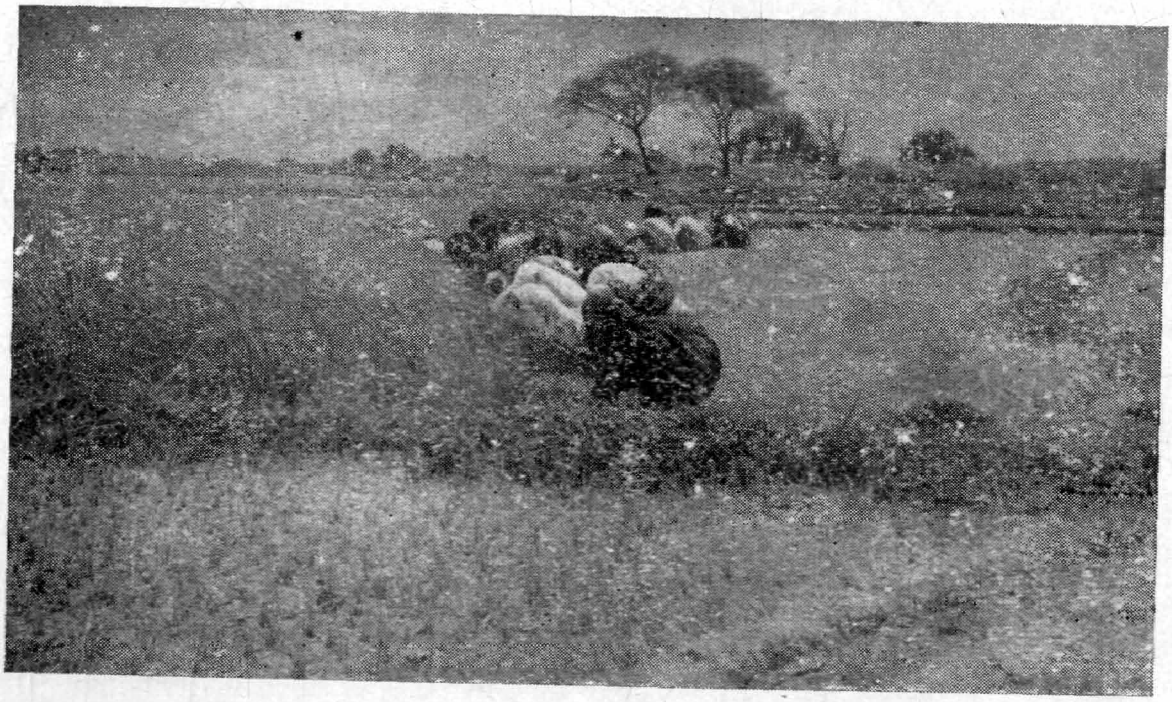


Fig. 12 Harvesting in progress *(Chapter IV—Para 26)*



Fig 13 Threshing operation *(Chapter IV—Para 26)*



Fig. 14 Paddy being carried home in baskets *(Chapter IV—Para 26)*

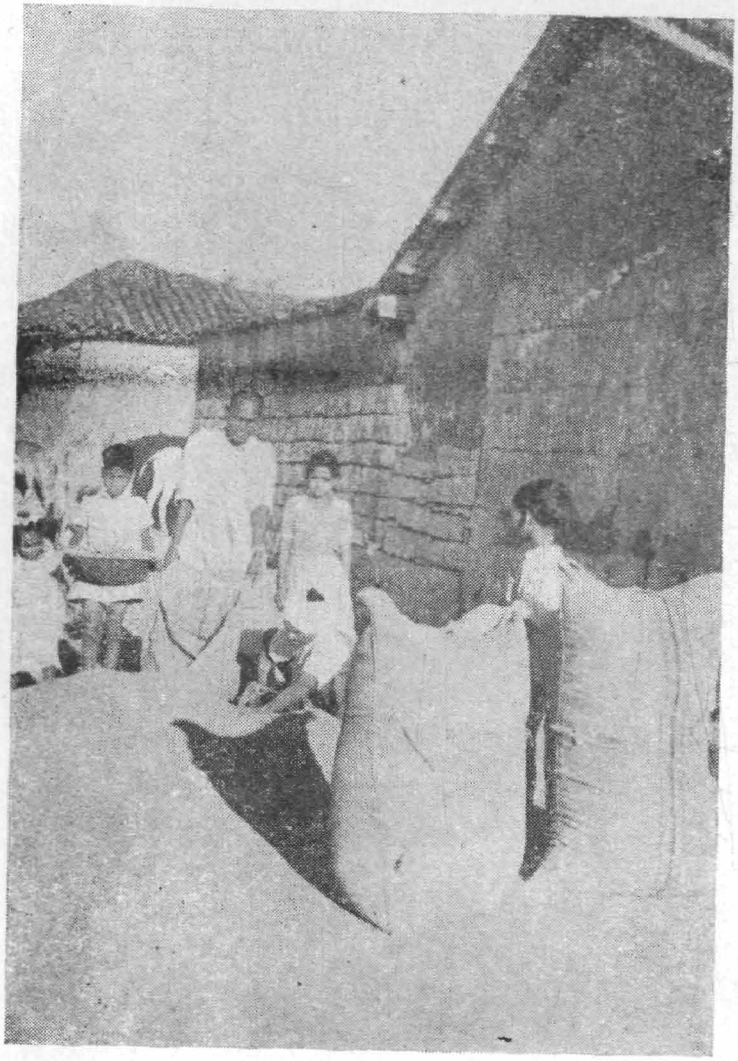


Fig. 15 Storing paddy in gunny bags *(Chapter IV—Para 26)*

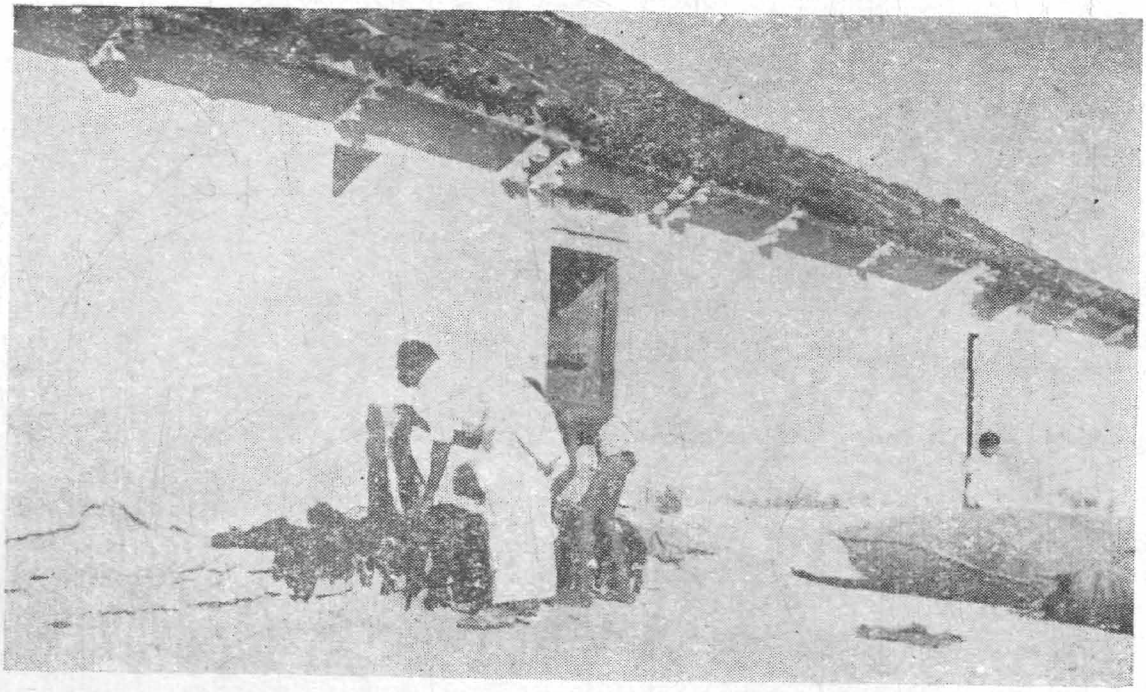


Fig. 16 Drying the skins in the sun *(Chapter IV—Para 71)*

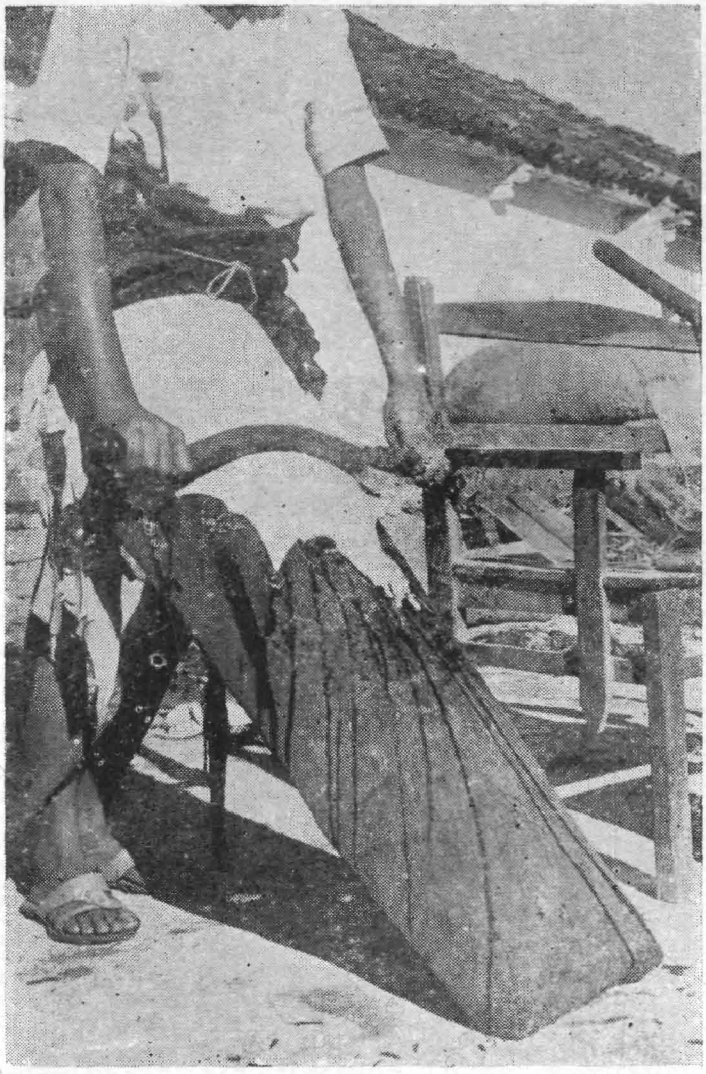


Fig. 17 The flesh over the skin is removed with a knife called *Mankathi (Chapter IV—Para 71)*



Fig. 18 Plucking the hair off the skin *(Chapter IV—Para 71)*



Fig. 19 Earthen tubs used for soaking the skins *(Chapter IV—Para 72)*

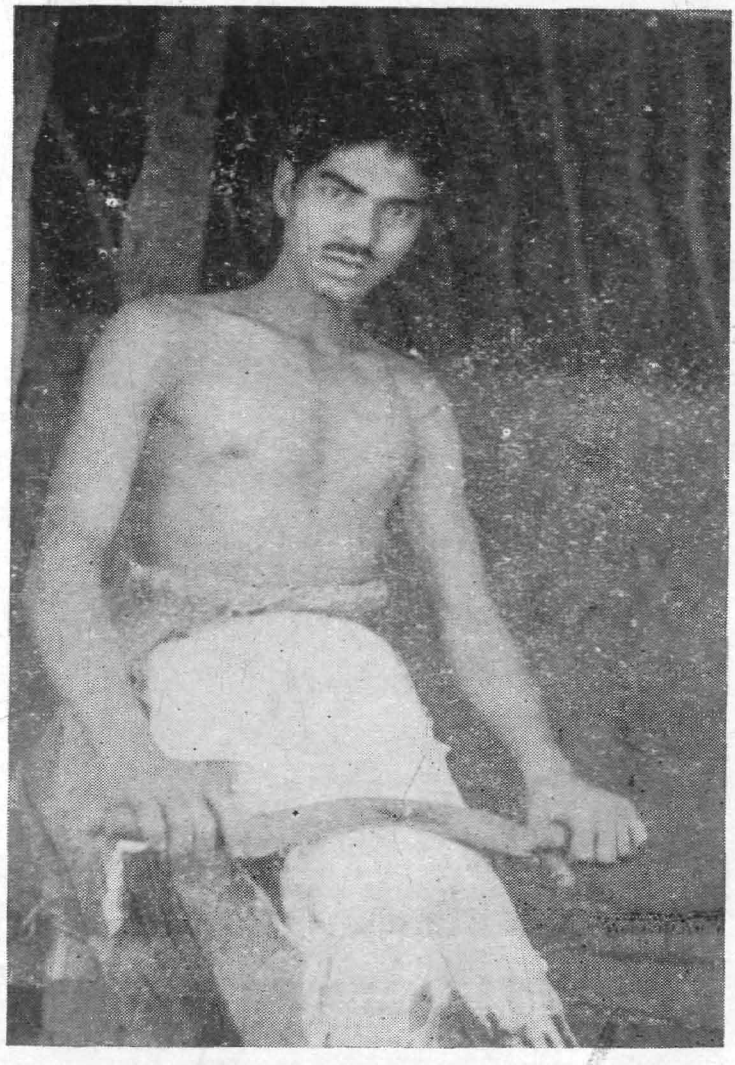


Fig. 20 Removing the flesh off the skins (Second stage) *(Chapter IV—Para 72)*



Fig. 21 Oven for boiling the skins *(Chapter IV—Para 72)*



Fig. 22 Indoor drying of the skins *(Chapter IV—73)*

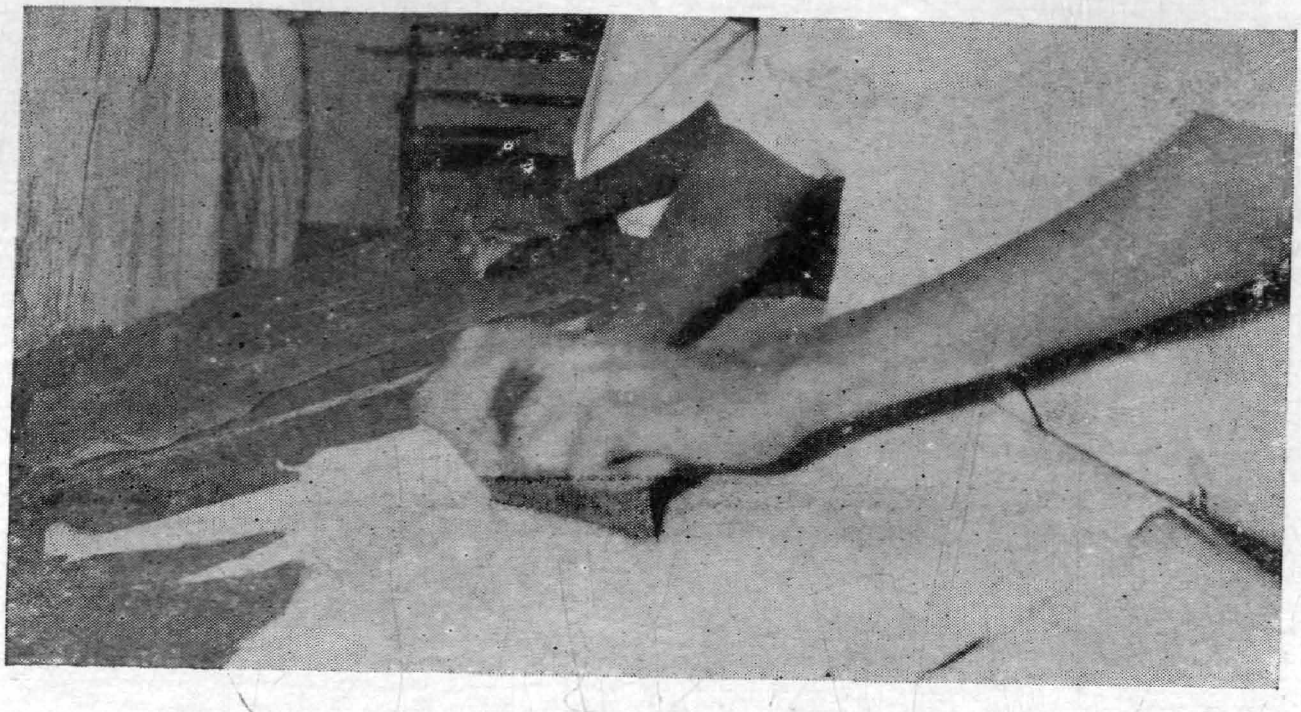


Fig. 23 Removing the hair off the leather with *Kurupa*—a kind of blade *(Chapter IV—Para 73)*



Fig. 24 Women playing *Pachhis (Chapter V—Para 11)*

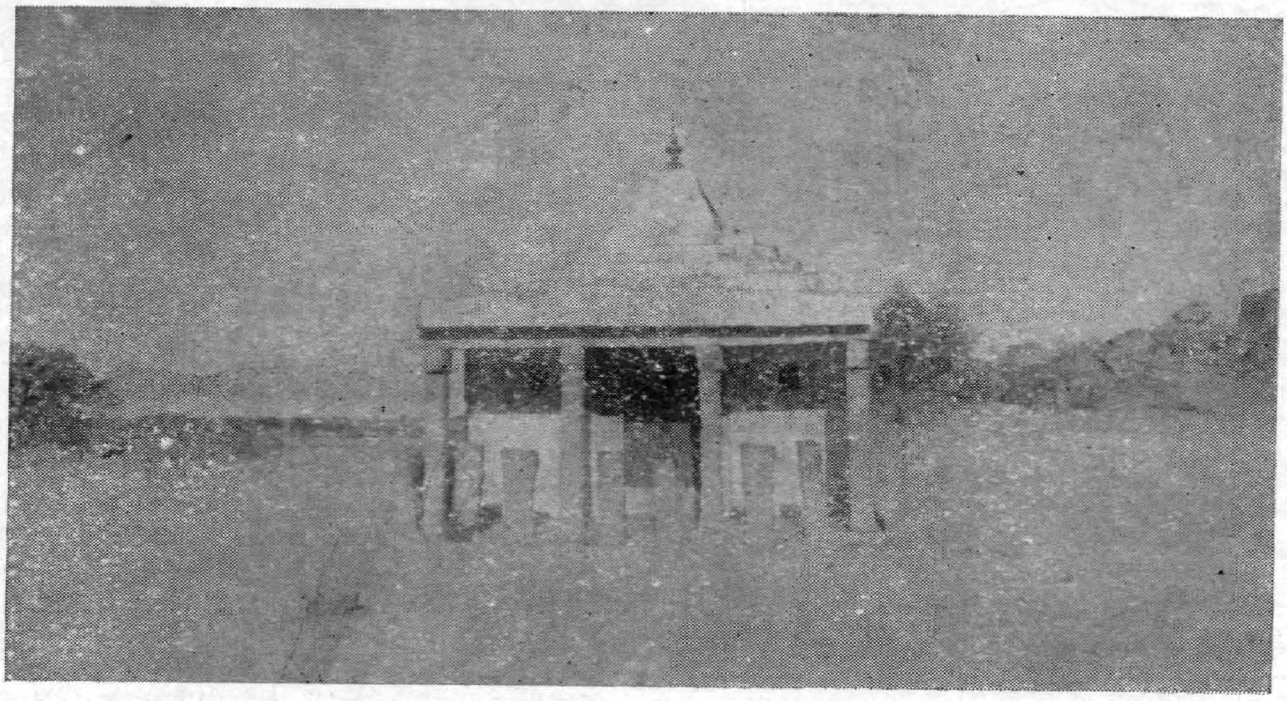


Fig. 25 Durgamma temple *(Chapter V—Para 26)*



Fig. 26 Hanuman temple *(Chapter V—Para 29)*

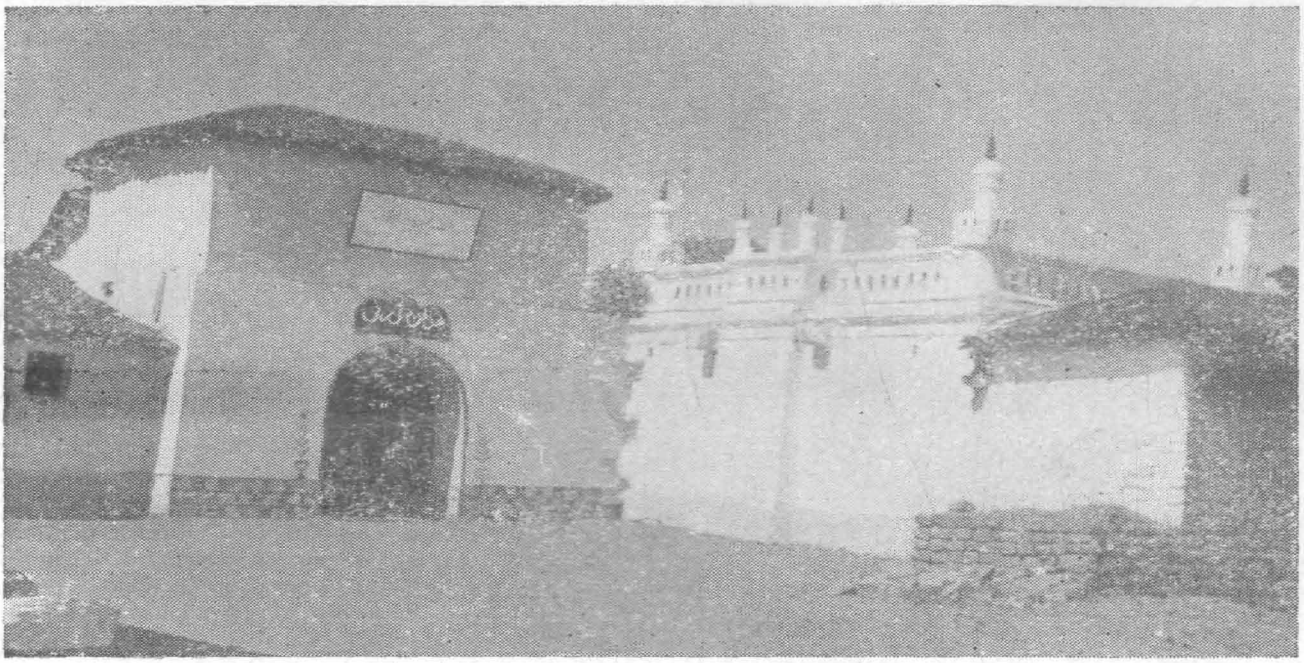


Fig. 27 A Mosque *(Chapter V—Para 32)*



Fig. 28 School building *(Chapter V—Para 77)*

Chapter I

THE VILLAGE

Introductory

Sivanagar, a multi-ethnic village is situated at a distance of about 32 miles from the twin cities of Hyderabad and Secunderabad. Geographically it lies in the region known as Telangana of the erstwhile Hyderabad State, at present a part of the wider cultural area of Andhra Pradesh.

2. Administratively it falls under Narsapur Taluk of Medak District. The Taluk Headquarters, Narsapur is about 8 miles to the north of the village and this distance has to be covered by foot or cart. An uncertain and unpredictable private bus plys between Tupran and Sangareddy *via* Narsapur. One has to get down at Dowlatabad and catch another bus which runs between Bowenpally, a suburb of Secunderabad and Dowlatabad and get down at Solakapalle, a small village from where Sivanagar is about 2 miles. Another route to reach the village direct from Hyderabad is *via* Patancheruvu which is on the Hyderabad-Bombay National Highway. All the buses plying between Hyderabad and Sangareddy, the headquarters of Medak District pass through Patancheruvu. From this village one has to walk about 8 miles to reach Sivanagar. Patancheruvu is the nearest urban centre to this village. The nearest Railway Station is Lingampalle on the Hyderabad-Bidar broad gauge line at a distance of 12 miles.

Reasons for selection

3. This village is selected for study under the category of villages containing one dominant community with one predominant occupation. Muslims are predominant in the village when compared to all other Hindu castes. Tanning is the main occupation for most of the Muslims while all the other caste people are engaged in cultivation and agricultural labour as their main occupations. A special study is made in this monograph about the dynamics of tanning industry. Of the total 281 households with a population of 1,533 at the time of survey only 51 households with a population of 291 have been selected for survey.

Location

4. The village lies on 17° 36' 34" north latitude and 18° 16' 33" east longitude. It is situated on an undulated surface surrounded by villages like Solakapalle in the north, Kodakanchi in the east, Chinakanjerla in the west and Indrasarane in the south, which are all within a radius of 4 to 5 miles from Sivanagar.

Administration, health, etc.

5. The village falls in the jurisdiction of Thurkala Khanapur firka. Narsapur is the taluk headquarters and also the headquarters of the Panchayat Samithi. The taluk office, police station, post and telegraph office, health centre, high school and veterinary hospital are all situated at Narsapur. But the villagers of Sivanagar rarely avail of these facilities because of the difficulty in communications. The nearest police station is at Patancheruvu. The police keep an eye on all doubtful characters with the help of the local Police Patel. Though the village falls under the jurisdiction of Narsapur Panchayat Samithi where the health centre is situated local people mostly visit the health centre at Patancheruvu, which falls under the Panchayat Samithi of the same name due to its proximity.

6. A branch post office situated in the village provides postal facilities like accepting money orders, distributing letters and selling cards and covers. The nearest telegraph office is at Patancheruvu where telegrams are accepted throughout the day.

Commerce

7. Commercially this village has some significance due to the tanning of sheep skin, the main occupation of the predominant people. The finished products are exported to Hyderabad and sold at Musheerabad market. There are 5 kirana shops in the village. There are a few people engaged in cattle business, i.e., selling and buying of drought cattle. Musheerabad, a locality of Hyderabad city is the nearest market centre where many tanning workers market their goods and purchase raw skin. The village is very near to the recently opened industrial establishments, *viz.*, Heavy Electricals, Synthetic Drugs and Hume Pipe Company just on the outskirts of Hyderabad city. The influences of these industrial establishments are clearly perceptible in the village. A few local persons have also secured

employment there. The most striking influence of these industrial establishments on this village is the increasing demand for milk from the personnel employed in them, which resulted in acute scarcity of milk within the village. In fact a few enterprising persons of the village have taken to selling of milk as full time occupation.

Flora

8. Sivanagar village is surrounded by Chinakanjerla unreserved forest. Though the forest is only four or five furlongs away from the village, there is no forest area attached to this village. All the forest is under the Chinakanjerla village which is 2 miles away from this village. The flora available in the forest is not of much economic or commercial value and most of the species are used as fuel. Among the trees in the forest mango, *illinde*, *chennangi*, *yerrabodi*, *narlangi* are common. Ther are a few neem and tamarind trees in the village.

Fauna

9. The forest is infested with porcupines and rabbits, the latter being found in a larger number. Among birds parrots, wood peckers and peacocks are common. The domesticated animals like buffaloes, cows, bullocks, sheep and goats found in the village are of local breed. A few young people mostly from Muthracha caste hunt the rabbits once in a month or so. None in the village possess a gun.

Size and number of households

10. According to 1961 Census the area of Sivanagar village is 736 acres, i.e., 298 hectors. There are 300 households in the village which has a population of 1,533 persons consisting of 766 males and 767 females. The density of population per square mile thus works out to 1,333 (Table 1). Table 2 shows that of the 51 surveyed households 8 are small in size having two or three members each, 25 are medium sized with four to six members each, 15 are large with seven to nine members each and the remaining 3 are very large with ten members and over. There is no single member household among the surveyed households. The average size of the household of the 51 surveyed families is 4.72 persons.

Residential pattern

11. The lay out of the streets and lanes in the village or the construction of houses do not conform to any systematic or definite plan. A long and wide main street separates the village into two parts. Other small streets branch off from this main street. The streets are zig zag with ups and downs. (Figure 1 shows a typical lane). It can be seen from the map that every community is clustered around one place. (Figure 2 shows a cluster of houses). Nearly half of the village area is occupied by Muslims and they are located in one part of the village. Of course, there are a few exceptions where one or two houses of a particular caste are located in a group of houses of another caste. Almost all the houses are independent structures. As is usual in most of the villages, the Scheduled Castes like Mala and Madiga here too live on the outskirts of the village. The houses of other castes are built very close to each other indicating that the consideration of caste distinction does not effect the choice of sites for the construction of houses among the non-Scheduled Castes. The streets (*veedhis*) of the village are called after the caste predominantly inhabiting that street. The well known names of such parts are *Thurakaveedhi*, where the Muslim community is predominant and *Perika veedhi* where people of Perika caste are large in number.

Surveyed population

12. According to the 1961 Census there were 300 households in the village. But during the survey, i.e., in April 1965 it was observed that there are only 281 households. The reason for the decrease of 19 households is that these households emigrated to other villages, either to eke out their livelihood or due to marriage alliances. All the 281 households have been stratified according to caste and from each caste every sixth household is selected on a random sampling method (Table 1).

Sources of water

13. Water is available in abundance in the village. There are more than 200 draw wells. In almost all the upper caste households there is a well either in the front or in the backyard of the house. The untouchables are provided with separate wells by the Village Panchayat. Figure 3 shows a public well. The clothes and utensils are washed by the women near the wells. Once in 6 months or so the wells are chlorinated by the Village Panchayat. Some of the Muslim households who are engaged in tanning possess two drawing wells, one at their residential house and the other at their *karkhana* (tannery). Water is an essential element for tanning. Well irrigation also is in practice. There are

2 or 3 small tanks locally called *kuntalu* which irrigate agricultural fields to a considerable extent.

Sanitation

14. The surroundings of the village are beautiful and picturesque with small hillocks, barren rocks and scattered green paddy fields. But on entering the village one finds that the people of Sivanagar have been living in very insanitary conditions. The streets are covered with heaps of rubbish and dung. Village cattle are left in the streets to parade freely. No drainage of any kind is provided to the village by the Panchayat. Waste water pits in the streets, mostly overflown, verily form the breeding centres for mosquitoes.

15. The front yards of the houses, however, are kept clean by daily sweeping and sprinkling of cowdung water in the early hours of the day by the womenfolk of the houses. Some people also draw *muggulu* (line drawing with lime chalk powder) over the cleaned front yard. The living apartments are daily swept and kept clean. Once in a week or so the floor is bedaubed with dung.

Places of worship

16. There are 7 worshipping places excluding the mosque.

Crematorium

17. No land is set apart in the village for cremation and burial purposes. The villagers bury or cremate the dead in patta lands. The different ethnic groups in the village have different places for disposing of their dead. The crematoria of Muslims and Gollas are in the east of the village close to each other. The Perika, Komati, Brahmin and Sale castes have their burial and cremation grounds in the north of the village. Telagas dispose of their dead in the north-east corner of the village in the Government waste land. Kammara and Lingayats dispose of their dead towards the east of the village. The two untouchable castes Madiga and Mala dispose of their dead in the Government waste land to the west of the village.

Welfare and administrative institutions

18. The Village Panchayat is the only welfare institution in the village. Though the Panchayat has been in existence for the past six years it did not make its presence felt in the village by its welfare activities. A midwife or *dai* from the Public Health Department is attached to this village. She attends to the maternity cases in the village. The village is being looked after by Patwari, Malipatel and Police Patel who are responsible for the collection of land revenue, maintenance of law and order, etc. The village has one Elementary School for girls and one Zilla Parishad Middle School besides an Arabic School run by the local Muslims. A hostel both for the local and outside students is attached to the Arabic School. The Hindu temples are managed by a self appointed temple Committee consisting of five members. The details of this Committee are discussed later. The tanners have started a Tanners' Industrial Co-operative Society which helps them in financing their industry. The villagers have started a Multipurpose Co-operative Society and a Co-operative Grain Bank but the latter has become defunct. The Village Level Worker of the Narsapur Panchayat Samithi attached to this village stays at Solakapalle and it is said that he seldom visits this village.

Market

19. The nearest marketing centre for this village is Patancheruvu. Day to day requirements of the people are purchased there. The surplus agricultural produce of the villagers is sometimes marketed at Hyderabad, the nearest city. Merchants from Hyderabad and Patancheruvu visit the village occasionally and purchase the agricultural produce. Small landholders of the village sell their produce to the local merchants who are the owners of *kirana* shops. Local people visit the twin cities of Hyderabad and Secunderabad frequently for marketing purposes. Tanners market their finished skins at Musheerabad in Hyderabad. Sometimes they send their finished products as far as Kanpur and Madras.

Settlement history

20. It is not known who the first settler in this village was. Even very old people could not give any information regarding this. Table 68 gives the settlement history of the 51 surveyed households. Only 9 households reported to have been living here for over 5 generations and all of them are Muslims. 30 households are 4 to 5 generations old. Of these 30 households 2 belong to Chakali, one each of Golla, Kummari, Malajangam, Mangali, Munnurukapu, Padmasale, Pitchiguntla, Uppari, Vaisya, Viswabrahmin and Yerukula castes. Four households are reported to have been living here between 2 and 3 generations.

Of them Lingayat and Muslim communities have one each while the remaining 2 households belong to Perika caste. Only 2 households one belonging to Golla caste and the other to Muslim community are reported to have been living from one generation. Six households are of the present generation. They are—one each of Golla, Goundla, Muslim and Padmasale communities and two households belonging to Muthracha caste.

Migration

21. Out of the 51 surveyed households 6 have immigrated to this village in the present generation. Of them, only one household belonging to Muthracha immigrated to this village from outside the taluk but within the district. The remaining five households belonging to Golla, Goundla, Muslim, Muthracha and Perika castes have immigrated from within the taluk. Two out of the 6 households have immigrated because of their marriage alliance within the village, 3 households have immigrated to eke out their livelihood and the only member of the remaining household has come to stay permanently with his maternal uncle (Table 67).

22. Of the 6 households immigrated during the present generation 2 households are staying in the village from 11 to 20 years and the remaining 4 are staying in the village from 21 to 50 years (Table 67).

Name and origin of the village

23. Muslims of the village pronounce the name of the village as Sevanagar but all the other population of the village call it as Sivanagar. Muslims do not seem to accept the name of the village as Sivanagar. They say that formerly this was called Sevanagar, but Hindus due to their dominant position changed the word Seva into Siva representing Lord Siva. On the contrary Hindus deny this and assert that the name Sivanagar has been there since time immemorial and Muslims due to their antagonistic religious views did not like to utter the word Siva of Hindu Trinity and therefore, changed it to Sevanagar.

24. There is a legend current among the old people of the village regarding the present name of the village. It goes thus—some 200 years ago there was a man called Manne Sivaiah. He was notorious for his cruel and inhuman activities like murders and decoity. The then zamindar of Chinakanjarla, a village 2 miles away from Sivanagar fearing that Sivaiah might also create difficulties for him and his family granted the present Sivanagar village as Maktha (Inam) to him. Sivaiah built a small fort in the southern side of the village on a small hillock and continued his activities. Still there are some dismantled walls on the hillock which the villagers call Sivaiahkota (fort of Sivaiah). Sivaiah was believed to be an extraordinary man with great strength and tact in directing vicious operations. People believed that he was having some Yantram, a kind of talisman in his thigh. According to the villagers even the Nizam could not control him and wanted to kill him but in vain. Sivaiah was charged with seven murders and innumerable thefts. The Nizam even offered a handsome reward for those who could bring him to him after capturing him alive. A prostitute suffering from syphilis somehow managed to attract him. By contact with her he was afflicted by the deadly disease and thereafter he was unable to walk properly due to the effects of the disease. Taking advantage of his restrained movements she informed the police who captured him alive. Subsequently he was tried, his *yantram* removed and executed. The village is said to have been named after him.

25. Another popular legend in the village runs thus–Two or three centuries ago there were 100 Komati families living in this village and all of them belonged to 100 different *gotras*. They were all living in co-operation. Their caste head felt that number 100 was not an auspicious one and that it might even bring some evil to them. After consulting each other they decided to request another Komati of the neighbouring village to come and settle in their village to make the number of families 101 which they considered auspicious. Accordingly on an auspicious day the caste head accompanied by some of the caste elders went to the neighbouring village and requested a Komati to come and settle in their village. They also promised him a free house, free land and everything else he required to maintain his family comfortably. But he refused to go over to that village leaving his native place. On the other hand he invited all the 100 families to settle in his village. Being a very wealthy man he promised to give houses, land and other things free of cost to all the hundred families. Disappointed by his reply they returned to their village and convened a meeting of all the caste elders. In the meeting they decided to seek the advice of a learned Brahmin. A Brahmin was consulted accordingly; he suggested to them that they should construct a temple in the

name of Lord Siva and also explained that the temple will compensate for the lack of one *gotra* for which they were clamouring. They followed the advice of the Brahmin and collected funds from their caste people and constructed a temple which is called 100 *gotralagudi* and dedicated it to Lord Siva. This 100 *gotra'agudi* lies to the north of the village on a small hillock. It is in a dilapidated condition. Only after constructing the temple the village had been named after Lord Siva and came to be known as Sivanagar.

Chapter II

THE PEOPLE AND THEIR MATERIAL CULTURE

Sivanagar is a village with 17 Hindu castes and Muslims. According to Dube

> "One of the remarkable characteristics of the predominantly Hindu rural society of India is that non-Hindu communities have also been influenced by the Caste-dominated social system; and while they have always remained outside it, never having been regarded as Hindus, they have nevertheless acquired a quasi-castes status in accordance with their general social, economic and political position"[1].

This phenomenon is observed in respect of the Muslims of this village also where they have acquired quasi caste status. Just as in any other village here too they are treated at par with some of the agricultural castes. Though they are religiously considered inferior to the Hindus, their touch is not considered polluting but however, even some of the lower caste Hindus do not accept food from them.

Ethnic composition

2. Only 51 households representing all the castes have been surveyed in the village. Table 3 gives the population each Caste/Tribe/Community.

3. Before dealing with the other particulars of the village and its people it is appropriate to give a brief description of each ethnic group inhabiting the village.

4. Among all the Hindu castes Brahmins top the list in the social hierarchy. It is said that there was a Brahmin family in the village 3 or 4 years back, but it had migrated to some other village for economic reasons. A brief history of each caste is given in the following paragraphs in order of their position in social hierarchy.

5. *Vaisya*: In the absence of Brahmins, Komatis (Vaisyas) second in the fourfold order, rank highest in the social hierarchy. They are mostly traders and money lenders. They run *kirana* (provision) shops and supply provisions and other foodstuff to the villagers. It is believed by the local Komatis that their community is divided into six endogamous divisions, *viz.*, Segina, Yepa, Doodi, Bandur, Neti and Poga. Of these only Yegina Komatis are found in this village. According to the local Komatis there are 14 *gotras* or exogamous divisions among them *viz.*, (1) Punja Sila, (2) Nabilla, (3) Chima Chetti, (4) Panchakula, (5) Chegolla, (6) Yellichetti, (7) Pendlikula, (8) Midhuvakula, (9) Esvakula, (10) Sevella, (11) Mulukula, (12) Hutakula, (13) Sinsetla (14) Pumigasila. Only Komatis belonging to three *gotras*, *viz.*, (1) Yellichetti, (2) Midhuvakula and (3) Revella are found in this village. Marriages are contracted outside the *gotra* and *intiperu*. People belonging to one and same *gotra* are considered siblings and as such marital alliances between them are prohibited.

6. *Perika*: Numerically Perikas come next to Muslims but economically they occupy the highest position in the village. Due to their sound economic position they dominate the political scene also. The President of the Village Panchayat belongs to this caste.

7. A legend is popular among them about the origin of the name Perika. They claim their descent from Kshatriyas. The legend goes that during the puranic period there lived a man called Malleswarudu, a Kshatriya by caste. He was a rich businessman trading in jewellery and precious stones. Parasurama, the great Brahmin warrior, in fulfilling his oath to kill all the Kshatriyas in one of his 21 tours round the country met Malleswarudu, the jewel merchant and taking him to be a Kshatriya tried to kill him. The merchant being very much afraid of Parasurama told him that his caste was Piriki (coward) and not Kshatriya. Thinking that Piriki was another caste he did not kill him. After sometime Malleswarudu somehow married the sister of Parasurama, but Parasurama though knowing him to be a Kshatriya did not kill him because his sister had married him. The progeny of this couple has since then been called Pirikis (cowards). In course of time the word Piriki has become Perika. The first settler of this caste in this village is not known.

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1 S.C. Dube - "Indian Village," p. 35.

8. There are five *gotras* or exogamous divisions among Perikas, *viz.*, (1) Sambusila, (2) Yelama Sila, (3) Yelamapala, (4) Satrasila and (5) Kotakasila. All these *gotras* are found in the village. According to a few elderly persons of this caste all these five *gotras* comprise nearly 100 *intiperulu* (surnames). People belonging to the same *gotra* are considered siblings and marriages among them are prohibited. Marriages are contracted outside the *gotra*. Divorce and widow remarriage are not allowed in this caste. Agriculture is their main occupation and a few of them are also engaged in business. Figure 4 shows a Perika couple.

9. *Lingayat*: There is only one Lingayat household in the village and the main occupation of the head of the household is tailoring. He is a Saivite. As he is very young he could not give any information regarding *gotras* and internal divisions of his caste. *Intiperu* is the criteria for deciding marriage alliance.

10. *Golla*: The traditional caste occupation of Gollas is sheep rearing. But at Sivanagar all the Golla households are practising agriculture. The local Gollas do not know their first settler here and are also ignorant about the origin and history of the caste. They call themselves Yadavas and claim their origin from Lord Krishna. A few of them have migrated to the twin cities and are engaged in selling milk. According to Dube.

> "The Gollas have seven endogamous sub-divisions: Erra, Pakanati, Doguita, Muda-sarla, Pooja, Mushti and Paddanapu, eighth and inferior division of the Gollas who weave blankets is known as Kurma". 1

But the Gollas of Sivanagar have reported only three internal divisions among them, *viz.*, (1) Erragolla, (2) Musthegolla and (3) Pakanatigolla. Erragolla is again divided into two sub-divisions—(1) Yegagolla and (2) Yepagolla. The local Gollas belong to Pakanati sect. People of the three sections interdine but do not inter-marry. The village administration is in their hands. The Malipatel and Police Patel are from this caste. Though there are exogamous divisions among them, they say they have forgotten them long back. Marriages among them are contracted outside the *intiperulu*. They stand next to Perikas with regard to economic position.

11. *Munnurukapu*: There is only one household of this caste in the village. It is engaged in agriculture. He is ignorant of the origin and the endogamous and exogamous divisions of the caste. Marriage alliances are contracted according to *intiperulu*.

12. *Padmasale*: There are only two households of this caste in this village and their present main occupation is agriculture. They have given up their traditional occupation of weaving. According to Dube.

> "They call themselves Padmasale to distinguish themselves from the Malasale, who are akin to the untouchable Malas in social status but who also follow the profession of weaving". 2

According to the informants there are no endogamous sub-divisions among Padmasale but religiously there are two sects among them, *viz.*, (1) Thirumandar and (2) Vibhudidar. The two households belong to Thirumandar sect. Inter-dining and inter-marriages are permitted between these two sects. According to them there are some *gotras* in their caste, but they are ignorant about the names and the number. Contracting marriages within the same *intiperu* is prohibited. Figure 5 shows a Padmasale man cleaning his teeth in the early hours of the day.

13. *Muthracha*: Muthracha community is the third largest community in the village with 39 households. None of them knows who their first settler was. This is a Denotified Tribe found in the plains villages. They are mainly dependent on agriculture for their livelihood either as owner cultivators or casual labourers or tenant cultivators. According to Dube.

> "The Muttarasi have three sections-Muttarasi, Ediga and Besta". 3

But the local people could not give the names of any internal divisions except the religious sects, *viz.*, *Thirunamdarulu* and *Vibhudidarulu*. Both these sects are found in this village. Inter-dining and inter-marriages are permitted between these two sects. According to the elderly people there are two *gotras* in this caste, *viz.*, (1) Machebaiha and (2) Audasa, with numerous *intiperlu*. Following are some of the *intiperlu* found in this village—(1) Soppari, (2) Aurjuna, (3) Raina, (4) Uppari, (5) Polimera, (6) Poojari, (7) Gopula, (8) Neeradi, (9) Seemala, (10) Yedla, (11) Ernala, (12) Gawdi, (13) Vonki, (14) Posenaina, (15) Dada and

1 & 2 S.C. Dube, Op. cit p. 41
3 S.C. Dube, Op. cit p. 40

(16) Manda. Contracting marriages within the same *gotra* and *intiperlu* of one *gotra* is strictly prohibited.

14. *Viswabrahmin*: It is an occupational caste. There are only 6 households of this caste in the village. There are three divisions among them depending on the occupations they pursue. They are (1) Vaddla; people who are engaged in carpentry, (2) Kammara; who do blacksmithy and (3) Sonar; who are goldsmiths Inter dining and inter-marriages among these groups are permitted. Marriages are celebrated according to *gotras*, '*Sagotra*' (or within *gotra*) marriages being prohibited. Contracting marriages within the same *intiperu* is strictly prohibited because people having the same *intiperu* generally belong to the same *gotra*. These people wear sacred thread like the Brahmins. There is a story popular among the Viswabrahamins which accounts for the origin of their caste. Once Lord Eswara and his beloved wife Parvathi had a beauty contest among themselves and no God or Rishi could give any opinion on this issue. One of the Gods called Mayabrahma who prepared the idols of Eswara and Parvathi and after carefully examining them gave his opinion that Goddess Parvathi was more beautiful than Lord Eswara. From that time onwards the descendants of Mayabrahma are called as Viswabrahmins.

15. *Mangali and Chakali*: These two are functionary castes. There are only two divisions among the Mangalis, i.e., Siri and Konda. Inter-marriage between these groups is not permitted. The local Mangalis belong to Siri division. They are again divided into two religious sects, *viz.*, Tairumandar and Vibhudidar. No marriages are contracted outside the sect but inter-dining is permitted. Generally the Chakalis have three endogamous groups or subdivisions, *viz.*, Chakali, Bondili and Turuka. Inter-dining and inter-marriages are not permitted between these three groups. The Chakalis of Sivanagar do not know to which sub-division they belong to. *Intiperu* is the determining factor for deciding marriage alliances. The services of Mangali and Chakali are required by the agriculturists in all the socio-religious ceremonies and rituals connected with birth, marriage and death besides their traditional services for shaving and washing.

16. *Kummari*: There is only one household of a potter in this village. There are generally four sub-divisions, *viz.*, Balije, Bondar, Cheluka or Setti and Dandu, in the caste. The household in the village is ignorant of the division to which it belongs. Except the people of Balije division others belonging to the three divisions inter-dine and intermarry among themselves. The people of Balije division consider themselves superior to all the other three divisions because they are strictly vegetarians. They do not even touch meat or liquor. Marriages among them are contracted outside the *intiperu*. The main occupation of the Kummari household is pottery and it supplies earthen utensils to all the households in the village. The agriculturists pay the Kummari annually in kind while others pay him in cash and obtain the required utensils, etc.

17. *Goundla*: There is only one household of this caste in this village. This caste also is divided into two religious sects, *viz.*, Vibhudidarulu or Saivites and Thirumandarulu or Vaishnavites. Both these sects inter-marry and inter-dine. Marriage alliances are contracted outside the *intiperu*. Their traditional occupation is toddy tapping.

18. *Uppari*: There is only one household of this caste in the village. *Intiperu* is the criteria for settling marriage alliances The informant is ignorant about the endogamous and exogamous divisions of his caste. The traditional occupation of the caste is *Uppari* work, i.e., connected with the digging of earth, etc. for construction work.

19. *Yerukula*: Yerukulas are called by different names like Korachas, Jakkalas, Pariki-Muggulas, Peddetigollas and Urakorachas. Yerukula is a Scheduled Tribe. There are nearly 16 sub-divisions in it. They are (1) Bidaru, (2) Chuvala, (3) Dobbe, (4) Devarakonda, (5) Goode, (6) Gampa Yerukula, (7) Guppolavaru, (8) Jakkula, (9) Kaikotti, (10) Kavadi, (11) Koracha, (12) Kunoha, (13) Manppadi, (14) Mendaguttiru, (14) Mendaguttiru, (15) Pacche and (16) Pamula. Inter-dining and inter-marriages are permitted among these sub-divisions. Their traditional occupation is fortune telling. There is only one Yerukula household in the village. The head of the household is an old man of about 80 years. Because of his old age he was unable to express himself to audibly give an account of the origin of his caste.

20. *Malajangam*: Malajangams claim their superiority over Malas because they belong to the priestly class. They officiate over the socio-religious

ceremonies among Malas. There is a legend which explains how they have acquired the name of Malajangams. There lived a Jangam in a village who used to officiate over the religious ceremonies among all the castes in that village. Once a Komati in need of that Jangam went in search of him and found him in a Mala house partaking food with the Mala man. The Vaisya advised him not to take food in an untouchable's house. He not only refused but also retorted that he would take food in any household at his will and pleasure. Hearing his arrogant reply the Vaisya grew wild and ordained him to officiate in ceremonies connected with Malas only in future. From then onwards his descendants have acquired the name of Malajangam and other caste households except Malas do not invite them to officiate over their marriages and other social or religious ceremonies.

21. No sub-divisions are found among Malajangams. There are nearly 15 *intiperulu* among them, which are exogamous in character. They are–(1) Shamodi, (2) Mekala, (3) Elongi, (4) Dodigemollu, (5) Kesololla, (6) Chedollu, (7) Kudvamollu, (8) Are, (9) Erupulollu, (10) Lingalollu, (11) Bugudollu, (12) Somgepollu, (13) Kamduru, (14) Ramindlollu and (15) Chegantollu.

22. *Madiga* : This is a Scheduled Caste found throughout Andhra Pradesh. People of this caste represent the lowest caste and the poorest section of society in Sivanagar village. This caste is divided into six major sections, *viz.*, (1) Madiga, (2) Mulksandya, (3) Bachdla, (4) Sindu, (5) Mashto and (6) Dakkal. The local Madigas belong to Madiga section. Inter-dining is permitted among all these divisions but not inter-marriage. *Intiperu* is the criteria for settling the marriage alliances. Madigas generally work as farm labourers on daily wages. Sometimes they affiliate themselves to certain agricultural households in the village. There are 17 households of this caste in this village.

