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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI - VILLAGE SURVEY MONOGRAPHS

SERIAL No. 25

A MONOGRAPH

ON

RETTAMALA

(SULLURPET TALUK, NELLORE DISTRICT)

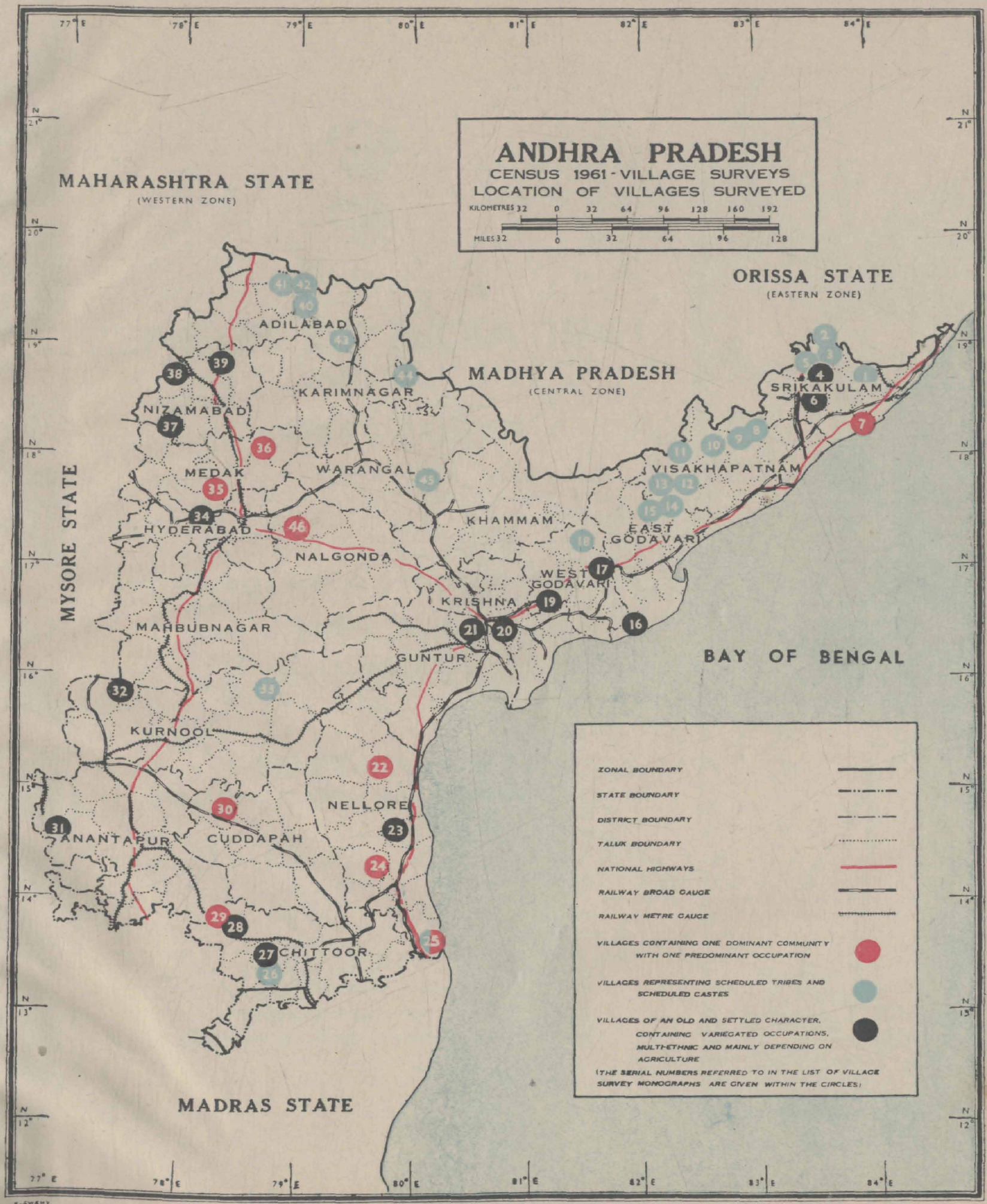
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CENSUS OF INDIA 1961—VOLUME II-PART VI-LIST OF VILLAGE SURVEY MONOGRAPHS–ANDHRA PRADESH

Name of District (1)	Name of Taluk (2)	Sl. No. (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras—A Scheduled Tribe
	Parvathipuram	2	Kalliti	Savaras—A Scheduled Tribe
		3	Lakkaguda	Jatapus—A Scheduled Tribe
		4	Kannapudoravalasa	A village in jute growing area
		5	Gadabavalasa, hamlet of Gumma	Gadabas—A Scheduled Tribe
	Bobbili	6	Karada	A Bobbili Samsthanam village
	Srikakulam	7	Mofusbandar	A fishermen's village
Visakhapatnam	Srungavarapukota	8	Kondiba‡	Dombs—A Scheduled Caste
	Paderu	9	Gandha‡	Konda Dhoras—A Scheduled Tribe
		10	Lamthampadu‡	Kondhs—A Scheduled Tribe
	Chintapalle	11	Annavaram‡	Samanthus—A Tribe
		12	*Makavaram*	*Kammaras alias Ojas—A Scheduled Tribe*
		13	Jerrela‡	Bagatas—A Scheduled Tribe
East Godavari	Yellavaram	14	Kondapalle	Koya Dhoras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
	Razole	16	Pasarlapudilanka‡	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla*‡	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936–62 is done
	Polavaram	18	Puliramudugudem	Koyas—A Scheduled Tribe
	Eluru	19	Gudivakalanka	A settled village in Kolleru lake bed area
Krishna	Vijayawada	20	Maredumaka	A settled Krishna delta village
Guntur	Guntur	21	Malkapuram	A typical tobacco growing village
Nellore	Kandukur	22	Ayyavaripalle	A sheep and cattle rearing village
	Kovur	23	Yelamanchipadu	A settled wet agricultural village
	Rapur	24	Devaravemuru	Several workers in mica industry reside in this village
	Sullurpet	25	Rettamala†	Noted for boat building industry. It also represents Yenadis, a Scheduled Tribe
Chittoor	Punganur	26	Palyampalle	Lambadis—A Scheduled Tribe
		27	Thettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916–62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Cuddapah	Jammalamadugu	30	P. Sugamanchipalle	Noted for Cuddapah slabs
Anantapur	Kalyandrug	31	Bhairavanitippa	A dry village changing to wet cultivation under the Bhairavanitippa project
Kurnool	Adoni	32	Mantsala (Mantralayam)	A place of religious importance
	Atmakur (Independent Sub-Taluk)	33	Byrlutigudem‡	Chenchus—A Scheduled Tribe
Hyderabad	Chevella	34	Peddamangalaram	Economy dependant on the supply of vegetables to Hyderabad city
Medak	Narsapur	35	Sivanagar	Tanning industry
	Siddipet	36	Habshipur	Handloom industry
Nizamabad	Banswada	37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
	Bodhan	38	Pocharam	An agricultural village noted for sugarcane cultivation
	Armur	39	Kotha Armur‡	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Sri S. Kesava Iyengar is done
Adilabad	Utnur	40	Utnur‡	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta	Mathuras—A Tribe
		42	Laindiguda	Kolams—A Scheduled Tribe
	Lakshettipet	43	Malkepalle	Thotis—A Scheduled Tribe
Karimnagar	Manthani	44	Kishtaraopet	Naikpods—A Scheduled Tribe
Warangal	Narasampet	45	Mattewada‡	Koyas—A Scheduled Tribe
Nalgonda	Ramannapet	46	Tallasingaram	A toddy tappers' village

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



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

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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PART I-A	...	General Report
PART I-B	...	Report on Vital Statistics
PART I-C	...	Subsidiary Tables
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District Census Handbooks (*Separate Volume for each District*)

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FOREWORD

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

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

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

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

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

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

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

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

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

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

other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and Technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix III to Kotha Armur 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 predominant occupation, 21 villages represented Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled, *viz*, Samanthus, Koya Dhoras and Mathuras, and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Rettamala (No. 25 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, noted for boat building industry and also representing the Scheduled Tribe, Yenadis.

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

In this State, we started off with our Village Surveys under the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 days' time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. Subsequently, as explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusion arrived at the Study Camp held in Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered under the old scheme by the time the scope of Survey was enlarged we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to Kotha Armur village (Monograph No. 39). An attempt, however, was made to resurvey a good number of villages already covered so as to bring them under the new method. But the limitation of time made it difficult to resurvey all of them as proposed. I will not be able to say how many villages will be covered or resurveyed ultimately making use of the revised enlarged schedule. So far 13 villages have been covered under the new schedule. Therefore, the village survey monographs presented for this State will show two distinct patterns—one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information. Fortunately, Rettamala is covered by the enlarged schedules.

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 hypothesis for further refined investigation.

Rettamala is a Revenue village made up of seven habitats, *viz*, Peda Rettamala, the main village and China Rettamala, Jonangipalem, Chakalivanichenu, Pedamitta, Yenadipalem and Cninnakuppam hamlets in Sriharikota islands of Nellore District. The islands are separated from the main land in the west by Pulicat Lake and surrounded by the Bay of Bengal in the east. By virtue of thc island characteristics which detach them from the main land, and the natural vegetation of the area, it has become a home for many peace loving communities following forest based industries and allied activities. The present survey was confined to Jonangipalem and the neighbouring hamlets Chakalivanichenu, Pedamitta, Yenadipalem and Chinnakuppam. The study was mainly focussed on the boat building industry and the social and economic conditions of the Yenadis, the predominant tribe in Nellore District. Jonangipalem and Yenadipalem hamlets of this village represent the boat building industry and the Yenadi tribe respectively. Boat building is wholly in the hands of Labbais, a sect among the Muslim community who predominate in numerical strength as well as in social status. The Yenadis who are very backward live mostly as casual labourers in the casurina plantations for watering the plants and felling the trees. The forest in the immediate neighbourhood of the village provides employment for a larger number of Yenadi men and women. The educational influence of Thakkar Bapa Gurukulam, an elementary residential school for Yenadis and the social welfare programmes of the State Government which include provision of proper housing and other rehabilitation facilities are slowly influencing the cultural life of the Yenadis. The boat building industry which has all the locational advantages has not received any additional impetus from sources other than the traditional ones. The present monograph gives a picture of these crucial but stagnant aspects of the village economy as well as the social and cultural matrix in which the community life in the village is evolving.

This village was surveyed during the second fortnight of April 1962 by Sarvasri Ch. Purnachandra Rao, K. S. S. Raju, M. V. S. Rai, V. D. Chary, P. Rambabu, D. V. Ramana Rao, L. Narasimham and A. R. K. Murthy—Economic Investigators of my office. Processing and Tabulation work was guided by Sri P. Pattayya, Tabulation Officer, assisted by Sri A. Chandrasekhara Reddy, Upper Division Clerk. The first draft was scrutinised by Sri V. Radhakrishna, Research Assistant. Final shaping of the monograph was done by Sri Ch. Purnachandra Rao, Economic Investigator under the close supervision and guidance of Sri K. M. Ahmad, I. A. S., Deputy Superintendent of Census Operations. Maps, line drawings and sketches were prepared by Sri M. Krishnaswamy, Artist-Draughtsman assisted by Sri P. Subba Rao. The printing of this monograph was supervised by Sri S. K. V. Gupta, Senior Proof Reader.

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

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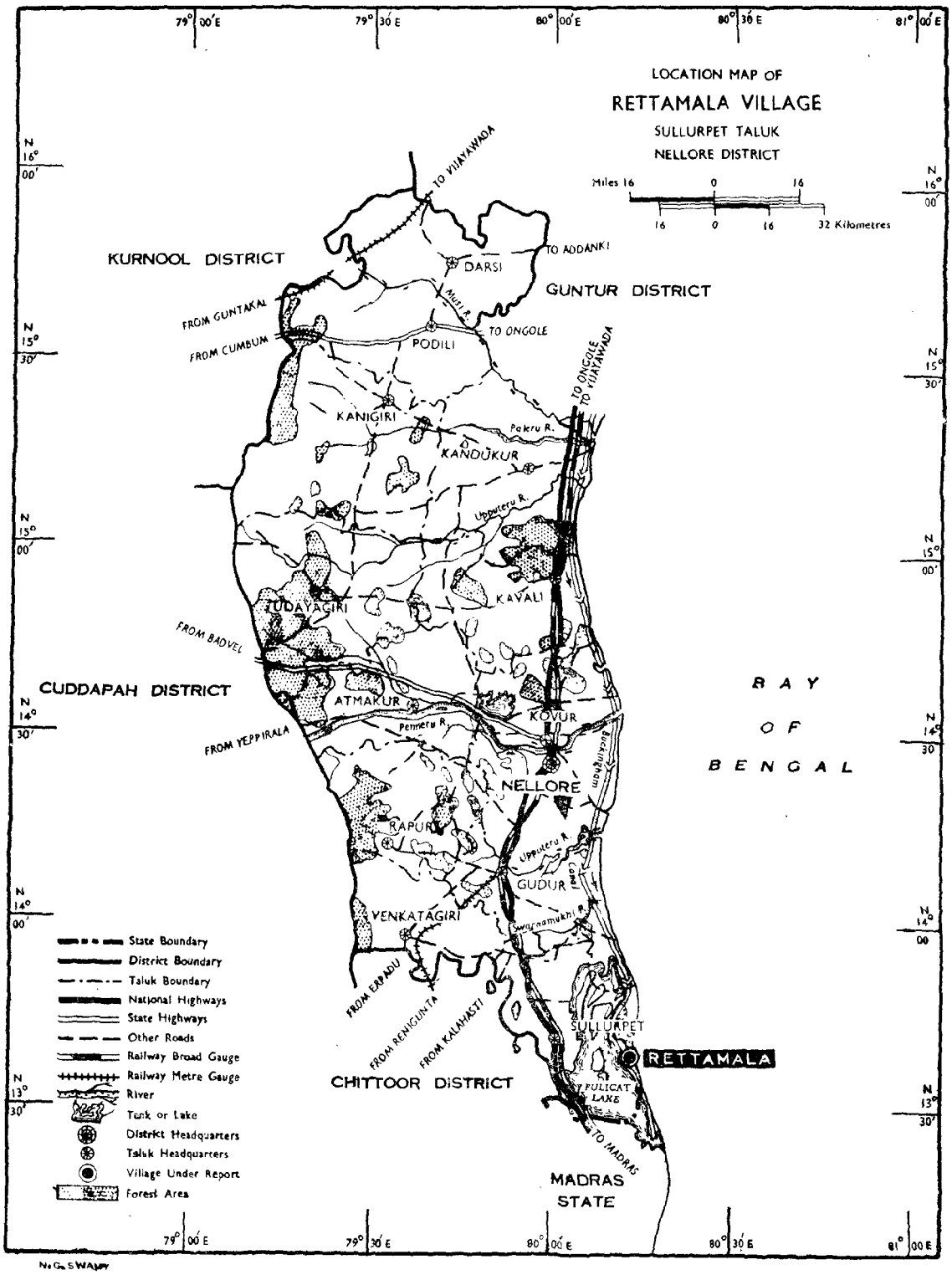
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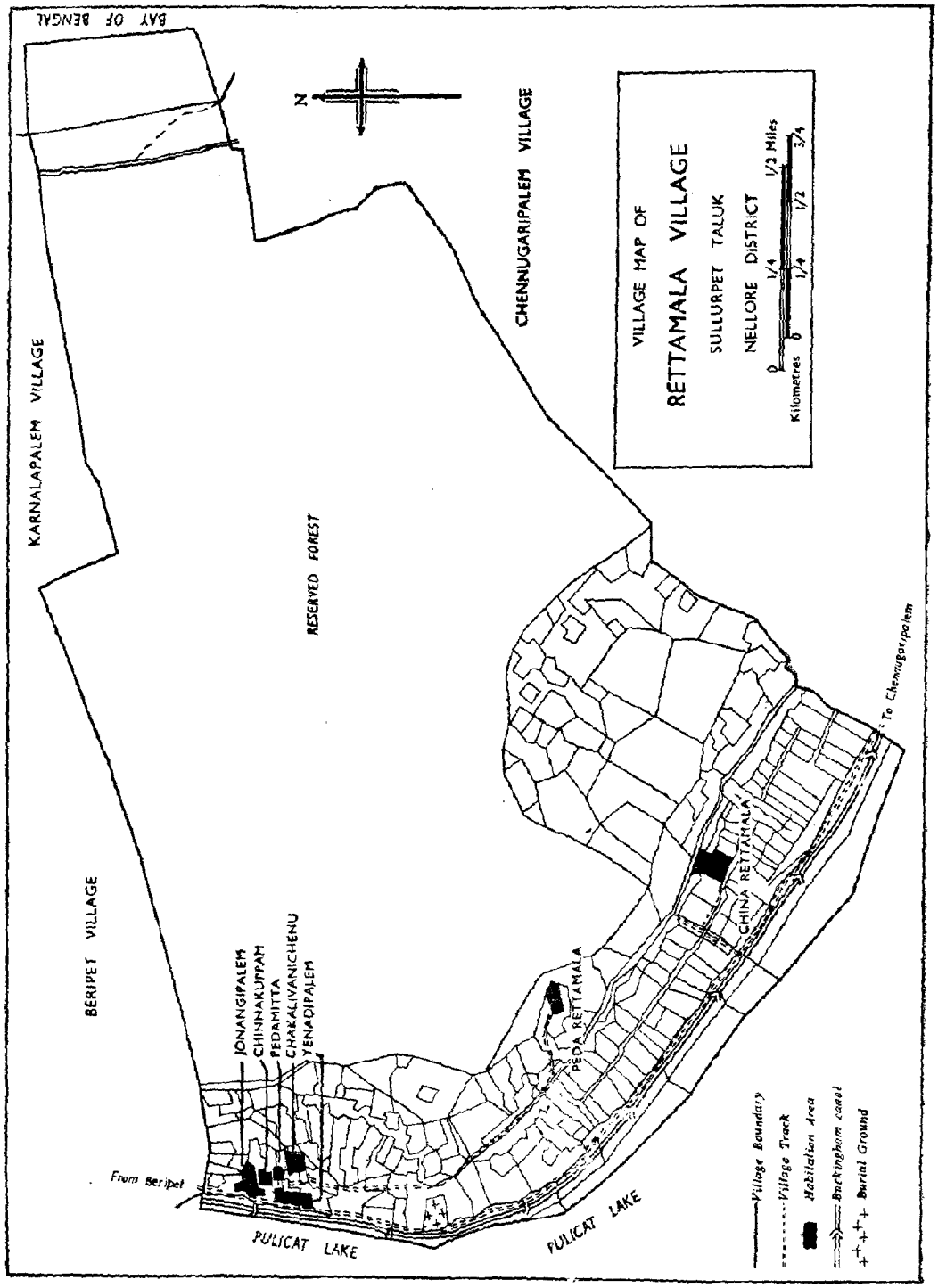
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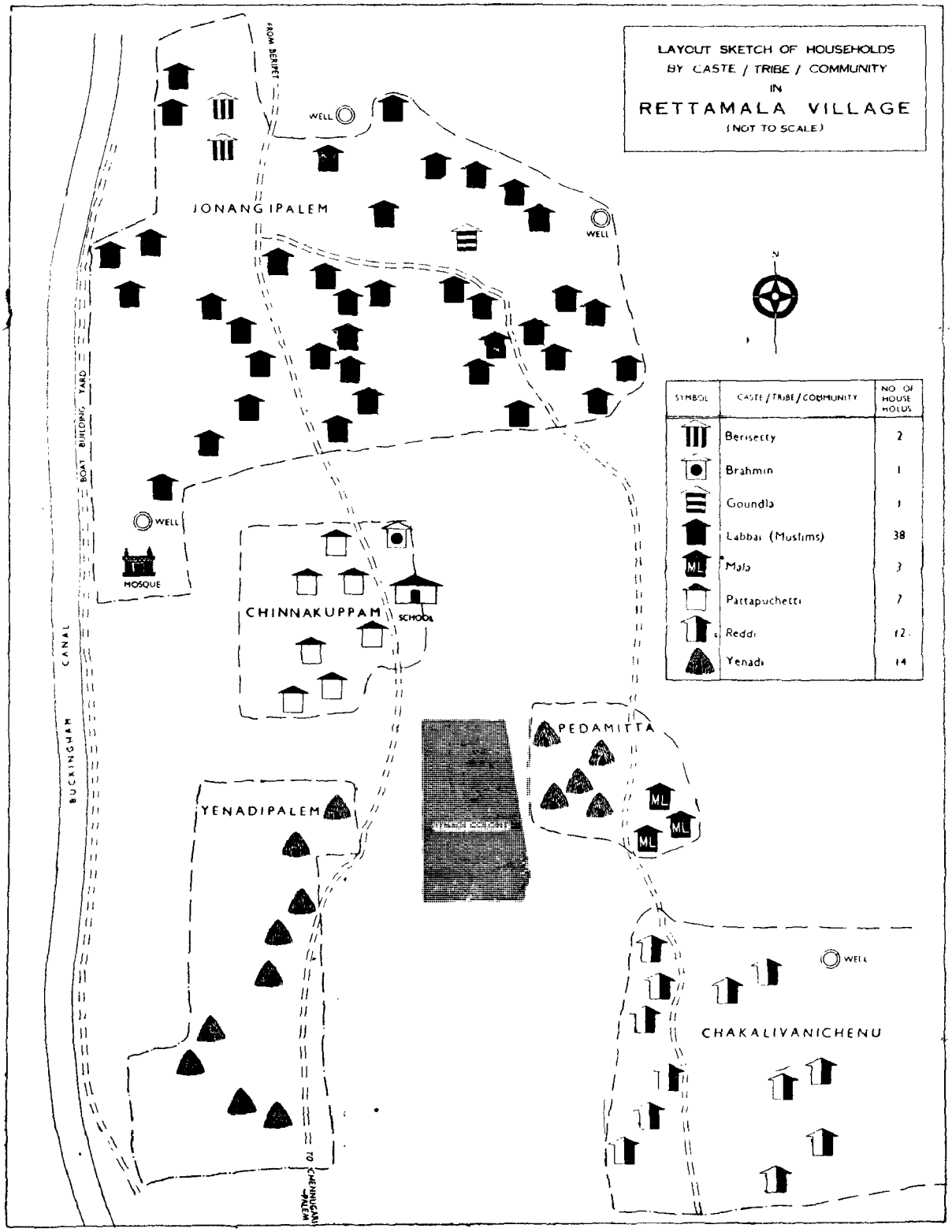
MAP I


LOCATION MAP OF
RETTAMALA VILLAGE
SULLURPET TALUK
NELLORE DISTRICT
Miles 16 0 16
16 0 16 32 Kilometres
KURNOOL DISTRICT
GUNTUR DISTRICT
CUDDAPAH DISTRICT
CHITTOOR DISTRICT
MADRAS STATE
BAY OF BENGAL
TO VIJAYAWADA
TO ADDANKI
DARSI
FROM GUNTAKAL
FROM CUMBUM
PODILI
TO ONGOLE
TO ONGOLE
TO VIJAYAWADA
KANIGIRI
KANDUKUR
Pakru R.
Uppuleru R.
KAVALI
UDAYAGIRI
FROM BADVEL
ATMAKUR
KOVUR
Penneru R.
FROM YEPPIRALA
NELLORE
RAPUR
Uppuleru R.
GUDUR
VENKATAGIRI
Swarnamukhi R.
FROM ERRADU
FROM RENIGUNTA
FROM KALAHASTI
SULLURPET
RETTAMALA
PULICAT LAKE
TO MADRAS
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Railway Broad Gauge
Railway Metre Gauge
River
Tank or Lake
District Headquarters
Taluk Headquarters
Village Under Report
Forest Area
79° 00' E
79° 30' E
80° 00' E
80° 30' E
81° 00' E
N 16° 00'
N 15° 30'
N 15° 00'
N 14° 30'
N 14° 00'
N 13° 30'

MAP II


BAY OF BENGAL
KARNALAPALEM VILLAGE
CHENNUGARIPALEM VILLAGE
RESERVED FOREST
BERIPET VILLAGE
N
VILLAGE MAP OF
RETTAMALA VILLAGE
SULLURPET TALUK
NELLORE DISTRICT
Kilometres
1/3 Miles
JONANGIPALEM
CHINNAKUPPAM
PEDAMITTA
CHAKALIVANICHENU
YENADIPALEM
PEDA RETTAMALA
CHINA RETTAMALA
From Beripet
To Chennugaripalem
PULICAT LAKE
PULICAT LAKE
Village Boundary
Village Track
Habitation Area
Buckingham canal
Burial Ground

MAP III


LAYOUT SKETCH OF HOUSEHOLDS
BY CASTE / TRIBE / COMMUNITY
IN
RETTAMALA VILLAGE
(NOT TO SCALE)
FROM BERHAMPUR
WELL
JONANGIPALEM
WELL
N
WELL
MOSQUE
CHINNAKUPPAM
SCHOOL
BUCKINGHAM CANAL
BOAT BUILDING YARD
PEDAMITTA
ML
ML
ML
YENADIPALEM
TO CHENNIGARAYAPALEM
WELL
CHAKALIVANICHENU
SYMBOL
CASTE / TRIBE / COMMUNITY
NO OF HOUSE HOLDS
Berisetty 2
Brahmin 1
Goundla 1
Labbai (Muslims) 38
Mala 3
Pattapuchetti 7
Reddi 12
Yenadi 14

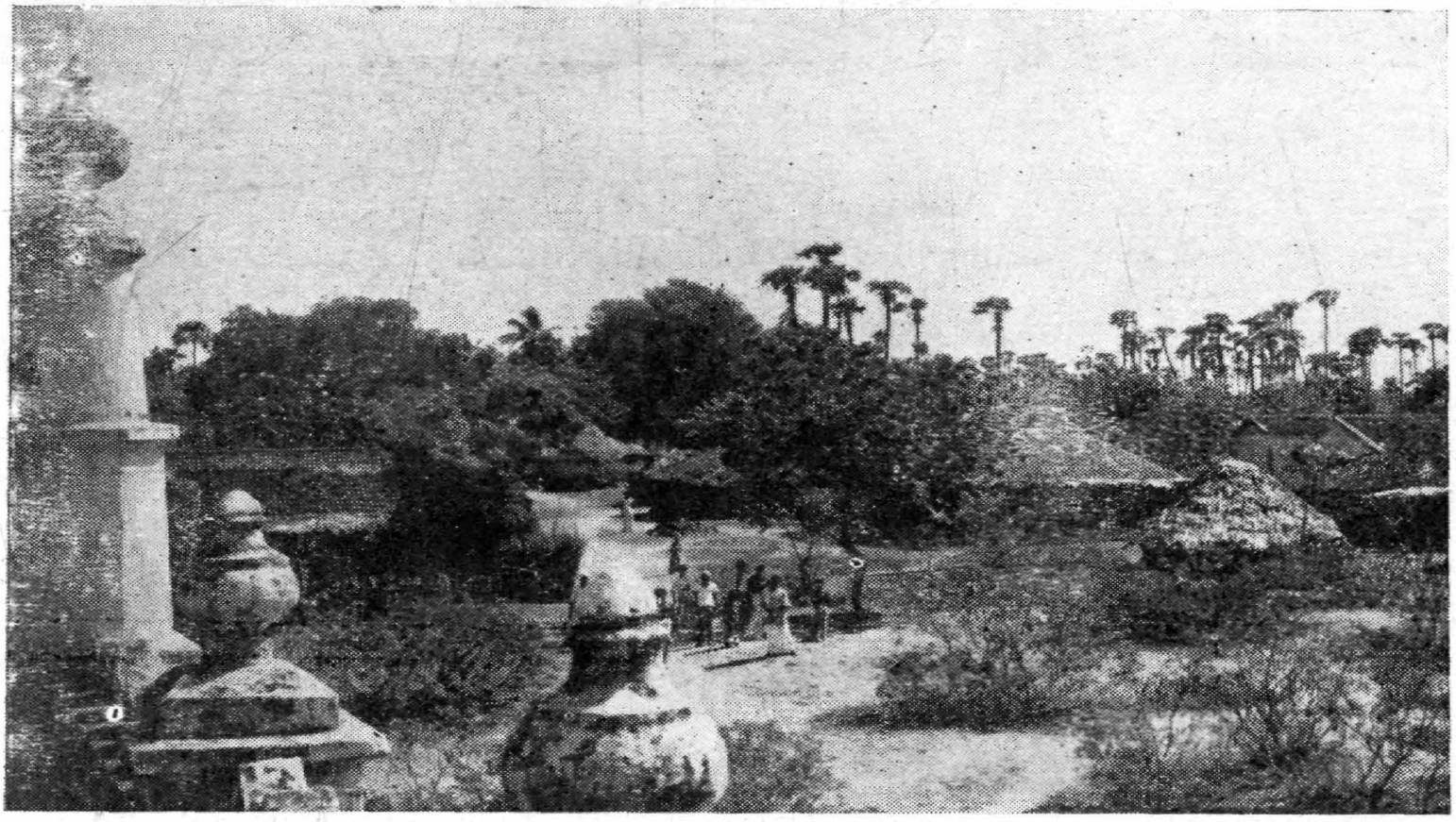


Fig. 1 Bird's eye-view of the village. (*Chapter I—Para* 3)

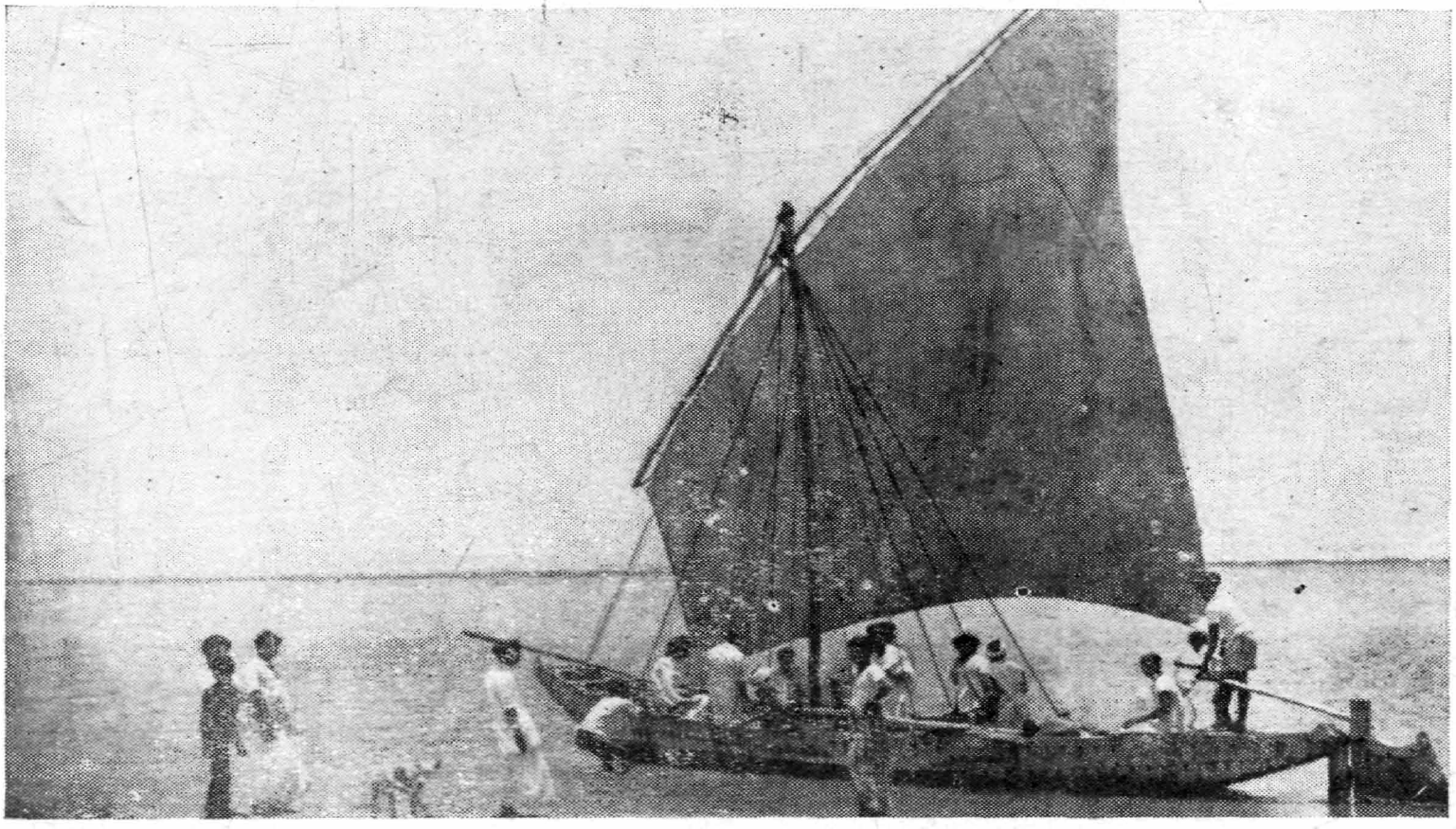


Fig. 2 Crossing the Pulicat Lake by a country craft. (*Chapter I—Para* 12)



Fig. 3 A typical Labbai man. (*Chapter II—Para* 20)

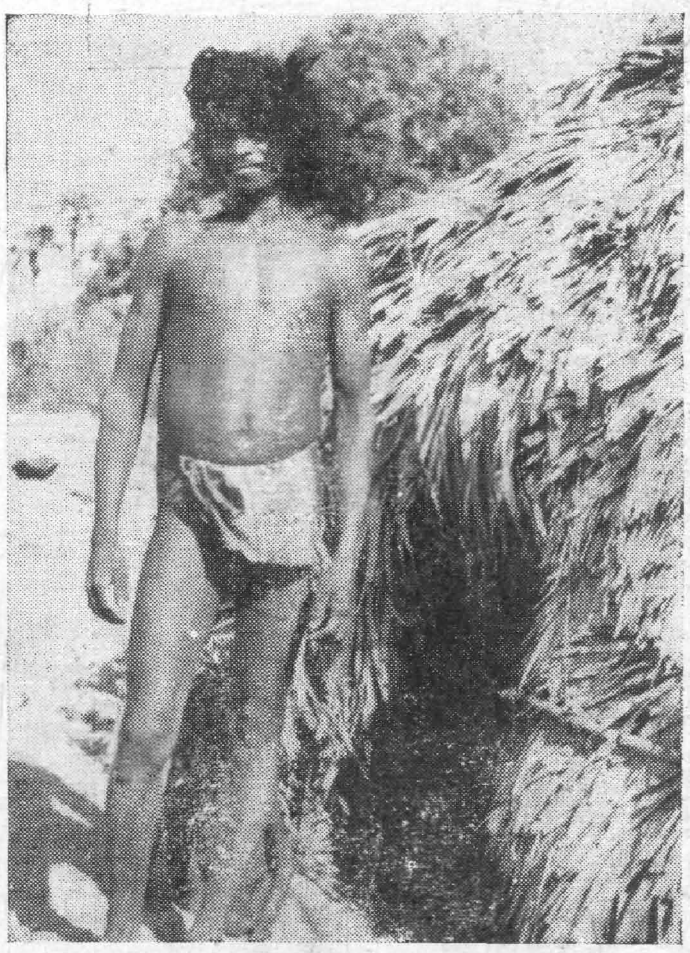


Fig. 4 A typical Yenadi youth. (*Chapter II—Para* 25)



Fig. 5 A Yenadi woman's dress. (*Chapter II—Para* 25)

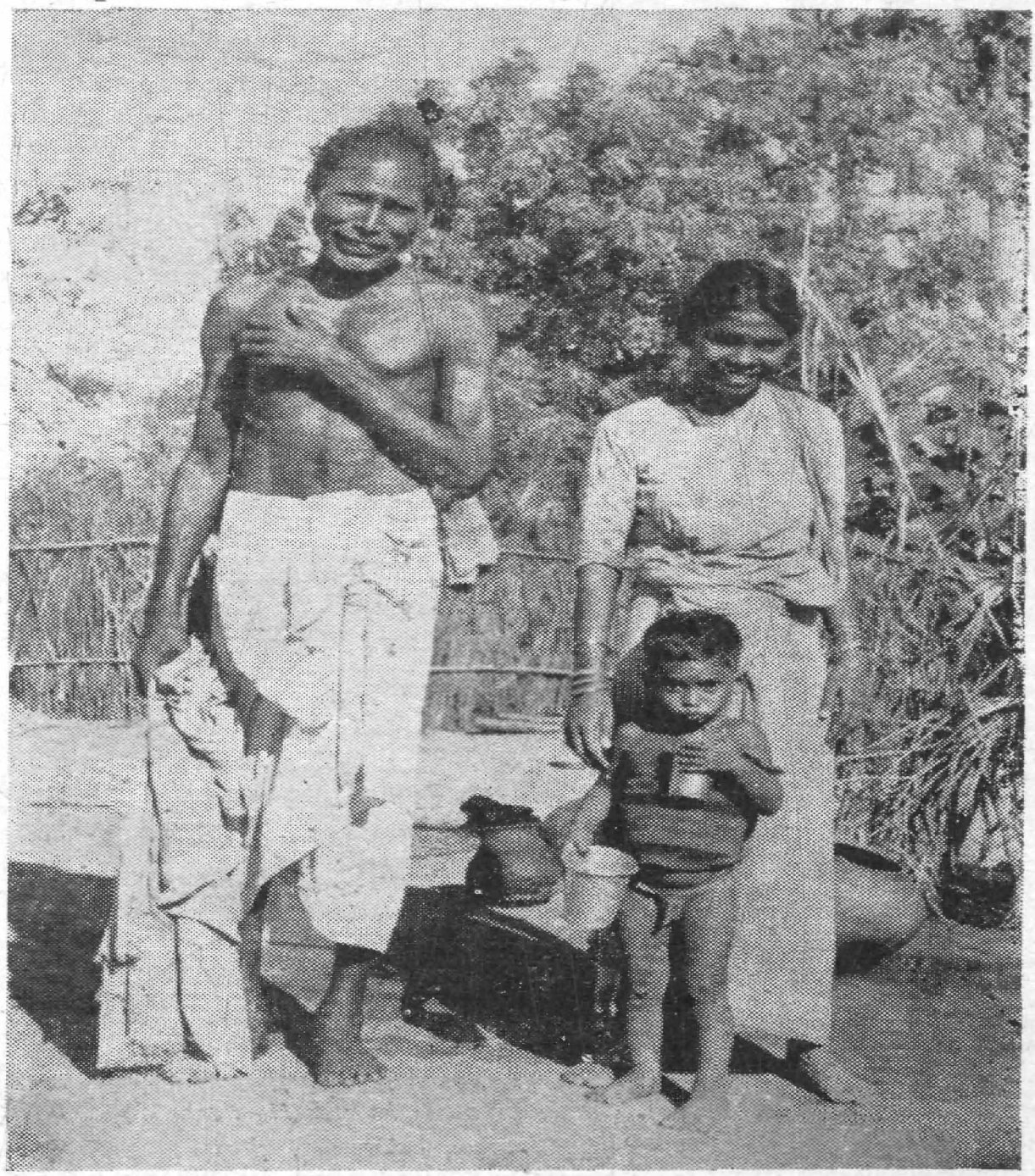
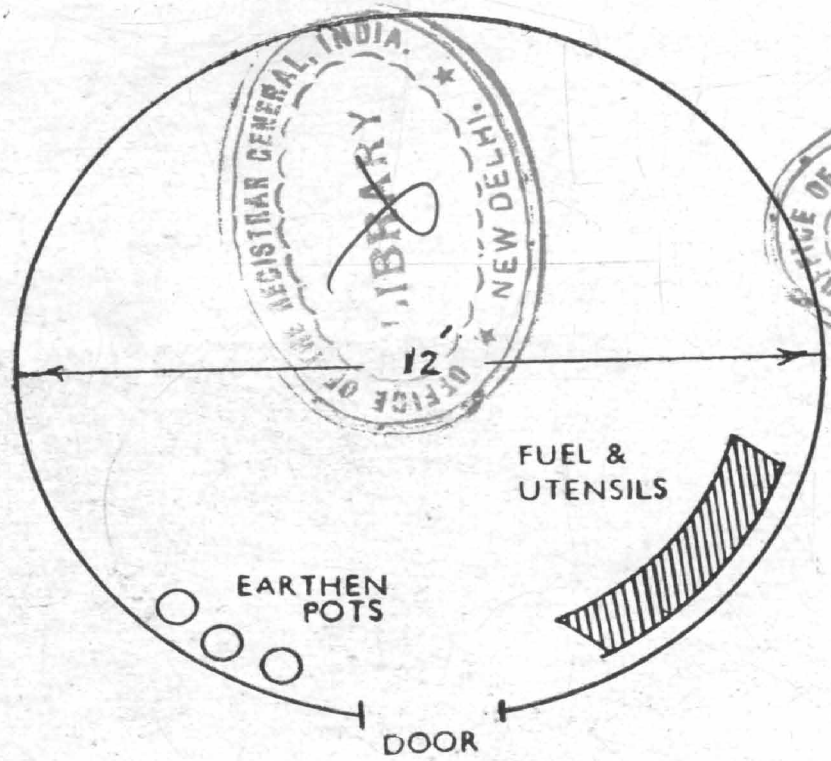


Fig. 6 A Pattapuchetti family. (*Chapter II—Para* 28)



GROUND PLAN

Fig. 7 Ground plan of *gudise illu*. (*Chapter II—Para* 34)

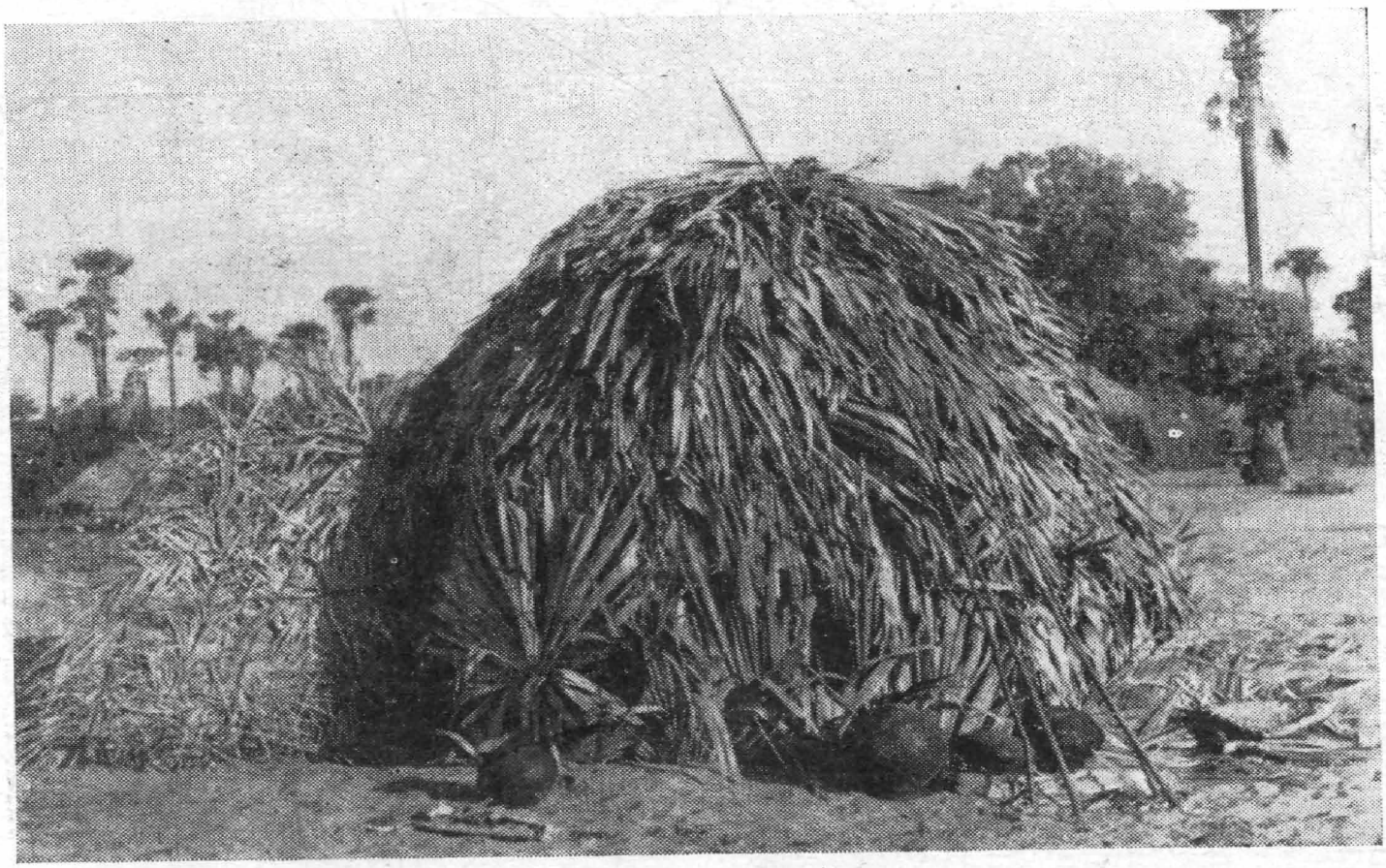


Fig. 8 *Gudise illu*. (*Chapter II—Para* 34)

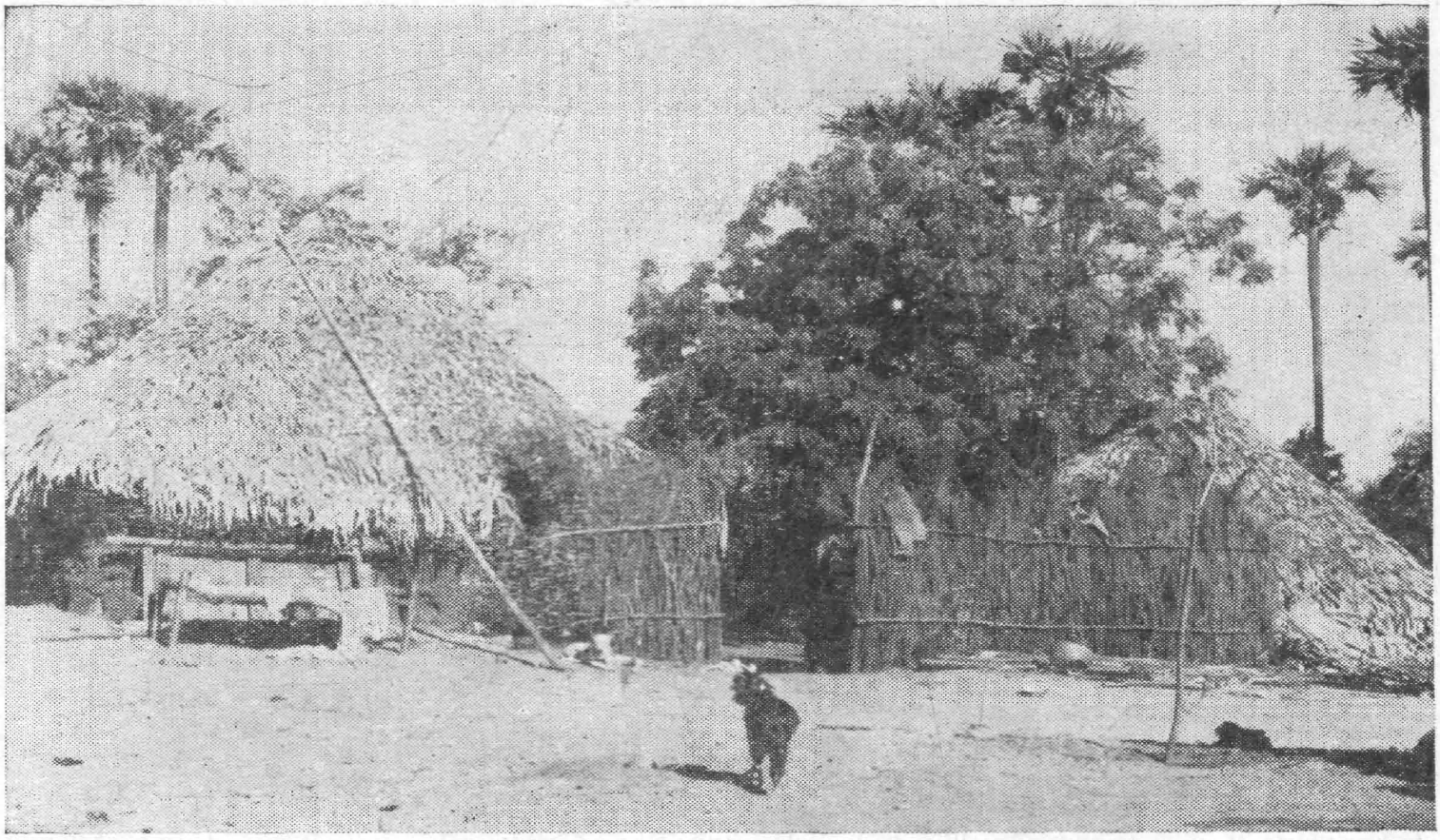


Fig. 9 *Purillu.* (*Chapter II—Para* 35)



Fig. 10 *Penkutillu.* (*Chapter II—Para* 37)



Fig. 11 A newly constructed twin-house in the Yenadi Colony. (*Chapter II—Para* 40)



Fig. 12 Cooking utensils. (*Chapter II—Para* 40)



Fig. 13 Aluminium brass and porcelain utensils possessed by a Labbai household. (*Chapter II—Para* 40)

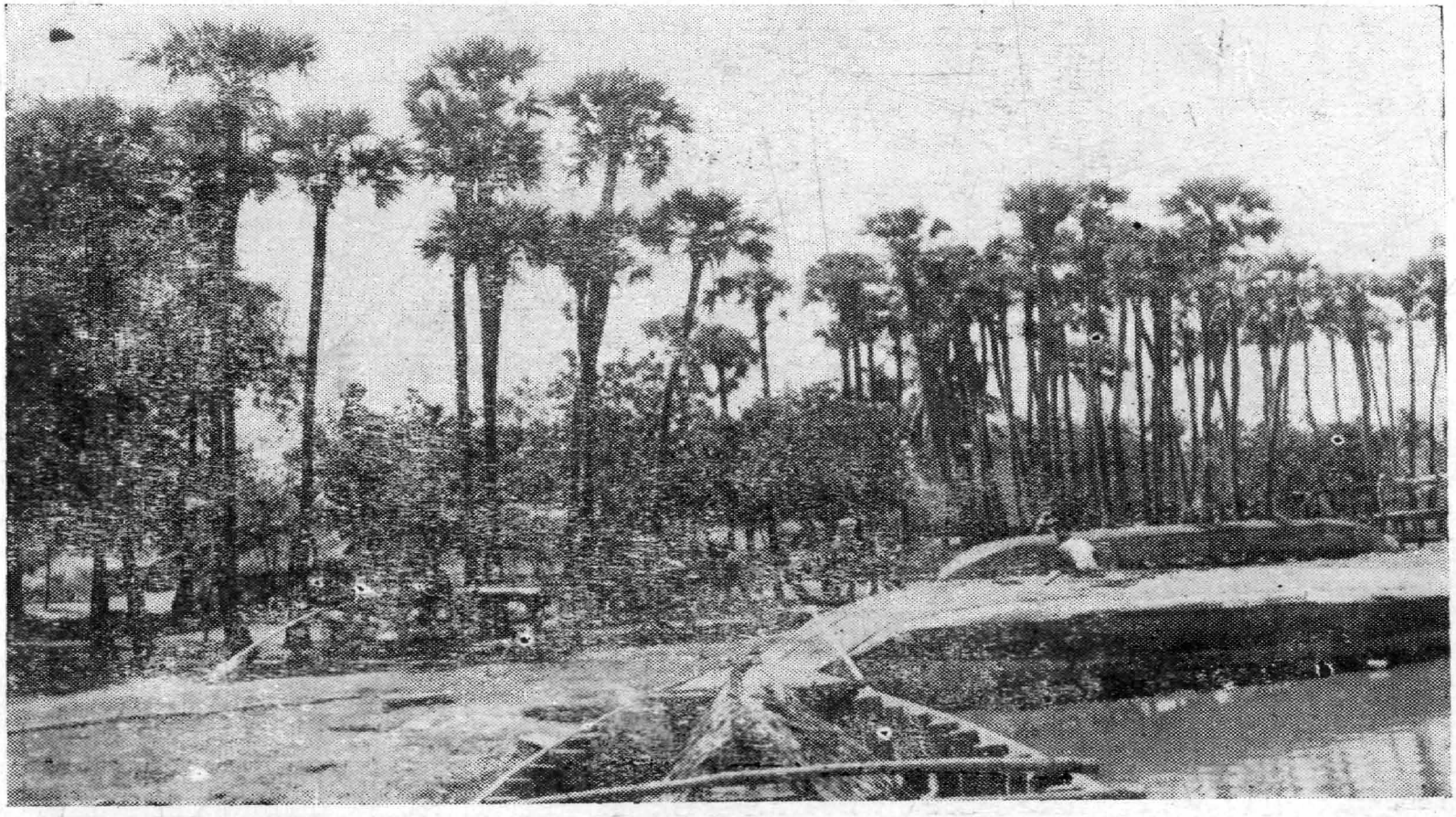


Fig. 14 Boat building yard. (*Chapter IV—Para* 6)



