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Old order changeth giving place to new



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI – VILLAGE SURVEY MONOGRAPHS

SERIAL No. 18

A MONOGRAPH

ON

PULIRAMUDUGUDEM

(POLAVARAM TALUK, WEST GODAVARI DISTRICT)

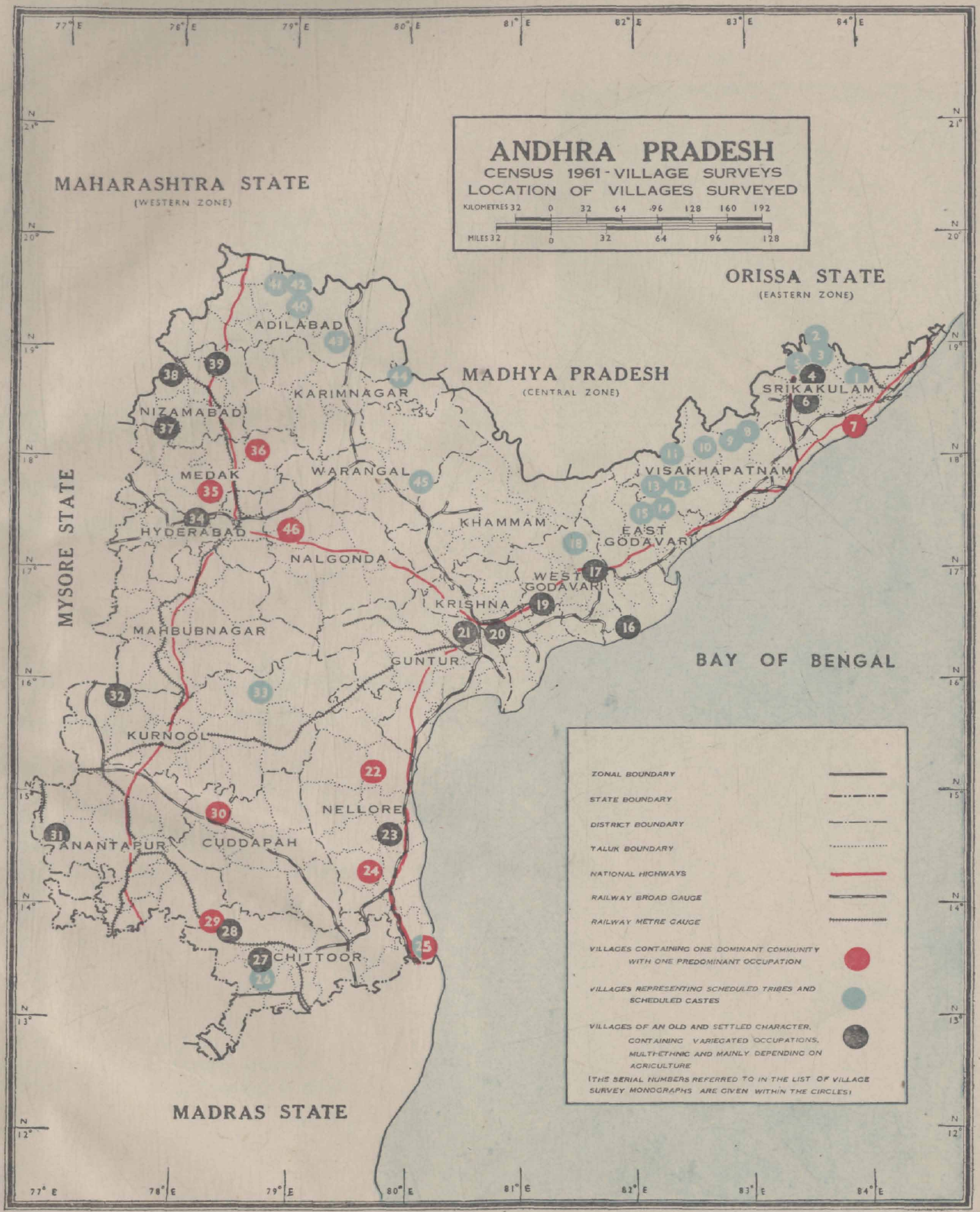
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CENSUS OF INDIA 1961—VOLUME II—PART VI—LIST OF VILLAGE SURVEY MONOGRAPHS—ANDHRA PRADESH