23. *Pitchiguntla* : It is classified as a Denotified Tribe in Andhra Pradesh. There are 17 households of this tribe in this village. There are generally two sections among them, *viz.*, Burrapitchikuntlas and Gomtapitchiguntlas. The local people belong to the former division. Inter-dining and inter-marrying are not permitted between these two groups. Though there are different *gotras* in this caste the people do not attach much importance to them. In fact, they have fogotten most of the *gotra* names. Marriages are contracted now according to *intiperlu*. Casual labour is their main occupation.

24. *Muslims* : Muslims form the predominant community in the village. There are generally two religious divisions among the Muslims, *viz.*, Shias and Sunnis. Inter-dining between these two sects is permitted but not inter-marriage. The local Muslims belong to the Sunni sect. Most of them are engaged in tanning in some capacity or other and a few are also engaged in agriculture.

Caste hierarchy and social status

25. According to Dube.

> "The Hindu social system, founded on the division of society into castes presents a social frame work of great complexity. The traditional '*varna*' system, modified in the course of the evolution of Indian Social Polity, divides Hindu society into five major groups. The first three of these *viz.*, Brahmins (Priests and men of learning), Kshatriyas (rulers and warriors) and Vaisyas (Traders) are regarded as *divja* or twice born. According to Hindu ritual only they are allowed to undergo the *upanayana* ceremony which symbolizes their spiritual rebirth and entitles them to wear the sacred thread. The fourth group is posed of numerous occupational castes who are relatively clean and are not classed as untouchables. Finally, in the fifth major group we can place all the untouchable castes." [1]

The above classification is still found in all parts of Andhra.

26. Keeping in view the above classification of Dube from the point of Social hierarchy the different castes in this village may be grouped according to their superiority in the following order.

Twice born caste : Vaisya, Lingayat.

Occupational Caste—Agriculturists, Workers and Labourers : Perika, Golla, Kummari, Mutharacha, Munnurkapu, Padmasale, Goundla, Chakali, Mangali, Pitchiguntla, Yerukula, Uppari.

Untouchable Castes : Malajangam, Madiga.

27. Viswabrahmins are a separate caste by themselves. They neither take food nor water from the superior castes or from the inferior castes nor do they have any other such social bonds with the other castes. In the same way both the superior and

1 S.C. Duble, Op. cit p. 35

inferior castes never touch either food or water from them.

28. The Muslim community also cannot be placed in the caste heirarchy, though their social status in the village can be explained and determined with reference to other castes in the village.

29. Among all the castes and communities of Sivanagar village, Lingayats hold the highest place. All castes except Komatis and Viswabrahmins accept food from their hands, but they do not accept either food or water from other castes including the Brahmins.

30. The Komatis rank next to the Lingayats. All castes in the village including Muslims and except Lingayats accept food from them.

31. Among the agricultural castes Golla and Perika can be treated on par with each other in social status. Both castes inter-dine and they accept food from the Komatis, Lingayats and Kummaris. Generally all the other castes accept food at their hands. But a Muthracha neither touches food nor water from the hands of Perikas.

32. Next come Kummaris who take food from the hands of the higher castes like Komati, Lingayat, Perika, etc. but not from those which are lower.

33. The Muthrachas are lower in social status than all the above said higher castes. They take food from all the higher castes but do not accept food from the lower castes. Among higher castes except Gollas no one takes food at their hands.

34. Next come Padmasale and Goundla castes. Both of them enjoy equal status in the village but people of these two castes do not inter-dine. They accept food at the hands of the castes higher than themselves but not from the castes which are lower in status than themselves and Goundla.

35. Similarly Chakalis and Mangalis more or less enjoy the same social status in the village but they do not inter-marry and inter-dine. They accept food from the castes higher than themselves but not from the castes lower in the social hierarchy.

36. Pitchiguntlas do not accept food from Chakali and Mangali castes and also from untouchable castes.

37. The Yerukulas accept food from all castes except Mala and Madiga, Scheduled Castes.

38. Malajangams and Madigas occupy the lowest position in the social hierarchy. They are untouchables and their touch is considered polluting and their habitations lie always on the outskirts of the village. Among these two untouchable castes Malajangams are considered superior to Madigas because of their priesthood. Both Malajangams and Madigas accept food from all castes in the village. But among themselves Malajangams do not accept food from Madigas. But Madigas accept food from all castes in the village including Malajangams.

39. Coming to the Muslim community, many upper castes like Vaisya, Lingayat, Perika, Golla and Muthracha do not accept food from them. Though Hindus consider Muslims religiously unchaste, their touch is not considered polluting. Muslims take food at the hands of all the castes in the village except from the two untouchable castes, *viz.*, Malajangams and Madigas.

40. Among all the castes, except Madiga, Malajangam, Pitchiguntla and Yerukala, a Brahmin *purohit* officiates over the marriages. Barbers and Washerman serve all castes except Madigas and Malajangams. Sometimes the barber lends them his instruments and they shave and cut their hair among themselves. Though untouchability is prohibited by law it is still prevalent in practice. The two untouchable castes are not allowed either to enter into the temples or to draw water from the public wells.

Population by age group and sex :

41. Table 4 clearly gives the particulars of population, by age and sex, of the surveyed households in the village. Of the total population of 291, 116 persons fall in the age group of 0-14 years. Of them 54 are males and 62 females. 45 persons belong to the age group of 15-24 years, 21 being males and the remaining 24 being females. 109 persons (57 males and 52 females) are in the age group of 25-59 years. Only 21 persons, i. e., 14 males and 7 females, are aged 60 years and above. Females outnumber the males in the age groups of 0-14 years and 15-24 years, and while the males outnumber females in the age groups of 25-59 years and 60 years and over. The proportion of children in the surveyed population

which is about 40% compares favourably with the corresponding proportions of 29.54% for the State 39.82% for Medak district.

Marital status

42. Of the total surveyed population of 291, 131 persons are never married. Among them 112 persons (54 males and 58 females), 17 persons (14 males and 3 females) and 2 males are found in the age groups of 0-14 years, 15-24 years and 25-59 years respectively. More than half of the surveyed population is married. Of them 4 females, 27 persons (7 males and 20 females), 100 persons (54 males and 46 females), and 14 persons (10 males and 4 females) are found in the age groups of 0-14 years, 15-24 years, 25-59 yeass and 60 years and over respectively. Only 14 persons, i.e., 5 males and 9 females are widowed. Of these, 1 male and 6 females are in the age gronp of 25-59 years and the remaining 4 males and 3 females are aged 60 years and above. There is only one divorced woman in the total surveyed population. There are 4 child marriages also (Table 5).

Literacy

43. Only 90 out of the total 291 persons are literates. The remaining 201 illiterates consist of 81 males and 120 females. Among them a majority, i.e., 83 are aged below 15 years indicating that there has not been any perceptible effect of the children's education programmes under the Five Year Plans in this village. 74 persons aged above 25 years and below 60 years are also illiterates. Among the 90 literates, 14 are mere literates without any educational standards while 75 are educated upto primary or Junior basic level and only one male is a graduate. Of the 14 literates without any educational standard 11 are in the age group of 25-59 years. Thirty three of the 75 literates with primary or Junior basic qualifications are persons aged below 15 years. Compared to the total number of 116 persons in the age group of 0-14 years the very low figure of only 33 who posses the primary or Junior basic qualification clearly shows the lack of interest among the elders to educate the children. Still parents prefer to keep their children at home to assist them in their day to day economic activities. Some of the children are engaged to look after the livestock of the house and some are kept in charge of their baby sisters and brothers (Table 7).

Literacy according to Caste, Tribe and Community

44. Table 6 gives the particulars regarding the literates according to caste/tribe/community. Among the 18 communities in the village there are no literates in 7 communities. Of the remaining 11 communities 90 literates are found. The only graduate belongs to Perika caste. Among Muslims, the predominant community, 44 out of the total 110 persons are literates. Again of these, 41 studied up to the primary and Junior basic standard. The next highest number of literates are found in the Perika caste where 16 out of the total 46 persons are literates. Half of the Gollas are literates, i. e., 7 males and 2 females out of 9 males and 9 females. There are 5 literates each among Vaisyas and an equal number among Viswabrahmins out of 7 Vaisyas and 8 Viswabrahmins. All the four persons in Padmasale caste are literates. Three of the four persons of Munnurukapu caste and one each of Goundla, Madiga, Muthracha and Uppara castes are literates. Except 14 literates without any educational standard, most of the 76 literates have only the primary or Junior basic qualifications.

Heads of households

45. In rural parts the head of the household has always been a male. A woman heads the household only when she loses her husband and the male children are too young to take up the responsibility. As soon as the eldest son attains the age of 18 or 19 years the mother entrusts the household responsibilities to him. So also in this village 50 out of the 51 household heads are males and of them again 27 are aged more than 25 years and below 60 years, while the remaining 13 are aged 60 years and above. The only female head of the household is also in the age group of 25–59 years. Literacy is not the criteria for the man or woman to become the head of the household. This is evident from the fact that 23 of the 50 male household heads are illiterates and the only female is also an illiterate (Table 8). Usually the eldest son in the absence of the father is recognised as the head of the household.

House types

46. The houses throughout the rural areas in Telangana area of Andhra Pradesh are more or less of the same type except for minor variations in internal arrangements. The houses of this village can

mainly be divided into three types, *viz.*, (1) *Bhavanthi*, (2) *Kaveliparu* and (3) *Gudise*. People of sound economic standing usually construct a *bhavanthi* type of house. *Kaveliparu* type of houses are used by the people of medium economic standing while *gudise* or hut is the abode of all the poor. A brief description of these 3 house types is given later in this chapter.

Selection of house site and laying of foundation stone

47. The Muslims or other Hindu castes in the village do not conduct any ceremony for selecting a house site. After selecting the house site according to their convehience, the Hindus consult a Brahmin *purohit* for fixing an auspicious date for laying a foundation stone locally known as *sankusthapana*. The house builder takes bath early in the morning on the fixed day sprinkles *akshintalu* (consecrated rice) in all the four directions of the proposed house site at the auspicious time fixed by the Brahmin *purohit*. Immediately after this, they start digging the foundations.

48. The Muslims do not consult any one for fixing a time for laying foundation. They simply start digging foundation at their convenience.

49. Many among Hindu castes have also stopped consulting a Brahmin nor fix any auspicious time for laying the foundation. They only consult a few experienced elderly people about the soil. On some auspicious day he performs pooja to his household deity, breaks a cocoanut and offers *naivedyam* to the God, for the successful completion of the house and distributes *prasadam* among the relatives and friends who attend the function. Among some of the castes who take non-vegetarian food, sacrificing a goat or a chicken at the proposed site to Bhudevi or Bhumata is considered essential and the sacrificed animal or bird is given to the labourers who are engaged in house construction. Generally the construction work is taken up during the months of January and February. The Hindu lunar months like *Jyestha* (May–June), *Ashadha* (June–July) and *Pushya* (December–January) are considered auspicious for house construction. Tuesdays and Saturdays are considered auspicious for this purpose.

50. Muslims consider Friday as auspicious for starting house construction. On the day of laying foundation they offer sugar and jaggery to the 'Alams' and distribute the same to friends and relatives. This custom of offering sugar, etc., to the 'Alams' is not found among Muslims generally but in this village this may be due to the long association of Muslims with other castes who offer *naivedyam* to their Gods.

51. Generally the houses are built by engaging hired labour on daily wages. Occasionally the house construction is entrusted to contractors also. Poor households with many members construct their *gudise* type of houses by themselves without engaging any hired labour.

Collection of materials

52. Generally a prospective house builder procures timber and other articles required for house construction well in advance either from Hyderabad or from Sangareddy, the district headquarters. Some locally available wood used for rafters and beams is collected from the nearby forest. The roofs of all *bhavanthi* and *kaveliparu* types of houses are covered with tiles which are manufactured by the local potter. The potter generally charges Rs. 20 to Rs. 25 for one thousand tiles. The roof of the *gudise* type of house is covered with the paddy grass or with *darbha* grass obtained from the forest.

The bhavanthi

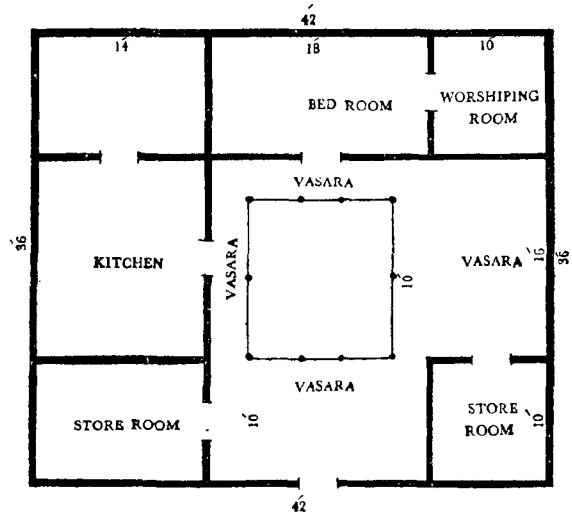
53. Bhavanthi type of house generally consists of 3 to 6 rooms with inner verandahs on three sides with open space in the middle which is used for the purposes of bathing and cleaning utensils. The roof of the main house as well as the walls are covered with tiles leaving the central place open This type of house is constructed with mud walls and tiled roofs. Figure 6 shows the Bhavanthi type of houses. A foundation of three to four feet is dug and filled in with stones and mud. Walls of stone and mud are raised to a height of 2 feet above the ground level. Above that, mud walls are raised to a height of 7 to 8 feet. Generally the walls are of $1\frac{1}{2}'$ or $2'$ thickness. Two beams are laid on the walls breadthwise at an interval of $12'$. On these two beams *komerelu*, a U shaped frame of $3'$ height is fixed. On this frame *enugarra*, a rafter of 2 feet is placed lengthwise. Then the rafters are placed at an interval of $\frac{1}{2}$ foot on all sides with one end resting on the ridge piece and the other end on the walls. Small size bamboo rafters are woven closely and covered thickly with neem leaves and it is plastered with mud over which the tiles are spread. In some households the space between the tiles and walls is closely knitted with small

wooden beams. This is called *ataka*, (loft) and is used as a godown.

54. If there is a verandah inside, the wooden rafters from the ridge piece slope downward touching the wall on to the beams placed on pillars. Generally the plinth area of the Bhavanthi type of house is 12 x 12 yards and it consists of more than one room.

Internal arrangements of a bhavanthi type of house

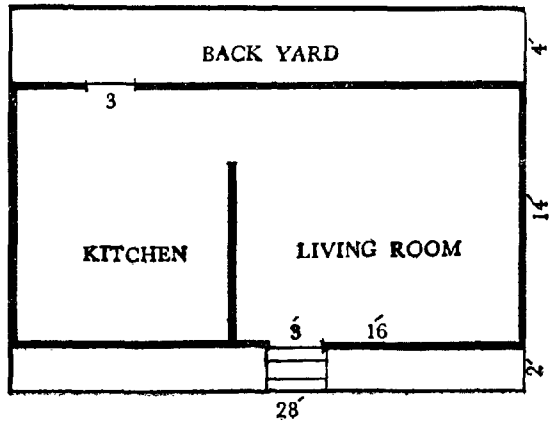
55. One Mr. Malleda Hanmaiah of Golla caste has a Bhavanthi type of house which was built nearly 10 years back. There are 5 rooms, three verandahs and an open yard in the middle which is locally called '*Angadam*'. The entrance to the house is from the northern side. Opposite to the main gate there is an open place called *vasara* which is used for people to sit and chat during the day and occasionally for sleeping purposes when there are visitors, etc. There is one room each on either side of the *vasara* and they are used for storing agricultural produce. The room adjacent to the bedroom behind the *vasara* is called *devunigadi* (God's room) where daily worship is conducted. Except the kitchen room and bed room, no rooms in the house are inter-connected. There are only three doors in the whole of the house, *viz.*, (1) main entrance, (2) entrance to the room which is on the east and (3) kitchen. For the remaining two rooms there are only entrances without any doors. There are no windows to the house. The cost of the house was reported to be obout Rs. 2,500. (please see diagram).



GROUND PLAN

The kaveliparu

56. The Paru type of house is also constructed in the same way was that of Bhavanthi type. The house consists of 2 gages, one in front and the other in the rear opening into the backyard of the house. Some of these houses are built on elevated mud platforms. No windows are found to these houses also. A few houses are having wells in the backyards. Generally the house consists of only one room and is divided into two apartments with *thattis*. One is used as a kitchen and the other one is used as a living-*cum*-bed room. This type of house is also constructed with mud walls and the roof is covered with tiles. The space between the roof and beams is closely woven with bamboos just as in the Bhavanthi type of house, providing the *atika* (loft) which is used for storing purposes. In a few houses there is a pial in front of the house which is used for sitting and gossiping purposes. Figure 7 shows a Kaveliparu type of house. (please see diagram).



GROUND PLAN

The gudise

57. The only difference between the *paru* type of house and *gudise* lies in the roof: while the roof of the former type is covered with tiles, the roof of the latter is covered with palmyra leaves or hay. *Gudise* is the poorman's abode. It has mud walls and palmyra roof and no windows. There are a few *poori gudises* constructed with small side poles with no walls at all and with the roof sloping down almost touching the ground. The area of the *gudise* type of house is normally 25' x 10'. *Gunapalu* or small poles of 3' height are fixed in the earth in all the four corners of the site. Poles of the same height are also fixed on both sides lengthwise at an interval of 4 to 5 feet. Over

these poles big rafters are placed lengthwise. Generally these poles are of palmyra tree or of some cheap local wood. *Nittadulu*, poles of 8' height are fixed in the centre of the other two sides according to the length of the house. *Enugarra* (a wooden rafter) is placed lengthwise over the central poles. Then *vasalu* (bamboos) are placed on both sides of *enugarra* at an interval of half-a-foot keeping one end of the *enugarra* and the other end of the rafter is placed over the small poles. The ends of the bamboos are tied with thin ropes and then the roof is thatched with palmyra leaves on both sides. The roof on both sides of *enugarra* is very slant and almost touches the ground sometimes. The rear portion is completely covered while the front portion is the entrance with a door called *tadika* made of palmyra leaves. A big rafter is placed lengthwise on the ridge and is tied with a rope to protect the palmyra leaves from the wind. The cost of palmyra leaves varies between Rs. 5 and Rs. 6 per 1,000.

58. The floors of all the type of houses are of mud. They are smeared with cow dung.

Expenditure on construction

59. The Bhavanthi type of house costs between Rs. 2,000 to Rs. 2,500. The entire roof is replaced with new tiles once in 10 or 15 years while the broken tiles are replaced once in two or three years. Paru type of house costs nearly Rs. 800 to Rs. 1,500 and the tiles are replaced once in 10 or 15 years. The spoiled and broken tiles are replaced once in a year or two. Nearly Rs. 200 to Rs. 300 is required to construct a *gudise* type of house and *poori-gudise* costs less than Rs. 50. Repairs to these two types are an annual feature and mainly consist of replacement of roof and bamboos. Sometimes the roof is repaired by adding either some palmyra leaves or grass generally before the rainy season starts. The wherewithal for the construction and repairs is found either by marketing the agricultural produce like paddy and corn or pledging the ornaments or by selling the livestock or by raising loans from the local money lenders at an exorbitant rate of interest ranging from 20 to 25 per cent.

House-warming ceremony

60. The house builder after completing the house construction fixes an auspicious day in consulation with a Brahmin *purohit* to perform house-warming cermoney locally called *gruhapravesamu* or *muhoorthamu* among the Hindu castes. Among some of the castes *lagnam* cermoney is performed during the *gruhapravesam*. Particularly Perikas perform this cermony when a house is constructed without any impediments at a stretch. In consultation with a Brahmin *purohit* they fix an auspicious day. On the fixed day in the early hours all the members of the household take bath and put on new clothes. A few days earlier the house is white-washed. Festoons of mango leaves are hung to all the gates. At the auspicious time the priest ties *bhashikalu* (sacred badges) to any of the two pillars in the house. One pillar is decorated with a new dhoti and the other is decorated with a new saree representing the house builder and his wife respectively. Friends and relatives are invited to this function. The *purohit* chants sacred *mantaras* and throws some consecrated rice on the pillars followed by all the invitees. All the invitees are entertained to a vegetarian dinner. Tying of *bhashicalu* (badges) is usually done only during the marriage cermoney. According to Sri Viswanadham of Perika caste this *lagnam* cermony can be considered as a mock marriage. He explains that just as a newly wedded couple make a happy home the present *lagnam* forecasts their happy living in the new house.

61. Among Vaisyas and other Hindu castes this is called *paluponginchadam* ceremony. An auspicious day is fixed in consultation with a Brahmin *purohit* for performing this ceremony after the completion of the house construction. The house builder and his family members take bath in early hours of the day and wear new clothes. They enter the new house by keeping their right foot followed by other woman in married status who carry the milk along with them. The house is decorated with festoons of mango leaves and the thresholds are decorated with turmeric and vermilion. After entering into the house the housewife boils milk and prepares *paramannam* by mixing rice and jaggery in it and the same is distributed to the invitees. A few friends and relatives are entertained to a vegetarian dinner. The expenditure on this function varies from Rs. 25 to Rs. 200 depending on the economic condition of the household. The significance of this ceremony is explained by an informant as follows. When milk is boiled it rises and over flows the pot in which it is boiled' just like that the man entering into the new house will rise to a high level and overflow with wealth and prosperity.

62. Muslims, after completion of the house construction, while entering into the house, distribute

sugar and jaggery to friends and relatives. A few rich also give a non-vegetarian dinner to the invitees.

63. Now a days many people are not performing house warming ceremony at all. Because by the time they complete the house construction they are draining all the resources at their disposal to meet expenditure on construction. They are left with no money in their hands. Some even may raise loans for completing the house construction. Therefore, they consult a Brahmin *purohit* for an auspicious day and after a brief pooja to their household deity they simply occupy the house.

Maintenance of the house

64. Generally the houses are white-washed once in a year and on some festive occasions and during marriages and other social ceremonies. The house are kept clean and neat. The interior portion of the house is swept daily and the hearth is smeared with cow dung and mud during the early hours of the day. In some of the houses the front yard of the house is swept and is smeared with cow dung water and *muggu* (decorative lines with white powder) is drawn on that. Red earth is applied to the thresholds and in some of the households particularly among Komati caste, vermilion and turmeric marks are applied to the thresholds. All the rubbish is thrown in a pit outside the village habitation.

House types according to roof and wall

65. Out of the 51 surveyed households 43 are of tiled roofs. Of them 36 are with two-slopes and the remaining 7 are having four-slopes. 8 households out of the total 51 households are having grass roofs with two-slopes. All the 51 households are having mud walls only (Table 73).

Houses and their uses

66. Of the total 51 surveyed households, 42 households live in houses used exclusively for residential purposes, 5 households live in houses used as residence-*cum*-shop and 4 houses are used as residence-*cum*-workshop. Apart from these 51 houses used wholly or partly for residential purposes there are 21 houses used exclusively as cattle sheds, 13 houses used purely as workshops and 2 as shops (Table 75).

67. In all the 51 surveyed houses there are 118 rooms accommodating 291 persons, *i.e.*, 2.47 persons per room on an average. This shows that there is not much over crowding and that housing conditions in the village are fairly satisfactory.

68. The distribution of households by number of rooms and persons occupying is–18 single-roomed houses with 90 persons, 14 two-roomed houses accommodating 83 persons, 11 three-roomed houses having 74 persons and 8 houses with four or more rooms having 44 persons (Table 72).

Trends of change

69. Of late, the villagers are slowly realising the importance of proper ventilation to the houses. Some of the newly built houses are provided with ventilators and other facilities. One or two households have constructed bore-hole latrines also and some others may follow them in the near future. The tradition of raising mud walls is being given up slowly. At present some of the people belonging to a few well-to-do communities are building stone walls. The local tiles are slowly disappearing giving place to Mangalore tiles and asbestos sheets in a few cases and they are purchased either from Sangareddy, the district headquarters or from Hyderabad.

Dress

70. The common dress of a male consists of a dhoti and a banian or a shirt. Generally the local people prefer shirt for a banian. Some of the people belonging to older generation wear only dhoti without a shirt or a banian. Some of the males among Hindus and almost all Muslim men wear lungi instead of dhoti as the former is more economical and more comfortable than the latter. Head gear is very popular among the older generation. However, it is a rare site to see a young man with a head gear in this village. Some people cover their upper portion of the body with a long cloth called *kanduva* and a few put it on their shoulders. Whenever they go to the neighbouring villages to visit their relatives or on any other errand they put on a nice shirt and dhoti and head gear, some of the people put on *kanduva* on the shirt. Wearing pants and bush shirts has become common now-a-days among the educated younger generation of the village. Some of the educated young people also wear pyjamas and bush shirts. Children generally

wear knickers and shirts. Boys among the poorer section of the population sometimes go naked in the streets. The majority of the Muslim men wear *lalchi* (jubba) and *lungi*. A few among the younger generation are fond of pyjamas, shirts and bush shirts. Very few among them use head gear; instead they use a red cap called *topi*. Muslim women wear *kudtha* (it resembles a shirt of man but fitted very loosely) and *langa* or *pavada* (skirt). Over this they wear *pavita* which is of 3 to 4 yards in length, which covers the entire body from feet to neck. Girls between 5 and 15 years age wear *gowns* (frocks) and pyjamas and some of them cover their chest with a small cloth of three feet length. The two ends of the cloth are left loose behind the shoulders. Different varieties of coloured clothes are preferred by the Muslims in general and their women folk in particular. Muslim boys between 5 and 15 years use *kudtha (lalchi)* and pyjama and a cloth cap which resembles a Gandhi cap. It is called *dopalli topi*.

71. All the villagers except one or two educated youngmen stitch their clothes in the village itself at the local tailor belonging to Jangam caste. He charges 50 paise for a shirt and Re 1 for a trouser. Generally the stitching charges for children's dress varies between 25 and 50 paise. Muslim women never give their clothes to the tailor for stitching. They stitch their blouses and *langas* by themselves. They spend their leisure in stitching their clothes.

72. Almost all the people wear new clothes during the festival days and on any other social occasion like marriage and birth.

73. Economically well-to-do people purchase their yearly requirements at one time only. Poorer section purchase their clothes whenever it is convenient to them depending on the means and necessity Majority of them purchase their dress material at Sangareddy or at Hyderabad. Sometimes they purchase cloth from the itinerary merchants also who visit the village once in a fortnight or a month The maximum per capita consumption of cloth is found among Perika caste people who are economically dominant in the village. Generally the males among them possess between 3 and 5 pairs, each pair costing between Rs. 15 and Rs. 25. Each woman among them possess 3 to 6 sarees costing between Rs. 10 and Rs. 20 each. They possess an equal number of blouses and the cost of each blouse varies from Rs. 2 to Rs. 4. Males among the poorer section possess not more than two pairs of clothes. Most of them purchase a single pair and wear it until it is completely worn out and then only they purchase a new one. Women possess a pair of sarees and blouses.

Footwear

74. Males among Muslims invariably wear some footwear. Among other castes very few people use footwear. Some of the agriculturists get their footwear from local Madigas and some others purchase them from Hyderabad or Secunderabad when they visit the city on any occasion. The cost of the footwear varies from Rs. 3 to Rs. 7 per pair.

Hair style

75. Almost all the males in the village are adopting the modern crop cut. They have their hair cut once or twice in a month by the local barber who visits the houses of the upper caste people regularly. All the agriculturists in the village pay him annually in kind and others pay him in cash either when they have the hair cut or annually. Out of the total surveyed males (146) of the village only two or three males are using safety razors for shaving. Some of the lower caste people go to the barber's house for hair cutting. For Scheduled Castes like Mala and Madigas the barber never serves but lends his instruments to them once in a fortnight or a month. Malas and Madigas shave among themselves. The hair style of the local women is called *koppu*. The hair is combed and parted in the middle and knotted at the nape of the head. This kind of hair style is very common among the older generation. But young women prefer a different kind of hair style which is called *jada* (plait). The long hair is combed and parted in the middle and is interwoven loosely.

76. Almost all the women use cocoanut oil for their hair; perfumed oils and other cosmetics have not yet become popular in this village. Men use castor oil for their hair.

77. Tattooing, locally called *pachchabottu* is very popular among women and that too among the older generation. They will have pictures of Gods and Goddesses and trees on their fore-arms. Some say that the tattoo marks give relief from pains of the body especially of the joints. A few religious minded people say that after death nothing is going to follow

them to the other worlds except the tattoo marks. The people called *pichchabottullu* visit the village once or twice a year and do tattooing; only women do it. The charges vary from 50 paise to Rs. 3 depending on the design. Sometimes the payment is made in kind also.

Ornaments

78. Generally the ornaments worn by the local people are made either of gold or silver. But now a days aluminium and rolled gold ornaments have also become popular among the younger generation, particularly among the poorer section. The itinerary merchants from nearby urban centres like Hyderabad and Secunderabad and Sangareddy visit this village very often with all kinds of modern ornaments of plastic and aluminium. The gold and silver ornaments are prepared by the local goldsmith. If he is incapable of preparing an ornament of a latest design he gets it perpared from any known goldsmith at Hyderabad or Secunderabad.

79. Very few ornaments are worn by the males. The common ornaments used by them are finger rings made of either silver or gold prepared by the local goldsmith. Some people belonging to older generation wear waist threads called *nadumu golusu* made of silver. Nearly 15 to 20 tolas of silver is used in manufacturing each such thread. This is also made by the local goldsmiths who charge Rs. 5 to Rs. 10 for making such an ornament. Ear rings commonly made of gold, which are called *chevula pogulu* are also used by some of the males.

80. The ornaments of women are many and varied. Many poor women satisfy themselves with a *nallapusala danda* (a chain of black beads–a must for all the married women) which costs not more than one rupee. *Pusthi* or *mangalasutram* the marriage locket, is worn in the centre of this chain. Popular ornaments of the women *viz.*, *danda kadiyalu* made of either gold or silver are worn to the elbow. The weight of each such ornament varies from 5 to 10 tolas and a sum of Rs 2 to 4 is paid towards its making charges; *kallakadiyalu* (anklets) are found in use among women of the older generation. Ten or fifteen tolas of silver is used to prepare a pair of *kallakadiyalu* and the goldsmith charges Rs. 5 to 8 for making them. But women of the younger generation are preferring *kallagolusulu* (ankle chains) made of silver which are lighter than the *kallakadiyalu.* Nearly 4 to 5 tolas of silver is used in making them and Rs. 3 to 5 are paid towards the making charges. *Mattelu* silver rings worn to the second toe of both the feet, are used only by the women in married status. One or two tolas of silver is used in making them and a sum of Re. 1 or Rs. 2 is paid towards its making charges. All women invariably use bangles made either of glass or gold. Glass bangles are very popular because of their cheapness. The bangle sellers from the neighbouring villages or urban centres visit the village, once in a fortnight or a month. Gold ear ornaments (*kammalu*) are worn by a few well-to-do people. But usually all women wear ear ornaments or some kind. The ears of the girls are pierced between the age of 2 and 10 years. People who cannot afford to purchase gold ornaments usually keep a small wooden piece in the ear hole until an ornament is purchased. The *kammalu* or ear ornaments are sometimes studded with stones of diffrent colours. Half-a-tola of gold is used in preparing a pair of *kammalu* and Rs. 5 is paid towards its making charges. *Oddanam* is a belt like ornament worn to the waist made of either silver or gold. Nearly 15 to 20 tolas of gold or silver is used in preparing it and a sum of Rs. 10 to 15 is paid to the goldsmith towards its making charges. This ornament is worn over the saree. It is not popular among the younger generation. Only women of the older generation particularly of the Komati caste still wear this. Poorer people commonly use *oddanam* made of silver. Gold chains called *golusulu* are commonly used by the women. *Nanu* is a gold necklace weighing about 3 to 4 tolas, generally used by the well-to-do people. The making charges vary between Rs. 5 and Rs. 10. *Ghantelu* are silver armlets weighing about 9 to 12 tolas and the making charges vary between Rs. 4 and Rs. 6. These armlets are popular only among the older generation. *Jadapuvvu* a round shaped ornament studded with white stones is worn on the plait. One or two tolas of gold is used to prepare it. A widow is prohibited to wear *pusthe*, *mattelu* and bangles. An unmarried girl can wear all the ornaments except *pusthe* (marriage locket) and *mattelu*. Women among Muslims wear very few ornaments. Their main ornaments are glass bangles and gold chains. Some of them also wear *kallagolusulu* made of silver. Males among them only wear finger rings either made of gold or silver. Young women among them are using plastic and other ornaments.

81. Wearing of gold ornaments is indicative of the high economic position and the social prestige of

a household. A common question one hears during the marriage celebrations is about the weight of gold ornaments presented to the bride by the bridegroom's party.

Cooking utensils

82. Earthen pots and aluminium utensiles are commonly used for cooking purposes in the village. A majority of the households use earthen pots only. Figure 8 shows an open air kitchen with pots around. The local potter supplis the annual requirements of the villagers. Agriculturists pay him at the time of harvest and others pay him in cash. The cost of the pot depends upon its size. Only 17 households in the village use aluminium utensils for cooking purposes besides other utensils like earthen and brass. All the castes except Vaisyas are found using earthen utensils for cooking purposes. All the Muslim households are using bell metal utensils also. Forty-two households are using brass utensils besides other utensils. Only one household belonging to Golla caste is found to be having some glass crockery. Three households, *i.e.*, 2 of Perika and one of Vaisya caste are possessing a few stainless steel utensils also mainly for eating and drinking purposes (Table 31).

83. Bell metal utensils are generally used for drinking and eating purposes by a few middle class families. Only one household is found using glass tumblers. People of Mala and Madiga castes use small earthenware called *muntha* for drinking purpose.

84. Foodgrains are stored either in a bamboo basket called *gampa* or in a big earthen pot. These *gampas* are purchased from Yerukulas, a Scheduled Tribe who visit the village once in a month or two. Its cost varies from 25 paise to Re. 1 depending on the size.

Lighting

85. Most of the households in the village use an improvised lamp called *ekkabudde* which is purchased locally for 36 paise. 36 households are also using hurricane lanterns. Two households *i. e.*, one each of Perika and Viswabrahmin castes, are having petromax lights. But they are not used regularly. They lend them to other people in the village during social functions and festivals. All the 51 households use kerosene oil for lighting purposes and it is purchased either locally or form Patancheruvu the nearest urban centre. Poor people usually purchase it daily for 6 paise or so from the local merchant, while others like Perikas, Gollas purchase their monthly requirement at one time either at Patancheruvu or in the village itself when the weekly fair is held on Fridays. Four households are having kerosene stoves but they are not used regularly.

86. All the surveyed households use firewood for cooking purposes. Majority of the people get the firewood free of cost from the nearby Kanjarla forest. 12 out of the 51 surveyed households purchase their firewood from the contractors or merchants who visit this village with cart loads of wood once in a month. A cart load of firewood costs about Rs. 12 and two to three cart loads are sufficient for a year.

87. Both men and women go to the forest to collect firewood whenever they find leisure or during the slack agricultural season. Sometimes women while returning from the fields during the evenings collect a head load re wood for domestic use. For agricultural families, the attached agricultural labourer supplies them firewood once a week or so as a part of his duties. Some of the poor people supplement their earnings by selling the firewood collected free of cost in the forest within the village.

Other consumer goods

88. There are eight radio sets in the village including the community radio set provided by the Village Panchayat. 10 out of the 51 surveyed households possess torch lights. Only five persons, *i.e.*, one each of Golla, Perika and Vaisya and 2 Muslims are possessing cycles. Toilet soap and washing soap are being used by 36 and 28 households respectively. Though many households use washing soap they send their clothes to washerman also. Toilet soap is not used daily among many households. Generally many people take bath once in four days or a week. Sixteen out of the 18 Muslim households surveyed are accustomed to use toilet soap. All the households belonging to Perika caste use toilet soap as well as washing soap.

89. Six households, *i.e.*, one each of Golla, Muslim, Vaisya, Viswabrahmin and 2 households of Perika have acquired torch lights during the last five years. Similary 12 households, one each of Golla, Pitchiguntla, Viswabrahmin and 5 households of

Muslims and 4 of Perikas have acquired hurricane lanterns during the last five years. Cycles have been acquired by 3 households of Golla, Muslim and Viswabrahmin during the same period. Two households, one of Vaisya and another of Golla caste have acquired kerosene stove and one household of Viswabrahmin has purchased a petromax light and radio set during the last five years. One Perika household has also purchased a radio during the same period (Table 32).

Bedding and Furniture

90. It is a custom among the villagers to offer a mat to the visitors for sitting. Of the 51 surveyed households 10 are having cots and 6 are having carpets. Quilts are very popular among the villagers. Children and women invariably sleep on quilts. The quilts are washed and dried up in the Sun (Figure 9). Only the old sarees are folded together and the ends are stitched with hand to make a quilt. Only three households are using beds and 24 households are using pillows Only one Perika household is using a mosquito net. It is thus clear from the table that a majority do not possess even the minimum bedding material required for comfortable sleep. The condition of Malas, Madigas and Yerukulas in this respect is very unsatisfactory. They simply sleep on mats without any bed and blanket to cover the body.

Furniture

91. Many households do not have any furniture. Only 13 households possess chairs. Only two households, *i.e.*, one of Viswabrahmin caste and one Muslim household are owning tables. Forty there households are having mirrors and 7 households are owning *bhoshanams* (a big wooden box), 4 households are possessing *gadamanchis* (long stools for keeping boxes, grain bags, *etc.* and 5 households are possessing benches, stools and wall shelves (Table 29).

92. Two households, one of Golla caste and another of Uppari caste have acquired cots during the last five years. 4 households comprising 1 Golla, 1 Viswabrahmin and 2 Muslims have acquired chairs within the last five years One Muslim household has acquired a table during the last five years. Table 30 gives the particulars of furniture and other consumer goods purchased during the last five years.

93. Apart from the above said household goods many of the households possess wooden boxes and steel trunks also. Many of the households use wooden as well as plastic combs to dress their hair. These are purchased either at Patancheruvu the nearest little urban centre or at twin cities.

94. Only one Perika household in the income group of Rs, 1,201 and above is using a mosquito curtain. Fortyone households use toilet soap and washing soap. Of them 14 households are in the income group of Rs. 1,201 and above, 10 households in each of the income ranges of Rs. 901-1,200 and Rs. 601-900, 5 households in the income group of Rs. 301-600 and the remaining two households come in the income group of Rs. 300 and less (Table 33).

Food Habits

95. The staple diet of the villagers is rice. Very few households take coarse grains like jowar and maize. Only one Perika household takes wheat along with rice. 4 households belonging to Muslim community are supplementing their usual diet, *i.e.*, rice with coarser grains like millet, jowar and maize. Along with rice the people take either dhal, chutney or vegetables like brinjals, cucumbers and lady fingers, *etc.*, which are commonly available in the village. *Rasam* (tamarind-pepper water) is also taken with rice both in the morning and in the night. Milk, ghee, curds and butter are used by a very few households in the village. Though some of the households are having cows and she-buffaloes they do not use milk or other milk products. They sell the milk to the hotels at Patancheruvu Some people from Hyderabad city go all the way to this village to purchase milk and resell it in Hyderabad city.

96. Except Vaisyas, Viswabrahmins and Lingayats all the population in households belonging to the other castes are non-vegetarians. Beef is prohibited among all the castes except Madigas. Pork is strictly prohibited among Muslims as well as among other castes except Madigas, Yerukulas and Kummaris. 13 Muslim households have reported that they do not touch the flesh of a cow and the remaining 5 surveyed households have admitted that they partake the flesh of a cow. (Trade 50) However, the local Hindus say that generally all the local Muslims consume the flesh of a cow. The frequency of taking mutton depends on the economic position of the household. Among birds the flesh of pigeons and chicken are taken by all the non-vegetarians.

Use of oil

97. The villagers use groundnut oil for cooking purposes. On festival days and on other social functions like marriages and birth ceremonies special dishes are prepared with it. Sweet dishes like *boorelu*, *payasam* are prepared on festive occasions.

98. Table 47 gives the particulars af dietary habits of the villagers. Majority of them take meals twice a day. Tea is popular among a majority of the households. There are only 7 households who take only two meals a day, morning meal at about 10 O'clock and supper at about 7 O'clock in the night without taking tea or coffee in between. Four households, *i.e.*, one each of Munnurukapu and Muslim and 2 households of Golla caste take breakfast, midday meal, supper and tea or coffee with light tiffin in between midday meal and supper. There are 14 households taking breakfast, midday meal and supper, besides coffee or tea at any one time. One household each of Chakali, Golla, Goundla, Kummari, Malajangam and Mangali castes and 2 households each of Muslims and Madiga caste and 4 households of Muthracha take only break fast, midday meal and supper.

99. In most of the cases only the household head takes tea or coffee either in a small tea shop or in his house. It has become a habit with many of the males in the village to visit a tea shop whenever they feel like having tea. Sometimes the morning meal consists of food cooked the previous night and left over (called *chaldi annam*). People working in agricultural fields and as casual labourers take food three times a day, *i.e.*, early morning *chaldi annam*, afternoon at about 2 O'clock called *yalapoddu* with some rice and dhal and supper at about 7 or 8 p.m. with rice, dhal and *rasam*, *etc.*

100. Altogether 30 households take tea or coffee. Of them 13 households are in the annual income group of Rs. 1,201 and above, 7 in the income group of Rs. 901 to 1,200, 5 in the income group of Rs. 601-900 and only four within the income group of Rs. 301-600 while the remaining one is earning less than Rs. 300 per year (Table 49). The increase in the number of households taking tea or coffee with the increase in the income clearly shows the positive relationship between this habit and the earning capacity. The remaining 20 households in various income groups are not taking tea or coffee. Of them 12 households are no doubt earning more than Rs. 600 per year (Table 49).

Drinking

101. Except Brahmins, Lingayats and Vaisyas all other caste people drink toddy and liquor. Most of the old men drink toddy every day all through the year. There is a toddy shop in the village maintained by a Goundla person. Generally poor people visit the toddy shop during the evening after a day's hard work. They explain that toddy refreshes their body and makes them forget the day-today worries. Intoxicant native liquor is not distilled in the village itself. Neighbouring villages supply every day the required quantity. Among the 39 households out of 51 surveyed, at least one member of each family consumes either toddy or country arak. There are two Perika men who occasionally consumes drinks like brandy and whisky which are brought from twin cities.

Smoking

102 Smoking beedi and cheroot is a common habit among the males of all castes in the village. Many older persons smoke leaf pipe. Very few persons that too only among Gollas and Perikas smoke cigarettes. Chewing pan with *jarda* is a common thing mainly among the women of older generation.

103. Out of the total population surveyed, 39 persons smoke beedis, 12 persons leaf pipe and 24 persons eat pan with *jarda* and 4 persons only pan. 6 persons use betel nuts. There are some persons who spend 25 paise each per day on smoking beedi is only (Table 51).

Other habits

104. Most of the inhabitants of the village do not take bath regularly. Many of them take bath once in 4 or 5 days. A majority of the Muslims take bath only on Fridays before going to the mosque for prayers. Children between 2 and 5 years are given bath once in 3 or 4 days but for the children below one year of age bath is given every day during the morning. Generally people take bath during the night before taking meals. However, a few persons take bath everyday. It is a common habit among the poorer families to change the clothes only when the washerman brings washed clothes and takes away the soiled ones.

Chapter III

SOCIAL CUSTOMS

Hindus and Muslims costitute the entire population of the village. The pattern of social customs and ceremonies are more or less the same among all the Hindu communities except for some minor variations. There is considerable difference between the religious customs of the Muslims and those of Hindus. The customs and rituals of Hindus and Muslims are described below.

Pregnancy

2. Pregnancy is surmised either by vomiting sensation or by stoppage of menarchae. Commonly the elderly women in the house smell this fact first. No special food is prescribed for a pregnant women, she can take whatever she wants. But elderly women in the village say that a pregnant women should not take sweets and mutton, since they are considered to be harmful for her pregnancy. They deplore the attitude of present day young women who neglect the dictary aspects during the period of pregnancy.

3. A ceremony called *seemantham* is generally performed for the first pregnancy among all the castes. However, a few well-to-do people mostly among Komaties perform this ceremony with considerable pomp. This is celebrated in the 5th month of pregnancy. On an auspicious day the pregnant woman dressed in a new saree, seated on a chair or stool, is presented with some sweets, flowers, fruits, vermilion and turmeric powder by an elderly woman in married status. The caste people and neighbouring women are also invited to attend this ceremony who sing songs and wave *harati* (flame of prosperity) to her. Sweets brought by her parents are then distributed among the invited women. Likewise the parents-in-law of the expectant mother also prepare some sweet dishes and distribute among the relatives and friends. There is no hard set rule that the first delivery must take place at her parents house. It all depends on the economic position of her parents. But even poor people try to take their daughter to their house for the first delivery.

4. No ceremony as such is performed during pregnancy among Muslims except distributing sugar among the relatives. First delivery can take place either at her parents' house or at her husband's house.

5. Among the Pitchiguntla caste when a woman is pregnant a chicken is sacrificed in the name of their household deity and a non-vegetarian feast using the same chicken, is given to friends and relatives.

6. The pregnant woman among all castes is generally not allowed to attend to heavy work and in the rich households they may not be allowed to do even small and light jobs. But in poor households she not only attends to all sorts of work but also attends to the work in the fields till the pangs of child birth forbid her to do so.

Birth

7. Confinement takes place in a separate room in the same house or in a portion of the house separated by screens or bamboo thatties. Formerly a local midwife belonging to Mangali caste used to attend on deliveries and she was paid Re. 1 or Rs. 2 as remuneration. Sometimes she was also paid in kind. Experienced old women used to attend on deliveries among untouchables like Malas and Madigas. But for the last 2 years a midwife attached to the Primary Health Centre, Narsapur Panchayat Samithi, is stationed at Sivanagar village and she is attending to almost all maternity cases in the village. Some of the Muslim households reported that they are not utilising the services of the midwife. Only an experienced Muslim woman is attending on deliveries in their houses.

8. After the delivery the umbilical cord is cut by the midwife with a country knife. A small hole is dug either in the front yard of the house or at the backyard and the placenta kept in a pot and buried in it. Among Yerukulas, the birth of a child with the umbilical cord twisted round the

neck, forecasts the death of the father or maternal uncle. They sacrifice a fowl in the name of God to prevent this unhappy occurrence. Some of the households give bath to the newly born child at the place where the fowl is sacrificed. Pollution for the mother lasts from the day of delivery till the purification bath is given on the tenth day. In fact all the members of that household are considered polluted for those ten days period which is known as *purudu*. On the tenth day *purudu* ceremony is performed and the mother and the child are given bath on that day. A vegetarian dinner is arranged to the relatives and friends.

9. Among the Viswabrahmins a pit is dug in the house itself and the mother and the child are given bath over it and the umbilical cord and placenta are also buried in it. Then the mother is given a few tablets prepared with black pepper, cumin, and garlic, which are called *vechcholu* for five days. They believe that this medicine helps for good lactescense.

10. *Purudu* ceremony is performed on the third day after delivery among Golla, Muthracha and Munnurukapu, Mangali and Chakali castes. On that day the mother and the child are given bath and a vegetarian dinner is served to the invitees and friends. Among Perika caste though the bath is given on the third day for the mother and the child, the actual *purudu* ceremony takes place on the 5th day after delivery. Among Padmasale pollution is observed for five days only and they do not have any ceremonies attached to child birth. Among the Scheduled Castes, Malajangam and Madiga, pollution is observed either for 5 days or for 7 days and no ceremonies as such are celebrated among these castes. Potters generally observe pollution for 7 days, and on the last day either a vegetarian or non-vegetarian dinner is given to the relatives and invitees.

11. Higher castes like Vaisyas and Perikas may consult a Brahmin priest for his astrological predications regarding the future of the child and also the meaning and position of the stars under which the child was born.

12. Among Muslims the first delivery generally takes place at the woman's parents' house and subsequent births at her husband's house. The confinement takes place in the living house. An amulet is tied to the waist of the pregnant woman with a belief that it facilitates the delivery. Immediately after the delivery the child is bathed and clothed while the father or the grandfather prays to Allah. After the bath, a date fruit is dipped in honey and one or two drops are put in the mouth of the child, as the Muslims believe that the child should not suck the milk from mother's breast immediately after the delivery without tasting some other sweet liquid. They believe that if the child sucks mother's milk without tasting honey first, the future of the child will be gloomy and it has to taste bitter experiences in the world. On the 6th day a ceremony called *chatti* is performed. Near relatives and friends are invited to this function. The invitees present the child with dolls and new clothes. On the 7th day the head of the child is shaved and family feasts are arranged for the caste people and relatives. For forty days the mother takes rest. On the fortieth day she takes bath and resumes her normal duties. Some households give vegetarian or non-vegetarian feast to the caste people. The expenditure for all these ceremonies varies in between Rs. 25 to Rs. 150 depending on the economic position of the concerned household.

13. Women among the well-to-do households take rest for 30 to 40 days after delivery. But poor people cannot afford to take rest even for two weeks. Among Scheduled Castes like Madiga and Mala women attend to their domestic as well as to outside duties just a week after the delivery.

Naming ceremony

14. Among all the Hindu castes naming ceremony is performed on the 21st day after delivery. On that day all the household members take bath and wear new or washed clothes. The child is dressed in new clothes and a gold chain is also put in its neck. Relatives and friends are invited to the function. The child is placed in the cradle which is decorated with flowers, toys, etc. Among Vaisyas, a Brahmin is consulted for choosing a name to the child according to the date and time of the birth. In other Hindu castes the name is chosen either by the grand parents of the child or by the parents themselves. Either the father or the grandfather announces the name of the child publicly. Then all the invitees, one by one, go to the cradle and call the name of the child. Some

of the invitees bring presents like colothes, toys and ornaments to the child. All the invitees are treated to a vegetarian or a non-vegetarian feast.

15. Among Muslims the child is named on the 40th day after delivery. The father of the child selects the name. No ceremony as such is performed. Only jaggery is distributed among relatives and friends.