Fig. 15 Tools and implements employed in boat building. (*Chapter IV—Para* 7)



Fig. 16 Master craftsman at work. (*Chapter IV—Para* 8)

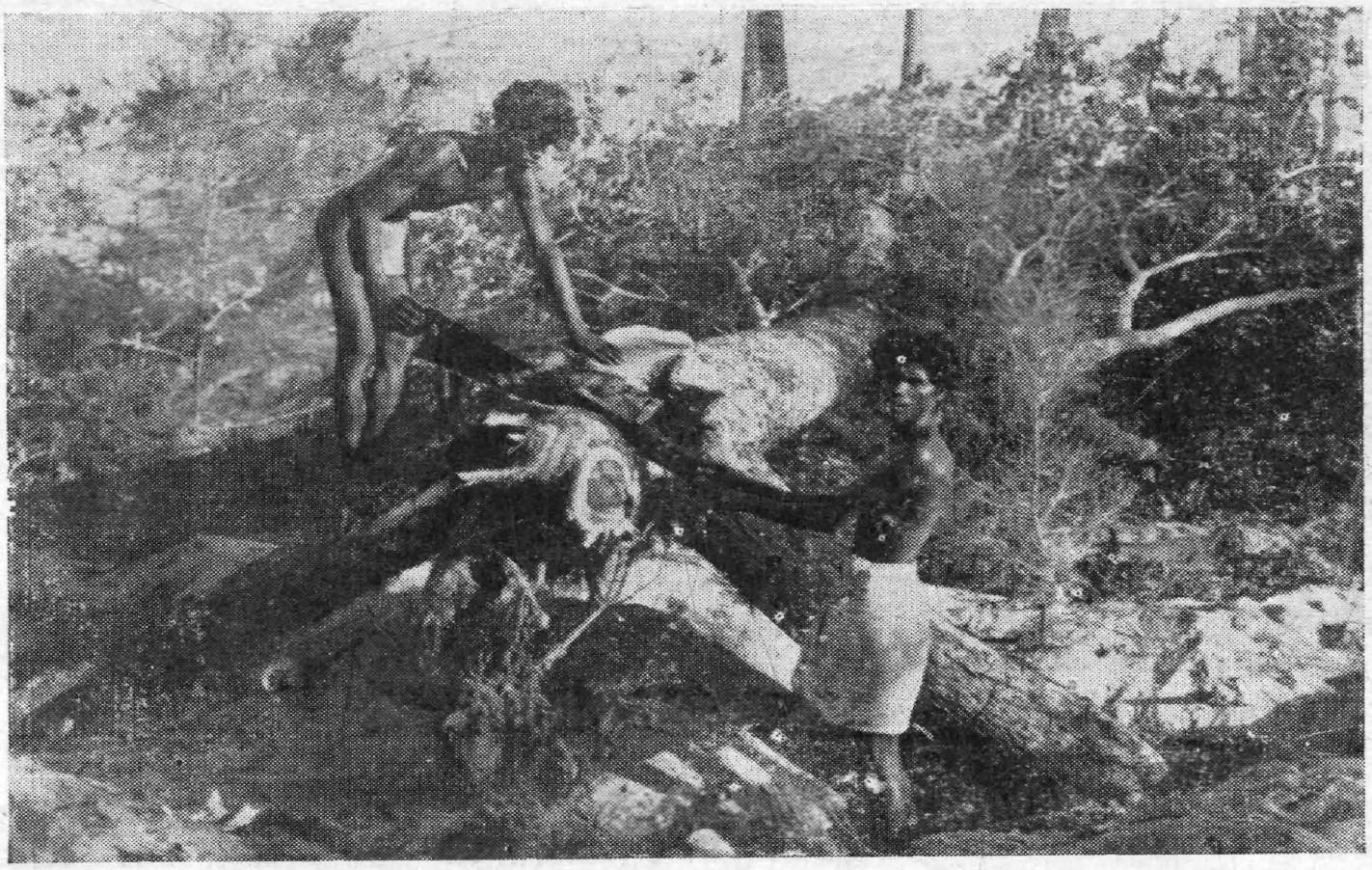


Fig. 17 Collection of raw material. (*Chapter IV—Para* 10)

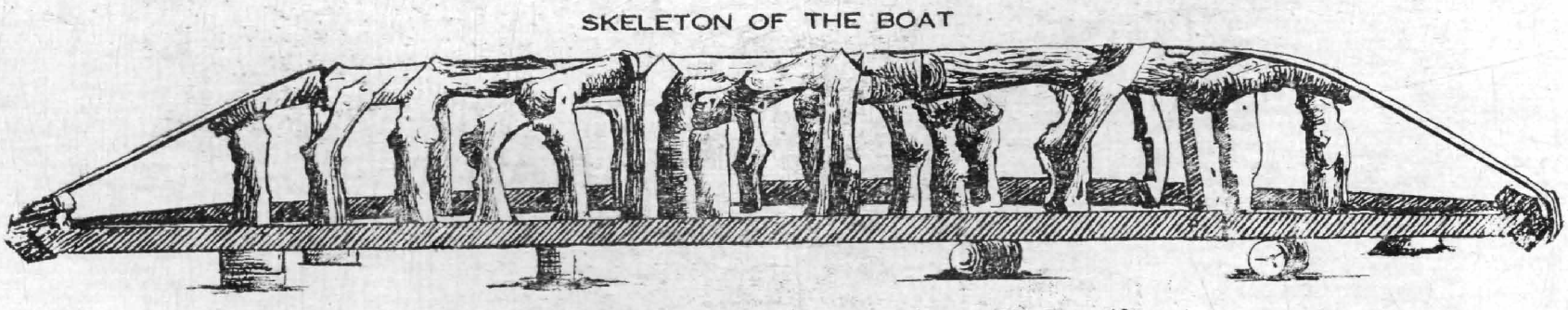


Fig. 18 Skeleton shape of the Boat. (*Chapter IV—Para* 10)

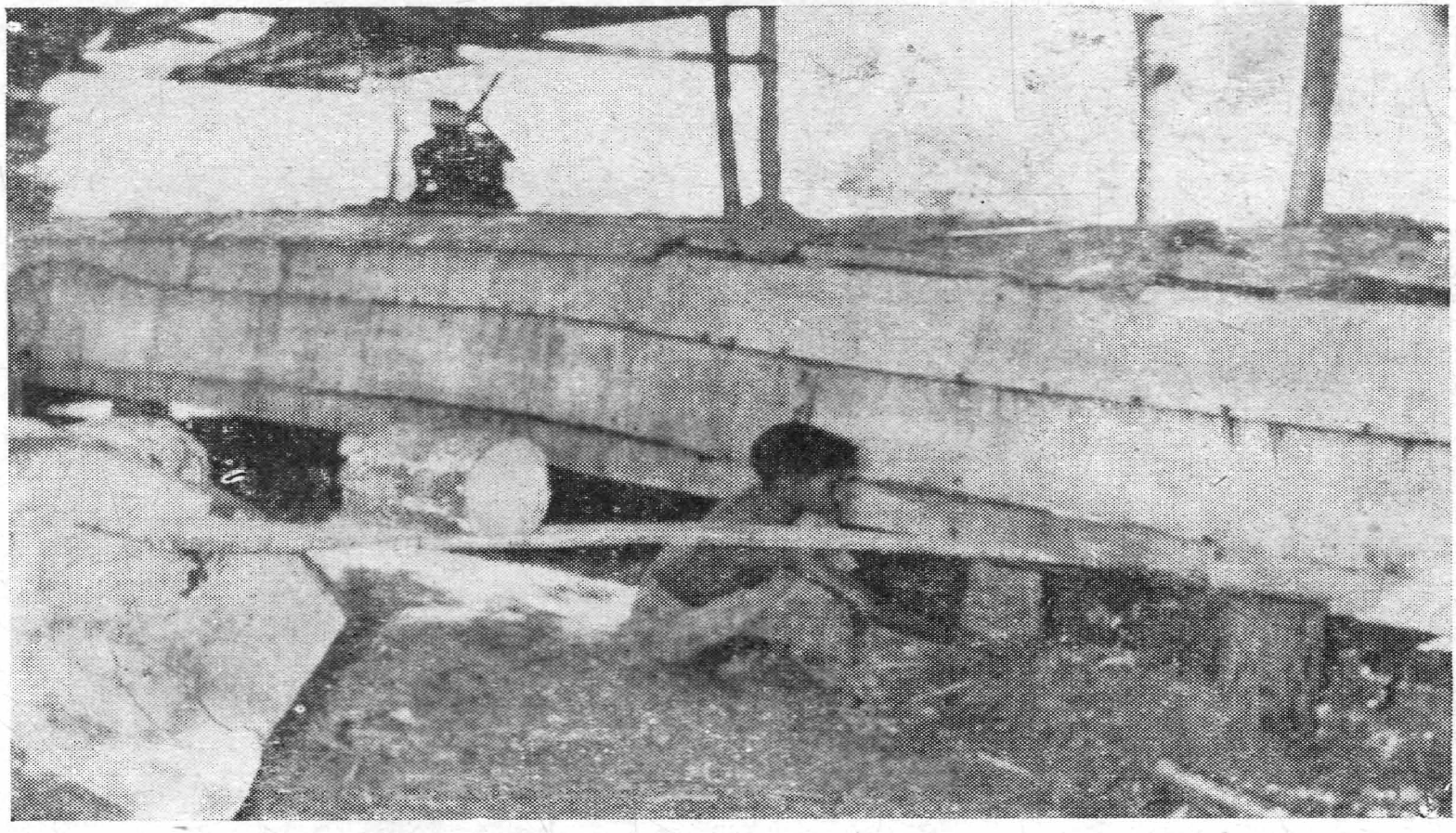


Fig. 19 Second stage of boat building. (*Chapter IV—Para* 11)

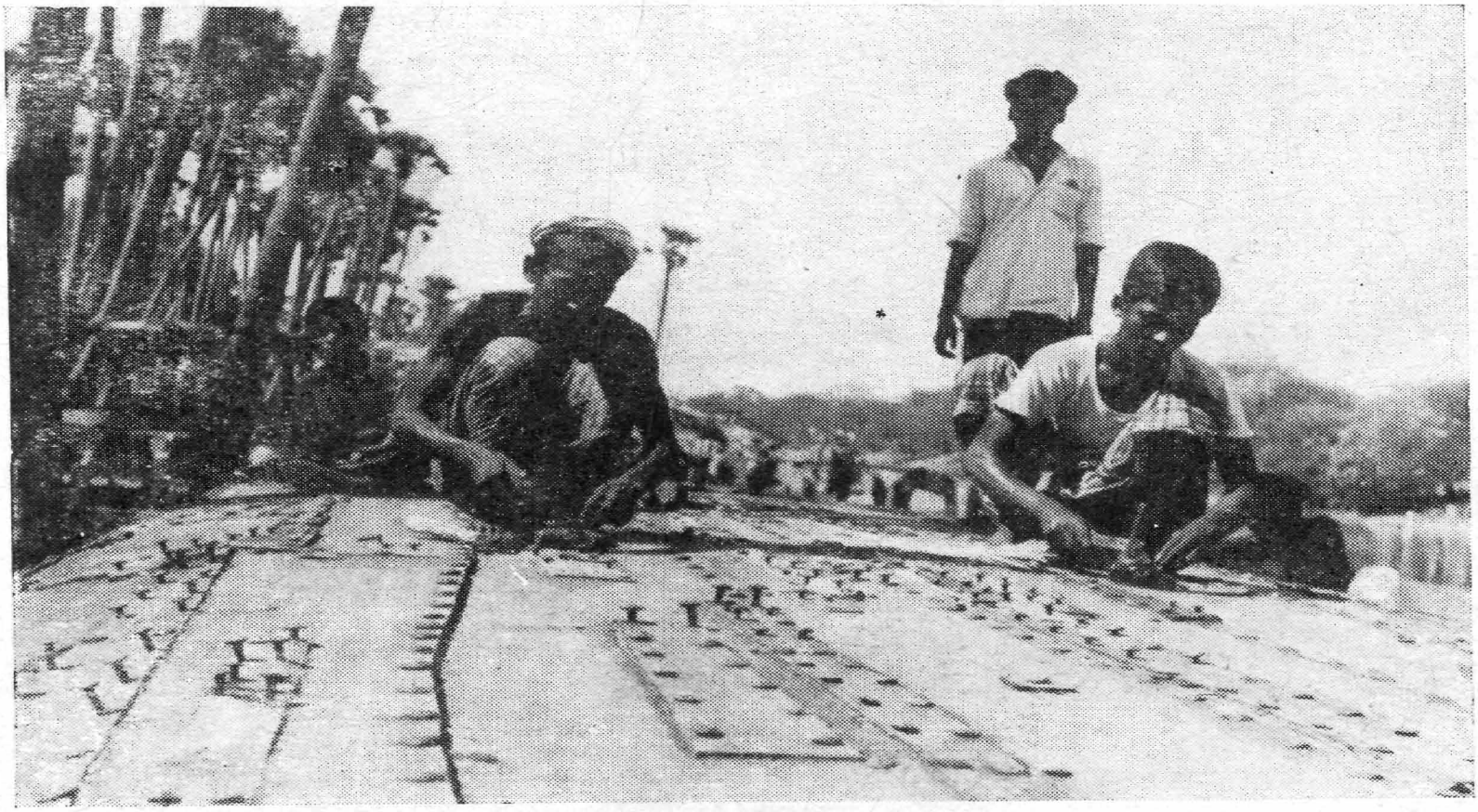


Fig. 20 Final stage of boat building. (*Chapter IV—Para* 12)



Fig. 21 Pesh Imam offering a prayer. (*Chapter IV—Para* 13)

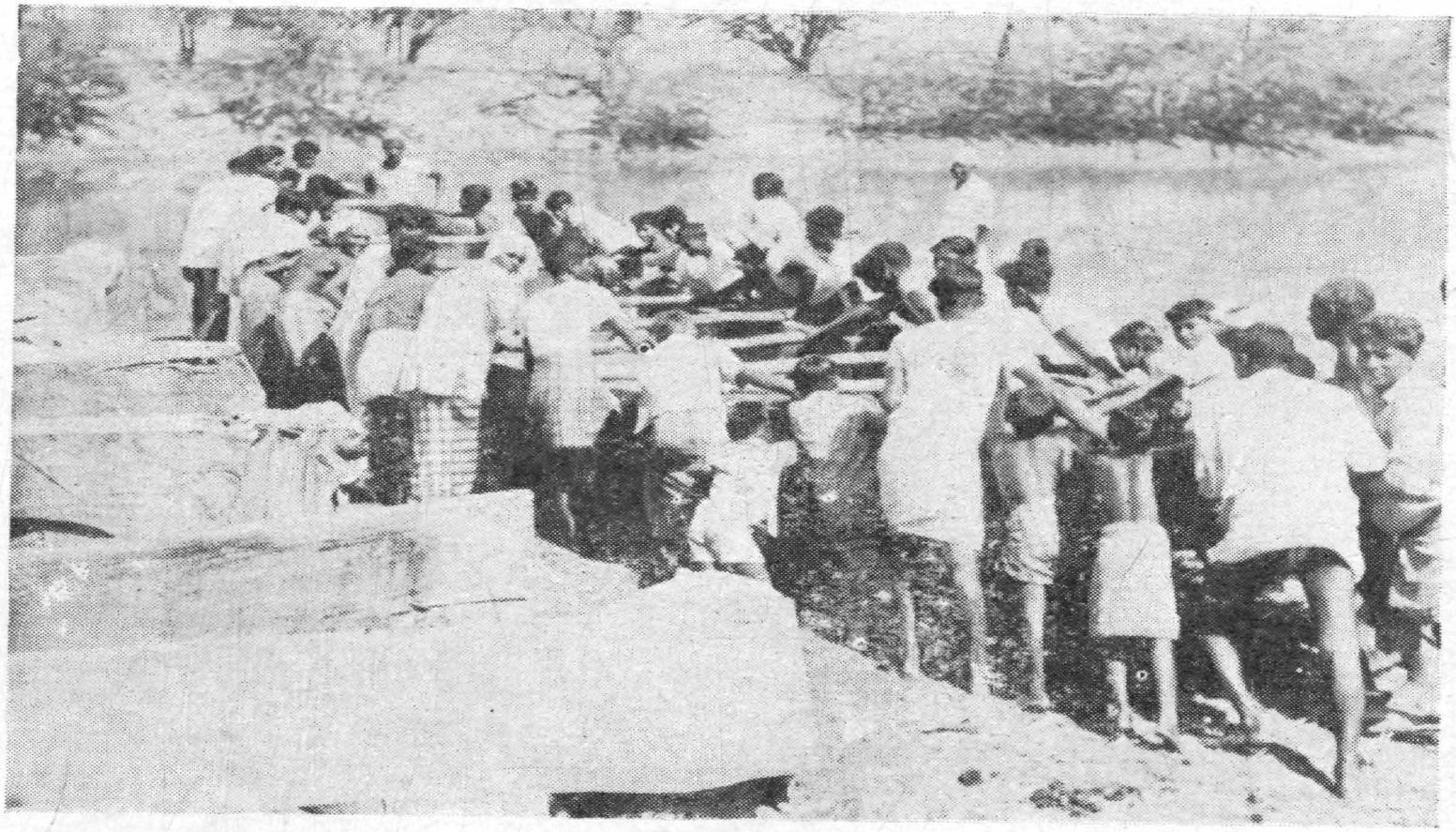


Fig. 22 Commissioning the boat into the Buckingham Canal. (*Chapter IV—Para* 13)



Fig. 23 Man and women watering casurina grove. (*Chapter IV—Para* 49)



Fig. 24 *Vamanaguntalu*—Anindoor game. (*Chapter V—Para* 2)



Fig. 25 *Veedhi bhagavathulu* begging for alms by acting. (*Chapter V—Para* 5)

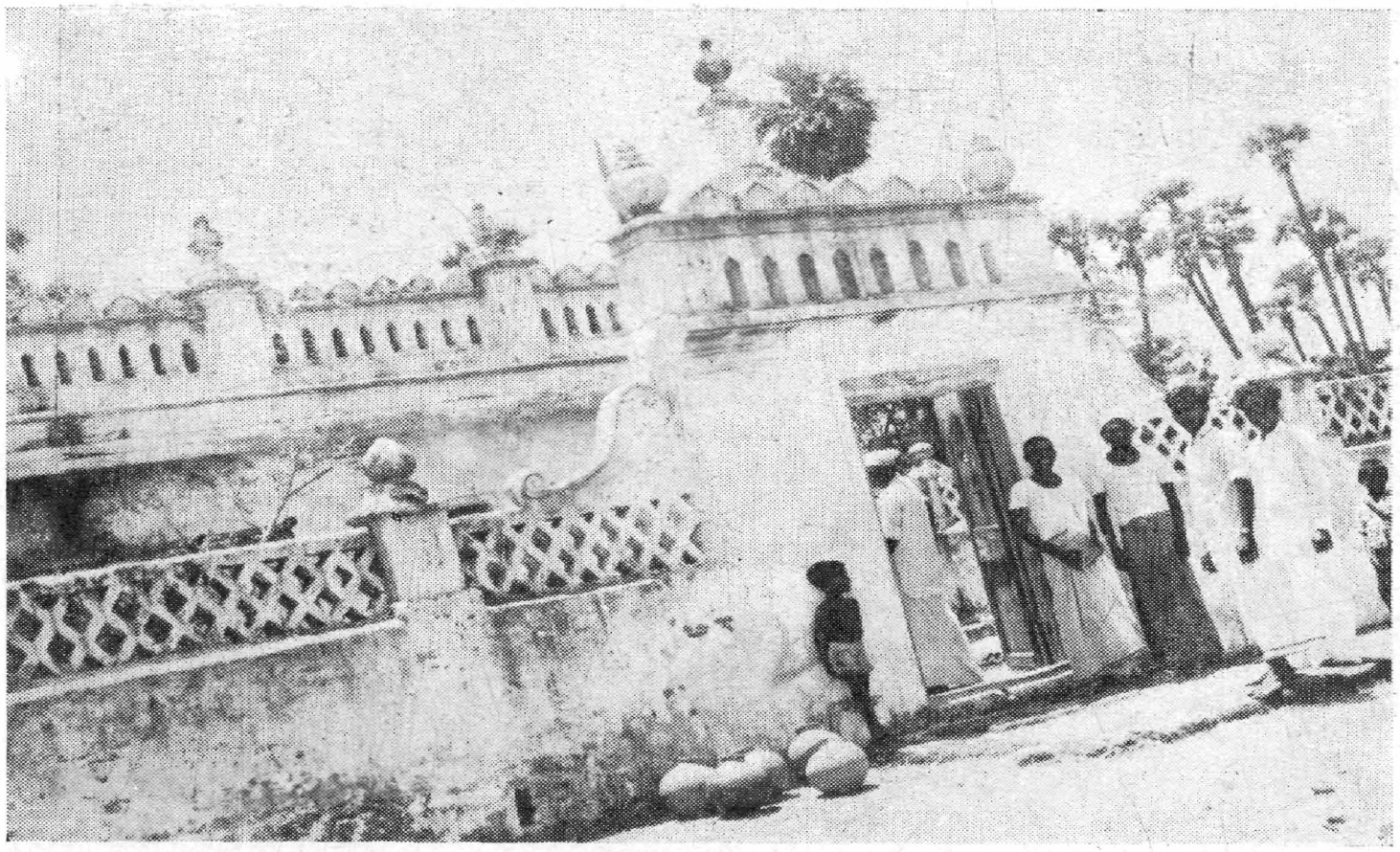


Fig. 26 Mosque. (*Chapter V—Para* 8)

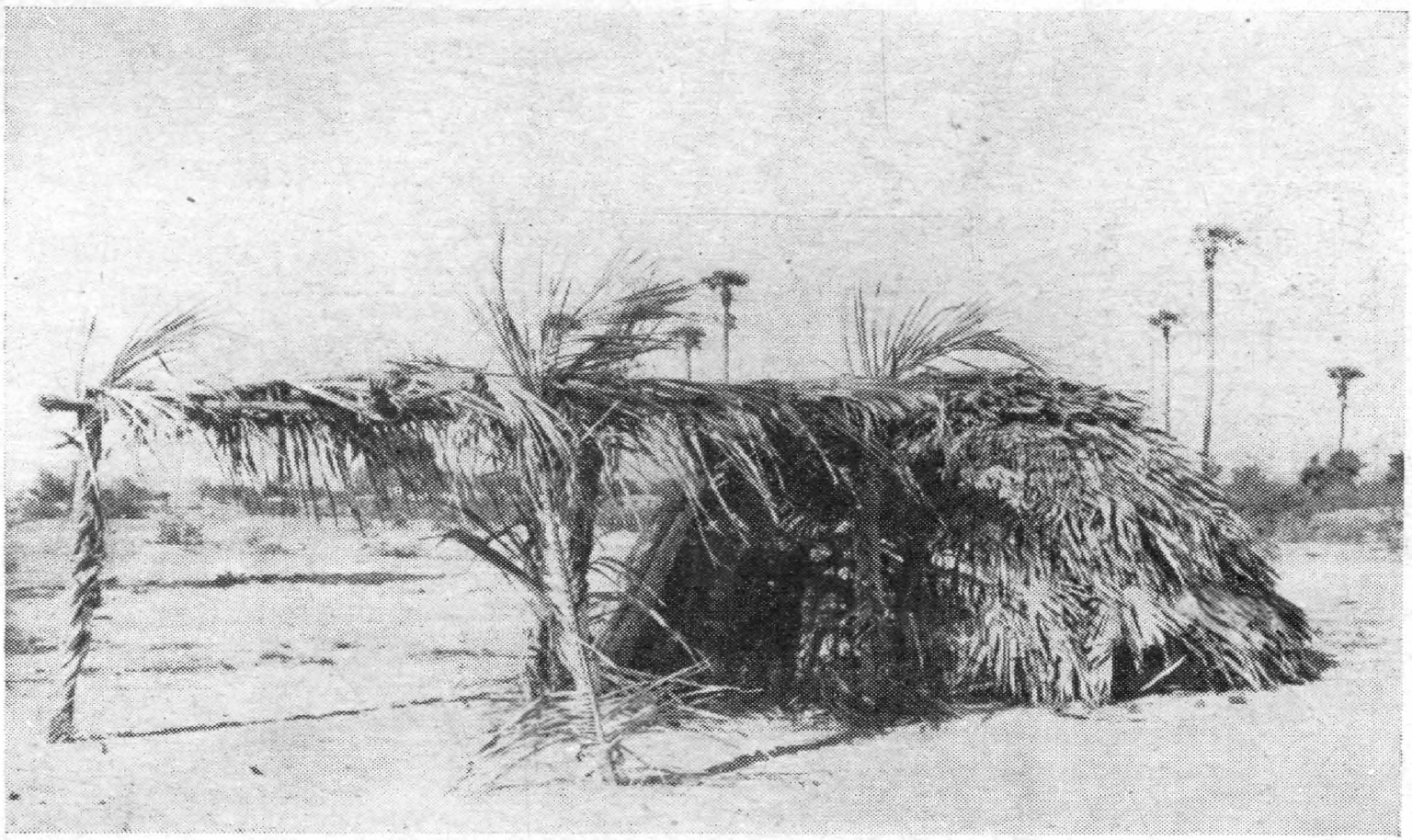


Fig. 27 Abode of Chenchu Devara. (*Chapter V—Para* 9)

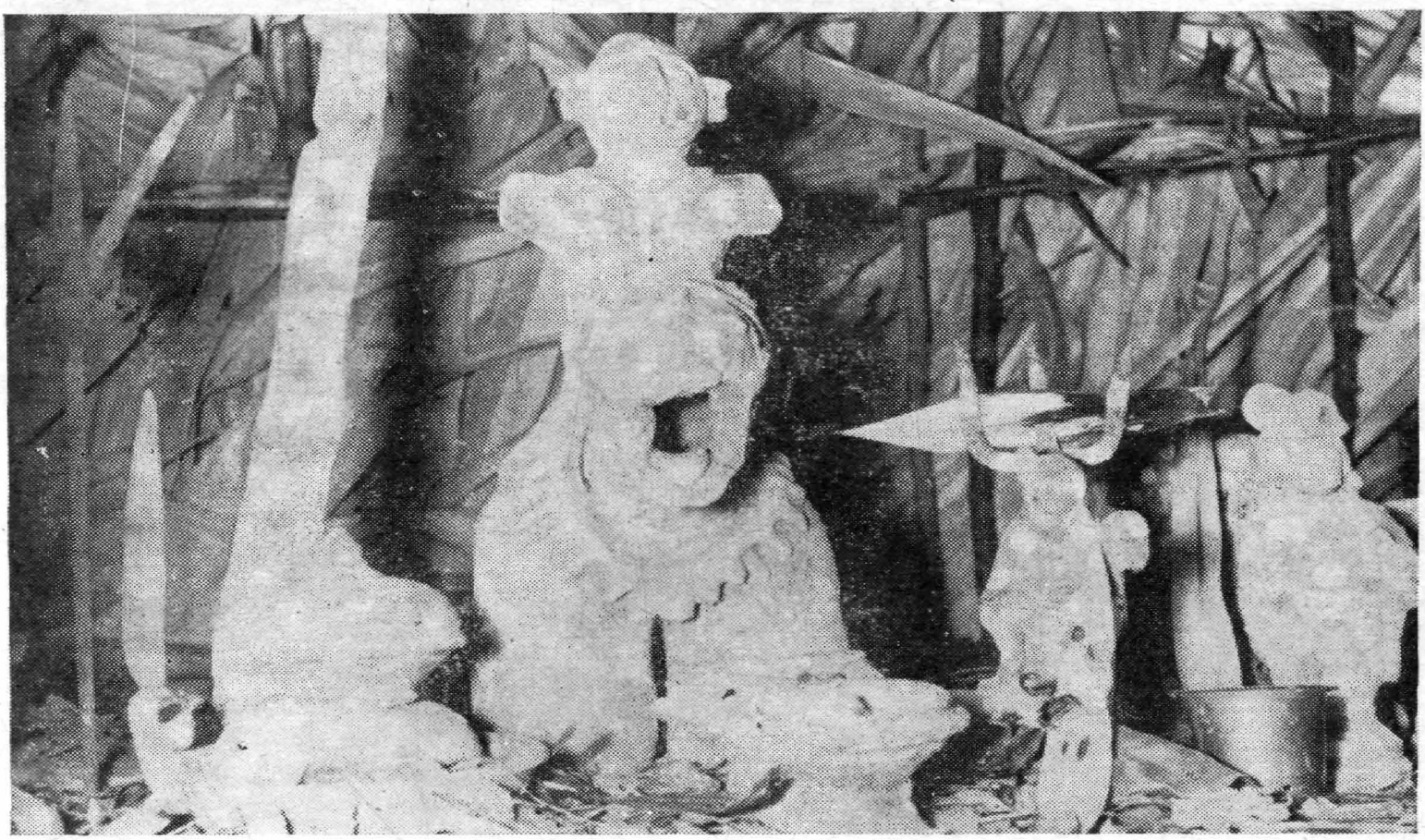


Fig. 28 Idols of Chenchu Devara. (*Chapter V—Para* 9)

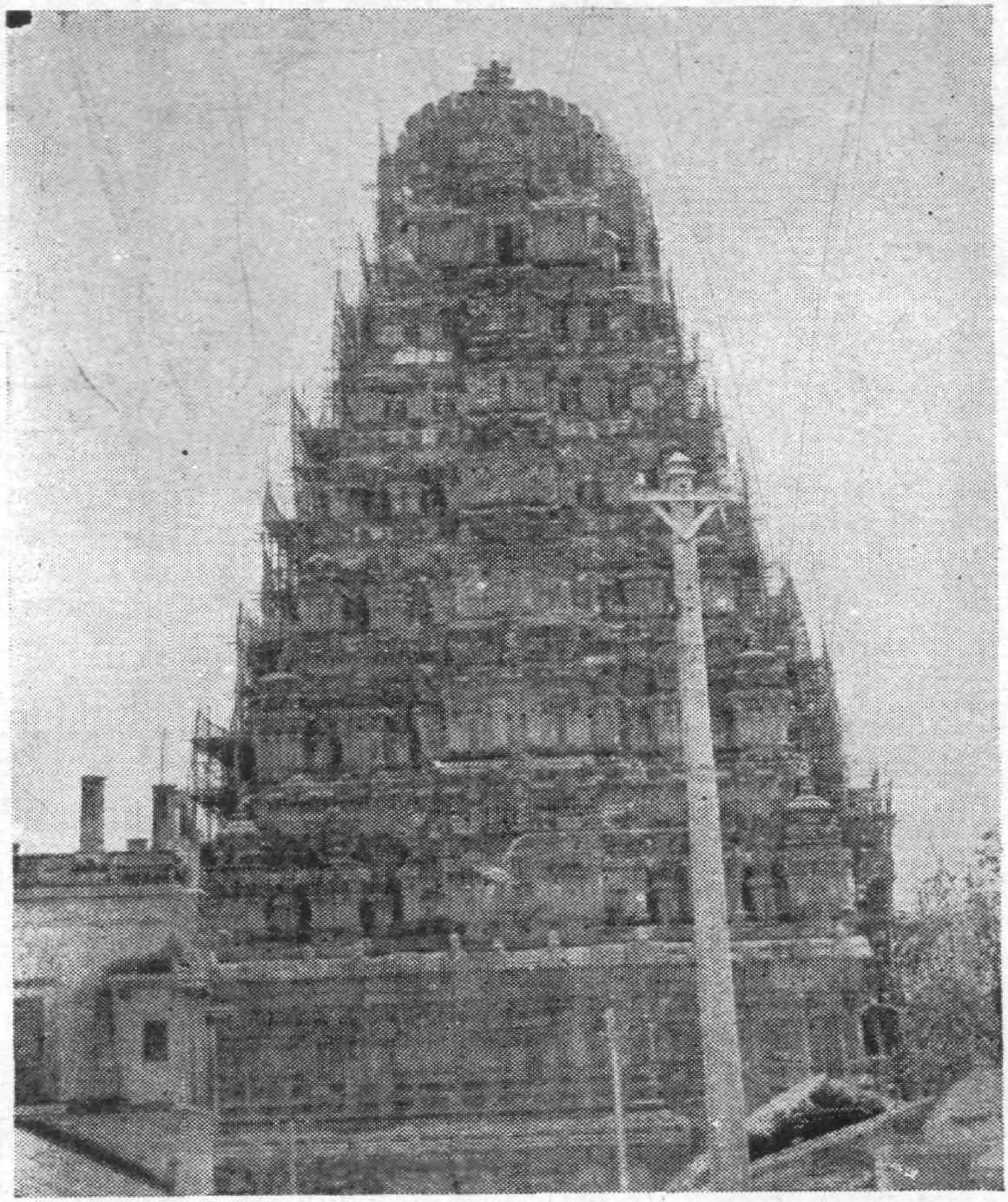


Fig. 29 *Galigopuram* (entrance tower) to Lord Siva's temple at Kalahasti. (*Chapter V—Para* 9)

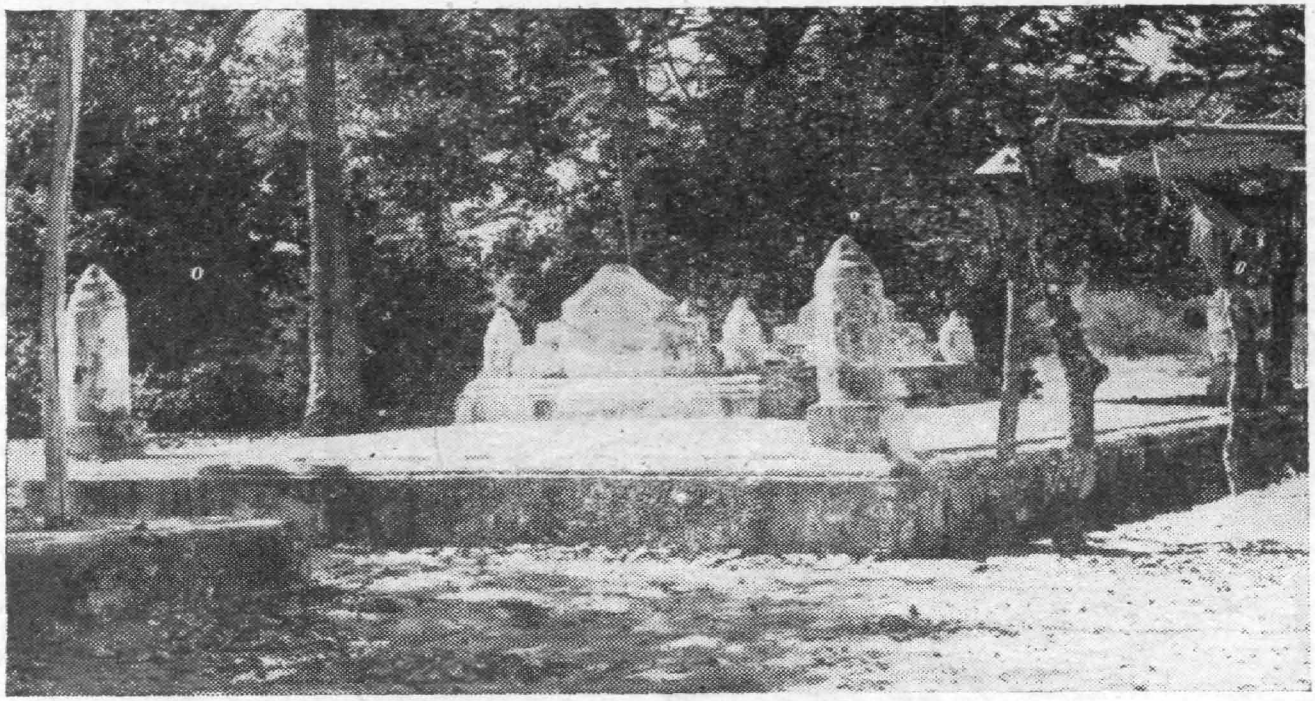


Fig. 30 Tomb of Jamaluddin Valiullah. (*Chapter V—Para* 13)



Fig. 31 The teacher and the taught. (*Chapter V—Para* 23)

Chapter I

THE VILLAGE

Introducing the village

The village of RETTAMALA covered by this report lies in Nellore District of Andhra Pradesh State. The village has been selected for a socio-economic survey on account of the predominant occupation of boat building that the village represents and also on account of Yenadis, a prominent Scheduled Tribe of this State living in this village in considerable number. The district of Nellore stretches between 13°–30′ and 16° of the northern latitude and 75°–5′ and 80°–15′ of the eastern longitude on the south-eastern corner of this State and adjoins Madras State that lies to the south. The landscape is generally flat. The sandy coast belt which extends from the sea for three or four miles into the interior contains a great number of palmyras and casurinas. Towards the extreme south-east in Sullurpet Taluk is the Island of Sriharikota, a low sandy tract lying between the Pulicat lake (also known as Chilakasamudram) and the sea, thirty-five miles long and six miles broad. The Buckingham Canal skirts its whole length. The island is covered with jungle which supplies fuel to the Madras market. On the western tip of the main Island of Sriharikota is located the Rettamala village (*See* Map I). The name of this island 'Sriharikota' is said to have been derived by the supposed existence, once upon a time, of five million idols (*arakoti*) of God Srihari of the famous Hindu Trinity. At present there is no village by name Sriharikota but tradition proclaims that a city by this name founded by TRISANKU of the solar race had disappeared in the sea.

Location

2. Rettamala situated on 13°–38′–32″ northern latitude and 80°–11′–48″ eastern longitude covers an undulating tract of sandy soil. The village consists of the following seven habitats *viz*, (i) Peda Rettamala, the main village and (ii) China Rettamala (iii) Jonangipalem, (iv) Chakalivanichenu, (v) Pedamitta, (vi) Yenadipalem and (vii) Chinnakuppam hamlets. The scope of the present survey does not include the main Rettamala village and the China Rettamala hamlet. Rettamala main village is towards the south of Jonangipalem at a distance of one mile and China Rettamala is towards the farther south of Peda Rettamala at a distance of about 6 furlongs. There were 40 households in Peda Rettamala and 72 households in China Rettamala at the 1961 Census. Both the Rettamalas are predominated by Pakanati Reddis–an agricultural community. A few households each of the various other communities like the Yenadi tribe and Mala, a Scheduled Caste in Peda Rettamala and Chakali (washerman), Mangali (barber), Berisetty (a business class) and Golla, a traditional sheep and goat rearing community, etc., live in these two localities. Attention is concentrated on Jonangipalem where boat building exists and the other hamlets where the Yenadis and a few other communities reside.

3. Jonangipalem situated over an area of 6·8 acres is on the left bank of the Buckingham Canal, at a distance of about one mile from the main village (Fig. 1). A class of Muslims known as the Labbais who mostly speak Tamil are the chief inhabitants of this hamlet. Two other hamlets, Pedamitta and Yenadipalem situated a few hundred yards from Jonangipalem are predominantly inhabited by the Yenadis. Chinnakuppam situated on the south of Jonangipalem is predominantly populated by a fisherman community known as the Pattapuchettis. Finally the hamlet of Chakalivanichenu is situated on the south-eastern side of Chinnakuppam. A sect among the Reddi community known as the Pakanati Reddis solely inhabit this hamlet. There is only one artery of communication within the whole village. It is a single, clearly defined street which runs from north to south on the east of the Buckingham Canal through the Jonangipalem hamlet. The other hamlets do not have what may be generally called streets or lanes. They can only be described as several houses clustered together into groups at various places. The boat building yard is located in Jonangipalem on the eastern side of the Buckingham Canal (*See* Maps II & III).

Flora

4. Sriharikota island is covered with jungle which consists of a fairly dense growth of shrubs of

both evergreen and deciduous with a large number of moderate sized trees. The cocoanut and the palmyra are quite profuse. Trees like the *neredu* (eugenia jambolane), *yepi* (hardwikia binata), *nalla thumma* (acacia arabica) and a few other species guarantee a certain amount of shade against the all embracing sun-shine to the island. Amongst the fruit bearing trees, mention may be made of the mango tree (mangifera indica). Plants like the *musti* (nux vomica), *thailum* (eucalyptus) and margosa (azadirachta indica) said to possess medicinal properties are also seen liberally strewn all over the place. Tamarind (tamarindus indica) is quite common, while *munaga* (drumstick) which is a popular vegetable also grows in abundance. Casurina plantations are extensively cultivated the wood of which is exported to Madras in large quantities for use as domestic fuel.

Fauna

5. The village presents little or no attraction to the huntsman. Wild boars, foxes and jungle fowl are however found in plenty in the interior of the forest. Parrots, pigeons, snipes, kites, hawks, eagles, kingfishers, wood-peckers and owls can also be seen here and there. Snakes of various varieties including the dreaded black cobra are not uncommon. At nights, beetles which cling to the bushes in millions, keep up a continuous whistle. All this together with the wasp, the fly, the firefly, the vulture and the crow, gives a glimpse of a "true world of nature which is fast becoming extinct everywhere, thanks to the efforts of the pseudo-civilized man to establish his superiority at the expense of everything worthwhile."

6. Cows, buffaloes and goats are the domesticated animals of this island. The cattle of this place have still traces of wildness and they continue to roam about freely in the forest.

Village Institutions

7. There is a Primary School known as the Thakkar Bapa Gurukulam located near Chinnakuppam. It is being managed by the Servants of India Society. A hostel which provides free boarding and lodging facilities to the Yenadi children is attached to this school which imparts education to children, irrespective of their caste or community. A *masjid* (mosque) is situated very close to the boat building yard in Jonangipalem. All the Muslims congregate here for prayer on every Friday afternoon and on all other festive days. There is also a *darga* (tomb) of a Muslim saint by the name Syed Jamaluddin Valiullah which is held in high regard even by the non-Muslims of the village. In commemoration of the death anniversary of the saint, each year an *urs* is held for three days in the month of January. This *darga* is situated in between Yenadipalem and China Rettamala. On the outskirts of Yenadipalem, there is a small palmyra hut in which a tribal deity by name Chenchu Devatha (Devara) is said to have taken its abode. This place attracts pilgrims from places as far away as Madras city.

8. There are no pucca buildings for the deities in the village excepting the temple of Lord Siva known as Sri Kalahasteeswaralayam (*alayam*—temple) in China Rettamala which is a structure built of stone and mortar. The temple of Draupadi, the heroine of the great Mahabharata epic, known as Draupadamma Alayam and the temple of Ankamma, a male village deity are situated in Peda Rettamala, housed in huts with palmyra roof structures. Poleramma, a female village deity supposed to spread smallpox unless she is appeased by sacrifice of fowls is symbolised in a stone under a neem tree and a *bhajana mandir* located in a hut, are also found in Peda Rettamala. Besides the above religious places, there are two trees representing Chinathatha and Pedathatha—two sages called Muneeswarulu supposed to be benevolent spirits invoked by the people of the village to ward off the possession of devils. There is a hut near the trees for offering worship by the people who desire to invoke the Muneeswarulu.

9. In China Rettamala, besides the Sri Kalahasteeswaralayam, Ankamma, the male village deity; Chenchamma, a female village deity both symbolised in stones and another female deity Pedapalipamma taking her abode in a hut can be seen.

Burial grounds

10. On the eastern side of Chakalivanichenu is located the burial ground of the Reddis. The Muslims bury their dead at two places in the village *viz*, one at a place on the south-west of Yenadipalem by the side of the Buckingham Canal and the other towards the north-eastern side of Jonangipalem. The burial ground of the Pattapuchettis is on the northern side of the Muslim burial ground. Finally, the burial ground of the Yenadis is at a distance of about 2 furlongs from the Yenadipalem, towards the east.

Water supply and health facilities

11. Drinking water wells exist separately for each community. The depth of these wells varies from 5′ to 10′. Irrigation is done with the help of *doruvulu, i.e.*, pits about 10′—15′ in diameter which are dug in the sandy soil until the water table is reached. The island continues to be infested with malaria and filaria. Due to these unhealthy living conditions, the population of the village showed a steady decline during the four decades from 1911–1951 as can be seen from the following Statement:

STATEMENT I

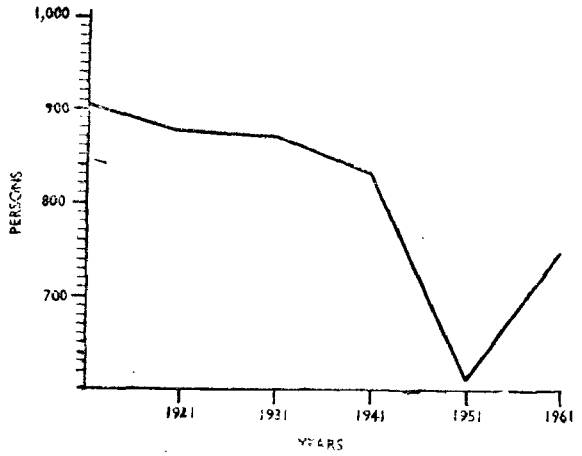
POPULATION OF RETTAMALA FOR THE DECADES FROM 1911 TO 1961

Year	Number of houses	Number of households	Persons			Increase (+) or decrease (—)	Percentage increase (+) or decrease (—)
			Males	Females	Total		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1911	200	N.A.	426	479	905	...	...
1921	193	N.A.	447	430	877	— 28	— 3·09
1931	238	N.A.	441	430	871	— 6	— 0·68
1941	220	N.A.	444	392	836	— 35	— 4·02
1951	162	165	332	281	613	— 223	— 26·67
1961	190	190	380	371	751	+ 138	+ 22·51

N.A. = Not available

However, due to better preventive and curative measures, the population has been steadily on the increase since 1951. The Malaria Eradication Scheme and the establishment of a hospital and maternity centre at Beripet, one mile away from Rettamala village, have led to the availability of better health and medical facilities to the people of this area. The graph below shows the variation in population from 1911 to 1961.

VARIATION IN POPULATION



Communications

12. Being located on an island, the village is quite cut off from the mainland by a stretch of backwaters about 18 miles wide. The nearest railway station is at a village called Tada on the mainland, an intermediate station on the Madras. Calcutta broad gauge railway line, at a distance of a little over twenty miles from Rettamala. In order to reach Tada from Rettamala, one has to perform the journey in a country craft across the Pulicat lake whose normal depth is between 4 and 5 feet (Fig. 2). Depending on the wind and the weather, this voyage may take any time between five to ten hours. A Post Office is situated at about 3 miles distance from Rettamala village within the Sriharikota island in a village by name Chennugaripalem. The nearest Telegraph Office is the one situated in Sullurpet on the mainland, headquarters of the taluk of the same name, twenty-two miles away. The headquarters of the Revenue Division is Gudur which is at a distance of about 44 miles and is connected both by bus and rail from Tada. Nellore Town, the headquarters of the district is also connected both by road and rail from Tada.

Exports and imports

13. The inhabitants of the village obtain their daily provisions from Beripet, one mile away; from Kothachenu, three miles away; and from Tada on the mainland, twenty miles away. There is also frequent communication with the city of

Madras, as the boats of the village ply to and fro. Raw materials like teak, nuts, bolts, gum, etc., which are useful for the boat building industry (for which this village is noted) are obtained from Madras. Casurina wood, cocoanuts and tamarind are the chief products of the village exported to Madras. The large deposit of molluscan shells in the bed of the Pulicat lake is a source of revenue to the State Government.

Settlement history

14. According to the information obtained from the village, the original inhabitants of the five hamlets surveyed seem to be the Labbais. These people are locally known as 'Jonangulu' meaning the natives of 'Sonangam' or Arabia. This seems to have later taken a dialectical transformation to 'Janangi'. The place where they settled took the name of Jonangipalem and this fact confirms the information that the Labbais were the first settlers in this area. These people seem to have been followed by the Reddis who settled down at Chakalivanichenu and Pedamitta localities, about three generations ago. These Reddis cultivated the lands owned by the Chakalis as tenants and later in the 1940's, these lands were purchased from the Chakalis by the Reddis and some Labbai Muslims. Besides the lands purchased by them, the Reddis are now cultivating the lands purchased by the Labbais also as tenant cultivators. The hamlet, Chakalivanichenu which once upon a time had the cultivating fields of Chakalis (washermen) passed into the hands of Reddis where they constructed houses. But still the old name, Chakalivanichenu is in use. The Chakalis (washermen) of this village reside in China Rettamala hamlet.

15. Yenadis are the more recent settlers of this area. Upto 1958, they were living at Matuvaripalem, a hamlet of Beripet village, situated at a distance of about ½ mile north-east of Jonangipalem. In the year 1958, a smallpox epidemic is said to have broken out leading to a dispersal of these people to various places. Out of these, some settled down at Yenadipalem and a few at Pedamitta.

16. The following Statement gives particulars of the settlement history of the households. Though the total number of households in the village is 190, only 78 households have been surveyed for the purpose of this report.

STATEMENT II

SETTLEMENT HISTORY BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	Number of households	Number of households settled					
		Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	During the present generation	Generations unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty	2	...	...	2	.	...	...
2 Brahmin	1	...	...	...	...	1	...
3 Goundla	1	1	...	...	...	...	...
4 Labbai (Muslim)	38	11	14	6	...	2	5
5 Mala (S.C.)	3	...	...	1	1	1	...
6 Pattapuchetti	7	...	...	3	1	3	...
7 Reddi	12	4	6	...	1	...	1
8 Yenadi (S.T.)	14	1	4	5	1	2	1
Total	78	17	24	17	4	9	7

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

(*See* *Table 87)

*All the Tables are given in Appendix.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The households surveyed in the five hamlets of Rettamala village contain a number of communities belonging to various walks of life with a fair proportion of Scheduled Tribe population. However, among the surveyed hamlets, a class of Muslims known as Labbais, predominate both in numerical strength as well as in social status.

2. The Statement below gives the numerical strength of each of the ethnic groups among the surveyed hamlets by sex break up.