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 Doras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
	Razole	16	Pasarlapudilanka ‡	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla * ‡	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936-62 is done
	Polavaram	18	Puliramudugudem †	Koyas—A Scheduled Tribe
	Eluru	19	Gudivakalanka	A settled village in Kolleru lake bed area
Krishna	Vijayawada	20	Maredumaka	A settled Krishna delta village
Guntur	Guntur	21	Malkapuram	A typical tobacco growing village
Nellore	Kandukur	22	Ayyavaripalle	A sheep and cattle rearing village
	Kovur	23	Yelamanchipadu	A settled wet agricultural village
	Rapur	24	Devaravemuru	Several workers in mica industry reside in this village
	Sullurpet	25	Rettamala ‡	Noted for boat building industry. It also represents Yenadis, a Scheduled Tribe
Chittoor	Punganur	26	Palyampalle	Lambadis—A Scheduled Tribe
		27	Thettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916-62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Cuddapah	Jammalamadugu	30	P. Sugamanchipalle	Noted for Cuddapah slabs
Anantapur	Kalyandrug	31	Bhairavanitippa	A dry village changing to wet cultivation under the Bhairavanitippa project
Kurnool	Adoni	32	Mantsala ‡ (Mantralayam)	A place of religious importance
	Atmakur (Independent Sub-Taluk)	33	Byrlutigudem ‡	Chenchus—A Scheduled Tribe
Hyderabad	Chevella	34	Peddamangalaram	Economy dependent on the supply of vegetables to Hyderabad city
Medak	Narsapur	35	Sivanagar	Tanning industry
	Siddipet	36	Habshipur	Handloom industry
Nizamabad	Banswada	37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
	Bodhan	38	Pocharam ‡	An agricultural village noted for sugarcane cultivation
	Armur	39	Kotha Armur ‡	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Shri S. Kesava Iyengar is done
Adilabad	Utnur	40	Bhurnur ‡	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta	Mathuras—A Tribe
		42	Laindiguda ‡	Kolams—A Scheduled Tribe
	Lakshettipet	43	Malkepalle ‡	Thotis—A Scheduled Tribe
Karimnagar	Manthani	44	Kishtaraopet	Naikpods—A Scheduled Tribe
Warangal	Narasampet	45	Mattewada ‡	Koyas—A Scheduled Tribe
Nalgonda	Ramannapet	46	Tallasingaram	A toddy tappers' village

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



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

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

~~PART I-A~~	...	General Report
PART I-B	...	Report on Vital Statistics
PART I-C	...	Subsidiary Tables
PART II-A	...	General Population Tables
PART II-B (i)	...	Economic Tables [B-I to B-IV]
PART II-B (ii)	...	Economic Tables [B-V to B-IX]
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PART III	...	Household Economic Tables
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PART IV-B	...	Housing and Establishment Tables
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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 foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind

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

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

NEW DELHI
July 30, 1964.

ASOK MITRA
REGISTRAR GENERAL, INDIA.

PREFACE

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

In this State 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled *viz*, Samanthus, Koya Doras and Mathuras, and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village of Puliramudugudem (No. 18 in the State Map before *the inner title page gives the location of the village) covered by the present monograph falls under the* second category representing the Scheduled Tribe, Koyas.

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

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

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular fleld, they were carefully chosen for their academic qualifications, experience in Community Development Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

The present monopraph deals with Puliramudugudem, a tribal village in Polavaram Agency tract of West Godavari District. It is predominantly inhabited by Koyas, a Scheduled Tribe. Besides Koyas, there are Konda Reddis (Scheduled Tribe), seven Hindu Castes including one Scheduled Caste *i.e.*, Mala and Christians in this village. Almost all the inhabitants in the village are in one way or other engaged in agriculture. The two Scheduled Tribes have entirely lost touch with their tribal culture including the language. With the decentralisation of the Democratic Institutions certain changes are no doubt taking place in their socio-economic conditions. The study of Puliramudugudem brings out the fact that Koyas are a tribe in transition.

This village was first surveyed by Sarvasri K.S.S. Raju and M.V.S Rai in June 1961. Later in May–June 1963 this village was resurveyed by canvassing the enlarged schedule by Sarvasri V. D. Chary, M.V.S. Rai, Ch. Purnachandra Rao, Economic Investigators assisted by Sarvasri A. Chandrasekhara Reddy and Y. Ramakrishna also of my Office. First draft of the report was prepared by Sri V.D. Chary. The shaping of the report was attended to by an efficient team of my Office led by the Tabulation Officer, Sri P. Pattayya, and Research Assistant, Sri V. Radha Krishna, under the able supervision and guidance of the Deputy Superintendents of Census Operations, Sri K.V.N. Gowd and Sri S. Ashok Kumar. The preparation of tables was supervised by the Statistical Assistant Sri A. Chandrasekhara Reddy. The credit for the preparation of line drawings, maps etc., goes to Sri M. Krishna Swamy, Artist Draughtsman who was assisted by Kumari Aravinda Chamakur. The printing of this monograph was ably supervised by Sri A. V. Krishna Reddy, Proof Reader.