16 If the mother has not got sufficient milk Perikas propitiate the deity called Balamma. This propitiation is done on the 21st day after the delivery. The deity is not represented in any form of a statue. This propitiation is done only during nights. The household concerned brings a black goat which has not conceived, bath is given to it and some toddy is poured on its head and body. Then the goat is tied in front of the house. The head of the household burns some incense and keeps it near the nostrils of the goat. The goat inhales the smoke and nods its head to and fro. People consider this nodding as a blessing given to the mother for good yield of milk. Then the goat is sacrificed in the name of Balamma deity and its meat is cooked and served to the relatives. A pit is dug in the house itself and people throw the leaf plates after taking feast in it and wash their hands also in it. Actually every thing concerned with that goat is thrown in that pit before it is covered with earth.

Child rearing practices

17. The child is fed not according to any time table but whenever it cries. Many working women take their children along with them to the work spot up to the age of one year or so. Then they are entrusted to the care of other grown up children at home. For weaning, the women apply bitter juice to the nipples. If the gap between the deliveries is more it is difficult to keep the child away from this habit. In fact in a few cases the children are suckling the mother's breast even in their 4th year.

First feeding ceremony

18. No first feeding ceremony as such is observed among many communities of the village. Only when the child attains the age of 1 or 1½ years it is given solid food. They start with a gruel prepared out of rice mixed with milk or ghee. Some of the households consult a Brahmin and fix an auspicious day for feeding the child with some solid food. On the fixed day the child is given solid food like *paramannam*, a preparation with rice, milk and jaggery or sugar. No feasts are arranged on this occasion. No first feeding ceremony is observed among Muslims. They feed the child with solid food after attaining the age of 1 or 2 years without any ceremony.

Tonsure ceremony

19. Among all the Hindu castes in the village this ceremony is observed. The tonsure ceremony for girls is performed only if there is a vow made by the parents but it is a must for all boys. Generally it is performed between the age of 1 and 5 years. Sometimes it may take place even before the attianment of 1 year or even after 5 years of age. It all depends on the vow taken by the household. Most of the persons perform this ceremony at home itself. An auspicious day is fixed in consultation with a Brahmin and relatives and friends are invited to the function. In the early hours of the day the members of the household take bath and wear either new or washed clothes. At the appointed time the child is made to sit on a wooden plank and its maternal uncle first applies scissors and then the barber completes the shaving of the head. The relatives who participate in the function take a copper coin and turn it thrice around the head of the baby and put it in the brass tumbler placed before the child. The money thus collected is taken by the barber. This procedure is followed by all communities except by Komatis and Lingayats. These two communities also observe the tonsure ceremony like the other Hindu castes but the relatives who attend the function do not turn the copper coins round the head of the baby. A vegetarian or non-vegetarian dinner is served to the invitees. Some of the local people celebrate this function in Veerabhadraswamy temple at Bonthapalli, a village at a distance of 18 miles. The expenditure on this ceremony varies between Rs. 25 to Rs. 200 depending on the econmic position of the household.

Upanayanam

20. Among the Komatis, Viswabrahmins and Lingayats *upanayanam* or sacred thread ceremony is performed for boys before their marriage. Among Komatis this is performed one day prior to the

marriage day. A Brahmin *purohit* officiates over this function. Until the wearing of sacred thread the boy is not entitled to participate in any ritual connected with his caste. Among the Lingayats this ceremony is performed at an early age of 8 years and a priest of their own caste officiates over the ceremony. Every Lingayat must wear the sacred *linga* on any part of the body. So, while performing the sacred thread ceremony they tie a sacred *linga* to that thread. Generally ladies tie the *linga* to their marriage lockets. Among Viswabrahmins also this sacred thread ceremony is performed at an early age of 8 years. The priest belonging to their caste only officiates over the function. According to Hindu calendar the months of *Magha* (January-Februray), *Phalgun* (February-March), *Choitra* (March-April) and *Vaisakha* (April-May) are cosidered auspicious and favourable for this investiture ceremony. Ten days prior to this ceremony the concerned household gets ready for the occasion by acquiring the necessary articles and provisions. One or two days before the ceremony a big pandal is raised in the front yard of the house. The house is white-washed and decorated with festoons of mango leaves and invitations are sent to the relatives and friends. The ceremony takes place under this pandal. Vegetarian dinner is served to the invitees.

Circumcision

21. This is performed compulsorily for every Muslim boy. Muslims call this '*Sunthi*'. This must be done between the age of two and ten. But among the local Muslims it is performed when the child is about 3 or 5 months old only and the reason is that the wound resulting from circumcision would heal without any difficulty and within a short time at this tender age. This operation is generally performed by the local traditional barber. For this function relatives and friends are invited. On the fixed day after giving bath the child is made to sit on a new pot (either the father or any other relative holding the child if necessary) and the local barber performs the operation. The operation is done within a few seconds. The invitees give small presents to the child. All the invitees are treated to a non-vegetarain dinner. If the boy is circumcised between the age of 2 to 5 years he is fed with nutritious food like milk, eggs, mutton, butter, ghee and sweets, etc.

22. Another prepuberty ceremony performed among Muslims is Bismilla ceremony. It is done for both boys and girls. This ceremony initiates the child into religious instruction. The child is then taught the alphabets. Though it is performed among all the households in the village only a few could read the holy book.

Initiating the child to learn the alphabet

23. There is no special ceremony attached to this among the Hindus. When the child comes to the age of learning he or she is sent to school with some *dakshina* (gifts) usually consisting of Re. 1 and a *thambulam* (pan, supari) to the teacher. Poor families never bother even to send this *dakshina*.

Coming of age

24. Coming of age is earmarked with ceremonies and rituals among all castes of the village. Among Hindus the girl's first menstruation is marked by elaborate ceremonies. In all the castes including Muslims, pollution is observed and the girl is secluded for a period of 9 to 13 days. Among Gollas pollution is observed for 10 days and among Padmasale, Kummari, Madiga, Mangali and Chakali castes it lasts for 11 days whereas among Lingayats and Pitchiguntia castes it is only for 9 days. Among the remaining castes it is observed for 13 days.

25. Generally girls attain purberty between the ages of 11 and 14 years. Immediately after the first menstruation the girl is secluded in a corner of a room and a word is sent to all the caste people in the village. *Samartha* or *peddamanishi* are the local terms used to mean the attainment of puberty. Caste women are invited by applying *bottu* (a vermilion mark) on their foreheads by one or two women who go round the houses to inform the news. Meanwhile the Chakali woman (washer-woman) comes and spreads a cloth in the place earmarked for the girl. Women in married status called *muthaidulu* keep four dry cocoanut cups on the four corners of the cloth, while the Chakali woman brings the girl and makes her sit in the centre of the cloth. The women keep vermilion and cocoanut in front of the girl and she takes some vermilion and applies it to her forehead. Songs appropriate to the occasion are sung and blessings showered upon the girl by throwing

consecrated rice by the women in married status. After this, the invited women disperse to their houses after taking betel leaves and nuts from the housewife and she also applies *bottu* on their foreheads. This entire procedure is called *jadiwam panchuta*. No ceremony is observed till the girl takes her purificatory bath and until then she is considered to be under pollution. She is given an earthen plate and a tumbler for her use. On all the days of pollution the girl annoints her body with turmeric powder mixed with oil for herself. On the last day, *i. e.*, 9 or 11th or 13th as the case may be, the girl is given bath in the early hours. On this day the relatives are treated to a vegetarian feast.

26. Among the Perika, Muthracha and Golla castes on the final day after taking purificatory bath a ceremony called *barasala* is performed. Before entering the main house the girl is made to sit and the barber removes her nails. On that day they invite five women belonging to their caste who are in married status and treat them to a vegetarian feast. Gollas serve five women with a non-vegetarian feast.

27. In case the girl is already married, *i. e.*, before the attainment of puberty, the parents-in-law bring some rice and sweet dishes called *samartha biyyam* on the 5th day after the attainment of puberty. If the girl attains puberty on the same day on which she is married, it is considered inauspicious to the girl as well as to her husband. The husband and wife are separately taken to the temple of Hanuman where the husband looks at the reflection of his wife's face in a cocoanut cup full of oil while the priest (*purohit*) chants some *mantras*. This ceremony is followed only by Vaisyas.

28. For subsequent menstruations pollution is observed for about 3 to 5 days among all the Hindu castes and on the last day she takes bath and attends to her usual work.

29. Among Muslims pollution lasts for about 7 to 10 days. No ceremonies are performed and there is no fear of ritual impurity or contamination. The girl takes bath either on 7th day or on 10th day as the case may be.

30. After the attainment of puberty the mode of life of a girl changes completely. She acquires more responsibilities at home and she is trained intensively in domestic work and management so that she may prove useful during her married life. The parents also change their attitude towards her by keeping strict vigilance over her movements.

Marriage

31. All over the world the nature of marital bond is the same. It requires either religious or social sanction for a man and a woman to live at one place to satisfy their sexual desires and for procreational purposes. According to many thinkers procreation is the main function of marriage, satisfaction of sexual desire being secondary. Hindus regard marriage as a religious sacrament. Entering into *grihasthasram* is necessary to every Hindu to beget sons who in turn release him from the worldly chain of birth-death and rebirth.

Restrictions on choosing mates

32. Caste is the main and important formidable barrier for young men and women in selecting their life partners. To marry a person outside the caste is prohibited and one who dares to disregard this rule is ostracised socially. Even among the same caste there are minor hurdles like subcastes and sub-divisions which also cannot be overlooked easily.

Permissible partners

33. Marrying a cross cousin is a common custom among all the castes in the village. *Menarikam*, *i.e.*, marrying once mother's own brother's daughter is very popular but *eduru menarikam*, *i e.*, marrying father's own sister's daughter is less common. Marrying both cross cousins is permitted among Lingayats and Perikas only. Marrying father's sister's daughter is prohibited among all the remaining Hindu castes in the village. Marrying ones sister's daughter is not permitted. *Gotram*, and *intiperu* are treated exogamous for marital purposes in the caste. These are the criteria in contracting marriages. People belonging to same *gotra* are considered to be descendants of one man and hence are siblings and therefore marriage between persons of the same *gotra* is strictly prohibited. Likewise people belonging to the same *intiperu* or surname are also considered siblings and hence marriage between them is also prohibited. Widow remarriages are permitted

in all the castes except in Komati and Perika. castes. Sorarate and levirate marriages are prohibited in many of the Hindu castes in the village.

34. Among Muslims, marriage with both cross cousins, *i.e.*, father's own sister's daughter and mother's brother's daughter are permitted. Marrying mother's sisters (either younger or elder) daughter is also permissible among them. Widow marriage and polygyny is very common in this caste.

Premarital sex relations

35. Premarital sex relations are never tolerated among any community in the village. Those indulging in premarital sex relations are severely punished by the parents and they are looked down upon by the villagers. Especially the position of the girl who indulges in such sex relations becomes miserable if the fact is known to others in the village. She will have to loose the hope of getting married. If an unmarried girl becomes pregnant, she is forced to disclose the name of her paramour and if they are of the same caste they are married. The difficulty comes only when they do not belong to one caste. The parents generally being conservative cannot dare cross the caste restrictions even though the situation demands it. Sometimes the father of the girl prefers abortion so his daughter rather than allowing her to marry a man of her choice. Even though the parents and other elder people are very strict, some times premarital sex relations do take place.

Extra marital relations

36. Among all the Hindu castes in the village extra marital relations are very rare and as a rule they are strictly prohibited. There may be some laxity in premarital relations but never will there be any easy going way about extra-marital relations. If at all any such case occurs in the village and if it is known publicly the matter is viewed seriously and it becomes a scandal and the concerned persons become the laughing stock in the village. Extra-marital relations are considered very dangerous as they create friction between the two households and may lead to an everlasting enmity. Some of the married persons in the village are having concubines.

Age at first marriage

37. Table 52 gives the details of age at first marriage of the surveyed persons. Among the surveyed population there are 160 married persons, *i.e.*, 76 males and 84 females. Fifteen females were married in between the age of 5-9 years and 47 persons *i.e.*, 10 males and 37 femalas were married between the of 10 and 14 years. Thus child marriages seem to be prevalent sometime ago. There are 23 males and 24 females who reported as having married between the age of 15 and 19 years. So also 35 males and 4 females declared that they are first married when they were aged between 25 and 29 years. The usual marriageable age, therefore, appears to be below 19 years for girls and between 25 and 29 years for boys. Only 8 males have reported their age at first marriage between 25-35 years and none aged more than 35 years was married for the first time.

Marriageable age

38. Now a days in the community of Sivanagar village people as a rule are married as they reach adulthood. Girls are married usually after puberty. The marriageable age for girls is between 14 and 20 years and for boys it is 16 to 25 years. Of course there are exceptional cases among the males who are married at the age of 30 or 35 years also. A tendency to avoid child marrriages is observed.

Types of marriages

39. Marriage by negotiation is the only type of marriage popular among all the Hindu castes and also among the Muslims. Widow remarriage locally called *marumanuvu and cheerakattinchadam* is an accepted institution among the lower castes like Mala, Madiga, Pitchiguntla, *etc.* and also among the Lingayats. Though polygyny is an accepted institution among all the castes and communities of the village, it is very rarely practised. According to the Muslim law a Muslim can marry 4 wives at a time.

40. *Gotram* and *intiperu* among Hindus play an important role in finalising the alliances. As already mentioned marriages cannot be contracted within the people of the same *gotram* or *intiperu* as they are considered siblings.

Bride price

41. Paying bride price locally called *voli* is in vogue among all the communities of the village except among Vaisya, Perika and Viswabramins. Among all the castes where this practice is in vogue the amount is fixed between Rs. 15 and Rs. 100. The bride price ranges from Rs. 12 to Rs. 50 among

Malas and Malajangams, Rs. 60 among Uppari, Rs 35 among Pitchiguntla; Rs. 25 among Goundla and Golla and Rs. 30 among Mutrachas. The amount is paid to the parents of the bride. On the other hand the practice of taking dowry is very popular among Vaisyas. Perikas and Viswabrahmins. But the system of paying bride price is slowly disappearing. Educated and sophisticated families are not paying any bride price and on the other hand they are demanding dowry. The system of taking bride price is prevailing only among a few illiterate families.

Marriage procedure

42. A number of rituals and ceremonies are associated with Hindu marriage and they are all more or less identical among all the Hindu castes except for a few minor variations here and there. The marriage procedure among Perikas differs considerably from that among other Hindu castes.

43. Initiation is always from the boy's side. But among the Vaisyas the initiation comes always from the girl's side Parents of boys and girls usually go on enquiring about the availability of suitable matches with their friends and relatives. A middle man who may be a close relative or friend starts negotiations. Having ascertained about the availability of a few girls of marriageable age, the middleman contacts the parents of a particular girl and explains the sociol economic condition of the proposed bridegroom. Usually the horoscopes of the boy and the girl are first get examined by an astrologer if available or the birth stars of the boy and the girl are examined by any *purohit* about their agreement. If they agree the girl's parents extend their invitation through the middle man to the parents of the boy to come and see the girl. Then, on an auspicious day the boy's party consisting of a few friends and relatives visits the girl's village to see the girl. The party never goes directly to the girl's house. They stay either in a relatives house or in a house of their own caste people. A middleman is sent to the girl's house to discuss about the conditions. Generally there goes some bargaining through the middle man between the two parties about the money and gold to be given. If the terms are acceptable to both the parties, the girl's parents invite the boy's party to their house to see the girl. Sometimes the boy's party may directly visit the girl's house and start the negotiations without the help of any middleman. Generally members of the boy's party do not take any food from the girl's house as a saying goes *gathikithe athakadu* (ಗತಿಕೆ ಅತಕಡು) *i.e.*, if the boy's party partakes food from the house of the girl during the initial negotiations the alliance may break off for some reason or the other. This custom is in vogue among Vaisyas and Viswabrahmin castes. The people of other eastes directly go to the girl's house. Among the Vaisyas the girl' party visits the boy's village and start negotiations which is called "*poolupandlu panchatam*". After that they dispurse to their village fixing another date for the next visit.

44. On an appointed day the boy's party visits the girl's village, taking with them, one saree, one blousepiece, dry cocoanuts, vermilion and turmeric powder, which are presented to the girl. As soon as the boy's party enters the girl's house they are given water to wash their feet and are comfortably seated. Then the girl is brought outside and is made to sit on a mat facing east. She is presented with all the above said things by applying *bottu* (a mark of vermilion) on her forehead. All the members are entertained to a vegetarian dinner. Toddy is freely used among the lowar castes like Malajangam and Madiga. Generally the cost is borne by the girl's party in upper castes and is born by both the parties in 3:1 ratio among Madigas and Malas. Madigas and Malas present only a blouse piece to the girl. On this day only the venue for marriage is fixed. There is no hard set rule that the venue for marriage must be at the bride's place or of the bridegroom's place. It all depends upon the agreement that both the parties reach during the negotiations. The dowry and the bride price as the case may be is also dicided on this day only. Generally in Scheduled Castess the marriage takes place at bridegroom's house only.

45. In consultation with a Brahmin *purohit* the boy's party fixes a date for marriage celebration and the same is communicated to the bride's people. Viswabrahmins do not consult any Brahmin *purohit* for fixing up the date as they are having their own *purohit*. Invitations through a messenger are sent to the relatives and friends among all the lower castes. Now-a-days both rich and poor of all the castes are printing wedding invitations in different designs and are mailing them to the relatives and friends.

46. One day before fixing the *muhurtham*, the local Vaisyas propitiate Pochamma deity. On that day they go to the Pochamma temple and pray to her and offer *bonalu* consisting of cooked rice and jaggery water to her. After completing the propitiation they return home with cooked rice and jaggery water offered to the deity which is partaken by the invitees and the family members.

47. Two days before the marriage, special pandals are raised both at the bride's house and at the bridegroom's house. The marriage pandal consists of either 9 or 12 pillars as the case may be. Vaisyas use a pandal of 12 pillars. On the day of marriage or a day before depending on the convenience and distance of the bridegroom's or bride's village the marriage party starts to the venue of marriage. If the venue is at the bride's house the bridegroom's party goes to that village and stays at a temple until the bride's people come and receive them. The bride's people after hearing the arrival of the bridegroom's party proceed to the temple accompanied by musical instruments to receive and welcome them. In the Scheduled Castes as the marriage takes place at the bridegroom's house they receive the bride's party on the outskirts of the village. Then both the parties indulge in toddy drinking. After preliminary exchange of good wishes the bridegroom's party is conducted to a separate house called *vididhi illu* (విడిది ఇల్లు) arranged for their stay during the days of marriage. After reaching the place considerable fun and frolicking is made. There the party is entertained to a vegetarian feast. After settling down a woman in married status of their caste from the bridegroom's party or the bride's party, as the case may be, goes to the potter's house and gets *ariveni kundalu* (sacred pots) consisting of 3 big and 5 small pots by paying Rs. 12 and some rice to the potter. The pots are decorated with lime and *jaju* (a red plaster) by the potter. After this, *kala golla sambaram* (removing the nails of toes) ceremony is performed. Four earthen pots are placed in the four corners and are woven by a thread which is called *polu*. Some jowar and rice are placed in the square formed by the pots and on that a wooden plank is placed. First the bridegroom is made to sit over it and the barber removes the nails of the bridegroom. After removing the nails of the bridegroom the bride is also made to sit likewise and her nails are also removed by the barber. Among the Malajangams, Pitchiguntlas, Madigas, and other lower castes nails are removed at a time for both the bride and the bridegroom. After this ceremony they are given bath separately and dressed in new clothes. A wooden plank called *pendlipeeta* is placed under the marriage booth and the bridegroom is conducted to the marriage booth and he is made to sit on the wooden plank facing west. Likewise the bride is also conducted to the marriage booth and made to sit facing east on another wooden plank, *i.e.*, they sit face to face. A curtain is held in between them and the officiating Brahmin priest ties *bhashikalu* to the foreheads of the bride and bridegroom. The invitees consisting of friends and relatives of both the parties take their seats under the pandal. Consecrated rice called *akshintalu* are distributed to all by the priest. Marriage locket (*pusthe*) is taken to all the people assembled, who touch it with their hands and the bridegroom invests the marriage locket around the neck of the bride in the midst of the chanting of vedic *mantras* by the Brahmin *purohit*. From now onwards they become lifelong partners. All the invitees present shower *akshintalu* over the couple as a mark of their blessings and good wishes. This ceremony is called *prathanam* or *lagnam*. Among the Malajangams and Madigas their caste heads officiate over the marriages. After the solemnization of the marriage, invitees give some presents to the bride and the bridegroom. All the invitees are treated to a vegetarian feast among Vaisyas and Lingayats whereas a non-vegetarian feast is served among the other castes. With the completion of *lagnam* the role of the Brahmin *purohit* is almost completed and he is generally not associated with the further proceedings of the marriage ceremony. The *purohit* is paid Rs 2 or 3 among the lower castes and Rs. 10 to 15 among higher castes like Vaisyas and Perikas.

48. After the dinner a function called *dhande* takes place where the barber lifts the groom and dhobi the bride on to their shoulders and jump and dance to the rhythm of drum beats and music. The relatives of either party indulge themselves in merry making and frolicking by throwing *bukka* and *gulal* (coloured powders) on each other. But this *dhande* function is slowly disappearing among a majority of the castes. In the past due to the prevalance of child marriages this function was observed in all marriages but with the gradual increase in the ages of brides and bridegrooms, this function is not so common now as it not only looks awkward but also

difficult to carry grown up bride and bridegroom on the shoulders. However this function is still observed when the bridal pair are children.

49. Then comes the *nagavalli* ceremony. There is variation in the performance of this ceremony between the agricultural castes and other castes. Among Vaisyas the bridal pair is made to sit opposite to the another either on a cot or on a mat spread on the floor. A big cloth is held like a cradle by two women in between the bridal couple and a wooden doll is placed in that cradle. The bridal pair touch and rock the doll while all the women present sing some songs appropriate to the occasion. Among Perika, Golla, Goundla and Scheduled Castes the couple is taken to the back-yard of the house or into an open space. Then the bridegroom is made to plough the land while the bride sows the seed into the furrows ploughed by her husband and she feeds him with cooked food mixed with curd.

50. Then comes the ceremony called *vadibiyyam*. The couple is made to sit on the floor facing each other. Five women in married status belonging to the bride's party put some rice five times each in the upper cloth of the bridegroom spread on the floor. In the same way women of bridegroom's party also put rice in the upper cloth of the bride.

51. The final ceremony is called *appaginthalu* (meaning handing over the bride to her-in-laws and husband). It is a very touching ceremony when the bride parts from her parents. The parents of the girl bid farewell to their daughter with a heavy heart. While departing the girl receives some instructions from her parents as well as from the elderly women of the village, as to how to maintain the house and how to treat her husband and her parents-in-law. Her parents particuiarly stress the point of good behaviour and asks her to get good name to her parents' family by conducting herself properly at her husband's house. Before departing from the village the couple visit the houses of relatives and offer their respects to them.

Expenditure

52. There is no fixed lower or upper limit for the marriage expenses, as they always depends upon the economic position of the family concerned. Among lower castes the marriage expenditure generally varies from Rs. 300 to Rs. 700 and among upper castes like Vaisyas and Perikas it may range between Rs. 1,500 and Rs. 2,500.

Marriage among Perikas

53. Among the Perikas the preliminary negotiations are conducted in the same manner as explained above. The difference between Perikas and other castes in the village starts from the *lagnam* ceremony. On the day of *lagnam* five males of their caste keep on fasting. They are called *Bhandara Bhakthulu*. A separate room is provided to these *Bhakthulu* where a jute carpet or persian cloth is spread on the floor. They keep with them 11 '*pokalu*' (areca nuts), a knife, a pumpkin, and a *kalasam* (a pot or utensil filled with water), the last two items representing according to the informant, Lord Siva and Parvathi. After keeping on fast up to the evening, they perform puja to the pumpkin and *kalasam* and offer *naivedyam* to Lord Siva and Parvathi and then they break their fast by taking *prasadam*, *i.e.*, the offerings made to Lord Siva and Parvathi.

54. Next *mylapolu* ceremony is performed. A *muggu* (line drawing) is drawn with paddy (rice) flour under the marriage pandal and four small earthen pots are kept at the four corners of the *muggu* and a thread is wound round them five times connecting them. Then the bride and the bridegroom are conducted into the marriage pandal and are made to sit inside the *muggu*. Then the above said *Bhandara Bhakthulu* put some *akshintalu* (consecrated rice) on the pair. While doing this they keep two arrows crossed in their hands, the significance of which is not known to any one in the Perika caste in the village. Then the *kallaolla sambaram* ceremony is performed in which the barber removes the finger nails of the bride and the groom. Then both the bride and groom take bath and wear new clothes. The soiled clothes are given away to the washerman. The rest of the ceremony is similar to that among other castes described in the previous pages.

55. In the past there used to be a custom of investing the bride with the fruit of a banyan tree and afterwards replacing with a piece of turmeric instead of *pusthe*. This practice was prevalent some 1 or 2 centuries ago. But this has been given up and *pusthe*, *i.e.*, marriage locket is use just as among other castes. No one in the caste could explain

clearly the reason why their ancestors had followed a different practice. But an old imformant gave a vague reason. Parusurama's sister was married to the Diamond and Jewellery trader (narrated in the first chapter) in the forest itself and as a marriage locket could not be found in the forest, the fruit of a Banyan tree was used instead. From then onwards the descendants of Parusurama began using the fruit of the Banyan tree as marriage locket.

Marriage among Muslims

56. The initiative for settling an alliance is alwayas from the boy's party. If the parents of the boy think that certain girl is a suitable one to make alliance with, after enquiring about the financial as well as social condition of the family they send a special messenger, either a close relative or a close friend of their family to the girl's house for negotiations. If the parents of the girl agree to their proposal the boy's party consisting of his parents and some other relatives proceed to the girl's house to settle the terms and fix the date for celebrating the marriage. Under no circumstances the prospective bridegroom accompanies the party to the girl's house. When the terms are finalised a date is fixed for *nikah* in consultation with the Muslim priest. After fixing the date the would-be-parents-in-law of the girl give two packets of sugar and a rupee to her. The sugar is distributed among the people present. After distributing the sugar it becomes an inevitable obligation on the part of the girl's parents to abide by the agreement reached during the negotiations. If the parents of the girl break this agreement and give their daughter in marriage to any other person, the matter is considered seriously by the boy's party as well as by other elders in the community. The elders of the community impose a fine of Rs.100 to Rs.500 on the guilty party. But this happens very rarely. According to a Muslim informant it has never happened in Sivanagar village as far as he knows.

57 Preliminary rites for marriage start 4 days before the actual wedding ceremony. *Maujal* ceremony is performed on the first day in which the womenfolk of the two sides grind turmeric in their respective homes. They indulge in frolicking by throwing turmeric and coloured water on each other in separate groups. On the second day the bridegroom's people visit the house of the bride with some gifts consisting of jewellery and new clothes and bangles to the girl. The girl is garlanded by any elderly relative from the groom's side and after taking the permission of the bride's mother, *missi* (a thick black paste) is applied to her lips and teeth, which symbolises the actual beginning of the wedding rites. On the third day morning the bride's party with the exception of bride's mother goes to the bridegroom's village taking some presents to the bridegroom and the groom is garlanded by a younger sister or cousin of the bride. Then the bride and the groom are seated opposite to each other and a screen is held in between them. The bride's sister or cousin applies *henna* (a perfumed paste) to the bridegroom's index finger. While doing this the groom refuses to give his hand until she agrees to be his slave. While applying this paste the girl catches hold of the finger of the groom and lets it off only when he promises to be her slave. After this ceremony turmeric is applied to the bride and she is attired in her bridal clothes. At a fixed time the bridegroom is brought in a procession. Generally a horse is used for carrying the groom during the procession. When he comes, the main entrance of the house is closed and is opened by the bride's brothers only after the bridegroom offers some small gifts. *Mullah* or *Kazi*, the Muslim priest solemnizes the marriage by reading some verses in Arabic and asks the boy whether he is willing to pay *mehar* of Rs.250 or so in case he divorces his wife. The priest takes the signature of the groom on a document containing the conditions of the marriage and the amount of *mehar* (alimony). After this the father of the bride approaches and informs her that she is being married to such and such a person and asks her whether she is willing or not. After taking her consent the bride's father ties a string of beads presented by the groom to the neck of the bride. With this the important ceremonies of the marriage are over. After the marriage the newly wedded couple are taken in a procession to the bridegroom's house. All these days feasts are arranged to the invitees. On the final day an elaborate non-vegetarian feast is given to the wedding invitees. After two or three days the bride is taken back to her parent's house.

Consummaiton

58. As almost all the marriages are celebrated only after the girl attains puberty, generally the

consummation ceremony is not delayed as in olden days. A separate date is fixed in consultation with a Brahmin *purohit* for celebrating this ceremony. An elaborate ceremony is observed among the Vaisyas. Among other castes on the fixed day the couple is sent into a room which is duly decorated and furnished with a cot and a bed and some eatables. Among the Vaisyas this ceremony is held one or two months after the marriage. Generally this takes place at the bride's house. On the fixed day the couple is made to sit in the centre of the house on the wooden planks and the mother of the bride applies oil to the heads of the couple. Then the couple perform *puja* to the goddess Gouri and the function comes to a close by giving *harati* (flame of prosperity) to the couple. After the *puja* the couple take bath and wear new clothes. A vegetarian feast is given to a small party of invitees. In the evening the couple again perform *puja* to the household deities Indra and Lakshmi officiated by a Brahmin *purohit*. After taking meals the couple are sent into a separate room decorated with flowers and furnished with a a cot. Incense is also burned in the room and some eatables and milk are also kept there. The Brahmin *purohit* who officiates over the function is well rewarded with some presents.

59. Among the Muslims consummation ceremony takes place on the same night of the marriage. On the night of marriage the bridegroom bodily lifts the bride and takes her into a room where a cot with bedding and some eatables are provided.

Widow remarriage

60. Widow remarriage is allowed among all the castes and communities in the village except among Vaisyas and Viswabrahmins. According to these castes marriage is a religious sacrement which cannot be revoked Once a woman becomes a widow, she forfeits the right to enter the family life again during her life time. Widow remarriage is called *marumanuvu* among the Scheduled Castes like Malajangam and Madiga and among Golla. Among Lingayats and others it is called *cheera kattinchadam* or *cheera ravika*. Even among the Castes where it is permitted, the widow with children very rarely entertains the idea of embracing marital bond once again. But among the Scheduled Castes as well as among other Castes like Uppari and Pitchiguntla—the widow in fact is in great demand. Among these castes generally the girls are married at an early age and because of their tender age they are neither physically nor mentally well developed to meet the needs of their husbands. One Uppari informant was of the opinion that it is better to marry a widow rather than a girl, because the former would be well developed physically and would be in a position to contribute to the household income by working either as casual labourer or agricultural labourer besides attending to the household work ably. Further, while marrying a widow one need not go through all the marriage procedures which are expensive. Neither any *muhartam* is fixed nor any consultation with a Brahmin *purohit* necessary for marrying a widow. A saree and a blouse piece are presented to the widow among Lingayat and Perika Castes. Among other castes besides a saree and a blouse piece a certain amount of money as bride price, locally called *maganali* is paid to the parents of the widow. Generally the amount paid to a widow is more than the amount paid to a virgin bride. It varies from Rs. 15 to Rs. 100. Among Malajangams and Madigas a sum of Rs. 100 and Rs.75 is paid as *maganali* respectively, whereas the bride price paid for a virgin bride in these castes is Rs. 50 and Rs. 25 respectively. Among Uppari caste the amount paid to a widow is between Rs. 60 and Rs. 100 whereas a sum of only Rs. 40 to Rs. 60 is paid to a virgin bride.

Among the Scheduled Castes, Malajangam and Madiga, the widow is invested with a marriage locket before the caste elders and a non-vegeterian feast is given to the caste people.

Separation and divorce

61. Divorce is an accepted institution among all the castes except among Vaisyas and Viswabrahmins but it is seldom resorted to. Certain social, economical, physiological and psychological factors create mal-adjustments in the family life which in course of time lead to separation. Lower castes in the village have got their own Caste Panchyats constituted by the elders who decide the cases of divorce and separation. Generally many endeavours are made by the Caste Panchayat as well as by the elders of the village to bring about an amicable settlement between the couple un-officially. But if they fail the Caste Panchayat is convened by the affected party. It is found in this village that Caste Panchyat is effective to a considerable extent only in the case of Scheduled Castes like Malajangam

and Madiga and in other castes like Pitchiguntla. The Castes Panchayat decides the case and fines the guilty party. If the wife is found guilty she is asked to return all the ornaments given by her husband and she is allowed to take her personl belongings and the baby at the breast. Thereafter both of them are at liberty to marry whosoever they like. Effectiveness of Caste Panchayats is doubtful among other castes in the village.

62. Among Muslims separation or divorce is called *thalak*. According to Islam the person who seeks divorce has to pronounce the word *thalak* thrice, and automatically the partners cease to be husband and wife and their bond of marriage is broken. The party who seeks divorce has to sign a declaration in the presence of three witnesses who attest a document which is given to the caste elders who effect the divorce and also see that the dowry amount taken at the time of marriage is paid back to the wife by the husband. Such women can marry only after a lapse of three months from the date of divorce. This period of three months is insisted upon only to ensure the paternity of the child, in case the woman is pregnant at the time of divorce. This period of three months is called *Iddath* and there is an obligation on the part of the husband to maintain his divorced wife during this period. Though Muslim law permits divorce, its occurrence is very rare, among the local Muslims. Generally reconciliation is brought about by their elders in the village and also by the *Kazi*, the priest who is very popular and whose word is respected.

63. Social ostracization has rendered divorce a rare phenomena among the Hindus as among the Muslims of this village.

64. Among the 51 households surveyed there are only two cases of divorce, one among Muslims and the other among Uppari caste. The latter cannot be called a divorce case, because the partners have voluntarily separated. The wife was suffering with illness continuously and she voluntarily left her husband and cleared the way for him to marry again and there are no hard feelings between them. The other case of divorce is among Muslims. Here the husband divorced his wife because his parents-in-law ill-treated him and the case was decided by the elders of the Muslim community and both of them are permitted to remarry again.

Trends of change in the marriage

65 No change is found as for the main rituals of the marriage are concerned. There seems to be a change in the expenditure pattern in performing the marriages. Previously every one including the poor used to celebrate his son's or daughter's marriage with great pomp and it was a practice to dwindle away all the life's savings on that occasion. Incurring debt for celebrating a marriage is a very common thing in India. To reduce the expenses of the marriage people of Sivanagar village are selecting another place usually with some religious importance as venue of the marriage celebrations. Bonthapalle is very popular among the villagers. As the marriage takes place outside the village very few people attend the marriage celebrations and the money spent on dinners is reduced to a certain extent and the botheration of elaborate arrangements for the invitees is not necessary. Even in the case of those households who celebrate the marriage within the village all the ceremonies of the marriage are rushed through within a day. Offering dowry has become very common and it is very difficult to perform the marriages of girls without giving the demanded amount of dowry.

66. Another visible and remarkable change is the gradual and perceptible reduction in the number of child marriages. It cannot be said that this trend is only due to the Hindu Marriages Act. There are also other social and economic reasons which have influenced to a considerable extent the discontinuance of child marriages.

67. Change has yet to percolate into the minds of the people of the village regarding intercaste marriages especially among the Hindu castes. All the Muslim households surveyed explained that they have no caste distinction and they are prepared to make marital alliances with any caste in the village provided they embrace Islam. There are only 2 household heads-one of Perika and the other of Viswabrahmin caste–in the surveyed population who are willing to marry their daughters and sons outside their caste provided the other party is of sound economic standing.

Death

68. The natural causes of death are disease and old age. But in some extraordinary cases the cause of death is attributed to supernatural forces, wrath of a deity or a God, sorcery and witchcraft.

69. During the last moments of a bed ridden person, when the symptoms of death become clearly manifest the body is removed from the bed and laid on the floor. It is a custom and practice among all the castes of the village. If the day is considered inauspicious the person is taken out into the courtyard and is kept on a pial. All the relatives and friends gather at his side and all the family members pour each a spoonful of *tulasi jalam* (water mixed with leaves of ocimum plant) in his mouth. There is a belief that taking *tulasi* water makes the passage of life through the various parts of the body as easy as possible.

70. Among all the castes of the village except among Vaisyas and Perikas burial is practised. Vaisyas cremate the dead bodies invariably while the Perikas either cremate or bury the dead. Among Perikas burial is practised for unmarried people and married people are cremated. Lingayats and Viswabrahmins bury their dead in a sitting posture. They carry their dead to the graveyard propped up in a decorated chair. But unmarried persons are buried in a lying posture. In both the cases, a lingam is placed in his left hand of the deceased and it is also buried along with the dead body.

71. Immediately after the death special messengers are sent to the nearby villages to convey the news to the relatives and friends. Telegrams are also sent to the close relatives who are living far off from the village. The corpse is detained among all the castes at least for 12 hours for the arrival of the kith and kin of the deceased. In some of the castes even before the arrival of the kith and kin the corpse is given hot water bath and is covered with new clothes and then it is kept on a pial with a pall on it. All the ornaments and other valuables are removed from the body. Among Muslims the corpse is decorated with flowers and scented water is poured on the corpse and some incense is also burned. Before the corpse is taken to the graveyard a few people are sent in advance to the burial ground or crematorium to prepare the pyre or burial pit. The burial pit is dug by the Madigas in the village.

72. After the arrival of all the relatives the corpse is placed on a bamboo bier, covered with white cloth and is fastened with ropes. Fire is lit in a new pot. The chief mourner either a son or in his absence a brother leads the procesion with the sacred fire in his hand. The procession starts to the graveyard in accompanyment of musical instruments and followed by all the relatives and friends. Four persons of the same caste generally carry the bier to the graveyard. The women among the Vaisyas are never allowed to attend the funeral ceremonies outside the house. On the way to graveyard the corpse is placed on the ground thrice, which is called *dimpudu kallam*. When the corpse is put on the ground a little cooked rice is offered to the path to propitiate evil spirits. These halts are made in the belief that the deceased may come to life again as it is regarded that *Yamadutas* (emissaries of the Lord of Death) of the nether world may commit mistakes in the choice of a person. Some times they may take the life of a person who is still destined to live in this world. After reaching the cremation ground the corpse is placed on the pyre. The chief mourner sprinkles water on it and throws a coin on it in token of purchasing the ground for cremation. The chief mourner then lits the pyre. Before lighting the pyre the chief mourner goes round the pyre three times. In the case of burial he goes round the burial pit three times. The corpse is placed in the pit with head facing east and among Viswabrahmins and Goundla castes the head is placed towards south. In the case of burial, first the chief mourner throws a handful of soil followed by the other people present. He goes round in clockwise direction with a pot and plate thrice and after completion of the third round he throws them towards the side on which the head of the corpse is lying. After finishing all the ceremonies at the graveyard they return home after taking bath in a nearby well and see the lighted lamp kept ready in the house. The people who participate in the funeral ceremony are given todday among the lower castes like Uppari, Chakali, Mangali and Scheduled Castes. The expenditure on burial varies between Rs. 15 and Rs. 20 and for cremation it may be more.

73. The death customs among Muslims of this village differ from those among the Hindus. The toes of the deceased are tied together with a cord, and a small quantity of salt is placed over the stomach so that the belly may not swell before the arrival of the all relatives. The corpse is given bath and a new cloth is covered over the dead body. If a woman in married status dies the body is covered with a red cloth and a white cloth is covered in case she is a widow. The cloth covered over a man is made of 3

pieces while the cloth covered over a woman is made of 5 pieces. The cloth covered for a man is about 16 yards while it is 18 yards for woman. The communal wooden box (coffin) used for carrying the dead to the grave yard is requisitioned. Camphor powder is sprinkled on the forehead, eyes, palms and legs of the corpse, and some perfume is also applied to the corpse in some cases. After completing all the necessary arrangements the corpse is put in the wooden box and it is lifted by four men who may be either relatives or friends of the deceased. The body is carried to the mosque in procession. Funeral prayers are offered to the Allah at the mosque before the procession starts. After reaching the graveyard, some passages from Quran are read and the corpse is put in the grave and it is filled with earth. Then all the people who accompanied the corpse step forty paces from the burial place and return to it again saying prayers for the deceased and invoking the blessings of the almighty for the deceased soul. For two days after the death of a person no fire is lit in the hearth and food is served to the bereaved family by the near relatives. On the third day after the death prayers are said for the salvation of the deceased soul and flowers are kept on the grave by the relatives and friends.

Obsequies

74. Pollution after death is observed for 10 days among all the castes of the village except Goundla, Golla, Vaisya, Muthracha, Padmasale and Yerukula castes. It is only 9 days among Goundla, Golla, Muthracha and Padmasale castes and 5 days among Yerukulas and 14 days among Vaisyas.

75. Those who observe pollution for 10 days perform obsequies on the 11th day and those who observe pollution for 9 days perform obsequies on the 10th day after the death. Among Vaisyas the obsequies are performed on the 15th day and on the 5th day among Yerukulas. Muslims perform the obsequies on the 40th day after death. Obsequies are performed only for married people both among Hindus and Muslims.

76. On the third day after death *chinnadivasam i.e.*, initial obsequies are performed among all the Hindu castes of the village. It is also called *moododivasam* or *pittakupettuta*. A Jangam is invited in the case of Vibhudidars and a Satani is invited in the case of Thirumandars to officiate over the obsequies among all the castes except among Scheduled Castes, Perikas and Vaisyas. Vaisyas and Perikas engage a Brahmin *purohit* to officiate over the obsequies. On the day of *Chinnadivasam* cooked food is offered to the deceased at the burial place by the chief mourner. On the third day after death only the bones and ashes are collected by the family of the deceased and they are immersed in a near by tank or well, and if possible they may immerse them later in sacred rivers like Krishna and Godavari. But immersion of ashes in the local well or a tank takes place on the third day itself. Same familes observe this on the 9th or 10th day. The food offered at the burial or cremation place is called *pittakupettuta*, and it must be touched by a crow or any other bird. If no bird touches it, they consider that the deceased passed away with some unfulfilled desires. On this day the persons who carried the bier are specially treated to a dinner.

77. Final obsequies called *pedda dinam* are performed on the final day, *i. e.*, 10th or 15th as the case may be, *i. e.*, depending on the custom of the caste. On this day the chief mourner and other males of the family clean shave their heads and wear washed clothes. The chief mourner offers oblations to the deceased soul and *tulasi* (ocimun) water is given to all the members of the household.

78. Monthly *sraddha* is observed only among Vaisyas who perform it up to one year after the death of a person. On the day of the monthly *sraddha* oblations are offered in the name of the deceased. After the completion of one year, only annual ceremonies are observed. Among other castes even this annual ceremony is also not observed. Some of the castes observe *peddala panduga* in a year when oblations are offered to all the deceased in the family.

79. A deceased man's wife becomes a widow on the day of final obsequies. On that day she is conducted to a tank by another widow of the same caste where the washerwoman breaks her bangles and removes toe rings, nose rings and also the marriage locket. She takes bath there itself and wears a white saree brought by her parents-in-law or her parents. The saree with which she had bath is given away to the washerwoman. Among Scheduled Castes the washerwoman does not attend

to this ceremony. An experienced woman of the same caste attends to that work.

80. Among Muslims, obsequies are performed on 40th day after the death of a person. On that day all the people who participated in the funeral procession gather once again at the house of the deceased and offer prayers to the Allah for the eternal peace of the deceased soul and lay flowers on the grave of the deceased. Later a non-vegetarian feast is arranged to them by the concerned family. When a woman becomes a widow she herself removes her bangles and other ornaments on the 40th day at home itself. But no change is made in her dress.

Beliefs and practices

81. The people of the village have enormous faith in certain beliefs and practices, which cannot always be logically or rationally explained. The older generation attaches considerable importance to these beliefs and practices.

82. If an householder wants to go on an important business he invariably either consults a Brahmin or looks into an almanac to fix an auspicious time to proceed with his journey.

83. Agriculturists of the village consult a Brahmin or any one who can refer an almanac for deciding an auspicious time for starting agricultural operations like ploughing and sowing. It has become a practice with every Hindu of the village to find out whether the time is good or not before starting any important work. Monday, Wednesday, Thursday and Friday are considered auspicious for starting agricultural operations. Tuesday and Friday in a week are considered inauspicious for making journeys.

84. While going on an errand encountering a widow, washermen with washed clothes and cot, etc., are considered inauspicious. On the other hand if one comes across a female carrying a water pot, a Vaisya, two Brahmins, it is regarded auspicious. Sneezing while starting on a work is considered inauspicious. If a lizard makes a noise when something is being discussed in the house, what is contemplated is bound to happen whether it is good or bad.

85. The villagers consider hearing the name of Lord Rama, howling of a fox and cry of a *palapitta* (a local bird) in the early hours of the day as portending luck and good fortune. The cry of an owl, barking of a dog, a big sound from the hearth are considered unlucky.

86. January–February (*Magha*) and May-June (*Jyestha*) are considered good for celebrating marriages. The birth of a male child on fullmoon day and the birth of a female child on the new-moon day are considered lucky both for the children as well as for the family.

87. The construction of a house is not taken in the months of *Ashadha* (June–July), *Bhadrapada* (August–September) and *Pushya* (December–January) as they are considered unlucky and inauspicious.

88. The conception of an evil eye, locally called *drishti* is in vogue among all the castes of this village. The local people believe that the ill effects of the evil eye can be counteracted by revolving a handful of *mirchi* (capsicum) and a little of salt round the head of the child thrice and throwing them in the fire. Some people throw these things in the street with the belief that any person crossing these things will immediately contract the evil effects.

89. Using mascots is a very common thing among all the castes of the village. Seven Muslims wear mascots given by their religious leaders.

90. To cut nails and hair on Sunday, Tuesday or Friday is supposed to have unlucky effect. Location of moles on the right side of a man and left side of a woman is considered fortunate. Location of the moles in the opposite way is considered unlucky.

91. The people of the village believe in ghosts and spirits and they are also aware of the wrath and their destructive activities. Some diseases are attributed to supernatural powers. Smallpox, cholera and plague are always attributed to the wrath of various Goddesses. For these diseases, worship is regarded as the only remedy. Muslims also believe in ghosts and evil spirits. Their methods of dealing with them are similar to those of the Hindus. They also read passages from Quran and invoke the assistance of their sages and

seers to ward off the evil effects of the ghosts and evil spirits. For overcoming minor ailments and difficulties they eagerly seek amulets and mascots from holy persons.

92. The villagers have got certain ideas about the people who turn into ghosts after their death. According to them, a woman who breaths her last during pregnancy, a man who is murdered, a person who dies with unfulfilled sexual desires, a man who passes away with extreme hatred towards a person and the person who kills himself, will become ghosts. To put an end to their menacing activities the services of a sepcailist who may either be a Brahmin priest or any other seer or magician are requisitioned.

Chapter IV

ECONOMY

General

The nature of soil, vegetation, climate and animal resources largely govern the economic life and destiny of a particular village. So is the case with the village under study. In Sivanagar village agriculture continues to be still the major source of income for the villagers besides tanning of leather which is the monopoly of the Muslims. It is conspicuous that the traditionally agricultural economy of the village being replaced by a new joint and mixed economy of agriculture, commerce and industry in Sivanagar village. However, the villagers attach greater importance to land rather than to other things. Possession of more land in the village invariably raises the social status of a person irrespective of ones caste. Even though tanning is the main occupation for many of the Muslim families in the village their sole aim is to acquire as much agricultural land as possible. Every pie saved is spent on purchasing land and in fact some have raised loans to achieve this end. The lure for land makes a man forego most of the comforts of life and makes him thrifty.

Caste and economic frontier

2. It is a well known fact that in rural India there is even now a perceptible relationship between castes and occupations. Generally most of the castes still follow their own traditional occupations. Likewise the different ethnic groups of Sivanagar village have mainly associated themselves with their traditional occupations. But it does not necessarily mean that all the people belonging to one caste always follow the same occupation. There have been many changes in the occupational pattern of the people of various castes in the village. For example, the Komatis were earlier associated with trade but at present many people belonging to different other castes are also found engaged in trade and commerce. Cobblery and tanning have been the main occupations of Madigas from times immemorial; but in this village these occupations are now a monopoly of Muslims who have also taken to these occupations some two or three centuries ago. However, unlike the Madigas who occupy the lowest status in society because of these occupations, the Muslims continue to enjoy their earlier social status in spite of these occupations. All the same, a large number of crafts and occupations in this village still remain the monopoly of the respective traditional castes. The functional importance of caste system is clearly perceptible in this village. The caste system with its traditional occupations is a cementing factor between the people of different castes. It helps to develop mutual dependency and co-operation in the village. According to Dube—

> "The occupations and functions of the different castes are not wholly exclusive, but the economic system of rural India is founded mainly on their functional specialization and inter-dependence". 1

Though many castes in the village are following their traditional occupations, they are free to exploit other subsidiary occupations also Agriculture is associated with Kapu castes but it is not their monopoly, many other castes in the village are also pursuing it as their subsidiary occupation besides their traditional occupations.

Traditional occupation

3. Eighteen traditional occupations have been reported by the 51 households surveyed. Agriculture and tanning are the traditional occupations for 11 households each. Five households claim trading in hides and skins as their traditional occupation. So also trading in livestock (bullocks) is the traditional occupation for 4 households. The remaining 20 households are having 14 different traditional occupations (Table 19).

Main occupation

4. Out of the 51 surveyed households, 16 households have reported agriculture as their main occupation. Only one household belonging to Muthracha caste has reported village service (servant) as its main occupation. One household belonging to Vaisya caste has reported *Kirana* business as its main occupation. Trading in ram skins is the main

1 'Indian Village' S.C. Dube, Op. cit p. 57

occupation for 4 Muslim households. One household of Goundla caste is having toddy selling as its main occupation.

5. Tailoring is the main occupation for the single Lingayat household in the village. One household of Viswabrahmin has reported blacksmithy as its main occupation. One household each of Muthracha and Uppari are engaged in their main occupations of stone cutting and masonry respectively. One household each of Kummari, Muslim and Perika have reported pottery, butchery and hotel keeping as their main occupations respectively. The solitary household of Yerukula is engaged in basket making as its main occupation. Tanning is the main occupation for 12 Muslim households. Three households of Muthracha and one household each of Perika and Pitchikuntla have reported casual labour as their main occupation. One household of Mangali and 2 households of Chakali have reported barbering and washing clothes as their main occupations respectively. (Table 23). It is clear from the table that all the 51 surveyed households are engaged in 17 different main occupations.