STATEMENT III

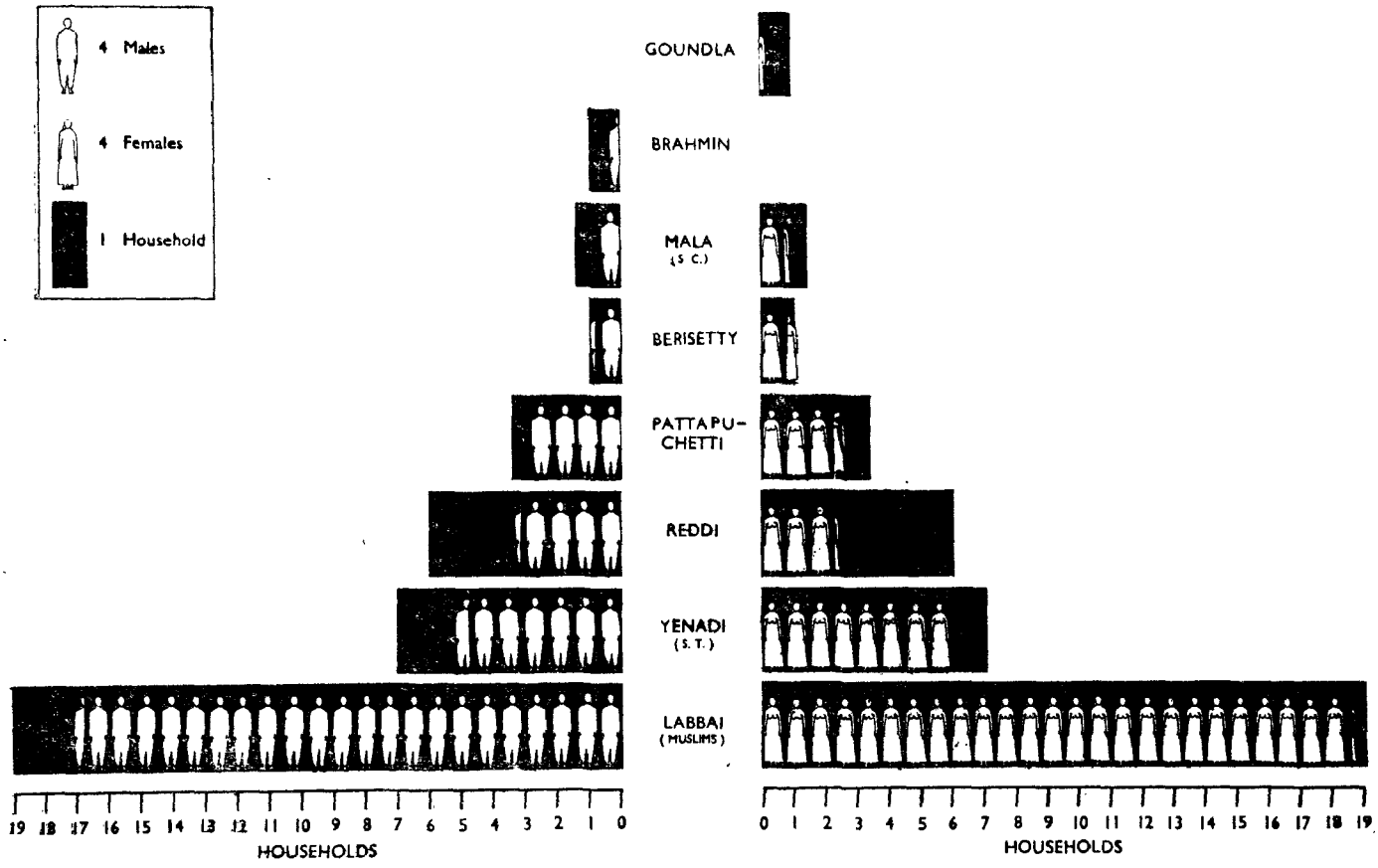
NUMBER OF HOUSEHOLDS AND POPULATION BY CASTE/TRIBE/COMMUNITY

Religion	Number of households	Males	Females	Total persons
(1)	(2)	(3)	(4)	(5)
1 Berisetty	2	5	6	11
2 Brahmin	1	2	...	2
3 Goundla	1	...	1	1
4 Labbai	38	90	101	191
5 Mala (S.C.)	3	4	5	9
6 Pattapuchetti	7	16	14	30
7 Reddi	12	17	13	30
8 Yenadi (S.T.)	14	27	32	59
Total	78	161	172	333

(*See* Tables 3 & 95)

Out of the 78 households in the five hamlets of Rettamala which have been surveyed, 38 households relate to the Labbai Muslims consisting of 191 persons out of the total population of 333. Thus they account for 84·72% of the households and 57·36% of the population. Of the others, the Yenadi Tribe occupies the second place in the number of households as well as in numerical strength with a total population of 59 persons living in 14 households. Next in numerical strength come the Reddis who constitute 12 households with a total of 30 persons. The next significant community is that of the Pattapuchettis with 7 households and a population of 30 persons. The other communities are of minor importance, there being only 11 households of Berisettys with 2 persons, 3 households of Mala (a Scheduled Caste) with 9 persons, one Brahmin household with 2 persons and one household of Goundla with one woman. The picture on page 6 presents the population by sex and households by community.

POPULATION BY SEX AND HOUSEHOLDS BY COMMUNITY



Family type

3. There are four types of families, *viz*, simple, intermediate, joint and others. A simple family is one in which the husband, wife and other unmarried children, if any, live together. An intermediate family is one in which a married couple live with their unmarried brothers and sisters and also one of the parents. A joint family is one in which the married couple live together with their married sons, daughters, brothers and sisters. The types of families which do not come in the above categories have been classified as 'others'. The following Statement illustrates the family types as they exist in the surveyed hamlets of the village.

STATEMENT IV

FAMILY TYPE BY CASTE/TRIBE/COMMUNITY

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 Berisetty	2	1	1	...	...
2 Brahmin	1	...	...	...	1
3 Goundla	1	...	...	...	1
4 Labbai	38	16	2	3	17
5 Mala	3	2	1	...	..
6 Pattapuchetti	7	4	...		3
7 Reddi	12	4	...	...	8
8 Yenadi	14	12	...	...	2
Total	78	39	4	3	32

From the Statement IV, we notice that 50% are simple type of families in which there were only the husband and wife with their own unmarried children. Only 4 and 3 households respectively fall under the categories of intermediate and joint type of families. All the joint families are those of the Labbais. The remaining 32 households, forming rather a large number come under the category of 'others'. The following are examples of other types of families. In one Pattapuchetti household, an adult male and his mother are living whereas in another Pattapuchetti household, only one adult male is residing. In yet another Pattapuchetti household, a married couple along with the wife's mother and the adopted son are living together. In the Brahmin teachers' household, the two brothers working in the Thakkar Bapa Gurukul School are unmarried. In one Yenadi household, a widow alone was living and in another, a Yenadi man was deserted by his wife who eloped with another Yenadi man.

Households and accommodation

4. The varying size of households in respect of each community can be seen from the Statement given below :-

STATEMENT V

SIZE OF HOUSEHOLDS BY NUMBER OF ROOMS AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	No. of households	Total number of rooms	Total number of members in the households	Households with 1 room		Households with 2 rooms		Households with 3 rooms	
				No. of households	Persons	No. of households	Persons	No. of households	Persons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Berisetty	2	7	11	...	...	1	8	...	...
2 Brahmin	1	2	2	...	...	1	2	...	...
3 Goundla	1	2	1	...	...	1	1	...	...
4 Labbai (Muslim)	38	84	191	12	42	11	55	7	38
5 Mala	3	7	9	1	3	1	2	...	...
6 Pattapuchetti	7	10	30	4	15	3	15	...	...
7 Reddi	12	17	30	7	12	5	18	...	...
8 Yenadi	14	13	59	13	58	...	...	...	...
Total	78	142	333	37	130	23	101	7	38

—Contd.

STATEMENT V—*Concld.*

SIZE OF HOUSEHOLDS BY NUMBER OF ROOMS AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Households with 4 rooms		Households with 5 rooms		Households with 6 rooms		Households with 7 rooms		Houseless persons	
	No. of households	Persons	No. of households	Persons	No. of households	Persons	No. of households	Persons	No. of households	Persons
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
1 Berisetty	...	...	1	3	...	...	...	...	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...	...
3 Goundla	...	...	...	...	...	...	...	...	...	...
4 Labbai (Muslim)	1	8	1	6	1	13	2	19	3	10
5 Mala	1	4	...	...	...	...	...	...	...	...
6 Pattapuchetti	...	...	...	...		...	...	...	...	...
7 Reddi	...	...	...	...	...	...	...	...	...	...
8 Yenadi	...	...	...	...	...	...	...	...	1	1
Total	2	12	2	9	1	13	2	19	4	11

See Table 91)

Out of the 78 households, only 74 households own houses; of the remaining 4 households which have no owned houses, 3 are of the Labbais and one is of the Yenadis who are being accommodated by their near relations.

Size of households

5. The following Statement illustrates the composition of various types of households in the hamlets surveyed, together with the number of members residing in each of the categories:

STATEMENT VI

SIZE OF HOUSEHOLDS BY NUMBER AND PERSONS

Size of households (Number of members)	No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Single member .	10	10	8	2
2 or 3 members .	21	52	26	26
4 to 6 members .	33	155	79	76
7 to 9 members .	12	91	38	53
10 members and above .	2	25	10	15
Total	78	333	161	172

(*See* Table 2)

From the above Statement, it is quite evident that the households with 4 to 6 members constitute 42·3% of total households and 46·55% of the population. This trend is a clear indication of the fact that even in this village where there is no scarcity of living space, people prefer to live in a cramped atmosphere.

Marital status

6. As stated earlier, in the total population, there are 161 males and 172 females. Sixty-two of the males and 69 of the females are married, forming 38·5% and 40% respectively, of the totals of males and females. One man is a widower and 26 women are widows. Two men and one woman claim to be divorcees. A large number, *i.e.*, 172 persons (51·65%) of whom are 96 males and 76 females were unmarried. As many as 118 comprising 47 boys and 71 girls forming 68·6% of the unmarried are below 14 years, as this is not ripe age for marriage (Tables 4 & 5).

Literacy

7. The two major languages spoken by the people are Tamil and Telugu. Tamil is the mother tongue of the Labbai Muslims and Pattapuchettis whereas Telugu is the mother tongue of the people of other castes including those of the Yenadi Tribe (Table 55). The percentage of literacy among the population surveyed is 21·62—29·3% among the males and 14·53% among the females. All the literates, except the two elementary school teachers who immigrated from Srikakulam District on account of their employment, are educated upto primary or junior basic standards.

8. Apart from the Brahmins, the percentages of literacy among the other communities are as follows:

STATEMENT VII

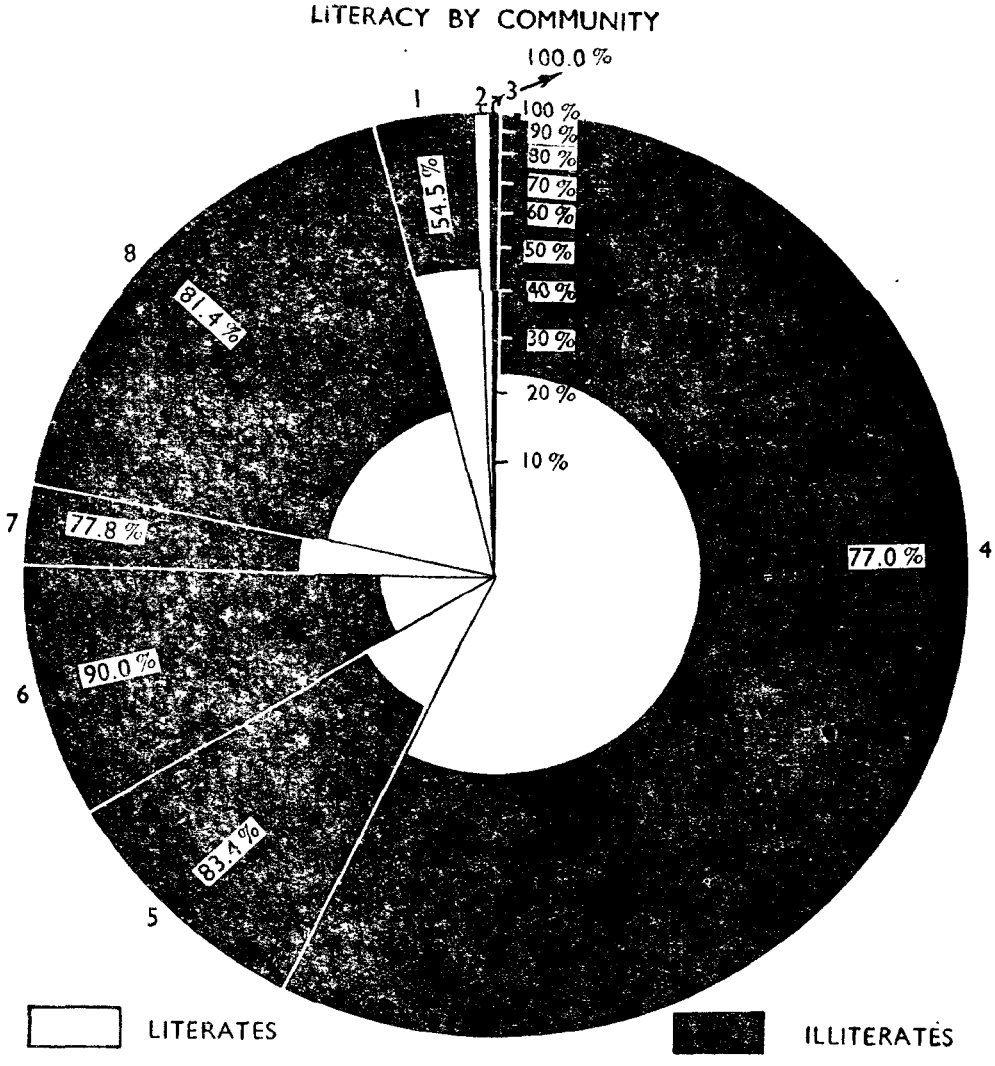
PERCENTAGE OF LITERACY BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	Percentage of literacy
(1)	(2)
1 Berisetty .	.. 45.5
2 Goundla .	.. ...
3 Labbai (Muslim)	.. 23·0
4 Mala (S C.) .	.. 22·2
5 Pattapuchetti .	.. 10·0
6 Reddy .	.. 16·6
7 Yenadi (S.T.) .	.. 18·6

(*See* Tables 6 & 8)

The percentages of literacy among the Berisettys and the Labbais are comparatively higher due to the fact that both the castes follow occupations dealing with monetary transactions. Among the other communities, the percentages of literacy are low. The chief factor that contributed to the low literacy of the people is that there was no school in the village prior to 1958. The other factor which is still a major impediment is the economic back-

wardness of the people which compells them to yoke their sons to the respective traditional occupations from very tender years. The diagram below shows percentage of literacy by community.



9. Percentages of literacy among the different age groups are as shown below :

Age group (in years)	Percentage of literacy
(1)	(2)
5–14	46·58
15–24	21·40
25–59	17·50
60 & above	6·25

(*See* Table 7)

A comparatively high percentage of literacy among the age group of 5–14 (school going age) indicates a positive trend in the growth of literacy.

Migration

10. During the present generation, 9 households migrated into the village whereas 7 households migrated out of the village. Of the 9 immigrations,

2 are from the neighbouring villages of the same taluk ; one is from a village outside the taluk but within the district ; 2 are from places outside the district but within the State and 4 are from the villages of the adjoining Madras State. Of them, 3 belong to Pattapuchetti ; one each of Brahmin and Mala and 2 each of Labbai Muslim and Yenadi communities. Before immigration, 3 families had casual labour, 2 had boat construction labour ; and one each had boat plying, teaching, fishing and Laskar in the Public Works Department as their main occupations. Five out of the 9 families came here with a hope of eking out a better livelihood, 2 on account of employment and one on account of marital alliance and the last one having relatives in this village (Tables 86 & 89).

11. Among the 7 families that emigrated, 6 are of Labbais and one is of the Yenadi tribe. Three families settled in urban centres outside the State whereas the remaining 4 families settled in rural areas within the district. The reasons for leaving the village include : better employment opportunities outside (3 families) ; marital alliance (1 family) ; children's education at Madras (2 families) ; and lastly, the elopement of a Yenadi man with another's wife (Table 90).

Mortality

12. During the five years period from 1957 to 1962 April, 20 deaths occurred among the surveyed hamlets. Among the dead are 11 males and 9 females. The causes of death are many and varied, *viz*, fever, fire accident, dysentery, general weakness, gastric trouble, child-birth, tuberculosis, old age, etc. Of the 11 deaths among the males are, 6 in the age group of below 14 years, 2 in the age group of 35–59 years and 3 in the age group of 60 years and above. Of the 9 deaths among the females, 4 are among girls of below 14 years; one each in the age groups of 25–34 and 35–59 and 3 above 60 years of age. A large percentage of 95·2 of the total population are below 60 years while the remaining persons forming as low a percentage as 4·8 survive this age. This reveals that very few people survive to old age on account of the hardships that life has to offer in this place (Tables 9 & 82).

Medical facilities

13. There is a Government dispensary at Beripet village at a distance of one mile from the village. A fully qualified Medical Officer is in charge of it. A Maternity Assistant, a Compounder, a Ward-boy and 2 Nurses are also attached to this hospital. All the minor ailments are attended to in this hospital. A health centre was also set up at Beripet for periodical spraying of D.D.T. to combat malaria and filaria. Cases requiring surgery and any other major treatment have to be taken to Madras by the boats plying cargo of casurina wood, etc. Some people visit the Government hospital in Sullurpet. Maternity cases were not taken to the hospital. They were attended to by an unqualified midwife known as *manthrasani* of the Yenadi tribe or of the Labbai caste in all the 50 cases except one, because in the latter case no outside assistance was found necessary (Table 81).

Castes and Communities

14. A description of the castes, tribe and communities inhabiting the village is given below.

Labbai

15. This is the numerically and economically predominant community constituting 57·36% of the population surveyed. Their means of occupation is the boat building industry about which greater details have been furnished in a later chapter.

16. The Labbais have been described in the Madras Census Report of 1901 as being Muslims of partly Tamil origin, the members of which are traders and betel-wine growers. They seem to be distinct from the Marakkayars, as they do not inter-marry with them, and their Tamil contains a much smaller mixture of Arabic. They have been described as thrifty, industrious, and enterprising ; plucky mariners and expert traders. About their origin, Colonel Wilks in his *Historical Sketches of South India* states that around the early part of the 8th century A.D., the Governor of Iraq by name Hijaj Ben Gusaff drove some people to the desperation of abandoning for ever, their native country. Some persons out of this persecuted lot landed on the south-westren coast of India and a few others landed to the eastward of Cape Comerin. The descendants of the latter are the Labbais. Further, according to Wilks there is another account of the Labbais which states that they are the descendants of the Arabs, who in the 11th and the 12th centuries, come to India for trade. On being persecuted by the Mughals, they seem to have returned to their native land leaving behind them, their children born to their Indian wives. He further adds that the word 'Labbai'

seems to be of a recent origin for, in the Tamil Lexicon this caste is usually known as 'Sonangan', a native of Sonangam (Arabia) and that this name is common even till to-day.

17. Labbais speak Tamil and they have also contributed in no small measure to Tamil poetry. In religion, they are orthodox Muslims. Their marriage ceremony resembles the Hindu marriage ceremony in several ways such as the tying of the marriage locket, etc. Passages from the Quran are of course recited and the female members do not appear in public. Girls are not married before puberty. In the *Manual of the Madurai District*, the Labbais have been described as "a fine, strong, active race, who generally contrive to keep themselves in easy circumstances."

18. For the purpose of education of the Labbai children, the Quran and other books of religious character have been published in the Tamil language with Arabic characters. When these books are read aloud, it is hardly possible to say that it is Tamil—it sounds more like Arabic. This influence of Arabic language on Tamil has also brought about a considerable change in the spoken Tamil of the Labbais. For instance, instead of calling his brother *annai* a Labbai would prefer to address him as *bhai*. Any religious book written in Tamil is called by them as *kitab* rather than its Tamil equivalent *pustagam*.

19. The hamlet Jonangipalem with its predominant Labbai community seems to have derived its name from its predominant community, Sonangan, that is, the native of Sonangam (Arabia). As has been stated above, Labbais even to-day are usually known as Sonangan and this word has acquired a local modification and a dilaectical transformation into Jonangi. Hence the place where Jonangis reside seem to have taken the name of Jonangipalem.

20. The Labbais of Rettamala dress very much like their counter-parts elsewhere. A Labbai man wears a shirt over a banian; a *lungi* of 2½ yards in length and 36 to 42 inches in width and a fez cap (Fig. 3). The womenfolk wear a jacket with full sleeves called *jhubba* and a saree of about 8 yards in length. Young boys usually wear shirts and shorts while young girls wear jackets and skirts. Generally, only cotton cloth is used. The Labbai women sport ear and nose ornaments as well as ankle-ware and toe-rings. Amongst them those who can afford also go in for expensive gold and silver ornaments.

Yenadi

21. This is a very ancient and a large tribe of South India. Great deal of research has been conducted so far on the Yenadi Tribe by several scholars as E. Thurston and more recently Sri V. Raghavaiah. Thurston in his book, *Castes and Tribes of Southern India*, describes the Yenadis as a dark-skinned, platyrhine tribe, short of stature, who inhabit the Telugu country. He states that the origin of the name 'Yenadi' has been subject to a lot of speculation. Some derived it to mean those who have not been included in the ruling or the principal castes. Again, some say that it has been derived from *yanam* (boat) and *adi* (means). Thurston asserts that the Yenadis are not known to have ever plied nor do they ply boats at Sriharikota, their chief place of residence. He states that the word would seem to be derived from the Sanskrit *anadi* meaning those whose origin is not traceable.

22. According to the same author, the tradition of the Yenadis as to their origin is very vague. Some call themselves the original inhabitants of the wilds in the neighbourhood of the Pulicat Lake where they hunted and fished at will until they were enslaved by the Reddis. Some scholars hold the view that the Yenadis and the Chenchus–the tribals of Nallamalai hills were originally the same tribe. A few out of them unable to bear the oppression and violence of the others ran down the hills and became Yenadis. To-day there is no love lost between the Yenadi and the Chenchu. They can be seen living close together though they do not intermingle with one another and also differ in the social customs.

23. The animistic nature of their religion; the production of fire by friction, the primitive hunting and fishing stage in which a large number remain; the almost raw animal food which they eat, after merely scorching or heating the flesh of the game they kill, indicate that Yenadis have not yet emerged from a primitive stage of culture.

24. Sri V. Raghavaiah in his book, *The Yenadis* states,

> "the beginnings of the Yenadi are sunk deep in the fathomless limbo of the primitive oblivion. Strange and fantastic stories have been advanced about the origin of the tribe. The plain name of the people has been subjected to various tortuous contortions with the aid of which curious stories of their beginnings have sprung up..... ....."

Though the Yenadis cannot boast of either recorded or unrecorded history to indicate their original home and though their earliest or later life has not been handed over to their posterity either in folklore as in the case of Gonds, yet they are believed to be one of earliest of the races that inhabited the great Indian peninsula. In fact, of all the aboriginal tribes of India, Yenadis are perhaps the only people who bear a name suggestive of their remote origin. The process of metamorphosis that has come over their language is so thorough and complete that the research worker is faced with only two alternatives about their past, namely, that the Yenadis were from the very beginning part and parcel of the Telugu people among whom they live or that they lost their identity as a separate race several centuries ago and got mixed up with the people who subdued them to such an extent that they forgot their mother tongue, surrendered their special trades and got blended with their invaders. Yenadis have in the course of the past several centuries copied the Telugu customs, manners and avocations and have adopted their faith, worship and beliefs. They accept the Gods and Godlings of the rich Hindu pantheon without any modification. They imbibed the same superstitions; they visit the same shrines; they speak the same language and in many respects pursue the same means of living.

25. To the Yenadi the wearing apparel is more less functional as it is to most of the primitive people. Even though his clothing is of the scantiest and next to nothing and that it consists of three feet long and a foot broad piece of cloth passing between the legs and emerging in front and behind from out of the loin thread, he does not on that account carry a feeling of inferiority. Often this rag of cloth which he calls *gochipata* happens to be bits of cast off cloth or picked-up from the road side or torn from his wife's patched-up and worn-out saree (Fig. 4). When visiting their relations or on occasions like marriage, the Yenadi makes attempts at taming his unruly hair with cocoanut oil and knots it behind his neck. On such occasions, Yenadi men tuck flowers in their ears and do not mind circling their tufts with strings of flowers. Women tuck in all sorts of flowers in their hair and on auspicious occasions take a profuse smear of *gandham* (sandal wood paste) on throats and hands. Men and women do not wear shirts or jackets as most of the North Indian Adivasis do and men generally go bare exposing the upper parts of their bodies. The women wear long pieces of plain or coloured cloth wrapped around the bodies in one or two folds, one end of the cloth being passed over the breasts and shoulders (Fig. 5). Though sheer poverty disables them from wearing petty-coats or bodices, the non-users of these garments do not, in the least, detract from their natural beauty.

26. No ornaments worth the name are worn by the Yenadis and the reason is obvious. They also do not wear *chappals* or sandals. While the women are fond of myriad coloured beads worn in a garland or a necklace-form, the men love to stick pieces of pith in ear holes, tuck up their flowing locks with coloured strings or adorn their fingers with brass or cocoanut fibre rings.

27. The Yenadi seeks to augment the effect of his personal appearance by recourse to herbal dyes and multi-coloured beads in the unstinted use of which he revels excessively. His partiality for bold and bright colours often lands him in ridicule though he is scarcely conscious of it. With bits of white pith filling up his ear lobes, sandal-paste carelessly sprinkled over his face and chest, streaks of lamp-black, decorating his eye-lids, numerous strings of black, white and red beads passing around his shapely neck, the Yenadi struts about in a gay fashion. The Yenadi women redden their finger nails by applying *gorinta* (lawsonia alba) paste and tuck in as many wild flowers as possible. All these external aids of the Yenadi which seem to an observer to be rather comical, yet if viewed in its correct perspective, they bring out in true colours the gay and the independent character of the Yenadi.

Pattapuchetti

28. Pattapuchetti is the name of the Tamil Pattanavars who have migrated to the coastal Andhra Pradesh which afforded to them a congenial atmosphere for pursuing their traditional occcupations of fishing and plying of boats in the back-waters as well as in the Buckingham Canal. The Pattapuchetti caste has two sub-divisions, namely, the *peria* (big) and *chinna* (small). Though both the subdivisions have similar customs, yet the *peria* occupies a superior social status. Being Hindus by religion, they worship Lord Venkateswara of Tirupati, and also Sri Subrahmanyeswaraswamy. The dress of a male member of this caste consists of a shirt, a dhoti and a towel; the later being used both as an upper cloth as well as a turban. The dress of a woman member consists of a jacket over a bodice,

and a saree of about 8 yards in length (Fig. 6 Dress: Pattapuchetti man and woman).

Reddi or Kapu

29. The Reddis of this area also call themselves Kapus. The word 'Kapu' means keeping a watch and denotes a person who is engaged in this occupation; perhaps watching over fields. These Reddis claim that they are the descendents of a royal family which once ruled the Telugu country. They perhaps do not know the exact name of this royal dynasty. This community has innumerable sub-divisions. On account of this, it is generally said that it is easier to distinguish the various varieties of paddy from one another rather than furnishing the names of each of the sub-divisions of the Reddi community. The more important sub-divisions amongst them are the Motati, Panta, Pakanati, Pedakanti, Velanati, Neratipalli, Oruganti and Pallanati. The Reddis of the village under survey are of the Pakanati sub-division. They are mostly cultivators and are Vaishnavites.

30. Some of the Reddi women are seen to wear gold and silver ornaments studded with stones. Most of these ornaments take the form of *besari* (nose ornament); *kammalu* (ear ornaments) and necklaces. Toe-rings generally made of silver are quite popular. The marriage-locket (*thalibottu* is worn along with *nallapoosalu* (black-beads), and this gives the appearance of a necklace. Men of this community do not wear any ornaments.

Brahmin, Berisetty, Goundla and Mala

31. Brahmin, Berisetty, Goundla and Mala are the other communities inhabiting the village. The Brahmin household has teaching as its main occupation. The Berisettys are traditional merchants and they are still following the same profession Goundla is a toddy tapping and arrack selling community. But the only woman of the caste has taken up preparation and selling of food stuffs like *idli*, *dosa* and *pesarattu* and tea.

32. Mala is a Scheduled Caste which occupies a low position in the Hindu caste hierarchy. Agricultural and other casual labour works are the chief sources of their livelihood.

House Types

33. *House types :* The types of houses noticed in the surveyed hamlets of the village are : (1) *gudise illu*, (2) *purillu*, and (3) *penku illu* or *penkutillu*. A description of each of the house types is given below.

Gudise illu

34. It represents the habitat of the economically most backward section of the community. The construction of a *gudise illu* costs between Rs. 25 and Rs. 60. This is usually oval in shape, being circular at the base with a radius of 4 to 6 feet emanating from a central pole (Fig. 7). Walls are absent. The skeleton of this type of house consists of bent bamboos emerging from the periphery of this circle at the base and converging to the top of the central pole. This skeleton is covered with date-palm and palmyra leaves. The entrance consists of a wooden frame about 3 feet in height and 2 feet in width with a single door usually made of zinc or tin sheets or pieces of wood nailed together. The height of this hut ranges from 10 to 14 feet. There are no windows or ventilators. The accommodation being only one room, it is used as an all purpose enclosure (Fig. 8).

Purillu

35. The walls of *purillu* made up of mud or bricks, are 4 to 7 feet in height. From a central pole 14 to 16 feet high fixed in the centre of the floor area emanate bamboos which rest on the walls all round and thatched with palmyra and date-palm leaves. The entrance consists of a wooden frame 5 to 7 feet in height and $2\frac{1}{2}$ to $3\frac{1}{2}$ feet in width with a door made up of wooden planks or zinc or tin sheets. The construction cost of this type of house ranges from Rs. 100 to Rs. 150 (Fig. 9).

36. There is another type of *purillu*, known as the *nalugu godala illu* (4 walled, either square or rectangular in shape). The type of houses are also constructed out of mud or brick and whose walls are usually 5 to 7 feet in height. If it is a single poled house it forms a square and if it is two or more poled house then it becomes rectangular in shape. Central poles are dispensed with, if beams are to be used in the construction. The roof material consists of bamboos with palmyra, date-palm or cocoanut leaves. Some houses are even provided with windows. The construction cost of this type of house ranges from Rs. 100 to Rs. 200.

Penku illu or penkutillu

37. This type of house extends over an area of 60 to 64 sq. yards. The walls which are built of bricks are raised to a height of about 8 feet above the basement. The roof slopes towards the verandah portion on both the sides upto a height of about six feet where the roof ends (Fig. 10). The roof material consists of 8 beams laid upon central walls, east-west. Parallel to the beams are kept the shafts over *gujjulu* (wooden pieces 3 feet in length having 2" diameter). Across the beams and above the *gujjulu*, long and rectangular wooden rafters called *vennugadis* are laid. On the four sides of the *vennugadis*, the roof is covered with tiles. The approximate cost of such a house can be between Rs. 500 and Rs. 1,500.

House types and ownership

38. The following Statement gives particulars of the house types and the number of households of each community residing in them.

STATEMENT VIII

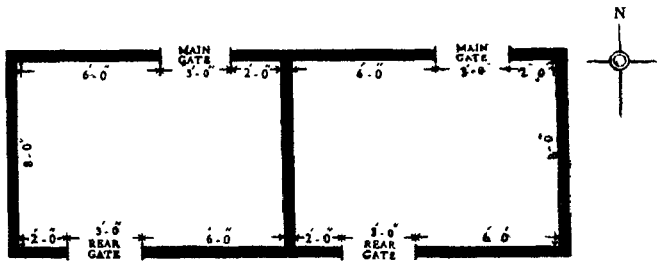
HOUSE TYPE BY ROOF MATERIAL AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	Name of house type	Total number of houses	Number of houses with tiled roof	Number of houses with straw/ grass roof	Number of houses with palm leaf roof
			4 sloped	4 sloped	4 sloped
(1)	(2)	(3)	(4)	(5)	(6)
1 Berisetty	*Purillu*	2	...	2	...
2 Brahmin	*Purillu*	1	...	1	...
3 Goundla	*Purillu*	1	...	1	...
4 Labbai	*Gudise*	10	...	...	10
	Penkutillu	17	17	...	...
	Purillu	8	...	8	...
5 Mala	*Gudise*	1	...	...	1
	Purillu	2	...	2	...
6 Pattapuchetti	*Purillu*	7	...	7	
7 Reddi	*Gudise*	4	...	...	4
	Purillu	8	...	8	—
8 Yenadi	*Gudise*	12	...	...	12
	Purillu	1	...	1	...
Total		74	17	30	27

Note :—Three Labbai households and one Yenadi household have no houses. They are living in their relatives' houses.

The Yenadi Housing Scheme

39. The Social Welfare Department of the Andhra Pradesh State Government have taken up a housing scheme towards the amelioration of the Yenadis. Seventeen twin-houses to accommodate 34 households of Yenadis were constructed at a cost of Rs. 1,500 per each twin-house, the total cost thus being Rs. 27,500. The walls of these houses are built of bricks and plastered with cement concrete. The roof material consists of wooden rafters and Mangalore tiles (Fig. 11). The homestead area of each twin-house is 10 cents (48·4 sq. yards). Each house comprises an area of 22 feet from east to west and 8 feet from north to south and separated by a wall in between, from north to south. Each partition house has a main gate towards the north and a rear gate towards the south. The sketch below indicates the measurements of each twin-house.



The construction of these houses has been recently completed and they have not yet been occupied by the Yenadis by the time of the present survey *i.e.*, April, 1962, pending the formal inauguration of the housing scheme by a suitable dignitary.

Material equipment and use of services

Furniture and utensils

40. The household furniture possessed by the people of this village is quite simple. Forty households have cots while 55 have mats. Some persons were found to be using blankets, bed sheets, pillows, etc. One Labbai household and the village teacher's houshold were in possession of mosquito nets. The Statement on page 16 speakes out the particulars of material goods by caste/tribe/community. From the information gathered in the village, it is known that during the last 5 years, 36 households acquired cots, 10 households acquired chairs, 4 households acquired tables, 3 households each acquired wooden boxes and trunks, and one household each acquired an easy chair and almirah (Table 38). The Labbai community seems to be better equipped with furniture and furnishings when compared to the other communities in the village. The age-old mud pots and other utensils are still found in the village dwellings (Figure 12). Some of the utensils are also made of aluminium. Brass and aluminium tnmblers are used for drinking purposes. Porcelain plates are also in use (Figure 13).

STATEMENT IX

POSSESSION OF MATERIAL GOODS BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community (1)	Number of households possessing							
	Cot (2)	Carpet (3)	Mat (4)	Bed (5)	Quilt (6)	Bed sheet (7)	Pillow (8)	Blanket (9)
1 Berisetty	1	...	2	1	...	1	2	...
2 Brahmin	1	...	1	1	1	1	1	1
3 Goundla	...	...	1	...	...	...	...	1
4 Labbai (Muslim)	21	3	34	7	...	13	14	15
5 Mala (S.C.)	1	...	3	...	...	1	...	...
6 Pattapuchetti	6	...	5	...	...	3	...	1
7 Reddi	8	...	6	...	...	8	...	...
8 Yenadi (S.T.)	2	...	3	...	...	...	1	2
Total	40	3	55	9	1	27	18	20

—Contd.

STATEMENT IX—*Concld.*

POSSESSION OF MATERIAL GOODS BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community (1)	Number of households possessing								
	Mosquito net (10)	Chair (11)	Table (12)	Mirror (13)	*Bhoshanam* (14)	*Gadamanchi* (15)	Bench (16)	Stool (17)	Wall-shelf (18)
1 Berisetty	...	...	...	2	...	...	...	...	...
2 Brahmin	1	...	...	1	...	...	...	...	...
3 Goundla	...	1	1	...	...	...	...	...	...
4 Labbai (Muslim)	1	9	3	19	2	1	1	6	4
5 Mala (S.C.)	...	...	...	3	...	...	...	...	...
6 Pattapuchetti	...	...	...	6	...	...	...	...	...
7 Reddi	...	...	...	5	...	...	...	...	...
8 Yenadi (S.T.)	...	...	...	2	...	...	...	...	1
Total	2	10	4	38	2	1	1	6	5

Fuel and lighting

41. Casurina trees grow in abundance in this area. There is, therefore, no scarcity of casurina wood or twigs which can easily be gathered and used as fuel. Kerosene *buddis* provide light in most of the houesholds. Hurricane lanterns are being used by 28 households. One household each of a Berisetty, Labbai and Reddi castes possesses petromax lights which are also indented by the local people on various occasions. Ten households possess torchlights of which 8 are Labbai households, one, a Brahmin household, and the other, a Berisetty household. Battery radios also are there in two Labbai households. A kerosene stove is also found in use in a Brahmin household (Table 40).

42. The following Statement furnishes details of the possession and use of furniture, and consumption of goods and services, by the various castes and communities, household-wise.

STATEMENT X

POSSESSION AND USE OF FURNITURE AND CONSUMPTION OF GOODS AND SERVICES BY CASTE/TRIBE/COMMUNITY

Particulars	Number of households consuming among							
	BERI-SETTY	BRAHMIN	GOUNDLA	LABBAI	MALA	PATTAPU-CHETTI	REDDI	YENADI
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I *Fuel & lighting*								
(a) Using forest wood	2	1	1	38	3	7	12	14
(b) Kerosene	2	1	1	38	3	7	12	14
II *Furniture & utensils*								
(a) Cot	1	1	...	21	1	6	8	2
(b) Chair	...	...	1	9	...	...	...	...
(c) Table	...	..	1	3	...	...	...	...
(d) Mirror	2	1	...	19	3	6	5	2
(e) *Bhojanam*	...	...	...	2	...	...	...	...
(f) *Gadamanchi*	...	...	...	1	...	...	...	...
(g) Bench	...	...	...	1	...	...	...	...
(h) Stool	...	...	...	6	...	...	...	...
(i) Wall-shelf	...	...	...	4	...	...	...	1
(j) Pottery	'	...	1	35	3	7	12	13
(k) Brass	2	1	...	13	3	1	2	1
(l) Silver	...	...	1	1	...	...	4	1
(m) Bell-metal	...	...	...	1	...	...	...	...
(n) Aluminium	1	....	...	24	3	7	10	...
(o) Glass	...	...	...	1	3	...	1	1
(p) Stainless steel	1	...	...	...	...	...	...	...
(q) Crockery	...	...	...	9	...	...	...	...
III *Other consumer goods*								
(a) Toilet soap	2	...	...	29	2	6	2	...
(b) Washing soap	11	1	1	36	1	1	8	11
(c) Washerman service	2	1	1	26	1	7	10	6

(*See* Tables 37 to 39)

Laundry and barber services

43. Some of the Reddi and Labbai households totalling 53, utilise the services of washermen. The washermen come from China Rettamala. As regards barber services, the Mangalis also come every day or once in two days from China Rettamala. It has been noticed that these Mangalis refused to serve the Mala community (a Scheduled Caste) and therefore, due to sheer necessity, the Malas attend to one another in this regard. Some of the people even shave themselves with safety razor and blade. There are no Chakali (washerman) and Mangali (barber) households either in the Rettamala main village or in the five surveyed hamlets.

Dietary habit

44. The staple food of the people of this village is rice. *Ragi* is also being grown by the Reddi households in small quantities for domestic consumption (Table 59).

45. The following Statement illustrates the dietary habits, household-wise, of the various communities.

STATEMENT XI

DIETARY HABIT BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	Total No. of households	Households taking					
		Two time meals	Breakfast, midday meal and supper, tea, or coffee, with light dishes between midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper, coffee or tea with light dishes between midday meal and supper	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty .	2	1	...	...	...	...	1
2 Brahmin .	1	1	...	...	...	...	...
3 Goundla .	1	...	...	...	1	...	...
4 Labbai .	38	4	...	...	12	6	16
5 Mala .	3	...	...	...	1	1	1
6 Pattapuchetti .	7	...	...	...	6	1	...
7 Reddi .	12	3	...	...	1	7	1
8 Yenadi .	14	3	...	...	...	10	1
Total	78	12	...	...	21	25	20

46. The vegetables consumed are brinjals, tomatoes, drumsticks, lady's-fingers, cucumbers, etc. Pulses like redgram, blackgram, and greengram are commonly used. The Reddis possess milch cattle and are found to use milk and milk products quite liberally in their diet. Tamarind soup and drumstick soup are very commonly used by the Labbais. The Labbais and the Yenadis are avowed non-vegetarians. Though there is no prohibition to eat beef by the Labbais, yet it is seen that as far as possible, they abstain from eating it. They also do not eat pork or consume intoxicating drinks. The Yenadis are seen to eat almost any thing which either would crawl or would fly in the shape of any animal or bird (Table 61). However, they too abstain from eating beef because, as has been stated earlier, the Yenadis follow the religious beliefs and practices of the Hindus. Fish is found to be a common and satisfying diet to almost all the communities living in this village. Tea is a common beverage and is consumed in reasonable quantities in most of the households (Table 60). Smoking is a common habit among all the communities except the one Brahmin household. Reddis smoke country cigars while persons belonging to other communities smoke *beedis*. Some of the more sophisticated are found to smoke cigarettes. Chewing of arecanut and betel leaf is common with both men and women of the Labbai community. Some persons of the other communities have also acquired this habit (Table 62).

Chapter III

SOCIAL CUSTOMS

General

The two prominant communities in the village are the Labbais (Muslims) and the Yenadis. A few members of the other Hindu communities also reside here. An account of the various social customs and practices observed by these people is given in the following pages.

Birth

2. Customs relating to birth and conduct of delivery are common among all the communities inhabiting the village. Stoppage of mensus for two consecutive months and vomiting are considered the chief indications of pregnancy. It is learnt that most of the expectant mothers are not given any special food during the period of gestation. Ceremony connected with the celebration of expectant motherhood for the first time known as *seemantham* is a recognised custom though there are exceptions in all the communities. The Labbais, Berisettys, Pattapuchettis and Malas observe this ceremony usually, whereas the Reddis and the Yenadis are not so particular at its observation though they did not prohibit it altogether. This ceremony is observed after the commencement of the 6th month and before the commencement of the 9th month of gestation, and preferably during the 6th or 7th months, parents of the expectant mother come to the son-in-law's house bringing plantains, cocoanuts, grapes, betel leaves and arecanuts, sugar and *chalmidi*– a preparation of rice flour and jaggery. Friends and relatives, especially the womenfolk gather and these sweetmeats and fruits are distributed. The significance of this ceremony is that it proclaims the pregnancy. The parents of the pregnant girl take her with them to their house and retain her there until the 21st day or the 3rd month after the delivery among the Hindu communities including the Yenadi tribe and until the 40th day in case of the Labbai Muslims. Poor people among all the communities take the girl during the 6th or the 7th month, after celebrating *seemantham*, to their house and send her back to her husband's house after 4 or 5 days. Again they take the daughter to their house a few days before delivery and keep her for sometime after the event. Either the son-in-law or an elderly member of the family goes to the father-in-law's house to bring back the mother and the child. The mother and the child are given new clothes. Among the Labbais, the son-in-law, after returning to his house, sends cocoanuts, plantains, grapes, betel leaves and arecanuts and sugar preparations to the father-in-law's house as a mark of respect and as a gesture of thanks.

3. So far as the actual delivery is concerned, the services of an elderly and experienced caste woman or a professional *dai* called *manthrasani* of the Labbai caste or of the Yenadi tribe are availed of. The *manthrasani* entirely depends on the dexterity of her hands and her experience. The existence of a Maternity Centre at Beripet, one mile from the village, has created no enthusiasm among the villagers for going over there for confinement. The *dai* still remains supreme in this field. Soon after labour pains commence, the *manthrasani* is sent for. She conducts the delivery and cuts the umbilical cord with a small knife. The placenta is kept in a new pot and buried in the frontyard of the house where the woman takes bath on the 9th day. The baby is given a bath on the 4th day. On the 9th day which is called *puruduroju*, the mother and the baby are profusely smeared with turmeric paste and are given bath with hot water. Turmeric water is sprinkled in and around the house to remove any impurities, or infection. The services of the *manthrasani* are duly paid at a rate ranging from Re. 1 to Rs. 5. Food and a saree are presented by the more affluent households. Some even hold a feast in which fowls and other non-vegetarian dishes are served.

4. In the case of Yenadis, at the time of child-birth, pollution is observed by the members of the household until the 21st day. On that day all the members bathe and wear clean clothes. The woman is taken to the temple of the Chenchu-devara — the tribal deity of the Yenadis and a cocoanut is offered by her to the deity. During the period of confinement, Yenadi women are given a *kashayam* (decoction) prepared from certain roots, *viz*, *yerrapurdi*, *thandrakaya* and *karakkayalu* (gall nuts) available in the forest said to possess medicinal value. This *kashayam* is administered to the mother for 9 days as a prevention against ante-

natal complications. In order to provide warmth, a *kumpati* (fire pot) is kept under the cot. From the 8th month of pregnancy onwards, the woman is not permitted to attend to any difficult household chores.

Naming ceremony

5. Among the Hindus, this ceremony is held on the 9th day after the birth when on that day both the mother and child are given bath. In some cases, the child is named during the 3rd month or before the completion of one year. The Labbais name the child on the 40th day, soon after the tonsure ceremony. Though there is not much of pomp at this ceremony, this day is taken as an occasion for giving vent to their deep rooted sentiments. They prefer to adopt the names of their departed ancestors or the names of their family deities and in some cases the names of gods and saints. Even among the Hindus, it is quite common to propitiate Muslim saints by naming the new born after the saint, especially by those who beget children after worshipping the saint. The older members of the family, like the grandfather or grandmother call the child by the name suggested first by uttering it thrice wishing at the same time long life for the child so named.

6. In case of Labbais, the services of the Pesh Imam (religious priest) are requisitioned on the occasion. He keeps the child on his thigh, utters a few verses from the Quran and then utters the name suggested by the parents thrice into the ear of the child. He pours a small quantity of sugar water into the child's mouth and then distributes sweets to all those present.

7. Some typical names in each of the communities are given below:

(a) LABBAIS: *Males* – Meerasaheb, Mohamed Thamin Saheb, Pylon Saheb, Davood Ali, Shamshuddin and Nagur Saheb. *Females*—Neenabi, Avamabi, Ashabi and Aghabi.

(b) YENADIS: *Males* – Govindaiah, Subbaiah, Ramaiah, Lakhmaiah and Subba Ramaiah and like-wise of Hindu anthology of gods. For females 'Iah' is replaced by 'Amma'.

(c) REDDIS: *Males* – Muniswamy Reddi, Kubera Reddi, Raghava Reddi, Ramachandra Reddi etc. The suffix Reddi is the caste title of the Kapus of these parts and is inseparable from the name of a male member.

Females – Subbamma, Rangamma, Ramamma, Ragamma, Anasuya, etc. These are not distinct from the names of the female counter-parts of other castes.

8. For the Berisettys and Pattapuchettis, 'Setty' and 'Chetti' are suffixed to the names of males.

Tonsure ceremony

9. Among the Labbai Muslims, this ceremony is usually observed on the 40th day. Some people tonsure their children either in the month of *'Ramzan'* or in the month of *'Bakrid'*. The ceremony is observed at the local mosque. Relatives are invited to attend the ceremony. A cup of milk is kept before the child and the invitees keep coins in it ranging from one paisa to 25 paise. The barber removes the hair and then the child is given a bath and attired in new clothes. The barber takes away the coins as a remuneration for his service.

10. As regards childern of the other communities, tonsure ceremony takes place not at a single stipulated age. It may take place in the 3rd, 5th, 9th or 11th months, on an auspicious day. Or, it may even take place when the child is 3 or 5 years of age. Usually, the maternal uncle attends the function and offers new clothes and presents like rings, necklaces, etc. Other invitees also offer presents in cash upto Rs. 5. At the tonsure ceremony itself some people get the ears of their children bored so as to enable them to wear ear-ornaments like *pogulu* and *kammalu*.

11. At the tonsure ceremony of the Yenadi children, a white cloth smeared with turmeric powder is placed before the entrance of the hut. A handful of *akshintalu* (sacred rice) are placed at the four corners of the cloth. A wooden plank is kept at the middle of the cloth and the child is made to sit upon it. The maternal uncle of the child initiates the ceremony by cutting a few locks of hair whereas the barber engaged for the purpose gives a clean shave to the child. Relatives bring one seer of rice and some *dal* (redgram *dal* or blackgram *dal* or greengram *dal* and are entertained to a vegetarian feast.

12. The presence of the maternal uncle or at least a cousin brother of the child's mother is considered essential. Some persons of the Hindu communities take oath to propitiate the ceremony at the temple of Lord Sri Venkateswara of Tirupati,

Murugayya of Kuppam, and Thiruvallur Swamy, etc. Some of the Labbais offer to tonsure their children at Meera Saheb of Nagur in Madras State.

First feeding

13. Ceremony regarding first feeding of the child is observed by a few persons belonging to the Labbai, Berisetty and Reddi communities. The Labbais invite the Pesh Imam (religious priest) to perform this ceremony. He offers milk and biscuits to the child, and is supposed to initiate the child into taking normal diet. People of other communities prepare sweet-rice and offer it to the child along with milk.

14. This ceremony takes place on an auspicious day, usually at the 10th month of the child by which age it expresses a desire for food.

The first alphabet

15. This ceremony is observed by a few among the Labbai, Berisetty and the Reddi communities. In the 5th year, on an auspicious day, the child is given oil bath and is dressed in new clothes. The child is then initiated into the alphabet by a teacher. This is done by writing down the alphabet on a slate and the child is made to pronounce it. The Labbais choose the Arabic alphabet as this language is highly revered by them as being the language in which the Holy Quran was revealed. A mixture of cocoanut pieces and sugar is offered to the pupils and *pansupari* (arecanuts and betel leaves) to the teacher.

Puberty

16. Among the Labbais, attainment of puberty does not call for any elaborate ceremony. On the 9th day after the attainment of puberty, the girl is given oil bath and then the Pesh Imam is invited to recite a few verses from the Holy Quran. Among the other communities living in the village, the girl who attained puberty is segregated from the rest of the family. Among all the Hindu communities of this village, the maternal uncle graces the occasion and prepares a separate hut for the purpose. He spreads a palmyrah mat in the hut and also spreads a white cloth over it. Betel leaves and arecanuts along with turmeric powder are placed on the four corners of the cloth. The girl is then made to sit upon the cloth. Married women from the neighbourhood (except the Mala women) come to the house to call on the girl. They apply turmeric paste to her feet and *kumkum* (vermilion) to her forehead. A *mustikatte* (nux vomica stick) is placed before her. This stick is supposed to keep away the evil spirits. The girl is given a hot water bath after a smear of oil, on the 9th day. During these 9 days, she is fed on soaked rice with jaggery, copra and sugar. Relatives bring special preparations also for her. Thus pollution is observed for nine days.

17. Among the Yenadis, on the first attainment of puberty, the maternal uncle prepares separate hut and perches a white cloth at the entrance of the hut, and keeps rice, betel leaves and arecanut at each corner of the cloth. The girl walks three rounds of the hut and crosses the cloth without touching it. She stays in that hut for 9 days. Every day, during these 9 days, the neighbours of the tribe (Yenadis) send her specialiy prepared food. In the nights *Yenadimelam* (Yenadi music) is arranged for providing entertainment to the people.

Circumscision

18. It is a custom which is observed only by the Labbai Muslims of the village. This ceremony is performed before the boy attains 16 years of age. This ceremony is called *khatna*. The person who attends on the circumscision ceremony is called *vastad*. Monday and Friday are considered auspicious for performing this ceremony. Relatives are sent word to attend the ceremony. To perform this ceremony, a bread and an egg are kept in an inverted new pot. The boy is made to sit over it. The *vastad* asks the boy to utter 'Deen, Deen' and cuts the fore-skin of the pennis with a razor and applies medicine. The boy is then placed on a restricted diet. He is then given bath and dressed in new clothes like a bridegroom, and the relatives offer presents in cash as well as in kind. The relatives and the invitees are entertained to a non-vegetarian feast. The services of the *vastad* are duly remunerated by paying him Rs. 15 to Rs. 20.

Marriage

19. Among the Hindu Communities of Berisetty, Pattapuchetti, Reddi and Mala, marriage is a sacred institution. For the Yenadis, the biological necessity relegates all other motives. For the Labbais, it is a social and a legal contract. It also gives certain social privileges, responsibilities and status not only to the couple but also to their offspring

and it fixes their relationship with the society at large.

20. The ages at first marriage of the males and females of the various communities are given in the Statement below.

STATEMENT XII

AGE AT FIRST MARRIAGE BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	Age group (in years) 0-4		5-9		10-14		15-19		20-24		25-29		30-34		35 & above	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 Berisetty	...	...	...	...	...	...	...	2	...	1	1	...	...	1	1	...
2 Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Goundla	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
4 Labbai	...	...	...	1	...	12	3	34	13	7	12	3	4	...	3	...
5 Mala (S.C.)	...	...	...	...	...	2	1	1	1	...	1	...	...	...	...	...
6 Pattapu-chetti	...	...	...	...	...	2	...	1	1	3	3	1	1	...	...	...
7 Reddi	...	...	...	...	...	5	...	5	2	...	3	...	2	...	...	...
8 Yenadi (S.T)	...	...	...	...	...	5	3	6	9	2	1	1	...	...	...	...
Total	...	...	...	1	...	27	7	49	26	13	21	5	7	1	4	...

M: Males F: Females

Among females, 96 marriages occurred of which the age at first marriage of 27 girls is between 10–14 years and for 49 it is 15–19 years forming 29·3% and 51% respectively. Of the remaining females, 19 are in the age groups of 20–24; 25–29 and 30–34 and only one girl is in the age group of 5–9 years. From the above, it is seen that the convenient age for marriage among females is between 10 and 19 years.

21. Among the 65 married males, 26 are married at the age of 20 to 24 years and 21 are married at the age of 25 to 29 years forming 40% and 32·3% respectively of the total marriages among the males. Of the remaining, 7 marriages each occurred among the age groups of 15–19 and 30–34 and 4 marriages occurred at the age of above 35 years. So the convenient age for marriage among males is between 20 and 29 years.

22. The marriage customs of the Labbai Muslims and the Yenadis significantly vary from the Hindu castes of the village. So they are dealt with separately.

Marriage amongst the Labbais

23. The marriageable age among the males is from 16 to 25 years and for females, it is between 14 and 19 years, preferably after the attainment of puberty.

24. Though permissible partners for marriage among them include maternal uncle's daughters, paternal uncle's and aunt's daughters and own brother's daughters, generally they contract marriages with the maternal uncle's and paternal aunt's daughters. If the bride is among the relatives, the parents of the bridegroom as well as the parents

of the bride know the attitudes of one another through their normal relationship. Otherwise, they have, first of all to ascertain their acceptability. The groom's people take the initiative for negotiations.

25. Three gentlemen known as *peddalu* of the bridegroom's side go to the bride's house and keep their cards on the table before the bride's father, in the presence of the invitees. If the bride's parents are satisfied with the proposal, three gentlemen including the bride's father visit the bridegroom's house. If the gentlemen of both the parties are successful in seeking the consent of both the parties, they exchange *pan supari* (betel leaves and arecanuts). This completes the betrothal. They call for the religious priest called Kazi who resides in Pralayakaveri, a village at a distance of 18 miles to the south of this village, in Madras State, to perform the *nikah* or the marriage. The Kazi keeps a register of all the marriages celebrated in the area.

26. Eleventh, 14th, 15th, 21st, 27th and 29th dates of the calendar months and Thursday nights are considered auspicious for the celebration of marriages.

27. Marriage booths are arranged a day or two before the marriage day at the bride's and the groom's places. The boy is made a *dulha* (bridegroom) either by his father's brother or by his elder brother, if he is living separately or else by any of the other relatives. The groom is offered 2 *lungis*, 2 shirts called *jubbas*, a pyjama stitched for the occasion, a fez cap, 2 towels and a pair of shoes. His face is covered with flower garlands, generally the sweet smelling jasmine. He is seated on horse back and is taken round the streets with the accompaniment of village music called *mangalamelam* consisting of *dolu* and *sannai* (pipe) or band music, if they are well to do people. Of late, the practice of using cinema records has come into vogue. The girl is made *dulhan* (bride) by her parents. Depending upon the economic status of the bride's parents, she is given 3 new sarees—one valued about Rs. 50 to 70 called *bottukasikoka*, 2 sarees valued about Rs. 10 to 20 each and 4 jackets. She wears a new saree and a jacket, new bangles, decorated with white and black dots alternately from the end of the eye to the temple and down to the chin, altogether known as *bottu* and profusely decorated with flowers like jasmine, crysanthimum, rose, etc.

28. The bridegroom is taken in procession to the bride's place and is kept in a separate house called *pendlikoduku illu*, also called *vididillu* by the other castes. The bride and groom are anointed. Ladies attend the anointment of the girl and men attend to the anointment of the boy. *Nalugupatalu* (anointment songs) are sung by the men and the ladies attending the occasion. The groom and party start in procession accompanied by musical instruments and reach the bride's house and are welcomed by the bride's people. The Kazi who is also known as Gurukul in this village presides over the function. The ladies together with the bride sit separately inside the house. The groom sits by the side of the bride's father. The Kazi formally asks the groom whether he is willing for the match, and the groom affirms it. Similarly, the willingness of the bride also is elicited through her father or through her maternal uncle. After ascertaining the consent of the bride and the groom, the Kazi registers the marriage; reads out the agreement written by him which is called *nikanama* and gets it attested by two men or one man and two women to make it a valid contract and a legal document. Then, the mother and sisters of the groom go to the bride and tie the *thali* (marriage locket consisting of black beads) around her neck. Only females are allowed to grace this ceremony. After this is over, the Kazi joins the hands of the bride and the groom. They sit on chairs over which white cloth is placed. Friends and relatives offer presents in cash and kind. Ornaments like *besari* (nose wear), *mattelu* (toe-rings), *kammalu* (ear ornaments) and bangles are given to the bride by her father and sometimes by her father-in-law also, depending on their economic status. The groom is presented with a gold ring. Relatives are given a sumptuous non-vegetarian feast. The groom returns to his house the next day. On the third day, if it is considered auspicious, the womenfolk of the bridegroom's party go over to the bride's house and bring the bride to the groom's residence. Usually, marriages take place for two days.

29. *Mahar* (bride price) is only nominal if both the parties are near relatives. But in case the parties to the marriage are strangers or distant relatives, an amount of Rs. 115·50 P. is accepted to be given to the bride's father in the presence of the Kazi at the time of marriage. But in reality, a nominal amount below Rs. 115·50 P. is given. The Kazi is usually paid Rs. 3 by the groom's father and Rs. 2 by the bride's father. Larger sums upto Rs. 15 are also

paid depending on the economic status of the parties. Marriage expenditure ranges from Rs. 200 to Rs. 800, generally.

Consummation

30. Labbai Muslims celebrate the consummation ceremony usually on the 3rd day after marriage. If the third day is not auspicious, it is postponed till the 20th or the 50th day. On this day, the couple are given oil bath and decked in new clothes. The bridegroom is taken in procession with the accompaniment of music to the bride's house. The Pesh Imam recites some verses from the Holy Quran. Then the couple are sent into a separate room called *padakagadi*. Plantains, pineapple, oranges, milk and cocoanut water mixed with sugar, etc., are kept in the room. It is observed for one night only and from that time onwards, they move about freely as man and wife.

Widow remarriage, divorce and separation

31. Besides marriages by negotiation, *marumanuvu*—widow marriages and second marriages for divorced or separated women as well are permissible in the Labbai community. These marriages are celebrated in a simple manner. For these marriages also, the Kazi fixes an auspicious day. The ceremony does not in any way differ from that performed during the first marriages. The bridegroom gives a feast, if his economic position is sound or otherwise contents with distributing sugar to the invitees. Music is generally avoided during widow marriages.

32. In order to remarry, a widow has to wait for at least four and half months after the death of her husband to ensure the paternity of the child. If a husband or wife wants to divorce, they have to approach the Kazi and report the matter. The Kazi summons both of them and ascertains their opinion. It is enough if one of the parties is strongly in favour of the divorce. The *nikanama* written by the Kazi at the time of marriage is cancelled by him in the presence of 2 or 3 witnesses who attest the declaration of divorce. The amount of *mahar* agreed to be paid at the time of marriage has to be handed over to the wife irrespective of the fact whether it is the wife or the husband that mooted the divorce. The divorced woman can remarry only after a period of 3 months. This period of 3 months is insisted before remarriage to ensure the paternity of the child, in case the woman is pregnant at the time of divorce. During this period, the husband has to maintain the wife. She can remarry at any time after the lapse of 3 months, and the marriage is celebrated by the Kazi just like a regular marriage except that music is avoided.

33. The right over children rests with the erstwhile husband. A widow can keep the children begotten through the deceased husband along with her, if the new husband agrees to it. The widow can also marry the elder or the yonnger brother of her deceased husband.

Marriage amongst Yenadis

34. The formalities observed by the Yenadis at the marriage ceremony are fairly elaborate. In this tribe, the permissible partners for marriage are one's maternal uncle's daughter, paternal aunt's daughter and any other distant relatives. Marriages among the same clan or surname are prohibited, *e.g.*, a boy from Thupakula surname/clan cannot marry a girl from the same Thupakula clan and on the other hand can marry a girl from Pamula or Manikala clan.

35. The types of marriages prevalent among them are: (1) by negotiation (2) elopement or capture and (3) *marumanuvu* (second marriage for woman or widow marriage).

36. The marriage ceremony is observed for three days and in some cases it is completed within a day depending on the pecuniary position of the bride's father, as the venue of the function is the bride's house. Initiative for contracting marriages is taken by the boy's parents. The parents of the bride and the groom deliberate and come to a decision. The marriage time is fixed a fortnight ahead in consultation with the local Berisetty man and word is sent round to all the relatives.

37. Small pandals are erected in front of the huts of the bride and groom and the pandals are festooned with mango leaves. No special dress is prescribed for the boy or the girl at the time of the marriage. The boy and the girl are anointed, given bath and new clothes, *viz*, a *pancha* (lower garment), a shirt and an upper cloth to the groom and a saree, bodice and a jacket to the bride.

38. The ceremony is solemnised before Lord Sri Venkateswara's photograph. The bride and the groom are made to sit on a mat spread in the pandal, the groom facing east and the bride facing

west. The maternal uncles of the bride and the groom also sit by their sides. At the appointed time, the bridegroom ties the *thalibottu* (marriage locket) around the bride's neck while the local musicians play on their instruments continuously during this period. Soon after the marriage locket is tied, the couple are taken out and are shown *Arundhati*–the small twinkling and not easily spotable star of the great 'Bear' constellation. Seeing the star is supposed to assure a prolonged and happy married life. All the relatives are entertained at a vegetarian feast and drinking and rejoicing follow. This ends the proceedings of the traditional marriage.

Consummation

39. It is observed on the third day after marriage. A separate hut is prepared at the bridegroom's place. In the night, the couple are sent into the hut and then the entrance is closed. The ceremony is observed for one day only and no special food is kept in the hut. From that time onwards the young couple live in the new hut as husband and wife.

Elopement

40. When the parents of the bride and the groom cannot afford to spend much money on the marriage ceremony, the boy and the girl who like to live together are allowed to do so. In some cases, if the parents are not willing, the young ones generally elope. It may take about a week to know the whereabouts of the eloped couple. Then they are brought before the *kutam*–the traditional tribal panchayat of the Yenadis. The *kutam* comprises the elderly persons of the tribe. An amount ranging from Rs. 5 to 10 is usually collected from the boy and the union is then approved. This fine is spent for preparing *pongal* (sweet-rice) which is first offered to the Chenchudevara–the tribal deity and then distributed to all the people of the tribe. This is marriage by elopement.

Widow remarriage

41. *Marumanuvu* marriages (widow marriages and marriages for divorced or separated women) are simple. No formalities are observed in these cases. The widow is provided with new clothes and is then escorted by the man who desires to marry her and then they live together as husband and wife. A woman marrying another man within the life time of her husband, without being divorced by him is called *maganali.* In this type of marriage, the paramour is brought before the *Yenadikutam* wherein the Kulapeddalu—elderly persons of the tribe impose a nominal fine in some cases or may be asked to pay the marriage expenses to the deprived husband.

42. A Yenadi woman does not mind the severing of the conjugal ties if she prefers to leave one man and live with another. Conjugal happiness is a very important stabilising factor in a Yenadi marriage. She cannot tolerate continuous teasing either due to suspected loyalties by her husband or even otherwise. Divorce may take place on account of any serious or prolonged illness of the husband or even if the husband gets involved in any criminal proceedings. Widowhood is not felt long and at any rate the widow does not suffer for more than a few days following the demise of her partner. She choses a male soon after the event.

Marriage amongst the Hindu castes other than Yenadis

43. The observance of rituals at the marriage ceremony among the other Hindu communities *viz*, the Reddi, Pattapuchetti, Mala and Berisetty follow more or less a common pattern.

44. Maternal uncle's daughters and paternal aunt's daughters are permissible partners among all the castes and amongst the Malas, even the sister's daughters do not come within the prohibited degree. The marriageable age for males is between 15 and 25 years and between 14 and 20 years for females.

45. Negotiations for contracting marriages are initiated by the groom's people. After having preliminarily ascertained through some of his acquaintences, the groom's father, accompanied by a few persons of his caste goes to the girl's house for discussions with her parents. The bride's father, soon after the arrival of the boy's people, collects together a few of his own relatives and neighbours. A fair amount of exchange of views occurs. After being satisfied about the soundness of the boy, the girl's parents visit the boy's place. The boy then visits the girl's house which enables him to meet the girl. This also gives an opportunity to the girl and her mother to assess the boy. The girl is made up for the occasion and then brought before the boy. Then the parents of the bride and the groom decide upon the ornaments to be given to the bride and the amount of dowry to be given to the groom, as

the case may be, in a sitting of the community elders. Bride price is not common among these castes excepting Malas where it varies from Rs. 50 to Rs. 100 in case of virgin brides and Rs. 25 to 30 in case of widows.

46. A few gentlemen of both the parties consult a Brahmin priest to settle the *muhoortham*– (auspicious time). The parties exchange *thamboolam*– betel leaves and arecanuts. Afterwards, the boy's people offer *pandupasupu* (turmeric powder and vermilion) which signifies the betrothal. After a hearty meal, the boy's people return to their respective homes.

47. One or two days before the marriage, pandals are erected and festooned with mango leaves both at the bride's place and the groom's place. The boy and the girl are made *pendlikoduku* (bridegroom) and *pendlikoothuru* (bride) respectively, a few days before the actual marriage. On the marriage day, the bride is taken to the groom's place accompanied by her relatives. The bride's party is made to lodge in a *vididigriha*– a 'prepared lodging' and are welcomed with buttermilk by the groom's people. All the relatives are offered food at the groom's place. The bride and the groom are anointed with ghee or castor oil and bathe with hot water, at their respective places. They are dressed in new clothes and *basikams* (badges), the latter being worn on the foreheads. The father and mother of the bride and the groom fetch water in *arivenibanalu* (coloured pots), each a potful (4 pots) of which two are kept in the house and out of the remaining two, one is kept near the bride and the other near the groom. An oil candle is kept over one *arivenibana* and the other is half filled with water. The bride sits on the left side of the groom and both of them face east.

48. A Brahmin priest performs the marriage ceremony except in the case of Malas wherein the caste head called Pedamala performs the marriages. Among the Berisettys, *vadugu* (thread ceremony) for the boys takes place just a few minutes before the marriage. The priest chants *mantras*, shows the marriage locket to all the people attending the marriage and asks the groom to tie the marriage locket known as *thalibottu* around the neck of the bride. People gracing the occasion sprinkle *akshinthalu* (sacred rice) over the couple as a symbol of blessing. Musical instruments known as *mangalamelam* consisting of a *dolu* and a *sannai* (pipe) are played on at the marriages of the Reddi, the Pattapuchetti and the Berisetty castes whereas trumpets and drums are made use of by the Malas. The bride and the groom pour sacred rice (*thalambralu*) over each other's head. Then the priest places a ring in the *arivenibana* which is half filled with water and then he asks the couple to search for it. This act is intended to bring the life-long partners into physical contact for the first time and is repeated thrice. Then, presents in cash and kind are offered to the newly married couple by their relatives. The bride is usually given *mattelu* (toe-rings), *kammalu* (ear ornaments) and if possible a ring whereas the bridegroom is presented with a ring. Marriages generally take place for 3 to 5 days.

49. Expenditure at the time of marriages by negotiation (*lagnapupellindlu*) varies between Rs. 100 and Rs. 1,200, the highest amounts being spent by the Berisettys followed by the Reddis, the Pattapuchettis and lastly the Malas.

Consummation

50. Consummation ceremony is observed by these Hindu communities generally on the 3rd day. If the 3rd day is not auspicious, it is postponed to some other auspicious day. Though this ceremony is generally observed on the the 3rd day, Reddis of this village consider any day within 15 days after marriage as auspicious. The ceremony is observed at the bridegroom's house. In the evening, the couple are given oil bath. They are given new clothes by the bride's father. In the night, a feast is got up; the couple are fed on delicacies and specialities and are made to sit upon a cot, facing each other. Women in marital status attend on the ceremony and sing songs. Then all the women depart leaving the couple in the room. The ceremony is observed for one night only.

Widow remarriage

51. Widow marriages are acceptable among the Pattapuchetti and Mala castes and not acceptable among the Berisettys. The woman is simply given a saree and a blouse, made to wear bangles and black beads and is brought to the house of the man. If the man can afford, he gives a feast. Though this is not an accepted institution among the Reddis, the widow may go away with any person she likes and stay with him. Among them it is an accepted practice to keep concubine who may either be widows or divorced or separated women. These concubines can satisfy their conjugal needs like married women and even beget children. Offspring of

such unions are not married to persons born out of regular wed-lock but are married to persons of similar unions.

Divorce and separation

52. Divorce and separation are generally accepted practices amongst all the castes of this village. Cases of divorce and separation are settled in a sitting of the elderly people of each of the castes and the wrong doers are imposed fines, which are given to the aggrieved parties and a part of this penal amount is usually utilised in community drinking.

Consanguinity

53. Statistics regarding consanguineous marriages show that out of the 60 marriages recorded among the 38 households of the Labbais; 32 are consanguineous. Of these 32 marriages are, 10 with maternal uncle's daughters, 7 with paternal aunt's daughters, one with paternal uncle's daughter and another with own sister's daughter whereas the remaining 12 are among other blood groups. From among the 44 marriages celebrated (in the 34 households) among the Hindu households including the Yenadi tribe, 17 marriages are with the nearest kinship groups, of which 6 are with maternal uncle's daughters, 5 are with paternal aunt's daughters, one is with own sister's daughter (among Reddis), 4 among other blood groups and the remaining one is with younger brother's widow (among Mala Scheduled Caste) (Table 63). To sum up, of the 104 marriages contracted in the 72 households, 49 are consanguineous and 55 are non-consanguineous. Again, 100 are monogamous whereas only 2 are polygynous among the 104 total marriages (Table 67).

54. The factors influencing the contract of marriages with the nearest kinship groups among the Labbai Muslims are: (1) that these people are concentrated in this village in the island; (2) that the communication and cultural contacts with outside people are restricted, and (3) the above factors are supplemented by the preferential attitude of the parents to choose their daughters-in-law from among their nearest relatives, besides other complex social and economic factors.

55. Among the other Hindu Castes and the Yenadi tribe also, the factors are more of social than of economic nature. The bonds of relationship help in bringing the minds of the parents and of the boys and girls closer and thus pave the way for better understanding and lasting marriages.

Spatial distribution of marriages

56. So far as spatial distribution in contracting marriages is concerned, 62 out of the total of 104 marriages are contracted within the village, a fairly good number. Among the 42 marriages contracted outside, 16 are from places outside the village but within the taluk, 2 are contracted from places outside the taluk but within the district, one is contracted from a place outside the district but within the State and the remaining 23 are contracted from places outside the State on account of this village bordering the Madras State (Table 68).

Inter-caste marriages

57. In the 5 surveyed hamlets of the Jonangipalem area, 2 inter-caste marriages occurred of which one is among the Yenadis and the other among the Reddis. Among the above two cases, in one case a Reddi kept a Yenadi woman as his concubine and she begot children. This union was approved without any grudge by the Yenadis as the man belongs to a superior caste. In the other case, a Reddi married a Mudiraja woman. The parents of the woman gave their consent and the marriage was solemnised and the Reddi entertained his caste people at a feast.

58. A great majority of the local people do not approve of inter-caste marriages. However, 9 out of the 78 household heads interviewed approved of it. Of these, one each belonged to the Yenadi tribe, and Mala caste, 3 to the Labbai community and 4 to the Reddi community (Tables 65 & 66).

Marriage payments

59. As the economic condition of the people of the hamlets of this village is poor, exchange of money in large sums at marriages is not common. However, small amounts are usually exchanged between the parties. Only 3 households each of the Pattapuchetti and Reddi castes and the Yenadi tribe, one Mala and 8 Labbai households made payments whereas 2 Labbai households received payments in cash. Payments in the form of property (land) also were made by one household each of the Berisetty and the Labbai castes (Table 70).

60. Generally, parents of the girl give her ornaments like *kammalu* (ear ornaments), *besari* or *mukkupulla* (nose ornament), anklets etc., at the time of marriage. Such presentations have been made by one household each of Mala and Reddi castes, 2 and 3 households of Yenadi and Labbai, respectively, whereas 5 Labbai households and one household each of the Yenadi tribe and the Goundla caste received ornaments.

61. The recent changes brought about in the Hindu Marriages Act and the Prohibition of Dowry Act are unknown to all the people except one Berisetty and the one Brahmin school teacher, respectively (Table 71).

Funeral rites

62. The ceremonies relating to death are observed by all the people of the village whether they are Labbais, Hindus or Tribals. They, of course, differ in the method of observance of these ceremonies. Obsequial ceremonies, just like the other social customs and practices dealt in the previous pages, have been dealt with separately for the Labbais, the Yenadis and the other Hindu communities.

Labbais

63. The Labbais bury their dead. In this community the dead body is looked upon with great respect. The corpse, whether of a male or a female is given hot water bath by close friends and near relations. After this, it is fully clothed and the head is also covered with a piece of cloth. Any ornaments on the body of the dead are removed. Before the corpse is placed in the coffin, the wife of the deceased has to declare that she has been paid her full *mahar* amount promised by her husband at the time of marriage. The corpse is then placed in the coffin. All the people who congregated there assemble for prayers near the place where the coffin is kept. This prayer which is meant to bless the soul of the departed is led by the Pesh Imam. Then the coffin is carried to the graveyard by four persons, one at each corner. The persons who carry the coffin are the friends and relations of the deceased and amongst the Labbais it is considered an honour to give a supporting shoulder to the coffin. And, therefore, it is seen that the coffin bearers keep on changing as the procession proceeds to the graveyard. Music and other forms of noise are conspicious by their absence. The grave is also dug by the men of the same community. The corpse is then removed from the coffin and slowly lowered into the grave. Once again the Pesh Imam leads a short prayer and then the grave is filled with earth. The coffin, after lowering the corpse into the grave, is taken back and is kept in the premises of the *masjid* (mosque) to be used afterwards for carrying the corpses to the graveyard similarly.

64. There is a practice among these people to keep the widow of the deceased in a separate room for 3 days and no male member is allowed to see her. On the third day, the woman removes all her ornaments including the *thali* (marriage locket) and from that day onwards till one month, she should wear white clothes. Women members of the community together with the wife of the Pesh Imam come to call on the widow. On the day, relatives and friends and the Pesh Imam who offered the prayers are offered *panakam* (jaggery water) and *atukulu* (boiled and beaten rice). Prayers are again offered in the night and relatives are fed. The widow is not allowed to go to the other households till the final obsequies are over *i.e.*, till the 40th day. On the 7th, 15th, 20th and 30th days also, prayers are offered and food is served. The 40th day after the death is considered to be the final day of mourning. On this day, friends and relations of the deceased go to the graveyard along with the Pesh Imam and offer prayers. In the night, dinner is served to all those who had participated.

65. Once a year, a festival called Peddala Panduga is held by the Labbais. This is meant to commemorate the memories of the dead ancestors of each of the families.

66. The obsequial expenses vary from Rs. 80 to Rs. 200 depending on the economic condition of the family.

Yenadis

67. The Yenadis also bury their dead. The corpse is given bath; wrapped in a new cloth and is laid down on the bier. The bier is carried to the graveyard by four people and all the relatives follow the corpse in a group forming the mourning procession which is led by the son as the chief mourner. A grave is dug and the corpse is laid in it with its head towards south and facing upwards. The chief mourner keeps a handful of earth first and then all the relatives

attending there follow suit. Then the grave is completely filled with earth. All the people who followed the corpse to the graveyard take bath at a pond (*doruvu*) and return home. On the third day, obsequies known as *chinnadinam* or *chinnakarma* take place by offering food at the grave in the name of the departed. On the 16th day known as *peddadinam* or *peddakarma*, all the relatives and caste people go to the grave and pour some milk on the grave. After returning home, the relatives are given food made up of cooked rice and fish curry. *Peddakarma* (final obsquies) is observed for the married people only. For all the unmarried people including infants, only *suddhipunnagam* (removal of pollution) is done either on the 3rd day or 5th day by sprinkling purified water got from a Brahmin priest at Kaspa village after chanting some *mantras* (incantations). He is paid half a seer (half kilogram) of rice, a cocoanut and betel leaves and arecanuts as remuneration towards his service.

68. In case the man is survived by his widow, then a ceremony known as the widow ceremony is observed on the 16th day *i.e.*, the day of final obsequies. She is taken to a *doruvu* (pond) and given a bath. Then she is taken to the graveyard and a caste widow breaks her bangles, removes her *pusti* or *thali* (marriage locket), vermilion mark on the forehead, toe-rings and throws them on the grave of the deceased husband. The widow is then given a white saree by her parents or brother or by the members of the household itself. Seclusion for that widow is observed by the household until the final obsequies are over *i.e.*, for 16 days.

69. When a death occurs in a house, the Yenadis burn the hut after the final obsequies are over and erect another hut.

Hindus

70. The Reddi, Berisetty and Goundla castes people cremate their dead whereas the Pattapuchettis and Malas bury the dead. In all the cases, initial obsequies known as *chinnadinam* is observed on the 3rd day when they offer morsels of food at the funeral site in the name of the departed. On the 16th day, *peddakarma* is observed when all the relatives are fed on vegetarian food. These rites among the Reddis, Berisettys and the Goundlas are attended by a Brahmin priest who chants *mantras* and a Jangamdevara who blows the conch at the obsequies.

71. The Reddis, Berisettys and the Goundlas collect ashes and bones in an earthen vessel known as *muntha* and disperse them at Kalahasti, in the river Suvarnamukhi or in the sea near the village, before the day of final obsequies.

72. Among these castes, the widow ceremony takes place on the 16th day *i.e.*, the day of the final obsequies. The widow wears all the ornaments until the 16th day. On that day, she is taken to a nearby pond accompanied by 4 or 5 other widows of their respective castes and is given bath. Then her vermilion mark is erased, the *mattelu* (toe-rings) and the *thalibottu* (marriage locket) are removed and her bangles are broken by the widows. She is given a white saree either by her father or brother or other relatives. After returning from the pond, she sees an oil lamp lit at the place where the deceased breathed his last. Then she is given food consisting of curds. Afterwards all the relatives are also fed on vegetarian food.

73. *Peddakarma* is observed only for the married people. At the death of all the unmarried males and females, only initial obsequies are observed on the third day by offering milk or morsels of food with curd known as *pindam* in the name of the dead.

74. There is a practice of changing the residence among the Reddi, Goundla, Berisetty, and Pattapuchetti castes, if a death occurs on an inauspicious day.

Superstitious beliefs and practices

75. The residents of this village, whether Muslims or Hindus, believe in superstitions and superstitious practices. Belief in omens is also prevalent particularly at the time of waking up from the bed and also while one is starting on a journey or commencing a new venture. Listening to musical sounds, braying of an ass and the sound of a lizard is supposed to be good and lucky. Soon after awaking from bed, if one sees his wife's face or his own face in a mirror or a cocoanut tree or a palmyrah tree or a fox or a cow, it is considered as a good omen. On the other hand, if one, soon after waking up from sleep, sees a widow or a monkey or a pig or a tamarind tree, it is considered inauspicious and unlucky.

76. While one is about to start on a journey, the falling down or forgetting of things, or if called back or to be asked by a person the whereabouts of

journey and the purpose etc., are considered as unhealthy signs which indicate the failure of the purpose

77. If someone sneezes when a journey is about to be undertaken, then the journey is either postponed or completely cancelled. Sneezing twice, if by babies especially, is considered very lucky and auspicious.

78. While one is starting on travel, if a cow or a fox, woman with potful of water or a washerman with soiled clothes or a woman in married status, or salt bags or a Sudra (man of the fourth class among the Hindu caste heirarchy) with a stick in his hand or two Brahmins cross the path, then it is considered lucky and indicates the success of the proposed work. On the other hand, if a man or woman with new pots or oil or single Brahmin or a cat or a monkey or a snake or a widow is met, it is considered to be an indication of the failure of the purpose of the journey. Further, if a dog flaps its ears and goes away or if a cat with a rat in its clutches is seen-all these are considered to be good omens.

79. Some people believe in lucky numbers. A well informed Muslim gentleman opined that the numbers 3, 7, 9, 19 and 21 are unlucky. An old Hindu woman expressed that the numbers 3, 6, 7, 17, 23 and 27 are unlucky and all the remaining numbers as lucky.

80. People of all the communities believe in the dangers of the evil eye called *disti*. To ward off its evil effects, salt and chillies are taken round the head of the person affected 3 times and then these are thrown into an oven. If the effects of the evil eye are more pronounced, chillies, salt, earth, hair and turmeric water are taken round the head of the person affected and then these are thrown at a tri-junction of paths. A cucumber, if hung at the main entrance of the house, is supposed to ward off evil.

81. Wearing of mascots or talisman called *raksha* or *thaithu* around the arm-muscle or to the loin thread is common both as a curative and a preventive measure. Infants affected with fever or minor indispositions are made to wear these *rakshas* or *thaithus*.

82. For a hair-cut or a shave, Thursdays, Wednesdays and Fridays are considered lucky and Sundays, Mondays and the day on which a man was born are considered unlucky and inauspicious and those who are aware of these practices strictly observe them.

Chapter IV

ECONOMY

Broad characteristics

The 5 hamlets surveyed have a predominant industrial base. A fairly good number of 185 out of the 333 persons *i.e.*, 55·5% of the total inhabitants of these hamlets are dependent on boat building and allied occupations. Out of the remaining population, 5·11% are dependent on agriculture and 19·83% are dependent on rural labour works and on agricultural labour. So, in all, about one-fourth (24·94%) of the people are dependent on agriculture and allied pursuits whereas the remaining three-fourths are dependent on non-agricultural occupations of which the boat building industry is the largest employer. Rearing of goats, cart-driving, mat-weaving, fishing and various other types of trades in a very limited sense also provide means of livelihood to a minor section of the inhabitants living in this village. The following Statement illustrates the number of persons dependent on each of the occupations as well as the number of working persons—males and females.

STATEMENT XIII

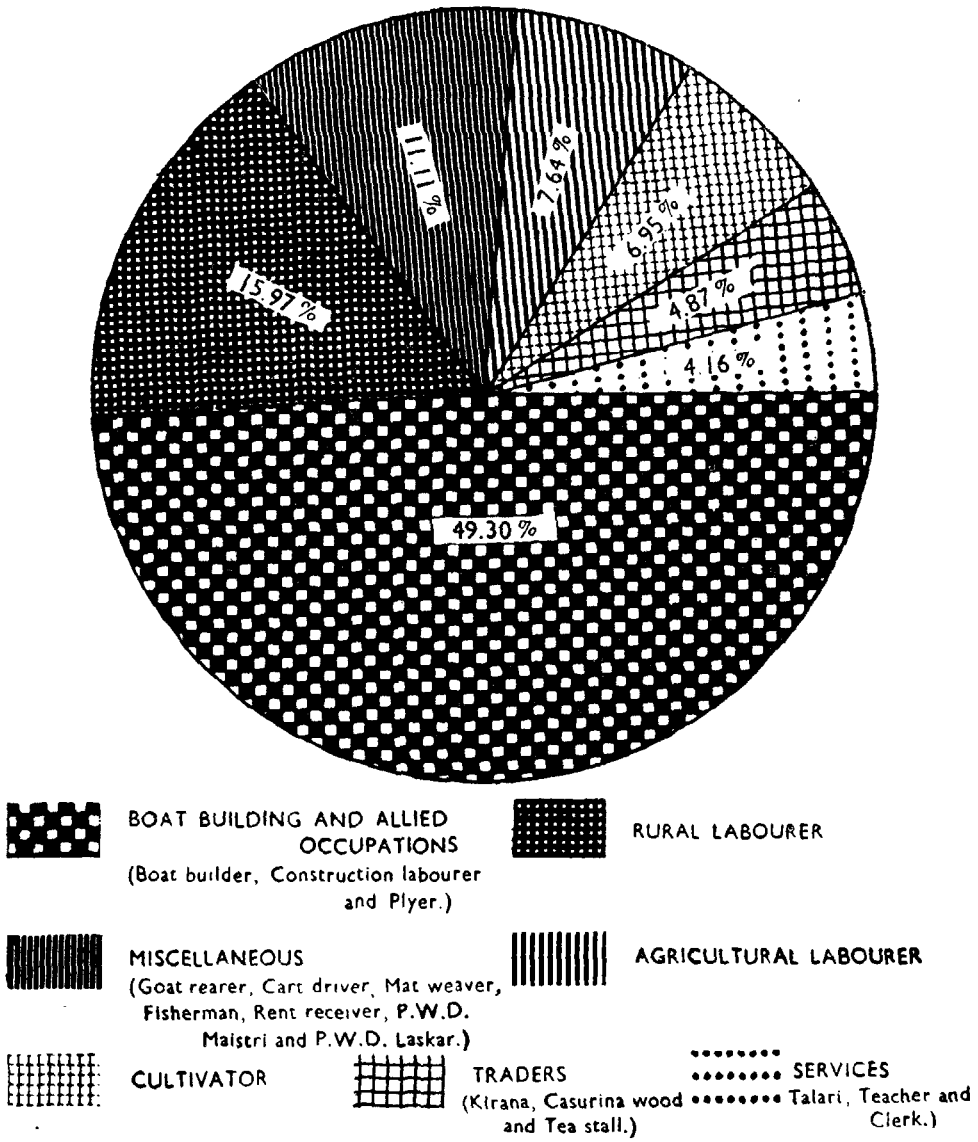
NUMBER OF PERSONS AND WORKERS AMONG THEM DEPENDENT ON EACH OF THE OCCUPATIONS

Name of occupation	No. of house-holds	No. of persons dependent on the occupation noted in col. (1)	Percentage to total population	No. of working persons			Percentage of workers to total workers
				Males	Females	Persons	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Boat builder	11	77	23·12	23	1	24	16·67
Boat construction labourer	14	71	21·32	23	5	28	19·44
Boat plyer	11	37	11·11	17	2	19	13·19
Cultivator	4	17	5·11	6	4	10	6·95
Agricultural labourer	5	14	4·20	6	5	11	7 64
Rural labourer	14	52	15·63	14	9	23	15·97
Goat rearer	4	14	4·20	5	3	8	5·56
Cart driver	1	1	·30	1	...	1	0·69
Mat weaver	1	1	0·30	1	...	1	0·69
Fisherman	2	8	2·40	2	2	4	2·78
Teastall keeper	3	14	4·20	4	...	4	2·78
Trader (*kirana*)	1	3	0·90	1	...	1	0·69
Trader (casurina wood)	1	4	1·20	2	...	2	1·40
Talari (Village Servant)	1	2	0·60	1	...	1	0·69
Teacher	1	2	0·60	2	...	2	1·40
Clerk	1	6	1·81	1	...	1	0·69
P.W.D. Laskar	1	4	1·20	1	...	1	0·69
P.W.D. *Maistri*	1	4	1·20	1	...	1	0·69
Rent receiver	1	2	0·60	1	1	2	1·39
Total	78	333	100·00	112	32	144	100·00

(*See* Tables 12, 13 & 19)

Table 19 gives the community-wise distribution of households by main occupation. The following diagram gives the occupational structure by percentage.

OCCUPATIONAL STRUCTURE



Workers and non-workers

2. Out of the total population of 333 persons, 185 persons depend on boat construction and its allied occupations. If we take into account the total number of workers, both males and females, which is 144, workers taking to boat making and its allied activities account for about 71 which is almost 50% of the total number of workers. The other economic pursuits as independent means of livelihood in the five surveyed hamlets of the village are not very significant. It is seen that people whose main activity is boat making have also taken to various other forms of economic activity in order to supplement their insufficient income from their most important time consuming occupation. White-collared employees like the teacher, clerk, rent receiver etc., can also be seen in this village. A few families have taken to busi-

ness, like maintaining provision stores, tea shops, etc. However, on the whole the general economy of surveyed hamlets rests almost solely on the boat making industry, and to a minor extent on agriculture and rural labour.

3. Amongst the females who number 172, only 32 have been classified as earning members or workers. Thus amongst the 140 non-working females, 65 are found to be engaged in household duties, 17 are girls below 14 years studying in the local elementary school and 58 are dependents of whom 53 are in the age group of 0–14 years and 5 are women above 60 years who cannot be expected to do any gainful work at that age.

4. Amongst the male population, 49 members have been classified as non-workers. Of these, 14 are students out of which all are within the age group of 0–14 years and 3 are in the age group of 15–34 years. The other 35 are dependents, of whom 30 are boys in the age group of 0–14 years and 2 are old men above 60 years of age whereas only 3 male members within the age groups of 15–34 years and 35–59 years have been returned as non-workers (Tabe 14). The following Statement shows the age groups within which the 144 workers and the 189 workers have been classified.

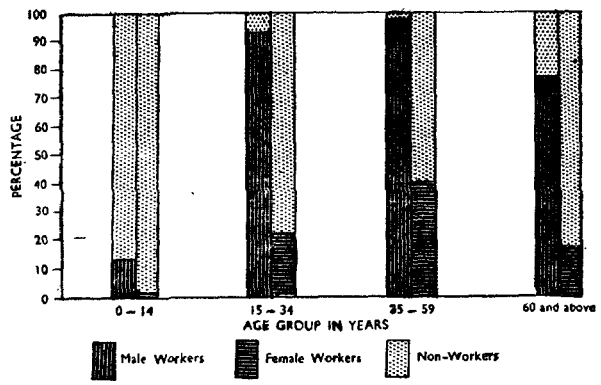
STATEMENT XIV

WORKERS AND NON-WORKERS BY AGE GROUP AND SEX

	Males					Females				
Age group (in years)	Total males	Working males	% of col. (3) to col. (2)	Non-workers	% of col. (5) to col. (2)	Total females	Workers	% of col. (8) to col. (7)	Non-workers	% of col. (10) to col. (7)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
0—14	47	6	12.77	41	87.23	71	1	1.41	70	98.59
15—34	65	60	92.31	5	7.69	46	11	23.91	35	76.09
35—59	40	39	97.50	1	2.50	48	19	39.58	29	60.42
60 & above	9	7	77.78	2	22.22	7	1	14.30	6	85.70
Total	161	112		49		172	32		140	

(*See* Table 11)

WORKERS AND NON-WORKERS



Boat building

5. Boat building, as has been stated above, is the most important occupation or industry among the surveyed hamlets of the village. In the following pages, an attempt has been made to briefly describe the various processes and procedures that go to make this industry a paying concern. This activity is chiefly the preserve of the Labbai community. In spite of deligent efforts by the Investigators to trace the origin and history of this industry and its association with the Labbai community of Rettamaia, the results were not very encouraging. Nobody in the village could say as to when and how this industry came to be established in this place. Some people associated it with the legend relating to the Noah's Ark. But of course this has no basis.

6. The boat building-yard is situated on the eastern side of the Buckingham canal and towards the northern side of the mosque at Jonangipalem. No work-shops or work-sheds are there. The work is carried on either under the shade of trees (Fig. 14) or some temporary sheds are erected with palmyra leaves for the purpose. The boat building site is the property of the mosque. But, however no rent is charged for occupying the yard for the purpose of boat construction. The boats are manufactured here only on specific orders from outsiders who require such boats. The customers are usually the Pattapuchettis (fisherman community) of the neighbouring villages of Kasba–Kuppam, Ramapuram, Arambakam and other places. Orders are received by the boat builders from places usually within a radius of about 25 miles from Jonangipalem village which also includes some villages from the Madras State. Contracts between the builders and those who require the boats are usually oral agreements. These agreements are entered into by the person requiring the boat contacting the master craftsman directly and conveying to him his requirements. Usually certain amount of the estimated cost is paid to the builders as advance. The completion of the boat largely depends on the availability of finance. If the customer delays the supply of money and material to the master craftsman, then the completion of the boat may take a very long time. It is not possible to shorten these delays as the master craftsman by himself is not in a position to finance the construction of the boat. He has to wait for the money and after receiving money, he has to purchase the required types and sizes of wood etc., for the manufacture of the boat. If one thing or the other gets delayed, the work comes to a standstill and sometimes even it takes months before the work is resumed once again. The boat builders do not face competition from outside, but there seems to be some sort of competition amongst themselves for getting contracts. Getting a contract largely depends on the influence a boat builder can exercise over a possible customer. Boats meant for fishing as well as for carrying cargo are made and repaired in this place. The tonnage of the fishing boats varies from 2 to 10 tons while the cargo boats made here have a tonnage capacity ranging from 15 to 30 tons. Fishing crafts are generally used in the backwaters of the Bay of Bengal, *i.e.*, Pulicat lake and the cargo boats usually ply across the Pulicat lake or in the Buckingham canal, transporting forest produce, molluscan shells and even passengers to various places on the mainland right upto Madras.

Tools and implements

7. The following tools and implements are used in the boat building industry (Fig. 15).

(i) *Vuli*: It is an instrument used to make cuttings in the wood. It's value is Rs. 5.

(ii) *Badisa*: It is used to shape the raw wood into the required sizes, at the initial stages. It is priced at Rs. 10.

(iii) An iron hammer valued at Rs. 5.

(iv) *Burma*: It is an instrument used to bore hole into the wood to make nailing easy. It's price is Rs. 5.

(v) *Chinnabadisa*: It is used to carve small pieces of raw wood and is priced at Rs. 4.

(vi) A saw valued at Rs. 10.

(vii) *Thorpana*: It is an instrument to give fine smoothing to the surface of the wood and it's price is Rs. 5.

(viii) An axe valued at Rs. 5 and

(ix) *Akurayi* (file): Valued at Rs. 2·50 P.

Each master craftsman possesses 2 to 4 sets of the above tools and implements. A construction labourer usually possesses one set of tools or at least some of the important tools and implements like the *vuli*, hammer, *burma*, saw and *chinnabadisa*.

Most of the tools and implements required are purchased from Madras by the master craftsmen when they go to Madras to purchase the materials required for boat construction.

Designs

8. The designs for the construction of the boats do not take shape on any drawing board. The master craftsman transforms his idea of what a boat should be like directly into a boat without having to pass through the process of diagrams, sketches or blueprints. Without the help of any of these aids, his hands go on shaping logs of wood into planks and beams, etc., of required sizes, shapes and dimensions (Fig. 16).

Stages of construction

9. Construction work is commenced on an auspicious day which is usually suggested by the Pesh Imam. Friday is considered to be the most auspicious in the whole week by the Labbai community and so the history of the building of each boat usually commences on this day. The Pesh Imam is invited to offer *fateha* (prayer) for the successful completion of the undertaking. Cocoanut pieces mixed with sugar are distributed to the people who gather on this occasion.

10. First of all, country wood generally of neem, *neredu* or *birsapu* or any other form of inexpensive wood is cut in the form of bent sleepers known as *vangulu* and are placed in a particular order and fixed to one another to form the skeleton of the boat (Figs.17 and 18). Teak wood planks are then placed on either side and at the bottom. In order to complete this stage at least four men and one boy are required to work for about a month continuously.

11. The second stage of boat building commences with placing the skeleton of the boat upside down. This is the stage when the actual construction of the boat starts. The Pesh Imam is therefore once again called upon to offer prayer. The teak planks which are placed on the bent sleepers are now secured to the body of the boat. The completion of this stage takes about 6 to 8 months (Fig. 19).

12. During the third stage, *guggilam* (resin) is poured in boiled groundnut or neem oil; cotton is mixed with this fluid mixture and smeared to all the joints (of the wood). Holes are made into the wood at the joints and thin, round, iron pieces are kept over the holes and are then nailed (Fig.20).

13. On a day considered auspicious by the Pesh Imam the boat is placed in its correct position with the help of the community labour. The Pesh Imam once again offers prayer (Fig. 21). Cocoanut mixed with sugar is distributed to those who have gathered on this occasion and then the boat is slowly commissioned into the Pulicat lake or into the Buckingham Canal (Fig. 22).

Case study

14. The following Statement illustrates the cost of various commodities including labour in the manufacture of a 25 ton cargo boat as stated by Sri Bavajam Shamsuddin Saheb, one of the better established boat builders in the village.

STATEMENT XV

FACTOR COST OF A CARGO BOAT BY STAGE OF CONSTRUCTION

Stage	Name of raw material used	Quantity of raw material used	Cost of raw material used	Labour employed: House-hold labour—Skilled/Unskilled	Labour employed: Hired Labour Skilled/Un-skilled: No. of persons	Labour employed: Hired Labour Skilled/Un-skilled: Wages	Total cost
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			Rs. P.			Rs. P.	Rs. P.
I Stage	Neem, Neredu, Birsapu — Wood	7 tons	420·00	...	3	200·00	620·00
II Stage (a)	Teak wood planks and pieces	5 tons	5,000·00	2	3 (2 skilled & 1 unskilled boy a day)	1,080·00	6,080·00
(b)	Labour for turning the boat upside down	...	...	...	50 (unskilled)	30 00	30·00
III Stage	Guegilam (resin)	6 Mds.	150·00	2+1	...	9 00	267·00
	Neem oil	4 Mds.	100·00				
	Cotton	2 Viss.	8·00				
Inauguration	Palmyra leaves	400	4·00	...	...	...	4 00
Priest charges	...	...	...	...	1	2·00	2·00
Labour charges for pushing the boat into water	...	...	...	...	100	100·00	100·00
Total			5,682·00			1,421·00	7,103·00

From the above Statement it can be seen that out of the total amount of Rs. 7,103 spent in the construction of the boat, Rs. 5,682 was incurred towards the purchase of raw materials and Rs. 1,421 was paid as wages. Thus the purchases for production and the wages from a proportion of 4 : 1 in the total cost. It took nearly 8 months for the completion of this boat. Thus the cost rate of construction on average works out to Rs. 288 per ton. The daily average wage of a worker comes to Rs. 2.11 P.

Cost of cargo boats

15. The costs of construction of different sizes of cargo boats are as follows:—

STATEMENT XVI

CONSTRUCTION COST OF CARGO BOATS BY SIZE

Tonnage of the boat (1)	Cost of the boat (2)
	Rs.
15	3,360 to 4,000
17	3,500 to 4,800
21	6,000
25	7,103

The average cost per ton of each of the above sizes of boats are Rs. 230, Rs. 244·12 P. Rs. 285·71 P. and Rs. 288, respectively. It is seen from the foregoing Statement that though much depends on the quality of the wood and other raw materials used in the construction of a boat, the average cost per ton capacity of the boat increases with the tonnage of the boat.

Contract wages for fishing crafts

16. The contract wages paid by certain clients to the master craftsman to build fishing crafts, after supplying the required materials are as follows:

STATEMENT XVII

CONTRACT WAGES FOR FISHING CRAFTS BY SIZE

Tonnage of the boat (1)	Contract wage (2)
	Rs.
3	70
5	100

From the foregoing Statement, it may be seen that the average wage per ton capacity of a fishing craft is Rs. 21·25 P.

17. In another case, a cargo boat of 16 tons capacity was given on a contract wage of Rs. 360. In this case, the average wage per on capacity of a cargo boat is Rs. 22·50 P.

18. So, it may be seen from the above that other things remaining the same, the average cost of construction per ton capacity as also the contract wages of boat construction both of cargo boats and fishing crafts increases with the tonnage of the boat.

Manufacture of boats

19. The following Statement illustrates the particulars regarding the construction of boats by 11 households engaged in the boat building industry and 3 households which have already left the industry. The data are available from 1948.

STATEMENT XVIII

MANUFACTURE OF BOATS BY SIZE AND VALUE RANGE DURING 1948 TO 1962

Cargo boats			Fishing boats		
Tonnage range (1)	No. of boats built (2)	Range of value (3)	Tonnage (4)	No. of boats built (5)	Range of value (6)
		Rs.			Rs.
10–15	19	1,800 to 3,000	2–3 Tons	8	400 to 600
16–20	16	3,000 to 4,000	3 Tons	4	700
21–25	4	4,000 to 5,000	4 Tons	2	800 to 1,000
26–30	1	5,100	5 Tons	18	1,000 to 1,250
Total	40			32	

From the above Statement, it is seen that in the past 15 years, 40 cargo boats and 32 fishing boats were constructed in this village. Based on practical knowledge, 450 cargo boats of 15 ton capacity should have been built, even if an allowance of 10 boats is made towards normal slackness, rainy days and festival days, etc. Even if 20 boats were built on average per year, 300 cargo boats should have been built from 1948 to 1962. But only 40 cargo boats and 32 fishing boats were actually constructed during the same period. The 32 fishing crafts may be taken equivalent to 10 cargo boats of 15 tons capacity each. That means only 50 boats of 15 tons capacity were constructed whereas 300 cargo boats should have been prepared had there been orders for boats sufficiently.

20. Only one-sixth or 16·66% of the potential man power has been utilised and an abnormal wastage of manpower of the order of 83·34% has been there in the industry.

Common accidents

21. The accidents that are usually met with by the boat construction workers are *badisa* and *vuli* strokes. During the period of recovery from the accident, there is no accepted principle of paying compensation. Some of the master craftsmen pay wages during the period, but some do not pay whereas some advance interest-free loans only which are to be repaid in full when the person resumes his normal work. The remedies for these accidents are the indigenous medicines like chalk-powder and charooal of *musti* (nux vomica).