Combination of occupations

6. Generally poorer section of the population cannot make both ends meet with the income derived from their main occupation only. So they go in for some other subsidiary occupations to supplement their income. As many as 32 out of the 51 households are having one subsidiary occupation or other. Of them 12 households with varied main occupations have taken to cultivation as subsidiary occupation and 8 households have casual labour as subsidiary occupation in addition to their main occupation. Among the remaining 12 subsidiary occupations there are one or two households each with different main occupations. On the whole it is clear that the common subsidiary occupations in this village are cultivation and casual labour (Table 24).

Occupational mobility

7. Moblity of occupation arises only when one finds it difficult to get on well with an occupation or when the occupation does not return adequate remuneration. Only 16 out of the total 51 households have changed their traditional occupations. These 16 households are distributed among four communities, *viz.*, Muslim (5 households), Muthracha (4 households), Padmasale (one household) and Perika (6 households). Of these 16 households 6 have changed over to cultivation, 5 to trading in hides and skins, 2 to causual labour and the remaining 3 to village service (one household), cutting stones (one household) and hotel business (one household) (Table 21). And all of them have changed their traditional occupations voluntarily but 9 of them confess that they are not content even with their changed occupations.

Nature of aspirations

8. Sixteen persons wish that their sons should continue the occupation in which they are engaged. Thirteen aspire that their sons should take up any Government service. Three persons like to see their sons as doctors. Four persons like to see their sons as teachers and 8 persons as engineers. One modest person desires that his son should become a cultivator while another with a slightly modern outlook wishes his son to be a technician. 3 persons have no sons and 7 persons could not specify their aspirations (Table 22).

Workers and non-workers

9. Out of the 291 persons surveyed in the village the total workers are 129. Of them 89 are males and the remaining 40 are females. The total non-workers are 162 comprising 57 males and 105 females. Of the total 129 workers 109 are found in the age groups of 15–34 and 35–59 years. Among the remaining workers 11 men and one woman are aged 60 years and above. Eight workers are found in the age group of 0–14 years. Though strictly speaking persons found in this age group are of a tender age and not in a position to turn out substantial work yet in a few cases it becomes inevitable for them to earn their bread by assisting their parents or elders even at this age in certain traditional occupations. However 108 of the 162 non-workers are of this age group only. From sexwise distribution of workers and non-workers it is seen that male workers are considerably more numbers than female workers while among non-workers the reverse is the case. This is because women among Muslims generally do not go out of their houses for work (Table 14). The occupationwise distribution of workers is given in Table 15. Casual labour, agriculture and tanning are three major avenues of employment in this village. These occupations

provide employment to 45, 24 and 21 persons respectively. In tanning, all workers are males only. Since it is a hard job no woman is engaged. But in the other two occupations females also are engaged. The remaining 39 workers are found engaged in the remaining occupations.

Non-workers

10. Table No. 17 gives particulars of non-workers by age, sex and nature of work. Out of the total 162 non-workers–105 are females and the remaining 57 are males. Again among the 105 females 58 are aged below 15 years, 22 are aged between 15 and 34 years, 19 are between 35 and 59 years and only 6 are aged 60 years and above. The non-workers are distributed among three categories *viz.*, persons engaged in household duties, children attending school and dependants. The respective number of persons in these three categories are 45, 29 and 88. All the 45 persons engaged in household duties are naturally females. Of the 29 fulltime students 19 are males and 10 are females. Among the 88 dependants, 50 are females and 38 are males. Further, 77 among the total dependants are children below 15 years age.

Factors influencing the economic life of the village

11. The village is situated very near to the twin cities of Hyderabad and Secunderabad, but due to the lack of proper communications the villagers are not able to sell their surplus agricultural produce directly in the city market. Within a radius of 7 miles no road is found. The people have to transport their produce by bullock carts only up to Patancheruvu, a semi-urban village which is on the Hyderabad-Bombay National Highway. From there the business men who purchase the produce transport it to the city by lorries. As the forest is near to the village the spread of agricultural fields is restricted. Except for firewood and some minor forest produce the forest is not of great use to the villagers. Availability of *tangedu* wood (Cassia Auriculata) in abundant quantity is one of the main reasons for the localisation of tanning industry in this village.

12. Tanning besides bearing a household industry is one of the important avenues of employment to the local villagers. Due to the considerable distance of the village from the Block and Taluk headquarters and lack of proper communication and transport facilities the impact of the developmental activities under the Five Year Plans does not appear to be felt by the local people. The location of Bharat Heavy Electricals near Patancheruvu has helped to improve the economic position of the villagers to some extent in the sense that the local people have started selling milk, milk products and vegetables to the personnel employed in the industrial establishments and to the hotels situated nearby. Many people of the village are working as casual labourers in the construction of Bharat Heavy Electricals.

Land

13. There are altogether 269 pattadars in the village, each owning between 1 to 17 acres of land. Of them 226 are owning land to the extent of 3 acres or less each. Among Muslims as many as 84 pattadars are found. Next to them are the Perikas among whom there are 31 pattadars. Twenty eight pattadars are having land between 3.1 to 5 acres each; 6 pattadars are having land ranging between 5.1 and 7 acres each while only 4 are having more than 7 and less than 9.1 acres each. Of the remaining 5 pattadars only one is having more than 15 and less than 17.1 acres, one is having more than 11 and less than 13.1 acres of land (Table 26).

Types of lands

14. The lands of this village can be divided broadly into two types, *viz.*, (i) black soil mixed with a little quantity of sand and (ii) red soil. The wet lands are called *thari* and dry lands are called *khushki*. The former are more fertile than the latter.

Land values

15. A decade ago the land value was between Rs. 500 and Rs. 1,000 per acre of wet land and between Rs. 100 and Rs. 150 per acre of dry land. But at present one acre of wet land costs between Rs. 1,500 and Rs. 2,500 and an acre of dry land costs between Rs. 500 and Rs. 1,000 depending on the type and fertility of the soil.

Livestock

16. The position of the village regarding livestock is not encouraging. The cattle wealth of the village is as follows :

Cows	250
He & she-buffaloes	150
Drought cattle	200
Sheep	40
Goats	100
Total	**740**

17. Among the cows some are used as drought cattle also. He buffaloes are also used for agricultural operations, as well as for transporting the produce to the markets, *etc.* Hiring out of bullocks and cows for transportation as well as for ploughing purposes is one of the sources of income for households with a large number of cattle. The other livestock possessed by the villagers consists of fowls and pigs. Milch cattle constitute an additional source of income as the surplus milk and milk products are exported to Hyderabad City and Patancheruvu. As the forest is very near to the village grazing facilities are easily available. The cattle are fed with hay during the dry months. Cattle feeds like bran, oil cake and salt are not commonly used in this village. Perhaps this may be the reason for the poor health of the cattle in the village. The veterinary services provided by the Panchayat Samithi, Narsapur, are not availed of by the villagers, due to the distance and lack of proper communications. Even when the veterinary doctor attached to the Samithi visits the village only a few consult him and that too regarding the poultry alone.

Drought cattle

18. The drought cattle of the village are also not well maintained. Most of the local agriculturists have got a peculiar habit of selling the drought cattle immediately after the agricultural season and purchasing the required cattle just before the season in the following year. As this has become a regular feature they do not evince enough interest in maintaining them in good health. The reason for this sort of business, they say, is due to their incapacity to feed the drought cattle throughout the year. Sheep and and goats apart from their food value provide income to the households who sell the wool and the ram leather locally. No private grazing lands are provided to the sheep. They simply graze in the nearby forest. Additional income is derived from the sheep penning in agricultural lands for 10 or 15 days for manuring purposes.

19. Table No. 28 gives the details of livestock among the 51 surveyed households. The cattle wealth of the 51 surveyed households is 90 (27 milch cattle, 33 drought cattle, 2 he-buffaloes, 12 calves, 6 goats, 2 pigs and 8 piglings). Gollas own 20 of the total 90 livestock. The only Viswabrahmin household possesses 16 cattle. All the pigs are owned by Pitchiguntlas only.

Land potential of the village

20. The total land area of the village is 735-20 acres distributed under the following heads:

Statement I

LAND PARTICULARS

Sl. No.	Item	Extent Acs. *guntas*
(1)	(2)	(3)
1.	Wet land (cultivated)	219-19
2.	Village site	32-13
3.	Government waste land	177- 8
4.	Burial ground	2-27
5.	Tanks	75-20
6.	Dry land (cultivated)	229-33
	Total	**735-20**

It is clear from the above particulars that more than half of the total area is under wet and dry cultivated lands.

DESCRIPTION OF OCCUPATIONS

Agriculture

21. There seems to be hardly any change from times immemorial in the field of agriculture in the village. Both the methods of cultivation and implements employed are antiquated. Only a few know the value of chemical fertilisers, manures and implements.

Irrigation facilities

22. All the lands under paddy cultivation are irrigated by the local tanks and wells. No special irrigational facilities are provided by the Government to this village.

Statement II

SOURCES OF IRRIGATION AND EXTENT OF LAND UNDER EACH

Sl. No.	Sources of Irrigation	Extent of land Acs. *guntas*
(1)	(2)	(3)
1.	Bolukani *kunta*	156-15
2.	Gollavani *kunta*	7- 9
3.	Yerrandavani *kunta*	7-11
4.	Vukinevani *kunta*	8-27
5.	Sivalingam *kunta*	52-12
6.	Wells	11-16
7.	Springs	3-22
	Total	**245-12**

In all these tanks water would be available depending on the rains. Sometimes the water in the tank

is just sufficient only for the season. Unclassified wet land is also accounted in this list.

Crops

23. The food crops raised in this village are paddy, jowar, *thydelu* (*ragulu*), *kandulu* and chillis. The only other commercial crop raised in this village is caster apart from chillis.

Wet cultivation

24. Ploughing the paddy fields commences in the month of May. It is done with *nagali* (plough) and the weeds are completely removed from the fields. A pair of bullocks take one day for ploughing an acre of land. He-buffaloes take one and half a day to finish the acre of ploughing. Nursery beds are also raised in the month of May itself. Depending upon the time available the land is ploughed two or three times. In the first week of June, the field is watered 2 or 3 times and water is logged allowing the soil to absorb it sufficiently. Cow dung and other fertilizers, if any, are distributed in the field at this time only so that the fertilizers and manures may get mixed with the soil quickly. In the second week of June paddy seedlings are transplanted (Figure 10). This operation is mostly done by women labour who are engaged either on daily wage basis or on contract basis. Figure 11 shows the women carrying bundles of seedlings for transplantation. One month after the transplantation, weeding operations are commenced. These operations last for about 15 days. Labourers on daily wages are engaged to remove the weeds from the fields. The number of weeding operations depend upon the intensity of the growth of the weeds. Standing crop is watered once or twice a week until the crop is harvested.

25. After the crop ripens continuous guarding of the fields is done by the agriculturist himself or by the attached agricultural labourer to pretect the crop from being damaged by the cattle or being robbed by thieves.

26. The paddy crop is harvested during the first week of October. Women labourers are engaged either on contract basis or on daily wages to cut the crop. Figure 12 shows the harvesting in progress. Harvesting continues for about 10 days. Then the stalks of paddy are placed in heaps in the field itself. These heaps are left in the field for 9 or 10 days so that the stalks may dry completely in the heat of the sun. After drying these heaps are spread out on threshing grounds in the field and thrashed on a wooden plank and the paddy is separated from the straw. Figure 13 shows the thrashing operation in progress. Then it is transported to the house either by bullock carts or by women and others by baskets called *gampalu*. (Please see Figure 14). Gunny bags are also used for preserving the paddy (Figure 15). The thrashing is done in two ways. In the first method 4 or 5 people are engaged to take a heap of stalks each and beat them against a stone or a wooden plank placed on the ground. Otherwise stalks of paddy are spread on the ground and cattle are made to tread over them till the paddy is separated.

27. The ploughing for second crop is commenced in the month of December and the transplantation takes place in the month of January. Harvesting of the second crop is done in the month of April.

28. Different varieties of paddy are raised in this village. *Rajahamsalu*, *Sambar* and *Akkullu* are the popular varieties in the village. *Rajahamsalu, Akkullu* are generally sown as second crop and they are harvested 6 months after trasnplantation, generally in the month of June.

Dry crops

29. Among the dry crops jowar, *thydelu*, *kandulu* (redgram) castor seeds and chillis are raised in this village.

Jowar

30. After a few showers ploughing commences in the month of April or May. After giving two or three ploughings the field is levelled with *guntaka*. After levelling the land again straight furrows are made with *gorru* and simultaneously seed is sown with the help of the *jaddigam* attached to the *gorru*. Seeds are sown by a man or woman walking behind the *gorru* drawn by bullocks. Sowing is done only in the case of white jowar while for yellow jowar seeds are broadcast after giving one or two ploughings with *nagali* and making furrows with *gorru*. One month after broadcasting or sowing, weeding operations are commenced. Labourers are engaged to remove the weeds from the fields on the basis of daily wages. The crop is harvested in the month of September. After the harvest the straw is thrashed in the field itself and the crop is transported to the house.

Sometimes jowar is sowed mixed with gingelly or redgram.

Thydelu (**Millet**)

31. This crop depends entirely upon rain. Some cultivators raise nursery beds and after a few showers they are transplanted in the field sometime in August. Fifteen or 20 days later weeding operations are conducted. The crop is harvested in the month of October.

Redgram

32. This crop is either broadcast or sown in the month of August. It is also a rain fed crop. It is harvested in the month of December. No weeding is necessary for this crop.

Castor seed

33. This is one of the two commercial crops raised by the villagers. But very few people are interested in raising this crop. Castor seed is sown in the month of June after completing the preliminaries like ploughing, etc. No weeding operations are required for this crop. It is harvested in the month of November.

Chillis

34. This is the second commercial crop. After completing the ploughing, transplantation takes place in the month of August after some showers. The ryot will reap the fruits of his labour only 2 months after the transplantation. The crop remains up to January.

35. The following statement clearly shows the crops raised and the area sown under each and their yields for the year 1964 in Sivanagar village.

Statement III

CROPS AND YIELDS

Sl. No.	Crop	Area sown Acs. *guntas*	Average yield in Annas*
(1)	(2)	(3)	(4)
	First crop		
1.	Paddy	219-1	0- 6
2.	Castor	4-0	0- 4
3.	Redgram	0-29	0-10
4.	Jowar	8-11	0-12
5.	Millet	6- 6	0-12
6.	Byri Paddy	4-30	0- 4
	Second crop		
1.	Paddy	133- 2	0- 8
2.	Sugarcane	0-34	...
3.	Onions	1-11	0-14
4.	Jowar	1-12	0-14

* A yield of 12 annas represents the normal yield.

36. Though chillis were grown in 1964 it is not accounted in the records maintained by the village patwari. Sugarcane is raised by only one household in the village for the first time.

37. Except paddy all the other crops are negligible in extent of the land occupied. The land under paddy is less during the second crop due to the lack of irrigational facilities.

General description of the agricultural practices in the village

38. The agricultural year starts two months before the setting of the monsoon. Whenever there is time the agriculturists in the village, mainly young people, go to the fields with their bullocks and *nagali* and start the ploughing. Generally they wake up early in the morning and depart to the fields where they work up to 8 or 9 O'clock in the morning and return to the house for morning meal and rest. Sometimes this ploughing is done in a leisurely way. Even boys of 13 or 14 years take their first lessons in ploughing during this period only. After the preliminary ploughing is over manure, *i.e.*, very often only cowdung, is transported to the fields and distributed evenly throughout. Then the fields are ploughed a second time. Having done all this the ryots sit patiently and anxiously for the rains. Certain pieces of land are selected in advance and kept ready for different kinds of crops to be raised. After the monsoon sets in the farmers begin their sowing, broadcasting and transplanting activities. Generally the plough is driven by men while women stand behind the *gorru* and sow the seeds, carrying them in the folds of their sarees.

39. Except for paddy all the operations for other crops are done by the household members themselves. A majority of the poor families who cannot afford to employ hired labourers themselves work in their fields. But for transplanting paddy seedlings hired labourers are engaged. If the transplantation is delayed due to lack of labour, the field absorbs the water in a short time and the plants removed from nursery beds get spoiled. So sowing and transplantation are completed as quickly as possible.

Weeding operation

40. Weeding operations are carried out twice or thrice before the harvest. Generally labourers

are employed on daily wages for this purpose. Those households who possess small plots of lands perfôrm weeding operations by themselves. No particular time as such is fixed for conducting these operations. Hired men-labourers remove the weeds from morning 6 O'clock to evening 5 O'clock and they are paid Re. 1 whereas women-labourers attend the operations from 12 noon and work up to evening 5 O'clock and they are paid only 50 paise per day. Women among poor families work in their own fields up to 11 O'clock and go as labourers from 12 O'clock to 5 O'clock to work in others' fields.

Guarding and harvesting the crops

41. When the crop is sufficiently ripe the cultivator keeps vigilant watch over the fields lest the crop be destroyed by animals or stolen by robbers. Some cultivators engage permanent employees to guard the crop from the animals and thieves. Sometimes children aged between 10 and 13 are also kept in charge of the fields during the day time. Sometimes two or three cultivators, whose fields are close by, jointly engage a labourer to guard their crops. Harvesting is completed in a comparatively short time to avoid losses due to animals and pests.

Preservation and use of seeds

42. Improved seeds are not being used in the village. The propaganda carried out by the personnel in charge of agricultural improvement in the Block about the advantages in using improved seeds does not seem to have impressed the people sufficiently. However, the local cultivators are willing to use improved seeds provided they are supplied by the Block officials. At present the seeds produced locally and preserved in the previous years are used for sowing as well as for raising nursery beds.

Organisation of manpower

43. There is no dearth of manpower in the village and as a matter of fact many persons are under employed. It is reported by the villagers that during the agricultural season many persons go to the other villages for finding work in the agricultural operations, mainly during the sowing, transplanting, weeding and harvesting operations. Tanning is the other occupation providing livelihood to some workers throughout the year.

Fertilisers

44. Though many of the cultivators are aware of the fact that they can produce more by using chemical fertilizers, they complain that they are not able to get easily the required fertilizers in the proper time. Cowdung still continues to be chief manure. Even this is wasted by some of the households by making cowdung cakes for fuel purposes. The Panchayat Samithi, Narsapur may be able to help the cultivators by arranging timely distribution of the improved seeds of fertilizers.

Agricultural implements

45. No modren agricultural implements are used by the villagers. The traditional implements in use are made and repaired by the local carpenter or blacksmith of the village. More over modern implements do not seem to be suitable for this village as the holdings of the cultivators are very small and uneconomical and also becauset heir costs are beyond the reach of an average cultivator. The common implements used by the cultivators of this village are a wooden plough and *gorru* and the other accessories are crow-bars, axe, spade and sickle. Most of the implements are manufactured by local carpenter and blacksmiths and a few implements are purchased either at the twin cities or at Sangareddy, the district headquarters. For manufacturing the plough or the *gorru* the required wood and iron are supplied by the cultivator. The carpenter or blacksmith is paid for his labour only. The iron blades to the plough and *gorru* are fixed by the blacksmith. Generally both the blacksmith and the carpenter are paid in kind during the harvest time. At present carpenters and blacksmiths of the village are demanding immediate payment in cash only for their labour. The required wood for the implements is either purchased from others or it is procured from the nearby forest free of cost.

Agricultural labour

46. It has been said elsewhere in this report that a majority of households are engaged in agricultural labour one time or other during the agricultural operations. Wage rates differ from one operation to another and between man and woman labourers depending on the nature of work. During the paddy harvesting, labourers are paid in kind only. Generally women are engaged for harvesting the paddy crop, but this does not mean men are not at all engaged for this

work. The harvesting operation starts at 7 O'clock in the morning and ends by 5 O'clock in the evening with a half an hour leisure in the afternoon for lunch. Men are paid 1 *kuncham* of paddy each per day which is worth Rs. 2 in cash whereas women are paid 1 *adda* of paddy each, which is worth Re. 1 in cash. Sometimes 10 or 15 labourers together take harvesting operations on a contract basis demanding between Rs. 25 to Rs. 35 per acre. During the transplanting season also the wage rates are the same and some times the wages are paid in cash only. For weeding operations men are paid Rs. 1.50 per day for working from morning 7 O'clock to evening 5 O'clock. Women generally attend to the weeding operations only during the afternoon time, *i.e.*, 12 noon to 5 O'clock in the evening and hence they are paid only 50 paise per day. Even if they attend to work full day along with men they are paid only Re. 1 per day.

Attached agricultural labour

47. The households with considerably bigger holdings invariably engage attached agricultural labourers throughout the year. The duties of attached agricultural labourers are many and varied. Besides looking after and working in agricultural operations, he has to look after the well being of the cattle of his employer and carry messages to other villages from his employer, go to the forest and get firewood for the purpose of fuel and if he is not an untouchable he will have to do many odd jobs to the housewife like drawing water from the well, etc. If the attached agricultural labourer is an efficient and trustworthy man the cultivator leaves everything to him and sometimes he may be even asked to direct and supervise agricultural operations like sowing, transplanting, weeding and harvesting operations and also transport the produce to the house in his absence. The attached labourers are paid between Rs. 150 to Rs. 300 per year each, depending on their efficiency. Besides salary some households give each labourer food two times, tobacco and beedis every day besides presenting two or three pairs of clothes per year. No fixed days of leave are given to the labourer. He takes leave whenever there is an urgent personal work to be attended to, by informing his employer. But generally the labourers take leave very rarely and no deductions are made from his salary for taking leave. Sometimes half the salary is paid in advance itself and the remaining half is paid after the completion of the stipulated period of service. When it was pointed out to a cultivator that the wages paid to the labourers are very meagre and insufficient to maintain even a single person, he remarked that the present day labourers are lacking in efficiency and honesty. But at the same time he agrees that the low wages are due to the low rate of production. The terms and conditions of the labourer are never reduced to writing. The word of mouth is honoured more than the stroke of pen.

Inter-household co-operation in agricultural operations

48. Co-operation is a very important and binding factor in the village community. Co-operation in agriculture is very common in this village. Lending of implements, seeds etc., are common affairs between the households. Bullocks are also lent for ploughing purposes on mutual help basis. Sometimes two families combinedly perform agricultural operations completing the work of one household and then taking up the work relating to the other.

Land reforms

49. The land reform measures introduced by the Government since Independence seem to have exercised very little influence over the agriculturists of this village. No one in the village is affected either on account of the Land Tenancy Act or Land Ceiling Legislation. So also no one in the village has been affected due to the Abolition of Zamindaris.

Division of labour

50. The division of labour in any Indian village is governed by many important factors like caste, age, sex and social status.

51. Monopoly of occupations by certain castes is common in India from times immemorial. But there are no restrictions that certain traditional occupations practised by some castes should not be taken up by any other caste. Some works are defined as 'masculine' and some are as 'feminine'. Social status also determines the type of work. A man of renowned social status may not work in the agricultural field or do any kind of physical labour. Age as criteria for division of labour is always there in any society throughout the world. In this village children between the age of 3-6 years are left to play themselves without any work and the children above that age are either sent to school or assigned with

minor works in the house. Especially the girls aged above six years look after their baby sisters and brothers. The girls particularly after the attainment of puberty are intensively trained in household duties and arts. The burden of maintaining the family falls on young persons between the age of 20–40, while the older generation acts in a supervisory capacity.

52. In the domestic sphere it is the responsibility of a man to maintain the members of the household by his hard work. On the other hand the housewife is responsible for cooking, cleaning of the house and looking after the children etc., while the husband attends to the repairing of house, if any, providing firewood and looking after the welfare of the cattle and managing the domestic servants. etc. Occasionally the husband himself may have to cook the food when his wife is in menstrual pollution or ill. Similarly the housewife may sometimes have to supervise and manage the domestic and agricultural labour when the husband is away from the village. In agriculture the man's work consists of ploughing and participation in other organisational works like supervising the harvesting and weeding operations besides purchasing manures, seeds and paying wages to the labourers employed in all the agricultural operations. The women of the house participate during the sowing, weeding and harvesting operations. This division of labour is dependent on economic status also. The women of a family with considerable economic standing may not participate in any of the agricultural operations as hired labourers are engaged in such families for these operations.

53. There is a kind of division of labour existing among the villagers during the religious and social ceremonies. During the festivals while the men arrange the feasts, distribute food and sacrifice animals and worship the deities, the women prepare the festival foods, sing songs and make arrangements in the house for worshipping the household Gods and deities. During the social ceremonies like marriage it is the duty of man to carry on negotiations and provide the necessary money while women of the household prepare sweetmeats, purchase clothes and ornaments, etc. When a death occurs it is the men's duty to carry the corpse to the cremation ground or burial ground as the case may be and digging the grave for burial or preparing the pyre for cremation, whereas the women of the household prepare food, etc., for the obsequies.

54. In the field of politics men have almost a monopoly in Sivanagar village, though there is also a woman member in the Panchayat, all the decisions are taken and implemented by the men only without even taking her consent. All the village offices are held by men only.

55. In some aspects caste decides the division of labour. Women of the Komati caste manage their shops in the house itself; they never go out either for purchasing or for marketing the goods. This part is done by their men only. Among Mangali caste men only do shaving and haircutting to the villagers, whereas among potters (Kummari) and Chakali castes there is no division of work among the sexes in their occupations. In Kummari caste both women and men handle the wheel; likewise among Chakali caste both men and women wash the clothes.

56. Among the tanners of the village almost all the work connected with tanning is done only by men and the women assist in removing the wool from the raw skins. A Muslim woman is seldom found working in the agricultural fields. Among them generally women are not entrusted with heavy manual labour.

Business

57. There are several households in this village which are engaged in trade and commerce. There are 6 *kirana* shops providing all the required grocery to the villagers. There are 3 tea stalls in the village, 2 of which are maintained by Perikas and the remaining one by a Vaisya man. One Muslim household is engaged in butchery and sells mutton once in a week and on festival occasions, but it is only a subsidiary occupation. Six Muslim households are engaged in the business of hides and skins. There is a toddy shop maintained by a Goundla household. The following statement gives the number of households engaged in different kinds of trading from among the 51 surveyed households.

Statement IV

TYPES OF TRADING AND NUMBER OF HOUSEHOLDS

Name of trading	No. of households	Caste
(1)	(2)	(3)
Kirana	1	Vaisya
Hides & skins	3	Muslim
Toddy	1	Goundla
Mutton	1	Muslim
Hotel	1	Perika
Total	**7**	

Kirana business

58. Perikas and Vaisyas are the only households maintaining *kirana* shops. They sell daily necessities like, rice, dal, kerosene, etc., to the villagers. They are making a considerable amount of profit in this business. Generally they purchase the goods in large quantities either at Secunderabad or at Hyderabad. The transactions in the village are carried both in cash and kind. Many villagers purchase their requirements from these *kirana* shops only by paying in kind. The President of village Panchayat Samithi himself is maintaining a big *kirana* shop. According to him he is having a yearly turnover of nearly Rs. 12,000 with a profit of Rs. 2,000 to Rs. 2,500. The Vaisyas are doing this business on a large scale. Besides maintaining *kirana* shops they are purchasing grain from the cultivators and exporting it to the twin cities of Hyderabad and Secunderabad. But information about capital investment and profits is kept very secret by the concerned households and even the villagers are ignorant of these particulars. Though they always show deficit budgets and exhibit their proverty by dressing in rags, most of the villagers feel that these businessmen are the richest people in the village making a profit of more than Rs. 10,000 per annum. But the income and expenditure particulars given by the households never tally with these figures. All the Vaisya households on formal enquiry showed deficit budget.

Hides and skins

59. Altogether 6 households belonging to Muslim community are engaged in trading in hides and skins. Tanning and trading in raw skins are the monopoly of the Muslims in this village. There is no particular season or month for raw skins trading. These traders go around the neighbouring villages and purchase only raw skins of sheep from the butchers and others and sell them again to the tanners in the village. They purchase a piece of raw skin for Rs. 1,75 to Rs. 2 and sell it to the tanners with a profit of 50 paise. The profit always depends upon the availability of and demand for the skins. Sometimes the trader may get a loss also due to the lack of demand from the tanners.

Toddy selling

60. One Sri Danti Ramaswamy Gowd, belonging to Goundla caste is engaged in selling of toddy. The toddy shop is situated in the western side of the village. It will be busy during the evenings. It is run by the Toddy Co-operative Society of the Rallakattuva village and the salesman is paid a commission of 50 paise per a big pot of toddy sold. Usually two pots of toddy is consumed by the people of this village per day and sometimes even more. On festive and on other social occasions even 5 to 6 pots of toddy is not enough to the villagers as every one drinks it on that day for fun. The salesman gets on an average Re.1 per day and his wife who is also employed as a cooli in this shop is paid Rs.15 per month. One seer of toddy is sold for 12 paise to 50 paise depending on the occasion and demand and supply. Ten years back Sri Ramaswamy was having his own toddy business, but he suffered a great loss in it, with the result he had sold his house also.

Butcher

61. Mohammad Usman of Muslim community is engaged in butchery. He sells mutton to the villagers once or twice in a week and on other festive and social occasions. He purchases a goat or sheep, when required from the neighbouring villages. For every goat he butchers, he gets a profit of Rs. 4 to Rs. 5. His yearly income in this business does not exceed Rs. 250.

Hotel keeping

62. Among the surveyed households only one household belonging to Perika caste is found engaged in this business. Mr. Vutla Narasaiah is the owner of a small tea shop. Besides tea he also sells sweetmeats like, *Gulabjam*, *Jelabi*, etc. He daily sells goods worth Rs. 7 to Rs. 10 and thereby makes a profit of Rs. 2 or 3. Many persons in the village do not drink tea in their houses but in the local tea shop by paying either in cash or in kind. This particular shop is having a yearly turnover of nearly Rs. 4,000 to Rs. 4,500. There are also other tea shops which sell only tea. A tea stall also serves as a gossipping centre to the villagers. Many people sit there, sip tea leisurely and whileaway their time by discussing all the matters from politics to domestic scandals of the village. Even the visitors to this village take rest for sometime in these stalls eating something or sipping tea. One can easily gather any news about the village in these tea stalls. Some persons get tea from these stalls to their houses instead of going there.

Industries

63. Sivanagar is famous for tanning industry. A majority of the Muslim households are engaged in this industry. Besides this there are other household industries also.

Statement V

PARTICULARS OF INDUSTRIES AMONG THE SURVEYED HOUSEHOLDS

Sl. No.	Name of Industry	No. of households	Caste
(1)	(2)	(3)	(4)
1.	Tanning	13	Muslim
2.	Blacksmithy	1	Viswabrahmin
3.	Pottery	1	Kummari
4.	Tailoring	1	Lingayat
5.	Bakery	1	Yerukula
	Total	**17**	

Out of the 51 surveyed households there are 17 households engaged in different kinds of industries, tanning being the most important.

Tanning

64. General : Use of leather was known to the people all over the world from a very long time. Even 5,000 years ago the early Egyptians valued it just like gold. In Roman times, leather was more valuable to them and it was used as money. Indian History too records that Mohammad Bin Thuglaq issued coins in leather. As a matter of fact the word 'Pecuniary' has come from a Latin word 'Pecus' meaning a hide. Leather has got many and various uses in the daily life. Because of its qualities of toughness, resistance to moisture, wind and cold, leather has been used for many purposes, like garments, shoes, belts, tents, etc.

65. Only after going through the process of tanning, a skin or a hide is called leather Leather is the skin of an animal treated so that it will not decompose. This process is called tanning. Tanners were recognised as the pioneers of industry in the middle ages and they were held in great respect in Italy and in other European countries. In India also leather has long been in use for different purposes. In olden times in India people used to store and carry ghee and water in leather bags.

Causes for localisation of tanning industry in Sivanagar village

66. The main reason advanced by the local tanners themselves is (a) its (Sivanagar) nearness to Hyderabad city where from they get plenty of hides and skins for their tanning purposes. Besides purchasing hides they also market their finished products at Hyderabad where there is a great demand for leather goods. In the erstwhile Nizam's State, the rulers used to maintain an independent army and all the leather goods required for the army were purchased in Hyderabad itself.

(b) Secondly the availability of abundant *tangedu* bark (Cassia Auriculata) in the nearby forest, which is a most essential ingredient, in the process of tanning and lime which is another essential ingredient, at a cheap rate, are also responsible for the location of this industry in this village.

(c) Thirdly the tanners add, that plenty of water found in the Sivanagar village is particularly suited for tanning purposes.

(d) Fourthly, the existence of a number of sheep breeders in the surrounding villages in parti cular and in Medak district in general ensures the supply of the essential raw materials.

(e) Fifthly, the wool removed from the sheep can be easily sold in the neighbouring villages for manufacturing kamblis.

(f) Lastly, the availability of cheap labour can also be considered as one of the factors.

Raw materials

67. The most important raw materials in the process of tanning are hides and skins. Local people only tan the sheep skins. Formerly they used to tan both sheep and cow skins. But now they have completely abandoned the tanning of cow skins. *Tangedu chekka* (Cassia Auriculata), lime, groundnut oil and *karakkaya* (Myrobalam) are the raw materials required in the tanning process. For purchase of hides and skins the tanners are mainly depending on Hyderabad. In Musheerabad there is a big hides and skins market from where they get their raw skins. *Tangedu* bark is collected from the surrounding forest and lime is purchased from the neighbouring villages; oil and salt are brought either locally or from Patancheruvu.

Types of tanning

68. There are mainly two methods of tanning, *viz.*, (i) Vegetable tanning and (ii) chrome tanning.

Vegetable tanning preserves the skin by the use of astringent substances found in the barks of many trees. If the process of tanning is through chemicals and enzymes it is called chrome tanning. In both the processes the leather turned out is the same but the process is different. But chrome tanning is a modern method whereas the vegetable tanning is considered to be primitive. The process adopted in Sivanagar is vegetable tanning. The tanners are not aware of chorme tanning. There is also another method of tanning called aluminium tanning which is used only for particular kinds of skins.

Vegetable tanning process

69. Tannic acid, an astringent substance used for tanning is found in many barks. *Karakkya* (Myrobolan) is also very commonly used for tanning. Local tanners use *tangedu* (Cassia Auriculata) and Myrobolan in the process of tanning.

70. Whe the raw skins arrive at tannery they will be in different conditions. Among them 4 kinds of skins are found. Some are fresh skins called green stock (పచ్చి తోళ్ళు). Some others are those on whose flesh side, salt is rubbed and are called salted skins (ఉప్పు తోళ్ళు). Some of the skins are salted and dried up in the sun before they are sold to the tanners. They are called dry salted skins (ఎండిన ఉప్పు తోళ్ళు). The last variety are those dried in the sun without applying any salt which are called simply dry skins (ఎండిన తోళ్ళు).

71. Immediately after the arrival of raw skins, they are washed in the water in separate pots or tanks specially built for this purpose. After formally washing the skins they are soaked in the water tanks for one night. By next day morning all the dirt is removed and the texture of the skins becomes soft. Then they are brought out of the tank and dried up in the sun (Figure 16). Then the flesh is removed with a knife called *mankathi* (Figure. 17). Later the hair on the otherside of the skin is plucked out easily by men and women of the household or by the labourers engaged for the purpose. (Photo 18 shows the process). Meanwhile *ambali* (water mixed with chodi flour and boiled) is got prepared in big pots, a certain amount of salt depending upon the number of skins is added to it and is then thoroughly churned. After removing the wool, the skins are carefully folded and put in the big pots containing *ambali*. They are soaked in *ambali* for 6 days. If the thickness of the skin is more the period of soaking may be 8 to 10 days. Every day the skins are lifted out of the pots and their folds are changed. After two or three days they rub the skins with stones to make them clean and smooth and also to see that *ambali* is absorbed in as great a quantity as possible. After taking them out of the liquid, the skins are rubbed thoroughly with blackgram flour. This flour effectively removes the remaining hair on the skin. Even then if some hair is left it is removed by a blade like instrument called *kurpa*. Then they wash the skins thoroughly in water but do not keep them in the water for a long time lest they may get spoilt.

72. In the next stage they prepare a fluid with *thangedu chekka* (Bark of Cassia Auriculata) in big cement or earthen tubs fixed in the earth. (Please see Figure 19). Previously used *tangedu* water is also mixed with the fresh one. If it is not mixed, the colour of the skin will be spoilt. For about 16 days the skins are soaked in these tubs. During this period they change the position of the skins every day by altering their places and foldings so that every part of the skin may absorb the liquid sufficiently; and while taking out the skins for refolding they also replace the old *tangedu* bark with fresh one. On the 9th or 10th day all the skins are taken out from the tubs and the remaining flesh on the skins is removed. To do this job they put the skin on *manimoddu* (a wooden log supported by another small wooden pole) and rub the skin with *mankathi* (a curved knife having handles on both sides) as in the Figure 20. On the 16th day or so they take out all the skins from the tubs and squeeze out all the water from them. Next they prepare *karakkaya* (Myrobolan) water by mixing the flour of *karakkaya* with hot water and boiling it once again. (Figure 21 shows the oven for boiling the skins). Immediately after boiling some cold water is added to it to make it cool. The *karakkaya* flour makes the water yellow. The skins are soaked in this water for about 24 hours and are taken out and the water is squeezed.

73. In the next stage either gingelly or groundnut oil mixed with Epsom salt is applied to the skins and they are thoroughly rubbed. Then they are dried by hanging them loosely on a thick rope in the Tannery (Please see Figure 22). After 4 hours they are taken down and one after another is put on *ghetachekka* (a wooden table with a downward

slope) and is rubbed with *ghota* (a brass blade like thing) to remove the wrinkles, if any. (Please see Figure 23). Again they are made to dry on the ropes. After they are dried up completely the skins are removed from the ropes and are beaten against stones to make them soft and again they are rubbed with *ghota* to remove the wrinkles, if any. With this the process of tanning is completed. In all it takes nearly 40 days.

Statement VI

APPROXIMATE COST FOR THE TANNING PROCESS OF 100 PIECES OF SHEEP SKIN

Item	Expenditure
(1)	(2)
	Rs. P.
100 pieces of raw skin	200-00
Transport	2-00
Jowar flour	4-00
Blackgram	4-00
Labour for removing wool	1-25
Salt	1-00
Tangedu bark (100 pounds is used for 100 pieces)	20-00
Removal of hair from the skins	1-25
8 seers of *karakkaya*	1-50
Epsom salt	11-2
Oil	60-0
Total	**242-12**

They are sold at the rate of Rs. 4-50 per lb. That is, they realise Rs. 270 for 100 pieces. The profit they realise is Rs. 27-88 paise. Besides this they earn about Rs. 50 by selling wool removed from the 100 skins. Thus the net profit for tanning 100 pieces comes to Rs. 77.88. Sometimes the prices of finished leather may go down so low that the tanner may not realise even the cost of production and also some of the skins may get spoilt during the tanning process.

Tanning of hides (cows and bullocks)

74. Immediately after arrival, the raw hides are thoroughly cleaned in the water for about an hour. Next they are rubbed with lime water and are folded and kept in the house for about 12 hours (whole night) to dry up. Then they are soaked in lime water and kept in tubs for four days. During this period all the hides are taken out daily and dried up for one hour. On the 5th day all the hides are taken out of the tubs and kept on the *manimoddu* one by one and the hairs are removed by chaping them with *mankathi*. Then they are washed with water and again soaked in fresh lime water for about five days. On every day they are taken out for about 1 hour to dry up. On the sixth day the flesh of the skins is removed with a small knife. Then they are soaked in water for about 12 hours which invariably takes place during night. After taking them out from the fresh water the remaining hairs on the hides, if any, are removed by chaping them with a knife keeping them on *manimoddu*.

75. The next process is soaking them in water mixed with *tangedu* bark and *mala* bark. This solution is got ready a day prior to the soaking of the hides in fresh water. The hides are then soaked in this solution for about four days and on every day they are taken out for about 1 or 2 hours to dry up. After these 4 days the hides are taken out and are rubbed with *mankathi* to make them soft. Then the *tangedu* bark and *mala* bark solution is removed and the tub is cleaned and then fresh solution is prepared again. The hides are again soaked in these tubs for about 16 days continuously and on every day they are taken out and are kept out for about one or two hours. For every four days the solution is removed and fresh bark and water are added. Whenever this is done the solution is squeezed out of the hides before they are soaked in fresh solution. At this stage the tanners conduct a simple test to find out whether the hide is ready or not for further process by exposing a small piece of it to the sunlight. If the hide is not ready for further process all the upper surface becomes pale and white and if it is ready no change takes place.

76. In the next process the hides are soaked in hot water mixed with *karakkaya* (Myrobolan) flour for about 24 hours. Before immersing the hides in this water they are once again thoroughly chaped with *mankathi* to make them soft and to remove the wrinkles. After taking the skins out of the tub the water is thoroughly squeezed out of them.

77. In the final process a solution is prepared with jaggery, Epsom salt and some gingelly oil or groundnut oil is added to it. The hides are rubbed with this solution to make them smooth. The hides absorb oil from the solution and become soft. Then they are hung on the ropes to dry up. The completely dried skins are taken and put on *ghota* and are rubbed with brass *ghota* to make them soft and to revome the wrinkles. Then again they are hung to dry up; with this the hide turns into leather and ready to be marketed.

Statement VII

APPROXIMATE COST FOR THE TANNING PROCESS OF 100 PIECES OF HIDES (COW OR BULLOCK SKINS)

Item	Expenditure
(1)	(2)
	Rs. P.
100 pieces of raw hides	1,000-00
Lime—5 quintals	75-00
Labour charges	50-00
Tangedu bark	200-00
Karakkaya (Myrobolan) 160 Kgs.	50-00
Oil 20 Kgs.	50-00
Salt and jaggery	25-00
Total	**1,450-00**

Tanning of hides of cows and bullocks is not quite popular in this village. Only on receiving specific orders they undertake this job.

78. The finished products are sold in terms of lbs. The above said 100 pieces of hides after the completion of the tanning process weigh nearly 800 lbs. They sell 1 lb. of leather at Rs. 2 and realise Rs. 1,600 for 100 pieces. Therefore, the net profit comes to Rs. 150. They feel that this profit is inadequate compared to the work involved in tanning. So tanning of hides is not popular with the local tanners.

Implements

79 Many instruments and materials are required to complete the process of tanning. They are as follows:

(a) *Earthen pots*: Big earthen pots are required to prepare *ambali* and to mix *karakkaya* flour with water. These pots are specially prepared by the potter who charges Rs. 10 per each pot. Every tanner will have more than 3 pots.

(b) *Cement tanks*: Small cement tanks are used to soak the skins in water mixed with *tangedu* bark. Each cement tank costs about Rs. 50. Some tanners use big earthen pots fixed in the ground up to the neck. A few economically well to do tanners generally construct cement tanks which are more durable. The number of tanks or pots depends on the economic position of the household. Those who tan on a big scale possess more tanks.

(c) *Cheeri:* A small knife used for removing the flesh from the raw skins. It costs about Rs. 2.

(d) *Mankathi*: A curved knife with handles on two sides is used for removing the remaining flesh on the skins after they are taken out from the tanks. It costs about Rs. 3. *Cheeri* and *mankathi* are specially manufactured by the local blacksmith for the tanners.

(e) *Manimoddu:* A big wooden log on which the skins are placed and rubbed with *mankathi* to remove the flesh on the skin. It costs nearly Rs. 15.

(f) *Ghotachekka:* It is a kind of wooden inclined table on which skins are spread and rubbed to make them soft and it costs between Rs. 15 to Rs. 25 depending on the wood used in the making.

(g) *Ghota:* It is a brass instrument used for rubbing the skin which is placed on the *ghota chekka* and it costs nearly Rs. 5. This is specially prepared by the local blacksmith.

(h) *Thimir:* A blade like instrument made of iron with a wooden handle is used for removing the wrinkles on the leather.

Besides the above said equipment every tanner possess two or three big brass utensils for keeping oil and a number of ropes for hanging, finished products.

Workshops (tanneries)

80. The majority of tanners in the village possess their own workshops either in their dwellings or in separate houses or huts. Those who do not have workshops of their own usually get their work done in the workshops of their friends in their leisure hours. No rent is paid to the owner of the workshop but he takes the *tangedu chekka* after completing the process. This *tangedu* bark serves as a manure to the agricultural fields. The Tanning Co-operative Society of Sivanagar helps all those tanners who are not having their own workshops in finding out a workshop.

Uses of sheep leather and cow leather

81. The sheep yields a soft, stretching skin that is useful for linings or for very soft house-slippers. The leather of sheep is used in manufacturing various kinds of materials like, lining in book binding, covers of spectacles, bed holder sides, etc.

82. The hides of young cows or bulls are light in weight but they have the strength inherent in cattle hides. These leathers are used for dressing light weight shoes. In villages this leather is used for making *thondam* (a leather instrument used for drawing water from the wells).

Marketing the finished products

83. Sometimes the local tanners go as far as Kanpur and Madras to market their products but most of them generally market their products at Hyderabad. Though the village is very near to the city it is not directly connected with any bus route. This bottleneck in transport is effecting adversely the production of more sheep leather. Sometimes the Tanning Co-operative Society takes the responsibility of marketing the products on a large scale. There are also some agents who act as a middlemen between the buyers and sellers who derive some commission from both the sides. Sometimes the merchants themselves visit the villagers and purchase the leather directly from the tanners. The leather is sold in terms of pounds. The quality of leather is decided depending upon the thickness. Smaller the thickness better is the quality.

Modle tannery

84. A model tannery was built in 1964 on the outskirts of the village by the Tanners' Industrial Co-operative Society of the village at a cost of Rs. 10,000. But it is not yet equipped with any instruments required for tanning. The society is at a loss to know as to what to do with the building.

Tanning industrial co-operative society

85. The Sivanagar Tanners' Industrial Co-operative society has been functioning since 27-12-1956. This society is registered under No. 21,546. It has got its own office building in the village. The aim of the society is to assist the tanners of the village in financing and marketing the products. It has also taken up other works like securing *tangedu* bark from the Forest Department and assisting the member in securing workshops for tanners who are not having their own workshops, etc.

86. A majority of the tanners are members in this Society. It has got a President, Secretary and Treasurer. The share capital of the society is about Rs.4,500. There are three types of shares each valuing Rs. 8, Rs. 20 and Rs. 50. The society advances loans at the rate of 6 % interest to the needy members and they are expected to pay it back within two years.

87. The Khadi and Village Industries Commission of Andhra Pradesh has granted an amount of Rs. 18,000 to this society. Of which Rs. 9,750 is given to the society as a loan and Rs. 8,250 as a grant. So far the society has raised a building for model tanner at a cost of Rs. 10,000. But the building is lying idle without any equipment. The society is contemplating to equip it with all the required tools within a period of 6 months or so. When it is fully equipped it will serve as a model tannery as well as a workshop for the tanners who do not have their own workshop.

88. Sometimes the society itself purchases the raw skin and distributes them among its members. The Secretary of the society himself acts as a Manager of the society and he gets an honorarium of Rs. 50 per month and it has engaged a chowkidar who is paid Rs. 30 per month. Sometimes the society provides employment to a few of its members only. It also takes up the tanning of hides on a large scale and only eight members are employed to look after this process. After completing the tanning process the members are paid Rs. 80 each. There is no system of paying daily wages.

89. But some members of the society are dissatisfied with the functioning of the society. They feel that society has done nothing substantial to the tanners of the village and also they earnestly feel that the building constructed at the cost of Rs. 10,000 is useless as there is no possibility of it being equipped with useful tools. Therefore, there is discotentment among many of the members. They feel that instead of constructing a building it would have been better if the same amount of Rs. 10,000 was distributed among themselves as loans. It is reported that favouritism and nepotism are rampant in the society and that those who are in real need of a loan are not getting it.

Problems faced by the tanning industry in the village

90. (a) The local methods of tanning technique and implements employed are all antiquated. Modern methods and the use of improved implements are not known to the local tanners.

(b) Lack of required financial help is the second major obstacle. The existing Tanners' Industrial Co-operative Society has not been able to solve this knotty problem. Right from procuring raw skins to finalising the entire process of tanning, money is required at every stage. But many a tanners find it

difficult, rather impossible, to complete the whole process of tanning without running into debts. The society aimed at helping the tanners in all stages but does not seem to have succeeded in achieving this objective. The private money lenders who advance loans to the needy tanners charge exorbitant rates of interest and the tanners, in the absence of any organised money market, are driven, as it were, into the clutches of the greedy money lenders.

(c) Nearly half of the population are Muslims and a majority of them are engaged in tanning for their livelihood. Though almost all the Muslims are residing in one part of the village, the foul small emanating from the raw skins and the various processes of soaking, etc., has made the remaining population to protest strongly to shift their workshops which are located within the houses, to the outskirts of the village. No doubt tanning work certainly is abhored by many; but those who depend upon it for their livelihood cannot afford to be away from it for the sake of foul smell Being very poor, most of them cannot afford to have separate workshops on the outskirts of the village. So many of them use part of their houses for this purpose. The Co-operative Society has constructed a building, on the outskirts of the village, to serve as a 'model tannery', but has not provided it with all the implements required for tanning as stated earlier.

(d) As the village is not directly connected with any bus route the local tanners have to transport their finished products by carts and horses even up to Hyderabad where there is a good market The lack of proper communications has become a bottleneck for the rapid development of this industry in this village.

(e) Even when the finished goods of this village are transported to Musheerabad, an important leather marketing centre in Hyderabad, they cannot stand the competition of the goods processed according to the latest methods of tanning in Hyderabad.

91. Thus, paucity of funds, lack of training in the use of improved tools and implements and in latest methods of tanning, unsatisfactory communication facilities and the absence of a protected or organised market have stood in the way of the development of this industry.

Economic position of the tanners in the village

92. The economic position of the local tanners when compared to that of other people who are engaged in agriculture and other allied pursuits is satisfactory. But a few Muslim households in their anxiety to get rich quickly have invested all their wealth in tanning but unfortunately due to heavy damage to the skins in the process, many of them have become almost bankrupt. Apart from tanning a majority of Muslim households have taken up subsidiary occupations like agriculture, casual labour.