Economics of boat building

22. There are 11 households of master crafts. men and one household of a boat contractor in this village. In all these households, there are 24 workers and 53 non-workers. Though boat building is the most important occupation in the village, the persons dependent on this industry live a life which is not altogether free from want. The household which earned the smallest amount during the year 1961–62 from this occupation is that of Sri Bavajam Saheb. Out of the 4 persons in his household, 2 are working males and the other 2 are dependents. Both Sri Bavajam and his son Sri Ghouse work throughout the year atboat building on their own as well as under other builders on wage basis. The annual income of this household is approximately Rs. 550. This amount also includes his share of paddy valued at Rs. 150 grown on his 1½ acres of land which has been leased out. The remaining Rs. 400 is the earning from the boat building industry. This is what he gets in return for one year's labour of two persons.

23. Amongst the Labbai community, the household of Sri Bavajam Shamsuddin earns a sum of Rs. 3,090 per year and this is the maximum earning of any Labbai family. But this sum is not entirely from the boat industry. Out of the 9 persons in his household, Sri Shamsuddin and his brother, Mamsaheb are the only earning members. The remaining 7 persons depending on him are his wife, two sons aged 3 years and one year and his brother's wife and 3 daughters. Out of this sum of Rs. 3,090, the earning from the boat industry during the year was Rs. 550 which formed only about 17·8% of his total income. His main source of income is from his cashewnut plantation and this amounts to approximately Rs. 2,500 per year. He also gets about Rs. 40 per year from his livestock.

24. The total earnings of all the boat building households were Rs. 15,064 during the year 1961–62. Out of this amount, the total earnings from boat building were Rs. 10,674 forming 70·8% of the income of all the 11 households put together. The following are the income ranges of the households engaged in boat building industry.

STATEMENT XIX

INCOME RANGE AND NUMBER OF HOUSEHOLDS

Income range (1)	No. of households (2)
Below Rs. 300	...
Rs. 301-600	2
Rs. 601-900	2
Rs. 901-1,200	...
Rs. 1,201 & above	7
Total	11

The above facts clearly reveal a rather distressing picture of those dependent on boat building as their chief means of livelihood. The average earnings of a household work out to Rs. 1,369·45 P. *i.e.*, the per capita income is Rs. 195·64 P. and the income per worker is Rs. 627· 67 P. per year. Thus, the average daily earning of the worker is approximately Rs. 1·74 P. From this meagre income, it becomes obvious that the standard of living of these people is very low though the boat building families are considered better off than the rest of the inhabitants of this village. Most of these families have to supplement their income from this industry by either working on agriculture or by following other pursuits.

25. To study the pattern of income and expenditure of the households engaged in boat building industry, Sri Pylon Saheb's household with an annual income of Rs. 1,370 which is almost equal to the average household income of the boat building households, has been taken as a representative case. Sri Pylon Saheb's family consists of 5 members of whom only 2 are working members. His wife, mother-in-law and his cousin are dependent on him. The following is the Statement of the income and expenditure of his household during 1961–62.

STATEMENT XX

FAMILY BUDGET OF A TYPICAL HOUSEHOLD ENGAGED IN BOAT BUILDING INDUSTRY

Income			Expenditure	
Source	Amount	In or outside the village	Item	Amount
(1)	(2)	(3)	(4)	(5)
	Rs. P.			Rs. P.
Cultivation	260·00	Inside	Food (cereal & non-cereal)	1,260·00
Arts & Crafts (boat building)	1,110·00	Inside	Drinks (Tea)	24 00
			Lighting	50·00
			House repairs	100·00
			Clothing	90·00
			Travelling	10·00
			Recreation	5·00
			Miscellaneous services	40·00
			Medical aid	300·00
Total	1,370·00		Total	1,879 00
Borrowing	200·00			
Sale of assets during the year	300·00			
Grand Total	1,870·00		Grand Total	1,879·00

From the above Statement, it can be seen that the main sources of income of the household are boat building and cultivation. From the former, he earned Rs. 1,110 and from the latter he received Rs. 260 while the total income of the family, which includes borrowing of Rs. 200 and sale of assets of Rs. 300 amounted to Rs. 1,870. The expenditure for the same period was Rs, 1,879 which means the expenditure was more than the income including both money borrowed as well as the money obtained by sale of certain assets. Sri Pylon Saheb hopes to make up the deficit in the next year by the sale of a portion of his cashewnut plantation. Thus it can be seen from this test case, that it is very difficult for these families to sustain themselves only from the income derived from the boat building industry. Most of the families are somehow existing from day to day and are trying desperately to make both ends meet.

26. A study of the family budgets of all the 11 households in the boat building industry reveals that the expenditure exceeded earnings by Rs. 1,092·51 P. Only 3 households had a slight surplus after meeting all their requirements during the year 1961–62. Six households had to borrow Rs. 2,100 to meet their additional requirements.

27. The economic condition of the persons employed as labourers in this industry is much worse when compared with the economic condition of the boat building contractors and the master craftsman. Employment is also very scarce as this depends on the number of orders received for the construction of boats. Daily wage varies from Re. 1 to Rs. 2 depending on the skill and capacity of the worker. In times of need, the master crafrsmen and the contractors do advance money without interest to the labourers to be repaid when they are able to earn again. The usual working hours are from 8 to 12 in the morning and 1 to 6 in the afternoon. No work is done on Fridays upto 2 p.m.

28. In spite of all these hardships and on account of the lack of opportunities for employment in this village about 49·3% of the total working population in the village somehow or the other manages to find work in the boat construction industry.

Master craftsmen, boat builders and other labourers—Some sociological aspects

29. The master craftsmen, boat builders and other labourers taken together, there are 52 workers of whom are 46 males and 6 females among the total 148 persons dependent on the industry and thus the percentage of workers to total persons dependent on the industry is 35·13.

30. The following Statement shows the age groups of the workers and non-workers as well who are dependent on this industry by sex break up.

STATEMENT XXI

WORKERS AND NON-WORKERS IN THE HOUSEHOLDS DEPENDENT ON BOAT BUILDING INDUSTRY BY AGE GROUP AND SEX

Age group (years)	Workers		Non-workers	
	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)
0–14	4	...	17	37
15–24	15	...	...	10
25–59	26	6	1	27
60 & above	1	...	2	2
Total	46	6	20	76

Among the 52 workers in the households engaged in boat building industry, the 6 women members are engaged in cultivation run by the households, whereas the remaining 46 are engaged only in the boat building industry. Grown-up boys of about 14 years of age are also found to assist their parents to add to the family earnings. Among the male workers, a large number of 41 are in the age range of between 15 and 59 years, *i.e.*, 15 in the age group of 15–24 years and 26 in the age group of 25–59 years. Only one man is above 60 years of age whereas 4 boys of below 14 years are also found to assist their parents.

31. Among the 96 non-workers, 76 or 79·16% are females and 20 or 20·84% are males. Seventeen of the 20 non-working males and about half of the non-working females are below 14 years of age. Among the males only one is a non-worker in the working age group of 25–59 years whereas another is above 60 years of age who could not work due to old age.

Literacy

32. Among the 46 males engaged in the boat building industry only 15 (about one-third) are literates. This indicates that literacy is not an absolute necessity for carrying out boat construction work. A little education, however, is enough for the master craftsmen in order to maintain an attendance register and to transact the money dealings properly.

Marital status

33 The marital status of the 46 males engaged in the industry is as shown below:

STATEMENT XXXI

MARITAL STATUS OF BOAT BUILDING WORKERS BY AGE GROUP

Age group (years)	Married	Unmarried
(1)	(2)	(3)
0–14	...	4
15–24	3	12
25–59	20	6
60 & above	1	...
Total	24	22

From the above Statement, it is evident that most of the married men are in the age group of 25–59 years whereas only a few are married within the age group of 15–24 years. Among the 22 unmarried, 16 are below 25 years. It goes to show that marriages for males usually take place after the attainment of 25 years of age and 30–35 years is the marriageable age among them, which may be considered as late.

Boat plying

34 This is the main occupation of 11 households. Seventeen men from these households are engaged in boat plying while 2 females are engaged in agricultural pursuits and in other rural labour works. All these 17 male workers belong to the Labbai community. The work of these persons consists of loading and unloading the cargo boats and also towing the boats in the Buckingham canal between Rettamala and Madras. The to and fro journeys usually take 8 to 15 days depending on the weather and the prompt payment or otherwise of fares for a cargo usually weighing between 15 and 30 tons. Six persons are engaged to tow each of these cargo boats. The persons who ply the boats are provided with food, *i.e.*, they are given the necessary provisions which they must cook on their to and fro journeys.

35. These persons who work on boats find work for about 10 months in a year. The net earnings per worker for 15 days vary from Rs. 15 to Rs. 22. These workers can stay with their respective families only for about two to three days after every fortnight. The average annual earnings of such an individual range from Rs. 300 to Rs. 500.

Land utilisation

36. The total area of Rettamala village at the time of the socio-economic survey (1962 April) was Ac. 2556·53 cts. The particulars of land utilisation are as shown in the Statement XXIII.

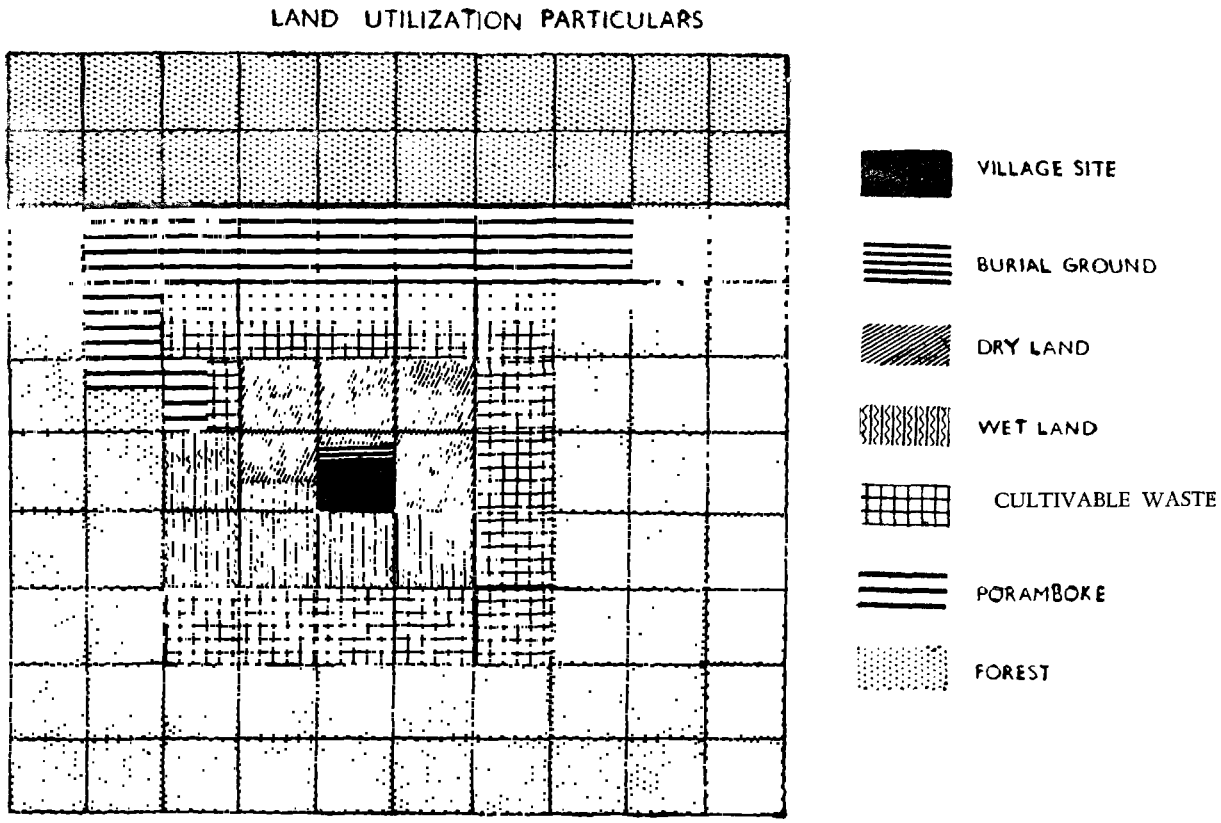
STATEMENT XXIII

PARTICULARS OF LAND UTILISATION

Particulars of land (1)	Extent (2)	Percentage to total (3)
	Acs. cts.	
Dry land	123 37	4·8
Wet land	134·94	5·3
Cultivable waste	340·23	13·4
Poramboke (uncultivable waste)	229·45	8·9
Forest	1,707·15	66·7
Burial ground	4·48	0·2
Village site	16·91	0·7
Total	2,556·53	100·0

Source :—Village Accounts

The graph below shows land utilisation particulars and percentage of each category of land.



There are 126 *pattadars* in the village. The acreage under cultivation is Ac. 258·31 cts. of which Ac. 123.37 cts. is dry land and Ac. 134·94 cts. is wet land.

37. Classified according to the size of holdings, the *pattadars* of the entire village fall under various categories as shown separately for the 5 surveyed

hamlets and the two Rettamalas, *viz*, Peda Rettamala and China Rettamala.

STATEMENT XXIV

NUMBER OF PATTADARS BY SIZE OF HOLDINGS

Size of holding (in acres)	No. of Pattadars in the surveyed hamlets	No. of Pattadars in the two Rettamalas	Total No. of Pattadars
(1)	(2)	(3)	(4)
Below 3	32	51	83
3- 5	4	22	26
6- 8	4	4	8
9-11	...	3	3
12-14	1	...	1
15-17	1	...	1
18-20	...	1	1
21-30	1	1	2
31-40	...	...	...
41-50	...	...	...
51-75	...	...	...

STATEMENT XXIV—*Concld.*

NUMBER OF PATTADARS BY SIZE OF HOLDINGS

Size of holding (in acres)	No. of Pattadars in the surveyed hamlets	No. of Pattadars in the two Rettamalas	Total No. of Pattadars
(1)	(2)	(3)	(4)
76-99	...	1	1
100 & above	...	...	...
Total	43	83	126

Out of the 126 *pattadars*, 43 *pattadars* reside in the surveyed hamlets, *viz*, Zonangipalem, Pedamitta, Chakalivanichenu, Yenadipalem and China Kuppam. A large number of holdings (83) forming 65·9% are below 3 acres. Among the surveyed hamlets also, 32 holdings are below 3 acres forming 74·42% of the total and no holding is above 30 acres. There is only one holding in China Rettamala of the size of Ac. 87·68 cts.

Land Revenue

38. The rates of Land Revenue during 1950–61 were as follows :–

STATEMENT XXV

RATES OF ASSESSMENT OF LAND REVENUE

Grades of land	Tarams	Wet			Dry			Total amount [Cols. (5) +(8)]
		Rate	Extent	Amount	Rate	Extent	Amount	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs. P.	Ac. cts.	Rs. P.	Rs. P.	Ac. cts.	Rs. P.	Rs. P.
12·1	16	6·50	98·57	640·70	1·25	8·14	10·18	650 88
12·2	18	5·31	14·29	75·88	1·00	12·24	12·24	88·12
13·1	18	5·31	39·39	209·16	1·00	64·53	64·53	273·69
13·2	21	4·75	3·33	15·81	0·75	13·87	10·40	26·21
14·1	21	4·75	3·33	15·81	0·75	255·28	198·96	214·77
14·2	28	2·15	...	...	0·25	100·29	25·07	25·07
Total			155·58	957·36		464·35	321·38	1,278 74

39. The following trees (which yield edible fruits) are also charged at the rates shown below:

STATEMENT XXVI

ASSESSMENT RATES ON TREES

Name of tree	Rate	No. of trees	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
Cocoanut	1·00	551	551·00
Palmyra	0·25	5,411	1,352·75
Date palm	0·02	21	0·42
Tamarind	1·00	48	48.00
Mango	1.00	25	25·00
Total		6,056	1,977·17

40. Besides the Land Revenue rates, commercial taxes per acre are charged as shown below :

STATEMENT XXVII

COMMERCIAL TAX RATES ON TREES

Particulars	Commercial tax per acre	Total amount
(1)	(2)	(3)
	Rs. P.	Rs. P.
Cocoanut	3·00	0·45
Casurina	1·00	153·21
Chillies	3·00	9·63
Total		163·29

Particulars of totals of Land Revenue collections in the village are as follows :—

	Rs. P.
Land revenue assessment	1,278·74
Taxes on trees	1,977·17
Commercial taxes	163·29
Grand Total	3,419·20

Land values

41. The land values since 1940 are as shown below :

STATEMENT XXVIII

LAND VALUES DURING 1940—61

Type of land	Value during			
	1940	1950	1955	1961
(1)	(2)	(3)	(4)	(5)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.
Dry	100·00	100·00	150·00	200·00
Wet	300·00	800·00	1,000·00	1,500·00

42. The estimated yield and extent of land since 1360 Fasli (1950) to 1370 Fasli (1960) are shown below, cropwise :

STATEMENT XXIX

CROP PARTICULARS BY EXTENT SOWN AND ESTIMATED YIELD FROM FASLI YEAR 1360 TO 1370 (1950 TO 1960)

Fasli year and year in Christian Era	Paddy		Ragi (Finger millet)		Bengalgram		Chillies	
	Extent sown	Estimated yield	Extent sown	Estimated yield	Extent sown	Estimated yield	Extent sown	Estimated yield
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Ac. cts.	Paise	Ac. cts.	Paise	Ac. cts.	Paise	Ac. cts.	Paise
1360 (1949–50)	186·51	37	19.63	37	1·25	37	3·09	37
1361 (1950–51)	172·42	37	17·35	37	1·38	37	2·46	37
1362 (1951–52)	168·18	37	13·61	37	1·40	37	2·04	37
1363 (1952–53)	200·44	37	2.45	37	1·15	37	4·01	37
1364 (1953–54)	207·64	37	17·79	37	1·44	37	4·21	37
1365 (1954–55)	224·51	37	21·84	37	1·90	37	4·18	37
1366 (1955–56)	221.81	37	12·15	37	1.85	37	3·92	37
1367 (1956–57)	225·16	37	11.93	37	1·85	37	3·93	37
1368 (1957–58)	224·28	37	11·73	37	2·46	37	4·04	37
1369 (1958–59)	225·03	37	7·39	37	2·46	37	5·06	37
1370 (1959–60)	229·14	37	8·11	37	1·97	37	5·00	37

Contd.

STATEMENT XXIX—*Concld.*

CROP PARTICULARS BY EXTENT SOWN AND ESTIMATED YIELD FROM FASLI YEAR 1360 TO 1370 (1950 TO 1960)

Fasli year and year in Christian Era	Casurina		Cocoanut		Mango		*Kanda* (elephant yam)		*Pendalam* (dioscorea bulbifera)	
	Extent sown	Estimated yield	Extent sown	Estimated yield	Extent sown	Estimated yield	Extent sown	Estimated yield	Extent sown	Estimated yield
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
	Ac. cts.	Paise	Ac. cts.	Paise	Ac. cts.	Paise	Ac. cts.	Paise	Ac. cts.	Paise
1360 (1949-50)	111·57	...	...	...	0·97	...	0·22	37	0·05	37
1361 (1950-51)	120·57	...	2·86	...	2·56	...	0·19	37	0·05	37
1362 (1951-52)	122·50	...	0·58	...	1·02	...	0·16	37	0·06	37
1363 (1952-53)	135·23	...	0·58	...	1·02	...	0·16	37	0·06	37
1364 (1953-54)	135·12	...	0·56	...	1·81	...	0·20	37	0·06	37
1365 (1954-55)	135·05	...	0·49	...	0·42	...	0·40	37	0·11	37
1366 (1955-56)	132·90	...	0·55	...	0·92	...	0·29	37	0·05	37
1367 (1956-57)	148·71	...	0·41	...	0·90	...	0·31	37	0·06	37
1368 (1957-58)	155·88	...	0·41	...	0·90	...	0·38	37	0·06	37
1369 (1958-59)	156·05	...	0·41	...	1·48	...	0·38	37	0·04	37
1370 (1959-60)	154·45	...	0·41	...	1·48	...	0·27	37	0·01	37

Note:— The estimated yield was expressed as so many Annas in a Rupee before the advent of the Paise. Now, it is expressed as so many Paise in a Rupee.

Cultivation

43. There are only 4 households which have cultivation as main occupation among the 43 *pattadars* in the surveyed households. Of the total workers, only 6·95% are dependent on it completely.

It supplements the family finances of a large number of households either as a subsidiary occupation or as rentiers.

Crops

44. The crops grown in the village are paddy and millets. Casurina plantations are also extensively raised.

45. The source of water supply for irrigating paddy is the *doruvu* well from which water is drawn out by means of a lift mechanism. The mode of irrigation and ploughing are very primitive. Agricultural operations for the first crop commence in the month of June and last for about a month and the land is ploughed 3 or 4 times. Nursery beds are prepared and the seedlings are transplanted a month later. An acre of land requires 8 to 12 persons for transplantation. About 40 days after transplantation, weeding is done twice or thrice before the crop is harvested. At the end of November or at the beginning of December this first crop paddy is harvested. An acre of land can be harvested by about 10 persons. The grain can be threshed a couple of days after the harvest.

46. For the second crop paddy, ploughing operations commence in the month of January and last for about 20 days. Seeds are sown by the broadcast method. About a month later the weeds are eliminated and this process of elimination continues for about 10 or 15 days. This crop comes for harvesting after the end of the 4th month (during May-June). The average yield per acre of paddy ranges from 8 to 12 bags per crop. There seems to be very little difference in yield per acre between the first and the second crops.

47. *Ragi* (finger millet) is also grown during the same seasons as paddy except that *ragi* does not require as much of irrigation as the paddy crop. *Ragi* seeds are sown by the broadcast method.

48. The foodgrains grown in the village are hardly sufficient to meet the demands of the local people, and therefore grain has to be imported into this village from Tada and a few other nearby places and sometimes even from Madras. The chief mode of transport is the boat which plies on the Buckingham Canal and the Pulicat lake. There is a very old local saying about the crops grown on this island of Sriharikota. It is stated as follows:

"Sriharikota panta, okanati vanta, thinte kadupulo manta"

This means that the crop of the Sriharikota island is so meagre that it keeps the people ever starving. This saying holds good even today.

49. Casurina plantations provide a regular source of income to several inhabitants living on this island. It is a very paying, almost perennial commercial crop. The trees are usually cut in the months of April and May. An acre of land requires 2,500 plants and each 1,000 plants value about Rs.7. The plants are to be watered everyday once regularly upto four years, except during rainy season (Fig. 23). *Doruvulu* are the only source of water in all the seasons except the rainy season. The casurina which is used both as timber and also as building material comes up for cutting after 8 years in case of dry land and after 5 years in case of wet lands. To transport a ton of casurina wood from Rettamala to Madras by boats, a charge of Rs. 10 is made. One ton of casurina wood at Madras is valued at Rs. 60 to Rs.70. Sri Vijaya Kubera Reddi planted 4 acres of casurina grove in the year 1953 and reaped the first harvest in April, 1962. He felled 20 tons of casurina wood which was sold at Rs. 60 per ton. Altogether, he obtained about Rs. 1,200. He did not have to engage any hired labour for the purpose of looking after this grove. He could manage with his household labour.

50. About half an acre of cocoanut garden is owned by one Sri Dada Mohammad Tamin. He obtains one crop every month. He gets an annual yield of about 4,000 cocoanuts. The price of cocoanuts varied from Rs. 125 to Rs. 175 per thousand during the year 1961-62. The earnings of this man during 1961-62 amounted to Rs. 500 from this half an acre of cocoanut garden.

Land tenure

51. Under the existing system of land tenure in this village which is known as *pali*, the owner of the land has to supply seeds to the tenant and has to share equally the harvesting charges with him. The produce from the land is however shared equally between them. The practice of mortgaging one's land for obtaining a small loan known as *thanakha* is not unusual in this village. However, during the continuance of the debt, the mortgager is not entitled to any benefit arising from the land that has been mortgaged. Neither the amount borrowed on the mortgage of land do bear any interest nor is rent paid to the land owner, *i.e.*, the mortgager. Thus, the interest of the amount lent and rent for the use of the land are equated.

52. The particulars of agricultural produce among the households engaged in cultivation, both as main and subsidiary occupation, during the year 1961-62, are as follows :—

STATEMENT XXX

AGRICULTURAL PRODUCE, QUANTITY AND VALUE OF THE PRODUCE RETAINED FOR HOUSEHOLD CONSUMPTION AND MARKETED

Name of produce	Extent sown	Quantity produced	Value per unit	Total value	Household consumption		Marketed produce	
					Quantity	Value	Quantity	Value
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Ac. cts.		Rs. P.	Rs. P.		Rs. P.		Rs. P.
Paddy	12·40	44 bags	20·00	880·00	44 bags	880 00	...	...
Casurina	9·72	82 tons	50·00	4,100.00	2 tons	100·00	80 tons	4,000·00
Cocoanut	0·50	4,000 nuts	125·00 (per 1,000 nuts)	500·00	...	...	4,000 nuts	500.00
Total	22·62	...	...	5,480·00	...	...	...	4,500.00

(*See* Table 24)

Note :— Weight of 1 bag of paddy = 166 Lbs.

It may be seen from the above Statement that all the foodgrains raised have been consumed by the householders themselves. Of the 82 tons of casurina wood cut during the year, only 2 tons of wood were used for household purposes whereas the remaining 80 tons of wood were exported to Madras to be marketed there. All the 4,000 cocoanuts cut in the half an acre grove have been sold. Whereas the total value of the agricultural produce was Rs.5,480 the value of the marketed produce amounted to Rs.4,500 forming 82·12% of the total value of the agricultural produce.

53. The total earnings of the 4 households depending on agriculture as their main occupation amounted to Rs.2,127·50 P. and their total expenditure was Rs. 2,404·10 P. during the year 1961–62. Only one household had a surplus of Rs. 30 after meeting all the necessities. The other 3 households had to borrow a sum of Rs. 130. There was no sale or purchase of any assets. The per capita income, the average consumption and the earnings of a working person per year are Rs. 125·15 P. Rs. 141·42 P. and Rs.212·75 P. respectively, which goes to show that persons on this island depending purely on agriculture survive in almost sub-human conditions.

Livestock

54. The following Statement illustrates the livestock wealth in the 5 surveyed hamlets with reference to each community.

STATEMENT XXXI

OWNERSHIP OF LIVESTOCK BY CASTE/TRIBE/COMMUNITY

Name of Caste/ Tribe	Milch cattle		Draught bullocks		Goats		Ducks		Fowls	
	Number of households owning	Total cattle	Number of households owning	Total cattle	Number of households owning	Total goats	Number of households owning	Total ducks	Number of households owning	Total fowls
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Berisetty	...	...	...	...	2	5	...	...	...	...
Goundla	...	...	...	...	...	...	1	8	1	4
Labbai	1	1	...	...	3	9	1	4	2	6
Pattapuchetti	...	...	...	...	...	...	...	...	2	6
Reddi	3	5	3	11	2	8	1	8	2	6
Yenadi	...	...	...	...	3	9	...	...	...	...
Total	4	6	3	11	10	31	3	20	7	22

(*See* Table 29)

From the above Statement it can be seen that out of the 78 households comprising the hamlets under survey, only 4 households have milch cattle totalling 6. The 3 Reddi households which possess 11 draught cattle use them for ploughing fields. Goats are the more popular domestic animals. This may be because of the fact that they are cheap and are quite as useful as the cow or the buffalo. Ten households possessed 31 goats. Some households also rear a few ducks and fowls of the country-type. Altogether, there are 42 domestic birds in these hamlets. But there are no veterinary or animal husbandry facilities avaiable for the animals and birds of this village. Grazing facilities are inadequate.

Forest

55. An area of Ac.1,707·15 cts. of the total area of the village forming 66·7% has been covered by forest. It has certain influence over the economy of the people of the village. A considerable number of the villagers, mostly Yenadis, engage themselves in collecting forest produce, like *musti* (nux vomica),*karakkayalu* (gallnuts),cashewnuts, tamarind, etc. For exporting the forest produce to Madras, the services of the villagers are again requisitioned to carry the produce to the Buckingham canal and also to ply the boats.

56. For a Yenadi, the forest is indispensable. It provides him the edible roots and fruits to substi-

tute his food, to which he will be often forced to resort due to his everlasting penury. For young Yenadi lovers, it offers an ideal rendezvous.

57. The livestock of the village are driven to the forest for grazing.

Agricultural and other rural labour works

58. Agricultural operations like ploughing, weeding, transplanting, sowing, harvesting, threshing etc., also provide employment in a small measure to a few people. The following Statement gives an idea about the wage rates per day of certain types of rural labour works.

STATEMENT XXXII

NATURE OF WORK AND WAGE RATE PER DAY

Nature of work (1)	Wage rate for	
	A man (2)	A woman (3)
	Rs. P.	Rs. P.
Ploughing	1·00	...
Spade work and manuring	1·00	0·62
Transplantation of casurina	1·25	0·75
Casurina wood cutting	1·00	...
Transplantation of paddy	0·75	0·50
Weeding	...	0·50
Harvesting of paddy	1·00	0.75
Threshing & winnowing	1 25	...
Forest labour	1·00	0·75
Construction labour	1·00	0.62

59. Five households depend on agricultural labour as their main occupation while 14 households have to entirely depend on casual labour works for their subsistence. Altogether there are 6 6 persons who depend on these two pursuits as their chief source of income. Of these, 34 can be said to be actual workers amongst whom 14 are females. None of these labour households seems to have had a surplus budget during the year 1961–62. Eighteen households had a total deficit of Rs. 1,371·41 P. Not a single household either acquired or sold any assets. From this it is obvious that these households live a hand to mouth existence. A study of the overall financial position reveals that only one household enjoyed a surplus of Rs. 2 during that year; one household had a balanced budget while the remaining 17 households were in very grave circumstances. All these people do not find employment throughout the year and they consider it lucky if they can find work for about 3 to 6 months. Some of them try and subsist upon forest produce which however is not bountiful.

Fixed income group

60. There are a few persons, who are fixed income earners. They are the school teacher, and the Talari (Village servant), the P. W. D. Laskar, maistri, etc. The following Statement illustrates the budgetary position of these families.

[*Statement*

STATEMENT XXXIII

BUDGETARY POSITION OF FIXED INCOME EARNING HOUSEHOLDS DURING 1961-62 AND PER CAPITA INCOME, EXPENDITURE AND EARNINGS OF A WORKER

Name of occupation	No. of house-holds	No. of per-sons	Workers			Earnings	Expendi-ture	Surplus	Deficit
			persons	Males	Females				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(8)	(10)
						Rs. P.	Rs. P.	Rs. P.	Rs. P.
Teacher	1	2	2	2	...	2,732·00	1,577·00	755·00	...
Talari (Village Servant)	1	2	1	1	...	300·00	327·00	...	27·00
Clerk (in firewood company)	1	6	1	1	...	720·00	740·00	...	20·00
P. W. D. Laskar	1	4	1	1	...	456·00	460·00	...	4·00
P. W. D. Maistri	1	4	1	1	...	648 00	763 00	...	115·00
Total	5	18	6	6	...	4,356·00	3,867·00	755 00	166·00

STATEMENT XXXIII—*Concld.*

BUDGETARY POSITION OF FIXED INCOME EARNING HOUSEHOLDS DURING 1961-62 AND PER CAPITA INCOME, EXPENDITURE AND EARNINGS OF A WORKER

Name of occupation	Borrow-ings	Sale of assets	Purchase of assets	Overall surplus	Overall deficit	Per capita income	Per capita expendi-ture	Earnings per working person
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
Teacher	...	...	...	755·00	...	1,166.00	788·50	1,166·00
Talari (Village Servant)	...	...	...	...	27·00	150·00	163·50	300·00
Clerk (in firewood company)...		...	...	...	20·00	120·00	123·33	720·00
P. W. D. Laskar	...	...	...	...	4·00	114.00	1 5·00	456·00
P. W. D. Maistri	100·00	...	...	...	15·00	162·00	190·75	648·00
Total	100·00	...	...	755·00	66·00	...	...	...

For all the above occupations taken together, the per capita income, expenditure and earnings per worker are Rs. 242, Rs. 211.50 P. and Rs. 726 respectively

From the above Statement it can be seen that budgetary position of these people is comparatively much better than those of the other persons living in the five hamlets of this village.

Trade

61. There are 3 households running tea stalls, selling edibles and one household owning a *kirana* shop, as their main sources of livelihood. One household is engaged in casurina wood business (Table 36). The following Statement illustrates the financial position of these 5 households.

STATEMENT XXXIV

BUDGETARY POSITION OF HOUSEHOLDS ENGAGED AS TEA STALL KEEPER, TRADER (*KIRANA*) AND TRADER (FIREWOOD)

Name of occupation	No. of house-holds	No. of per-sons	Workers			Earnings	Expendi-ture	Surplus	Deficit
			Persons	Males	Females				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
						Rs. P.	Rs. P.	Rs. P.	Rs. P.
Tea stall keeper	3	14	4	4	...	1,890·00	2,700·00	...	810·00
Trader (*kirana*)	1	3	1	1	...	600·00	1,388·50	...	788·50
Trader (firewood)	1	4	2	2	...	1,450·00	3,676·50	...	2,226·50
Total	5	21	7	7	...	3,940·00	7,765·00	...	3,825·00

STATEMENT XXXIV—*Concld.*

BUDGETARY POSITION OF HOUSEHOLDS ENGAGED AS TEA STALL KEEPER, TRADER (*KIRANA*) AND TRADER (FIREWOOD)

Name of occupation	Borrow-ing	Sale of assets	Purchase of assets	Overall surplus	Overall deficit	Per capita income	Per capita expenditure	Earnings per worker
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
Tea stall keeper	500·00	...	...	...	310·00	135·00	192·85	472·50
Trader (*kirana*)	1,500·00	770·00	900·00	581·50	...	200·00	462·83	600·00
Trader (firewood)	400·00	2,000·00	...	173·50	...	362·50	919·12	725·00
Total	2,400·00	2,770·00	900·00	755·00	310·00	...	...	...

(*See* Table 31)

Note :— The per capita income, expenditure and the average earnings of a worker among these 3 occupations are Rs. 187·62 P. Rs. 369·76 P. and Rs. 562·86 P. respectively

62. The above Statement which gives figures for the year 1961–62 shows that even these households incurred severe losses. They had to borrow a sum of Rs. 2,400 and sold assets worth Rs. 2,770. This is a clear indication that because of the poverty of the consumers, business too cannot flourish here.

Cart driving

63. There is a cart driver in the hamlets surveyed. His cart is utilised by the local people as a means of conveyance to various other places in the island. He earned about Rs. 200 per year and this hardly is sufficient for him to make both ends meet.

Mat weaving

64. There is a person aged about 60 years who has taken to mat weaving as his chief occupation and source of livelihood since his 25th year (Tables 33 & 35). He sells his mats once or twice a month in the village itself at Rs. 4 or Rs. 4·50 P. per every 100 mats. During the period from March, 1961 to April, 1962 he prepared 3,000 mats and sold them for Rs. 120 (Table 43). He had to live on this meagre amount for one whole year.

Fishing

65. One Yenadi household and one Pattapuchetti household have taken to fishing as their main occupation (Table 34). Sri Pamula Chinnayya of the Yenadi tribe who has taken to fishing as his main occupation keeps himself occupied for 5 to 6 months, catching fish. He considers January to June as good season for fishing. Apart from fishing, he also works as an agricultural labourer for about 5 months in a year when agricultural operations provide some sort of employment. His wife also works on the casurina plantations of others and earns a small amount. Sri Chinnayya's income is about Rs. 150 per annum from fishing and approximately Rs. 150 per annum from agricultural labour. His wife earns about Rs. 35 or so in one whole year. In 1961–62, their expenditure exceeded their earnings by Rs. 62.

66. Now, it is of interest to study the changes or mobility from the traditional callings to the contemporary callings, the causes for the change and the aspirations held by the householders regarding the vocation of their sons.

Occupational mobility

67. The Statement below shows the number of households in each of the occupations, and the respective traditional occupations, that is, the occupations followed by the fathers and grandfathers of the householders.

STATEMENT XXXV

TRADITIONAL AND CONTEMPORARY OCCUPATIONS

Name of occupation	Number of households in Traditional occupation	Contemporary occupation
(1)	(2)	(3)
Cultivator	16	4
Agricultural labourer	2	5
Boat builder	7	11

STATEMENT XXXV—*Concld.*

TRADITIONAL AND CONTEMPORARY OCCUPATIONS

Name of occupation	Number of households in Traditional occupation	Contemporary occupation
(1)	(2)	(3)
Boat building labourer	10	14
Boat plyer (boatman)	16	11
Casual labourer	12	14
Trader (firewood)	2	1
Fisherman	4	2
Pesh Imam (Muslim priest)	1	...
Trader (*kirana*)	2	1
Native doctor	1	...
P.W.D. Maistri	1	1
P.W.D. Laskar	1	1
Toddy shop keeper	1	...
Talari (village servant)	1	1
Clerk (in firewood company)	...	1
Cart driver	...	1
Goat rearer	...	4
Mat weaver	...	1
Rent receiver	...	1
Teacher	...	1
Tea stall keeper	...	3
Unspecified	1	...
Total	78	78

(*See* Tables 15, 17 & 19)

There has been no change in the traditional occupation in the case of Maistri and Laskar (worker) in the Public Works Department and the Talari (Village Servant) occupations, each having one household engaged in it. There has been drastic reduction in the number of households engaged in cultivation from 16 to 4 as some of them had taken to rural or casual labour works, mat weaving, cart driving, rent receiving, etc. and left away cultivation. Some of the households engaged in boat building labour during the fathers' and grandfathers' time have taken to boat building and some of those engaged in boat plying have taken to boat construction labour.

68. Cart driving, goat rearing, mat weaving, clerical and teaching jobs and tea stall keeping have sprung up as main occupations during the present generation only. Toddy shop keeping and native

doctor remained no longer as the main occupations, due to the installation of Government Hospital at Beripet. Households engaged in firewood business, fishing and *kirana* shop keeping were reduced to half, respectively from 2, 4 & 2 to 1, 2 & 1 and the number of households engaged in casual labour works increased from 12 to14.

69. The occupational mobility occurring among the 78 households is 'horizontal'—the shift or change over from one occupation to the other did not warrant any difficulty or special training. The change in the traditional occupation to contemporary occupation excepting in cultivation is not significant and the people are following more or less the old practices.

Combination of occupations

70. Out of the 11 boat building households, 4 have cultivation as a subsidiary source of livelihood. Casual labour, cultivation and mat weaving have each subsidised one household of the 14 boat building labour households and only one household out of the 11 boat plying households was subsidised by railway cooli. Agricultural labour and casual labour formed the subsidiary sources of income for the cultivating households. Fishing, collecting and selling fuel and wood cutting, etc. are also taken up as subsidiary occupations to add to their dwindling coffers (Table 20).

Nature of aspirations

71. When asked about the aspirations held by them as to what their sons should be, of the 36 persons belonging to boat building, boat construction labour and boat plying, occupations who were interviewed, only 5 wanted their sons to stick on to the present occupations, 16 aspired for government service, 4 wanted their sons to take up boat building work, as master craftsmen, whereas 3 had no sons and 7 could not give any specific opinion. Among the 14 informants who had casual labour as their main occupation, none of them is satisfied with this occupation. Nine of them aspired for government service whereas 2 could not specify and 3 had no sons.

72. To sum up, only 9 informants expressed satisfaction at their present occupations; 5 wanted their sons to take up boat building industry; 2 wanted their sons to take up *kirana* shop keeping and a large number, *i. e.*, 34 thought that government service was the best source of livelihood as it ensured a reasonably good standard of living with security of employment. Thirteen persons had no sons and 15 did not hold any specific opinion as to which occupation their sons should take up and suggested that their sons would be the better judges of their own future (Table 18).

Credit facilities

73. There are no public credit agencies catering to the needs of the villagers. The absence of credit facilities is being keenly felt especially by the persons engaged in the boat building industry. These people have to depend either on the money lender or on their customers to make advance payments in order that their work progresses continuously. Money lenders who can lend large amounts of money are also absent in this village. Those in need of money usually borrow it from financiers including big landlords from the neighbouring villages. Smt. Talari Ankamma, a Goundla woman in the village, lends small sums of money on interest. During the year 1961–62 the year under survey, the number of debtors was 39 and the money borrowed was Rs. 7,057 (Table 47). This shows that exactly half the number of households had to borrow money during the year 1961–62, to meet their deficits in the family budgets. The bulk of the debtors are within the income range of Rs. 300 to Rs. 600 (Table 45).

Indebtedness

74. The Statement below tells the indebtedness of households in the various income groups.

STATEMENT XXXVI

INDEBTEDNESS BY ANNUAL HOUSEHOLD INCOME

Sl. No. (1)	Income group (2)	Total number of households in the income group (3)	Number of households indebted (4)	Amount of debt (5)	Household average debt (6)
				Rs. P.	Rs. P.
1	Rs. 300 & below	23	15	4,061·00	270.73
2	Rs. 301—600	31	22	11,443·00	520·30
3	Rs. 601—900	11	10	2,900·00	290·00
4	Rs. 901—1,200	4	3	480·00	160·40
5	Rs. 1,201 & above	9	7	5,000·00	714·28
	Total	78	57	23,884·00	419·00

(*See* Table 45)

From the foregoing Statement, it may be seen that the average debt per household is the largest in the income group of Rs. 1,201 and above whereas the largest amount was borrowed by the households in the income group of Rs. 301–600. No correlation can be seen between the amount of debts made and the household annual income.

75. The following Statement analyses the causes of indebtedness in the village as ascertained from the villagers.

STATEMENT XXXVII

INDEBTEDNESS BY CAUSE AND AMOUNT

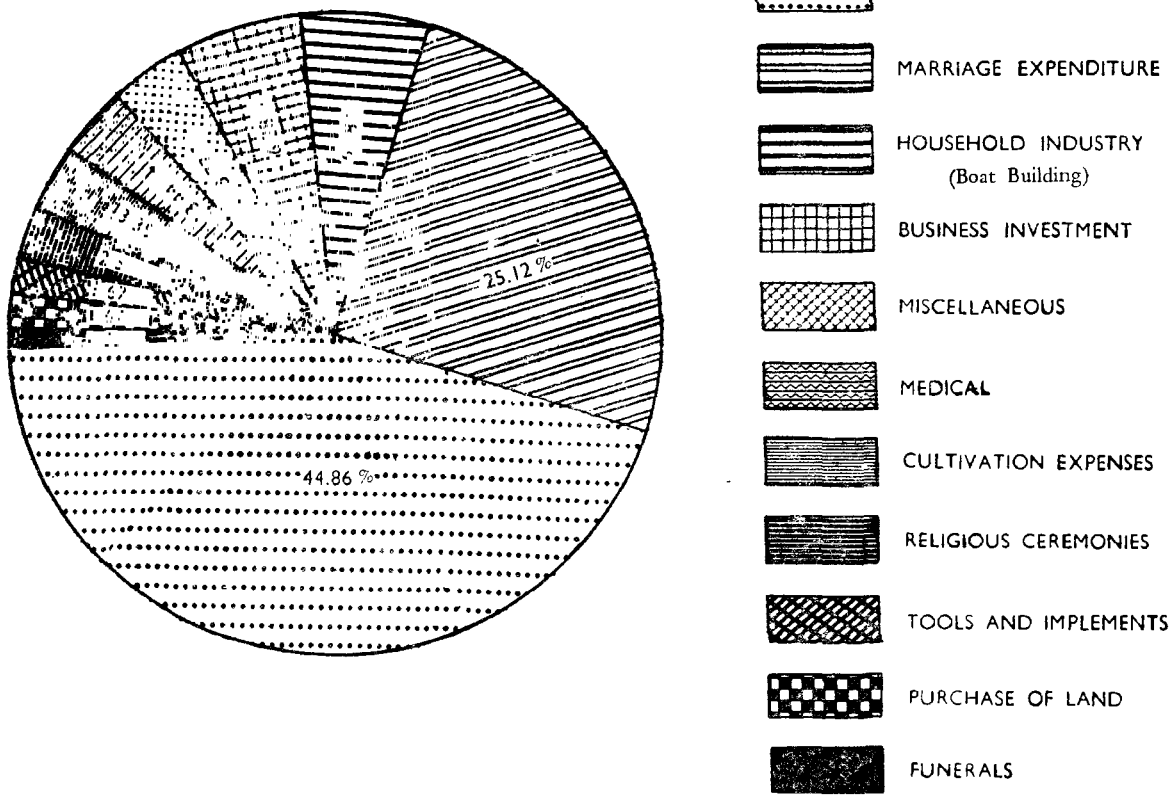
Cause	Amount of debt				Percentage to total
	Prior to 1951	During 1951–61	1961–62	Total of Cols. (2+3+4)	
(1)	(2)	(3)	(4)	(5)	(6)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	
Purchase of land	...	350·00	50·00	400 00	1·67
Marriage	...	5,680·00	320·00	6,000·00	25·12
Funerals	...	100 00	150·00	250 00	1·05
Medical	20·00	...	800 00	820·00	3·44
Household Industry (Boat building)	...	1,500 00	...	1,500.00	6·28
Religious ceremonies	...	600·00	...	600·00	2·51
Cultivation	500·00	300·00	...	800·00	3·35
Business investment	...	...	1,500·00	1,500·00	6 28
Domestic requirements	...	6,477·00	4,237·00	10,714·00	44 86
Tools and implements	400·00	...	...	400.00	1·67
Miscellaneous	900·00	...	...	900·00	3·77
Total	1,820·00	15,007·00	7,057·00	23,884·00	100·00

(*See* Table 46)

From the above Statement, it is seen that prior to 1951, the chief causes for indebtedness were improvements in cultivation and expenditure on the purchase of tools and implements, mostly for the boat building industry. A study of the 1951 to 1961 figures reveals that indebtedness during this period was mostly due to the inability of the people to meet their domestic requirements, expenditure on marriages and expenditure in connection with their main occupations. The 1961-62 figures reveal

that a sum of Rs. 1,500 *i.e.*, 28·25% of the total sum borrowed was for the purpose of making investment. However, as usual, the bulk *i.e.*, 60% of the total borrowed amount was to meet domestic requirements. The following diagram represents the indebtedness by cause and percentage.

INDEBTEDNESS BY CAUSE



Rates of interest

76. Except one *taccavi* loan of Rs. 350 obtained by one household, all the amounts borrowed were from private money lenders at varying rates of interest as shown below :—

STATEMENT XXXVIII

RATE OF INTEREST, AMOUNT BORROWED AND NUMBER OF HOUSEHOLDS

Sl. No.	Number of households that borrowed money	Amount borrowed	Rate of Interest
(1)	(2)	(3)	(4)
		Rs. P.	
1	32	8,004·00	...
2	14	6,530·00	4 %
3	3	200·00	6 %
4	8	7,200·00	9 to 12 %
5	1	700·00	13 to 15 %
6	1	900·00	16 to 20 %
	Total 59	23,534·00	...

Including the one household that obtained a *taccavi* loan of Rs. 350 from the Government, the total money borrowed was Rs. 23,884 (Table 48).

Prosperity index

77. The following Statement gives details of the sale and purchase of assets during the 30 years period from 1932–62.

STATEMENT XXXIX

SALE AND PURCHASE OF ASSETS DURING THE 30 YEARS PERIOD FROM 1932 TO 1962

Sale value of assets	Item (Name of asset)	Purchase value of assets
(1)	(2)	(3)
Rs. P.		Rs. P.
7,625·00	Land	3,600·00
626·00	Livestock	530·00
70·00	Tools and equipment	1,289·00
2,616·00	Jewellery	1,537·00
1,050·00	Boats & boat material	1,500·00
30·00	Utensils	...
...	Buildings	477·00
12,017·00	Total	8,933·00

(*See* Table 49)

78. This 30 year period reveals that 8 households sold land, 5 households sold livestock, 2 households sold boats, 3 households sold jewellery and one household sold household utensils, tools and equipment. These assets were sold for the purpose of meeting domestic requirements, purchase of cattle, liquidation of old debts, medical aid, expenditure over marriages, obsequies, deaths, litigations, etc. (Table 51). During the same period, 7 households acquired land and livestock, 4 households constructed houses, 9 households purchased tools and equipment and 8 households acquired jewellery and one household invested in the purchase of boat building material (Table 52). The sale value of the assets during this period amounted to Rs. 12,017 while the value of assets purchased was of the order of Rs. 8,933 resulting in 'Capital consumption' to the tune of Rs. 3,084. This is a clear indication that the economic position in general of the households which have been studied is on the recession and on the decline. This is because of the fact that most of the people of this village are not gainfully employed and as such, the earnings are not at all sufficient to meet even the absolute necessities of life.

Economy of surveyed households

79. The following Statement in one broad sweep gives the overall economic position of all the households surveyed during 1961-62.

[*Statement*

Statement XL

STATEMENT

OVERALL ECONOMIC POSITION OF

Occupation	No. of households	Persons	Workers			Earnings	Percentage earnings to total
			Males	Females	Persons M+F		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
						Rs. P.	
Boat builder .	11	77	23	1	24	15,064·00	31·70
Boat building labourer .	14	71	23	5	28	8,389·25	17·66
Boat plyer (boatman) .	11	37	17	2	19	5,335·00	11·23
Cultivator .	4	17	6	4	10	2,127·50	4·48
Agricultural labourer .	5	14	6	5	11	1,715·00	3·61
Casual labourer .	14	52	14	9	23	3,708·50	7·81
Goat rearer .	4	14	5	3	8	1,194·00	2·51
Cart driver .	1	1	1	...	1	200·00	0·42
Mat weaver .	1	1	1	...	1	120·00	0·25
Fisherman .	2	8	2	2	4	1,135·00	2·40
Tea stall keeper .	3	14	4	...	4	1,890·00	3·98
Trader (*kirana*) .	1	3	1	...	1	600·00	1·26
Trader (firewood) .	1	4	2	...	2	1,450·00	3·05
Talari (village servant) .	1	2	1	...	1	300·00	0·63
Teacher .	1	2	2	...	2	2,332·00	4·91
Clerk (in firewood company) .	1	6	1	...	1	720·00	1·51
P.W.D. Laskar .	1	4	1	...	1	456·00	0·96
P.W.D. Maistri .	1	4	1	...	1	648·00	1·36
Rent receiver .	1	2	1	1	2	130·00	0·27
Total .	78	333	112	32	144	47,514·25	100·00

XL

SURVEYED HOUSEHOLDS, 1961–62

Expenditure (9)	Percentage expenditure to total (10)	No. of households with balanced budget (11)	No. of households with surplus budget (12)	Amount of surplus (13)	No. of households with deficit budget (14)	Amount of deficit (15)	Occupation (1)
Rs. P.				Rs. P.		Rs. P.	
16,156·51	28·11	...	3	1,391·00	8	2,483·51	Boat builder
10,667·06	18·56	...	2	351·50	12	2,629·31	Boat building labourer
6,749·06	11·74	...	...	...	11	1,414·06	Boat plyer (boatman)
2,404·10	4·18	...	1	30·00	3	306·60	Cultivator
2,095·06	3·65	...	...	...	5	380·06	Agricultural labourer
4,699·85	8·18	1	...	...	13	991·35	Casual labourer
1,403·00	2.45	...	...	...	4	214 00	Goat rearer
218·56	0·38	...	...	...	1	18·56	Cart driver
122·00	0·21	...	...	...	1	2·00	Mat weaver
1,136 00	1·98	...	1	61·00	1	62·00	Fisherman
2,700·00	4·70	1	...	...	2	810 00	Tea stall keeper
1,388·50	2·42	...	...	...	1	788·50	Trader (*kirana*)
3,676·50	6·39	...	...	...	1	2,226·50	Trader (firewood)
327·00	0·57	...	...	..	1	27·00	Talari (village servant)
1,577·00	2·74	...	1	755·00	...	...	Teacher
740·00	1·29	...	...	...	1	20.00	Clerk (in firewood company)
460·00	0·80	...	...	...	1	4·00	P.W.D. Lasker
763 00	1·33	...	...	...	1	115·00	P.W.D. Maistri
185·00	0·32	...	...	...	1	55·00	Rent receiver
57,473·20	100·00	2	8	2,588·50	68	12,547·45	Total

—Contd.