Traditional services

93. The services of the barber and the washerman are essential in the ritual as well as social life of the village. The washerman washes the soiled clothes of all the castes in the village except those of the Scheduled Castes. The soiled clothes are washed twice in a week. The washerman go to different houses and collect the soiled clothes and in the evening after washing return them duly to the concerned. In some cases the washermen are also washing the soiled clothes of Scheduled Caste people provided they themselves get the soiled clothes to the place where they are washed and again take delivery of the washed clothes there only after washing. The washerman are paid in kind depending on the number of persons residing in each household. Besides this traditional payment every household which engages the services of a washerman gives food sufficient for one person, once a day, either in the morning or in the evening. The barber also visits the houses of villagers whenever he is called for. He never serves the Scheduled Caste people but he lends them his instruments. He is paid both in cash and in kind. Each household pays the barber 4 *addas* of paddy at the time of harvest.

Blacksmithy, carpentry and goldsmithy

94. The blacksmith of the village makes and repairs some of the agricultural implements of the cultivators. The material is supplied by the cultivators themselves. He is paid the making or repairing charges in kind at the time of harvest. The quantum of payment depends on the land owned by the cultivator and the number of bullocks employed.

95. The carpenter also makes and repairs some of the agricultural instruments and very occasionally a few pieces of rural furniture. The wood and other required materials are given by the cultivators and the carpenter is paid the making or repairing charges generally in kind only.

96. The goldsmith is paid in cash for his services in making ornaments. The required gold or

silver and stones are supplied by the concerned and the goldsmith is paid only the making charges.

Sources of finance

97. The cultivators as well as others in the village look to the local sowcars and moneyed relatives for borrowing money. Formerly there was a Multipurpose Co-operative Society established in 1935 but it was defunct for some years and again started functioning since three years. There are 44 members in the Society and all of them are cultivators. The main purpose of that Society is to advance loans to the cultivators for improvement of their cultivation. The membership fee is only rupee one. So far the Society has advanced Rs. 2,500 as loan to its members at an interest rate of 7½% per annum. It is felt that the Society may completely disappear from the village within a few years as there are many political factions among its members. The villagers allege that the Secretary of the Society is a Communist with some followers. Some of the members belong to Congress Party. Due to the incessant struggle for power between the members of these two parties the Society is not functioning well.

Co-operative grain bank

98. The Co-operative Grain Bank was started in 1948 but became defunct very soon. There were 91 shareholders when the Grain Bank was started in the village. The value of shares varied from 1 seer to 200 seers of paddy. The Grain Bank did not have any godowns and the grain was stored in the house of the President of the Bank. It used to advance paddy to the needy royts and collect the same at the time of harvest. After functioning for about 10 years it completely disappeared and in 1957 the members of the defunct bank elected a new President and the grain was transferred to his house from the house of the former President. Again in 1958 it has come to an abrupt end. Rivalries between the members and malparactices by the influencial persons in the village culminated in the closure of the Bank. Many of the shareholdess do not dare to reveal the causes and the persons responsible for such a situation. It is said that so far no audit party has visited the village to check the accounts of the Bank and that no enquiry has so far been made by the Co-operative Department.

Income and family type

99. Table No. 25 gives particulars about main occupation and per capita annual household income and family type. Of the 51 households surveyed, only one household falls in the per capita annual income group of Rs. 1–50, 4 households belong to the per capita income group of Rs.51–100, 23 households to the per capita annual income group of Rs, 101–200, 15 households in the per capita annual income group of Rs. 201–300, 3 households to the income group of Rs.301–500 and 4 households are in the income of Rs.501 and above. The remaining one household belonging to Yerukula caste could not specify its income.

100. The households are divided into four family types, *viz.*, (i) Simple (Husband, wife and unmarried children), (ii) Intermediate (Married couple and unmarried brother/sister and one of the parents), (iii) Joint (Married couple with married sons/daughters or with married brothers/sisters) and (iv) Other family types, based on their classification. The only household in per capita annual income group of Rr. 1–50 is engaged in agriculture and it is a simple type of family. Among the four households whose annual per capita income is between Rs. 51 and Rs. 100, 2 are engaged in agriculture as their main occupation and of the remaining two, one belongs to a barber and the other to a casual labourer. Among these four households one is a simple family, one is a joint type of family and the remaining 2 are of other type of families. Out of the 23 households which fall in the annual per capita income group of Rs. 101–200, the main occupation of 7 households is agriculture, 4 households are engaged in trading in lether and skins, 3 households in tanning, one household each in tailoring, toddy selling, masonry, pottery, butchery, washing and hairdressing while the remaining 2 households depend on casual labour for maintenance. Of these 9 are simple families, 3 are intermediate families, 7 are joint families and the remaining 4 are other type of families. Out of the 15 households whose annual per capita income is Rs.201–300, the main occupation of 4 households is agriculture, 7 households are engaged in tanning, one household each in blacksmithy, stone cutting and casual labour while the remaining one household belongs to a village servant. Of them 6 each are of simple and joint type of families, 2 are of the intermediate type of families and the remaining one

belongs to other type of family. Out of the 3 households which are in the annual per capita income group of Rs. 301-500, the main occupation of one household is trading, another household is engaged in cultivation and the third in casual labour. Of these one each is found in simple, joint and other type of families. Out of the 4 households, which are in the income group of Rs. 501 and above, 2 households are engaged in tanning while one household belongs to a cultivator and another to hotel-keeper. Of these four, 2 are simple families and one each is intermediate and other type of family.

101. Table 34 gives the details of the budgetary position of the surveyed households by main occupation. The total income of 50* out of the 51 surveyed households is Rs. 64,621 and the total expenditure is Rs. 77,394. Thus, there is a deficit of Rs. 12,773 in all the households taken together. 41 households are having deficit budgets and only 9 households are having surplus budgets. Of them again 4 households with tanning as main occupation have earned a surplus income of Rs. 1,077, *i.e.*, Rs. 269.33 per household. Two households with agriculture as main occupation have a surplus of Rs. 212, *i.e.*, Rs. 106 per household. And one household each engaged in hotel business, casual labour and hairdressing are also having surplus budgets. The amount of surplus varied from Rs. 20 per household engaged in casual labour to Rs. 269 per household among the households having tanning as main occupation. Regarding the 41 households with deficit budgets 14 households with agriculture as the main occupation are having a total deficit of Rs. 5,903, 9 households with tanning as main occupation are having a total deficit of Rs. 774 and 4 households engaged in casual labour are having a total deficit of Rs. 1,179. All the occupations except hotel keeping and hairdressing contain households with deficit budgets. The total deficit of these 41 households is Rs. 14,204. For proper understanding of the income and expenditure pattern among the different income groups and occupations, a few family budgets are discused below:

Cast study—1

102. Following is the family budget of Sri Mohammad Ali, aged 49 years, with tanning as main occupation and agriculture as subsidiary occupation. He is also the Muslim priest and Secretary of the Sivanagar Industrial Tanning Co-operative Society and also the Vice-President of the Village Panchayat. His word is respected by all the Muslims in the village. Including the head of the family there are only three members in the household. The head of the household is the only worker in the house. He is having 12 acres of land.

Statement VIII

FAMILY BUDGET FOR THE YEAR 1964-65

Income (1)		Expenditure (2)	
	Rs.		Rs.
1. Tanning	1,500	1. Food	1,080
2. Cultivation	1,000	2. Drinks	20
		3. Fuel & lighting	49
		4. Clothing	300
		5. Travelling	100
		6. Hired labour and purchase of raw skins	1,000
		7. Miscellaneous	50
Total	**2,500**		2,599

It is clear from the above that about 45 per cent of the income is spent on food. The next major amount is spent on hired labour and purchase of raw skins. He is having a deficit of Rs. 99 only and it is made up by taking hand loans from relatives and friends and repaying them whenever it is possible. The head of the household is a well educated and very influential man in the village. He is having some administrative ability also due to his being Secretary of the Tanning Co-operative Society. He is also maintaining an Urdu residential school for the benefit of the Muslim children of the village.

Case study—2

103. Mohammad Khaja aged 42 years with simple type of family is engaged in selling of raw hides and skins as main occupation and tanning, casual labour as subsidiary occupations. Except one son all the remaining 6 members of his family are non-workers. He studied up to 4th standard. The income and expenditure pattern of the household is given below.

[*Statement*

* Income and expenditure particulars of one household were not furnished by one household.

Statement IX

BUDGET FOR THE YEAR 1964-65

Income		Expenditure	
	Rs.		Rs.
1. Business of raw hides and skins	600	1. Food	600
2. Tanning	300	2. Drinks	40
3. Casual labour	120	3. Fuel or lighting	10
		4. Clothing	50
		5. Travelling	25
		6. Recreation	15
		7. Smoking	36
		8. Festivals	50
		9. Hired labour and purchase of raw skins	200
		10. Others	30
Total	**1,020**		**1,056**

This budget can be said to be a balanced one as there is only a deficit of Rs. 36 which he meets by taking hand loans. A major portion of the income is spent on food and the next large amount is spent on hired labour and purchase of raw skins. It is unbelievable that with a family of 8 members the head of the household has spent only Rs. 50 per year on clothing for all. Also the expenditure on food of only Rs. 60 per annum for 6 members does not appear reasonable. Eventhough his children are studying in the school, he did not spend even a pie towards their education. The local Urdu school provided them with all the required school material free of cost.

Caste study—3

104. Mohmmad Usman aged, 32 years with simple type of family is engaged in butchery and casual labour. He has to maintain all the 4 members of his family. He has studied up to 1st standard. Following is his budget.

Statement X

BUDGET FOR THE YEAR 1964-65

Income		Expenditure	
	Rs.		Rs.
1. Butchery	240	1. Food	480
2. Casual labour	360	2. Drinks	5
		3. Fuel and lighting	12
		4. Clothing	75
		5. Travelling	25
		6. Festivals	25
		7. Smoking	48
		8. Others	30
Total	**600**		**700**

This household is not possessing any land at all and he is solely dependent on butchery and casual labour. A large proportion of the income is spent on food, *i.e.*, Rs. 480 out of Rs. 700. The household has a deficit of Rs. 100 and the head of the household could not explain how this is made up.

Case study—4

105. Kunchala Ramakrishnaiah, aged 55 with a simple type of family is engaged in agriculture as main occupation. He has to maintain a family of 6 members. His son Kunchala Viswanadham contributes a good share to the income of the family by working as a teacher in a middle school in one of the neighbouring villages. He has studied up to II form and also he is an old type of 'vakil' of the erstwhile Nizam State. He is an influential and a considerably wealthy person in the village. He is owning about 30 acres of wet land and 60 acres of dry land, both in the village proper as well as in other adjacent villages. The income and expenditure pattern of this household is given below:

Statement XI

BUDGET FOR THE YEAR 1964-65

Income		Expenditure	
	Rs.		Rs.
1. Agriculture	2,000	1. Food	1,500
2. Salary (Son's pay as teacher)	1,980	2. Drinks (includes breakfast and coffe)	360
		3. Fuel and lighting	100
		4. House repairs	150
		5. Clothing	500
		6. Travelling	250
		7. Education	100
		8. Barber & dhobi charges	20
		9. Land Revenue	150
		10. Liquor	50
		11. Hired labour	500
		12. Seeds and manures	200
		13. Others	200
Total	**3,980**		**4,080**
		Purchase of assets (radio)	100
		Grand total	**4,180**

Large amounts have been spent on food (Rs 1,500) clothing, (Rs. 500) and on hired labour, seeds and manures (Rs. 500 + Rs. 200). The head of the household has spent Rs. 250 on travelling and Rs. 200 on other items like recreation, smoking and chewing of pan. In this year the household has purchased a radio costing Rs. 100 only. The household has spent

Rs. 100 for the educational purposes of its children, which is a significant feature. The household is having a deficit of Rs. 200. But as the household is having about 90 acres of cultivated land, the debts incurred mainly due to indulgence in some minor luxuries, can be cleared during the next year.

Case study—5

106. Vutla Narasaiah, son of Rajiah, age 40 years belonging to Perika caste is engaged in hotel keeping and selling of sweet meats. He has to maintain four members and all of them are solely dependent upon him. The pattern of income and expenditure is given below.

Statement XII

BUDGET FOR THE YEAR 1964-65

Income (1)	Rs.	Expenditure (2)	Rs.
Hotel keeping and selling of sweetmeats	3,060	1. Food	600
		2. Drinks	60
		3. Fuel and lighting	48
		4. Clothing	100
		5. Travelling	150
		6. Smoking & pan	84
		7. Dhobi & barber charges	12
		8. Purchase of grain, pulses, ets. for hotel	1,980
Total	**3,060**		**3,034**

This household is having a surplus of Rs. 26 only. But it is not so every year. He has incurred an expenditure of Rs. 1,980 for purchases of cereals, pulses, condiments, etc., required to run the hotel and earned an income of Rs. 3,060.

Case study—6

107. Fakeera aged 60 belonging to Malajangam, a Scheduled Caste is engaged in agriculture. He sometimes goes for begging also. He has to maintain a family of three members. His wife and son contribute their mite to the family income by working as casual labourers and attached agricultural labour. The money earned by the head of the family is negligible. The income and expenditure particulars of the household are given below.

Statement XIII

BUDGET FOR THE YEAR 1964-65

Income (1)	Rs.	Expenditure (2)	Rs.
1. Cultivation	25	1. Food	420
2. Wages (attached agricultural labour and casual labour)	194	2. Fuel and lighting	24
		3. Pots	6
		4. Clothing	60
		5. Smoking	24
		6. Pan and jarda	8
		7. Toddy	5
		8. Land cess	7
		9. Others	11
Total	**219**		**565**

The deficit of Rs. 346 is purely made up by borrowing Rs. 200. The head of the household could not explain how he is going to clear the debt nor how the remaining deficit of Rs. 146 would be made up. Spending Rs.420 on food on 4 members per year shows the deplorable condition of this household. He explains that because of this he turned to begging in the village to satisfy the hunger of his family members as well as himself.

Case study—7

108. Pitchiguntla Ramayya aged 55 is engaged in casual labour as main occupation and agriculture as subsidiary occupation. He has to maintain a family of 5 members. Three other members, his wife, son (Chandraiah) and daughter-in-law contribute a considerable share to the family income by working as casual labourers. No one is educated in this family. The pattern of income and expenditure is given below :

Statement XIV

BUDGET FOR THE YEAR 1964-65

Income (1)	Rs.	Expenditure (2)	Rs.
1. Cultivation	250	1. Food	500
2. Casual labour	400	2. Toddy	60
		3. Fuel & lighting	12
		4. Clothing	50
		5. Smoking	120
		6. Pan	24
		7. Dhobi & barber charges	4
		8. Interest	25
Total	**650**		**795**

It is not clear how the household is maintaining itself with an expenditure of only Rs. 500 per annum

on food for 5 members. It is also strange that a considerable amount of Rs. 120 is spent on smoking, even though both the father and son smoke heavily. Nothing is spent on recreation, education and travelling. There is a deficit of Rs. 145. The head of the household could not explain how he made up this deficit.

109. The income and expenditure pattern presented in the above case studies reveals that a major portion of the income accrues from the main occupations like tanning and agriculture in the village. The pattern of expenditure is more or less the same in every household except for minor differences in degree rather than in kind. The expenditure pattern reveals that a big slice of their income is spent on food and comparatively less is spent on clothing. These two prime necessities of life are consuming a major portion of the income in all cases. But some households have spent large amounts on unnecessary items like drinking and smoking but according to them these items of expenditure cannot be avoided as they are a must for stimulation. Very few households have spent something on education and recreation. But it is conspicuous that a majority of the surveyed households have spent some amount of money on travelling. Particularly every Muslim household engaged in tanning has spent inevitably on travelling, as it is very necessary for them to travel, sometimes as far as Madras and Kanpur for marketing their finished products as well as for purchasing raw material.

Marketing

110. Patancheruvu and Hyderabad are the nearest marketing centres to this village. Occasionally merchants visit the village and purhcase the agricultural produce. The most important crop produced in the village is paddy. A few households, however, sell Bengalgram, castor seeds and greengram. Selling the produce to middlemen in this village is very rare. The local Vaisyas also purchase the produce from the cultivators. If the cultivator wants to take his produce either to Patancheruvu or to any other big village he has to undergo a lot of trouble in transporting the produce, so he prefers to sell the produce in the village itself even though the price paid is low compared to the market prices elsewhere.

Indebtedness

111. Table 36 gives the details of the households in debt according to income ranges. Of the 51 households surveyed 38 households are having a total debt of Rs. 25,905, *i.e.*, 76% of the surveyed households are in debt and the average indebtedness of each household is about Rs. 681-71. Analysing further according to the income groups it is found that there is one household in the income group of Rs. 300 and less which incurred a debt of Rs. 200. There are 7 households in the income group of Rs. 301–600 which have a total debt of Rs. 2,650 and the average indebtedness per household in this category is about Rs. 378-57 paise. Similarly there are 9 households in the income group of Rs. 601–900 which have incurred a total debt of Rs. 2,970 and the average indebtedness per household is about Rs. 330. Seven households who are in the income group of Rs. 901–1,200 have incurred a total debt of Rs. 2,575 and the average indebtedness per household is Rs. 367-86. Similarly 14 households in the income group of Rs. 1,201 and above have incurred a debt of Rs. 17,510 and the average indebtedness per household is about Rs. 1,250.

112. The causes for incurring debts are many and varied. It is a common thing in villages to incur enormous amounts of debts for unproductive purposes like marriages, birth and death ceremonies, festivals and other social ceremonies. It is also true in the case of the Sivanagar village. A considerable amount of money is spent on marriages and funerals. Among the 51 surveyed households in the village only one household has incurred a debt of Rs. 500 for house construction and it forms 1.93% of the total amount of debt taken by the households. Eight households have incurred a debt of Rs. 5,050 forming 19.49% of the total debt taken by the households for celebrating the marriages of their daughters and sons. Only one household has incurred a debt of Rs. 100 for funeral purposes and it forms 0.39% of the total debt. Thirteen households have incurred a debt of Rs. 4,070 forming 15.71% of the total debt for fulfilling to ordinary wants of the life Similarly 25.81% (Rs. 6,685) of the total debt was incurred by 13 households for agricultural improvement. Five households have raised a debt of Rs. 7,200, *i.e* , 27.79% to run household industry. In this category many of the debtors are tanners. Three households have incurred a total debt of Rs. 2,300 forming 8.88% of the total debt raised for business purposes. It is quite clear that a majority of the households have raised debts for the sake of marriages to fulfil ordinary wants and to improve the household cultivation (Table 39).

113. The major source of borrowing for all the households is still the private money lender. Very

few people have approached Government agencies like Co-operative Societies and Banks. Very few in the village have taken taccavi loans. The villagers feel that approaching Government for debt is a futile effort as they will have to wait patiently for the sanction of the money for a long time. But the person who needs debt immediately cannot afford to wait for such a long time. So whenever there is a need for money the person turns towards a private money lender. The local sowcar is always ready to help those who are in need by charging exorbitant rates of interest. Close relatives are also a source of money lending.

114. Table 41 gives the details of credit agencies and rates of interests by number of households and amounts. Prior to 1951 only one household has taken a debt of Rs. 700 from relatives and the rate of interest varied between 21-30%. Between 1951 and 1961, 3 households have raised a debt of Rs. 4,220 from private money lenders and the rate of interest varied between 21—30%. During the same period another 3 households have incurred a debt of Rs. 850 without any interest from their relatives, one household has taken a debt of Rs.500 from the Co-operative Credit Society paying an interest between 10-12% and only one household has taken taccavi loan of Rs.500 during this period at an interest of 7-9%. During 1962 five households have raised a loan from private money lenders. Of them one household has taken an amont of Rs. 150 paying an interest between 16-20%. The remaining 4 households have taken a total amount of Rs. 1,700 at an interest of between 21-30%. During the same year two households have raised a debt of Rs.500 each from relatives; one of them has raised this debt free of interest and the other by paying an interest between 21 — 30%. Only one household in this year has raised only Rs. 60 as debt at an interest of between 7-9%. During the year 1963, three persons have raised debts from private money lenders. Of these one household each have raised a debt of Rs.1,000, Rs.300 and Rs.500, paying an interest of 4%, 16-20%-21-30% respectively. Only one hosehold has raised a debt of Rs. 100 free of interest from relatives. During the same year 2 households have raised a loan of Rs.400 from Co-operative Credit Society at an interest of 7-9%. During 1964 as many as 17 households have raisep debts from private money lenders. Of them 4 households have incurred a total debt of Rs. 6,200 ree of interest and another four households have incurred a total debt of Rs. 2,150 paying an interest between 16-20% while only one household has incurred a debt of Rs. 100 at an interest of 10-12% and the remaihing 8 households have totally incurred a debt of Rs. 2,725 and the interest paid varied between 21-30% In the same year 2 households have raised Rs. 600 free of interest from their close family friends. During the year 1965 only 2 households have raised debts from private money lenders. One household has raised Rs. 850 free of interest and the remaining ohe has raised Rs. 500 and the interest paid varied between 16-20%.

115. The above interpretation of the table clearly shows that a majority of the villagers are depending on private money lenders to raise loans in spite of the fact that they charge exorbitant rates of interest. Sometimes the money lender never advances money to certain households unless they pledge either land, house or any valuable property. Poor households cannot repay the debt and the land or house pledged to the money lender slowly passes into his hands. Debts are raised not only for productive purposes but also for unproductive purposes like festivals, marriages and other social ceremonies. Extravagancy during the time of festivals and social ceremonies combined with unscrupulous nature of money lenders have broken the econmic stability of many a households in the village.

Sale and purchase of assets

116. During the period 1935 to 1964 only 4 households have sold assets worth Rs. 870. Of them one household had sold livestock worth Rs. 270 and the remaining 3 households sold buildings, together worth Rs. 600. In 1964 and 1965 only two households sold some livestock for Rs. 600. In between the years 1935-64, 15 households purchased assets worth Rs. 12,504. Of them 7 households purchased land worth Rs. 7,050, 4 households livestock worth Rs. 844 and 2 households tools and equipment costing Rs 110 while another 2 households invested in buildings worth Rs. 4,500. Only 9 households have made assets during the years 1964 and 65 to the extent of Rs. 5,025. Of them one household purchased land worth Rs. 2,080 while another purchased buildings for Rs. 1,500. One household had made an investment of Rs. 120. The assets gathered by the surveyed households are insignificant. The few assets acquired are held in immovable properties like land and buildings.

Capital formation

117. The incidence of capital formation among the households surveyed in particular and in the village in general is not appreciable. Of the 51 households, only 23 households have acquired some assets. Analysing further, communitywise it can be seen from Table 43 that only 8 communities have gathered some assets as indicated below :

Community	No. of households	Assets in Rs.
(1)	(2)	(3)
Chakali	1	600
Golla	4	2,970
Lingayat	1	350
Mangali	1	1,500
Padmasale	1	300
Vaisya	1	2,100
Muslim	9	4,385
Perika	5	2,624

Index of prosperity

118. The village cannot be said to be prosperous on the whole. Only 4 households have liquidated their debts of Rs. 4.790 standing from the past 10 years and 12 households have acquired some property or the other during the last 10 years and only one house-hold has made some cash savings; 2 households have invested a little in some new undertaking or buildings.

Changing economic scene

119. A noticeable change is found in the economic field of this village. The mobility of occupation has increased to a certain extent. The establishment of factories like Bharat Heavy Electricals and Hume Pipi Company at a distance of 6 or 7 miles from the village has provided some job facilities, to the villagers. One person belonging to Muthracha caste is working as night watchman in the Hume Pipe Company and many villagers are working as casual labourers in construction work of Bharat Heavy Electricals Ltd. There are also some changes in traditional occupations. The local blacksmith who used to repair and manufacture only agricultural implements formerly has acquired some mechanical skill in repairing oil engines also. He has acquired this skill not by attending any training institution but only by trial and error method while experimenting on his own oil engine. With this skill in hand he travles many villages repairing the engines and earning some money. His sons are also being trained in this job. He is the pioneer in introducing oil engines in this village. The introduction of oil engine has brought a definite change in the minds of the agriculturists. At present many cultivators in this village are thinking of purchasing pump sets for irrigating their fields, but are unable to do so due to lack of pecuniary assistance. Many other changes are also taking place in the field of agriculture in the village. Though organic manure continues to be largely used for manuring the fields, tho villagers are quite aware of the usefulness of modern chemical fertilizers. One or two agriculturists in the village have applied these chemical fertilizers for the first time and obtained larger yields compared to the previous year. This has opened the eyes of many a cultivator in the village and they are quite willing to use chemical fertilizers. The difficulty they are faced with is the non-avilability of fertilizers at a cheap rate and at the required time. Japanese method of paddy cultivation is also practised by a few cultivators in this village, but some say they are not satisfied with it. According to them the yield per acre obtained in the Japanese method is very low compared to that obtained in the traditional method. However, it is doubtful whether these cultivators are perfectly aware of the Japanese method of paddy cultivation. The agricultural department may have to look into this matter and rectify the defects in the cultivation practices so that the improvements already initiated in the field of agriculture may at least be sustained.

120. The replacement of kind economy by cash economy is a significant change in process. Casual labourers, agricultural labourers, barbers and chakalis have expressed their preference for cash wages.

121. The establishment of a Credit Co-operative Society, a Grain Bank and a Tanning Industrial Co-operative Society is indicative of a change in the economy of the people, though these institutions are not working properly. If the Credit Co-operative Societies work properly and efficiently the needy agriculturists, instead of going to a unscrupulous private money lender for raising a loan can approach the Society for money.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

General

The culture of the village includes every aspect of the customs and tradition of the people in the village. The cultural life of Sivanagar village expresses itself through language, games played by the children, their customs, traditions and their religious faiths and ritual.

Language

2. The population in the Sivanagar village can broadly be divided into two groups, *i.e.*, Hindus and Muslims. The mother tongue of the Hindus is Telugu and that of Muslims is Urdu. The Telugu spoken in this area differs much from that of Rayalaseema and Coastal Andhra districts. There are many local usages like *poradu* (boy) and *pori* (girl) which people from other than Telangana area of Andhra Pradesh cannot understand easily. Invariably one finds some sprinkling of Urdu words in the local Telugu conversation. It is due to the long association of the people with Urdu language which was the state language of former Hyderabad State for a considerable time. It is also noticed that a few among the Telugu speaking people generally converse in Urdu only. So also a few Muslims speak Telugu with equal fluency. Among the surveyed population of 291 persons, 181 persons (93 males and 88 females) speak Telugu as their mother tongue and 110 persons (53 males and 57 females) speak Urdu as their mother tongue. Thirteen persons whose mother tongue is Telugu also speak Urdu. Of them 10 are males and 3 are females. Of the total surveyed population 3 persons speak English while one person speak Hindi besides their mother tongue. 51 Muslims (27 males and 24 females) speak Telugu besides their mother tongue Urdu.

Nature of family:

3. In the social structure of an Indian village family plays a pivotal role in economic, social and religious life of the people. Family is the most important and significant institution among all the associations formed by the people from the beginning of mankind. From times immemorial the joint family has been popular in India. The joint family with its numerical advantage exploited the Nature's resources fully and became a symbol of corporate and co-operative life in Indian villages. In the 20th Century keen competition which is increasing in every field and the seed of individualism has taken which is rapidly growing into a big tree has dealt a blow to the joint family system. In a way it continues to exist to a significant extent in the rural areas where traditions still play an important role.

4. Among the 51 surveyed households in the village there are 21 simple type of families, 15 joint type, 9 other types and 6 intermediate type of families. A majority of the families in the village are of simple type. Next come the joint type of families. Generally even in the villages, a son tries to break away from his parental house and establish his own house immediately after marriage. From then onwards he relentlessly strives to improve his economic position and welfare of his family. The break up of the joint family has brought many evils in its wake. The property is equally divided among the sons. In not more than two generations, the landed property of a joint family get split up into very small bits. These small holdings are in many cases so uneconomical that maintenance of even a pair of bullocks for cultivation purposes becomes difficult. The income from the land is not sufficient to maintain the family. Hence recourse to other subsidiary occupations to make both ends meet becomes inevitable. The relations between sons and parents and between siblings may become strained during the division of property and the consequent tensions and hostilities may continue for generations.

Intra-family relations

5. The composition of family varies in different households, some families may be simple families with husdand, wife and their unmarried children. There may be joint families with husband, wife and their married children and their wives. Further in some of the households besides the above said members some other kin may also reside. The

inter-personal relations are regulated according to the members of the family. The boss of the simple family is always the husband. He is the man who sustains, protects and directs the family. As the head of the household he demands respect from his wife and children. He takes advice of his wife now and then to arrive a decision. In a joint family relations between husband and wife may not be as close and intimate, as many other members also live in the family and adequate accommodation is not available. In joint families personal relations among the members are often strained due to some reason or other. With the setting up of an independent family the nature of husband-wife relations undergo a definite change.

6. The parent-children relation changes according to the age of the children. As a general custom the children respect their parents. Infants are treated with love and affection by their parents. It is a general observation that parents prefer male children to female children. It is explained by the villagers that a daughter is a burden to the parents as they have to get her married spending a lot of money as dowry. On the other hand a son is an asset to the family. In spite of the preference for sons, no discrimination is observed in the affections shown to the children by the parents on the grounds of their sex.

7. The relations between the daughters-in-law and parents-in-law are quite cordial in the beginning. The daughter-in-law comming from a different family and different village finds herself in an entirely new surroundings. Sometimes the husband has to take sides alternatively in the domestic factions between his wife and his mother to satisfy both of them. These small factions sometimes may lead to the breaking away of the son from the parental house. Generalay a daughter-in-law avoids the sight of her father-in-law due to respect.

8. Unity and solidarity between siblings particularly among boys is found in the village. They try to help each other in day to day problems. Older brothers or sisters look after their younger ones. Up to the age of 6 or 7 years both boys and girls play together; as the age advances girls are separated from boys and they seek their own companions. Generally the older siblings claim some authority over the young ones. They also punish them sometimes for their wrongs. Small quarrels between the siblings are decided either by the mother or the father, but the mother always persuades them not to quarrel among themselves whereas father decides the minor quarrels with authority and whoever disobeys him will be punished.

Trends of change in family

9. The tendency to migrate to towns is manifesting itself among the educated and semi-educated people due to the lure of employment. Now-a-days the trend is towards simple families and many young people prefer to separate from their parental house after marriage and set up their own families.

Leisure and recreation

10. Leisure and recreation are as necessary as food and clothing for the mental and physical health of the people. In Sivanagar village people spend their leisure in different ways; gossiping with the neighbours, playing with children or discussing the local affairs with other people at *rachchabanda*, reading newspapers and magazines particularly Telugu weeklies. Every day they find some leisure, only during the evening times after returning from their work spot.

11. Children in the village play different kinds of games. They spin tops, play hide and seek, blind man's bluff, kabaddi. A play called *chemmachekka* is popular among the girls. Playing *pachchis* is a favourite pastime among some of the older women of the village (Please see Figure 24). When they are not engaged in agricultural work and after completing the domestic work they sit leisurely in the afternoon and play this game.

12. Ten years back there used to be a dramatic association in this village which became defunct very soon because the members lost interest in that association.

Bhajana Mandali

13. Two years back there was a *bhajan mandali* in this village and *bhajans* were conducted frequently. Sri Kunchala Narayana, a business man of the Perika caste, built a house and kept it under the control of the *bhajana mandali* (association) for its use. Sri Narayana has become insolvant due to heavy losses in his business and the house allotted to the *bhajana mandali* was purchased by Sri Balakrishnaiah of Vaisya caste who refused to give it for its use and from then onwards

the Mandali ceased to function and no one took any action to revive it.

14. But still there is an informal *Bhajana Mandali* in the village comprising some of the old people in the village. The *pujari* of the Siva temple who is an old man sings some devotional songs to the tune of the *thambura*. Many old persons in the village gather around him and accompany him in singing songs. A song recorded while they were singing is given below :

శ్రీ గురుని కృపతోను పతివ్రతా భక్తి
Sree Guruni Krupathonu Pathivratha Bhakti
చెప్పెదను మగువలందరు వినుడమ్మా
Cheppedanu Maguvalandaru Vinudamma
జగడమాడే దాన్ని సొగసుజేసేదాన్ని
Jagada Madedanni Sogasujesedanni
మగడు లేనిదాన్ని మాటలాడగ రాదే 'మగువ'
Magadu Lenidanni Mataladaga Rade 'Maguva'
చీర సారే కుడుపు పట్టెమంచము పరుపు
Chire Sare Kudupu Pattemanchamu Parupu
పండ్లకు దాచన ముండలకు ఒప్పును 'మగువ'
Pandlaku Dachana Mundalaku Voppune 'Maguva'
మొగడు వుళ్లోలేక పెట్టెలో సొమ్ములు
Mogadu Vulloleka Pettelo Sommulu
పెట్టుకొనరాదు ధరలోన నెంతపండుగయిన 'మగువ'
Pettukonaradu Dharalona Nenthapandugayina, 'Maguva'
వలువ మానినమీద మరువక నాల్గునాళ్లు
Voluva Masinameeda Maruvaka Nalgunallu
పురుషుని జూడక మగువలుండ వలేను 'మగువ'
Purushuni Judaka Maguvalunda Valenu 'Maguva'
తనపతి తృణమైన దయతోను యిచ్చిన
Tanapathi Trunamaina Dayatonu Yichchina
ఘనమైన మెరువగా జూడవలెనమ్మ 'మగువ'
Ghanamaina Meruvaga Judavalenamma 'Maguva'

Do's and dont's for a woman

15. Meaning—It is a song advising all the women to become ideal wives by understanding what they should do and what they should not do on different occasions. A woman who always quarrels, one who attaches due importance to beautification and a woman who had divorced her husband should be avoided. All the luxuries of life like wearing nice clothes, sleeping on cots and soft cushions and using toilet articles are not for ordinary housewife. It further adds that when a husband is away from the village the wife should not use any ornaments whatever may be the occasion. During the period of menses a woman should not glance at men. Any thing given by the husband, even though its value is nothing, must be respected by the wife.

Folk songs

16. Besides the above song some other folk songs recorded in the village are given below.

ఈడు లేదక్కమ్మ - ఈడు లేదక్కమ్మ
Eadu Ledakkamma – Eadu Ledakkamma
ఈ బడువాకు వాకు జోడులేదు
Ebaduvaku Naku Joduledu
కండ్లుకానరావు చెవులు వినరావు
Kandlukanaravu Chevuluvinaravu
పండ్లూడినగాని పడుచును పెండ్లాడు 'ఈడులేదు'
Pandludinagani Paduchunu Pendladu 'Eaduledu'
పాడుగాను ఈడుగాను
Paduganu Eaduganu
పెండ్లి పెటాకులుగాను
Pendli Petakuluganu
ఏనుగోలె దిరుగును గంగోలె మరుగును
Yenugole Dirugunu Gangole Marugunu
పీనుగోలె వచ్చును పీటపై బరుగును 'ఈడులేదు'
Peenugole Vachchunu Peetapai Vorugunu 'Eaduledu'
ఒనకును మినుకును వగిరించి చంపును
Vonukunu Minukunu Vogirinchi Champunu
కండ్లలో పూసుండు పండ్లలో పాసుండు
Kandlalo Pusundu Pandlalo Pasundu
బల్లింత నోటిలో జొల్లంత కారును
Ballinta Notilo Jollantha Karunu
మూల్గును ముక్కును గోడపై బరుగును 'ఈడులేదు'
Mulgunu Mukkunu Godapai Vorugunu 'Eaduledu'
లొట్టలే కడుపుండు నట్టలె బరువుండు
Lottole Kadupundu Nattole Baruvundu
మిట్ట నొసలుండు లొట్ట చెంపలుండు
Mitta Nosalundu Lotta Chempalundu
చుట్టాలు యింట్లోంచె చూచిమర్లిపోవు 'ఈడులేదు'
Chuttalu Yintlonte Chuchimarlipovu 'Eaduledu'
తట్టితే బాగుండు చుట్ట జానెడుండు
Tattite Bagundu Chutta Janedundu
ఇట్లేమి నేనంచె పోట్లాట కొచ్చును
Etlemi Nenante Potlata Kochchunu
కొట్టెనో తిట్టెనో
Kotteno Thitteno
కోపించి నట్లుండునో 'ఈడులేదు'
Kopinchi Natlundudno 'Eaduledu'

బుద్ధి నాకుంటెను బ్రాహ్మణున్ని పిలిపింతు
Buddhi Nakuntenu Brahmanunni Pilipinthu
పండిరి పీకింతు పుస్తెనో తెంపింతు
Pandiri Peekinthu Pustheno Thempinthu
పెద్దల చిన్నల బుద్దులు చెప్పింతు 'ఈడులేదు'
Peddala Chinnala Buddulu Cheppinthu 'Eaduledu'

The above song is sung by the women workers when they are engaged in paddy transplanting. It is a common practice in this village to sing songs during the agricultural operations like transplanting and harvesting. It is a kind of entertainment for them; while singing they forget all about the hard work they are doing. The meaning of the song is, a young woman who was married to an old man disgusted with him expresses her sorrow and explains the behaviour of her old husband to a friend of her's. Weeping over her unfortunate marriage to an old man she says that her husband is much older than her, he is blind and deaf, all the teeth have gone, he enters into the house like a dead body and sits down slowly on a wooden plank. She further says he is a dirty chap and he won't wash his face and eyes properly. He wants all solid things like bread and fish but he cannot eat them due to lack of teeth and he only takes liquid food like gruel. If the wife says anything to him he immediately gets angry with her. So the wife regrets that if she had any sense in her she would immediately call the Brahmin priest and dismantle the pandal in front of her house and break her marriage ties with her old husband by removing her *pusthe* (marriage locket) and asks the elders as well as younger people in the village to teach a lesson to her old husband.

17. There is also another recreational activity for a few of the young people of the village, but it is only occasional. Once in a month a few young people of the village gather together and go for hunting in the nearby forests. They indulge in game only during the nights but no one possesses a gun. The game consists of catching rabbits with nets on fullmoon day.

18. No picture house is situated near the village. If the villagers wish to see a picture they will have to go to the twin cities. But no one in the village visits the twin cities exclusively for this purpose. Whenever they visit the city for business or any other personal reasons they utilise this opportunity for seeing pictures.

Religion

19. The Hindus of Sivanagar worship all the Gods of the Hindu Pantheon. Lord Rama and Krishna are very popular in the village. The concept of soul and its transmigration and the principle of *karma* and rebirth are believed by the people of this village. Taking bath in rivers like Krishna, Ganga, etc., is considered sacred. It is a cherished desire of many a Hindu in this village to have a dip in those sacred waters at least once. Muslims in the village are not worshipping any deity or god except Allah. They believe in only one God. All Muslims in the village belong to the Sunni sect. They differ from other Islamic religious sects like Shia and other minor divisions in interpretation of their Holy book Quran and other religious ceremonies. They do not believe in Hindu Gods and Goddesses.

Worship of deities

20. Along with the Hindu Pantheon of Gods the people in this village worship and believe in many other deities and spirits. It is a common factor in Indian villages for the people to turn to different deities when they are in difficulties like epidemics and pests. It is a general belief in this village also that certain deities are endowed with power over certain diseases either to spread them or to ward them off according to their whims and fancies. When an epidemic is rampant people try to appease the concerned deity to ward off the evil by sacrificing birds and animals. It looks as though the deities give shock treatments from time to time to the villagers by spreading epidemics and pests to remind them of their existence in the village. The worship of these deities differs from area to area.

21. Local people worship the following deities (1) Pochamma, (2) Mutyalamma, (3) Balamma, (4) Mahakalamma, (5) Durgamma, (6) Maisamma and (7) Mallanna.

Pochamma

22. This female deity is associated with the disease, smallpox. To appease this deity and to keep her in good moods people of this village celebrate a festival of Pochamma in the month of May. The deity is represented in a wooden image and on a fixed day the people take rice and jaggery water

to the deity and offer them to her. The Scheduled Castes have their own Pochamma deity and they celebrate the festival independently as they are not allowed to do it along with the other castes in the village. The temple of Pochamma is under construction in the village. The estimated cost is Rs. 900.

Mutyalamma

23. This deity is supposed to cause chickenpox in the village. She is worshipped by the villagers whenever there is a spread of chickenpox in the village.

Balamma

24. She is the goddess of fertility and supposed to cause sterility in women who do not worship her. So she is worshipped by the newly delivered mothers for a good spring of milk.

Mahakalamma

25. Whenever cholera spreads in the village this deity is worshipped by the villagers. Once the local people used to celebrate this festival every year regularly but now they worship this deity when there is an epidemic of cholera.

Durgamma

26. There is a temple of Durgamma in this village. The deity is represented in a stone slab. This deity is supposed to preside over the destinies and welfare of the villagers. She is worshipped in the month of May or June by sacrificing a buffalo or a goat. Figure 25 shows the temple of Durgamma.

Maisamma

27. People believe that this goddess protects the boundaries of the village and the standing crops in the fields. She is worshipped once in three or four years 15 days before the harvesting operations start.

Mallanna

28. This God is worshipped only by Golla caste people of this village. Mallanna is their caste deity. He is worshipped in the month of March and the deity is represented in a stone slab.

29. Lord Hanuman is a very popular God in this village. There are two tempels in the village dedicated to Him. Some of the families in the village worship Him daily during the evening times. Figure 26 shows the temple of Hanuman.

30. Every Hindu household in the village invariably possesses a few pictures of Gods and Goddesses which are worshipped on the occasions of festivals and other ceremonies. A few people from this village have visited Tirupati also. But many people from this village attend a religious fair conducted in honour of Veerabhadraswamy at Bonthapalle. Bhadrachalam of Sri Rama and Yadagirigutta of Lord Narasimhaswamy also attract many pilgrims from this village.

31. No particular time as such is kept for prayer and visiting temples. Very few people in this village visit and offer prayers every day in the temples. One housewife belonging to a Vaisya household regularly visits Lord Siva temple and offers cocoanuts and burns incense and one Perika family pays a visit to Hanuman temple every day during the evening times. As the Hanuman temple is situated at the entrance of the village, people while leaving as well as entering the village pay their respects to Him. There is a strong belief among the local people that by offering prayers to Hanuman before commencing any work their work will be completed successfully. The temple of Lord Siva besides serving as a religious centre also serves a social purpose. Many people gather there during evening times and whileaway their time.

32. The only wish and hope of every Muslim in the village is to visit Mecca once in their lifetime. Very few old Muslims in the village go to prayers to the Mosque every day. They offer prayers three times a day, morning, noon and evening. They attend the prayers strictly according to time. On Fridays every Muslim male takes his bath, puts on washed clothes and attends the prayer at noon in the Mosque. Figure 27 shows the Mosque.

Festivals

33. India is a land of festivals and never goes a calendar month without any festival celebrated. The Indian festivals are spontaneous manifestations of the people's urge for gaiety, pageantry and mirth. Whatever may be the festival people engage

themselves in hectic activity, decorating and cleaning their homes, inviting relatives and friends, wearing new and colourful dress, exchanging greetings with each other.

34. People of Sivanagar village celebrate many festivals with joy and enthusiasm. They clean and whitewash their houses one or two days before an important festival and new clothes are purchased. All the necessary grocery for preparing delicious dishes is procured one or two weeks ahead of the festival. They find a change from the routine hard work of the villagers. The festivals celebrated in this village are recorded in a chronological order according to Hindu months.[1]

Ugadi

35. It is a Telugu New Year's day celebrated on the first day of first Hindu month *Chaitra* all over Andhra Pradesh without any discrimination of caste and creed. One day prior to the Ugadi Viswabrahmins worship their implements and renew their sacred threads.

36. On the day of the festival every one in the household gets up early in the moring, take their bath and put on new clothes specially stitched for the occasion. The front yard of the house is cleaned and sprinkled with cow dung water and decorative lines are drawn on the floor with a white flour. Festoons of mango leaves are hung to the gates. Some special kinds of sweet dishes are prepared on this day. The potters supply each household two new pots, one big and one small pot with lids to cover them. The large pot is kept in the room where the household gods are placed. The large pot is filled with sweet drink made of jaggery, mango pieces, tamarind pulp and margosa flowers (new). This is called *ugadi pachchadi.* The small pot is placed over the big pot. An earthen lamp is lit and kept near the pots. Vermilion and turmeric marks are made on the pots. All the members of the household, young and old assemble in that room and pray to the dieties and gods for the prosperity and well being of the family in the coming months. After completing the prayer every one in the household eats a little of *ugadi pachchadi* which is a combination of different tastes like, bitter, sweet, saltish, etc.

37. Vaisyas perform this festival elaborately. They wash the idols of their Gods and also worship their holy books. As there is no Brahmin household in the village some villagers during the evening times go to the neighbouring villages like Golakapalle and Chinkanperla where there are Brahmin households to hear the almanac read; people anxiously ask him whether there will be any epidemics or famines in that year, should they expect bumper crops and so on. They ask all the questions relating to their village, like cattle health, rains and market prices of the grain, etc. The Brahmin answers all the questions put by the villagers in his predictions.

38. There is a general belief that the happy and good mood of the people on Ugadi will reflect and colour the course of events in the year ahead. But generally this may not happen because for most of the families the New Year's day starts with financial burden due to purchase of new clothes, white washing and decorating the houses, preparing costly and delicious dishes It is a day of thanksgiving to Gods and Goddesses for their help and kindness in the out-going year and a day of entering into the new year with hope and anticipation with its unknown prospects.

Srirama Navami

39. This festival is also celebrated in the month of *Chaitra.* Only Vaisyas celebrate this festival. On the day of the feast people keep on fasting. But it can be called a semi-fast. They abstain from taking rice and cereals but they take fruits and milk, etc. At midday the idol of Rama is worshipped in the house itself and cooked food is offered to Him. People break the fast in the

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Hindu month	Corresponding English month	Hindu month	Corresponding English month
Chaitra	March–April	Ashviyuja	September–October
Vaisakha	April–May	Kartika	October–November
Jyeshta	May–June	Margasira	November–December
Ashada	June–July	Pushya	December–January
Shravana	July–August	Magha	January–February
Bhadrapada	August–September	Phalguna	February–March

night and partake special dishes prepared for the occasion.

Toli Ekadasi

40. Toli Ekadasi is observed in honour of Vishnu on the 11th day of the first fortnight of *Ashada* month. In Sivanagar village only Vaisyas observe this festival. Images of Vishnu and his incarnations are worshipped and fruits and cocoanuts are offered in the temples of the village.

Rakhi or Shravana Purnima

41. This festival has got a special significance for Brahmins, Vaisyas and other castes who wear sacred thread. They change their sacred threads on this day and wear new ones. Some sweet dishes are prepared on this day.

Nagula Chavithi

42. Celebrated in the month of *Sharvana* by the Vaisyas particularly and all the other Hindus in the village generally. This day is dedicated to the great serpent, Shesha or Ananta (Infinite) on whom Vishnu is believed to have reclined during the intervals between the dissolution of one Age and the creation of another. On this day milk, cocoanut, rice and jaggery water are offered to the ant hill which is supposed to be the abode of the cobra. A light is lit near the ant hill and all the items brought there are put in its hole.

Vinayaka Chavithi

43. This festival is observed in the month of *Bhadrapada* in honour of Ganesa, the son of Siva. It is celebrated by all the Hindus of the village with considerable enthusiasm. A clay image of Ganesa, the elephant headed God of Wisdom and Prosperity, is worshipped at home. The place where the idols are kept is cleaned and smeared with cowdung and some mango leaves are placed over it and on which the idol is kept. A sacred thread is put on the image, and finally it is marked with vermilion and turmeric. A lamp is lit and placed in front of the idol and different varieties of flowers are spread around the image. A sweet preparation called *undrallu* are offered to the Ganesa. After this all the members of the household pray to the deity and express their desires to be fulfilled. The idol is kept for three days in the same place and every day it is worshipped at home and taken out in procession on the third day by all the families and finally immersed in a nearby tank. On the day of the festival some of the occupational castes worship their tools and implements. The washermen apply vermilion marks to their big pots in which the clothes are boiled; likewise the barber worships his instruments.

44. It is believed by the people that looking at the moon on this day is inauspicious and the person who sees the moon on this day will have to undergo many difficulties; he may be falsely implicated for theft, etc. Old people of the village relate a puranic story connected with Lord Sri Krishna as to how he faced many difficulties because of his looking at the moon without any intention on Vinayaka Chavithi day.

Pitruamavasya

45. This day is dedicated to ceremonies in honour of the ancestors and deceased souls in the family. It is celebrated on the last day of the dark fortnight in the month of *Bhadrapada*. Among some of the castes Brahmin priest is invited to officiate over the ceremonies. Cooked rice, curds and other dishes are offered to the deceased in the family.

Dasara

46. One of the most popular and the longest of India's festivals is the nine-day Dasara celebrations. There are many regional variations in its celebrations, but each is interesting in its own way. In North India it is called Ramlila for remembering through plays and recitations the noble deeds and ways of legendary hero Rama. In Mysore this festival lasts for 10 days and is celebrated with great pomp and pageantry reminiscent of the medieval ages. In Bengal on Dasara day Durga Puja is conducted. Community entertainment in the form of dance, drama is an important item in every nook and corner of India on this day. Many legends and stories are woven round this festival. Whatever may be the legend or story the central theme of this festival is the triumph of good over evil.

47. This festival commemorates the victory of Pandavas over the wicked Kauravas and the triumph of Rama, the hero of Ramayana over Ravana the evil genius.

48. On the festival day all the people in the village wake up early in the morning and take bath and put on new clothes or washed clothes according to their economic position. All the Hindus in general and the Vaisyas in particular worship the *shami* tree in addition to their deities and Gods.

49. After enjoying sumptuous dinner all people in the village gather at one place and the Madigas beat drums. All of them headed by the village elders like Patel and Patwari go to the *shami* tree accompanied by the beating of drums. People worship the *shami* tree and each one snatches a few leaves and exchanges them with others. The exchange of leaves is done strictly on the basis of social equality. Within the same caste the nature of this exchange is determined by the age and kinship status of the person concerned. On this day people are supposed to forget their old quarrels with each other and mix freely. No one in the village celebrates this festival for nine days. All the necessary ceremonies and activities connected with this festival are completed within two or three days.