STATEMENT

OVERALL ECONOMIC POSITION OF

Occupation (1)	No. of households that borrowed money (16)	Amount borrowed (17)	No. of households that sold assets (18)	Value of assets sold (19)	No. of households that purchased assets (20)	Value of assets purchased (21)	No. of households with overall surplus (22)	Amount of surplus (23)
		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Boat builder	6	2,100·00	2	388·00	2	600·00	4	2,111·00
Boat building labourer	7	1,170.00	...	...	1	20.00	5	372·50
Boat plyer*	9	755.00	...	...	...	...	3	59·44
Cultivator	2	130.00	...	...	...	...	2	75·00
Agricultural labourer	2	100·00	...	...	...	...	...	...
Casual labourer*	5	243.00	...	...	...	...	2	2·00
Goat rearer	2	42·00	...	...	...	...	...	...
Cart driver	...	...	...	...	...	...	...	...
Mat weaver	...	...	...	...	...	...	...	...
Fisherman	...	...	...	...	1	10·00	1	51·00
Tea stall keeper*	1	500·00	...	...	...	...	1	...
Trader (*kirana*)	1	1,500.00	1	770.00	1	900·00	1	581·50
Trader (firewood)	1	400·00	1	2,000·00	...	...	1	173·50
Talari (village servant)	...	...	...	...	...	...	...	...
Teacher	...	...	...	...	...	...	1	755·00
Clerk (in firewood company)	...	...	...	...	...	...	...	...
P.W.D. Laskar	...	...	...	...	...	...	...	...
P.W.D. Maistri	1	100.00	...	...	...	...	...	...
Rent receiver	1	40·00	...	...	...	...	...	...
Total	38	7,080·00	4	3,158·00	5	1,530.00	21	4,180·94

Note: In these 3 Occupations there are 3 households, one in each, whose budget balances.

(1) Per capita income = Rs. 142·68 P.
(2) Per capita expenditure = Rs. 172·59 P.
(3) Earnings per worker = Rs. 829·96 P.

XL–*Concld.*

SURVEYED HOUSEHOLDS, 1961–62

No. of households with overall deficit	Amount of deficit	Household average income	Household average expenditure	Occupational per capita			Occupation
				Income	Expenditure	Earnings per worker	
(24)	(25)	(26)	(27)	(28)	(29)	(30)	(1)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	
7	1,315·51	1,369·45	1,468·77	195·64	209·82	627·67	Boat builder
9	1,500·31	599·23	761·71	118·16	150·24	299·62	Boat building labourer
8	818·50	485·00	613·55	144·19	182·40	280·79	Boat plyer (boatman)
2	186·60	531·87	601·02	125·15	141·42	212·75	Cultivator
5	280·06	343·00	419·01	122·50	149·65	155·90	Agricultural labourer
12	664·35	264·87	335·70	71·31	90·38	161·09	Casual labourer
4	172·00	298·50	352·00	53·14	68·21	93·00	Goat rearer
1	18·56	200·00	218·56	200·00	218·56	200·00	Cart driver
1	2·00	120·00	122·00	120·00	122·00	120·00	Mat weaver
1	62·00	567·50	568 00	141·88	142·00	283·76	Fisherman
2	310·00	630·00	900·00	135·00	192·86	472·50	Tea stall keeper
...	...	600·00	1,388·50	200·00	462·83	600·00	Trader (*kirana*)
...	...	1,450·00	3,676·50	362·50	919·13	725·00	Trader (firewood)
1	27·00	300·00	327·00	150·00	163·50	300·00	Talari (village servant)
...	...	2,332·00	1,577·00	1,166·00	788·50	1,166·00	Teacher
1	20·00	720·00	740·00	120·00	123·33	720·00	Clerk (in firewood company)
1	4·00	456·00	460·00	114·00	115·00	456·00	P.W.D. Laskar
1	15·00	648·00	763·00	162·00	190·75	648·00	P.W.D. Maistri
1	15·00	130·00	185·00	115·00	92·50	130·00	Rent receiver
57	5,410·89						Total

(*See* Table 42)

80. The analysis of the data presented in the foregoing Statement shows that 144 or 43·2% of the total population amongst all the households of the 5 hamlets surveyed are earning members or what can be called as workers. Of them, 32 are females. The total earnings of all these 144 workers during the year amounted to Rs. 47,514·25 P. while the total expenditure amounted to Rs. 57,473·20 P. The earnings and expenditure per household thus work out to Rs. 609·16 P. and Rs. 736·81 P. respectively.

81. Boat building, boat construction labour, boat plying, cultivation, agricultural and casual labour are the chief sources of income for the people of these hamlets. The respective contributions of these occupations towards the total income of the 78 surveyed households are as follows :

STATEMENT XLI

PERCENTAGE CONTRIBUTION OF MAJOR OCCUPATIONS TO TOTAL INCOME OF SURVEYED HOUSEHOLDS

Name of occupation	Percentage contribution to the earnings of the surveyed households
(1)	(2)
Boat building	31·70
Boat building labour	17 66
Boat plying (boatman)	11·23
Cultivation	4·48
Casual labour	7·81
Agricultural labour	3·61
Total	76·49

82. The more important of the thirteen occupations are goat rearing, cart driving, mat weaving, fishing, keeping tea stalls, and *kirana* shops, trade in casurina wood, teaching, white collared work, public work, etc. and these occupations are responsible for the other 23·51% of the income.

83. Taking into account the income and expenditure, value of assets sold, value of assets purchased, and the money borrowed, 18 households enjoyed an overall surplus of Rs. 4,180·94 P. 57 households ran into a deficit of Rs. 5,410·89 P. and only 3 households enjoyed balanced budgets. Thus all the 78 households taken together, there is an overall gap of Rs. 1,229·95 P. during 1961–62. If this is to be added to the borrowed amount of Rs.7,080, the overall total deficit comes to Rs. 8,309. Thus it can be said that the income lagged behind the expenditure by Rs. 8,309·95 P. thereby averaging a deficit of Rs. 106·54 P. per household.

84. The per capita income and expenditure during 1961–62 are illustrated in the following Statement.

STATEMENT XLII

PER CAPITA INCOME AND EXPENDITURE BY OCCUPATION

Name of occupation	Per capita income	Per capita expenditure
(1)	(2)	(3)
	Rs. P.	Rs. P.
Boat builder	195·64	206·82
Boat building labourer	118·16	150·24
Boat plyer (boatman)	144·19	182·40
Cultivator	125·15	141 42
Agricultural labourer	122·50	149·65
Casual labourer	71·31	90·38
Goat rearer	53·14	68 21
Cart driver	200·00	218·56
Mat weaver	120·00	122·00
Fisherman	141·88	142·00
Tea stall keeper	135·00	192·86
Trader (*kirana*)	200·00	462 83
Trader (firewood)	362·50	919·13
Talari (village servant)	150·00	163·50
Teacher	1,166·00	788·50
Clerk (in firewood company)	120·00	123·33
P. W. D. Laskar	114·00	115·00
P.W. D. Maistri	162·00	190·75
Rent receiver	115·00	92·50

85. The following Statement illustrates the earnings per worker in each of the occupations.

STATEMENT XLIII

EARNINGS PER WORKER BY OCCUPATION

Occupation	Earnings per worker
(1)	(2)
	Rs. P.
Teacher	1,166·00
Trader (firewood)	725·00
Clerk (in firewood company)	720·00
P. W. D. Maistri	648·00
Boat builder	627·67

STATEMENT XLIII—*Contd.*

EARNINGS PER WORKER BY OCCUPATION

Occupation (1)	Earnings per worker (2)
	Rs. P.
Trader (*kirana*)	600·00
Tea stall keeper	472·50
P. W. D. Worker	456·00
Talari (village servant)	300·00
Boat building labourer	299·62
Fisherman	283·76
Boat plyer	280·79

STATEMENT XLIII—*Concld.*

EARNINGS PER WORKER BY OCCUPATION

Occupation (1)	Earnings per worker (2)
	Rs. P.
Cultivator	212·75
Cart driver	200 00
Rural labourer	161·09
Agricultural labourer	115·90
Rent receiver	130·00
Mat weaver	120·00
Goat rearer	93·00

86. Even a swift glance at the above figures leaves no doubt in the reader's mind about the extremely low living standards of the people of this village. Employment opportunities are scarce; the land is very inhospitable and the situation of this place is remote. Some very drastic measures have to be taken by the Government if the standard of living of these people is to be raised even slightly over the existing sub-human levels.

Chapter V

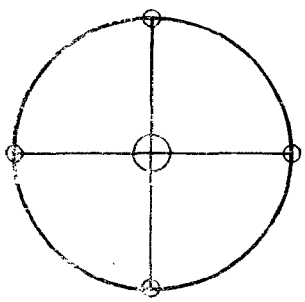
CULTURAL LIFE AND VILLAGE ORGANISATION

General

As has been stated earlier, five out of the seven hamlets constituting the village have been surveyed for the purpose of this report. The two dominant communities are the Labbai Muslims and the Yenadis. The other communities are the Reddi, the Pattapuchetti, the Berisetty, the Brahmin and the Goundla. Certain indoor games played by the people and the festivals observed in the village provide recreation and entertainment to the people of the village.

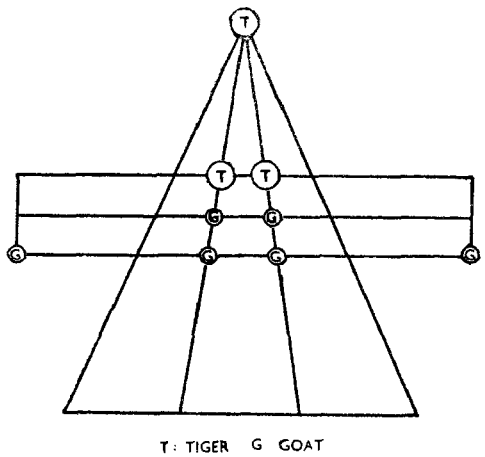
Leisure and recreation

2. The children of this village are not different from the children of the neighbouring areas. They spin tops, play hide and seek, blindman's bluff and *chillamkodu*, the last named being a very popular game in the village and is played with two sticks, one about six inches long and the other about two feet in length. More vigorous games like *chedugudu* and *kabadi* are played by boys above twelve years of age. Girls are fond of indoor games like *vamanaguntalu* which is played with tamarind seeds or smooth pebbles placed on a wooden plank (Fig. 24). Another game indulged in by girls and also grown-up women is known as the *chintabettelata*. This game can be played by about two to four persons. A circle with a radius of 8"–12" is drawn on the ground with a piece of burnt charcoal and this circle is divided into four sectors by drawing two lines across one another within the circle as indicated in the figure below:



Each participant in the game places a pebble at the place where the line touches the circle. The dice which are cast are in the form of half tamarind seeds having a black surface on one side and a white surface on the other. These dice are four in number and each of the participants have to cast them on the floor one after the other. If all the four black sides appear, then the person concerned is allowed to move his pebble one cubic length along the circumference. If all the whites appear, then a span's length can be advanced. If two whites and two blacks occur, then, half a span's length is deemed to have been covered. If any other combination occurs, then the person casting the dice has to pass on the dice to the next one. Thus, the person who traverses all along the circumference and along the diametric lines and then returns to the centre of the circle first, is the one who wins.

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



T: TIGER G GOAT

The tigers are placed in the positions indicated by the circles on the sketch. The person handling the goats arranges them in a certain order according to his skill in this game at the various junctions shown in the sketch. Then the game starts with the tigerman and the goatman trying to outwit each

other. When a tiger and a single goat are on the same line side by side, then the goat is supposed to be devoured by the tiger. But, if this goat is supported by another goat on the same line, then the tiger cannot devour the goat. Thus, as the game proceeds, we find the goats and the tigers moving one by one vertically or horizontally along the lines trying to outwit one another. If the goat-man by his clever strategy controls the movements of the tigers, then he is said to win the game. But if more than three of his goats get devoured, he cannot control the movement of the tigers and thus looses the game.

4. Some of the grownups amongst the Labbais play various games of cards like Rummy, 304 etc., for recreation.

5. During the summer months, *veedhi bhagavatulu*, persons who beg for alms by acting (Fig.25), and other dramatic troupes visit the village. Usually, stories from the Hindu mythology are staged by these troupes and the attendance at such performances is quite good. The rates of admission vary from 6 P. to about 25 P. per individual. The place where these dramas are staged is an open air enclosure near Yenadipalem. The stage which is 10′ by 8′ consists of a raised platform about one foot above the ground, built of bamboos, over which mats are spread. The green room is separated from the stage by a screen. The orchestra usually consists of a *tabala* and a harmonium. A petromax light is used for lighting the stage. The enclosure in front of the stage can accommodate about 150 to 200 people. Men and women sit separately. The play commences at about 9·00 p.m., but generally the actors wait till a sufficient number of people have collected in the enclosure. The drum starts beating at least about half an hour before the commencement of the play, inviting people to assemble. Some people bring mats along with them and make themselves quite comfortable seating. These plays not only provide amusement and entertainment to the people but also are occasions for social gatherings.

6. The Yenadi usually spends his leisure by comfortably sitting in front of his wife and subjecting himself to delousing operation. He seems to find this emotionally very satisfactory.

Deity worship

7. Inspite of people professing different faiths and religions living in this place, the general atmosphere is one of amity and tolerance towards one another.

8. The Labbais have constructed a mosque where they congregate for prayers every Friday afternoon and on important festive occasions (Fig.26).

9. The deity of the Yenadis known as the Chenchudevara is installed in a small palmyra hut on the outskirts of the hamlet Yenadipalem (Fig.27 Hut of the Chenchudevara and Fig. 28 Idols of Chenchudevara). The Yenadis and other Hindus worship at this place. There is also a temple built of stone and mortar at China Rettamala dedicated to Lord Siva known as Sri Kalahasteeswaralayam. The legend associated with the construction of this temple relates that there was a devotee of Lord Siva who, due to old age, was not in a position to visit Kalahasti, a pilgrimage centre on the main land (Fig. 29) and hence had become very worried and sad. In his dream, one night, Lord Siva appeared and directed him to construct a temple in the village itself and worship him there. And so this temple came to be constructed. There is yet another temple at Peda Rettamala dedicated to Draupadi, the heroine of the Mahabharata epic. An Idol of Pothuraju, the presiding deity of the village is also installed in this temple.

10. The Muneeswarulu – Chinathatha and Pedathatha, two sages symbolised in two big trees in Peda Rettamala are worshipped by the people of the village as well as of the neighbouring villages in the island, to ward off the evil spirits. They (the Muneeswarulu) are invoked by worshipping and by the sacrifice of fowls and goats. The person who is possessed by the evil spirit is brought here and is made to go round the trees several times. The spirit is supposed to be driven off declaring 'I will go', through the mouth of the affected person.

11. The village deities Pothuraju, Ankamma, Poleramma, Chenchamma and Pedapalipamma are supposed to control the various diseases like cholera, chickenpox, smallpox, etc. It is believed that unless these deities are appeased by offering fowls and goats once in a year or two, the above diseases are likely to occur.

Festivals

12. The important festivals observed by the Labbais are the Ramzan and the Bakrid. Each of these festivals occurs once a year. During the Ramzan month, most of the Labbais go on fast. They eat and drink around 4 a.m., and do not touch food or water till after sunset each day for the whole month. The end of the month, after the reappearance of the new moon marks the end of fasting and

is a day of rejoicing. On this day all the male members of the Labbai households congregate at the *masjid* (mosque) around 10 a.m., and offer their prayers. They then return home, greet each others' families and spend the rest of the day in rejoicing. Bakrid is a festival which occurs about two or three months after the Ramzan. There is no difference between these two festivals except for the fact that there is no period of fasting preceding this day of feasting. On the morning of the Bakrid, all the male members congregate at the *masjid* and offer prayers and then return to their respective homes. The well-to-do members sacrifice atleast one goat on that day and distribute the meat to the needy and to their friends. This therefore leads to an exchange of meat between various households. The day is spent in general rejoicing and festivity usually ending up by a sumptuous meal with the meat dishes of the slaughtered calves.

13. In the month of January every year, a festival called Urs is held in commemoration of a Muslim Saint, Jamaluddin Valiullah. This Urs is held for about three days at the tomb of the saint (Fig. 30) when both Hindus and Muslims gather in large numbers to pay homage to his departed soul. On the first day at night, *gandham* (sandalwood paste) is applied to the tomb. The Pesh Imam conducts the ceremonies. The devotees offer sweets, money and flowers. On the second day, mass recitation of the Holy Quran takes place. The whole place is lit up at nights and usually crackers are fired. On the third and the final day poor feeding is conducted in the name and on behalf of the committee set up for conducting the Urs. The size of the gathering on this occasion ranges from 2,000 to 3,000 persons.

14. The festivals observed by the local Hindus are the Sankranti, Deepavali, Sivaratri, and Srirama Navami.

Sankranti

15. It is one of the most important festivals for the Andhras. Other than the Berisettys who speak Tamil, the rest of the members of the Hindu community of the village observe this festival which is also known as the Peddalapanduga. It is also a happy occasion for the cultivators as at that time their granaries are usually filled with grain after the harvest. The day of this festivity each year generally falls on the 14th of January. The day preceding Sankranti is called the Bhogi. On this day, the heads of households, after taking a bath, worship the Sun. The first sumptuous meal is taken at about 8.00 a.m. After that all the individuals take part in various forms of frivolities and usually consume toddy before the midday meal. During the evening till late at night, entertainment is provided by the Yenadi musicians.

16. On the next day, that is the Sankranti day, a sweet made of rice, milk and jaggery called *palapongali* is prepared and this is the special dish for the day. No one partakes of non-vegetarian food on this day. The third and the final day is known as the Kanumu Panduga. Non-vegetarian food is consumed on this day.

17. The Reddis observe a festival called the Pasuvula Panduga. They worship cattle on this day. The Yenadis are fed by the Reddi households with a preparation called *palapongali*. Cocoanut pieces are also offered to them.

18. The day after the Pasuvula Panduga is the Yenadi Panduga, the festival of the Yenadis, in commemoration of their departed ancestors. Cocoanuts, betel-nuts and betel leaves are kept on three leaf-plates and placed in the centre of the room. A preparation made of rice flour and jaggery called *vundrallu* is also kept on these leaf-plates. Camphor is burnt and the cocoanuts are broken. Then all the members of the family offer prayers to the ancestors. Then, they sit down at a meal between 11 a.m., and 12 a.m. At night, they do not take food but solemnly sit and listen to the Yenadi musicians.

Deepavali

19. This is celebrated by all the members of the Hindu community including the Tamil oriented Berisettys. This festival occurs each year during October-November. Otherwise known as the festival of lights, it is celebrated as a token of relief and happiness over the death of the Demon-king Narakasura who, during his life time is said to have been very wicked and terrorised his subjects. Fire-crackers are exploded and sweets are consumed.

Sivaratri

20. This festival is observed by the Reddis and by the one Goundla household. It occurs in the month of February. The adult members of the households, after a bath, proceed to Lord Siva's temple and offer prayers. After that, the rest of the day is spent in fasting, when only cocoanut water, jaggery water or Bengalgram can be consumed.

Harikatha is also organised, if possible. Songs are sung in praise of Lord Siva throughout the night and food is taken only on the next morning.

Srirama Navami

21. This festival is celebrated only by the Reddis. It occurs during March–April each year. On the day of the festival, all the members of the household wear new clothes after taking a bath and then spend sometime in worshipping the image of Sri Rama. At night, the adult male members of the households perform *bhajan.*

Public Institutions

School

22. There has been a primary school in the Chinnakuppam hamlet near Jonangipalem since April 1958. A building with a hostel attached to it was constructed by the Servants of India Society with the active help and co-operation of the Bharateeya Adimjati Sevak Sangh, Delhi, with the ideal to uplift the Yenadis who had been a much neglected and a most primitive tribe living in the island.

23. Though the admission into the hostel is strictly limited to the school-going boys and girls of the Yenadi tribe, but education is imparted to pupils of all castes and creeds (Fig. 31). The Yenadi boys and girls are provided with free food, clothes, books and slates also.

24. When the school started functioning in April 1958, there were 25 Yenadi boys and girls and 45 boys and girls of other castes and communities.

25. The school is manned by two teachers. A trained Secondary Grade Teacher is the headmaster-*cum*-warden and he is assisted by a Matriculate. According to the principles of the Institution *viz*, The Servants of India Society, only a Yenadi possessing a certificate of Higher Grade Training should be appointed as the teacher-assistant. But due to the non-availability of a suitable Yenadi candidate, a non-Yenadi has been appointed to fill the vacancy. A literate Yenadi woman has been appointed as the matron-*cum*-cook of the hostel.

26. The Statement below gives details of pupils on the roll and the average attendance of the class during the academic years 1958–59, 1959–60 and 1960–61.

STATEMENT XLIV

STRENGTH OF PUPILS BY SEX, STANDARD AND YEAR

Year	Standard	Yenadis		Labbais (Muslims)		Others		Total		Percentage of Yenadis to total	Percentage of Labbais to total	Percentage of others to total
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1958—59	First	11	12	9	8	4	8	24	28			
	Second	3	...	3	...	11	...	17	..			
	Total	14	12	12	8	15	8	41	28	37·68	28·99	33·33
1959—60	First	18	17	3	4	7	2	28	23			
	Second	6	4	2	4	2	2	10	10			
	Third	2	...	2	...	7	...	11	...			
	Total	26	21	7	8	16	4	49	33	57·32	18·30	24·38
1960—61	First	9	3	3	5	5	2	17	10			
	Second	3	1	1	...	...	1	4	?			
	Third	1	2	1	2	2	1	4	5			
	Fourth	2	...	2	...	3	...	7	...			
	Total	15	6	7	7	10	4	32	17	42·86	28·57	28·57

As can be seen from the foregoing Statement, the strengths of Yenadi pupils have been 26, 47 and 21 forming 37·68%, 57·32% and 42·86% respectively, during the three academic years *viz*, 1958–59, 1959–60 and 1960–61. So far as the Labbais are concerned, the respective strengths have been 20, 15 and 14 forming 28·99%, 18·30% and 28·57% whereas the respective strengths of the pupils of other communities have been 23, 20 and 14 the percentages being 33·33%, 24·38% and 28·57%.

27. The above Statement indicates that the interest in education among the Yenadis, Labbais as also the other castes is not so encouraging. This is probably due to the urge on the part of the parents to train up tneir children in their respective traditional occupations so as to supplement to the meagre family incomes through the assistance of their grown up children.

28. To an aspirant of higher studies, there is a High School far away on the main land in Sullurpet at a distance of 24 miles from the village and for Collegeate education one has to go to Madras City at a distance of 44 miles, which is outside the State.

Village Panchayat

29. This statutory institution as yet does not have any great hold on the minds of the local inhabitants this being a nascent institution having been planted on the people from outside (Sullurpet Block) and as its members still happen to be nominated, it will take some more time before the local people get to know about this institution, its objectives, and its working. Many of the persons who were interviewed by the Investigators felt that the Caste Panchayats were more useful institutions, having no political basis or bias and have so far helped in fostering friendship among the caste people and have held them together in every way. The Panchayat of the place has seven members out of whom one is President and another, Vice-President. One of the members of the Panchayat is a Harijan.

30. The Panchayat office is in China Rettamala. The panchayat was first constituted in November, 1958. The Extension officer (Panchayats) of the Panchayat Samithi, Sullurpet, nominated the following as the office bearers.

STATEMENT XLV

PANCHAYAT FUNCTIONARIES BY CASTE/TRIBE/COMMUNITY, AGE AND LITERACY

Name	Designation	Literacy	Age (in years)	Caste
(1)	(2)	(3)	(4)	(5)
Sri Ankireddi Muniswamy Reddi (China Rettamala)	President	Primary Education	45	Reddi
Sri Muddureddi Ramachandra Reddi (Peda Rettamala)	Vice-President	,,	60	,,
Sri Amasa Raghava Reddi (Chakalivanichenu)	Member	Illiterate	35	,,
Sri Ander Davood Saheb (Jonangipalem)	,,	Primary Education	50	Labbai (Muslim)
Sri Venati Mamsaheb (Jonangipalem)	,,	,,	48	,,
Sri Nimmala Ratnam (Peda Rettamala)	,,	Illiterate	40	Mala (S. C.)
Smt. Chinnareddi Yersanamma (China Rettamala)	,,	,,	N. R.	Reddi

N. R. = Not reported

31. Jonangipalem is represented by 2 Labbais (Muslims) and the other 4 surveyed hamlets are represented by a Reddi of Chakalivanichenu locality. The panchayat members meet once in a month and look to the affairs of the Panchayat. So far, no amenities were provided by the Panchayat.

32. The income particulars of the Panchayat during 1958–59, 1960–61 are as follows :

STATEMENT XLVI

PARTICULARS OF PANCHAYAT INCOME

Year	Name of tax or cess	Rate	Total assessment	Collection	Arrears
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.	Rs. P.	Rs. P.
1958—59	1 House tax	0·50 P. on valuation of Rs. 100 of the house	259·72	75·93	—187·87
	2 Library cess	0·03 P. per Re. 1·00 of House tax	4·08*		
1959—60	1 House tax	0·50 P. on valuation of Rs. 100	244·72	78·70	—170·10
	2 Library cess	0·03 P. per Re. 1.00 of House tax	4·08*		
1960—61	1 House tax	0·50 P. on valuation of Rs. 100	216·70	64 62	+42·64
	2 Library cess	0·03 P per Re. 1·00 of House tax	5·28*		
	Grand Total		734·58	419·25	315 33

Note : *The households which pay less than Re. 1 as House tax were exempted from the Library cess.

Total income = Rs. 734·58 P.
Total collection = Rs. 419·25 P.
Net total arrears = Rs. 315·33 P.

33. The particulars of expenditure incurred by the Panchayat are as follows, yearwise.

STATEMENT XLVII

EXPENDITURE PARTICULARS OF THE PANCHAYAT

Date & year	Item	Amount
(1)	(2)	(3)
1958-59		Rs. P.
7-11-1958	Stationery	14·65
4-12-1958	Binding & printing	4·50
	Total	19·15
1959-60		
15-9-1959	Stationery (Panchayat books)	28·91
	Travelling allowance for the President	16·65
	Binding	1·50
31-1-1960	Salary for the Bill Collector	20·00
	President's Travelling allowances	10·50
	Expenses on account of the State Governor's visit	40·00
	Total	117·56

STATEMENT XLVII—*Concld.*

EXPENDITURE PARTICULARS OF THE PANCHAYAT

Date & year	Item	Amount
(1)	(2)	(3)
1960-61		Rs. P.
20- 5-1960	Stationery	5·00
10- 6-1960	Bill collector's salary	10·00
23- 9-1960	President's Travelling allowance	4 00
29- 9-1960	Panchayati Raj celebrations	14·70
14-10-1960	Allowance for 6 Panchayat members for attending the training classes held at Chennugaripalem (7 days)	42·00
1-11-1960	Panchayati Raj celebrations	25·00
28-11-1960	Stationery, books	7·50
29-11-1960	President's Travelling expenses	4·00
13-12-1960	Panchayat Office (hut) construction	40·00
10- 5-1961	President's Travelling expenses	4·00
	Total	155·70

34. The total expenditure of the Panchayat during the years 1958–59 to 1960–61 is Rs. 292·41 P. There is a cash balance of Rs. 126·84 P. of the tax collections and Rs. 442·17 P. unspent balance of the total income. The panchayat clerk's appointment is not a continuous one. He is appointed for one or two months in a year to collect taxes. He is paid Rs. 10 per month.

Caste Panchayats

35. The Caste Panchayat of the Labbais who form the dominant community in the village is a highly traditional organisation. The other communities *viz*, the Reddis, the Pattapuchettis and the Yenadis also have their respective caste/tribal Panchayats. The head of the Labbai Panchayat is called the 'Pedda Marikaru' and next to him in the heirarchy are the 'Chinna Marikaru' and the 'Pesh Imam', respectively. The posts of the Pedda Marikaru and the Chinna Marikaru are hereditary the eldest son taking over the duties of the post after the demise of his father. The hereditary principle in the village is also finally blended with the broad principles of democracy. That is, if the incumbent holding either of these posts, or the eldest son who succeeds to any of these offices is found to possess certain undesirable traits that do not befit the holders of these posts, then the hereditary principle is overlooked; the person concerned is removed from his office, and the post is filled up by a more desirable person. This act of removal and replacement is carried out by a popular decision of all the caste people who congregate for this specific purpose.

36. The Pesh Imam leads congregations at prayers, performs marriages, death ceremonies and other functions. Each Labbai household contributes Re. 0·50 per month towards his maintenance. This post is also hereditary. The Pedda Marikaru is also a sort of an arbitrator as regards all disputes and generally his directions and decisions are accepted by all the parties to the dispute.

37. The Yenadis, the Berisettys, the Pattapuchettis and the Malas of the village also refer some of their disputes to this Labbai Caste Panchayat.

38. A small fee is collected from those who refer the cases to this Panchayat and this amount is utilised for the upkeep of the mosque. There is also a well established convention among the Labbais, that whenever a boat is built, an amount of Rs. 3 per ton as per the capacity of the boat should be paid to the panchayat to be spent on common religious functions like the Urs, etc. The Panchayat also owns a boat which regularly plys between Tada and Jonangipalem. This boat is being leased out at Rs. 40 per month.

39. The Yenadis also have their own Tribal Panchayat known as the 'Kutam'. This is comprised of some of the elderly Yenadis headed by a 'Pedda Yenadi'. This Panchayat deliberates and decides cases of separation, divorce and petty quarrels amogst the members of the Tribe. The following is a typical dispute that was deliberated upon and decided by the Kutam of the Yenadis.

40. A young girl called L., was married to an elderly man of 45 years, Sri S.R. The latter who was working as a peon in the local school with a regular income was considered as a better match than any of the younger members of the male community of the tribe. The couple seemed to have got on well together for over one year till the appearance on the scene of an intruding young man of twenty years by name R. As usually happens, the young lady having by then got tired of the old man, got infatuated by this young romantic and started a clandestine love affair. As is bound to happen, this love affair was discovered by the husband and as a result, the young wife was given a severe beating and was threatened with dire consequences if she continued to pursue her desires. The young lovers jumped all the fences and eloped together. The aggrieved husband pursued them relentlessly and finally apprehended them. The delinquents were then brought before the Kutam by the aggrieved husband demanding justice. After a lot of deliberation the Kutam fined the young man Rs. 10. This sum was divided equally between the husband and the Kutam and the two young lovers were permitted to live together. Thus is the 'poetic' and 'out of this world' justice of the Kutam which is influenced more by the dictates of the heart than by the dictates of mind. They seem to concur with the view that "heart has its own reasons".

41. The caste head of the Reddis is known as the Pedda Kapu, and he stays at China Rettamala. He arbitrates on all cases of disputes between the members of his caste.

42. The Peddachetti is the head of the Caste Panchayat of the Pattapuchettis. This Panchayat is located at Beripet, a village situated at a distance

of about one mile from Jonangipalem. With the assistance of a few elderly members of the caste, the Peddachetti decides all disputes arising between the members of his caste.

Inter-caste relationship

43. The survey of the village has revealed that there has never been any occurrence of communal disharmony. The Muslims who constitute the majority of the population live in close association with the members of the other Hindu communities and all these communities co-operate with one another to make the otherwise drab and uneventful life, as pleasant as possible. The Labbais line in the Reddis, Berisettys, Goundlas and Brahmins. However, they do not take food or water from the Yenadis, Pattapuchettis and Malas. This seems to be rather more due to the local influence because Islam as a religion having a very democratic base does not approve of disassociation with even the so called lowest communities. The Reddis and the Yenadis work along with the Labbais on the fields. While drawing water from the wells, people of the various communities use utensils belonging to one another very liberally. There still however seems to be some objection for using the utensils, etc., of the Yenadis or the Malas and the Madigas.

44. The Yenadis have no objection to take food cooked by the Reddis, Brahmins, Labbais and the Pattapuchettis of the village. They however object to eat food cooked by the Yerukulas, Malas, Madigas, Chakalis (washermen) and the Mangalis (barbers). So, it can be seen that even the Scheduled Tribes and Scheduled Castes draw a distinction between the superior and the inferior classes in comparison with themselves. But, however, the Malas, Madigas, Mangalis and Chakalis have no objection to take food from the Yenadis. The Berisettys do not take food or water from any other community of the village except the Brahmins. The Pattapuchettis take food only from the Brahmins and the Reddis. The only Goundla woman in the village partakes of food with the Reddis of the village. She does not take food with the other communities of the village.

45. The Malas (a Scheduled Caste) who occupy the lowest position in the society of the village cannot even utilise the services of the Mangali (barber) or the Chakali (washerman), the latter two refusing to serve them. They even hesitate to enter the temples though there is no prohibition against such an entry.

46. From what has been stated above, it seems that age-old taboos, prejudices and restrictions still inhibit a free intercourse between the members of the various castes and religions. Even the Muslims who usually do not have any such taboos, in this village seem to think that the members of the Scheduled Castes and the Scheduled Tribes are those who should be considered as inferior. However, they do not have any objection to partake of food with the other communities. But the members of the other communities do not seem to reciprocate this gesture. They are still conditioned to the view that food cooked by one class of human beings is more contaminated than the food cooked by another class and so should not be consumed. This attitude reflects the backwardness of the people that inhabit this Island. Only liberal thinking which comes from liberal education can eradicate these unhealthy attitudes.

Inter-hamlet relationship

47. Rettamala main village and China Rettamala hamlet are both predominated by Reddis who are mainly a cultivating and land owning class. Among the five surveyed hamlets of Jonangipalem area, Jonangipalem is predominated by the Labbais, a large population of which are dependent on boat building industry and boat plying; Pedamitta and Yenadipalem hamlets are inhabited mostly by the Yenadis who are dependent on casual labour, Chinnakuppam is inhabited by Pattapuchettis, a fisherman community and finally Chakalivanichenu is inhabited by the Reddis.

48. People of Jonangipalem area visit Rettamala and China Rettamla for purchase of their necessities when these are required in larger quantities. The Reddis have their relatives in the two Rettamalas and therefore exchange of visits take place quite often. Some of the Labbais, Yenadis and a few Reddis attend to agricultural and casual labour works like sowing, transplantation, harvesting, etc., in the Rettamala and they also have their connections with these two places as owner cultivators, tenant cultivators or as rent receivers. For recreation and entertainment as also for the festivals, Reddis, Yenadis and even some of the Labbais visit the Rettamalas. In the same way, people of the other hamlets and of the neighbouring villages visit the Jamaluddin Valiullah Urs a Muslim festival-*cum*-fair celebrated by the Labbais of Jonangipalem. The dramas enacted in Yenadipalem are also visited by the people outside.

49. For the services of the Mangali (barber) and Chakali (washerman) also, people of Jonangipalem and the other suveyed hamlets as also of Peda Rettamala are dependent on the China Rettamala hamlet.

50. For panchayat administration, Jonangipalem and the other hamlets come under the Rettamala Statutory Village Panchayat at China Rettamala. This panchayat comes under the Sullurpet Panchayat Samithi.

51. The Reddis of the Jonangipalem area go to their caste panchayat at Rettamala where the Pedakapu (caste head) resides. In the same way, Yenadis of Rettamala come to the Yenadipalem Panchayat known as Kutam to settle their disputes, cases of divorce and separation, *maganali* cases, etc.

52. Pupils of the two Rettamalas attend the Thakkarbapa Gurukul School in the Chinnakuppam area near Jonangipalem. So, in one way or the other, people of these hamlets and the main village are dependent on one another.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

General

Reform measures introduced by the governmental agencies seem to have little impact on the people of the village who live in an agricultural tract cut off from the main land by the backwaters of the Sea. The villagers feel isolated as they hardly read newspapers and there is no public radio set either.

Hindu Laws of Succession and Adoption, and Inheritance Customs

2. The custom prevalent among the Hindu castes as also of the Yenadi Tribe is that sons only inherit the property. If there are no sons, the father may write his will in favour of his daughter or brother's sons or the nearest cognates to inherit the property. If a man dies intestate, his daughters and if he has no daughters, the wife inherits the property. If the deceased has no sons, his brother's sons or nearest cognates inherit the property after the death of the widow of the deceased. Among the 40 informants of the Hindu castes and the Yenadi tribe, 36 specifically stated that only the sons inherit property equally, as a custom. Four persons could not specify the custom prevalent among them. When asked about their opinion as to whether they like daughters inheriting property equally with sons, 23 persons replied in the affirmative whereas the others did not.

3. The inheritance rules among the Labbai Muslims are governed by the Sunni Laws of Inheritance. According to this law, if a man dies intestate, one-eighth of the property goes to his widow or widows equally and the remaining seven-eighths is shared by the sons and daughters in such a way that if each of the sons gets two shares, each of the daughters gets one share. When a person dies issueless, the wife inherits one-fourth of the property and the rest goes to his parents. On the other hand, if a woman dies, husband gets one-fourth of the property and the rest goes to the sons and daughters in the proportion of 2 : 1, respectively. If a deceased woman has no children, half of her property goes to her husband and the other half goes to her parents.

4. The general practice or custom among the Labbais as was reported by 16 of the 38 informants is that sons only inherit the property and divide among themselves equally whereas 19 persons stated that sons and daughters share the property in the proportion of 2 : 1 after leaving one-eighth of the share to their mother. When asked about their attitude towards the inheritance of property by daughters equally with the sons, 28 of them came round the view whereas the remaining 10 did not (Tables 78, 79 & 80).

Panchayati Raj

5. When asked about the functioning of the Village Panchayat, the basic organ of the recen ly introduced (in the year 1959) Panchayati Raj system, most of them, seem to be indifferent. To speak in numbers, 55 of the total 78 informants could not give any specific answer as to their belief in the success of the functioning of the Panchayati Raj system *viz*, the Zilla Parishad, Panchayat Samithi and the Village Panchayat. Only 5 persons expressed that the system is functioning satisfactorily whereas 18 held the negative view (Table 99). Only about two-thirds of the informants could tell the period of existence of the Village Panchayat correctly. Only one-sixth of the informants are aware of the political leanings of the members (Table 98). The Gramsevak and his functions are not known to any body except the school teacher (Table 97). People are very much attatched to their Caste/Tribal Panchayats. Six out of 14 Yenadis, 32 out of the 38 Labbais, 10 out of 12 Reddis and only one out of the 7 Pattapuchettis are aware of their respective Caste/Tribal Panchayats (Table 100). The functions of these communal panchayats as reported by the informants are, the settling of inter-household disputes, petty quarrels, cases of divorce and separation and to look after the interests of their castes as also to organise the festivals celebrated by them (Table 101). In view of the various important functions carried out by the Caste Panchayats, about half of the informants felt that their Caste/Tribal Panchayats should continue to exist whether there is the Village Panchayat or not (Table 100).

6. A considerable number of people are unaware of the centres of administration under whose jurisdiction the village comes, etc 56, 66 and 67 informants know the location of the Panchayat Samithi, Taluk and District headquarters, respectively,whereas as few as 16 only could tell the location of the Zilla Parishad, probably due to the change in the designation (Table 83).

Family planning

7. Some people are aware of family planning and the benefits that it can get them and some of them did not approve it. They felt that they would *rather beg than limit their respective families. They* even went to the extent of considering family planning as infanticide. Some others considered children as the only security in old age (Tables 73 to 77).

Prohibition

8. Though drinking is prohibited by Law, yet the Investigators found arrack and toddy-tapping to be very common. Due to the rather prolonged and difficult means of communications to this village, the Prohibition staff probably finds it difficult to visit the place for enforcing prohibition.

9. No member of the Labbai community drinks as it is prohibited by their religion. Drinking is an indispensable habit amongst the Yenadis, the Pattapuchettis, the Malas and some of the Reddis. General belief amongst all these addicts is that drink is essential to soothe their tired limbs after a day's hard work and also to put them to sleep.

Untouchability

10. About a quarter of the surveyed population was aware of the Untouchability Act (Table 84). However, no notice is ever taken of this Act and people still practice untouchability as it is so deeply woven in the fabric of their conscience that it cannot be easily rooted out by legislation alone. The only untouchable caste in the village is the Mala. They continue to remain untouchables only because they continue to be of no consequence and so others can afford to ignore them or call them untouchables. From this, it naturally arises that it is not Legislation but economic uplift of these classes that can give them social equality.

Chapter VII

CONCLUSION

This, then is the Socio-economic picture of Rettamala village, that lies on a stretch of island isolated from the main land being engulfed by the backwaters of the Bay of Bengal. The picture mostly related to the two predominant and divergent communities; the Labbais, a sect amongst the Muslims, who are obviously outsiders that had settled here and started a boat building industry, and Yenadis a very backward local tribe. The two communities have been described in some detail as regards their origin, social customs and their economic conditions. Life to these and to the other inhabitants living in this village has not been very favourable. Those who do have some work to occupy themselves have to work very hard at it inspite of meagre returns. Employment opportunities are very few The biggest employer of labour is the boat construction and its allied industries. However, because of the lack of proper credit facilities, even this industry is not in a flourishing state. The master craftsmen and the contractors who employ labour in the construction of boats have to largely depend on the customers to provide them with adequate finances very much in advance. Whenever these advances are either delayed or not forthcoming, the work on boat building has necessarily to stop leading to a stand-still in the economic activity of the local people.

2. A study of the income–expenditure sheets of those dependent on boat building and allied pursuits has revealed that these people have necessarily to supplement their incomes from the main occupation by pursuing other forms of economic activities as well. Inspite of these multifarious activities, it has been found that most of the inhabitants are not in a position to balance their budgets. They have either to borrow or sell their assets, if they have any. Due to lack of money lenders (there is only one in the village), the usurious needs of the villagers cannot be easily met. Sale of casurina wood provides certain amount of money but it is grown on a limited extent. Sale of forest produce also brings in limited income-fishing is also a form of economic activity and is usually indulged in to keep the home-fires burning. The Yenadi is quite good at the art of catching fish. When he is not fishing, he is busy exploiting the nearby forests for food as well as forest produce for sale.

3. Agriculture is the main occupation of the Reddis of the village. Even this is hardly remunerative for, the soil being mostly sandy, is not fertile. Limited irrigtion is carried on with the help of *doruvu* wells. Agriculture provides employment to a few people at the time of agricultural operations. Only about 10·1% of the total area of the village is under the plough. The foodgrains grown in the village hardly suffice to meet the demands of local people. Foodgrains have to be imported from the neighbouring villages and this is done with the help of the boats that ply between Rettamala and neighbouring villages on the islands and between Rettamala and Madras along the Buckingham Canal. This transport of men and material by boats also provides employment, again, in a very limited sense. Those employed in boat plying lead a very precarious existence. What they earn is hardly sufficient to keep the skin over their bones.

4. Rural labour works are hardly worth mentioning, though there are about 19 households depending on these works for their existence. The fact that 18 out of these 19 households have a deficit budget is enough to throw light on their economic condition.

5. There are a few households which have taken to commercial activities like maintenance of tea stalls, *kirana* shops, trade in casurina wood, etc. Even in the case of these households, it has been found that dependents are far too many for the income from these occupations to suffice. During 1961–62, the average deficit for each of these five households was Rs. 765. This deficit had to be made good by the sale of certain assets. Though this may not be the state of events each year, it can broadly give an indication that even commerce has lost its foot-hold in the village due to scarcity of money in the hands of the people.

6. A broad picture of the economic conditions of the people living in the five surveyed hamlets of the village given above is rather gloomy. The boat building industry which is the chief occupation of the major portion of the population is not placed on any sound commercial basis. The labour put in is not commensurate with the returns in terms of money. Other economic pursuits hardly have

either scope for employment or financial gain. This evil of under and unemployment in the village has to be eradicated if the lot of the common man is to be improved.

7. Persons belonging to the various communities live in friendship with one another. The Malas who form the lowest caste and are considered untouchables do not freely mix with the other communities. As has been suggested in the body of the report, it is economic upliftment more than legislation that can bring social equality in any society and community. Merely social legislation does not seem to succeed in eradicating evils that have existed in the minds and hearts of people for centuries. Consumption of intoxicating drinks is quite common inspite of the policy of prohibition adopted by the Government. It is difficult to enforce prohibition in this village because of its remoteness and inaccessibility.

8. Inspite of the difficult times through which these people are passing, they have not forgotten the golden rule of hospitality. They live in friendship and on every possible occasion, sit down at a common meal. Though inter-communal feasts are uncommon, yet within the community, very often people gather at one feast or the other. Marriages, births, festivals and deaths etc., provide such occasions. People of all the communities living in this village have been found to be of religious bent of mind. There are the usual complements of a *masjid*, a *darga*, and temples. People do not interfere with one others' religious pursuits, but on the other hand a very fine blend of appreciation and tolerance for the other man's point of view seems to be the guiding factor in the social life of the inhabitants of this village. God's mercy and abundance are very often invoked by all. It cannot be said that the people are unhappy, but they are most certainly inadequately provided.

APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 78 households inhabiting Jonangipalem, Chakalivanichenu, Pedamitta, Yenadipalem and Chinnakuppam hamlets of Rettamala village at the time of survey done in April 1962.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per Sq. mile	Number of houses	Number of house-holds	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Rettamala	2560	1036.02	187	190	190	751	380	371

SOURCE : *Primary Census Abstract, 1961*

TABLE 2

Size and Composition of Households

Total No. of house-holds	Single member			Two or three members			Four to six members			Seven to nine members			Ten members and above		
	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
78	10	8	2	21	26	26	33	79	76	12	38	53	2	10	15

TABLE 3

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

	Religion	Sect	Sub-sect	Total number of households	Persons	Males	Females
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
	I. Hindu						
1	Berisetty			2	11	5	6
2	Brahmin	Vaidiki	Veginati	1	2	2	. .
3	Goundla			1	1	.	1
4	Mala (S.C.)			3	9	4	5
5	Pattapuchetti			7	30	16	14
6	Reddi	Pakanati		12	30	17	13
7	Yenadi (S.T.)			14	59	27	32
	II. Muslim						
8	Labbai			38	191	90	101
	Total			78	333	161	172

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

TABLE 4

Population by Age Group and Sex

Age group (in years)	Persons	Males	Females
(1)	(2)	(3)	(4)
0—14	118	47	71
15—24	56	33	23
25—59	143	72	71
60 & above	16	9	7
Total	333	161	172

TABLE 5

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced/Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0—14	118	47	71	47	71	...	...	...	...	...	...
15—24	56	33	23	29	4	4	18	...	...	...	1
25—59	143	72	71	17	1	52	50	1	20	2	...
60 & above	16	9	7	3	...	6	1	...	6	...	...
Total	333	161	172	96	76	62	69	1	26	2	1

TABLE 6

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

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary		
		Persons	Males	Fe-males	Persons	Males	Fe-males	Persons	Males	Fe-males	Persons	Males	Fe-males	Per-sons	Males	Fe-males
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 *Berisetty*	0—14	5	3	2	3	2	1	...	...	...	2	1	1	...	...	...
	15—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—59	5	2	3	2	...	2	...	...	...	3	2	1	...	...	...
	60 & above	1	...	1	8	...	1	...	...	...	...	...	...	...	...	...
	Total	11	5	6	6	2	4	...	...	...	5	3	2	...	...	...
2 *Brahmin*	0—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—24	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	25—59	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	2	2	...	...	...	...	...	...	...	...	...	...	2	2	...
3 *Goundla*	0—14	...	...	...	...	...		...	...	...	...	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—59	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
4 *Labbai (Muslim)*	0—14	67	25	42	46	16	30	1	1	...	20	8	12	...	...	...
	15—24	36	22	14	28	14	14	4	4	...	4	4	...	...	...	...
	25—59	78	37	41	63	26	37	9	7	2	6	4	2	...	...	...
	60 & above	10	6	4	10	6	4	...	...	...	...	...	...	...	...	...
	Total	191	90	101	147	62	85	14	12	2	30	16	14	...	...	...
5 *Mala (S. C.)*	0—14	2	...	2	2	...	2	...	...	...	...	...	...	...	...	...
	15—25	4	2	2	3	1	2	...	...	...	1	1	...	...	...	...
	25—59	3	2	1	2	1	1	...	...	...	1	1	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	9	4	5	7	2	5	...	...	...	2	2	...	...	...	...

—Contd.

TABLE 6—*Concld.*

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

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
6 *Pattapu-chetti*	0—14	10	5	5	8	4	4	...	...	...	2	1	1	...	...	...
	15—24	5	3	2	5	3	2	...	...	...	...	...	...	...	...	..
	25—59	14	8	6	13	7	6	...	...	...	1	1	...	...	...	...
	60 & above	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
	Total	30	16	14	27	14	13	...	...	...	3	2	1	...	...	...
7 *Reddi*	0—14	5	2	3	4	1	3	...	...	...	1	1	...	...	...	...
	15—24	4	2	2	3	1	2	...	...	...	1	1	...	...	...	...
	25—59	17	10	7	15	9	6	...	...	...	2	1	1	...	...	...
	60 & above	4	3	1	3	2	1	...	...	...	1	1	...	...	...	...
	Total	30	17	13	25	13	12	...	...	...	5	4	1	...	...	...
8 *Yenadi (S. T.)*	0—14	29	12	17	21	9	12	...	...	...	8	3	5	...	...	...
	15—24	6	3	3	5	2	3	...	...	...	1	1	...	...	...	...
	25—59	24	12	12	22	10	12	...	...	...	2	2	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	59	27	32	48	21	27	...	...	...	11	6	5	...	...	...
	Grand Total	333	161	172	261	114	147	14	12	2	56	33	23	2	2	...

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

TABLE 7

Population by Age Group, Sex and Education

Age group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0—14	118	47	71	84	32	52	1	1	...	33	14	19	...	...	...
15—24	56	33	23	44	21	23	4	4	...	7	7	...	1	1	...
25—59	143	72	71	118	53	65	9	7	2	15	11	4	1	1	...
60 & above	16	9	7	15	8	7	...	...	...	1	1	...	...	...	...
Total	333	161	172	261	114	147	14	12	2	56	33	23	2	2	...

TABLE 8

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

Caste/Tribe/Community	Age group (in years)	Literacy					
		Illiterate		Literate		Total	
		Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 *Berisetty*	0—14	...	...	...	...	...	...
	15—24	...	...	...	...	...	...
	25—59	...	...	2	...	2	...
	60 & above	...	...	...	...	...	...
2 *Brahmin*	0—14	...	...	...	...	...	...
	15—24	...	...	...	...	...	...
	25—59	...	...	1	...	1	...
	60 & above	...	...	...	...	...	...
3 *Goundla*	0—14	...	...	...	...	...	...
	15—24	...	...	...	...	...	...
	25—59	...	1	...	...	...	1
	60 & above	...	...	...	...	...	...
4 *Labbai*	0—14	...	...	...	...	...	...
	15—24	4	...	1	...	5	...
	25—59	16	3	9	...	25	3
	60 & above	5	...	...	...	5	...
5 *Mala*	0—14	...	...	...	...	...	...
	15—24	1	...	...	...	1	...
	25—59	1	...	1	...	2	...
	60 & above	...	...	...	...	...	...
6 *Pattapuchetti*	0—14	...	...	...	...	...	...
	15—24	...	...	...	...	...	...
	25—59	6	...	1	...	7	...
	60 & above	...	...	...	...	...	...
7 *Reddi*	0—14	...	...	...	...	...	...
	15—24	...	...	...	...	...	...
	25—59	8	...	1	...	9	...
	60 & above	2	...	1	...	3	...
8 *Yenadi*	0—14	...	...	...	...	...	...
	15—24	1	...	...	...	1	...
	25—59	10	1	2	...	12	1
	60 & above	...	...	...	...	...	...
Total	0—14	...	...	...	...	...	...
	15—24	6	...	1	...	7	...
	25—59	41	5	17	...	58	5
	60 & above	7	..	1	...	8	...