Deepavali

50. The loveliest and most enchanting of all Indian festivals Deepvali is an occasion of great excitement and joy all over the country. Even in celebrating this festival also there is a variation. While the rest of India worships Lakshmi, in Bengal Kali (the Goddess of Strength) is worshipped.

51. This festival is celebrated in the month of *Ashviyuja*. The first of the two days called *Naraka Chaturdasi* and is celebrated to commemorate the destruction of the demon Narakasura by Sri Krishna with the help of His consort Satyabhama. Hindus of the village wake up early in the morning and have oil bath and put on new or washed clothes. Later in the day images of gods and deities are worshipped by the people and specially cooked delicious dishes are offered to them. Some people in the village worship the Goddess Lakshmi. Mainly Vaisyas of this village worship Goddess Lakshmi with devotion as they are concerned with business. In the night a large number of earthen lamps are lighted and arranged in front yards of the houses.

52. The second day of the festival is more colourful and glamorous than the first day. The whole day is spent in fun and frolicking. In the evening time again earthen lamps are lit and arranged in front of every household in the village. All people without any exception of age and sex enjoy the fun of exploding the crackers and other fireworks. They purchase these fireworks from the city.

53. On the second day many people decorate their cows and bullocks by putting vermilion and turmeric marks on their bodies and tying tinkling bells to their necks.

Kartika Purnima

54. This is observed on the fullmoon day in the month of *Kartika* only by the Vaisyas of this village. Women in the house keep on fasting on that day and perform *puja* to *tulasi* (ocimum) plant.

Sankranti

55. This festival is also called Pongal in South India. It is celebrated by all the Hindus of the village. Sankranti is also a three days festival. No elaborate worship is followed in this village. On the day of Sankranti newly harvested rice is cooked, mixed with milk and jaggery which is called Pongal. This is offered to the household Gods and deities and also to the ancestral spirits and later it is partaken by the members of the household. The non-vegetarians invariably have meat dish prepared on this day. Among lower castes they exclusively eat meat on this day without any sweet dishes. Drinking of toddy and intoxicant liquor is an unavoidable entertainment to a majority of the villagers.

56. Two or three days prior to the festival people engage themselves in the hectic activity of cleaning their houses and front yards, smearing with cow dung and decorating with *rangavalli*, etc.

57. The first day of the festival is called *Bhogi*, second day is *Sankranti* and the third day is *Kanuma*. The houses are decorated with festoons of mango leaves. On the second day people enjoy the delicious dishes prepared in the homes, visit relatives, houses in the village and participate in local games like kabadi, etc. The third day relates exclusively to animals. Cows and bullocks are given bath with water and are gaily painted and decorated and fed on with the dishes prepared in

the house as symbolic gesture of veneration of ryots towards them. On that day they are not put even to the slightest work. One or two households in the village decorate the bullocks with costly silk clothes and jewels specially prepared for such occasions.

Sivaratri

58. All the Hindus in the village observe this festival in honour of Siva in the month of *Magha*. The whole day is dedicated to Lord Siva-one of the Hindu Trinity. One day prior to the festival the houses are cleaned. On the day of feast people get up early in the morning and men take bath first of all while the women sweep the front yards of the house, sprinkle cow dung water and draw decorative designs over it. After completing this work women too have their bath and put washed sarees.

59. Most of the elder members of the households observe fast up to evening until the propitiation of Lord Siva is over. In Sivanagar village there is a big temple dedicated to Lord Siva and it is cleaned and whitewashed two or three days prior to the festival. At about 5-00 p.m. all the villagers except the Scheduled Caste people gather together at the temple with their offerings of cocoanuts, boiled sweet potatoes, jaggery. Each household is represented by a man or a woman. They remove their footwear, if any, and enter into the Sanctum Sanctorum of the temple one after another and offer fruits, *etc.*, to the Siva Lingam. Only after completing the *puja* in the temple people break their fast. They eat only cocoanut pieces, boiled sweet potatoes.

60. Many people in the village keep awake the whole night. For this purpose dramas and *harikatha kalakshepams* are arranged in the village.

Holi

61. The most fabulous festival is Holi and it is mainly popular in North India. It is observed on the full moon day in the month of *Phalguna* (February-March). Men, women and children participate in this festival with great enthusiasm and excitement throwing coloured water and powder on one another. Greetings and sweets are exchanged among the friends and relatives.

62. This festival is associated with the perishing of Kamadeva after incurring Siva's wrath. The legend goes that Manmadha (cupid) was burnt to ashes by the fire from the third eye of Lord Siva when he tried to disturb His penance. Young people of the village show their chivalrous nature on this day in snatching away wooden articles belonging to anyhousehold in the village for making a pyre for Kamadeva. At about 9 O'clock in the night the Madigas beat the drums and all the villagers gather at the pile of wood. People make a small wooden image representing Kamadeva and place it on the pyre. The pyre is set on fire and people gathered around, make some sounds and a few funnily weep for the sake of the dead.

63. Next day people play Holi by throwing coloured water and coloured powder on each other. On these two days delicious dishes are prepared by every household.

64. Muslims of the village observe entirely different festivals belonging to their religion only. They constitute a separate entity in the village in religious activities. The festivals observed by the Muslims are not so many as those of Hindus. The Hindu festivals occur every year in the same month whereas the date of Muslim festivals vary from year to year according to their calendar.

65. The Muslim community in this village observes seven major festivals. They are Moharram, Meelad Sharif, Siarwin Sharif, Shabe Miraj, Shabe Barat, Ramzan and Id-Uz-Zuha.

Moharram

66. This festival commemorates the martyrdom of Imam Hussain, the grandson of the Holy Prophet Mohammad. Imam Hussain was put to death in the plains of Karbala after being denied food and water for three days. On this day the Muslims of the village take the symbols of Imam Hussain and his family called *alams* in a procession to a nearby tank. A large paper dome representing Hussain is also taken in procession and immersed in the tank. This dome is called *Tajia*. Muslim households prepare a sweet water, *i.e.*, water mixed with sugar or milk and sugar or jaggery and exchang between the friends and relatives. The Khaji or Mulla in the village officiates over the ceremonies concerned with this festival. Though it is a mourning festival, Muslims in this village enjoy this festival without any reservations. They stitch new clothes and clean their houses, relatives and friends are invited, delicious dishes are cooked and enjoyed. On this

day they also give food to the poor people in the village.

Meelad Sharif

67. This festival is a birth day celebration of Prophet Mohammad. It is celebrated in the month of Rabi-ul-Avval. On this day the Mullah visits every Muslim household in the village and reads some passages from their holy book Quran. Sweets, jaggery water and flowers are distributed among the relatives and friends of their own caste and also among the other caste people also in the name of Prophet Mohammad.

Siarwin Sharif

68. This festival is observed by the Muslim community of Sivanagar village in honour of Abdul Kader Geelani belonging to the generation of Prophet Mohammad who is supposed to be a very pious man. They fly a flag of Abdul Kader Geelani and distribute sweets and flowers among their own community.

Shabe Miraj

69. This festival is a celebration of the audience of Prophet Mohmmad with Allah, the Muslim God. There is a legend that Prophet Mohammad visited hell and seven heavens accompanied by one angel and later he had an audience with Allah. The Muslims of this village spend this day in meditation and ask for the blessings of Allah. A few devoted Muslims awake all the night and spend in meditation in the mosque.

Shabe Barat

70. Just like Hindus, Muslims also offer their prayers and flowers to departed souls of their families on a particular day fixed by their religion. This day is called Shabe Barat, which comes in the month of Shaban. On this day they go to the grave yard and offer bread and flowers to the deceased and pray to Allah for the eternal peace of the souls. It is believed by the Muslims that on this day the spirits of deceased rise from the graves and take those offerings. All men and women of the community later during the night, pray to Allah to give them a better and long life. They consider this festival as a very important one in their lives as the Allah decides the future of every living Muslim in the following year in this night only.

Ramzan

71. This festival is celebrated to commemorate the receiving of Quran by Prophet Mohammad on the 26th day of this month. All the elders fast during the whole month. They take food before dawn and after dusk but in between they won't even taste a drop of water. On the 26th day of the month people wear new clothes, read Quran and offer their prayers to Allah. The fasting ends on full moon day. The next day is spent in joy and festivity. People wear new clothes and men go to the Mosque and say prayers. They prepare a special kind of sweet dish with milk and dates and they also send this sweet preparation to their family friends irrespective of caste.

Id-Uz-Zuha; (Bakrid)

72. This festival is celebrated in the month of Zilhay. This day commemorates the sacrifice of Abraham. All the Muslims in the village get up early in the morning, have their bath and men go to the mosque for prayers. After coming from the prayers they sacrifice 5 or 6 goats in the name of God. But the customary rule is every household should sacrifice a goat to God. But this is not possible because of economic difficulty. People cook the meat of the sacrificed goats and partake it.

Trends of change

73. Every one in the village used to participate in the celebration of festivals without any reservations. There used to be much co-operation in the village either in raising finances for a festival or in organising it. But the time has changed; the people have become very individualistic and economic minded. The pompousness in celebrating the festivals has become a thing of past. People are not spending so much as they used to in the past on unproductive things like festivals. Besides, there is a change in organisational and co-operative aspect of the festivals. Co-operation is lacking in organising festivals due to many factions in the village.

74. Formerly, according to the old people, there used to be a priest for every temple in the village, but at present except for Lord Siva temple no priest is attached to any temple in the village.

Temple committee

75. There is a Temple Committee in the village to look after the construction of and repairs

to village temples. There are five members in this Temple Committee, viz., 1) Sri Kunchala Viswanadham, 2) Sri Dundigolla Bala Krishnaiah, 3) Balli Chandraiah, 4) Goolla Gurvaiah and 5) Dongari Narayana. It is almost a self-appointed committee. The resources and finances for the development or repairing work are not obtained from the villagers. There is a big story behind the resources. During the rationing time, *i.e.*, in 1949 and 50 a business man of the Sivanagar village called 'A' had piled up a big stock of rice and paddy illegally. An official of the Revenue Department visited the village and caught hold of that businessman and asked him for a bribe of Rs. 1,800 for withdrawing the charges against him. 'A' agreed readily and paid the accepted amount to him in cash and the official left without taking any action. After one week a local influential politician called 'B' visited the village to request the support of the villagers in the coming elections. A few close friends of the businessman seized this opportunity and revealed to the politician about the bribe given to the official. Immediately 'B' rushed to the Office of the official and threatened him that he would report the matter to his higher officials. The officer yielded to this and returned the money to 'B'. By the same evening 'B' returned the money to the businessman and obtained his promise that he would support him and his party in the coming elections and went away. Then the friends of 'A' persuaded him to donate that money to the temples of the village as it (money) had changed so many hands and therefore it would not be good on his part to invest it again in his business. He accepted the proposal and donated that amount for the renovation and construction of the temples in Sivanagar village. Immediately the above said members formed into a Committee and took charge of that money. From that time onwards up to 1965 they transacted some business like purchasing lands and selling them for profit. This committee is not registered and no records of transactions or financial position of funds are maintained. According to the villagers so far nothing has been done by the committee to renovate the old temples except the construction of a temple for Goddess Pochamma, which is now under construction. The estimated cost of the temple is Rs. 900 only.

Educational facilities

76. There are three schools in the village, *i.e.*, Zilla Parishad Middle School, Girls' Primary School and an Arabic School. The last one is maintained by the local Muslims.

Zilla parishad middle school

77. It was only an elementary school when it was founded in 1905. No records are available about the actual date of establishment and the strength of the school in the year of its inception. In 1956 this school was taken over by the Zilla Parishad and upgraded to a Middle school. Until then the school was housed in a rented building. In the same year a building for the Middle School was constructed with funds given by Zilla Parishad and with the donations made by the villagers. (Figure 28 shows the school building). At the time of survey the strength of the school was as follows:

Statement XV

NUMBER OF PUPILS IN EACH STANDARD

Class	Strength of students		
	Boys	*Girls*	*Total*
(1)	(2)	(3)	(4)
III Standard	17	11	28
IV Standard	16	4	20
V Standard	19	1	20
VI Standard	20	...	20
VII Standard	21	1	22
VIII Standard	25	...	25
Total	**118**	**17**	**135**

78. The total strength of the school is 135 and the strength of the teachers is 9 including a lady teacher. Out of the total strength, 25% of the students are from the village proper while the remaining 75% come from the neighbouring villages like Solakpalle and Kanjerla. The medium of instruction in the school is Telugu. Games like *kabaddi* and ball badminton are played. No scholarship is given to any student of the school but books and clothes are supplied free of cost to the 5 Scheduled Caste students studying in the school. There is no mid day meals' scheme in the school as the people of the village are not interested in it.

79. The general opinion in the village is that the school is not functioning properly. Many villagers have complained that becuase of internal differences among the staff, they are not bestowing proper attention on their pupils.

Girls' primary school

80. The origin of this school goes as far back as 1930. Till now there is no building of its own and the school is housed in a private building on a rent of Rs. 51.25 paise per year. The present house of the school was built by one Sri Kunchala Chandraiah who allowed it to be used as a *dharmasala* where visitors from other villages and travellers passing through this village could take rest. After Sri Chandraiah's death his heirs took this house into their hands and turned it into a rice mill and after sometime the rice mill was removed from there and the house was rented for the school. This house is almost in a dilapidated condition and the people of the village are not showing any interest in repairing it. The pupils in this school are taught only up to the second standard.

Statement XVI

STRENGTH OF THE SCHOOL

Class	Boys	Girls	Total
(1)	(2)	(3)	(4)
I Standard	28	19	47
II Standard	33	17	50
Total	**61**	**36**	**97**

81. Though the name of the school is girls' primary school, there are more boys studying in the school than girls. Two lady teachers are working in this school. Only one boy belongs to a Scheduled Caste. No financial help is given to the poor students by the Government except distributing books and clothes among them. There is no programme of mid-day meal in the school.

Arabic boarding school

82. The Arabic school of Sivanagar is very popular among the Muslims of the surrounding villages. This school was established in 1964. The strength of the school at present is 134; of them 50 are girls and 84 are boys. There is a boarding attached to this school and the strength of the boarding is 27; all of the inmates are boys. They all come from outside the village. Some of the boys in the boarding belong to distant places like Warangal and even Bangalore. There are two rooms, in the board wing, which accommodate the boarders. They are served with breakfast in the morning and two times meals, *i.e.*, morning and night. Plans are under way to raise the strengrh of the school as well as the boarding. Five rooms are under construction. Even the local Muslim children studying in that school take their food in the school itself during the noon. The peon engaged by the school goes to the house of every child and fetches the food.

83. There are three male teachers and two women teachers in the school. The medium of instruction is Urdu. No Government grants are received by the school. It is purely a private institution run by the contributions made by the Muslim community of the village as well as by the Muslims from outside villages. The school is managed by the Mullah, the priest of the Muslim community of Sivanagar village. Twice in a year or so he visits the villages and towns for collecting donations. There are many wealthy Muslims in Hyderabad who have donated something or other to the school.

84. The students are not required to pay anything towards their education. The books and other necessary materials are supplied by the school itself. There are a few free boarders also. But children of well-to-do people are charged at Rs. 15 per month per head towards boarding charges, school fee and books.

85. All the students of this school wear a uniform *i e.*, a pyjama, *kudtha* and a white cap.

Village organisation

86. *Village Panchayat*: The Village Panchayat was established in the year 1954 and there were only 6 members elected through secret ballot system. At present there are 9 members in the Village Panchayat. The following are the members in the Village Panchayat.

Statement XVII

PANCHAYAT PARTICULARS

S. No.	Name of the member	Age	Caste	Literacy
(1)	(2)	(3)	(4)	(5)
1.	K. Rajaiah (President)	28	Perika	Inter failed
2.	Shoni Mohd. Ali, (Vice President)	50	Muslim	Literate
3.	T. Razak	45	,,	,,
4.	S. Osman	60	,,	,,
5.	S. Mallaiah	35	Golla	4th Standard
6.	Kaneeni Yellaiah	50	Madiga	Illiterate
7.	S. Balanna	45	Muthracha	,,
8.	Imambi	50	Muslim	,,
9.	K. Anjaiah	30	Perika	4th Standard

Except three members all the others are elected unanimously. The youngest member Sri K. Rajaiah of Perika caste is the President of the Village Panchayat. He is a well educated man. As he is always engaged in his business activities it is said that he has delegated all his duties to one of his friends who is also a member of the Panchayat. The Village Panchayat does not appear to have done much to improve the condition of the village except building two culverts and repairing two old wells and digging a new well in the village. The source of income and expenditure particulars and the particulars about the welfare activites taken up by the Panchayat are not available with the President as the records and some cash were stolen away from his house a few weeks prior to the survey.

87. The day-to-day administration of the village is looked after by officials called Police Patel, Mali Patel and Patwari. All these posts are hereditary and they are paid by the Government. The Police Patel looks after the law and order in the village. If any disturbance occurs in the village immediately he has to report the matter to the Police Station at Patancheruvu. He sends weekly reports to the Police Station about the conditions and movements of the villagers and new comers to the village. This is a routine and formal work. Besides this he maintains the births and deaths records of the village. The main function of the Mali Patel is to collect the land revenue and taccavi loans in the village. He is assisted in this work by the Police Patel. The main function of the Patwari is the maintenance of revenue records of the village. The general duty of these village officials is to look after and provide facilities to any Government servant who visits the village on official purpose.

88. To assist these three officials there are village servants called *kavalollu* in the village. They are under the control of the Police Patel. They are the people who collect the land revenue in the village and take tapals to the taluk office and police station. They will have to keep watch over the village during the night time. They make all provisions like, getting water, sweeping the room, *etc.*, for any Government official who visits their village. The office of the village servant is also an hereditary one; they are enjoying the *inam* lands given by the Government besides their pay of Rs.23 per month.

Welfare activities

89. No significant welfare activities have so far been initiated in this village either by the Panchayat or by the Panchayat Samithi, except keeping the headquarters of a mid wife in the village for the last 5 years. She attends to the maternity cases in the village. Only two wells have been repaired and a new well was dug in the village by the Village Panchayat and also another well is under construction at an estimated cost of Rs. 1,000. One household of Madiga Caste has received a grant of Rs. 280 from the Social Welfare Department for house construction through the Panchayat Samithi, but the head of the household says he has spent nearly Rs.100 to get the amount sanctioned. No medical facilities are available within a radius of 6 miles from the village and the people have to go to Patancheruvu Primary Health Centre for medical treatment, though Sivanagar is under Narsapur Panchayat Samithi Block which is 12 miles away from the village.

Co-operation and conflict

90. There is a good deal of co-operation between the households of one and the same caste and also of different castes in the village. Co-operation in the spheres of economic, social and religious activities and day-to-day matters is apparent in the village. Lending of agricultural implements or seeds, lending of domestic utensils, rice, sugar, cereals, etc . and helping by making necessary arrangements, etc., during the time of social ceremonies like marriage and funerals are the main fields of co-operation in this village. Helping a needy neighbour is a social norm in the village. Those who go against it are considered narrow minded and stingy. At the time of emergency in any field people rush to help those involved in danger whether they are friends or foes. In social ceremonies like marriage, many households come forward to help the concerned household even without invitation. During harvesting and transplantation many households help each other in speedy completion of the work. Even so, without commenting on the factions and conflicts in the village, it cannot be claimed that the cultural life of the village is fully recorded. The factions and conflicts in the village form a part and parcel of the cultural life of the village. Many of the inter-caste conflicts have been existing for generations in this village. There is a conflict between the

Muslim community and the other castes of the village. Now and then it expresses itself in sporadic fights between the households of Muslim community and the Hindus. The common reason reported for such conflicts is that Muslims under the Nizam's rule used to ill-treat the Hindus in the village and the Hindus of the village are reminded now and then about the activities of Muslim community of this village and elsewhere in the former Hyderabad State, particularly during the Razakar period, just before the Police action in 1948. Last year there was almost a big fight in the village between the Muslims and Hindus; but for the timely intervention of the police it would have been a horrible thing. It all started with a small incident which took place near a well in the village. One Hindu household and Muslim household were drawing water from the same well and it is said the two households were having conflicts with each other for many years. One day Mr. 'A' belonging to the Hindu household was badly beaten by 'B' belonging to the Muslim household and his Muslim companions on the pretext that Mr. 'A' tried to molest 'B's daughter. After one or two days 'A' took vengence accompanied by his friends on 'B' by beating him. The matter subsided for a few days and it again erupted suddenly when 'A' was beaten again by the Muslim householder 'B' under the same pretext. All the Hindus in the village raised as one against the Muslims and were planning to take revenge on each Muslim of the village. Meanwhile the matter reached the ear of the police and a police battalion arrived in the village to maintain law and order in the village. With the interference of police the matter subsided. Though outwardly both Hindus and Muslims are mixing freely there seems to be some inner tension between both the communities.

91. Inter-caste conflicts in the village are also common Generally there is a conflict between upper castes and lower castes in the villages and Sivanagar is not an exception. Though there exists certain kind of co-operation between these two groups in the field of economy, there seems to be an inner conflict and tension, as the upper castes are trying to assert their superior status which has been there right from the beginning and the lower castes are trying to build up their social status to catch up with the upper castes. In this village there seems to be a general hatred among the lower castes like, Malas and Madigas, towards the upper castes, though it is rarely expressed publicly to avoid further deterioration in the economic condition of the lower castes. They consider upper castes as despotic, stingy, unkind and cruel. They feel that they make them work according to their convenience, whims and fancies and pay them very little which is not sufficient even for daily necessities like food and clothing. On the other hand the upper castes feel that the lower caste people deserve the treatment that is meted out to them because they are unfaithful, rude and strong headed. Among the poorer castes like Mala, Madiga and Pitchiguntla there seems to be a kind of hatred and bitterness towards the businessmen of the village. The reason given by them for their ill-will is that while the prices of foodgrains are going up day by day and are not within the reach of a poor man, the business community of the village prefers to sell the foodgrains outside the village in black market for higher prices rather than meeting the needs of the poor co-villagers. They also complain that the businessmen charge extraordinary rate of interest even from the poor people when they borrow money from them.

92. Another kind of conflict is a political one between the followers of two parties, viz , Congress and Communist. The people of both the parties are at loggerheads with each other. The Village Panchayat is under the control of the Congress party. There are only two Communist members in the Village Panchayat. The Co-operative Credit Society is in the hands of Communists. So both of them have got the opportunity to criticise each other; while the Communists criticise the administration of Village Panchayat, the Congress party people criticise the working of the Co-operative Credit Society in the village. During the last general elections the people of both the parties wanted to hoist their flags at a same place and this resulted in a big quarrel between the two parties. The village elders interfered in this affair and with much persuasion they were able to subside the affair. Mostly the younger generation of the village are very proud of their affiliation to the parties and they are the main trouble makers in the village.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

General

The following pages may throw some light on the general knowledge and awareness of the Government and its activities in the people. Enacting social legislations and laws without proper implementation will produce very little effect in the minds of the people and the implementation machinery must be oriented in such a way that the enacted laws and the methods of implementation must not create antagonism among the people against the Government. The organs of democratic decentralisation like Village Panchayat, Panchayat Samithi are expected besides other things to make the villagers aware of the importance of social obligations, self-reliance and the bad effects of social evils. This responsibility falls mainly on Village Level Workers and Social Education Organisers who are expected to move closely with the people and explain to them the need for recognising social obligations and the methods to be adopted for making the Society self reliant and progressive.

2. Many people of the village are illiterate. Even the literates of the village complain that they have no time either to read the newspapers or listen to a radio. They are much worried about the day to day economic and other problems of their life. According to villagers neither the members of the Village Panchayat or the staff of the Narsapur Panchayat Samithi explained to them the importance of democratic decentralisation and allied matters.

Inheritance

3. After the death of a father all the sons equally inherit the property and if there are no male issues the daughters equally inherit it. Neither ultimogeniture nor promogeniture is practised in any of the castes in the village.

4. Only two heads of the households among those surveyed claimed that they are aware of the Hindu Adoption Act and Hindu Succession Act and they are also aware of the changes in these two Acts.

5. Out of the 51 surveyed households only 12 heads of the households are willing to give their daughters equal share in their property along with their sons. Of them 2 households belong to Golla, 3 to Muslim and 5 to Perika castes, 2 households—one to Muthracha and one to Vaisya castes. When they are further analysed according to age, 5 heads of the households fall in the age group of 50 years and above, 2 household heads each are found in the age groups of 41—50 years and 31—40 years respectively while the remaining 3 household heads fall in the age group of 21—30 years (Table 63).

6. The heads of the households who did not agree for equal division of property between daughters and sons have given many reasons for their unwillingness. The reasons given by them are closely related to one another. Some of them stressed the point of custom and tradition.

7. Some argue that the maintenance of a daughter from her birth to marriage is much costlier than maintaining a son, and according to them a son is an asset to the family as he helps the father in every economic pursuit. They go a step further and say that celebrating the marriage of a daughter costs more than her share of property. As the daughters are sent to their husbands' houses it is the responsibility of the sons to look after their parents in their old age.

Land reforms

8. Very few in the village are aware of the land reforms enacted by the Government. The ignorance is partly due to lack of interest on the part of the people to know about such things. One informant explains that there is no use in knowing about the land reforms as they are in no way benefited by them.

Statement XVIII

AWARENESS OF LAND REFORMS BY CASTE/TRIBE/COMMUNITY AMONG THE SURVEYED HOUSEHOLDS

S.No.	Caste/Tribe/Community	Abolition of Zamindari	Tenancy Legislation	Land ceilings
(1)	(2)	(3)	(4)	(5)
1.	Golla	...	...	...
2.	Muslim	9	5	5
3.	Muthracha	3	...	...
4.	Padmasale	1	1	1
5.	Perika	2	2	1
6.	Vaisya	1	1	...
7.	Viswabrahmin	1	1	1
	Total	**17**	**10**	8

Out of the 51 persons interviewed only 17 are aware of the abolition of zamindaris.

Family planning

9. Very few people in the village are aware of family planning and a majority of the villagers have not heard so far that births can be controlled by artificial methods. Among the 51 surveyed households only 12 heads of households are aware of family planning. Of them only five approved the artificial methods. However, 8 heads of other households also approved family planning methods only after the importance and the necessity of family planning were explained to them. So the total heads of households who approved family planning comes to 13. Of the 13 household heads, one likes to adopt family planning after 2 children, 2 after 3 children, 7 after 4 children and the remaining 3 household heads like to adopt family planning after 5 children (Table 57).

10. Table 57 gives the attitude of the persons towards family planning with reference to age. One head of the household in the age group of 51 and above years desires to adopt family plannig after 2 children. The 2 heads of households who desire to adopt family planning after 3 children fall one each in the age groups of 51 years and above and 31-40 years. Of the 7 household heads who wish to adopt family planning after 4 children, 4 are in the age group of 51 years and above, and one each is in the age groups of 41-50 years, 31-40 years and 21-30 years. The remaining three households who wish to adopt family planning after five children are found in the age group of 51 years and above.

11. Table 58 shows the attitude of household heads towards family planning with reference to age of child bearing women. Two women belonging to Golla caste, one each in the age group of 31-35 years and 41 years and above, desire to adopt family planning after 4 children. One Lingayat woman in the age group of 21-25 years, also desires to adopt family planning after having 4 children. So is the case with a Malajangam woman of 41 years and over, 2 women of Muthracha caste aged 36-40 years and 41 years or over respectively and a Perika woman aged 41 years or over. There are two women aged 41 years or more who wish to adopt family planning after having 5 children. They belong to Mangali and Perika castes. There is also a Vaisya woman aged 31 to 35 years in this category. Only 3 women desire to practise family planning after having 3 children or less. In this category, one woman of Perika caste aged 41 years or more desires to adopt family planning after two children while one Viswabrahmin woman of the same age and a Perika woman aged 31 to 35 years would prefer to have three children before resorting to family planning.

12. There are 38 households who wish to have more children. Of them, 23 were married more than 21 years ago, 8 were married between 16-20 years back, 3 were married between 11-15 years back, 3 have married 6-10 years and the remaining one was married some 5 years back. Among the 13 households who desire to have no more children, 10 have been married for 21 years or more, 2 have been married for 16-20 years and the remaining one for 11-15 years (Table 59).

13. Of the 13 households who approved family planning 8 are in the annual income group of Rs. 1,201 and over, 2 households each are in the groups of Rs. 901-1,200 and Rs. 300 and less. The remaining one household is in the income group of Rs. 301-600 (Table 60). The absence of lower income households in the category of those who want to limit their families by adopting family planning is conspicuous.

14. The response to the family planning programmes in the village is very poor. Of course the villagers cannot be easily convinced in this matter particularly the older generation. They go to the extent of bitterly criticising the Government for sponsoring this programme. No Muslim household in the village has accepted the adoption of family planning on religious grounds. People are having some wrong notions about the results of adopting family planning methods. According to them one who undergoes a vasectomy operation will become

impotent. Another fear is regarding the health of the persons who use artificial methods.

Functions of the different organs of the democratic decentralisation

15. Majority of the villagers are not aware of either the democratic institutions like Village Panchayat, Panchayat Samithis and Zilla Parishads or of the functions of these institutions. Out of the 51 household heads surveyed only 38 could tell the correct period of existence of Panchayat in the village. Of these 38 persons no one could correctly give the achievements of Panchayat in the village except saying that some wells have been repaired and one or two culverts have been constructed (Table 77). Many people belonging to lower castes did not evince any interest in the Village Panchayat and some of them are not even aware of the existence of the Panchayat itself.

16. Only 30 out of the 51 heads of households are aware of the existence of the Gramsevak and of them only 7 are knowing his functions. Again of them only one said that the Village Level Worker was working satisfactorily (Table 78).

17. Different opinions are expressed by the heads of the households about the working of the Panchayat, Panchayat Samithi and Zilla Parishad. Only 13 persons expressed their satisfaction about the working of the Panchayat in their village and only 7 persons each were satisfied with the functioning of the Panchayat Samithi and Zilla Parishad. Eighteen persons were not at all satisfied with the functioning of the Village Panchayat, 16 persons with the Panchayat Samithi and 16 persons with the Zilla Parishad. A majority of the surveyed household heads were dissatisfied with the functioning of the democratic institutions (Table 80).

18. Table 65 clearly gives the number of household heads who know the name of Zilla Parishad, Panchayat Samithi, Taluk Headquarters and District Headquarters Out of the 51 household heads only 16 know the name of the Zilla Parishad Headquarters. Only 15 household heads know the name of the Panchayat Samithi Headquarters.

19. On the whole, the institutions of democratic decentralisation are not quite popular with the villagers because of many reasons. They feel there are many malpractices rampant in these institutions. Nepotism and favouritism are very much associated with the officials and non-officials connected with these institutions. There is also a feeling that every help from the Panchayat, Panchayat Samithi and Zilla Parishad is readily available only to the relatives and friends of the members of the Panchayat Samithis. Besides the above reasons the introduction of Panchayat Raj has created many factions in the village which hitherto were not in existence. The people of this village recount with horror how much blood shed has been caused in some other villages because of elections to the Panchayats and Panchayat Samithis.

Untouchability

20. Untouchability is prevalent among the castes in this village. But the intensity of this problem is decreasing gradually at different levels. At present the touch of a Scheduled Caste man is not considered polluting or unclean except in those households who are very conservative and orthodox. In day-to-day economic and social life of the villagers it is almost impossible to avoid the touch of an untouchable. Mainly the agricultural castes come into contact every day with these people in their various agricultural operations which necessitate the full co-operation of all the people participating. Untouchability is limited only to items like food and water, entering into the temples and houses of the higher caste people. In Sivanagar village untouchables are not allowed to enter into the temples. It is also true that the untouchables themselves fear to enter into the temples even though they are allowed. One Scheduled Caste man of this village remarked that the people belonging to his caste cannot take upon them a grave sin by entering into the Gods abode, as they are unclean. This kind of attitude on the part of the untouchable castes was partly responsible for the other caste people keeping them away from the temples without creating any tension. Social legislations and laws in this context can only be affective if the people realise the gravity of their mistake in classifying people into touchables and untouchables.

21. Out of the 51 heads of the households surveyed only 17 are aware of the legislation prohibiting untouchability in India (Table 66).

Attitude of the villagers towards survey

22. The attitude of the villagers towards this survey is quite encouraging and a majority of them are very co-operative and inquisitive. Only 2 informants were antagonistic to the survey and about 12 informants were indifferent.

Chapter VII

CONCLUSION

Sivanagar represents a typical Telangana village with its multi-ethnic composition and intricate social and economic relations between the different communities.

2. The analysis of the social and economic factors of the village creates an impression that it is neither a completely backward nor a well advanced village, with limited resources and abundance of man-power. Agriculture is the main economic activity which sustains the majority of people, besides tanning industry which provides employment throughout the year to the majority of the Muslims. Other occupations like, masonry, agricultural labour, tailoring and toddy selling provide livelihood to many poor families in the village. On the whole the econmic condition of the village is not very encouraging.

3. Agricultural production in the village is very low and the people are still following the age old methods of production. Only one or two persons in the village are using chemical fertilizers. Unless the people are made to realise the usefulness of fertilizers and improved seeds, improvement in agricultural production cannot be effected in the village in the near future. Even those who are aware of the importance of fertilizers, improved seeds, etc., are handicapped by the non-availability of these things. Proper and equitable distribution of fertilizers and seeds to the needy agriculturists may induce the people to adopt improved practices in the field of agriculture.

4. The growth of tanning industry may receive a set back unless the quality of goods is improved. The tanners are complaining that they are already facing this crisis and the demand for their goods is decreasing day by day. The acute problem connected with tanning in this village is modernisation of tanning industry. Age old methods of production are still in practice. Unless modern methods of tanning are adopted the future of the industry is bound to be gloomy. The Tanning Industrial Co-operative Society of the village must strive to equip its model tannery with up-to-date tanning equipment, so that the local tanners may be initiated into modern methods of tanning and also process their raw material in the model tannery itself. However, the tanners are fairly well off economically when compared to many agriculturists of the village.

5. The Co-operative Credit Society and the Co-operative Grain Bank have become almost defunct in the village, which clearly shows the lack of interest on the part of the members in organising these institutions on sound lines If these two societies are revived they would be of much help to the needy in times of economic crisis.

6. The plight of the poorer section of the village is miserable. The prices are soaring high but the wages paid to them are static. With their meagre incomes they cannot make both ends meet. They will have to work from dawn to dusk and the remuneration they receive is negligible. Besides this some of them are under-employed. After the agricultural season is completed they are not able to find any work to sustain themselves until the next agricultural season.

7. Literacy in the village is very poor. The proximity of the twin cities has in no way helped in promoting the educational standards of the people. It is surprising that only one graduate is found in the whole village. The people are not taking any interest even in the functioning of the existing educational institutions in the village. The few literates of the village are only from upper castes who are economically advanced. There are no literates among lower castes like Mala and Madiga.

8. Except *harikathas* on festival and other social occasions no other organised cultural programmes are arranged in the village. The *bhajana mandali* which was very popular once has become defunct.

9. The Perikas and Gollas by virtue of their social and economic superiority and Muslims by virtue of their numerical strength play an important part for the political and social life of the village.

10 The members of the two political parties, *i.e.*, Congress and Communist, are in grim struggle for the capture of political power in this village.

11. The influence of the Panchayat Samithi or the Village Panchayat does not seem to be felt by the villagers. The sanitary condition of the village is very bad.

APPENDIX

TABLES

The Tables presented herein, except those wherein the source is mentioned, are based on the data collected in respect of 51 households surveyed in Sivanagar village. In selecting the samples care has been taken to see that all ethnic groups living in the village are represented.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per square mile	No. of houses	No. of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Sivanagar	736	298	1333	298	300	1533	766	767

Source: *Primary Census Abstract, 1961 Census.*

TABLE 2

Size and Composition of Surveyed Households

Total No. of surveyed households	Households with					
	Single member			Two or three members		
	No. of households	Males	Females	No. of households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
51	...	...	...	8	11	11

—(Contd.)

TABLE 2—*Concld.*

Size and Composition of Surveyed Households

Households with								
Four to six members			Seven to nine members			Ten members & over		
No. of households	Males	Females	No. of households	Males	Females	No of households	Males	Females
(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
25	61	61	15	57	58	3	17	15

TABLE 3

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

Religion	Sect	Sub-sect	Sect Un-specified	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
HINDU							
1 Chakali	Vibhudidar	...	...	2	15	8	7
2 Golla	-do-	...	...	3	18	9	9
3 Goundla	-do-	...	...	1	7	3	4
4 Kummari	-do-	...	...	1	6	3	3
5 Lingayat	...	...	1	1	7	3	4
6 Madiga (S. C.)	Vibhudidar	...	...	2	13	7	6
7 Malajangam (S. C.)	-do-	...	...	1	4	2	2
8 Mangali	-do-	...	...	1	7	4	3
9 Munnurukapu	Tirumandar	...	...	1	4	2	2
10 Muthracha (D. T.)	Vibhudidar	...	...	3	18	9	9
	Tirumandar	...	...	2	4	3	1
	...	...	1	1	2	1	1
11 Padmasale	Tirumandar	...	...	1	4	3	1
12 Perika	Vibhudidar	...	...	1	6	2	4
	Tirumandar	...	...	2	14	7	7
	...	...	5	5	26	12	14
13 Pitchiguntla (N. T.)	Vibhudidar	...	...	1	5	2	3
14 Uppari	...	...	1	1	4	3	1
15 Vaisya	Vibhudidar	Yegina	...	1	7	4	3
16 Viswabrahmin	Tirumandar	...	...	1	8	5	3
17 Yerukala (S. T.)	...	...	1	1	2	1	1
ISLAM							
18 Muslim	Sunni	...	...	12	71	32	39
	...	...	6	6	39	21	18
		...	15	51	291	146	145

TABLE 4

Population by Age Group and Sex

Caste/Tribe/Community	Total of all ages		Age group (in years)							
			0-14		15-24		25-59		60 & over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	8	7	3	1	1	3	4	2	...	1
2 Golla	9	9	4	3	...	...	3	5	2	1
3 Goundla	3	4	1	2	...	...	1	1	1	1
4 Kummari	3	3	2	2	...	...	1	1	...	...
5 Lingayat	3	4	2	1	...	2	1	1	...	...
6 Madiga	7	6	2	2	1	2	3	2	1	...
7 Malajangam	2	2	...	1	1	...	...	1	1	...
8 Mangali	4	3	2	2	...	...	1	1	1	...
9 Munnurukapu	2	2	1	1	...	...	1	1	...	...
10 Muslim	53	57	23	28	8	10	20	18	2	1
11 Mathracha	13	11	2	3	1	1	8	5	2	2
12 Padmasale	3	1	2	...	...	...	1	1	...	...
13 Perika	21	25	6	11	4	4	9	10	2	...
14 Pitchiguntla	2	3	...	2	1	...	1	1	...	...
15 Uppari	3	1	...	...	1	1	1	...	1	...
16 Vaisya	4	3	2	1	1	1	1	1	...	...
17 Viswabrahmin	5	3	2	2	2	...	1	1	..	...
18 Yerukala	1	1	...	...	...	...	...	...	1	1
Total	**146**	**14**	**54**	**62**	**21**	**24**	**57**	**52**	**14**	**7**

TABLE 5

Population by Age Group and Marital Status

Age group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0-14	116	54	62	54	58	...	4	...	...	...	...
15-24	45	21	24	14	3	7	20	...	...	...	1
25-59	109	57	52	2	...	54	46	1	6	...	...
60 & over	21	14	7	...	...	10	4	4	3	...	...
Total	**291**	**146**	**145**	**70**	**61**	**71**	**74**	**5**	**9**	...	**1**

TABLE

Population by Age Group, Sex, Education and

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate		
		Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali	0-14	4	3	1	4	3	1
	15-24	4	1	3	4	1	3
	25-59	6	4	2	6	4	2
	60 & over	1	...	1	1	...	1
2 Golla	0-14	7	4	3	1	1	...
	15-24	...	...	...	...	...	...
	25-59	8	3	5	6	1	5
	60 & over	3	2	1	2	1	1
3 Goundla	0-14	3	1	2	3	1	2
	15-24	...	...	...	...	...	...
	25-59	2	1	1	1	...	1
	60 & over	2	1	1	2	1	1
4 Kummari	0-14	4	2	2	4	2	2
	15-24	...	...	...	...	...	...
	25-59	2	1	1	2	1	1
	60 & over	...	...	...	...	...	...
5 Lingayat	0-14	3	2	1	3	2	1
	15-24	2	...	2	2	...	2
	25-59	2	1	1	2	1	1
	60 & over	...	...	...	...	...	...
6 Madiga	0-14	4	2	2	3	1	2
	15-24	3	1	2	3	1	2
	25-59	5	3	2	5	3	2
	60 & over	1	1	...	1	1	...
7 Malajangam	0-14	1	...	1	1	...	1
	15-24	1	1	...	1	1	...
	25-59	1	...	1	1	...	1
	60 & over	1	1	...	1	1	...
8 Mangali	0-14	4	2	2	4	2	2
	15-24	...	...	...	...	...	...
	25-59	2	1	1	2	1	1
	60 & over	1	1	...	1	1	...

6

Caste / Tribe / Community

Literate without Educational Standard			Primary or Junior Basic			Graduates			Age group (in years)	Caste/Tribe/ Community
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females		
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(2)	(1)
...	...	...	...	...	...	...	...	...	0–14	Chakali 1
...	...	...	...	...	...	...	...	...	15–24	
...	...	...	...	...	...	...	...	...	25–59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	6	3	3	...	...	...	0–14	Golla 2
...	...	...	...	...	...	...	...	...	15–24	
...	...	...	2	2	...	...	...	...	25–59	
1	1	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0–14	Goundla 3
...	...	...	...	...	...	...	...	...	15–24	
1	1	...	...	...	...	...	...	...	25–59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0–14	Kummari 4
...	...	...	...	...	...	...	...	...	15–24	
...	...	...	...	...	...	...	...	...	25–59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0–14	Lingayat 5
...	...	...	...	...	...	...	...	...	15–24	
...	...	...	...	...	...	...	...	...	25–59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	1	1	...	...	...	...	0–14	Madiga 6
...	...	...	...	...	...	...	...	...	15–24	
...	...	...	...	...	...	...	...	...	25–59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0–14	Malajan- 7 gam
...	...	...	...	...	...	...	...	...	15–24	
...	...	...	...	...	...	...	...	...	25–59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0–14	Mangali 8
...	...	...	...	...	...	...	...	...	15–24	
...	...	...	...	...	...	...	...	...	25–59	
...	...	...	...	...	...	...	...	...	60 & over	

TABLE

Population by Age Group, Sex, Education and

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate		
		Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
9 Munnuru Kapu	0–14	2	1	1	...	...	...
	15–24	...	...	...	...	...	...
	25–59	2	1	1	2	1	1
	60 & over	...	...	...	...	...	...
10 Muslim	0–14	51	23	28	36	16	20
	15–24	18	8	10	8	4	4
	25–59	38	20	1	20	3	17
	60 & over	3	2	1	2	1	1
11 Muthracha	0–14	5	2	3	5	2	3
	15–24	2	1	1	2	1	1
	25–59	13	8	5	12	7	5
	60 & over	4	2	2	4	2	2
12 Padmasale	0–14	2	2	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	2	1	1	...	...	...
	60 & over	...	...	...	...	...	...
13 Perika	0–14	17	6	11	13	4	9
	15–24	8	4	4	4	1	3
	25–59	19	9	10	11	1	10
	60 & over	2	2	...	1	1	...
14 Pitchiguntla	0–14	2	...	2	2	...	2
	15–24	1	1	...	1	1	...
	25–59	2	1	1	2	1	1
	60 & over	...	...	...	...	...	...
15 Uppari	0–14	...	...	...	...	...	...
	15–24	2	1	1	1	...	1
	25–59	1	1	...	1	1	...
	60 & over	1	1	...	1	1	...
16 Vaisya	0–14	3	2	1	1	...	1
	15–24	2	1	1	...	...	...
	25–59	2	1	1	1	...	1
	60 & over	...	...	...	...	...	...
17 Viswabrahmin	0–14	4	2	2	3	1	2
	15–24	2	2	...	...	...	...
	25–59	2	1	1	...	...	...
	60 & over	...	...	...	...	...	...
18 Yerukula	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	...	...	...	...
	60 & over	2	1	1	2	1	1

6

Caste / Tribe / Community

Literate without Educational Standard			Primary or Junior Basic			Graduates			Age group (in years)	Caste/Tribe/Community
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females		
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(2)	(1)
...	...	...	2	1	1	...	...	...	0-14	Munnuru-kapu 9
...	...	...	...	...	...	...	...	...	15-24	
...	...	...	...	...	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	15	7	8	...	...	...	0-14	Muslim 10
...	...	...	10	4	6	...	...	...	15-24	
3	3	...	15	14	1	...	...	...	25-59	
...	...	...	1	1	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0-14	Muthra-cha 11
...	...	...	...	...	...	...	...	...	15-24	
...	...	...	1	1	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	2	2	...	...	...	...	0-14	Padma-sale 12
...	...	...	...	...	...	...	...	...	15-24	
2	1	1	...	...	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	4	2	2	...	...	...	0-14	Perika 13
1	1	...	3	2	1	...	...	...	15-24	
2	2	...	5	5	...	1	1	...	25-59	
1	1	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0-14	Pitchi-guntla 14
...	...	...	...	...	...	...	...	...	15-24	
...	...	...	...	...	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0-14	Uppari 15
...	...	...	1	1	...	...	...	...	15-24	
...	...	...	...	...	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	2	2	...	...	...	...	0-14	Vaisya 16
...	...	...	2	1	1	...	...	...	15-24	
1	1	...	...	...	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	1	1	...	...	...	...	0-14	Viswa-brahmin 17
...	...	...	2	2	...	...	...	...	15-24	
2	1	1	...	...	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	
...	...	...	...	...	...	...	...	...	0-14	Yerukula 18
...	...	...	...	...	...	...	...	...	15-24	
...	...	...	...	...	...	...	...	...	25-59	
...	...	...	...	...	...	...	...	...	60 & over	

APPENDIX

TABLE 7

Population by Age group, Sex and Education

Age group (in years)	Total			Illiterate			Literate without educational Standard			Primary or Junior Basic			Graduates		
	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 .	116	54	62	83	35	48	...	...	...	33	19	14	...	...	...
15–24 .	45	21	24	26	10	16	1	1	...	18	10	8	...	...	...
25–59 .	109	57	52	74	25	49	11	9	2	23	22	1	1	1	...
60 & over .	21	14	7	18	11	7	2	2	...	1	1	...	...	...	...
Total .	**291**	**146**	**145**	**201**	**81**	**120**	**14**	**12**	**2**	**75**	**52**	**23**	**1**	**1**	...

P : Persons, M : Males, F : Females

TABLE 8

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

Caste/Tribe/ Community	Age group (in years)	Illiterate		Literate		Total	
		Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	2	...	...	...	2	...
	60 & over	...	...	...	...	...	...
2 Golla .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	1	...	1	...
	60 & over	1	...	1	...	2	...
3 Goundla .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	...	...	...	...
	60 & over	1	...	...	...	1	...

—*Contd.*

TABLE 8 — *Contd.*

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

Caste Tribe/ Community	Age group (in years)	Illiterate		Literate		Total	
		Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
4 Kummari .	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	1	...	...	...	1	...
	60 & over	...	...	...	...	...	...
5 Lingayat .	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	1	...	...	...	1	...
	60 & over	...	...	...	...	...	...
6 Madiga .	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	1	...	...	...	1	...
	60 & over	1	...	...	...	1	...
7 Malajangam .	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	...	...	...	...	...	...
	60 & over	1	...	...	...	1	...
8 Mangali .	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	...	...		...	...	...
	60 & over	1	...	...	...	1	...
9 Munnurukapu.	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	1	...	...	...	1	...
	60 & over	...	...	...	...	...	...
10 Muslim .	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	2	...	15	...	17	...
	60 & over	...	...	1	...	1	...
11 Muthracha .	0-14	...	...	...	...	...	...
	15-24	...	...	...	...	...	...
	25-59	3	...	1	...	4	...
	60 & over	2	...	...	...	2	...

—Contd.

TABLE 8—*Concld.*

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

Caste/Tribe/Community	Age group (in years)	Illiterate		Literate		Total	
		Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
12 Padmasale .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	1	...	1	...
	60 & over	...	...	...	...	...	...
13 Perika .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	1	1	4	...	5	1
	60 & over	1	...	1	...	2	...
14 Pitchiguntla .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	1	...	...	...	1	...
	60 & over	...	...	...	...	...	...
15 Uppari .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	...	...	...	...
	60 & over	1	...	...	...	1	...
16 Vaisya .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	1	...	1	...
	60 & over	...	...	...	...	...	...
17 Viswabrahmin.	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	1	...	1	...
	60 & over	...	...	...	...	...	...
18 Yerukula .	0–14	...	...	...	...	...	...
	15–24	...	...	...	...	...	...
	25–59	...	...	...	...	...	...
	60 & over	1	...	...	...	1	...
	Total	**23**	**1**	**27**	...	**50**	**1**

TABLE 9

Deaths by Marital Status, Sex, Age group during the last 5 years by Caste/Tribe/Community

Caste/Tribe/Community	Marital status	Males				Females			
		0–14	15–24	25–59	60 & over	0–14	15–24	25–59	60 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Muslim .	Never married	5	...	...	...	3	...	...	...
2 Muthracha .	Married	...	...	...	1	...	...	...	...
3 Perika .	Married	...	...	...	...	...	...	1	...
4 Vaisya .	Widowed	...	...	...	...	...	...	...	1
	Total	**5**	...	...	**1**	**3**	...	**1**	**1**

TABLE 10

Death by Causes, Age group, Sex and Caste/Tribe/Community during last 5 years

Caste/Tribe/ Community	Cause of death	No. of males in age group (in years)				No. of females in age group (in years)			
		0–14	15–24	25–59	60 & over	0–14	15–24	25–59	60 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Muslim	Not known	2	...	...	...	1	...	...	...
	Small pox	2	...	...	...	1	...	...	...
	Weakness	1	...	...	...	1	...	...	...
2 Muthracha	Old age	...	...	...	1	...	...	...	...
3 Perika	Swelling	...	...	...	...	...	...	1	...
4 Vaisya	Old age	...	...	...	...	...	...	...	1
	Total	**5**	...	...	**1**	**3**	...	**1**	**1**

TABLE 11

Births by Caste/Tribe/Community and Sex during the last 5 years

	Caste/Tribe/Community	Males	Females
	(1)	(2)	(3)
1	Chakali	1	1
2	Golla	1	1
3	Goundla	...	...
4	Kummari	...	1
5	Lingayat	2	1
6	Madiga	...	1
7	Malajangam	...	...
8	Mangali	1	1
9	Munnurukapu	...	...
10	Muslim	10	14
11	Muthracha	...	3
12	Padmasale	...	...
13	Perika	4	4
14	Pitchiguntla	...	1
15	Uppari	...	...
16	Vaisya	...	1
17	Viswabrahmin	1	...
18	Yerukula	...	...
	Total	**20**	**29**

APPENDIX

TABLE 12

Livelihood Classes

Location Code No. and name of village	Area in Acres	Occupied houses		Total No. of persons enemurated (including inmates of institution and houseless persons			Inmates of institution and houseless persons		Literates		Agricultural Classes			
											I Cultivators of land mainly owned and their dependants		II Cultivators of land wholly or mainly unowned and their dependants	
		No. of houses	No. of house-holds	P	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)
						* 1951 CENSUS								
93 Sivanagar	417	283	322	1,597	751	846	...	...	261	58	333		284	
						1965 SURVEY								
Sivanagar		51	51	291	146	145	...	...	65	25	18	6	...	...

Contd.

TABLE 12—*Concld.*

Livelihood Classes

Location Code No. and name of Village	Agricultural classes				Non-agricultural classes							
					Persons (including dependants) who derive their principal means of livelihood from							
	III Cultivating labourers and their dependants		IV Non-cultivating owners of land, agricultural rent receivers and their dependants		V Production other than cultivation		VI Commerce		VII Transport		VIII Other services and miscellaneous sources	
	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
					* 1951 CENSUS							
93 Sivanagar	125		65		122		560		1		107	
					* 1965 SURVY							
Sivanagar	...	...	...	...	25	2	10	2	...	...	36	30

P : Persons, M : Males, F : Females

*SOURCE : *1951 District Census Handbook, Medak District, Part II*

TABLE 13

1961 Primary Census Abstract

Location Code No.	Name of village	Area of village (in square miles)	Occupied residential houses		Total No. of persons enemurated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless population		Institutional population		Literate and educated persons		Total workers (I–IX)	
			No. of houses	No. of households	P	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)
69	Sivanagar	1,15	298	300	1,333	766	767	47	42	...	...	...	...	2	2	339	114	480	225

—Contd.

TABLE 13—*Concld.*

1961 Primary Census Abstract

Workers																			
I As cultivator		II As agricultural labourer		III In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards & allied activities		IV At household industry		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	M	F	M	F	M	F	M	F
(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
102	22	62	170	5	...	129	11	6	...	5	...	135	1	4	...	32	21	286	542

P: Persons, M: Males, F: Females

SOURCE: *1961 Primary Census Abstract*

APPENDIX

TABLE 14

Workers and Non-workers by Age group and Sex

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0–14 .	116	54	62	8	4	4	108	50	58
15–34 .	85	43	42	59	39	20	26	4	22
35–59 .	69	35	34	50	35	15	19	...	19
60 & over .	21	14	7	12	11	1	9	3	6
Total .	**291**	**146**	**145**	**129**	**89**	**40**	**162**	**57**	**105**

TABLE 15

Workers by Age group, Occupation and Sex

Occupation	Total			Age group (in years)							
				0—14		15—34		35—59		60 & over	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Famales
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Teacher	2	2	...	...	...	1	...	1	...	...	...
2 Village servant	1	1	...	...	...	...	...	1	...	...	...
3 Hotel keeper	2	1	1	...	...	...	1	1	...	...	...
4 Trader *(kirana)*	2	2	...	...	...	1	...	1	...	...	...
5 Employee in general stores	1	1	...	...	...	...	...	1	...	...	...
6 Trader *(skin)*	4	4	...	...	...	1	...	3	...	...	...
7 Toddy seller	3	2	1	...	...	...	...	1	...	1	1
8 Cultivator	24	18	6	...	...	3	4	8	2	7	...
9 Cattle rearer	1	1	...	1	...	...	...	...	...	...	...
10 Attached agricultural labourer	3	3	...	...	...	3	...	...	...	...	...
11 Tailor	2	1	1	...	...	1	1	...	...	...	...
12 Blacksmith	2	2	...	...	...	1	...	1	...	...	...
13 Stone cutter	1	1	...	...	...	1	...	...	...	...	...
14 Mason	3	3	...	...	...	1	...	1	...	1	...
15 Potter	3	2	1	1	...	1	1	...	...	...	...
16 Butcher	1	1	...	...	...	1	...	...	...	...	...
17 Basket maker	1	1	...	...	...	...	...	...	...	1	...
18 Tanner	19	19	...	1	...	10	...	8	...	...	...
19 Tanning labourer	2	2	...	1	...	1	...	...	...	...	...
20 Casual labourer	45	16	29	...	4	11	13	5	12	...	...
21 Barber	2	2	...	...	...	...	...	1	...	1	...
22 Washerman	5	4	1	...	...	2	...	2	1	...	...
Total	**129**	**89**	**40**	**4**	**4**	**59**	**20**	**35**	**15**	**11**	**1**

TABLE 16

Workers by Age group, Sex, Industry, Business and Cultivation belonging to Household

Age group (in years)	Total			Working in industry belonging to household			Working in business belonging to household			Working in cultivation belonging to 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 .	8	4	4	2	2	...	...	...	...	...	...	...	6	2	4
15—34 .	59	39	20	15	13	2	4	3	1	7	3	4	33	20	13
35—59 .	50	35	15	9	9	...	6	6	...	10	8	2	25	12	13
60 & over .	12	11	1	1	1	...	2	1	1	7	7	...	2	2	...
Total .	**129**	**89**	**40**	**27**	**25**	**2**	**12**	**10**	**2**	**24**	**18**	**6**	**66**	**36**	**30**

TABLE 17

Non-Workers by Age group, Sex and Nature of Activity

Age group (in years)	Total number of Non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependants		
	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0-14 .	108	50	58	5	...	5	26	16	10	77	34	43
15-34 .	26	4	22	20	...	20	3	3	...	3	1	2
35-59 .	19	...	19	18	...	18	...	...	...	1	...	1
60 & over .	9	3	6	2	...	2	...	...	...	7	3	4
Total .	**162**	**57**	**105**	**45**	**...**	**45**	**29**	**19**	**10**	**88**	**38**	**50**

P: Persons, M : Males, F : Females

TABLE 18

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

Total number of households	Households engaged			
	In cultivation run by the household	In industry run by the household	In business run by the household	Not runniug cultvation, industry or business
(1)	(2)	(3)	(4)	(5)
51	16	17	7	11

TABLE 19

Traditional Occupation by Households

	Traditional occupation	Number of households
	(1)	(2)
1	Trader (bullock)	4
2	Trader *(kirana)*	2
3	Trader (skin)	5
4	Toddy seller	1
5	Cultivator	11
6	Cattle rearer	2
7	Attached agricultural labourer	1
8	Weaver (clothes)	1
9	Tailor	1
10	Blacksmith	1
11	Mason	2
12	Potter	1
13	Butcher	1
14	Basket maker	1
15	Tanner	11
16	Casual labourer	3
17	Barber	1
18	Washerman	2
	Total	**51**

TABLE 20

Place of Occupation

Name of occupation	Place of occupation and distance from hamlet / village									
	Sivanagar		Rallavathuva (1 mile)		Hyderabad (32 miles)		Secunderabad (30 miles)		Ginnaram (2 miles)	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Teacher	1	...	...	...	...	...	...	...	1	...
2 Village servant	1	...	...	...	...	...	...	...	...	...
3 Hotel keeper	1	1	...	...	...	...	...	...	...	...
4 Trader *(kirana)*	2	...	...	...	...	...	...	...	...	...
5 Employee in General stores	...	...	...	...	...	...	1	...	...	...
6 Trader *(skin)*	4	...	...	...	...	...	...	...	...	...
7 Toddy seller	...	...	2	1	...	...	...	...	...	...

—*Contd.*

TABLE 20—*Concld.*

Place of Occupation

Name of occupation	Place of occupation and distance from hamlet / village									
	Sivanagar		Rallavathuva (1 mile)		Hyderabad (32 miles)		Secunderabad (30 miles)		Ginnaram (2 miles)	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
8 Cultivator	18	6	...	...	...	...	...	...	...	...
9 Cattle rearer	1	...	...	...	...	...	...	...	...	...
10 Attached agricultural labourer	3	...	...	...	...	...	...	...	...	...
11 Tailor	1	1	...	...	...	...	...	...	...	...
12 Blacksmith	2	...	...	...	...	...	...	...	...	...
13 Stone cutter	1	...	...	...	...	...	...	...	...	...
14 Mason	3	...	...	...	...	...	...	...	...	...
15 Potter	2	1	...	...	...	...	...	...	...	...
16 Butcher	1	...	...	...	...	...	...	...	...	...
17 Basket maker	1	...	...	...	...	...	...	...	...	...
18 Tanner	19	...	...	...	...	...	...	...	...	...
19 Tanning labourer	2	...	...	...	...	...	...	...	...	...
20 Casual labourer	14	29	...	...	1	...	1	...	...	...
21 Barber	2	...	...	...	...	...	...	...	...	...
22 Washerman	4	1	...	...	...	...	...	...	...	...
Total	**83**	**39**	**2**	**1**	**1**	...	**2**	...	**1**	...

TABLE 21

Occupational Mobility, Cause of Change, Contentment during 1959-60 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			No. of informants who are not content with present occupation
				Voluntarily	Forced by circumstances	Other reasons	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Muslim	Tanning	1	Cultivator	1	...	...	4
	Tanniug	1	Trader (skin)	1	...	...	1
	Trader (skin)	3	Tanning	3	...	...	4
2 Muthracha	Cultivator	1	Village service	1	...	...	...
	Mason	1	Cultivator	1	...	...	...
	Cattle rearer	1	Casual labourer	1	...	...	...
	Cattle rearer	1	Stone cutter	1	...	...	...
3 Padmasale	Weaver (clothes)	1	Cultivator	1	...	...	...
4 Perika	Trader (*kirana*)	1	Cultivator	1	...	...	...
	Trader (bullocks)	1	Casual labourer	1	...	...	...
	Trader (bullocks)	1	Cultivator	1	...	...	...
	Trader (bullocks)	1	Hotel keeper	1	...	...	...
	Trader (bullocks)	1	Trader (skin)	1	...	...	...
	Attached agricultural labourer	1	Cultivator	1	...	...	...

TABLE 22

Occupational Mobility – Nature of Aspiraiton

Main occupation	No. of persons in the occupation	Number of persons who want their sons to be: In the same occupation	Government service	Doctor	Teacher	Engineer	Cultivator	Technician	Persons having no sons	Persons who could not specify anything
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Village servant	1	1	...	...	...	...	...	...	...	...
2 Trader (*kirana*)	1	1	...	...	...	...	...	...	...	...
3 Trader (skin)	4	2	1	...	...	...	...	...	...	1
4 Toddy seller	1	1	...	...	...	...	...	...	...	...
5 Cultivator	16	4	7	1	...	1	...	...	...	3
6 Tailor	1	...	...	...	1	...	...	...	...	...
7 Blacksmith	1	...	...	...	...	...	...	1	...	...
8 Stone cutter	1	...	...	...	...	...	1	...	...	...
9 Mason	1	...	...	...	...	...	...	...	...	1
10 Potter	1	1	...	...	...	...	...	...	...	...
11 Butcher	1	1	...	...	...	...	...	...	...	...
12 Hotel keeper	1	...	1	...	...	...	...	...	...	...
13 Basket maker	1	...	...	...	...	...	...	...	1	...
14 Tanner	12	2	3	2	2	2	...	...	...	1
15 Casual labourer	5	...	1	...	1	...	...	...	2	1
16 Barber	1	1	...	...	...	...	...	...	...	...
17 Washerman	2	2	...	...	...	...	...	...	...	...
Total	**51**	**16**	**13**	**3**	**4**	**3**	**1**	**1**	**3**	**7**

TABLE 23

Discription of Households by main Occupation and Caste/Tribe/Community

Main occupation	Number of households in each Caste/Tribe/Community: Chakali	Golla	Goundla	Kummari	Lingayat	Madiga	Mala-jangam	Mangali	Munnuru-kapu
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Village servant	...	...	...	...	...	...	...	...	...
2 Trader (*kirana*)	...	...	...	...	...	...	...	...	...
3 Trader (skin)	...	...	...	...	...	...	...	...	...
4 Toddy seller	...	...	1	...	...	...	...	...	...
5 Cultivator	...	3	...	...	...	2	1	...	1
6 Tailor	...	...	...	...	1	...	...	...	...
7 Blacksmith	...	...	...	...	...	...	...	...	...
8 Stone cutter	...	...	...	...	...	...	...	...	...

—Contd.

TABLE 23—*Contd.*

Distribution of Households by main Occupation and Caste/Tribe/Community

	Main occupation	Number of households in each Caste/Tribe/Community								
		Chakali	Golla	Goundla	Kummari	Lingayat	Madiga	Mala-jangam	Mangali	Munnuru-kapu
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
9	Mason	...	...	...	...	...	...	...	...	...
10	Potter	...	...	...	1	...	...	...	...	...
11	Butcher	...	...	...	...	...	...	...	...	...
12	Hotel keeper	...	...	...	...	...	...	...	...	...
13	Basket maker	...	...	...	...	...	...	...	...	...
14	Tanner	...	...	...	...	...	...	...	...	...
15	Casual labourer	...	...	...	...	...	...	...	...	...
16	Barber	...	...	...	...	...	...	...	1	...
17	Washerman	2	...	...	...	...	...	...	...	...
	Total	**2**	**3**	**1**	**1**	**1**	**2**	**1**	**1**	**1**

—Contd.

TABLE 23 — *Concld.*

Distribution of Households by main Occupation and Caste/Tribe/Community

	Main occupation	Number of households in each Caste/Tribe/Community								
		Muslim	Muth-racha	Padma-sale	Perika	Pitchi-guntla	Uppari	Vaisya	Viswa brahmin	Yerukula
	(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1	Village servant	1	...	...	...	...	...	...	...	...
2	Trader (*kirana*)	...	...	...	...	...	...	...	1	...
3	Trader (skin)	4	...	...	...	...	...	...	...	...
4	Toddy seller	...	...	...	...	...	...	...	...	...
5	Cultivator	1	1	1	6	...	...	...	...	...
6	Tailor	...	...	...	...	...	...	...	...	...
7	Blacksmith	...	...	...	...	...	...	...	1	...
8	Stone cutter	...	1	...	...	...	...	...	...	...
9	Mason	...	...	...	...	...	1	...	...	...
10	Potter	...	...	...	...	...	...	...	...	...
11	Butcher	1	...	...	...	...	...	...	...	...
12	Hotel keeper	...	...	...	1	...	...	...	...	...
13	Basket maker	...	...	...	...	...	...	...	...	1
14	Tanner	12	...	...	...	...	...	...	...	...
15	Casual labourer	...	3	...	1	1	...	...	...	...
16	Barber	...	...	...	...	...	...	...	...	...
17	Washerman	...	...	...	...	...	...	...	...	...
	Total	**18**	**6**	**1**	**8**	**1**	**1**	**1**	**2**	**1**

TABLE

Combination of

	Main occupation	Total No. of households	Number of households with: Cultivator	Agricultural labourer	Lime kiln	Village official	Casual labourer	Beggar
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Village servant	1	1	...	...	...	...	...
2	Trader (*kirana*)	1	1	...	...	...	...	...
3	Trader (skin)	4	...	...	...	...	1	...
4	Toddy seller	1	...	...	...	...	...	...
5	Cultivator	16	...	...	...	1	2	1
6	Tailor	1	...	...	...	...	...	...
7	Blacksmith	1	1	...	...	...	...	...
8	Stone cutter	1	...	...	...	...	...	...
9	Mason	1	1	...	...	...	...	...
10	Potter	1	1	...	...	...	...	...
11	Butcher	1	...	...	...	...	1	...
12	Hotel keeper	1	...	...	...	...	...	...
13	Basket maker	1	...	...	...	...	...	...
14	Tanner	12	4	...	...	...	4	...
15	Casual labourer	5	2	...	...	...	...	...
16	Barber	1	1	...	...	...	...	...
17	Washerman	2	...	1	1	...	...	...
	Total	**51**	**12**	**1**	**1**	**1**	**8**	**1**

TABLE

Main Occupation, per capita Annual

	Main occupation	Per capita annual houseold: 1 — 50 S	I	J	O	51 — 100 S	I	J	O	101 — 200 S	I	J	O
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Village servant	...	...	...	...	...	...	...	...	...	...	...	...
2	Trader (*kirana*)	...	...	...	...	...	...	...	...	...	...	...	...
3	Trader (skin)	...	...	...	...	...	...	...	...	4	...	...	...
4	Toddy seller	...	...	...	...	...	...	...	...	...	...	1	...
5	Cultivator	1	...	...	...	1	...	...	1	1	...	4	2

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Occupations

subsidiary occupation

Oil extraction	Trader (bullocks)	Tanning	Trader (skin)	Poultry	Mason	Firewood seller	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(1)
...	...	...	...	...	...	...	1 Village servant
...	...	...	...	...	...	...	2 Trader (*kirana*)
...	2	1	...	...	...	...	3 Trader (skin)
...	...	...	...	...	...	...	4 Toddy seller
1	...	...	...	...	1	...	5 Cultivator
...	...	...	...	...	...	...	6 Tailor
...	...	...	...	...	...	...	7 Blacksmith
...	...	...	...	...	...	...	8 Stone cutter
...	...	...	...	...	...	...	9 Mason
...	...	...	...	...	...	...	10 Potter
...	...	...	...	...	...	...	11 Butcher
...	...	...	...	...	...	...	12 Hotel keeper
...	...	...	...	...	...	...	13 Basket maker
...	...	...	1	1	...	...	14 Tanner
...	...	...	...	...	...	1	15 Casual labourer
...	...	...	...	...	...	...	16 Barber
...	...	...	...	...	...	...	17 Washerman
1	**2**	**1**	**1**	**1**	**1**	**1**	**Total**

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Household Income and Family type

income ranges (in rupees)

201 — 300				301 — 500				501 & above				Total	Main occupation
S	I	J	O	S	I	J	O	S	I	J	O		
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
...	...	...	1	...	...	...	...	...	...	...	...	1	1 Village servant
...	...	...	...	...	...	1	...	...	...	...	...	1	2 Trader (*kirana*)
...	...	...	...	...		...	...	...	...	...	...	4	3 Trader (skin)
...	...	...	...	...	...	...	...	...	...	...	...	1	4 Toddy seller
1	1	2	...	...	...	...	1	1	...	...	...	16	5 Cultivator

TABLE

Main Occupation, per capita Annual

	Main occupation	Per capita annual houseold											
		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)
6	Tailor	...	...	...	...	...	...	...	...	...	...	...	1
7	Blacksmith	...	...	...	...	...	...	...	...	...	...	...	...
8	Stone cutter	...	...	...	...	...	...	...	...	...	...	...	...
9	Mason	...	...	...	...	...	...	...	...	...	1	...	...
10	Potter	...	...	...	...	...	...	...	...	1	...	...	...
11	Butcher	...	...	...	...	...	...	...	...	1	...	...	...
12	Hotel keeper	...	...	...	...	...	...	...	...	...	...	...	...
13	Basket maker				N. A.								
14	Tanner	...	...	...	...	...	...	...	...	1	1	1	...
15	Casual labourer	...	...	...	...	...	...	...	1	1	...	1	...
16	Barber	...	...	...	...	...	...	...	...	...	1	...	...
17	Washerman	...	...	...	...	...	...	1	...	...	...	...	1
	Total	**1**	...	...	...	**1**	...	**1**	**2**	**9**	**3**	**7**	**4**

N. B.—Income particulars are not available for one household of Basket making which belongs to simple type of family

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

TABLE

Number of Pattadars

	Extent in acres	Number of Pattadars by									
		Brahmin	Chakali	Golla	Kammari	Komati	Kum-mari	Lambadi	Madiga	Mala	Mangali
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	3 acres and below	3	11	17	6	3	1	1	13	15	6
2	3.1—5	...	...	1	...	...	...	...	1	...	...
3	5.1—7	...	...	...	...	1	...	...	...	...	...
4	7.1—9	...	...	...	...	...	...	...	...	...	...
5	9.1—11	...	...	...	...	...	...	...	...	...	...
6	11.1—13	...	...	...	...	1	...	...	...	...	...
7	13.1—15	...	...	...	...	...	...	...	...	...	...
8	15.1—17	...	...	...	...	...	...	...	...	...	...
9	17.1 & over	...	...	...	...	...	...	...	...	...	...
	Total	**3**	**11**	**18**	**7**	**4**	**1**	**1**	**14**	**15**	**6**

N. B :—This table has been built up for the entire village basing on the information contained in the particulars supplied by the Village Karnam

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Household Income and Family type

income ranges (in rupees)

901 — 300				301 — 500				501 & above				Total		Main occupation
S (14)	I (15)	J (16)	O (17)	S (18)	I (19)	J (20)	O (21)	S (22)	I (23)	J (24)	O (25)	(26)		(27)
...	...	...	...	...	...	...	...	...	...	...	...	1	6	Tailor
...	...	1	...	...	...	...	...	...	...	...	...	1	7	Blacksmith
...	...	1	...	...	...	...	...	...	...	...	...	1	8	Stone cutter
...	...	...	...	...	...	...	...	...	...	...	...	1	9	Masoner
...	...	...	...	...	...	...	...	...	...	...	...	1	10	Potter
...	...	...	...	...	...	...	...	...	...	...	...	1	11	Butcher
...	...	...	...	...	...	...	...	1	...	...	...	1	12	Hotel keeper
...	...	...	...	...	...	...	...	...	...	...	...	...	13	Basket maker
4	1	2	...	1	...	...	...	...	1	...	1	12	14	Tanner
1	...	...	...	...	...	...	...	...	...	...	...	5	15	Casual labourer
...	...	...	...	...	...	...	...	...	...	...	...	1	16	Barber
...	...	...	...	...	...	...	...	...	...	...	...	2	17	Washerman
6	**2**	**6**	**1**	**1**	...	**1**	**1**	**2**	**1**	...	**1**		**52**	**Total**

26

by size of holdings

by Caste/Tribe/Community

Munnu-ru kapu	Muslim	Muth-racha	Perika	Pitchi-guntla	Reddi	Sale	Sara	Uppari	Viswa-brahmin	Extent in acres	
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(1)	
4	84	17	31	2	2	4	3	1	2	1	3 acres & below
...	14	2	6	...	...	2	2	...	...	2	3.1— 5
...	1	2	2	...	...	...	...	...	...	3	5.1— 7
...	2	...	2	...	...	...	...	...	...	4	7.1— 9
...	1	...	...	...	...	...	...	...	...	5	9.1—11
...	1	...	1	...	...	...	...	...	...	6	11.1—13
...	...	...	...	...	...	...	...	...	...	7	13.1—15
...	1	...	...	...	...	...	...	...	...	8	15.1—17
...	...	...	...	...	...	...	...	...	...	9	17.1 & over
4	**104**	**12**	**24**	**2**	**2**	**6**	**5**	**1**	**2**		**Total**

APPENDIX

TABLE 27

Area under Cultivation by Caste, Tribe/Community and Households

	Extent in acres	No. of households in					
		Madiga	Muslim	Muthracha	Padmasale	Perika	Viswa-brahmin
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	3 acres & below	1	3	2	1	1	...
2	3.1- 5	...	1	...	...	1	...
3	5.1- 7	...	...	...	...	1	1
4	7.1- 9	...	...	...	...	1	...
5	9.1-11	...	...	...	...	...	...
6	11.1-13	...	...	...	...	...	...
7	13.1-15	...	...	...	...	...	...
8	15.1-17	...	...	...	...	...	...
9	17.1-19	...	...	...	...	...	...
10	19.1-21	...	...	...	...	1	...
	Total	**1**	**4**	**2**	**1**	**5**	**1**

TABLE 28

Livestock Statistics by Caste/Tribe/Community and Number of Households

	Caste/Tribe/ Community	Milk cattle		Draught bullocks		He buffaloes		Calves		Goats		Pigs		Piglings	
		No. of house-holds own-ing	Total num-ber	No. of house-holds own-ing	Total num-ber	No. of house-holds own-ing	Total num-ber	No. of house-holds own-ing	Total num-ber	No. of house-holds own-ing	Total num-ber	No. of house-holds own-ing	Total num-ber	No. of house-holds own-ing	Total num-ber
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Chakali	2	5	2	4	...	...	...	...	...	...	...	...	...	...
2	Golla	3	7	3	8	...	...	2	5	...	...	...	...	...	...
3	Goundla	...	...	1	1	...	...	...	...	...	...	...	...	...	...
4	Madiga	1	1	1	2	...	...	...	...	...	...	...	...	...	...
5	Mangali	1	1	1	2	...	...	...	...	...	...	...	...	...	...
6	Munnurukapu	1	2	1	2	...	...	...	...	...	...	...	...	...	...
7	Muslim	...	...	1	2	...	...	...	...	...	...	...	...	...	...
8	Muthracha	...	...	1	2	...	...	...	...	...	...	...	...	...	...
9	Padmasale	1	1	...	...	...	...	1	1	...	...	...	...	...	...
10	Perika	1	4	2	4	1	2	1	4	...	...	...	...	...	...
11	Pitchiguntla	1	2	1	2	...	...	...	...	...	...	1	2	1	8
12	Viswabrahmin	1	4	1	4	...	...	1	2	1	6	...	...	...	...
	Total	**12**	**27**	**15**	**33**	**1**	**2**	**5**	**12**	**1**	**6**	**1**	**2**	**1**	**8**

TABLE 29

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

Caste/Tribe/Community	No. of households possessing								
	Cot	Carpet	Mat	Bed	Quilt	Bedsheet	Pillows	Blanket	Mosquito-net
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Chakali	1	...	...	...	2	...	...	1	...
2 Golla	2	2	3	...	1	2	2	1	...
3 Goundla	...	...	1	...	1	...	...	...	...
4 Kummari	...	...	1	...	1	...	...	...	...
5 Lingayat	...	...	1	...	1	...	...	1	...
6 Madiga	...	...	2	...	1	...	...	...	...
7 Malajangam	...	...	1	...	...	...	...	...	...
8 Mangali	...	...	1	...	1	...	...	...	...
9 Munnurukapu	...	...	1	...	1	...	...	...	...
10 Muslim	2	1	16	...	18	3	14	3	...
11 Muthracha	...	...	6	...	5	...	...	3	...
12 Padmasale	...	...	1	...	1	...	...	...	...
13 Perika	3	1	8	1	5	2	5	6	1
14 Pitchiguntla	...	...	1	...	1	...	1	...	...
15 Uppari	1	...	...	...	...	...	...	...	...
16 Vaisya	...	1	1	1	...	1	1	1	...
17 Viswabrahmin	1	1	...	1	1	1	1	...	...
18 Yerukula	...	...	1	...	...	...	...	...	...
Total	**10**	**6**	**45**	**3**	**40**	**9**	**4**	**6**	**1**

TABLE 29 — *Contd.*

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

Caste/Tribe/Community	No. of households possessing							
	Chair	Table	Mirror	Bhosha-nam	Gada-manchi	Bench	Stool	Wall-shelf
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1 Chakali	...	...	2	...	...	...	...	...
2 Golla	3	...	3	2	1	1	1	2
3 Goundla	...	...	1	...	...	...	...	...
4 Kummari	...	...	1	...	...	...	...	...
5 Lingayat	...	...	...	...	...	...	...	...

—*Contd.*

TABLE 29 — *Contd.*

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

Caste/Tribe/Community	No. of households possessing							
	Chair	Table	Mirror	Bhosha-nam	Gada-manchi	Bench	Stool	Wall-shelf
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
6 Madiga	...	...	2	...	...	...	...	...
7 Malajangam	...	...	1	...	...	...	...	...
8 Mangali	...	...	...	...	...	...	...	...
9 Munnurukapu	...	...	1	...	...	...	...	...
10 Muslim	5	1	13	...	...	1	1	...
11 Muthracha	...	...	6	...	...	...	1	...
12 Padmasale	...	...	1	...	...	...	...	...
13 Perika	3	...	8	4	3	3	1	3
14 Pitchiguntla	...	...	1	...	...	...	...	...
15 Uppari	...	...	1	...	...	...	...	...
16 Vaisya	1	1	1	1	...	...	1	...
17 Viswabrahmin	1	...	1	...	...	...	...	...
18 Yerukula	...	...	...	...	...	...	...	...
Total	**15**	**2**	**43**	**7**	**4**	**5**	**5**	**5**

TABLE 30

Material Culture-Furniture acquired in last Five years by Caste/Tribe/Community

Caste/Tribe/Community	No. of households which have acquired in last five years								
	Cot	Chair	Table	Mirror	Bhosha-nam	Gada-manchi	Bench	Stool	Wall-shelf
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Golla	1	1	...	1	1	1	1	1	1
2 Muslim	...	2	1	6	...	...	...	...	...
3 Pitchiguntla	...	...	...	1	...	...	...	...	...
4 Uppari	1	...	...	1	...	...	...	...	...
5 Viswabrahmin	...	1	...	...	...	...	...	...	...
Total	**2**	**4**	**1**	**9**	**1**	**1**	**1**	**1**	**1**

TABLE 31

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

Particulars	Caste/Tribe//Community								
	Chakali	Golla	Goundla	Kummari	Lingayat	Madiga	Mala-jangam	Mangali	Munnu-rukapu
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
i. *Fuel and lighting*									
(a) Firewood	2	2	1	1	1	2	1	1	1
(b) Kerosene	2	3	1	1	1	2	1	1	1
ii. *Utensils*									
(a) Earthen	2	3	1	1	1	2	1	1	1
(b) Bellmetal	2	1	...	1	1	2	...	1	1
(c) Brass	2	3	1	1	1	2	1	1	1
(d) Aluminium	...	...	1	...	...	...	1	...	...
(e) Glass	...	1	...	...	...	...	...	...	...
(f) Stainless steel	...	...	...	...	...	...	...	...	...
iii: *Other consumer goods and services*									
(a) Torchlight	1	1	...	...	...	...	...	...	...
(b) Hurricane lantern	1	3	1	1	1	2	1	...	1
(c) Kerosene stove	...	1	...	...	...	...	...	...	...
(d) Petromax	...	...	...	...	...	...	...	...	...
(e) Bicycle	...	1	...	...	...	...	...	...	...
(f) Radio set	...	...	...	...	...	...	...	...	...
(g) Toilet soap	...	2	1	...	1	...	...	...	...
(h) Washing soap	...	2	...	...	1	2	1	...	...
(i) Using washer-man services	...	3	1	1	1	2	1	1	1

TABLE 31—*Contd.*

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

Particulars	Caste/Tribe/Community								
	Muslim	Muth-racha	Padma-sale	Perika	Pitchi-guntla	Uppari	Vaisya	Viswa brahmin	Yerukula
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
i. *Fuel and lighting*									
(a) Firewood	18	6	1	8	1	1	1	1	1
(b) Kerosene	18	6	1	8	1	1	1	1	1

—*Contd.*

TABLE 31—*Concld.*

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

Particulars	Caste/Tribe/Community								
	Muslim	Muthracha	Padmasale	Perika	Pitchiguntla	Uppari	Vaisya	Viswa brahmin	Yerukula
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
ii. *Utensils*									
(a) Earthen	18	6	1	7	1	1	...	1	1
(b) Bellmetal	12	5	1	3	...	...	1	...	...
(c) Brass	13	6	1	7	...	...	1	1	...
(d) Alluminium	6	1	...	4	1	1	1	...	1
(e) Glass	...	...	...	...	...	...	...	...	...
(f) Stainless Steel	...	...	...	...	...	...	1	...	...
iii. *Other consumer goods and services*									
(a) Torchlight	1	1	1	3	...	...	1	1	...
(b) Hurricane lantern	10	3	1	8	1	...	1	1	...
(c) Kerosene stove	...	...	1	1	...	...	1	...	...
(d) Petromax	...	...	...	1	...	...	...	1	...
(e) Bicycle	2	...	...	1	...	...	...	1	...
(f) Radio set	...	...	...	1	...	...	...	1	...
(g) Toilet soap	16	2	...	8	...	1	1	1	...
(h) Washing soap	6	5	...	8	1	...	1	1	...
(i) Using washer man services	15	6	...	8	1	1	1	1	...

TABLE 32

Material Culture–Consumer Goods and Services Used in last Five Years by Caste/Tribe/Community

Caste/Tribe/Community	No. of households which have acquired in last five years					
	Torch light	Hurricane lantern	Bicycle	Kerosene stove	Petromax	Radio set
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Golla	1	1	1	1	...	...
2 Muslim	1	5	1	...	...	...
3 Perika	2	4	...	...	...	1
4 Pitchiguntla	...	1	...	...	...	...
5 Vaisya	1	...	...	1	...	...
6 Viswabrahmin	1	1	1	...	1	1
Total	**6**	**12**	**3**	**2**	**1**	**2**

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 Rs.) of					No. of households that do not use mosquito curtain having annual income (in Rs.) of				
	300 & less	301–600	601–900	901–1200	1201 & above	300 & less	301–600	601–900	901–1200	1201 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	...	...	...	...	...	...	1	...	...	1
2 Golla	...	...	...	...	...	...	...	...	1	2
3 Goundla	...	...	...	...	...	...	...	...	1	...
4 Kummari	...	...	...	...	...	...	...	1	...	...
5 Lingayat	...	...	...	...	...	...	...	...	...	1
6 Madiga	...	...	...	...	...	...	...	2	...	...
7 Malajangam	...	...	...	...	...	1	...	...	...	...
8 Mangali	...	...	...	...	...	...	...	...	...	1
9 Munnurukapu	...	...	...	...	...	...	1	...	...	...
10 Muslim	...	...	...	...	...	...	1	5	6	6
11 Muthracha	...	...	...	...	...	...	1	3	1	1
12 Padmasale	...	...	...	...	...	...	1	...	...	...
13 Perika	...	...	...	...	1	1	2	...	2	2
14 Pitchiguntla	...	...	...	...	...	...	...	1	...	...
15 Uppari	...	...	1	...	...	...	...	1	...	...
16 Vaisya	...	...	...	...	...	...	...	...	...	1
17 Viswabrahmin	...	...	...	...	...	...	...	...	...	1
18 Yerurkula	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	**1**	**2**	**7**	**13**	**11**	**16**

TABLE 33—*Contd.*

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

Caste/Tribe/Community	No. of households that use toilet soap/washing soap having annual income (in Rs) of					No of households that do not use toilet soap/washing soap having annual income (in Rs.) of				
	300 & less	301–600	601–900	901–1200	1201 & above	300 & less	301–600	601–900	901–1200	1201 & above
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 Chakali	...	...	...	...	...	...	1	...	...	1
2 Golla	...	...	...	...	2	...	...	...	1	...
3 Goundla	...	...	...	1	...	...	...	...	...	...

—Contd.

APPENDIX

TABLE 33—*Contd.*

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

Caste/Tribe/Community	No. of households that use toilet soap/washing soap having annual income (in Rs.s) of					No. of households that do not use toilet soap-washing soap having annual income (in Rs.) of				
	300 & less	301–600	601–900	901–1200	1201 & above	300 & less	301–600	601–900	901–1200	1201 & above
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
4 Kumnari	...	...	...	...	...	...	...	1	...	...
5 Lingayat	...	...	...	...	1	...	...	...	...	...
6 Madiga	...	...	2	...	...	...	...	...	...	...
7 Malajangam	1	...	...	...	...	...	...	...	...	...
8 Mangali	...	...	...	...	...	...	...	...	...	1
9 Munnurukapu	...	...	...	...	...	...	1	...	...	...
10 Muslim	...	1	4	6	5	...	...	1	...	1
11 Muthracha	...	1	2	1	1	...	...	1	...	...
12 Padmasale	...	1	...	...	...	...	...	...	...	...
13 Perika	1	2	...	2	3	...	...	...	...	...
14 Pitchiguntla	...	...	1	...	...	...	...	...	...	...
15 Uppari	...	...	1	...	...	...	...	...	...	...
16 Vaisya	...	...	...	...	1	...	...	...	...	...
17 Viswabrahmir	...	...	...	...	1	...	...	...	...	...
18 Yerukula	...	...	...	...	...	...	...	...	...	...
Total	**2**	**5**	**10**	**10**	**14**	...	**2**	**3**	**1**	**3**

TABLE 33 — *Concld.*

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

Caste/Tribe/Community	No. of households that send clothes to washerman having annual income (in Rs.) of					No. of households that do not send clothes to washerman having annual income (in Rs.) of				
	300 & less	301-600	601-900	901-1200	1201 & above	300 & less	301-600	601-900	901-1200	1201 & above
(1)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
1 Chakali	...	1	...	...	...	...	...	...	...	1
2 Golla	...	...	...	1	2	...	...	...	...	...
3 Goundla	...	...	...	1	...	...	...	...	...	...
4 Kummari	...	...	1	...	...	...	...	...	...	...
5 Lingayat	...	...	...	...	1	...	...	...	...	...
6 Madiga	...	...	2	...	...	...	...	...	...	...
7 Malajangam	1	...	...	...	...	...	...	...	...	...
8 Mangali	...	...	...	...	1	...	...	...	...	...
9 Munnuaukapu	...	1	...	...	...	...	...	...	...	...
10 Muslim	...	...	4	5	6	...	1	1	1	...
11 Muthracha	...	1	3	1	1	...	...	...	...	...
12 Padmasale	...	1	...	...	...	...	...	...	...	...
13 Perika	1	2	...	2	3	...	...	...	...	...
14 Pitchiguntl	...	...	1	...	...	...	...	...	...	...
15 Uppari	...	...	1	...	...	...	...	...	...	...
16 Vaisya	...	...	...	...	1	...	...	...	...	...
17 Viswabrahmin	...	...	...	...	1	...	...	...	...	...
18 Yerukula	...	...	...	...	...	...	...	...	...	...
Total	**2**	**6**	**12**	**10**	**16**	...	**1**	**1**	**1**	**1**

Note: Income particulars for Yerukula household are not available; the household does not use mosquito curtain or toilet/washing soap or washerman services.

TABLE 34

Budgetary Position of Households by Main Occupation

	Main Occupation	No. of households	No. of persons	Income	Expenditure	No. of households with surplus budget	Amount of surplus	No. of households with balanced budget
	(1)	(2)	(3)	(4) Rs. P.	(5) Rs. P.	(6)	(7) Rs. P.	(8)
1	Village servant	1	10	2,016—00	2,549—00	...	...	...
2	Trader (*kirana*)	1	7	2,760—00	3,397—00	...	...	...
3	Trader (skin)	3	24	2,820—00	2,988—00	...	...	...
4	Toddy seller	1	7	1,025—00	1,550—00	...	...	...
5	Cultivation	16	90	19,494—00	25,185—00	2	212—00	...
6	Tailor	1	7	1,220—00	1,524—00	...	...	...
7	Blacksmith	1	8	1,909—00	4,805—00	...	...	...
8	Stone cutter	1	4	976—00	1,072—00	...	...	...
9	Mason	1	4	800—00	1,155—00	...	...	...
10	Potter	1	6	684—00	777—00	...	...	...
11	Butcher	1	5	600—00	700—00	...	...	...
12	Hotel keeper	1	5	3,060—00	3,034—00	1	26—00	...
13	Tanner	13	73	21,260—00	20,957—00	4	1,077—00	...
14	Casual labourer	5	17	2,958—00	4,117—00	1	20—00	...
15	Barber	1	7	1,268—00	1,172—00	1	96—00	...
16	Washerman	2	15	1,771—00	2,412—00	...	...	...
	Total	**50**	**289**	**64,621—00**	**77,394—00**	**9**	**1,431—00**	...

TABLE 34—*Contd.*

Budgetary Position of Households by Main Occupation

	Main Occupation	No. of households with deficit budget	Amount of deficit	Sale value of assets during current year	Purchase value of assets during current year	Average income of Occupational household	Average expenditure of occupational household
	(1)	(9)	(10) Rs. P.	(11) Rs. P.	(12) Rs. P.	(13) Rs. P.	(14) Rs. P.
1	Village servant	1	533—00	...	...	2,016—00	2,549—00
2	Trader (*kirana*)	1	637—00	...	2,000—00	2,760—00	3,397—00
3	Trader (skin)	3	168—00	...	...	940—00	996—00
4	Toddy seller	1	525—00	...	...	1,025—00	1,550—00
5	Cultivation	14	5,903—00	100—00	850—00	1,218—38	1,574—00
6	Tailor	1	304—00	...	...	1,220—00	1,524—00
7	Blacksmith	1	2,896—00	...	...	1,909—00	4,805—00

—*Contd.*

TABLE 34—*Concld.*

Budgetary Position of Households by Main Occupation

	Main Occupation	No. of households with deficit budget	Amount of deficit	Sale value of assets during current year	Purchase value of assets during current year	Average income of Occupational household	Average expenditure of occupational household
	(1)	(9)	(10)	(11)	(12)	(13)	(14)
			Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
8	Stone cutter	1	96—00	...	...	976—00	1,072—00
9	Mason	1	355—00	...	...	800—00	1,155—00
10	Potter	1	93—00	...	...	684—00	777—00
11	Butcher	1	100—00	...	...	600—00	700—00
12	Hotel keeper	...	...	...	...	3,060—00	3,034—00
13	Tanner	9	774—00	500—00	75—00	1,635—38	1,612—08
14	Casual labourer	4	1,179—00	...	...	591—60	823—40
15	Barber	...	...	...	1,500—00	1,268—00	1,172—00
16	Washerman	2	641—00	...	600—00	885—50	1,206—00
	Total	**41**	**14,204—00**	**600—00**	**5,025—00**		

TABLE 35

Annual Expenditure on Education by Caste/Community and Households

Caste/Community	Number of households spending annually (in Rupees)								
	Below 25	25—50	51—100	101—200	201—300	301—400	401—500	501—600	601—700
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Golla	...	...	...	1	...	...	...	...	...
2 Muslim	1	...	...	...	...	...	...	...	...
3 Perika	...	...	1	...	...	...	...	...	...
4 Vaisya	...	...	...	1	...	...	...	...	...
Total	**1**	...	**1**	**2**	..	...	...	...	...

TABLE 36

Indebtedness by Annual Household Income and Households

Annual Income Group (in Rs.)	Total No of households	No. of households in debt & total debt (in Rs.)		Percentage of Col. 3 to Col. 2	Average indebtedness per household in debt (in Rs.)
		No. of households	Total debt		
(1)	(2)	(3)	(4)	(5)	(6)
300 & less	2	1	200 00	50 00%	200 00
301—600	7	7	2,650 00	100 00%	378.57
601—900	13	9	2,970.00	69 23%	330.00
901—1200	11	7	2,575.00	63.64%	367.86
1,201 & above	17	14	17,510.00	82.35%	1,250.71
Total	**50**	**38**	**25,905.00**	**76.00%**	**681.71**

TABLE 37

Indebtedness by Causes, Amount and Households

Cause	Indebtedness by cause of debt: Amount of debt	Number of households in debt	Percentage of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)
	Rs. P.		
a) House construction .	500.00	1	1.93%
b) Marriages .	5,050 00	8	19.49%
c) Funerals .	100.00	1	0.39%
d) Ordinary wants .	4,070.00	13	15.71%
e) Household cultivation .	6,695.00	13	25.81%
f) Industry run by the household .	7,200.00	5	27.79%
g) Business run by the household .	2,300.00	3	8.88%
Total .	**25,905.00**	**44**	

TABLE 38

No. of Money Lenders and Debtors by Caste/Tribe/Community

Caste/Tribe/Community	Period	Money Lenders: Number	Money Lenders: Amount lent	Debtors: Number	Debtors: Amount borrowed
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
1 Chakali	1962	...	...	1	60.00
	1964	...	...	2	1,000.00
2 Golla	1951-61	...	...	1	500.00
	1964	...	...	3	1,650.00
3 Goundla	1964	...	...	1	300.00
	Prior to 1951	...	...	1	700.00
4 Kummari	1963	...	...	1	100.00
5 Lingayat	1964	...	...	1	150 00
	1963	...	...	1	300.00
6 Madiga	1964	...	...	1	400 00
7 Malajangam	1964	...	...	1	200.00
8 Mangali	1965	...	...	1	500.00
9 Munnurukapu	1962	...	...	1	1,000.00
10 Muslim	1951-61	...	...	5	4,850 00
	1962	1	300.00	5	1,900.00
	1963	...	...	1	1,000 00
	1964	...	...	1	5,000.00

—*Contd.*

TABLE 38 — *Concld.*

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. P.		Rs. P.
11 Muthracha	1951-61	...	...	2	720.000
	1963	...	...	1	500.00
	1964	...	...	3	1,000.00
12 Padmasale	1964	...	...	1	300.00
13 Perika	Prior to 1951	1	4,000.00	...	...
	1963	...	...	1	1100.00
	1964	...	...	4	1,875.00
	1965	...	...	1	850.00
14 Pitchiguntla	1962	...	...	1	150.00
15 Uppari	1962	...	...	1	300.00
16 Vaisya	1964	1	8,000.00	...	...
17 Viswabrahmin	1964	...	...	1	500.00
Total		**5**	**12,500.300**	**44**	**25,95.00**

TABLE 39

Credit Agency and Rate of Interest by No. of Households and Amount

Agency	Rate of Interest per annum							
	Interest free		Below 4%		4—6%		7—9%	
	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)
			1951—1961					
				Rs. P.		Rs. P.		Rs. P.
Relatives	...	...	...	...	...	...	...	...
Private money lender	...	...	...	...	...	...	...	...
Relatives	3	850-00	...	...	...	...	...	...
Co-operative credit society	...	...	...	...	...	...	...	...
Government								
Taccavi loans	...	...	...	...	...	...	1	500-00
			1962					
Private money lender	...	...	...	...	...	...	...	...
Relatives	1	500-00	...	...	...	...	...	...
Co-operative credit society	...	...	...	...	...	...	1	60-00
Government								
Block development loans	...	...	...	...	...	...	1	500-00

—Contd.

TABLE 39—*Contd.*

Credit Agency and Rate of Interest by No. of Households and Amount

Agency	Rate of Interest per annum: Interest free — No. of households	Interest free — Amount	Below 4% — No. of households	Below 4% — Amount	4—6% — No. of households	4—6% — Amount	7—9% — No. of households	7—9% — Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
			1963					
		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Private money lender	...	...	1	1,000.00	...	...	...	...
Relatives	1	100.00	...	...	...	...	...	...
Co-operative credit Society	...	...	...	...	...	...	2	400.00
			1964					
Private money lender	4	6,200.00	...	...	...	...	...	...
Friends	2	600.00	...	...	...	...	...	...
			1965					
Private money lender	1	850.00	...	...	...	...	...	...

TABLE 39—*Concld.*

Credit Agency and Rate of Interest by No. of Households and Amount

Agency	Rate of Interest per annum: 10—12% — No. of households	10—12% — Amount	13—15% — No. of households	13—15% — Amount	16—20% — No. of households	16—20% — Amount	21—30% — No. of households	21—30% — Amount
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
			Prior to 1951					
		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Relatives	...	...	...	...	...	...	1	700.00
Private money lender	...	...	...	...	...	...	3	4,220.00
			1951—1961					
Relatives	...	...	...	...	...	...	...	...
Co-operative credit society	1	500.00	...	...	...	...	...	...
			1962					
Government								
Taccavi loans	...	...	...	...	...	...	...	...
Private money lender	...	...	...	...	1	150 00	4	1,700.00
Relatives	...	...	...	...	...	...	1	500 00
Co-operative credit society	...	...	...	...	...	...	...	...
Government								
Block development loans	...	...	...	...	...	...	...	...
			1963					
Private money lenders	...	...	...	...	1	300 00	1	500.00
Relatives	...	...	...	...	...	...	...	...
Co-operative credit society	...	...	...	...	...	...	...	...
			1964					
Private money lender	1	400.00	...	...	4	2,150.00	8	2,725.00
Friends	...	...	...	...	...	...	...	...
			1965					
Private money lender	...	...	...	...	1	500.00	...	...

TABLE 40

Sale and Purchase value of assets during 30 years period (1935-65)

Particulars	Sale value of assets				Purchase value of assets			
	During 29 years (1935—64)		During current year (1964—65)		During 29 years (1935—64)		During current year (1964—65)	
	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. P.		Rs. P.		Rs. P.		Rs. P.
1 Land	...	...	...	...	7	7,050.00	1	2,000.00
2 Livestock	1	270.00	2	600.00	4	844.00	4	1,230.00
3 Tools & equipment	...	...	...	...	2	110.00	...	...
4 Buildings etc.	3	600.00	...	...	2	4,500.00	1	1,500 00
5 Valuables	...	...	...	...	...	...	2	175.00
6 Investments	...	...	...	...	...	...	1	120.00
Total	**4**	**870.00**	**2**	**600.00**	**15**	**12,504.00**	**9**	**5,025.00**

TABLE 41

Capital Formation during the last 30 years by Caste/Tribe/Community and Households

Particulars of capital formation	Chakali		Golla		Lingayat		Mangali	
	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Land	...	...	...	...	350.00	1	...	...
2 Livestock	600.00	1	350.00	2	...	...	...	...
3 Tools & equipment	...	...	...	...	...	...	...	...
4 Buildings etc.	...	...	2,500.00	1	...	...	1,500.00	1
5 Valuables	...	...	...	...	...	...	...	...
6 Investments	...	...	120.00	1	...	...	...	...
Total	**600.00**	**1**	**2,970.00**	**4**	**350.00**	**1**	**1,500.00**	**1**

—*Contd.*

TABLE 41—*Concld.*

Capital Formation During the last 30 years by Caste/Tribe/Community and Households

Particulars of capital formation	Muslim		Padmasale		Perika		Vaisya	
	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 Land	3,600.00	4	3,000.00	1	...	...	2,100.00	1
2 Livestock	600.00	2	...	...	524.00	3	...	...
3 Tools and Equipment	110.00	2	...	...	...	...	...	...
4 Buildings etc.	...	...	...	...	2,000.00	1	...	...
5 Valuables	73.00	1	...	...	100.00	1	...	...
6 Investments	...	...	...	...	...	...	...	...
Total	**4,385.00**	**9**	**3,000.00**	**1**	**2,624.00**	**5**	**2,100.00**	**1**

TABLE 42

Prosperity Index during the last 10 years

1	Number of Households which have cleared debts which existed prior to 10 years from the income of the household	...
2	Total extent of debts cleared under item I by all the households together	Rs. 4,790.00
3	No. of Households which have, during the last 10 years	
	(a) acquired any property and/or	12
	(b) made any savings in cash and/or	1
	(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 property.	2
4	The approximate total 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. 1,029.00

TABLE 43

Caste/Tribe/Community and Nature of Family

Caste/Tribe/Community	Total No. of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
1 Chakali	2	...	...	1	1
2 Golla	3	...	1	2	...
3 Goundla	1	...	...	1	...