TABLE 9

Deaths by Marital Status, Sex and Age Group during last 5 Years (1957–58 to 1961–62)

Marital status	Number of Deaths							
	Males				Females			
	Age group (in years)				Age group (in years)			
	0–14	15–24	25–59	60 & above	0–14	15–24	25–59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Never married	5	...	...	...	4	...	...	...
2 Married	1	...	2	3	...	...	1	1
3 Widowed	...	...	...	...	...	...	1	2
Total	6	...	2	3	4	...	2	3

TABLE 10

Livelihood Classes

Location code number and name of village	Area in square miles	Occupied houses		Total number of persons enumerated (including inmates of institutions and houseless persons)			Inmates of institutions and houseless persons		Literates	
		Number of houses	Number of house-holds	P	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1951 CENSUS*										
128 Rettamala	3·99	162	165	613	332	281	...	...	67	1
1962 SURVEY										
For the surveyed households	...	74	78	333	161	172	...	...	47	25

—Contd.

TABLE 10—*Contd.*

Livelihood Classes

Location code number and name of village	Agricultural classes							
	I–Cultivators of land wholly or mainly owned and their dependents		II–Cultivators of land wholly or mainly unowned and their dependents		III–Cultivating labourers and their dependents		IV–Non-cultivating owners of land, agricultural rent receivers and their dependents	
	M	F	M	F	M	F	M	F
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
			1951 CENSUS*—*Contd.*					
128 Rettamala	153	129	...	...	89	84	...	...
			1962 SURVEY—*Contd.*					
For the surveyed households	10	11	3	3	4	6	...	...

—*Contd.*

TABLE 10—*Concld.*

Livelihood Classes

Location code number and name of village	Non-agricultural classes							
	Persons (including dependents) who derive their principal means of livelihood from							
	V–Production other than cultivation		VI–Commerce		VII–Transport		VIII–Other services and miscellaneous sources	
	M	F	M	F	M	F	M	F
(1)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
			1951 CENSUS*—*Concld.*					
128 Rettamala	50	36	14	8	25	21	1	3
			1962 SURVEY—*Concld.*					
For the surveyed households	48	60	14	12	15	8	67	72

*SOURCE :—*Nellore District Census Handbook.*

P: Persons M: Males F: Females

TABLE 10-A

Primary Census Abstract

Location Code No.	Name of village	Area of village (in Sq. miles)	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless population	
			No. of houses	No. of households	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
					1961 CENSUS								
155	Rettamala	4.00	190	190	751	380	371	11	12	35	39	...	...
					1962 SURVEY								
For the surveyed households		...	74	78	333	161	172	4	5	27	32	...	...

—Contd.

TABLE 10-A—*Contd.*

Primary Census Abstract

Location Code No.	Name of village	Institutional population		Literate & educated persons		Total workers (I-IX)		Workers: I As cultivator		II As agricultural labourer		III In mining, quarrying, livestock, forestry, fishing, hunting & plantations, orchards and allied activities		IV At household industry	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
						1961 CENSUS—*Contd.*									
155	Rettamala	...	...	63	13	259	144	94	46	17	11	43	41	22	39
						1962 SURVEY—*Contd.*									
For the surveyed households		...	...	47	25	112	32	8	4	4	17	7	4	2	2

—Contd.

TABLE 10-A—*Concld.*

Primary Census Abstract

Location Code No.	Name of village	Workers: V In manufacturing other than household industry M	V F	VI In construction M	VI F	VII In trade and commerce M	VII F	VIII In transport, storage and communications M	VIII F	IX In other services M	IX F	X Non-workers M	X F
(1)	(2)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
				1961 CENSUS—*Concld.*									
155	Rettamala	41	...	3	...	9	2	17	...	13	5	121	227
				1962 SURVEY—*Concld.*									
For the surveyed households		...	...	46	...	4	2	2	...	39	3	49	140

P: Persons M: Males F: Females

TABLE 11

Workers and Non-workers by Age Group and Sex

Age group (in years)	Total Persons	Total Males	Total Females	Workers Persons	Workers Males	Workers Females	Non-workers Persons	Non-workers Males	Non-workers Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0—14	118	47	71	7	6	1	111	41	70
15—34	111	65	46	71	60	11	40	5	35
35—59	88	40	48	58	39	19	30	1	29
60 & above	16	9	7	8	7	1	8	2	6
Total	333	161	172	144	112	32	189	49	140

TABLE 12

Workers by Sex, Age Group and Occupation

Occupation	Total			Age group (in years)							
				0—14		15—34		35—59		60 & above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Teacher	2	2	...	...	...	2	...	...	...	...	...
2 Talari	1	1	...	...	...	1	...	...	...	...	...
3 Clerk (in firewood company)	1	1	...	...	...	...	...	1	...	...	...
4 Trader (firewood)	1	1	...	...	...	1	...	...	...	...	...
5 Trader (*kirana*)	1	1	...	...	...	...	...	1	...	...	...
6 Teastall keeper	4	2	2	...	...	...	...	2	2	...	...
7 Cultivator	12	8	4	...	...	2	2	5	2	1	...
8 Goat rearer	4	3	1	...	...	1	...	2	1	...	...
9 Poultry rearer	1	...	1	...	...	...	1	...	...	...	...
10 Agricultural labourer	21	4	17	...	1	2	6	...	9	2	1
11 Fisherman	6	4	2	...	...	...	...	3	2	1	...
12 Boat plyer	12	12	...	1	...	9	...	2	...	...	...
13 Cart driver	2	2	...	...	...	2	...	...	...	...	...
14 Mat weaver	3	2	1	...	...	1	...	...	1	1	...
15 Boat builder	38	38	...	2	...	22	...	14	...	...	...
16 Boat building labourer	16	16	...	3	...	8	...	4	...	1	...
17 P. W. D. Maistri	1	1	...	...	...	1	...	...	...	...	...
18 P. W. D. Laskar	1	1	...	...	...	1	...	...	...	...	...
19 Casual labourer	17	13	4	...	...	8	2	4	2	1	..
Total	144	112	32	6	1	61	11	38	19	7	1

TABLE 13

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

Age group (in years)	Total workers			Business									Cultivation		
				Trader (*kirana*)			Teastall keeper			Trader (firewood)			Cultivator		
	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	7	6	1	...	...	...	...	...	...	...	...	...	...	...	...
15—34	71	60	11	...	...	...	...	...	...	1	1	...	4	2	2
35—59	58	39	19	1	1	...	4	2	2	...	...	...	7	5	2
60 & above	8	7	1	...	...	...	...	...	...	...	...	...	1	1	...
Total	144	112	32	1	1	...	4	2	2	1	1	...	12	8	4

—Contd.

TABLE 13—*Concld.*

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

Age group (in years)	Industry											
	Fisherman			Mat weaving			Boat building			Others		
	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
0—14	...	...	...	...	...	...	2	2	...	5	4	1
15—34	...	...	...	1	1	...	22	22	...	43	34	9
35—59	5	3	2	1	...	1	14	14	...	26	14	12
60 & above	1	1	...	1	1	...	...	...	...	5	4	1
Total	6	4	2	3	2	1	38	38	...	79	56	23

P: Persons M: Males F: Females

TABLE 14

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

Age group (in years)	Total non-workers			Engaged in household duties only			Students			Dependents		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0—14	111	41	70	...	...	...	28	11	17	83	30	53
15—34	40	5	35	35	...	35	3	3	...	2	2	...
35—59	30	1	29	29	...	29	...	...	...	1	1	...
60 & above	8	2	6	1	...	1	...	..	...	7	2	5
Total	189	49	140	65	...	65	31	14	17	93	35	58

TABLE 15

Traditional Occupation by Households

	Traditional occupation (1)	Number of households (2)
1	Pesh Imam (Muslim priest)	1
2	Native doctor	1
3	Talari (Village Servant)	1
4	Trader (firewood)	2
5	Trader (*kirana*)	2
6	Toddy shop keeper	1
7	Cultivator	16
8	Agricultural labourer	2
9	Fisherman	4
10	Boat plyer	16
11	Boat builder	7
12	Boat building labourer	10
13	P.W.D. Maistri	1
14	P.W.D. Laskar	1
15	Casual labourer	12
16	Unspecified	1
	Total	78

TABLE 16

Place of Occupation

Occupation	Total		Place and distance from the village													
			Rettamala		Madras (44 miles)		Kaspa (1 mile)		Chennugaripalem (3 miles)		Kothachenu (4 miles)		Tada (12 miles)		Rettamala Forest (2 miles)	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 Teacher	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
2 *Talari*	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Clerk (in fire-wood company)	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
4 Trader (firewood)	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
5 Trader (*kirana*)	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
6 Teastall keeper	2	2	2	2	...	...	...	...	...	...	...	...	...	...	...	...
7 Cultivator	8	4	...	...	...	...	6	4	2	...	...	...	...	...	...	...
8 Goat rearer	3	1	3	1	...	...	...	...	...	...	...	...	...	...	...	...
9 Poultry rearer	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
10 Agricultural labourer	4	17	4	12	...	...	...	3	...	...	...	...	...	...	...	2
11 Fisherman	4	2	4	2	...	...	...	...	...	...	...	...	...	...	...	...
12 Boat plyer	12	...	...	...	8	...	...	...	...	...	...	...	4	...	...	...
13 Cart driver	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
14 Mat weaver	2	1	2	1	...	...	...	...	...	...	...	...	...	...	...	...
15 Boat builder	38	...	38	...	...	...	...	...	...	...	...	...	...	...	...	...
16 Boat building labourer	16	...	16	...	...	...	...	...	...	...	...	...	...	...	...	...
17 P.W.D. Maistri	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
18 P.W.D. Laskar	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
19 Casual labourer	13	4	3	1	...	...	10	3	...	...	...	...	...	...	...	...
Total	112	32	80	20	8	...	16	10	2	...	1	...	4	...	1	2

TABLE 17

Occupational Mobility, Cause of Change and Contentment by Caste/Tribe/Community, 1961-62

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 Berisetty	Trader (*kirana*)	1	Teastall keeper	1	...	...	...
2 Brahmin	Cultivator	1	Teacher	1	...	...	1
3 Goundla	Toddy shop keeper	1	Teastall keeper	1	...	...	...
4 Labbai	Talari (village servant)	1	Trader (firewood)	1			
	Cultivator	1	Boat builder	...	1	...	
	Cultivator	1	Boat plyer	...	1	...	
	Boat plyer	1	Boat builder	1			
	Boat building labourer	1	Clerk (in firewood company)	1			
	Trader (firewood)	1	Boat building labourer		1		14
	Boat plyer	4	Boat building labourer		4		
	Cultivator	1	Agricultural labourer	1			
	Boat plyer	1	Teastall keeper	1			
	Casual labourer	1	Boat builder	1			
	Fisherman	1	Casual labourer	1			
	Trader (firewood)	1	Casual labourer	...	1		
	Pesh Imam	1	Boat builder	1			
5 Mala	Casual labourer	1	Talari (village servant)	1	...	...	...
6 Pattapuchetti	Boat building labourer	1	Boat builder	1	...	...	...
7 Reddi	Cultivator	2	Agricultural labourer	2			
	Cultivator	1	Mat weaver	...	1		
	Cultivator	1	Rent receiver	...	...	1	
	Cultivator	1	Casual labourer	...	1		7
	Cultivator	1	Goat rearer	1			
	Cultivator	1	Cart driver	...	1		
	Unspecified	1	Agricultural labourer	1			
8 Yenadi	Cultivator	1	Casual labourer	...	1		
	Agricultural labourer	1	Casual labourer	1			
	Casual labourer	2	Goat rearer	2			3
	Fisherman	1	Casual labourer	1			
	Native doctor	1	Goat rearer	1			

TABLE 18

Occupation Mobility–Nature of Aspiration

Main occupation	No. of house-holds in the occupation	Number of informants who want their sons to be					Remarks
		In the same occupation as in col. (1) (*i.e.*, his own)	In Govern-ment service	Boat builders	Trader	Un-specified	Persons having no sons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Teacher	1	...	...	...	...	...	1
2 Talari (village-servant)	1	1	...	...	...	...	...
3 Clerk (in fire-wood company)	1	...	1	...	...	...	...
4 Trader (firewood)	1	...	...	...	...	...	1
5 Trader (*kirana*)	1	1	...	...	...	...	...
6 Teastall keeper	3	...	1	...	1	1	...
7 Cultivator	4	...	2	...	...	1	1
8 Goat rearer	4	...	3	...	...	1	...
9 Agricultural-labourer	5	1	1	...	1	...	2
10 Fisherman	2	...	1	...	...	1	...
11 Boatman	11	2	6	...	...	2	1
12 Cart driver	1	...	..	...	...	1	...
13 Boat builder	11	...	7	...	...	4	...
14 Boat building labourer	14	3	3	5	...	1	2
15 P.W.D. Maistri	1	..	...	...	...	...	1
16 P.W.D. Worker	1	1	...	...	...	...	...
17 Mat weaver	1	...	...	...	...	...	1
18 Casual labourer	14	...	9	...	...	2	3
19 Rent receiver	1	...	...	...	...	1	...
Total	78	9	34	5	2	15	13

TABLE 19

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

Main occupation	Number of households in the Caste/Tribe/Community							
	BERISETTY	BRAHMIN	GOUNDLA	LABBAI (MUSLIM)	MALA (S. C.)	PATTAPU-CHETTI	REDDI	YENADI (S. T.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Teacher	...	1	...	...	...	...	...	...
2 Talari	...	...	...	...	1	...	...	...
3 Clerk (in firewood company)	...	...	...	1	...	...	...	...
4 Trader (firewood)	...	...	...	1	...	...	...	...
5 Trader (*kirana*)	1	...	...	...	...	...	...	...
6 Teastall keeper	1	...	1	1	...	...	...	...
7 Cultivator	...	...	...	...	...	...	4	...
8 Goat rearer	...	...	...	...	...	...	1	3
9 Agricultural labourer	...	...	...	1	1	...	3	...
10 Fisherman	...	...	...	...	...	1	...	1
11 Boatman	...	...	...	7	...	4	...	...
12 Cart driver	...	...	...	...	...	...	1	...
13 Boat builder	...	...	...	10	...	1	...	...
14 Boat building labourer	...	...	...	13	...	1	...	...
15 P. W. D. Maistri	...	...	...	...	1	...	...	...
16 P. W. D. Laskar	...	...	...	1	...	...	...	...
17 Mat weaver	...	...	...	...	...	...	1	...
18 Casual labourer	...	...	...	3	...	...	1	10
19 Rent receiver	...	...	...	...	...	...	1	...
Total	2	1	1	38	3	7	12	14

TABLE 20

Combination of Occupations

Main occupation	Total No. of households	Number of households — Subsidiary occupation group: Agricultural labourer	Casual labourer	Watering the casurina plants	Railway cooli	Cultivator	Cane cutter	Fisherman	Fuel seller	Trader (*beedi*)	Cocoanut gardener	Boatman	Poultry farming	Mat weaver	Garden watchman
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1 Teacher	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Talari	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Clerk (in firewood company)	1	...	...	...	...	...	...	...	...	...	...	...	...	...	..
4 Trader (firewood)	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...
5 Trader (*kirana*)	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1
6 Teastall keeper	3	...	...	...	...	...	...	...	...	...	...	...	1	...	...
7 Cultivator	4	2	1	...	...	...	...	...	...	...	...	...	...	...	...
8 Goat rearer	4	...	...	...	...	...	...	2	...	...	...	...	1	...	...
9 Agricultural labourer	5	...	...	1	...	...	...	...	...	...	...	...	...	...	...
10 Fisherman	2	1	...	...	...	...	...	...	...	...	...	1	...	...	...
11 Boatman	11	...	...	...	1	...	...	...	...	...	...	...	...	...	...
12 Cart driver	1	...	...	...	...	...	...	...	...	...	.	...	...	...	...
13 Boat builder	11	...	...	...	...	4	...	...	...	...	...	...	...	...	...
14 Boat building labourer	14	...	1	...	...	1	...	...	...	...	...	...	...	1	...
15 P. W. D. Maistri	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
16 P. W. D. Laskar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
17 Mat weaver	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18 Casual labourer	14	...	...	...	...	...	1	2	1	1	...	...	...	...	...
19 Rent receiver	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	78	3	2	1	1	5	1	4	1	1	1	1	2	1	1

TABLE

Main Occupation, per capita Annual

Main occupation	Per capita annual household											
	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)
1 Teacher	...	...	...	...	...	...	...	...	...	...	...	...
2 Talari	...	...	...	...	...	...	...	...	1	...	...	...
3 Clerk (in firewood company)	...	...	...	...	...	...	...	...	1	...	...	...
4 Trader (firewood)	...	...	...	...	...	...	...	...	...	...	...	...
5 Trader (*kirana*)	...	...	...	...	...	...	...	...	1	...	...	...
6 Teastall keeper	...	1	...	...	...	...	...	...	...	...	...	...
7 Cultivator	...	...	...	...	1	...	...	1	1	...	...	...
8 Goat rearer	1	...	...	...	1	...	...	...	...	...	...	1
9 Agricultural labourer	...	...	...	...	...	...	...	2	1	...	...	2
10 Fisherman	...	...	...	...	1	...	...	...	...	...	...	1
11 Boatman	...	...	...	...	2	...	...	...	3	1	...	3
12 Cart driver	...	...	...	...	...	...	...	...	...	...	...	1
13 Boat builder	...	...	...	...	...	...	...	...	4	...	1	1
14 Boat building labourer	...	...	...	1	3	...	1	1	3	...	...	3
15 P·W.D. Maistri	...	...	...	...	...	...	...	...	...	1	...	...
16 P·W.D. Laskar	...	...	...	...	...	...	..	...	1	...	...	...
17 Mat weaver	...	...	...	...	...	...	...	...	...	...	...	1
18 Casual labourer	3	...	...	...	8	...	...	1	1	...	..	...
19 Rent receiver	...	...	...	...		...	...	1	...	...	...	...
Total	4	1	...	1	16	...	1	6	17	2	1	13

21

Household Income and Family Type

income range (in Rupees)													
201–300				301-500				501 & above					
S	I	J	O	S	I	J	O	S	I	J	O	Total	Main occupation
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(1)
...	...	...	...	...	..	...	...	...	...	...	1	1	Teacher
...	...	...	...	...	...	...	...	...	...	...	...	1	Talari
...	...	...	...	...	...	...	...	...	...	...	...	1	Clerk (in firewood company)
...	...	...	...	...	...	...	1	...	...	...	...	1	Trader (firewood)
...	...	...	...	...	...	...	...	...	...	...	...	1	Trader (*kirana*)
...	1	...	...	...	...	...	1	...	...	...	...	3	Teastall keeper
...	...	...	1	...	...	...	...	...	...	...	...	4	Cultivator
1	...	...	...	...	...	...	...	...	...	...	...	4	Goat rearer
...	...	...	...	...	...	...	...	...	...	...	...	5	Agricultural labourer
...	...	...	...	...	...	...	...	...	...	...	...	2	Fisherman
...	...	...	1	...	...	...	1	...	...	...	...	11	Boatman
...	...	...	...	...	...	...	...	...	...	...	...	1	Cart driver
1	...	1	2	...	...	...	1	...	...	...	...	11	Boat builder
...	...	...	2	...	...	...	...	...	...	...	...	14	Boat building labourer
...	...	...	...	...	...	...	...		...	...	...	1	P.W.D. Maistri
...	...	.	...	...	...	...	...	...	...	...	...	1	P.W.D. Laskar
...	...	...	...	...	...		...	...	...	...	...	1	Mat weaver
...	...	...	1	...	...	...	...	...	...	...	...	14	Casual labourer
...	...	...	...	...	...	...	...	...	...	...	...	1	Rent receiver
2	1	1	7	...	...	...	4	...	...	...	1	78	Total

TABLE 22

Nature of Interest in Land by Caste/Community

Caste / Community	Nature of interest in land	Extent of land: 5 cents & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1 to 2·4 acres	2·5 to 4.9 acres	5 to 10 acres	11 acres & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
		NUMBER OF HOUSEHOLDS								
1 Berisetty	Land owned	...	...	...	2	...	1	...	...	...
2 Labbai	Land owned	...	1	1	7	4	7	3	4	2
	Land held from private persons or institutions	...	...	...	...	...	...	...	...	...
	Land given out to private persons or institutions	...	...	...		...	2	1	1	...
3 Reddi	Land owned	...	...	1	1	4	1	2	1	1
	Land held from private persons or institutions	...	...	...	...	...	2	...	...	...
	Land given out to private persons or institutions	...	...	1	...	...	...	...	...	..

TABLE 23

Change in Ownership of Land during Present Generation by Caste/Community

Caste/ Community	Number of households	Number of households that suffered loss of land	Reasons	Number of households that gained land	Reasons
(1)	(2)	(3)	(4)	(5)	(6)
1 Labbai	1	1	15 years back his farther sold it away (reasons are not known)	...	...
2 Reddi	...	...	...	1	Land assignment

TABLE 24

Agricultural Produce and Disposal in 1961-62

Area sown	Name of produce	Quantity produced	Quantity consumed by producing households	Quantity available for sale	Quantity sold	Sale amount realised
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ac.cts						Rs.P.
0.50	Cocoanuts	4,000 nuts	...	4,000 nuts	4,000 nuts	500.00
9.72	Casurina wood	82 tons	2 tons	80 tons	80 tons	4,000.00
12.40	Paddy	44 bags	44 bags	...	...	..

Note:— Weight of 1 bag of paddy = 166 lbs.

TABLE 25

Reciprocal Aid and Improvement in Agricultural Practices

Caste/ Community	Gross annual household income (in Rs.)	Number of agricultural households: Using improved seeds	Using Manures: Organic	Using Manures: Chemical fertilizers	Using improved agricultural implements	Adopting improved methods of cultivation	Using pesticides	Borrowing agricultural implements from others at the time of cultivation	Taking help at the time of cultivation	Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour	Benefited from land assignment scheme
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Labbai	300 & below	...	...	...	...	...	...	...	...	...	...
	301—600	...	...	...	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	1	...	...	...
	Total	...	2	...	...	...	...	4	1	1	1
2 Reddi	300 & below	...	2	...	...	...	...	2	1	...	...
	301—600	...	...	...	...	...	...	1	...	1	...
	601—900	...	...	...	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...	...	...	1
	1,201 & above	...	...	...	...	...	...	...	...	...	...

TABLE 26

Land Reclamation and Development by Households and Tribe

Tribe	Number of households benifited by land reclamation and development measures	Brief description of the land reclamation and development measures
(1)	(2)	(3)
Yenadi	1	Occupied 1·62 acres of land 3 years back and so far *patta* is not given
Total	1	

TABLE 27

Number of Pattadars by Size of Holdings

Size of holdings (in acres)	Name of Caste/Community			Total
	BERISETTY	LABBAI (MUSLIM)	REDDI	
(1)	(2)	(3)	(4)	(5)
	NUMBER OF PATTADARS			
Below 3	3	22	7	32
3— 5	..	2	2	4
6— 8	..	3	1	4
9—11	..	..	..	..
12—14	..	..	1	1
15—17	..	1	..	1
18—20	..	..	..	..
21—30	..	1	..	1
Total	3	29	11	43

SOURCE : Village accounts.

TABLE 28

Area under Cultivation by Caste/Community and Households

Size of holdings (in acres)	Number of households in BERISETTY	LABBAI (MUSLIM)	REDDI
(1)	(2)	(3)	(4)
Below 3	1	9	5
3—5	...	2	...
6—8	...	...	1
9 & aobve	...	...	...
Total	1	11	6

TABLE 29

Livestock Statistics by Caste/Tribe/Community

Caste/Tribe/Community	Milch cattle		Draught bullocks		Goat/Sheep		Duck		Fowl	
	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Berisetty	...	...	...	...	2	5	...	...	...	...
2 Goundla	...	...	...	...	...	...	1	8	1	4
3 Labbai	1	1	..	...	3	9	1	4	2	6
4 Pattapuchetti	...	...	...	...	...	...	...	...	2	6
5 Reddi	3	5	3	11	2	8	1	8	2	6
6 Yenadi	...	...	...	...	3	9	...	...	...	...
Total	4	6	3	11	10	31	3	20	7	22

TABLE 30

Types of Industry run by the Households

	Name of Industry	Number of households
	(1)	(2)
1	Fishing	2
2	Boat building	11
3	Mat weaving	1
	Total	14

TABLE 31

Types of Business run by Households

	Name of business	Number of households
	(1)	(2)
1	Trader (firewood)	1
2	Trader (*kirana*)	1
3	Teastall keeper	3
	Total	5

TABLE 32

Traditional Industry run by Households

S.No.	Name of traditional industry	No. of households in each traditional industry
(1)	(2)	(3)
1	Boat building	7
2	Fishing	4
	Total	11

TABLE 33

Village Industries and Products by Caste/Tribe/Community

Caste/Tribe/Community	Boat building		Mat weaving		Fishing	
	No. of households	Name of products	No. of households	Name of products	No. of households	Name of products
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Labbai (Muslim)	10	Boats	...	...	...	...
2 Pattapuchetti	1	Boats	...	...	1	Fish
3 Reddi	...	...	1	Mats	...	...
4 Yenadi	...	...	...	...	1	Fish
Total	11		1		2	

TABLE 34

Village Industries—Disposal of Products by Caste/Tribe/Community

Name of product	Particulars of households that sell to neighbours only		
	Caste/Tribe/Community	Number of households	
(1)	(2)	(3)	
1 Mat making	Reddi	1	
2 Boat building	Labbai	10	They prepare boats on receiving orders only
	Pattapuchetti	1	
3 Fishing	Pattapuchetti	1	
	Yenadi	1	

TABLE 35

Industrial Production and Marketing

Name of industry	Name of the product	Quantity produced	Quantity retained for home consumption	Quantity available for sale	Quantity sold	Total value of the product
(1)	(2)	(3)	(4)	(5)	(6)	(7)
						Rs. P.
Mat weaving	Mats	3,000	...	3,000	3,000	120.00

TABLE 36

Trade or Business

Caste/Community	Cane business				Eatables and Teastall				*Kirana*, etc.			
	No. of households	Commodity	Source of finance	Average percentage of profit	No. of households	Commodity	Source of finance	Average per centage of profit	No. of households	Commodity	Source of finance	Average per centage of profit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Berisetty	...	...	...	...	1	*Idli, dosai*	...	50	1	Rice, chillies, sugar and other provisions	Rs. 3,000 private money lender, Madras	6¼
2 Goundla	...	...	...	...	1	*Dosai, vadalu*, boiled Bengal gram	...	38	...	...	...	...
3 Labbai	1	Casurina wood	...	50	1	*Idli, appalu sambar*,	...	34	...	...	...	...
Total	1			50	3			40.66	1		Rs.3,000	6¼

TABLE 37

Material Culture—Possession of Furniture by Caste/Tribe/Commuuity

Caste/Tribe/Community	Number of households possessing							
	Cot	Carpet	Mats	Bed	Quilt	Bed sheet	Pillow	Blanket
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Berisetty	1	...	2	1	...	1	2	...
2 Brahmin	1	...	1	1	1	1	1	1
3 Goundla	...	...	1	...	...	...	...	1
4 Labbai	21	3	34	7	...	13	14	15
5 Mala	1	...	3	...	...	1	...	...
6 Pattapuchetti	6	...	5	...	...	3	...	1
7 Reddi	8	...	6	...	...	8	...	...
8 Yenadi	2	...	3	...	...	...	1	2
Total	40	3	55	9	1	27	18	20

—Contd.

TABLE 37—*Concld.*

Material Culture—Possession of Furniture by Caste/Tribe/Community

Caste/Tribe/Community	Number of households Possessing								
	Mosquito net	Chair	Table	*Bhoshanam*	*Gadamanchi*	Bench	Stool	Wall-shelf	Mirror
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1 Berisetty	...	...	...	...	...	...	...	...	2
2 Brahmin	1	...	...	...	...	...	...	...	1
3 Goundla	...	1	1	...	...	...	...	...	...
4 Labbai	1	9	3	2	1	1	6	4	19
5 Mala	...	...	...	...	...	...	...	...	3
6 Pattapuchetti	...	...	...	...	...	...	...	...	6
7 Reddi	...	...	...	...	...	...	...	...	5
8 Yenadi	...	...	...	...	...	...	...	1	2
Total	2	10	4	2	1	1	6	5	38

TABLE 38

Material Culture—Furniture acquired during last Five Years (1956–57 to 1961–62)

Caste/Tribe/Community	Number of households which have acquired furniture for the first time during the last 5 years						
	Cot	Chair	Table	Wooden-box	Trunk	Almirah	Easy chair
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty . .	1	...	...	...	...	...	...
2 Brahmin . .	1	...	...	...	...	...	...
3 Goundla . .	...	1	1	1	...	...	...
4 Labbai . .	21	9	3	...	2	1	1
5 Mala . .	1	...	...	...	...	...	...
6 Pattapuchetti . .	2	...	...	...	...	...	...
7 Reddi . .	8	...	...	2	1	...	...
8 Yenadi . .	2	...	...	...	...	...	...
Total	36	10	4	3	3	1	1

TABLE 39

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

Particulars	Number of households consuming among							
	BERISETTY	BRAHMIN	GOUNDLA	LABBAI	MALA	PATTAPU-CHETTI	REDDI	YENADI
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I *Fuel & Lighting*								
(a) Forest wood . .	2	1	1	38	3	7	12	14
(b) Kerosene . .	2	1	1	38	3	7	12	14
II *Utensils*								
(a) Pottery . .	1	...	1	35	3	7	12	13
(b) Brass . .	2	1	...	13	3	1	2	1
(c) Silver . .	...	...	1	1	...	...	4	1
(d) Bell-metal . .	...	...	...	1	...	...	...	...
(e) Alumunium . .	1	...	...	24	3	7	10	...
(f) Glass . .	...	...	...	1	3	...	1	1
(g) Stainless steel .	...	1	...	...	...	...	...	...
(h) Crockery . . .	...	...	...	9	...	...	...	...
III *Other consumer goods and services*								
(a) Toilet soap . .	2	...	...	29	2	6	2	...
(b) Washing soap .	1	1	1	36	1	1	8	11
(c) Washerman services .	2	1	1	26	1	7	10	6

TABLE 40

Material Culture—Consumer Goods and Services used in last Five Years by Caste/Tribe/Community

Caste/Tribe/Community	Number of households which have acquired during the last 5 years				
	Hurricane lantern	Petromax light	Torchlight	Kerosene stove	Radio
(1)	(2)	(3)	(4)	(5)	(6)
1 Berisetty	1	1	1	...	...
2 Brahmin	1	...	1	1	...
3 Goundla	1	...	...	...	...
4 Labbai	20	1	8	...	2
5 Mala	1	...	...	...	...
6 Reddi	4	1	...	...	...
Total	28	3	10	1	2

TABLE 41

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

Caste/Tribe/ Community	Income group (in Rs.)	Number of households					
		Using mosquito curtain	Not using mosquito curtain	Using toilet soap/washing soap	Not using toilet soap/ washing soap	Sending clothes to washerman	Not sending clothes to washerman
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty	300 & below	...	...	...	...	...	...
	301—600	...	2	2	...	2	...
	601—900	...	...	...	...	...	...
	901—1,200	...	...	...		...	...
	1,201 & above	...	...	...	...	...	...
2 Brahmin	300 & below	...	...	...	...	...	...
	301—600	...	...	...	...	...	...
	601—900	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...
	1,201 & above	1	...	1	...	1	...
3 Goundla	300 & below	...	...	...	...	...	...
	301—600	...	1	1	...	1	...
	601—900	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...

—Contd.

TABLE 41—*Concld.*

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

Caste/Tribe/ Community	Income group (in Rs.)	Number of households					
		Using mosquito curtain	Not using mosquito curtain	Using toilet soap/washing soap	Not using toilet soap/ washing soap	Sending clothes to washerman	Not sending clothes to washerman
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
4 Labbai	300 & below	...	5	5	...	...	5
	301—600	1	15	15	1	11	5
	601—900	...	7	6	1	6	1
	901—1200	...	2	2	...	1	1
	1,201 & above	...	8	8	...	8	...
5 Mala	300 & below	...	1	1	...	...	1
	301—600	...	1	1	...	...	1
	601—900	...	1	1	...	1	...
	901—1,200	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...
6 Pattapuchetti	300 & below	...	...	...	...	...	...
	301—600	...	3	2	1	3	...
	601—900	...	3	3	...	3	...
	901—1,200	...	1	1	...	1	...
	1,201 & above	...	...	...	...	...	...
7 Reddi	300 & below	...	9	6	3	7	2
	301—600	...	2	2	...	2	...
	601—900	...	...	...	...	...	...
	901—1,200	...	1	1	...	1	...
	1,201 & above	...	...	...	...	...	...
8 Yenadi	300 & below	...	8	5	3	3	5
	301—600	...	6	6	...	3	3
	601—900	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...
Total	300 & below	...	23	17	6	10	13
	301—600	1	30	29	2	22	9
	601—900	...	11	10	1	10	1
	901—1,200	...	4	4	...	3	1
	1, 201 & above	1	8	9	...	9	...

TABLE

Budgetary Position of the Surveyed

	Main occupation	Number of households	Number of persons	Income	Expenditure	No. of households with surplus budget	Amount of surplus	No. of households with balanced budget
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs. P.	Rs. P.		Rs. P.	
1	Teacher	1	2	2,332·00	1,577·00	1	755·00	...
2	Talari	1	2	300·00	327·00	...	...	...
3	Clerk (in firewood company)	1	6	720·00	740·00	...	...	...
4	Trader (firewood)	1	4	1,450·00	3,676·50	...	...	...
5	Trader (*kirana*)	1	3	600·00	1,388·50	...	...	...
6	Teastall keeper	3	14	1,89·000	2,700·00	...	...	1
7	Cultivator	4	17	2,127·50	2,404·10	1	30·00	...
8	Goat rearer	4	14	1,194·00	1,408·00	...	...	...
9	Agricultural labourer	5	14	1,715·00	2,095 06	...	...	...
10	Fisherman	2	8	1,135·00	1,136·00	1	61·00	...
11	Boatman	11	37	5,335·00	6,749·06	...	...	...
12	Cart driver	1	1	200·00	218·56	...	...	...
13	Boat builder	11	77	15,064·00	16,156·51	3	1,391·00	...
14	Boat building labourer	14	71	8,389·25	10,667·06	2	351·50	...
15	P.W.D. Maistri	1	4	648·00	763·00	...	...	...
16	P.W.D. Laskar	1	4	456·00	460·00	...	...	...
17	Mat weaver	1	1	120·00	122·00	...	...	...
18	Casual labourer	14	52	3,708·50	4,699·85	...	...	1
19	Rent receiver	1	2	130·00	185·00	...	...	...
	Total	78	333	47,514·25	57,473·20	8	2,588·50	2

42

Households by 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	Occupational household average income	Occupatioal household average expenditure	Main occupation	
(9)	(10)	(11)	(12)	(13)	(14)		(1)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.		
...	...	...	...	2,332·00	1,577·00	1	Teacher
1	27·00	...	...	300·00	327·00	2	Talari
1	20·00	...	...	720·00	740·00	3	Clerk (in firewood company)
1	2,226·50	2,000·00		1,450·00	3,676·50	4	Trader (firewood)
1	788·50	770·00	900·00	600·00	1,388·50	5	Trader (*kirana*)
2	810·00	...	...	630·00	900·00	6	Teastall keeper
3	306·60	...	...	531·87	601·02	7	Cultivator
1	214·00	...	...	298·50	352·00	8	Goat rearer
5	380·06	...	...	343 00	419·01	9	Agricultural labourer
4	62·00	...	10·00	567 50	568·00	10	Fisherman
11	1,414·06	...	...	485·00	613·55	11	Boatman
1	18·56	...	...	200 00	218·56	12	Cart driver
8	2,483·51	388·00	600·00	1,369·45	1,468·77	13	Boat builder
12	2,629·31	...	20 00	599·23	761·71	14	Boat building labourer
1	115·00	...	...	648·00	763·00	15	P.W.D. Maistri
1	4·00	...	...	456·00	460·00	16	P.W.D. Laskar
1	2·00	...	...	120·00	122·00	17	Mat weaver
13	991·35	...	...	264·87	335·70	18	Casual labourer
1	55·00	...	...	130·00	185·00	19	Rent receiver
68	12,547·45	3,158·00	1,530·00				Total

TABLE 43

Gross and Net Annual Income from Household Industries, 1960–61

Name of industry (1)	Gross annual income (2) Rs. P.	Number of households (3)	Net annual income (4) Rs. P.
1 Mat weaving . .	120·00	1	120·00
2 Fishing . .	950·00	2	950·00
Total .	1,070·00	3	1,070·00

Note:—As the mat weaver acquires all the raw material free of cost, the net income is also the same as the gross income. In boat building industry, the boat builders are supplied with all the required raw material by the clients. The wages they are paid are the gross as well as net earnings of these households.

TABLE 44

Annual Expenditure on Education by Caste/Tribe/Community and Households

Caste/Tribe/Community (1)	Number of households spending: Below Rs. 25 (2)	Rs. 25-50 (3)	Rs. 51-100 (4)	Rs. 101 & above (5)
1 Berisetty . .	2	...	...	...
2 Labbai . .	6	...	...	...
3 Yenadi . .	2	...	...	...
Total	10	...	...	...

TABLE 45

Indebtedness by Annual Household Income and Households

Income group (in Rs.) (1)	Total No. of households (2)	No. of households (3)	Total debt (4) Rs. P.	Percentage of col. (3) to col. (2) (5)	Average indebtedness for household in debt (6) Rs. P.
300 & below .	23	15	4,061·00	64	270·73
301—600 .	31	22	11,443·00	71	520·30
601—900 . .	11	10	2,900·00	91	290·00
901—1,200 .	4	3	480·00	75	160·00
1,201 & above .	9	7	5,000·00	78	714·28
Total	78	57	23,884·00		

TABLE 46

Indebtedness by Cause, Amount and Households

	Cause	Amount of debt (in Rs.)			Number of households in debt		
		Prior to 1951	1951-1961	1961-1962	Prior to 1951	1951-1961	1961-1962
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Purchase of land	...	350	50	...	1	1
2	Marriage	...	5,680	320	...	5	2
3	Funerals	...	100	150	...	1	2
4	Medical	20	...	800	1	...	3
5	Household industry (boat building)	...	1,500	...	...	3	...
6	Religious ceremony	...	600	...	...	2	...
7	Cultivation	500	300	...	1	1	...
8	Business	...	...	1,500	...	...	1
9	Ordinary wants	...	6,477	4,237	...	19	30
10	Fishing net	400	...	...	1	...	...
11	Unspecified	900	...	...	1	...	...
	Total	1,820	15,007	7,057	4	32	39

TABLE 47

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

	Caste/Tribe/Community	Money lenders prior to 1951		Money debtors prior to 1951		Money lenders 1951-61		Money debtors 1951-61		Money lenders 1961-62		Money debtors 1961-62	
		Number	Amount	Number	Amount	Number	Amount	Number	Amount	Number	Amount	Number	Amount
	(1)	(2)	(3) Rs.	(4)	(5) Rs.	(6)	(7) Rs.	(8)	(9) Rs.	(10)	(11) Rs.	(12)	(13) Rs.
1	Berisetty	...	...	...	...	...	...	2	6,000	...	...	2	2,000
2	Goundla	1	N.A.	...	...	1	N.A.	...	...	1	200	...	..
3	Labbai	...	...	2	1,400	...	...	24	7,240	...	...	19	3,900
4	Mala	...	...	...	...	...	...	1	100	...	...	2	170
5	Pattapuchetti	...	...	1	400	...	...	1	600	...	...	5	555
6	Reddi	...	...	1	20	...	...	4	850	...	...	3	170
7	Yenadi	...	...	...	...	...	...	4	217	...	...	8	262
	Total	1	N.A.	4	1,820	1	N.A.	36	15,007	1	200	39	7,057

Note : N.A. = Not available

TABLE 48

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

Agency	Rate of interest: Interest free		Below 4%		4-6%	
	No. of households	Amount	No. of households	Amount	No. of households	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Rs.		Rs.		Rs.
1 Private money lender	32	8,004	14	6,530	3	200
2 Taccavi (Government)	...	...	...	...	1	350
Total	32	8,004	14	6,530	4	550

—Contd.

TABLE 48—*Concld.*

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

Agency	Rate of interest: 9-12%		13-15%		16-20%	
	No. of households	Amount	No. of households	Amount	No. of households	Amount
(1)	(8)	(9)	(10)	(11)	(12)	(13)
		Rs.		Rs.		Rs.
1 Private money lender	8	7,200	1	700	1	900
2 Taccavi (Government)	...	...	...	...	...	...
Total	8	7,200	1	700	1	900

TABLE 49

Purchase and Sale Value of Assets during last 30 Years (1932–62) by Main Occupation

Main occupation	Item of purchase/sale	Purchase value of assets			Sale value of assets		
		During 1932-61	During 1961-62	Total	During 1932-61	During 1961-62	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1 Trader (firewood)	Land	...	...	...	2,100·00	2,000·00	4,100·00
2 Trader (*kirana*)	Livestock	...	...	...	...	20·00	20·00
	Boat	...	900 00	900·00	...	750·00	750·00
3 Teastall keeper	Land	...	...	...	960 00	...	960·00
	Jewellery	...	...	...	2,200·00	...	2,200·00
	Tools & equipment	4·00	...	4·00	...	...	...
	Buildings	60·00	...	60·00	...	...	...
4 Cultivator	Land	1,300·00	...	1,300·00	1,000·00	...	1,000·00
	Livestock	440·00	...	440·00	240·00	...	240·00
	Tools & equipment	10·00	...	10·00	...	...	...
	Buildings	400·00	...	400·00	...	...	...
	Jewellery	800·00	...	800·00	...	...	...
5 Goat rearer	Livestock	25·00	...	25·00	...	...	...
	Jewellery	52·00	...	52·00	...	...	...
6 Agricultural labourer	Land	...	...	...	15·00	...	51·00
	Jewellery	40·00	...	40·00	...	...	...
7 Fisherman	Tools & equipment	10·00	10·00	20·00	70 00	...	70·00
	Jewellery	47·00	...	74·00	...	...	...
8 Boat plyer	Buildings	71·00	...	71·00	...	...	...
	Jewellery	25·00	...	25·00	16·00	...	16·00
	Livestock	15·00	...	15·00	...	...	...
9 Boat builder	Land	1,700·00	...	1,700·00	700·00	...	700·00
	Jewellery	350·00	...	350·00	...	...	...
	Boat material	...	600·00	600·00	...	300 00	300·00
	Tools & equipment	684·00	500·00	1184 00	...	...	...
	Livestock	50 00	...	50·00	108·00	88·00	196·00
10 Boat building labourer	Land	100·00	...	100·00	...	...	...
	Livestock	...	...	...	170·00	...	170·00
	Tools & equipment	51·00	20·00	71·00	...	...	...
	Jewellery	46·00	...	46 00	...	...	...
11 Causal labourer	Land	...	...	...	500·00	...	500·00
	Utensils	...	...	...	30·00	...	30 00
	Jewellery	...	...	...	400·00	...	400·00
12 Rent receiver	Land	500·00	...	500·00	350·00	...	350·00
	Jewellery	150·00	...	150·00	...	...	...

TABLE 50

Sale Value of Assets during the 30 Years Period from 1932–62 by Main Occupation

Main occupation	Number of households selling assets											
	Land		Livestock		Boat		Jewellery		Utensils		Tools & equipment	
	During 1932–61	During 1961–62	During 1932–61	During 1961–62	During 1932–61	During 1961–62	During 1932–61	During 1961–62	During 1932–61	During 1961–62	During 1932–61	During 1961–62
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Trader (firewood)	1	1	...	...	...	...	...	...	...	...	...	...
2 Trader (*kirana*)	...	...	..	1	...	1	...	...	...	...	...	...
3 Teastall keeper	1	..	...	...	...	...	1	..	...	...	...	...
4 Cultivator	1	...	1	...	...	...	...	...	...	...	...	..
5 Agricultural labourer	1	...	...	...	...	...	...	...	...	...	...	...
6 Fisherman	...	...	...	...	...	...	...	...	...	...	1	...
7 Boat plyer	...	...	...	...	...	...	1	...	...	...	...	...
8 Boat builder	1	...	2	...	...	1	...	...	...	...	...	...
9 Boat building labourer	...	...	1	...	...	...	...	...	...	...	...	...
10 Causal labourer	1	...	...	...	...	...	1	...	1	...	...	...
11 Rent receiver	1	...	...	...	...	...	...	...	...	...	...	...

TABLE 51

Sale Value of Assets by Reasons and Number of Households during 1932–1962

Reasons for sale	Number of households selling other than land valued (in Rs.) at								
	Below 50	51-100	101-200	201-300	301-500	501-1,000	1,001-1,500	1,501-3,000	3,001 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Food and other daily requirements	1	2	1	...	1	1	...	1	...
2 Livestock (to purchase another pair as the present pair is old)	...	...	...	1	...	...	...	...	...
3 To liquidate loans	...	...	...	...	...	1	...	...	...
4 To seek medical aid to his son	1	...	...	...	...	...	...	...	...
5 For funeral expenses	...	...	...	1	...	...	...	...	...
6 To meet the expenses of the appeal made to Government towards his reinstatement	...	...	...	...	...	...	...	1	...
Total	2	2	1	2	1	2	...	2	...

TABLE 52

Capital Formation by Main Occupation and Number of Households

Main occupation	Land		Livestock		Tools & equipment	
	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Rs. P.		Rs. P.		Rs. P.	
1 Trader (*kirana*)	...	...	...	...	...	...
2 Teastall keeper	...	...	...	...	4·00	1
3 Cultivator	1,300·00	2	440·00	3	10·00	1
4 Goat rearer	...	...	25·00	1	...	...
5 Agricultural labourer	...	...	...	...	...	...
6 Fisherman	...	...	...	...	20·00	1
7 Boat builder	1,700·00	3	50·00	2	1,184·00	4
8 Boat building labourer	100·00	1	...	...	71·00	2
9 Boat plyer	...	...	15·00	1	...	...
10 Rent receiver	500·00	1	...	...	...	...
Total	3,600·00	7	530·00	7	1,289·00	9

—Contd.

TABLE 52—*Concld.*

Capital Formation by Main Occupation and Number of Households

Main occupation	Buildings		Jewellery		Boat material		Total	
	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds
(1)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Trader (*kirana*)	...	...	...	...	900·00	1	900·00	1
2 Teastall keeper	60 00	1	...	...	...	...	64·00	2
3 Cultivator	400·00	2	800 00	1	...	...	2,950·00	9
4 Goat rearer	...	...	52 00	1	...	...	77·00	2
5 Agricultural labourer	...	...	40·00	1	...	...	40·00	1
6 Fisherman	...	...	74·00	1	...	...	94·00	2
7 Boat builder	...	...	350·00	1	600·00	1	3,884·00	11
8 Boat building labourer	...	...	46·00	1	...	...	217·00	4
9 Boat plyer	17.00	1	25·00	1	...	...	57·00	3
10 Rent receiver	...	..	150·00	1	...	...	650·00	2
Total	477·00	4	1,537·00	8	1,500·00	2	8,933·00	37

TABLE 53

Prosperity Index during the last 30 Years (1962–63)

1	Number of households which have cleared debts which existed prior to 30 years from the income of the household	...
2	Total extent of debts cleared under item 1 by all the households together	...
3	Number of households which have during the last 30 years—	
	(a) Acquired any property and / or	6
	(b) Made any savings in cash and / or	...
	(c) Invested capital in any new undertaking or building except where it is wholly from the debt incurred for the purpose and/from the proceeds of any sale of property ...	4
4	The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and / from the proceeds of the sale of any property	Rs. 4,077.00

TABLE 54

Family Type by Caste/Tribe/Community

	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	Berisetty	2	1	1	...	...
2	Brahmin	1	...	...	...	1
3	Goundla	1	...	...	...	1
4	Labbai	38	16	2	3	17
5	Mala	3	2	1	...	...
6	Pattapuchetti	7	4	...	...	3
7	Reddi	12	4	...	...	8
8	Yenadi	14	12	...	...	2
	Total	78	39	4	3	32

TABLE 55

Mother Tongue and other Languages Spoken

Language	Number of Persons		
	Persons	Males	Females
(1)	(2)	(3)	(4)
I *Mother Tongue*			
1 Tamil .	224	108	116
2 Telugu .	109	53	56
Total	333	161	172
II *Other Languages Spoken*			
1 Tamil .	35	20	15
2 Telugu .	158	86	72
3 Hindi .	2	2	...
4 English .	2	2	...
5 Urdu .	8	3	5
6 Arabic .	3	1	2
Total	208	114	94

TABLE 56

Association of Deity/Special Object of Worship

Deity/Special object of worship	Caste/Tribe/Community	Number of households
(1)	(2)	(3)
1 Lord Venkateswara . . .	Reddi	3
	Berisetty	2
	Pattapuchetti	3
	Mala	2
2 Ancestral household deities . .	Reddi	1
3 Chenchu Devara . . .	Yenadi	4
4 Lord Vishnu & Kumaraswamy . .	Pattapuchetti	1
5 Only *namaz*	Labbai	38
6 Nagur Khader Ali and Syed Jamaluddin Valiullah	Labbai	38

TABLE 57

Cultural Life of the Village

Caste/Tribe/Community	No. of households	Number of persons participating in/associating with: Bhajana Mandali	Puranas, Hari-katha & Burra-katha kala-kshepams	Reading news papers	Listening to radio	Folk dances and songs
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Berisetty .	2	...	1	...	...	...
2 Brahmin .	1	...	...	1	...	...
3 Goundla .	1	...	...	...	...	...
4 Labbai .	38	3	10	3	6	4
5 Mala .	3	...	2	1	...	2
6 Pattapuchetti .	7	...	1	...	...	1
7 Reddi .	12	2	4	...	...	2
8 Yenadi .	14	...	2	...	3	12
Total	78	5	20	5	9	21

TABLE 58

Dietary Habits by Households and Caste/Tribe/Community

Caste/Tribe/Community	Total No. of households	Households taking: Two time meals	Breakfast, midday meal and supper, tea, or coffee, with light dishes between midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper, coffee or tea with light dishes between midday meal and supper	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty .	2	1	...	...	...	...	1
2 Brahmin .	1	1	...	...	...	...	...
3 Goundla .	1	...	...	...	1	...	...
4 Labbai .	38	4	...	...	12	6	16
5 Mala .	3	...	...	...	1	1	1
6 Pattapuchetti .	7	...	...	...	6	1	...
7 Reddi .	12	3	...	...	1	7	1
8 Yenadi .	14	3	...	...	...	10	1
Total	78	12	...	...	21	25	20

TABLE 59

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

Caste/Tribe/Community	Rice	Wheat	Ragi	Roots	Total number of households
(1)	(2)	(3)	(4)	(5)	(6)
1 Berisetty . .	2	...	...	...	2
2 Brahmin . .	1	...	...	1	1
3 Goundla . .	1	...	...	...	1
4 Labbai . .	38	...	...	4	38
5 Mala . .	3	...	...	...	3
6 Pattapuchetti . .	7	...	...	...	7
7 Reddi . .	12	...	3	...	12
8 Yenadi . .	14	...	...	1	14
Total	78	...	3	6	78

TABLE 60

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

Caste/Tribe/Community	Number of households taking tea with an annual income (in Rs.) of					Number of households not taking tea with an annual income (in Rs.) of				
	1,201 & above	901–1,200	601–900	301–600	300 & below	1,201 & above	901–1,200	601–900	301–600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Berisetty	...	...	...	1	...	...	...	...	1	...
2 Brahmin	1	...	...	...	...	...	...	...	...	...
3 Goundla	...	...	...	1	...	...	...	...	...	...
4 Labbai	8	2	7	10	4	...	...	...	6	1
5 Mala	...	...	1	1	...	...	...	...	...	1
6 Pattapuchetti	...	1	3	2	...	...	...	...	1	...
7 Reddi	...	1	...	...	3	...	...	...	2	6
8 Yenadi	...	...	...	2	3	...	...	...	4	5
Total	9	4	11	17	10	...	...	...	14	13

TABLE 61

Prohibited Foods and Drinks by Caste/Tribe/Community and Number of Households

Caste/Tribe/Community	Number of households reporting as prohibited: Food: Except goat and sheep all other animals are prohibited	She-goat	Sheep	Pig	Buffalo	Bandicoot	Rat	Squirrel	Except fowl all other birds are prohibited	Except fowl and duck eggs, all other eggs are prohibited	Drink: All drinks are prohibited	No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Berisetty	2	...	...	...	...	...	...	...	2	2	2	...	...
2 Brahmin	...	...	...	...	...		...	...	...	1	1	...	...
3 Goundla	...	1	1	1	1	...	...	...	1	1	1	...	...
4 Labbai	38	5	6	38	38	38	38	38	38	37	38	...	...
5 Mala	3	...	...	...	...	...	...	...	3	3	3	...	...
6 Pattapuchetti	6	...	..	1	...	...	...	...	7	6	...	...	6
7 Reddi	2	4	4	8	5	6	5	1	12	12	8	...	4
8 Yenadi	9	...	...	2	4	...	1	...	14	13	7	...	6
Total	60	10	11	50	48	44	44	39	77	75	60	...	16

TABLE 62

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community	Smoking							
	Beedi		Cheroot		Cigarette		Leaf pipe	
	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Every day								
1 Berisetty	1	...	...	...	...	...	...	...
2 Goundla	...	...	...	...	...	...	...	...
3 Labbai	46	2	3	...	5	...	...	...
4 Mala	1	...	...	...	...	...	...	...
5 Pattapuchetti	8	...	2	1	...	...	...	...
6 Reddi	8	...	5	...	...	...	1	...
7 Yenadi	6	...	2	...	...	...	...	...
Total	70	2	12	1	5	...	1	...
Festive occasions								
1 Labbai	...	...	...	...	1	...	...	...
2 Yenadi	...	...	...	...	...	...	...	...
Total	...	...	...	...	1	...	...	...