—*Contd.*

TABLE 43—*Concld.*

Caste/Tribe/Community and Nature of Family

Caste/Tribe/Community	Total No. of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
4 Kummari .	1	1	...	...	...
5 Lingayat .	1	...	...	...	1
6 Madiga .	2	...	...	2	...
7 Malajangam .	1	1	...	...	...
8 Mangali .	1	...	1	...	...
9 Munnurukapu	1	1	...	...	...
10 Muslim .	18	10	3	4	1
11 Muthracha .	6	3	...	1	2
12 Padmasale .	1	1	...	...	...
13 Perika .	8	3	...	1	4
14 Pitchiguntla .	1	...	...	1	...
15 Uppari .	1	...	1	...	...
16 Vaisya .	1	...	...	1	...
17 Viswabrahmin	1	...	...	1	...
18 Yerukula .	1	1	...	...	...
Total .	**51**	**21**	**6**	**15**	**9**

TABLE 44

Mother Tongue and other Languages spoken

Language	No. of persons		
	Total	Males	Females
(1)	(2)	(3)	(4)
Mother tongue			
1 Telugu .	181	93	88
2 Urdu .	110	53	57
Other languages spoken			
1 Urdu .	13	10	3
2 English .	3	3	...
3 Hindi .	1	1	.
4 Telugu .	51	27	24

TABLE 45

Association of Deity/Special object of worship by Caste/Tribe/Cmmunity and Households

Caste/Tribe/ Community	Mallikar-junaswamy	Narasimha-swamy	Lord Venka-teswara	Satyanara-yanaswamy	Sree Rama	Lord Siva	Village deity
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Golla .	1	1	1	...	...	...	...
2 Muthracha .	...	4	...	...	...	...	...
3 Padmasale .	...	...	...	1	...	...	...
4 Perika .	...	1	4	3	1	1	...
5 Uppari .	...	1	...	...	...	...	...
6 Komati .	...	...	...	...	...	...	1
7 Viswabrahmin .	...	1	...	...	...	...	

TABLE 46

Cultural life of the Village

Caste/Tribe/ Community	No. of households	Number of persons participating in/associating with *Bhajana Mandali*	*Puranam, Harikatha & Burrakatha kalakshepam*	Reading news papers	Listening to Radio
(1)	(2)	(3)	(4)	(5)	(6)
1 Chakali .	2	...	1	...	1
2 Golla .	3	1	3	1	1
3 Madiga .	1	1	1	...	...
4 Munnurukapu .	1	1	...	...	...
5 Muslim .	1	...	...	1	...
6 Muthracha .	5	4	4	...	4
7 Padmasale .	1	1	1	...	1
8 Perika .	3	3	2	2	1
9 Komati .	1	1	1	...	1
10 Viswabrahmin .	1	1	1	...	1

TABLE 47

Dietary Habits by Households and Caste/Tribe/Community

Caste/Tribe/ Community	Total No. of households	Households taking: Two time meals	Breakfast, midday meal and supper, tea or coffee with light dishes between mid-day meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between noon 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 Chakali	2	1	...	...	...	1	...
2 Golla	3	...	2	...	...	1	...
3 Goundla	1	...	...	...	...	1	...
4 Kummari	1	...	...	...	...	1	...
5 Lingayat	1	...	...	...	...	...	1
6 Madiga	2	...	...	...	...	2	...
7 Malajangam	1	...	...	...	...	1	...
8 Mangali	1	...	...	...	...	1	...
9 Munnurukapu	1	...	1	...	...	...	...
10 Muslim	18	3	1	...	5	2	7
11 Muthracha	6	2	...	...	...	4	...
12 Padmasale	1	...	...	...	1	...	...
13 Perika	8	...	...	...	5	...	3
14 Pitchiguntla	1	...	...	...	...	...	1
15 Uppari	1	...	...	...	1	...	...
16 Vaisya	1	...	...	...	1	...	...
17 Viswabrahmin	1	1	...	...	...	...	...
18 Yerukula	1	...	...	...	1	...	...
Total	51	7	4	...	14	14	12

TABLE 48

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

Caste/Tribe/Community	Number of Households taking			
	Rice	Wheat	Coarser grain like bajra, millet or jawar or maize	Total No. of households
(1)	(2)	(3)	(4)	(5)
1 Chakali	2	...	...	2
2 Golla	3	...	...	3
3 Goundla	1	...	...	1
4 Kummari	1	...	...	1
5 Lingayat	1	...	...	1
6 Madiga	2	...	...	2
7 Malajangam	1	...	...	1
8 Mangali	1	...	...	1
9 Munnurukapu	1	...	...	1
10 Muslim	18	...	4	18
11 Muthracha	6	...	...	6
12 Padmasale	1	...	...	1
13 Perika	8	1	...	8
14 Pitchiguntla	1	...	...	1
15 Uppari	1	...	...	1
16 Vaisya	1	...	...	1
17 Viswabrahmin	1	...	...	1
18 Yerukula	1	...	...	1
Total	**51**	**1**	**4**	**51**

TABLE 49

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

Caste/Tribe/Community	No. of households taking tea/coffee with annual income (in Rs.) of					No. of households not taking tea/coffee with annual income (in Rs.) of				
	1,201 & above	901-1200	601-900	301-600	300 & less	1,201 & above	901-1200	601-900	301-600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	...	...	...	...	...	1	...	...	1	...
2 Golla	2	...	...	...	...	...	1	...	...	...
3 Goundla	...	...	...	...	...	...	1	...	...	..
4 Kummari	...	...	...	...	...	...	...	...	...	...

—Contd.

TABLE 49—*Concld.*

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

Caste/Tribe/Community	No. of households taking tea/coffee with annual income (in Rs.) of					No. of households not taking tea/coffee with annual income (in Rs.) of				
	1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
5 Lingayat	1	...	...	...	...	...	...	...	...	...
6 Madiga	...	...	...	...	...	...	...	2	...	...
7 Malajangam	...	...	...	...	...	...	...	...	...	1
8 Mangali	...	...	...	...	...	1	...	..	...	...
9 Munnurukapu	...	...	...	1	...	...	...	...	...	...
10 Muslim	5	5	3	...	...	1	1	2	1	...
11 Muthracha	...	...	...	...	...	1	1	3	1	...
12 Padmasale	...	...	...	1	...	...	...	...	...	...
13 Perika	3	2	...	2	1	...	...	...	...	...
14 Pitchiguntla	...	...	1	...	...	...	...	...	...	...
15 Uppari	...	...	1	...	...	...	...	...	...	...
16 Vaisya	1	...	...	...	...	...	...	...	...	...
17 Viswabrahmin	1	...	...	...	...	...	...	...	...	...
18 Yerukula	...	...	...	...	...	...	...	...	...	...
Total	**13**	**7**	**5**	**4**	**1**	**4**	**4**	**8**	**3**	**1**

TABLE 50

Prohibited Food and Drinks by Caste/Tribe/Community and Households

Caste/Tribe Community	No. of households reporting as prohibited											No. of households who did not report any drink to be prohibited
	Meat of animals				Meat of birds				Eggs		Drinks	
	Fox	Pork	Beef	Cat	Pigeon	Owl	Eagle	Crow	Owl	Crow	Toddy	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Chakali	2	2	...	...	...	...	...	...	...	...	...	2
2 Golla	3	3	3	3	3	3	3	3	3	3	1	2
3 Goundla	1	1	1	1	1	1	1	1	1	1	1	1
4 Kummari	1	...	1	...	...	1	...	...	...	1	...	1
5 Lingayat	1	1	...	...	1	...	1	...	1	...	1	...
6 Madiga	2	...	...	...	2	...	2	...	...	2	...	2
7 Malajangam	1	1	1	1	1	...	1	...	...	1	...	1
8 Mangali	...	1	1	...	...	1	1	...	1	1	...	1

—*Contd.*

TABLE 50—*Concld.*

Prohibited Food and Drinks by Caste/Tribe/Community and Households

Caste/Tribe/Community	No. of households reporting as prohibited											No. of households who did not report any drink to be prohibited
	Meat of animals				Meat of birds				Eggs		Drinks	
	Fox	Pork	Beaf	Cat	Pigeon	Owl	Eagle	Crow	Owl	Crow	Toddy	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
9 Munnurukapu	1	1	1	1	1	1	1	1	1	1	1	...
10 Muslim	17	18	3	18	10	14	11	13	13	13	5	13
11 Muthracha	6	6	6	6	6	6	6	6	6	6	1	5
12 Padmasale	1	1	1	1	1	1	1	1	1	1	...	1
13 Perika	8	8	8	8	8	8	8	8	8	8	1	7
14 Pitchiguntla	1	1	1	1	1	1	1	1	1	1	...	1
15 Uppari	1	1	1	1	1	1	1	1	1	1	...	1
16 Vaisya	Vegetarian										1	...
17 Viswabrahmin	1	1	1	1	1	1	1	1	1	1	...	1
18 Yerukula	1	1	1	1	1	1	1	1	1	1	...	1
Total	**48**	**47**	**30**	**43**	**38**	**40**	**40**	**37**	**39**	**42**	**12**	**39**

TABLE 51

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community	Particulars of habit	Number of members								
		Every day			Occasionally			Festive occasions		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Smoking									
1 Chakali	Beedi	1	1	...	...	...	...	...	...	...
	Leaf pipe	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	...	1	...	...	...	...	...	...
	Smoking									
2 Golla	Beedi	5	5	...	...	...	...	...	...	...
	Cigarette	1	1	...	...	...	...	...	...	...
	Leaf pipe	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan	1	1	...	...	...	...	...	...	...
	Pan with jarda	4	4	...	...	...	...	...	...	...
	Smoking									
3 Goundla	Beedi	1	1	...	...	...	...	...	...	...
	Leaf pipe	1	1	...	...	...	...	...	...	...

—*Contd.*

TABLE 51—*Contd.*

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community	Particulars of habit	Number of members								
		Every day			Occasionally			Festive occasions		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Chewing									
	Pan with jarda	1	1	...	...	...	...	...	...	...
	Smoking									
4 Kummari	Leaf pipe	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	2	2	...	...	...	...	...	...	...
	Smoking									
5 Lingayat	Beedi	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	...	1	...	...	...	...	...	...
	Smoking									
6 Madiga	Beedi	2	2	...	...	...	...	...	...	...
	Leaf pipe	2	2	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	1	...	...	...	...	...	...	...
	Smoking									
7 Malajangam	Leaf pipe	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	1	...	...	...	...	...	...	...
	Smoking									
8 Mangali	Beedi	1	1	...	...	...	...	...	...	...
	Leaf pipe	1	1	...	...	...	...	...	...	...
	Smoking									
9 Munnurukapu	Beedi	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	...	1	...	...	...	...	...	...
	Smoking									
10 Muslim	Beedi	10	10	...	...	...	...	...	...	...
	Cigerette	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan	...	...	...	1	1	...	...	...	...
	Pan with jarda	1	...	1	3	2	1	...	...	...

—*Contd.*

TABLE 51—*Concld.*

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community	Particulars of habit	Number of members								
		Every day			Occasionally			Festive occasions		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Smoking									
11 Muthracha	Beedi	6	6	...	...	...	...	...	...	...
	Leaf pipe	2	2	...	...	...	...	...	...	...
	Tobacco	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	4	...	4	...	...	...	...	...	...
	Smoking									
12 Padmasale	Leaf pipe	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	...	1	...	...	...	...	...	...
	Smoking									
13 Perika	Beedi	5	5	...	...	...	...	...	...	...
	Cigarette	1	1	...	...	...	...	...	...	...
	Chewing									
	Pan	3	3	...	...	...	...	...	...	...
	Pan with jarda	3	...	3	1	1	...	...	...	...
	Smoking									
14 Pitchiguntla	Beedi	2	2	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	...	1	...	...	...	...	...	...
	Smoking									
15 Uppari	Beedi	2	2	...	...	...	...	...	...	...
	Chewing									
	Pan with jarda	1	...	1	...	...	...	...	...	...
	Chewing									
16 Vaisya	Betel-nut	4	2	2	...	...	...	...	...	...
	Smoking									
17 Viswabrahmin	Beedi	1	1	...	...	...	...	...	...	...
	Chewing									
	Betel-nut	2	1	1	...	...	...	...	...	...
	Pan with jarda	1	...	1	...	...	...	...	...	...
	Smoking									
18 Yerukula	Leaf pipe	1	1	...	...	...	...	...	...	...

TABLE 52

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

Age group in years	Caste/Tribe/Community																			
	Chakali		Golla		Goundla		Kummari		Lingayat		Madiga		Malajangam		Mangali		Munnurukapu		Muslim	
	M	F	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)	(21)
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	2	...	2	...	...	...	1	...	1	...	3	...	...	...	...	...	...	...	2
10–14	2	2	2	2	...	...	1	...	1	1	1	1	...	1	...	...	...	1	1	12
15–19	2	1	1	1	...	2	...	...	...	...	3	1	...	...	...	1	...	...	8	11
20–24	1	...	2	...	2	...	...	...	1	...	...	...	1	...	2	...	1	...	10	1
25–29	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	4	...
30–34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Unspecified	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Total	**5**	**6**	**5**	**6**	**2**	**2**	**1**	**1**	**2**	**2**	**5**	**5**	**1**	**1**	**2**	**1**	**1**	**1**	**23**	**27**

TABLE 52—*Concld.*

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

Age group in years	Caste/Tribe/Community																	
	Muthracha		Padmasale		Perika		Pitchiguntla		Uppari		Vaisya		Viswabrahmin		Yerukula		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)
0–4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	2	...	1	...	...	...	...	...	...	...	1	...	15
10–14	...	1	...	1	1	10	1	...	...	1	...	2	...	2	...	...	10	37
15–19	1	4	1	...	4	2	...	1	...	...	2	...	...	...	1	...	23	24
20–24	5	3	...	...	6	...	1	...	1	...	...	...	2	...	...	...	35	4
25–29	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	7	...
30–34	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
35 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Unspecified	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
Total	8	9	1	1	11	14	2	2	2	1	2	2	2	1	1	1	76	84

TABLE 53

Marriage Payments

Items of payment	Chakali		Golla		Goundla		Kummari		Madiga	
	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	No. of households making payment	No. of households receiving payment
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Making payment (Rs. 736)	2	...	2	...	1	...	1	...	2	...
Receiving payment (Rs. 716)	50	...	75	...	40	...	25	...	132	...
Ornaments										
1 *Ghanteelu*	...	...	1	...	...	...	1	...	...	...
2 *Theege*	...	...	1	...	...	...	...	...	...	...
3 *Kadiyalu*	...	...	1	...	...	...	...	...	1	...
4 *Pattagolusu*	...	...	1	...	...	...	...	...	...	...
5 Rings	...	...	...	2	...	...	...	...	...	...
6 Waist thread	...	...	...	1	...	...	1	...	...	...
7 *Kammalu*	...	...	...	...	...	...	...	...	...	...
8 *Golusu*	...	...	...	...	...	...	...	...	...	...
9 Unspecified	...	...	1	...	...	...	...	...	...	...

TABLE 53—*Contd.*

Marriage Payments

Items of payment	Malajangam		Mangali		Muthracha		Perika		Pitchiguntla	
	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	No. of households making payment	No. of households receiving payment
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Making payment (Rs. 736)	1	...	1	...	3	...	...	...	1	...
Receiving payment (Rs. 716)	50	...	55	...	85	...	...	...	62	...
Ornaments										
1 *Ghanteelu*	...	...	...	...	...	...	...	...	...	...
2 *Theege*	...	...	...	...	...	...	1	...	...	...

—*Contd.*

TABLE 53—*Contd.*

Marriage Payments

Items of payment	Malajangam		Mangali		Muthracha		Perika		Pitchiguntla	
	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	No. of households making payment	No. of households receiving payment
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
3 *Kadiyalu*	...	...	...	...	...	...	...	...	...	...
4 *Pattagolusu*	...	...	...	...	...	...	...	...	...	...
5 Rings	...	...	...	...	...	...	...	...	...	...
6 Waist thread	...	...	...	...	...	...	...	...	...	...
7 *Kammalu*	...	...	...	...	...	...	...	...	...	...
8 *Golusu*	...	...	...	...	...	...	...	...	...	...
9 Unspecified	...	...	...	...	...	...	1	...	...	...

TABLE 53—*Concld.*

Marriage Payments

Items of payment	Uppari		Vaisya		Vishwabrahmin		Yerukula	
	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)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
Making payment (Rs. 736)	1	...	...	1	...	...	1	...
Receiving payment (Rs. 716)	40	...	...	716	...	...	72	...
Ornaments								
1 *Ghanteelu*	...	...	...	...	...	...	...	...
2 *Theege*	...	...	...	...	...	...	...	...
3 *Kadiyalu*	...	...	...	...	1	1	...	...
4 *Pattagolusu*	...	...	...	...	...	...	...	...
5 Rings	...	...	...	...	...	1	...	...
6 Waist thread	...	...	...	...	...	...	...	...
7 *Kammalu*	...	...	...	...	1	...	...	...
8 *Golusu*	...	...	...	...	1	...	...	...
9 Unspecified	...	...	1	...	...	...	...	...

TABLE 54

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 of 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)
1	Golla	...	...	2	1	...	1	...
2	Lingayat	1	...	...	...	...	...	...
3	Padmasale	...	...	1	...	...	...	...
4	Perika	3	Rs. 200 given by one H.H. only	2	...	...	2	...
5	Vaisya	1	Rs. 500	...	...	...	...	...
6	Viswabrahmin	...	...	1	1	...	1	...

TABLE 55

Separation/Divorce by Causes, Agency, Conditions and Caste/Tribe/Community

	Caste/Tribe/Community	Reasons for separation/divorce	No. of households reporting separation/divorce		Agency settling the dispute and a brief note on its composition	Amount of compensation if any paid	A note on condition of seperation/divorce
			Separation	Divoree			
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Muslim	Maltreatment of in-laws	...	1	Caste panchayat	...	Both of them are permitted to remarry
2	Uppari	Continous illness and barrenness	1	...	...	...	...

TABLE 56

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 of Cols. 4 & 5	No liking to adopt family planning methods after			
							2 children	3 children	4 children	5 children
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Golla	...	1	1	1	2	...	...	2	...
2	Lingayat	...	...	...	1	1	...	...	1	...
3	Malajangam	...	...	...	1	1	...	...	1	...

—Contd.

TABLE 56—*Concld.*

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 of Cols. 4 & 5	No. liking to adopt family planning methods after			
						2 children	3 children	4 children	5 children
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
4 Mangali	...	...	...	1	1	...	...	...	1
5 Muslim	...	5	...	...	...	...	...	...	...
6 Muthracha	...	1	...	2	2	...	...	2	...
7 Padmasale	...	1	...	...	...	...	...	...	...
8 Perika	...	3	3	1	4	1	1	1	1
9 Vaisya	...	...	...	1	1	...	...	...	1
10 Viswabrahmin	...	1	1	...	1	...	1	...	...
Total		**12**	**5**	**8**	**13**	**1**	**2**	**7**	**3**

TABLE 57

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

Caste/Tribe/Community	Number that like to adopt Family Planning after having																			
	2 children					3 children					4 children					5 children				
	The age of head of household being (in years)					The age of head of household being (in years)					The age of head of household being (in years)					The age of head of household being (in years)				
	51 & above	41-50	31-40	21-30	20 and below	51 & above	41-50	31-40	21-30	20 and below	51 & above	41-50	31-40	21-30	20 and below	51 & above	41-50	31-40	21-30	20 and below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 Golla	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...
2 Lingayat	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
3 Malajangam	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
4 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
5 Muthracha	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...
6 Perika	1	...	...	...	...	...	...	1	...	...	1	...	...	...	...	1	...	...	...	...
7 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
8 Viswabrahmin	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	1	...	...	...	...	1	...	1	...	...	4	1	1	1	...	3	...	...	...	...

TABLE 58

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

Stage at which they like to adopt family planning	The age of the child bearing woman being (in years)	Caste/Tribe/Community							
		Golla	Lingayat	Mala-jangam	Mangali	Muth-racha	Perika	Vaisya	Viswa-brahmin
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
2 children	15 & below	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...
	36-40	...	...	...	...	...	...	...	...
	41 & above	...	...	...	...	...	1	...	...
3 children	15 & below	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	1	...	...
	36-40	...	...	...	...	...	...	...	...
	41 & above	...	...	...	...	...	...	...	1
4 children	15 & below	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...
	21-25	...	1	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...
	31-35	1	...	...	...	...	...	...	...
	36-40	...	...	...	...	1	...	...	...
	41 & above	1	...	1	...	1	1	...	...
5 children	15 & below	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	1	...
	36-40	...	...	...	...	...	...	...	...
	41 & above	...	...	...	1	...	1	...	...

TABLE 59

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 Chakali	2	...	...	...	...	...	...	...	...	...
2 Golla	1	...	...	...	...	1	1	...	...	...
3 Goundla	1	...	...	...	...	...	...	...	...	...
4 Kummari	1	...	...	...	...	...	...	...	...	...
5 Lingayat	...	...	...	...	...	...	...	1	...	...
6 Madiga	2	...	...	...	...	...	...	...	...	...

—Contd.

TABLE 59—*Contd.*

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)
7 Malajangam	...	...	...	...	...	1	...	...	...	...
8 Mangali	...	...	...	...	...	1	...	...	...	...
9 Munnurukapu	...	1	...	...	...	...	...	...	...	...
10 Muslim	9	2	3	3	1	...	...	...	...	...
11 Muthracha	1	3	...	...	...	2	...	...	...	...
12 Padmasale	1	...	...	...	...	...	...	...	...	...
13 Perika	2	2	...	...	...	3	1	...	...	...
14 Pitchguntla	1	...	...	...	...	...	...	...	...	...
15 Uppari	1	...	...	...	...	...	...	...	...	...
16 Vaisya	...	...	...	...	...	1	...	...	...	...
17 Viswabrahmin	...	...	...	...	...	1	...	...	...	...
18 Yerukula	1	...	...	...	...	...	...	...	...	...
Total	**23**	**8**	**3**	**3**	**1**	**10**	**2**	**1**	...	...

TABLE 60

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

Caste/Tribe/Community	No. wanting more children, having annual income (in Rs.) of					No. wanting no more children, having annual income (in Rs.) of				
	1201 & above	901—1200	601—900	301—600	300 & less	1201 & above	901—1200	601—900	301—600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	1	...	...	1	...	...	...	...	...	...
2 Golla	...	1	...	...	...	2	...	...	...	...
3 Goundla	...	1	...	...	...	...	...	...	...	...
4 Kummari	...	...	1	...	...	...	...	...	...	...
5 Lingayat	...	...	...	...	...	1	...	...	...	...
6 Madiga	...	...	2	...	...	...	...	...	...	...
7 Malajangam	...	...	...	...	...	...	...	...	...	1
8 Mangali	...	...	...	...	...	1	...	...	...	...
9 Munnurukapu	...	...	...	1	...	...	...	...	...	...
10 Muslim	6	6	5	1	...	...	...	...	...	...

—*Contd.*

TABLE 60—*Concld.*

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

	Caste/Tribe/ Community	No. wanting more children, having annual income (in Rs.) of					No. wanting no more children, having annual income (in Rs.) of				
		1201 & above	901–1200	601–900	301–600	300 & less	1201 & above	901–1200	601–900	301–600	300 & less
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
11	Muthracha	1	...	3	...	...	...	1	...	1	...
12	Padmasale	...	...	...	1	...	...	...	...	...	...
13	Perika	1	1	...	2	...	2	1	...	...	1
14	Pitchiguntla	...	...	1	...	...	...	...	...	...	...
15	Uppari	...	...	1	...	...	...	...	...	...	...
16	Vaisya	...	...	...	...	...	1	...	...	...	...
17	Viswabrahmin	...	...	...	...	...	1	...	...	...	...
18	Yerukula	...	...	...	...	...	...	...	...	...	...
	Total	**9**	**9**	**1**	**6**	...	**8**		...	**1**	**2**

Note :— The income particulars for the Household of Yerukula tribe have not been given in the schedule. The head of the Household wants more children.

TABLE 61

Inheritance of Property in Practice by Caste/Tribe/Community

	Caste/Tribe/ Community	No. of persons interviewed	No. indicating that relations of the following categories are entitled to inherit property in their respective Caste/Tribe/Community			
			Son	Daughter	Wife	Mother
	(1)	(2)	(3)	(4)	(5)	(6)
1	Chakali	2	2	...	...	...
2	Golla	3	3	...	...	...
3	Goundla	1	1	...	...	...
4	Kummari	1	1	...	...	...
5	Lingayat	1	1	...	...	...
6	Madiga	2	2	...	...	...
7	Malajangam	1	1	...	...	...
8	Mangali	1	1	...	...	...
9	Munnurukapu	1	1	...	...	...
10	Muslim	18	18	...	...	...
11	Muthracha	6	6	...	...	...
12	Padmasale	1	1	...	...	...
13	Perika	8	8	...	...	...

—*Contd.*

TABLE 61

Inheritance of Property in Practice by Caste/Tribe/Community

Caste/Tribe/Community	No. of persons interviewed	No. indicating that relations of the following categories are entitled to inherit property in their respective Caste/Tribe/Community			
		Son	Daughter	Wife	Mother
(1)	(2)	(3)	(4)	(5)	(6)
14 Pitchiguntla	1	1	...	...	...
15 Uppari	1	1	...	...	...
16 Vaisya	1	1	...	...	...
17 Viswabrahmin	1	1	...	...	...
18 Yerukula	1	1	...	...	...
Total	**51**	**51**	...	...	...

TABLE 62

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

Caste	No. of Households who are aware of the Hindu Succession and Adoption Act	No. of persons aware that there have been changes in Hindu Adoption Act	No. that could describe the changes in Hiudu Adoption Act correctly	No. aware that there have been changes in Hindu Succession Act	No. that could describe the changes in Hindu Succession Act correctly
(1)	(2)	(3)	(4)	(5)	(6)
1 Golla .	**1**	**1**	...	**1**	...
2 Viswabrahmin .	**1**	**1**	...	**1**	...
Total .	**2**	**2**	...	**2**	...

TABLE 63

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

Catte/Tribe/Community	Number of persons willing to give equal share to sons and daughters	Number of persons who agree that daughters should inherit equally with sons, age of informant being (in years)				
		50 & above	41–50	31–40	21–30	20 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Golla .	2	1	...	1	...	...
2 Muslim .	3	...	...	...	3	...
3 Muthracha .	1	...	1	...	...	...
4 Perika .	5	3	1	1	...	...
5 Vaisya .	1	1	...	...	...	...
Total .	**12**	**5**	**2**	**2**	**3**	...

TABLE 64

Medical Care

Total No. of households	No. of households in which maternity cases are attended: By taking the woman 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	No. of households following: Allopathic system of treatment	Ayurvedic system of treatment	Homeopathic system of treatment	Combination of different systems of treatment	Location of Hospital	Distance
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
51	2	...	11	3	...	13	...	...	...	Secunderabad	35 miles
										Patancheruvu	8 miles

TABLE 65

Range of Information by Household Head and Caste/Tribe/Community

	Cast/Tribe/Community	Total No. of households	Number of house hold heads that know the name of: Zilla parishad Headquarters	Panchayat samithi Headquarters	Panchayat Headquarters	Taluk Headquarters	District Headquarters	Names of principal lakes and rivers of the district	Names of project/dam etc, constructed/under construction/under contemplation within the district
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Chakali	2	...	...	2	2	2	...	...
2	Golla	3	...	2	3	3	2	Manjeera river	...
3	Goundla	1	...	...	1	1	1	...	...
4	Kummari	1	...	...	1	1	...	...	...
5	Lingayat	1	1	...	1	1	1	...	...
6	Madiga	2	...	...	2	2	2	...	...
7	Malajangam	1	...	...	1	1	1	...	...
8	Mangali	1	...	...	1	1	...	...	...
9	Munnurukapu	1	...	...	1	1	1	...	...
10	Muslim	18	7	5	11	18	18	Pasupuyeru	Manjeera dam
11	Muthracha	6	3	3	4	5	3	...	...
12	Padmasale	1	1	1	1	1	1	...	...
13	Perika	8	2	1	5	8	8	Nakkavagu	...
14	Pitchiguntla	1	...	...	...	...	...	...	...
15	Uppari	1	...	1	1	1	1	...	...
16	Vaisya	1	1	1	1	1	1	...	...
17	Viswabrahmin	1	1	1	1	1	1	...	...
18	Yerukula	1	...	...	...	...	...	...	...
	Total	**51**	**16**	**15**	**37**	**48**	**43**	..	...

TABLE 66

Awareness of Untouchability Offences Act

Caste/Tribe/Community	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law
(1)	(2)	(3)
1 Chakali	2	...
2 Golla	3	1
3 Goundla	1	...
4 Kummari	1	...
5 Lingayat	1	...
6 Madiga	2	...
7 Malajangam	1	...
8 Mangali	1	...
9 Munnurukapu	1	...
10 Muslim	18	7
11 Muthracha	6	1
12 Padmasale	1	1
13 Perika	8	5
14 Pitchiguntla	1	...
15 Uppari	1	...
16 Vaisya	1	1
17 Viswabrahmin	1	1
18 Yerukula	1	...
Total	**51**	**17**

TABLE 67

Period of Existence of Households Immigrated during present Generation by Caste/Tribe/Community

Caste/Tribe/Community	Number of households immigrated				
	3 years and below	4 to 10 years	11 to 20 years	21 to 50 years	51 years and above
(1)	(2)	(3)	(4)	(5)	(6)
1 Golla	...	...	...	1	...
2 Goundla	...	...	...	1	...
3 Muslim	...	...	1	...	...
4 Muthracha	...	...	1	1	...
5 Perika	...	...	...	1	...
Total	...	..	**2**	**4**	...

TABLE 68

Settlement History of Households by Caste/Tribe/Community

	Caste/Tribe/ Ccommunity	Total No. of households	No. of households settled for				
			Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	Present generation
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Chakali	2	...	2	...	...	...
2	Golla	3	...	1	...	1	1
3	Goundla	1	...	...	...	...	1
4	Kummari	1	...	1	...	...	...
5	Lingayat	1	...	...	1	...	...
6	Madiga	2	...	2	...	...	...
7	Malajangam	1	...	1	...	...	...
8	Mangali	1	...	1	...	...	...
9	Munnurukapu	1	...	1	...	...	...
10	Muslim	18	9	6	1	1	1
11	Muthracha	6	...	4	...	...	2
12	Padmasale	1	...	1	...	...	...
13	Perika	8	...	5	2	...	1
14	Pitchiguntla	1	...	1	...	...	...
15	Uppari	1	...	1	...	...	...
16	Vaisya	1	...	1	...	...	...
17	Viswabrahmin	1	...	1	...	...	...
18	Yerukula	1	...	1	...	...	...
	Total	**51**	**9**	**50**	**4**	**2**	**6**

TABLE 69

Place of Birth

Place of birth	Number of persons		Number of births in the village during				
	First birth	Subsequent birth	1960–61	1961–62	1962–63	1963–64	1964–65
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Inside the Village							
In the same household	9	26	7	9	5	7	7
Mother's parent's house	4	5	1	3	...	5	...
Outside the Village							
Mother's parent's house	1	3	...	1	...	2	1
Hospital	...	1	...	1	...	...	...
Total	**14**	**35**	**8**	**14**	**5**	**14**	**8**

TABLE 70

Immigrant Households during present Generation by Caste/Tribe/Community, Place and Reasons

Caste/Tribe/Community	Immigrating from				Occupation before immigration					Reasons for immigration		
	Outside the taluk but within the district		Within the taluk		Cultivator	Toddy tapper	Businessman	Student	Casual labourer	Marriage alliance	To eke out livelihood	To stay with his maternal uncle
	Rural	Urban	Rural	Urban								
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Golla	...	...	1	...	1	...	...	...	...	1	...	...
2 Goundla	...	...	1	...	...	1	...	...	...	1	...	...
3 Muslim	...	...	1	...	...	...	1	...	...	...	1	...
4 Muthracha	1	...	1	...	1	...	...	1	...	...	1	1
5 Perika	...	...	1	...	...	...	...	...	1	...	1	...
Total	**1**	...	**5**	...	**2**	**1**	**1**	**1**	**1**	**2**	**3**	**1**

TABLE 71

Emigration by Caste/Tribe/Community, Place and Reasons

Caste/Tribe/Community	Emigrating from		Occupation before emigration	Reasons for emigration
	Outside the district			
	Rural	Urban	Tanning	Due to adoption
(1)	(2)	(3)	(4)	(5)
1 Muslim	1	...	1	1

TABLE 72

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

Caste/Tribe/Community	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
				No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Chakali	2	4	15	1	5	...	...	1	10	...	...
2 Golla	3	7	18	2	10	...	...	...	...	1	8
3 Goundla	1	2	7	...	...	1	7	...	...	...	...
4 Kummari	1	2	6	...	...	1	6	...	...	...	...
5 Lingayat	1	2	7	...	...	1	7	...	...	...	...

—*Contd.*

TABLE 72—*Concld.*

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

Caste/Tribe/Community	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
				No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
6 Madiga	2	5	13	...	...	1	6	1	7	...	...
7 Malajangam	1	2	4	...	...	1	4	...	...	...	...
8 Mangali	1	2	7	...	...	1	7	...	...	...	...
9 Munnurukapu	1	2	4	...	...	1	2	...	...	...	...
10 Muslim	18	40	110	7	41	3	20	5	37	3	12
11 Muthracha	6	9	24	3	10	3	14	...	...	...	...
12 Padmasale	1	1	4	1	4	...	...	...	...	...	...
13 Perika	8	29	46	2	13	...	...	3	13	3	20
14 Pitchiguntla	1	1	5	1	5	...	...	...	...	...	...
15 Uppari	1	4	4	...	...	...	...	...	...	1	4
16 Vaisya	1	3	7	...	...	...	...	1	7	...	...
17 Viswabrahmin	1	2	8	...	...	1	8	...	...	...	...
18 Yerukula	1	1	2	1	2	...	...	...	...	...	...
Total	**51**	**118**	**291**	**18**	**90**	**14**	**83**	**11**	**74**	**8**	**44**

TABLE 73

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community	Name of house type		No. of households with tile roof		No. of households with grass roof
	Name	Number	2 sloped	4 sloped	2 sloped
(1)	(2)	(3)	(4)	(5)	(6)
1 Chakali	Paru	1	...	1	...
	Bhavanti	1	1	...	...
2 Golla	Bhavanti	3	3	...	...
3 Goundla	Bhavanti	1	1	...	...
4 Kummari	Bhavanti	1	1	...	...
5 Lingayat	Paru	1	...	1	...
6 Madiga	Paru	1	...	1	...
	Thatched	1	...	...	1
7 Malajangam	Thatched	1	...	...	1
8 Mangali	Bhavanti	1	1	...	...

—*Contd.*

TABLE 73—*Concld.*

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community	Name of house type		No. of households with tile roof		No. of households with grass roof
	Name	Number	2 sloped	4 sloped	2 sloped
(1)	(2)	(3)	(4)	(5)	(6)
9 Munnurukapu	Bhavanti	1	1	...	...
10 Muslim	Bhavanti	17	17	...	...
	Thatched	1	...	...	1
11 Muthracha	Paru	3	...	3	...
	Thatched	2	...	...	2
	Bhavanti	1	1	...	...
12 Padmasale	Bhavanti	1	1	...	...
13 Perika	Bhavanti	6	6	...	...
	Paru	1	...	1	...
	Thatched	1	...	...	1
14 Pitchiguntla	Thatched	1	...	...	1
15 Uppari	Bhavanti	1	1	...	...
16 Vaisya	Bhavanti	1	1	...	...
7 Viswabrahmin	Bhavanti	1	1	...	...
8 Yerukula	Thatched	1	...	...	1
Total		**51**	**36**	**7**	**8**

TABLE 74

Houses by Wall Material and Caste/Tribe/Community

Caste/Tribe/Community	No. of households with Mud wall
(1)	(2)
1 Chakali	2
2 Golla	3
3 Goundla	1
4 Kummari	1
5 Lingayat	1
6 Madiga	2
7 Malajangam	1
8 Mangali	1
9 Munnurukapu	1
10 Muslim	18
11 Muthracha	6
12 Padmasale	1

—*Contd.*

TABLE 74—*Contd.*

Houses by Wall Material and Caste/Tribe/Community

Caste/Tribe/ Community	No. of households with
	Mud wall
(1)	(2)
13 Perika	8
14 Pitchiguntla	1
15 Uppari	1
16 Vaisya	1
17 Viswabrahmin	1
18 Yerukula	1
Total	**51**

TABLE 75

Houses and Use

	Number of houses used for					
Residence	Residence-cum-shop	Residence -cum-workshop	Shop	Workshop	Cattle-shed	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
42	5	4	2	13	21	51

TABLE 76

Scheduled Castes, Scheduled Tribes, Denotified Tribes and Nomadic Tribes by Households and Population

Name of *Scheduled Caste/ Scheduled Tribe/ Denotified Tribe/ Nomadic Tribe/*	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Scheduled Castes				
1 Madiga	2	13	7	6
2 Malajangam	1	4	2	2
Total	**3**	**17**	**9**	**8**
Scheduled Tribe				
Yerukula	1	2	1	1
Denotified Tribe				
Muthracha	6	24	13	11
Nomadic Tribe				
Pitchiguntla	1	5	2	3
Grand Total	**11**	**48**	**25**	**25**

APPENDIX

TABLE 77

Information about Existence and Functions of Panchayat by Households and Caste/Tribe/Community

	Caste/Tribe/ Community	No. of households	No. that could tell the period of existence of Panchayat correctly	Remarks including a note on the amenities provided by the Panchayat from its inception
	(1)	(2)	(3)	(4)
1	Chakali	2	2	One well is repaired
2	Golla	3	3	Wells, culverts and streets are repaired
3	Goundla	1	1	,,
4	Kummari	1	...	,,
5	Lingayat	1	1	...
6	Madiga	2	2	Wells, culverts are repaired
7	Malajangam	1	1	,,
8	Mangali	1	1	...
9	Munnurukapu	1	1	...
10	Muslim	18	12	Wells and culverts are repaired
11	Muthracha	6	4	,,
12	Padmasale	1	1	,,
13	Perika	8	6	,,
14	Pitchiguntla	1	...	...
15	Uppari	1	1	...
16	Vaisya	1	1	Wells and culverts are repaired
17	Viswabrahmin	1	1	,,
18	Yerukula	1	...	...
	Total	**51**	**38**	

TABLE 78

Panchayat Samithi—Awareness about Functions of Gram Sevak by Households and Caste/Tribe/Community

	Caste/Tribe/ Community	No. of householders aware of the existence of Gram Sevak	No. aware of the functions of Gram Sevak	No. that could describe the functions of Gram Sevak		
				Satisfactorily	Unsatisfactorily	Incorrectly
	(1)	(2)	(3)	(4)	(5)	(6)
1	Golla	3	1	...	...	...
2	Muslim	18	3	...	...	...
3	Perika	8	2	1	...	...
4	Viswabrahmin	1	1	...	...	...
	Total	**30**	**7**	**1**	...	...

TABLE 79

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

Caste/Tribe/Community	No. of informants according to whom main parties are	No. of informants according to whom dominant castes are
	Congress	Muslim
(1)	(2)	(3)
1 Chakali	2	2
2 Golla	3	3
3 Goundla	1	1
4 Kummari	1	1
5 Lingayat	1	1
6 Madiga	2	2
7 Malajangam	1	1
8 Mangali	1	1
9 Munnurukapu	1	1
10 Muslim	12	12
11 Muthracha	4	4
12 Padmasale	1	1
13 Perika	5	5
14 Uppari	1	1
15 Vaisya	1	1
16 Viswabrahmin	1	1
Total	**38**	**38**

TABLE 80

Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe/Community	No. of households	No. of persons satisfied with functioning of			No. of persons not satisfied with functioning of			No. of persons who could not express any opinion on functioning of		
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	2	1	...	...	...	...	...	1	2	2
2 Golla	3	1	1	1	1	1	1	1	1	1
3 Goundla	1	1	...	...	...	...	...	...	1	1
4 Kummari	1	1	...	...	...	...	...	...	1	1
5 Lingayat	2	1	1	1	...	...	...	...	...	...

—Contd.

TABLE 80—*Contd.*

Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe/Community	No. of households	No. of persons satisfied with functioning of			No. of persons not satisfied with functioning of			No. of persons who could not express any opinion on functioning of		
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
6 Madiga	2	...	...	...	...	...	...	2	2	2
7 Malajangam	1	1	...	...	...	...	...	...	1	1
8 Mangali	1	...	...	...	...	...	...	1	1	1
9 Munnurukapu	1	...	...	...	1	1	1	...	...	...
10 Muslim	18	4	4	4	8	8	8	6	6	6
11 Muthracha	6	1	...	...	1	...	...	4	6	6
12 Padmasale	1	...	...	...	1	...	...	...	1	1
13 Perika	8	1	...	...	4	4	4	3	4	4
14 Pitchiguntla	1	...	...	...	...	...	...	1	1	1
15 Uppari	1	...	...	...	1	1	1	...	...	...
16 Vaisya	1	1	1	1	...	...	...	...	...	...
17 Viswabrahmin	1	...	...	...	1	1	1	...	...	...
18 Yerukula	1	...	...	...	...	...	...	1	1	1
Total	**51**	**13**	**7**	**7**	**18**	**16**	**16**	**20**	**28**	**28**

TABLE 81

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

Caste/Tribe/Community	No. of persons interviewed	No. of persons according to whom Caste/Tribe/Community Panchayat exist for							
		Chakali	Golla	Lingayat	Madiga	Malajangam	Mangali	Muslim	Muthracha
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Chakali	2	2	...	...	...	...	...	...	...
2 Golla	3	...	2	...	...	...	...	...	...
3 Goundla	1	...	...	...	...	...	...	...	...
4 Kummari	1	...	...	...	...	...	...	...	...
5 Lingayat	1	...	...	1	...	...	...	...	...
6 Madiga	2	...	...	...	2	...	...	...	...
7 Malajangam	1	...	...	...	...	1	...	...	...
8 Mangali	1	...	...	...	...	...	1	...	...
9 Munnurukapu	1	...	...	...	...	...	...	...	...
10 Muslim	18	...	...	...	...	...	...	18	...

—Contd.

TABLE 81—*Contd.*

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

Caste/Tribe/Community	No. of persons interviewed	No. of persons according to whom Caste/Tribe/Community Panchayat exist for							
		Chakali	Golla	Lingayat	Madiga	Mala-jangam	Mangali	Muslim	Muth-racha
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
11 Muthracha .	6	...	...	...	...	...	...	...	5
12 Padmasale .	1	...	...	...	...	...	...	...	...
13 Perika .	8	...	...	...	...	...	...	...	...
14 Pitchiguntla .	1	...	...	...	...	...	...	...	...
15 Uppari .	1	...	...	...	...	...	...	...	...
16 Vaisya .	1	...	...	...	...	...	...	...	...
17 Viswabrahmin .	1	...	...	...	...	...	...	...	...
18 Yerukula .	1	...	...	...	...	...	...	...	...
Total .	**51**	**2**	**2**	**1**	**2**	**1**	**1**	**18**	**5**

TABLE 81—*Contd.*

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

Caste/Tribe/Community	No. of persons according to whom Caste/Tribe/Community Panchayat exist for				No. of persons according to whom Caste/Tribe/Community Panchayat should continue	Remarks including a note on the reasons for the continuance of Caste/Tribe/Community Panchayat
	Padma-sale	Perika	Pitchi-guntla	Uppari		
(1)	(11)	(12)	(13)	(14)	(15)	(16)
1 Chakali	...	...	...	...	1	
2 Golla	...	...	...	...	1	,,
3 Goundla	...	...	...	...	...	,,
4 Kummari	...	...	...	...	...	,,
5 Lingayat	...	...	...	...	1	,,
6 Madiga	...	...	...	...	2	,,
7 Malajangam	...	...	...	...	1	,,
8 Mangali	...	...	...	...	...	,,
9 Munnurukapu	...	...	...	...	...	,,
10 Muslim	...	...	...	...	17	,,
11 Muthracha	...	...	...	...	5	,,
12 Padmasale	1	...	...	...	...	...
13 Perika	...	1	...	...	...	...

—Contd

TABLE 81—*Contd.*.

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

Caste/Tribe/Community	No. of persons according to whom Caste/Tribe/Community Panchayat exist for				No. of persons according to whom Caste/Tribe/Community Panchayat should continue	Remarks including a note on the reasons for the continuance of Caste/Tribe/Community Panchayat
	Padmasale	Perika	Pitchiguntla	Uppari		
(1)	(11)	(12)	(13)	(14)	(15)	(16)
14 Pitchiguntla	...	...	1	...	1	Because the internal disputes are settled by Caste Panchayat
15 Uppari	...	...	...	1	1	,,
16 Vaisya	...	...	...	...	...	...
17 Viswabrahmin	...	...	...	...	...	...
18 Yerukula	...	...	...	...	...	...
Total	**1**	**1**	**1**	**1**	**30**	

TABLE 82

Caste/Tribe/Community Panchayat—Functions

Caste/Tribe/Community	No. of persons interviewed	Number of persons according to whom functions of Caste/Tribe/Community Panchayat are		
		Settling divorce cases	Settling religious disputes	Settling other civil disputes
(1)	(2)	(3)	(4)	(5)
1 Chakali	2	1	...	1
2 Golla	3	...	1	...
3 Goundla	1	...	...	...
4 Kummari	1	...	...	...
5 Lingayat	1	...	...	1
6 Madiga	2	...	...	...
7 Malajangam	1	...	...	1
8 Mangali	1	...	...	...
9 Munnurukapu	1	...	...	...
10 Muslim	18	18	...	18
11 Muthracha	6	6	...	6
12 Padmasale	1	...	...	...
13 Perika	8	...	...	...
14 Pitchiguntla	1	...	...	...
15 Uppari	1	...	...	...
16 Vaisya	1	...	...	...
17 Viswabrahmin	1	...	...	...
18 Yerukula	1	...	...	...
Total	**51**	**25**	**1**	**27**

TABLE 83

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	No. of members belonging to							No. that have not become members because of	No. of members benefited	Note on the nature of benefit
		Chakali	Golla	Kummari	Muslim	Muthracha	Padmasale	Perika	Reason		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Agricultural Credit Co-operative Society	18	1	2	1	1	1	1	1	...	4	They obtained loan
Tanning Industrial Co-operative Society	15	...	...	...	...	...	...	...	...	4	Building not given

TABLE 84

Co-operative Membership by Caste/Tribe/Community and Literacy

Caste/Tribe/Community	Number of Co-operative Society Members		
	Total	Literate	Illiterate
(1)	(2)	(3)	(4)
1 Chakali	1	...	1
2 Golla	2	2	...
3 Kummari	1	...	1
4 Muslim	10	9	1
5 Muthracha	1	...	1
6 Padmasale	1	1	...
7 Perika	1	1	...
Total	**17**	**13**	**4**

TABLE 85

Co-operative Membership by Land Ownership

Size of land holdings	No. of members				
	Muslim	Muthracha	Padmasale	Perika	Total
(1)	(2)	(3)	(4)	(5)	(6)
10 acres & below	3	1	1	1	6
10.1–15 acres	...	...	...	...	...
15.1–25 acres	...	...	...	...	...
25.1 acres & above	...	...	...	...	...
Total	**3**	**1**	**1**	**1**	**6**

GLOSSARY

Annam . . Cooked food

Appagintalu . . Handing over the bride to her in-laws

Ataka . . Loft

Bhavanti . . A type of house

Bhoshanam . . A big wooden box

Boorelu . . A sweet dish

Chevulapogulu . . Ear rings made of gold

Chinnadivasam . . Initial obsequies

Dai . . Local midwife

Devunigadi . . God's room

Drishti . . Evile eye

Edurumenarikam . . Marrying one's father's sister's daughter

Ekkabudde . . Improvised oil lamp

Gampa . . Bamboo basket used for storing grains

Golusu . . Chain

Gotram . . Clan

Grihapravesam . . Housewarming ceremony

Gudise . . Thatched hut

Harati . . Flame of prosperity

Intiperu . . Surname

Kallakadiyalu . . Anklets

Kammalu . . Ear rings made of gold

Karkhana . . Workshop

Kaveliparu . . A type of house

Kirana . . Grocery

Kuntalu . . Ponds

Lagnam . . Auspicious moment

Marumanuvu . . Widow marriage

Mattelu . . Toe rings worn only by women in married status

Menarikam . . Marrying one's mother's brother's daughter

Muhurtam . . Auspicious time

Muttaiduvalu . . Women in married status

Nagali . . Plough

Naivedyam . . Offering of fruits, sweets, food, etc. to God

Oddanam . . Waist belt made of gold worn by women

Pachhabottu . . Tattooing

Pachhadi . . Chutney

Paramannam . . A sweet dish prepared with rice, milk and sugar

Peddadinam . . Final obsequies

Poradu . . Boy

Pori . . Girl

Purohit . . Priest

Pusthe . . Marriage locket

Veedhi . . Street

Vididhi illu . . Temporary lodging arranged at the time of marriage for the bridegroom's party to stay at the bride's village

Voli . . Bride price