M = Males F = Females

—*Contd.*

TABLE 62—*Concld.*

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community	Chewing									
	Pan		Pan with *jarda*		Tobacco		Snuff		Arecanut	
	M	F	M	F	M	F	M	F	M	F
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Every day										
1 Berisetty	...	1	...	...	...	...	...	...	...	...
2 Goundla	...	1	...	...	...	...	...	...	...	...
3 Labbai	23	24	3	3	1	1	...	...	2	...
4 Mala	...	...	...	...	...	...	...	...	...	...
5 Pattapuchetti	...	2	...	1	...	...	...	...	...	...
6 Reddi	...	2	1	...	...	...	...	...	...	...
7 Yenadi	5	1	...	2	3	2	1	1	...	...
Total	28	31	4	6	4	3	1	1	2	...
Festive occasions										
1 Labbai	2	1	...	...	...	...	...	...	...	...
2 Yenadi	1	1	...	...	...	...	...	...	...	...
Total	3	2	...	...	...	...	...	...	...	...

M = Males F = Females

TABLE 63

Marriages by Consanguinity and Caste/Tribe/Community

Caste/Tribe/ Community	Own sister's daughter (*menakodalu*)	Mother's own brother's daughter (*menarikam*)	Father's own sister's daughter (*eduru menarikam*)	Mother's own sister's daughter (*pinna or peddatalli kuthuru*)	Father's own brother's daughter (*pinna or peddatandri kuthuru*)	Other blood relationship	Younger brother's widow
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty	...	...	1	...	...	...	...
2 Goundla	...	1	...	...	...	...	...
3 Labbai	1	10	7	...	1	12	...
4 Mala	...	...	1	...	...	1	1
5 Pattapuchetti	...	2	...	...	...	...	...
6 Reddi	1	2	...	..	...	2	...
7 Yenadi	...	1	3	...	...	2	...
Total	2	16	1	...	1	17	1

TABLE 64

Contravention of Marriage Rules

Caste/Tribe	Number of marriages	Frequency of each type of contravention					
		Type—I Reddi	No. of households reporting social attitude		*Type—II* Caste not known	No. of households reporting social attitude	
			Approved	Disapproved		Approved	Disapproved
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Reddi	1	...	...	...	1	1	...
2 Yenadi	1	1	1	...	1	1	...
Total	2	1	1	...	2	2	...

TABLE 65

Objection to Inter-caste Marriage

Caste/Tribe/Community	Number of households	Number having no objection to marriage with Caste/Tribe/Community in col. (4)	Caste/Tribe/Community in order of preference
(1)	(2)	(3)	(4)
1 Labbai	3	3	...
2 Mala	1	1	...
3 Reddi	4	4	Mudiraja
4 Yenadi	1	1	...
Total	9	9	..

TABLE 66

Attitude towards Marriage with Persons of other Caste/Tribe/Community but of the same Socio-economic Status

Caste/Tribe/Community	Number of persons interviewed	Number having no objection to marriage with the Caste/Tribe/Community shown in col. (4)	Caste/Tribe/Community in order of preference
(1)	(2)	(3)	(4)
1 Berisetty	2	...	...
2 Brahmin	1	...	...
3 Goundla	1	..	...
4 Labbai	38	3	...
5 Mala	3	1	...
6 Pattapuchetti	7	...	...
7 Reddi	12	4	Mudiraja
8 Yenadi	14	1	...
Total	78	9	

TABLE 67

Marriages by Caste/Tribe/Community

Caste/Tribe/Community	Total No. of households	Total No. of marriages	Consanguineous		Non-consanguineous	
			No. of households	No. of marriages	No of households	No. of marriages
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Berisetty	2	3	1	1	1	2
2 Goundla	1	1	1	1	...	...
3 Labbai	38	59	23	31	15	28
4 Mala	3	4	2	3	1	1
5 Pattapuchetti	6	6	2	2	4	4
6 Reddi	8	13	4	5	4	8
7 Yenadi	14	18	5	6	9	12
Total	72	104	38	49	34	55

—Contd.

TABLE 67—*Concld.*

Marriage by Caste/Tribe/Community

Caste/Tribe/Community	Monogamous		Polygynous		Polyandrous		Inter-communal in the same religion	
	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
(1)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Berisetty	1	1	1	1	...	...	...	...
2 Goundla	1	1	...	...	...	...	...	...
3 Labbai	38	59	...	...	...	...	...	...
4 Mala	3	4	...	...	...	...	...	...
5 Pattapuchetti	6	6	...	...	...	...	...	...
6 Reddi	8	13	...	...	...	...	1	1
7 Yenadi	13	16	1	1	...	...	1	1
Total	70	100	2	2	...	...	2	2

TABLE 68

Marriages by Spatial Distribution and Caste/Tribe/Community

Caste/Tribe/ Community	Number of marriages contracted within the village	Outside the village and within the taluk				Outside the taluk and within the district			
		10 miles & below	11–25 miles	26–100 miles	101 miles & above	10 miles & below	11–25 miles	26–100 miles	101 miles & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Berisetty	...	...	..	...	...	...	...	...	...
2 Goundla	...	...	1	...	...	...	...	...	...
3 Labbai	47	...	...	...	...	...	1	1	...
4 Mala	...	3	...	...	...	...	...	...	...
5 Pattapuchetti	...	...	3	...	...	...	...	...	...
6 Reddi	7	2	1	...	...	...	...	...	...
7 Yenadi	8	2	4	...	...	...	...	...	...
Total	62	7	9	...	...	...	1	1	...

—Contd.

TABLE 68—*Concld.*

Marriages by Spatial Distribution and Caste/Tribe/Community

Caste/Tribe/ Community	Outside the district and within the state				Outside the state			
	10 miles & below	11–25 miles	26–100 miles	101 miles & above	10 miles & below	11–25 miles	26–100 miles	101 miles & above
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1 Berisetty	...	...	.	..	...	...	2	1
2 Goundla	...	...	...	...	...	...	...	...
3 Labbai	...	...	...	...	...	5	5	...
4 Mala	...	...	..	...	...	1	...	...
5 Pattapuchetti	...	...	...	...	...	1	2	...
6 Reddi	...	...	...	...	...	...	3	...
7 Yenadi	1	...	...	...	...	...	3	...
Total	1	...	...	...	...	7	15	1

TABLE 69

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

Caste/Tribe/Community	Age group (in years)							
	0-4		5-9		10-14		15-19	
	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Berisetty	...	...	...	...	...	...	...	2
2 Brahmin	...	...	...	...	...	...	...	...
3 Goundla	...	...	...	...	...	1	...	...
4 Labbai	...	...	...	1	...	12	3	34
5 Mala	...	...	...	...	...	2	1	1
6 Pattapuchetti	...	...	...	...	...	2	...	1
7 Reddi	...	...	...	...	...	5	...	5
8 Yenadi	...	...	...	...	...	5	3	6
Total	...	...	...	1	...	27	7	49

—Contd.

TABLE 69—*Concld.*

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

Caste/Tribe/Community	Age group (in years)							
	20-24		25-29		30-34		35 & above	
	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 Berisetty	...	1	1	...	...	1	1	..
2 Brahmin	...	...	...	...	...	...	...	...
3 Goundla	...	...	...	...	...	...	...	...
4 Labbai	13	7	12	3	4	...	3	...
5 Mala	1	...	1	...	...	...	...	...
6 Pattapuchetti	1	3	3	1	1	...	...	...
7 Reddi	2	...	3	...	2	...	...	...
8 Yenadi	9	2	1	1	...	...	...	...
Total	26	13	21	5	7	1	4	...

TABLE 70

Marriage Payments

Items of payment	BERISETTY		BRAHMIN		GOUNDLA		LABBAI	
	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)
1 Cash	...	...	...	...	...	...	8	2
2 Property	1	...	...	...	...	...	1	...
3 Ornaments	...	...	...	...	...	1	3	5
Total	1	...	...	...	...	1	12	7

—Contd.

TABLE 70—*Concld.*

Marriage Payments

Items of payment	MALA		PATTAPUCHETTI		REDDI		YENADI	
	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 Cash	1	...	3	...	3	...	3	...
2 Property	...	...	...	...	...	...	...	...
3 Ornaments	1	...	...	...	1	...	2	1
Total	2	...	3	...	4	...	5	1

TABLE 71

Dowry Payment and Knowledge of Hindu Marriages Act by Caste/Tribe/Community

Caste/Tribe/Community	No. of households giving dowry	Amount of dowry	No. of households aware of legislation prohibiting dowry	With reference to col. (4), households with an attitude of		No. of informants who knew that there have been changes in the recent years in Hindu Marriages Act	Informants' views about the salient features of the Hindu Marriages Act
				Approval	Disapproval		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty	...	...	...	...	...	1	...
2 Brahmin	...	...	1	...	...	...	...
3 Goundla	...	...	...	...	...	...	...
4 Labbai	...	...	...	...	...	...	...
5 Mala	...	...	...	...	...	...	...
6 Pattapuchetti	...	...	...	...	...	...	...
7 Reddi	...	...	...	...	...	...	...
8 Yenadi	...	...	...	...	...	...	...
Total	...	...	1	...	...	1	...

TABLE 72

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

Reasons for Separation/Divorce	No. of households reporting		Agency settling the dispute and brief notes on its composition	Amount of compensation paid, if any	A note on condition of Separation/Divorce
	Separation	Divorce			
(1)	(2)	(3)	(4)	(5)	(6)
LABBAI					
The husband was too old and hence the girl could not get on with him	...	1	Caste Panchayat	Nil	The husband permitted her to marry again
YENADI					
Elopement	4	...		Nil	The women eloped with some other men
Total	4	1		Nil	

TABLE 73

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

Caste/ Tribe/ Community	Number aware of family planning centre	Number aware of family planning	Number approving family planning	Number approving family planning after being explained	Total of cols. (4)& (5)	Number liking to adopt family planning methods after				
						One child	Two children	Three children	Four children	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Berisetty	...	...	...	2	2	1	...	1	...	...
2 Labbai	...	7	6	9	15	...	2	3	7	3
3 Mala	...	1	1	2	3	...	1	2	...	...
4 Pattapuchetti	...	1	1	4	5	...	...	3	2	...
5 Reddi	...	1	...	2	2	...	...	1	...	1
6 Yenadi	...	1	1	5	6	...	1	3	1	1
Total	...	11	9	24	33	1	4	13	10	5

TABLE 74

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

Caste/Tribe/ Community	Number that like to adopt family planning after one child (Age group in years of informants being)				
	51 & above	41—50	31—40	21—30	20 & below
(1)	(2)	(3)	(4)	(5)	(6)
1 Berisetty	1	...	...	...	...
2 Labbai	...	...	...	...	...
3 Mala	...	...	...	...	...
4 Pattapuchetti	...	...	...	...	...
5 Reddi	...	...	...	...	...
6 Yenadi	...	...	...	...	...
Total	1	...	...	...	...

—Contd.

TABLE 74—*Contd.*

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

Caste/Tribe/Community	Number that like to adopt family planning after two children (Age group in years of informants being)				
	51 & above	41—50	31—40	21—30	20 & below
(1)	(7)	(8)	(9)	(10)	(11)
1 Berisetty .	...	...	...	...	...
2 Labbai .	1	...	...	1	...
3 Mala .	...	...	...	...	1
4 Pattapuchetti .	...	...	...	...	...
5 Reddi .	...	...	...	...	...
6 Yenadi .	...	...	...	1	...
Total	1	...	...	2	1

—*Contd.*

TABLE 74—*Contd.*

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

Caste/Tribe/Community	Number that like to adopt family planning after three children (Age group in years of informants being)				
	51 & above	41—50	31—40	21—30	20 & below
(1)	(12)	(13)	(14)	(15)	(16)
1 Berisetty .	...	...	1	...	...
2 Labbai .	1	...	...	2	...
3 Mala .	...	1	...	1	...
4 Pattapuchetti .	1	1	...	1	...
5 Reddi .	...	...	1	...	...
6 Yenadi .	...	1	1	1	...
Total	2	3	3	5	...

—*Contd.*

TABLE 74—*Contd.*

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

Caste/Tribe/ Community	Number that like to adopt family planning after four children (Age group in years of informants being)				
	51 & above	41—50	31—40	21—30	20 & below
(1)	(17)	(18)	(19)	(20)	(21)
1 Berisetty	...	...	...	...	...
2 Labbai	...	1	5	1	...
3 Mala	...	...	...	...	...
4 Pattapuchetti	...	1	...	1	...
5 Reddi	...	...	...	...	...
6 Yenadi	...	...	...	1	...
Total	...	2	5	3	...

—*Contd.*

TABLE 74—*Concld.*

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

Caste/Tribe/ Community	Number that like to adopt family planning after unspecified number of children (Age group in years being)				
	51 & above	41—50	31—40	21—30	20 & below
(1)	(22)	(23)	(24)	(25)	(26)
1 Berisetty	...	...	...	...	...
2 Labbai	...	1	1	1	...
3 Mala	...	...	...	...	...
4 Pattapuchetti	...	...	...	...	...
5 Reddi	...	1	...	...	...
7 Yenadi	...	...	1	...	...
Total	...	2	2	1	...

TABLE 75

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

Caste/Tribe/Community	Number that like to adopt family planning at the stage of 1 child (Age group in years of the child bearing women being)						
	Above 40	36-40	31-35	26-30	21-25	16-20	Below 16
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty	1	...	...	...	...	...	...
2 Labbai	...	...	...	...	...	...	...
3 Mala	...	...	...	...	...	...	...
4 Pattapuchetti	...	...	...	...	...	...	...
5 Reddi	...	...	...	...	...	...	...
Yenadi	...	...	...	...	...	...	...
Total	1	...	...	...	...	...	...

—Contd.

TABLE 75—*Contd.*

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

Caste/Tribe/Community	Number that like to adopt family planning at the stage of 2 children (Age group in years of the child bearing women being)						
	Above 40	36-40	31-35	26-30	21-25	16-20	Below 16
(1)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Berisetty	...	...	...	...	...	...	...
2 Labbai	...	...	1	...	1	...	...
3 Mala	...	...	...	...	...	1	...
4 Pattapuchetti	...	...	...	...	...	...	...
5 Reddi	...	...	...	...	...	...	...
6 Yenadi	...	...	1	...	...	...	...
Total	...	...	2	...	1	1	...

—Contd.

TABLE 75—*Contd.*

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

Caste/Tribe/Community	Number that like to adopt family planning at the stage of 3 children (Age group in years of the child bearing women being)						
	Above 40	36-40	31-35	26-30	21-25	16-20	Below 16
(1)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
1 Berisetty	...	...	...	1	...	...	...
2 Labbai	...	...	1	1	...	1	...
3 Mala	1	...	...	...	1	...	...
4 Pattapuchetti	...	1	...	1	...	...	...
5 Reddi	...	...	...	...	...	1	...
6 Yenadi	1	...	2	...	...	...	...
Total	2	1	3	3	1	2	...

—Contd.

TABLE 75—*Contd.*

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

Caste/Tribe/Community	Number that like to adopt family planning at the stage of 4 children (Age group in years of the child bearing women being)						
	Above 40	36-40	31-35	26-30	21-25	16-20	Below 16
(1)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
1 Berisetty	...	...	...	...	...	...	...
2 Labbai	...	...	1	4	2	...	...
3 Mala	...	...	...	...	...	...	...
4 Pattapuchetti	1	...	...	...	...	...	...
5 Reddi	...	...	...	..	...	...	...
6 Yenadi	...	...	...	...	1	...	...
Total	1	...	1	4	3	...	...

—Contd.

TABLE 75—*Concld.*

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

Caste/Tribe/ Community	Number that like to adopt family planning at unspecified stage (Age group in years of the child bearing women being)						
	Above 40	36-40	31-35	26-30	21-25	16-20	Below 16
(1)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
1 Berisetty	...	...	...	...	...	...	...
2 Labbai	...	1	1	...	...	...	...
3 Mala	...	...	...	...	...	...	...
4 Pattapuchetti	...	...	...	...	...	...	...
5 Reddi	...	1	...	...	...	...	...
6 Yenadi	...	...	1	...	...	...	...
Total	...	2	2	...	...	...	...

Note:—Two household heads of Pattapuchetti caste and one household head of Labbai community are unmarried.

TABLE 76

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

Caste/Tribe/ Community	Number wanting more children, duration of marriage being (in years)					Number wanting no more children, duration of marriage being (in years)				
	Above 20	16–20	11–15	6–10	5 & below	Above 20	16–20	11–15	6–10	5 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(1')
1 Berisetty	...	...	...	...	...	...	...	2	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...	...
3 Goundla	...	...	1	...	...	...	...	...	...	...
4 Labbai	13	3	1	...	...	4	1	5	4	...
5 Mala	...	...	...	...	...	1	1	...	1	...
6 Pattapuchetti	2	...	...	...	...	1	2	...	...	...
7 Reddi	5	...	...	...	...	1	1	...	...	...
8 Yenadi	2	5	1	...	...	1	3	...	2	...
Total	22	8	3	...	...	8	8	7	7	...

Note :—1. In the number wanting more children, the heads of 1 household, 5 households and 6 households of Brahmin, Reddi and Labbai communities, respectively, are unmarried.

2. In the number wanting no more children the heads of 2 households, and 1 household of Pattapuchetti and Labbai communities, respectively, are unmarried.

TABLE 77

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

Caste/Tribe/ Community	Number wanting more children having annual income (in Rs.) of					Number wanting no more children having annual income (in Rs.) of				
	1,201 & above	901-1,200	601-900	301-600	300 & below	1,201 & above	901-1,200	601-900	301-600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Berisetty	...	...	...	...	...	...	...	...	2	...
2 Brahmin	1	...	...	...	...	...	...	...	...	
3 Goundla	...	...	...	1	...	...	...	...	...	...
4 Labbai	3	1	4	10	5	5	1	3	6	...
5 Mala	...	...	...	...	...	...	...	1	1	1
6 Pattapuchetti	...	...	1	1	...	...	1	2	2	...
7 Reddi	...	1	...	1	8	...	...	...	1	1
8 Yenadi	...	...	...	4	4	...	...	...	2	4
Total	4	2	5	17	17	5	2	6	14	6

TABLE 78

Inheritance of Property by Caste/Tribe/Community

Caste/Tribe/Community	Total number of households	Number indicating that relatives of the following categories are entitled to inherit property		
		Sons	*Sons and daughters	Unspecified
(1)	(2)	(3)	(4)	(5)
1 Berisetty	2	2	...	...
2 Brahmin	1	1	...	...
3 Goundla	1	1	...	...
4 Labbai	38	16	19	3
5 Mala	3	3	...	...
6 Pattapuchetti	7	5	...	2
7 Reddi	12	11	...	1
8 Yenadi	14	13	...	1
Total	78	52	19	7

*In 2 : 1 proportion for each son and daughter respectively

TABLE 79

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

Caste/Tribe/Community (1)	Total number of households (2)	Number indicating that all sons get equal share (3)	Number indicating that daughters should inherit property equally with sons (4)
1 Berisetty	2	2	...
2 Brahmin	1	1	...
3 Goundla	1	1	...
4 Labbai	38	16	19
5 Mala	3	3	...
6 Pattapuchetti	7	5	...
7 Reddi	12	11	...
8 Yenadi	14	13	...
Total	78	52	19

TABLE 80

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

Caste/Tribe/Community (1)	Total No. of households (2)	Number of persons who agree that daughters should inherit equally with sons, their ages being (in years)				
		50 & above (3)	41–50 (4)	31–40 (5)	21–30 (6)	20 & below (7)
1 Berisetty	2	1	...	1	...	...
2 Brahmin	1	...	...	...	...	...
3 Goundla	1	1	...	...	...	...
4 Labbai	38	9	2	10	7	...
5 Mala	3	...	1	...	1	1
6 Pattapuchetti	7	1	2	...	2	...
7 Reddi	12	...	...	1	2	...
8 Yenadi	14	2	1	1	4	1
Total	78	14	6	13	16	2

TABLE 81

Medical Care

Total number of households	Number of households in which maternity cases are attended to: By calling unqualified midwife	Number of households in which maternity cases are attended to: Without any assistance from outside	Number of households following: Allopathic system of treatment	Number of households following: Ayurvedic system of treatment	Number of households following: Combination of different systems of treatment	Location of hospital	Distance in miles
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
78	49	1	39	2	1	Kaspa	1
						Beripet	1
						Madras	44
						Sullurpet	25
						Tada	20

TABLE 82

Death by Cause, Age, Sex and Caste/Tribe/Community

Caste/Tribe/Community by cause of death	Number of males in age group (in years): 0-14	15-24	25-34	35-59	60 & above	Number of females in age group (in years): 0-14	15-24	25-34	35-59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
LABBAI										
1 Stomach disease	1	...	...	...	...	...	...	...	...	...
2 Tuberculosis	...	...	...	1	1	...	...	...	...	...
3 Fever	...	...	...	...	...	...	...	...	1	...
4 Dysentery	...	...	...	...	...	1	...	...	...	...
5 Weakness	...	...	...	...	...	1	...	...	...	...
6 Unspecified	2	...	...	...	...	...	...	...	...	...
7 Fire accident	...	...	...	...	...	1	...	...	...	...
8 Old age	...	...	...	...	...	...	...	...	...	1
9 Delivery	...	...	...	...	...	...	...	1	...	...
MALA										
1 Fever	1	...	...	...	1	...	...	...	...	...
2 Old age & fever	...	...	...	...	...	...	...	...	...	...
PATTAPUCHETTI										
1 Fever and motions	...	...	...	...	...	1	...	...	...	
REDDI										
1 Fever	...	...	...	...	...	...	...	...	...	...
2 Unspecified	1	...	...	1	...	...	...	...	...	...
YENADI										
1 Due to old age	...	...	...	...	1	...	...	...	...	1
2 Due to attack of evil spirits	1	...	...	...	...	...	...	...	...	...
3 Old age and disease	...	...	...	...	...	...	...	...	...	1
Total	6	...	...	2	3	4	...	1	1	3

TABLE 83

General Knowledge of Household Heads by Caste/Tribe/Community

Caste/Tribe/Community	Total No. of household heads	Number of household heads knowing				
		Zilla Parishad	Panchayat Samithi	Panchayat headquarters	Taluk headquarters	District headquarters
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Berisetty .	2	1	1	1	2	2
2 Brahmin .	1	1	1	1	1	1
3 Goundla .	1	...			1	1
4 Labbai .	38	8	30	30	37	37
5 Mala .	3	1	3	3	3	3
6 Pattapuchetti .	7	4	6	6	7	7
7 Reddi .	12	...	8	8	11	12
8 Yenadi .	14	1	6	6	4	4
Total	78	16	56	56	66	67

TABLE 84

Awareness of Untouchability Offences Act

Caste/Tribe/Community	Total number of households	Number of persons aware of prohibition of untouchability under law	
		Yes	No
(1)	(2)	(3)	(4)
1 Berisetty .	2	1	1
2 Brahmin .	1	1	...
3 Goundla .	1	...	1
4 Labbai .	38	8	30
5 Mala .	3	2	1
6 Pattapuchetti .	7	3	4
7 Reddi .	12	2	10
8 Yenadi .	14	1	13
Total	78	18	60

TABLE 85

Attitude of Informants towards Survey

Attitude	Number of informants	
	Males	Females
(1)	(2)	(3)
1 Co-operative	66	5
2 Indifferent	6	1
Total	72	6

TABLE 86

Duration of Immigrant Households during Present Generation

Caste/Tribe/ Community	Number of households immigrated				
	3 years & below	4-10 years	11-20 years	21-50 years	51 years & above
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin	1	...	...	...	...
2 Labbai	1	...	...	1	...
3 Mala	...	...	1	...	...
4 Pattapuchetti	1	...	1	1	...
5 Yenadi	2	...	...	...	...
Total	5	...	2	2	...

TABLE 87

Settlement History of Households by Caste/Tribe/Community

Caste/Tribe/ Community	Number of households	Number of households settled					
		Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	During the present generation	Generations unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Berisetty	2	...	...	2	...	...	...
2 Brahmin	1	...	...	...	...	1	...
3 Goundla	1	1	...	...	...	...	...
4 Labbai (Muslim)	38	11	14	6	...	2	5
5 Mala (S.C.)	3	...	...	1	1	1	...
6 Pattapuchetti	7	...	...	3	1	3	...
7 Reddi	12	4	6	...	1	...	1
8 Yenadi (S.T.)	14	1	4	5	1	2	1
Total	78	17	24	17	4	9	7

TABLE 88

Place of Birth

Place of birth	Number of persons		Number of births in the village during				
	First birth	Subsequent births	1957-58	1958-59	1959-60	1960-61	1961-62
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Inside the village							
1 In the same house	6	36	6	5	11	10	10
2 Mother's parents' house	5	3	...	4	1	2	1
3 Hospital/Nursing home	...	...	...	...	...	...	...
Outside the village							
1 Mother's parents' house	4	...	..	1	...	2	1
2 Hospital/Nursing home	...	...	...	...	...	...	...
Total	15	39	6	10	12	14	12

TABLE 89

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

Caste/Tribe/Community	Number of households immigrating from							
	Outside the state		Outside the district but within the state		Outside the taluk		Within the taluk	
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Berisetty	...	...	...	...	...	...	...	...
2 Brahmin	...	...	1	...	...	...	...	...
3 Goundla	...	...	...	...	...	...	...	...
4 Labbai	1	...	1	...	...	...	...	...
5 Mala	...	...	...	...	...	...	1	...
6 Pattapuchetti	2	...	...	...	...	...	1	...
7 Reddi	...	...	...	...	...	...	...	...
8 Yenadi	1	...	...	...	1	...	...	...
Total	4	...	2	...	1	...	2	...

—Contd.

TABLE 89—*Concld.*

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

Caste/Tribe/Community	Occupation before immigration						Reasons for immigration			
	P.W.D Laskar	Boat building labourer	Casual labourer	Teacher	Boat plyer	Fisherman	Employment	Marital alliance	For better livelihood	Presence of relatives
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1 Berisetty	...	...	...	...	...	...	...	...	...	...
2 Brahmin	...	...	...	1	...	...	1	...	...	...
3 Goundla	...	...	...	...	...	...	...	...	...	...
4 Labbai	1	1	...	...	...	...	1	1	...	...
5 Mala	...	...	1	...	...	...	...	...	1	...
6 Pattapuchetti	...	1	...	...	1	1	...	...	3	...
7 Reddi	...	...	...	...	...	...	...	...	...	...
8 Yenadi	...	...	2	...	...	...	...	...	1	1
Total	1	2	3	1	1	1	2	1	5	1

TABLE 90

Emigrant Households by Place, Reasons and Tribe/Community

Tribe/Community	Number of members emigrated						Occupation before emigration	Reasons for emigration
	Outside Andhra Pradesh		Outside the district		Within the district			
	Rural	Urban	Rural	Urban	Rural	Urban		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Labbai	...	1	...	...	2	...	Boat plyer	Working as a clerk in a firewood company
	...	...	...	...	1	...	Boat building labourer	Married and settled there
	...	2	...	...	...	...	Boat plyer	For education at Madras
Yenadi	...	...	...	...	1	...	Cutting wood and fishing	Eloped with a neighbour's wife
Total		3	...	...	4	...		

TABLE 91

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

Caste/Tribe/ Community	Total No. of houses	Total number of rooms	Total number of household members	Houses with 1 room		Houses with 2 rooms		Houses with 3 rooms	
				No. of houses	No. of household members	No. of houses	No. of household members	No. of houses	No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Berisetty	2	7	11	...	...	1	8	...	...
2 Brahmin	1	2	2	...	...	1	2	...	...
3 Goundla	1	2	1	...	...	1	1	...	...
4 Labbai	35	84	191	12	42	11	55	7	38
5 Mala	3	7	9	1	3	1	2	...	...
6 Pattapuchetti	7	10	30	4	15	3	15	...	...
7 Reddi	12	17	30	7	12	5	18	...	...
8 Yenadi	13	13	59	13	58	...	...	...	...
Total	74	142	333	37	130	23	101	7	38

—Contd.

TABLE 91—*Concld.*

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

Caste/Tribe/ Community	Houses with 4 rooms		Houses with 5 rooms		Houses with 6 rooms		Houses with 7 rooms		Houseless persons	
	No. of houses	No. of household members	No. of houses	No. of household members	No. of houses	No. of household members	No. of houses	No. of household members	No. of house-holds	No. of household members
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
1 Berisetty	...	...	1	3	...	...	...	...	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...	...
3 Goundla	...	...	...	...	...	...	...	...	...	...
4 Labbai	1	8	1	6	1	13	2	19	3	10
5 Mala	1	4	...	...	...	...	...	...	...	...
6 Pattapuchetti	...	...	...	...		...	...	...	...	...
7 Reddi	...	...	...	...	...	...	...	...	...	...
8 Yenadi	...	...	...	...	...	...	...	...	1	1
Total	2	12	2	9	1	13	2	19	4	11

TABLE 92

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community	Name of house type	Total number of houses	Number of houses with tiled roof	Number of houses with straw/ grass roof	Number of houses with palm leaf roof
			4 sloped	4 sloped	4 sloped
(1)	(2)	(3)	(4)	(5)	(6)
1 Berisetty	*Purillu*	2	...	2	...
2 Brahmin	*Purillu*	1	...	1	...
3 Goundla	*Purillu*	1	...	1	...
4 Labbai	*Gudise*	10	...	...	10
	Penkutillu	17	17	...	...
	Purillu	8	...	8	...
5 Mala	*Gudise*	1	...	...	1
	Purillu	2	...	2	...
6 Pattapuchetti	*Purillu*	7	...	7	
7 Reddi	*Gudise*	4	...	...	4
	Purillu	8	...	8	...
8 Yenadi	*Gudise*	12	...	...	12
	Purillu	1	...	1	...
Total		74	17	30	27

Note: —Three Labbai households and one Yenadi household have no houses. They are living in their relatives' houses.

TABLE 93

Houses by Wall Material and Caste/Tribe/Community

Caste/Tribe/ Community	Total No. of houses	Mud wall	Bamboo wattled wall	Wall of twigs and branches	Brick wall	Without walls
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Berisetty	2	1	...	...	1	...
2 Brahmin	1	1	...	...	...	...
3 Goundla	1	...	...	1		...
4 Labbai	35	26	5	...	4	...
5 Mala	3	2	...	...	1	...
6 Pattapuchetti	7	7	...	...	...	...
7 Reddi	12	9	...	...	...	3
8 Yenadi	13	...	11	...	...	2
Total	74	46	16	1	6	5

TABLE 94

Houses and Use

Number of houses used for				
Residence	Shop	Residence-*cum*-shop	Teastall	Cattle shed
(1)	(2)	(3)	(4)	(5)
74	1	...	2	8

Note:—Three Labbai households and one Yenadi household have no houses. They are living in their relatives' houses

TABLE 95

Scheduled Castes and Scheduled Tribes by Households and Population

Scheduled Caste/ Scheduled Tribe	Total number of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Scheduled Caste				
Mala	3	9	4	5
Scheduled Tribe				
Yenadi	14	59	27	32
Total	17	68	31	37

TABLE 96

Awareness about Existence and Main Functions of Panchayat by Caste/Tribe/Community

Caste/Tribe/Community	No. that could tell the period of existence of Panchayat correctly	No. according to whom the functions of Panchayat are	Note on the amenities provided by the Panchayat since its inception
(1)	(2)	(3)	(4)
1 Berisetty	2	...	...
2 Brahmin	...	...	...
3 Goundla	1	...	...
4 Labbai	28	Collecting house tax only	No change and no benefit of worth mentioning have been effected. No amenities were provided. Not satisfied with its functioning.
5 Mala	2	...	...
6 Pattapuchetti	6	...	...
7 Reddi	8	...	...
8 Yenadi	4	..	...
Total	51		

TABLE 97

Awareness of Functions of Grama Sevak by Caste/Tribe/Community

Caste/Tribe/Community	Total No. of house-holds	No. of house-holds aware of functions of Grama Sevak	Number of households that could describe functions of Grama Sevak		
			Fully satisfactorily	Satisfactorily	Unsatisfactorily
(1)	(2)	(3)	(4)	(5)	(6)
1 Berisetty	2	...	...	...	...
2 Brahmin	1	1	...	1	...
3 Goundla	1	...	...	...	...
4 Labbai	38	...	...	...	...
5 Mala	3	...	...	...	...
6 Pattapuchetti	7	...	...	...	...
7 Reddi	12	...	...	...	...
8 Yenadi	14	...	...	...	...
Total	78	1	...	1	...

TABLE 98

Political Awareness by Caste/Tribe/Community

Caste/Tribe/Community	Number of informants according to whom the parties are	
	Congress	Communist
(1)	(2)	(3)
1 Labbai	5	1
2 Mala	3	...
3 Pattapuchetti	2	...
4 Reddi	1	.
5 Yenadi	1	...
Total	12	1

TABLE 99

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

Caste/Tribe/ Community	Total No. of house-holds	Number of persons according to whom			Number of persons according to whom			Number of persons who could not express any opinion about		
		Pancha-yat	Panchayat Samithi	Zilla Parishad	Pancha-yat	Panchayat Samithi	Zilla Parishad	Pancha-yat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
		Functioning satisfactorily			*Not functioning satisfactorily*					
Berisetty	2	...	...	...	...	...	...	2	2	2
Brahmin	1	...	...	...	1	1	1	...	...	...
Goundla	1	...	...	...	1	1	1	...	...	...
Labbai	38	3	3	3	7	7	7	28	28	28
Mala	3	...	...	...	...	...	...	3	3	3
Pattapuchetti	7	...	...	...	...	...	...	7	7	7
Reddi	12	1	1	1	6	6	6	5	5	5
Yenadi	14	1	1	1	3	3	3	10	10	10
Total	78	5	5	5	18	18	18	55	55	55

TABLE 100

Caste/Tribal/Community Panchayat—Existence and Attitude by Caste/Tribe/Community

Caste/Tribe/ Community	Total No. of house-holds	Number of households according to which functions of Caste/Tribal/Community Panchayat exist for								No. according to whom caste/ tribal/community panchayat should continue
		BERISETTY	BRAHMIN	GOUNDLA	LABBAI	MALA	PATTAPU-CHETTI	REDDI	YENADI	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Berisetty	2	...	...	...	...	...	...	...	...	...
Brahmin	1	...	...	...	...	...	...	...	...	...
Goundla	1	...	...	...	...	...	...	...	...	...
Labbai	38	...	...	...	32	...	...	...	...	25
Mala	3	...	...	...	...	...	...	...	...	...
Pattapuchetti	7	...	...	...	...	...	1	...	...	1
Reddi	12	...	...	...	...	...	...	10	...	7
Yenadi	14	...	...	...	...	...	...	...	6	5
Total	78	...	...	...	32	...	1	10	6	38

TABLE 101

Caste/Tribal/Community Panchayat—Functions

Caste/Tribe/Community	Total No. of households	Number of households according to which functions of Caste/Tribal/Community Panchayats are: Settling divorce cases	Settling petty quarrels	Settling inter-household and intra-household disputes and to divide property among brothers and other members of the households	Settling fights	Deciding caste disputes	Deciding cases of adultery	To look after religious functions
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Berisetty	2	...	...	...	...	...	...	...
2 Brahmin	1	...	...	...	...	...	...	...
3 Goundla	1	...	...	...	...	...	...	...
4 Labbai	38	23	9	6	3	16	...	2
5 Mala	3	...	...	...	...	...	...	...
6 Pattapuchetti	7	...	1	...	...	...	...	...
7 Reddi	12	9	6	1	2	1	...	...
8 Yenadi	14	4	...	...	...	4	2	...
Total	78	36	16	7	5	21	2	2

TABLE 102

Marketing Facility

Commodities transacted	Number of households which sell: Direct in open market	Through commission agent (*sowcar*)	To co-operative marketing society	Name of marketing society, if any, within the village	Name of marketing centre and distance from village if the co-operative society is located outside the village
(1)	(2)	(3)	(4)	(5)	(6)
1 Agricultural produce	24	...	...	...	Sullurpet (24 miles) Madras (44 miles) Tada (21 miles)
2 Boats	5	...	...	...	...
3 Mats	4	...	...	...	...
4 Fish	3	...	...	...	...
5 Casurina wood	4	3	...	...	Madras (44 miles)
Total	40	3			

GLOSSARY

Akurayi . . File

Alayam . . Temple

Arivenibanalu . . Coloured pots used to bring water to give bath to the bridal pair

Arundhati . . A small twinkling and not easily spotable star of the great 'Bear' constellation shown to the bridal couple soon after marriage

Atukulu . . Beaten rice

Badisa . . Implement used to carve the raw wood into required shapes at the initial stages

Basikam . . Marriage badge worn on the foreheads of the bride and bridegroom

Besari . . A nose ornament studded with precious stones

Bhajana . . A devotional group singing and dancing to the accompaniment of musical instruments

Bhajanamandir . . A place where *bhajans* are conducted

Bhogi . . The day preceding Sankranti festival on which the members of households worship the Sun, after taking oil bath

Bhoshanam . . A big wooden box to keep household goods

Bottu . . Marks of decoration to the bride with white and black dots alternately from the end of the temple down to chin

Bottukasikoka . . A valuable saree given to the Muslim bride by the bridegroom's people at the time of betrothal

Birsapu . . A timber yielding tree

Burma . . An instrument used to make a hole into the wood to make nailing easy ; a drill

Chalmidi . . A preparation of rice flour and jaggery

Chappal . . Footwear

Chedugudu . . See *kabadi*. *Chedugudu* differs from *kabadi* in that in the former, for each member that is supposed to have been touched, the opposite party is given certain marks.

Chillamkodu . . A game played with two pieces of sticks—one 2 feet long and the other 6 inches long.

Chinnabadisa . . An implement used to carve certain toys, etc., out of small pieces of raw wood

Chinnadinam or *Chinnakarma* . . Initial obsequies

Chintabettelata . . An indoor game played by school going boys and girls and women also with tamarind seeds broken into halves

Dal . . Pulse

Darga . . A Muslim tomb

Disti . . Possession of evil-eye

Dolu . . A musical instrument made of hollow wooden drum 1 ½ feet long and 6" diameter covered with a thick membrane of horse skin or bullock's skin.

Doruvu . . Pond

Dulha . . Bridegroom

Dulhan . . Bride

Fatehah . . Prayer

Gadamanchi . . A wooden plank improvised into a bench

Gandham . . Sandal wood paste

Gochipata . . A rag of cloth 3 feet long and one foot broad worn by Yenadis to cover nudity which passes between the legs, emerging in front and behind from out of the loin thread

Gorinta . . Lawsonia alba leaf used as a decorative to the nails and the palm

Gudise illu . . Hut

Guggilam . . Resin

Gujjulu . . Wooden pieces 3 feet long with 2 inches diameter used in roof-frame, fixed into the beams

Gurukul or Kazi . . Muslim priest who attends important rituals and takes oath from the bridal couple at marriages

Harikatha . . A performance by a single man by reciting portions from Hindu epics like Ramayana, Mahabharata and Bhagavatha, interspersed by explanations and the recital is accompanied by musical instruments like harmonium and *thabala*

Jubba or *Jhubba* . . A loose shirt-like apparel worn by the Muslim bridegroom

Kazi . . See *Gurukul*

Kabadi . . It is an outdoor game played by males. The players divide themselves into two parties each of whom occupies a rectangular area in a court facing each other. The game starts when a player enters the opponents' area canting *gudugudu, gudugudu* or *kabaddi, kabaddi* in one continuous breath. If he touches the player or players and returns to his area before he breaks his breath, he is deemed to have returned alive and 'killed' the opponents whom he has touched. On the other hand, if he is caught by the opponents and held in their area till he breaks his breath, he is deemed to have been 'killed'. The 'killed' person is kept out of the game till it ends. The game continues with alternate chance for each party for canting until all the members of one party are deemed to have been so 'killed'.

Kammalu . . Ear ornaments studded with stones

Kanumupanduga . . The day following Sankranti festival on which day a non-vegetarian feast is had by the Hindu communities, excepting the Berisettys and Brahmins who are vegetarians

Khathna . . Circumcision ceremony observed for the Labbai Muslim boys before they attain 16 yers of age

Kirana . . Household provisions

Kulapeddalu . . Elderly gentlemen of a caste or community

Kumpati . . A fire pot used for keeping warmth in winter

Kumkum . . Vermilion

Kutam . . Traditional Tribal panchayat of the Yenadis

Lagnapupendli . . Marriage by negotiation

Lungi . . Lower garment loosely worn by Labbai men in lieu of a dhoti

Maganali . . An amount of fine collected from a man for unauthorisedly taking in marriage or living with another's wife

Mahar . . Bride price among Muslims

Maistri . . A person who supervises the rural labour works, etc.

Mangalamelam . . Musical instruments generally played on by Mangalis (barbers) known as *dolu* and *sannayi* (pipe); Auspicious musical sounds

Mantras . . Incantations

Manthrasani . . Native midwife

Marumanuvu . . Widow remarriage or second marriages for divorced or separated women

Masjid . . Mosque

Mattelu . . Toe-rings

Mukkupulla . . Nose ornament

Munaga kaya . . Drumstick

Muneeswarulu . . Sages

Muntha . . An earthen can to contain water

Muhoortham . . Auspicious time

Musti . . Nux vomica

Mustikatte . . Nux vomica stick

Nalugugodala illu . . Four-walled house, either square or rectangular in shape

Nalugupatalu . . Anointment songs

Neredu . . Eugenia jambolane

Nikah . . Marriage

Nikanama . . An attested document of Muslim marriage lodged with the Kazi

Palapongali . . A sweet preparation made of rice, milk and jaggery

Pali . . A system of land tenure in which the land owner supplies seeds and bears half of the wages and entitled to equal share in the produce along with the tenant cultivator

Panakam . . Spiced jaggery water

Pancha . . Dhoti; lower garment worn by men

Padakagadi . . Bedroom ; Nuptial room

Pandupasupu . . Turmeric powder and vermilion offered by the groom's people to the bride's people as an indication of betrothal ; literally fruits and turmeric powder

Pan-supari . . Arecanuts and betel leaves

Pasuvulapanduga . . A festival observed to worship the cattle on the following day of Sankranti *i.e.*, on 15th January (In this village this festival is observed by Reddis only)

Patta . . A document showing the ownership of ryotwari land

Pattadar . . Owner of ryotwari land

Pedamala . . Caste head of Malas

Peddachetti . . Caste head of Pattapu-chettis

Peddakapu . . Caste head of Reddis

Peddadinam or *Peddakarma* . . Final obsequies

Peddalapanduga . . Festival celebrated by the Hindu communities in the village, offering prayers to the departed ancestors at the time of Sankranti festival. Sankranti is also called as Peddalapanduga

Peddalu . . Gentlemen

Pendlikoduku . . Bridegroom

Pendlikoothuru . . Bride

Pendlikodukillu . . A lodge arranged for the bridegroom on arriving at the bride's place

Penku illu or Penkutillu Tiled house

Pesh Imam . . Muslim priest who attends to rituals on behalf of the Kazi, the high priest

Pindam . . Morsels of food offered at the funeral ground in the name of the dead

Pogulu . . A thin wire bored into the ear lobes

Pongal . . Sweet rice

Porambóke , . Land set apart for community purposes

Puli-meka . . A game played by school going boys and girls and adults also. Two persons play the game on a sketch drawn on the floor, one handling *pululu* (tigers), 3 in number represented by big pebbles and the other handling *mekalu* (goats), 18 in number represented by small pebbles

Purillu . . A house with thatched roof

Puruduroju . . The day on which the mother and her newly born babe are given bath until which pollution continues

Pusti . . Marriage locket

Ragi . . Finger millet

Sannayi . . Pipe (musical instrument)

Suddhipunnagam . . Ce remony connected with the removal of pollution at the death of infants and unmarried people

Sudra . . A man of the fourth class in the Hindu Caste heirarchy next to Brahmin, Kshatriya and Vaisya castes

Seemantham . . Celebration of expectant motherhood for the first time

Talari . . Village servant

Thabala . . A musical instrument used along with harmonium

Thailum . . Eucalyptus tree

Thali or Thalibottu . Marriage locket

Thanakha . . A system of mortgage of land for a loan taken by the owner from the mortgagee during the continuance of which the amount loaned bears no interest and the mortgagee who is in possession of the mortgaged property does not pay rent to the mortgager

Thalambralu . . Sacred rice poured by the bridal couple on each other's head

Thaithu or Raksha . Mascot

Thamboolam . . Exchange of betel leaves and arecanuts as a token of marriage settlement

Thorpana . . An instrument to give fine surfacing to the wood

Urs . . A festival-cum-fair held in commemoration of a Muslim Saint, Jamal-uddin Valiullah

Vadugu . . Thread ceremony

Vangulu . . Bent wooden sleepers used in boat construction

Vastad . . A man who attends on the circumcision ceremony among the Muslims

Vennugadi . . Long wooden rafter passing over *gujjulu* in the roof-frame

Vididillu or Vidi-digriha A lodge arranged for either the groom or the bride, soon after reaching the other's place

Vuli . . An instrument used to make cuttings into wood

Vundrallu . . A preparation of rice flour aud jaggery made into round balls

Yenadikutam . . Tribal Panchayat of the Yenadis

Yenadimelam . . Characteristic music of the Yenadis

Yenadipalem . . One of the habitats where Yenadis live

Yenadi panduga . . A festival observed by the Yenadis on the second day after Sankranti in commemoration of the departed ancestors

Yepi . . Hardwikia binata tree

ERRATA

Page No. (1)	Para No. (2)	Column (3)	Line (4)	For (5)	Read (6)
			PREFACE		
vii	...	...	Bottom line	hypothesis	hypotheses
			TEXT		
1	1	1	10	75°-5′	79°-5′
3	11	1	Graph	...	Put '600' at the origin
5	2	1	5 below statement	84·72%	48·72%
5	2	2	4 below statement	11	2
5	2	2	5 below statement	2	11
10	16	2	5 from bottom	come	came
12	24	1	10 from below	comma	semi-colon
33	4	2	Last line	workers	non-workers
35	11	2	1	duilding	building
36	14	1	6 below statement	from	form
37	17	2	3	on	ton
38	22	1	13	atboat	at boat
39	27	2	10	crafrsmen	craftsmen
40	33	2	Statement	STATEMENT XXXI	STATEMENT XXII
46	52	1	5	were	was
46	52	1	6	were	was
48	60 Statement	(7)	Against Teacher	2, 32.00	2,332·00
48	Do	(17)	Against Talari (Village Servant)	165·50 (not clear)	163.50
48	Do	(17)	Against Clerk (in firewood company)	123·33 (not clear)	123.33
48	Do	(17)	Against P.W.D. Laskar	1 5·00	115·00
49	61 Statement	(8)	Against Trader (firewood)	3,676·50 (not clear)	3,676·50
60	84	(2)	Against Boat plyer (boatman)	144· 9 (not clear)	144·19
61	85 Statement	(2)	Against Agricultural labourer	115.90	155·90
63	2	2	2	have	has
63	2	2	5	cubic	cubit
69	35	1	10	hereditary	hereditary,
70	43	1	8	The Labbais line in the	The Labbais dine in the houses of
74	6	1	3	etc	etc.
75	2	1	6 from bottom	income-fishing	income. Fishing

Page No.	Table No.	Column	Line	For	Read
(1)	(2)	(3)	(4)	(5)	(6)
			TABLES		
[3]	6	Col. (6)	Against 60 & above in *Berisetty*	8	1
[13]	16	above Cols. (6) & (7)	2	41 miles	44 miles
[21]	25		Total	Read the total in the middle at the end of the Table	
[25]	35	below Col. (3)	...	3000 (not clear)	3,000
[32]	45	above Col. (3)		No. of households	No. of households in debt
[35]	49	Col. (8)	Against Agricultural labourer—Land	51·00	15·00
[35]	49	Col. (3)	Against Fisherman—Jewellery	47·00	74·00
[38]	53		Heading	1962–63	1932–62
[44]	63	Col. (4)	Against Total	12 (not clear)	12
[46]	67	Cols. (6) & (7)	Top heading	Non-cousanguineous	Non-consanguineous
[59]	82	Col. (6)	Against 1. Fever under MALA	1	...
[59]	82	Col. (6)	Against 2. Old age & fever under MALA	...	1
[59]	82	Col. (5)	Against 1. Fever under REDDI	...	1
[59]	82	Col. (5)	Against 2. Unspecified under REDDI	1	...
[60]	83	Col. (4)	Against 3. Goundla	...	1
[60]	83	Col. (5)	Do	...	1
[68]	100	Cols. (3) to (11)	Top heading	Number of households according to which functions of	Number of households according to which