A. CHANDRA SEKHAR,
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Andhra Pradesh.

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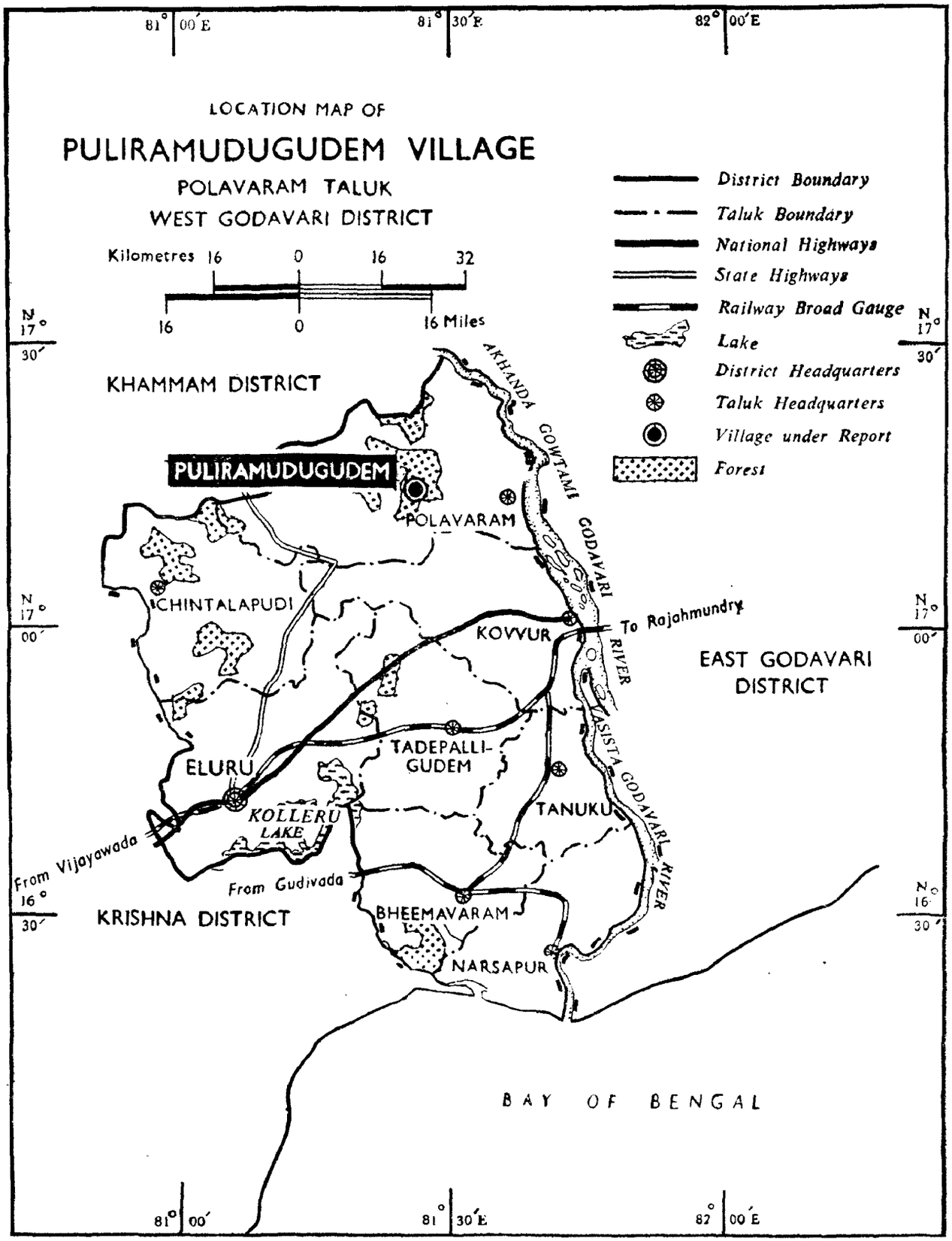
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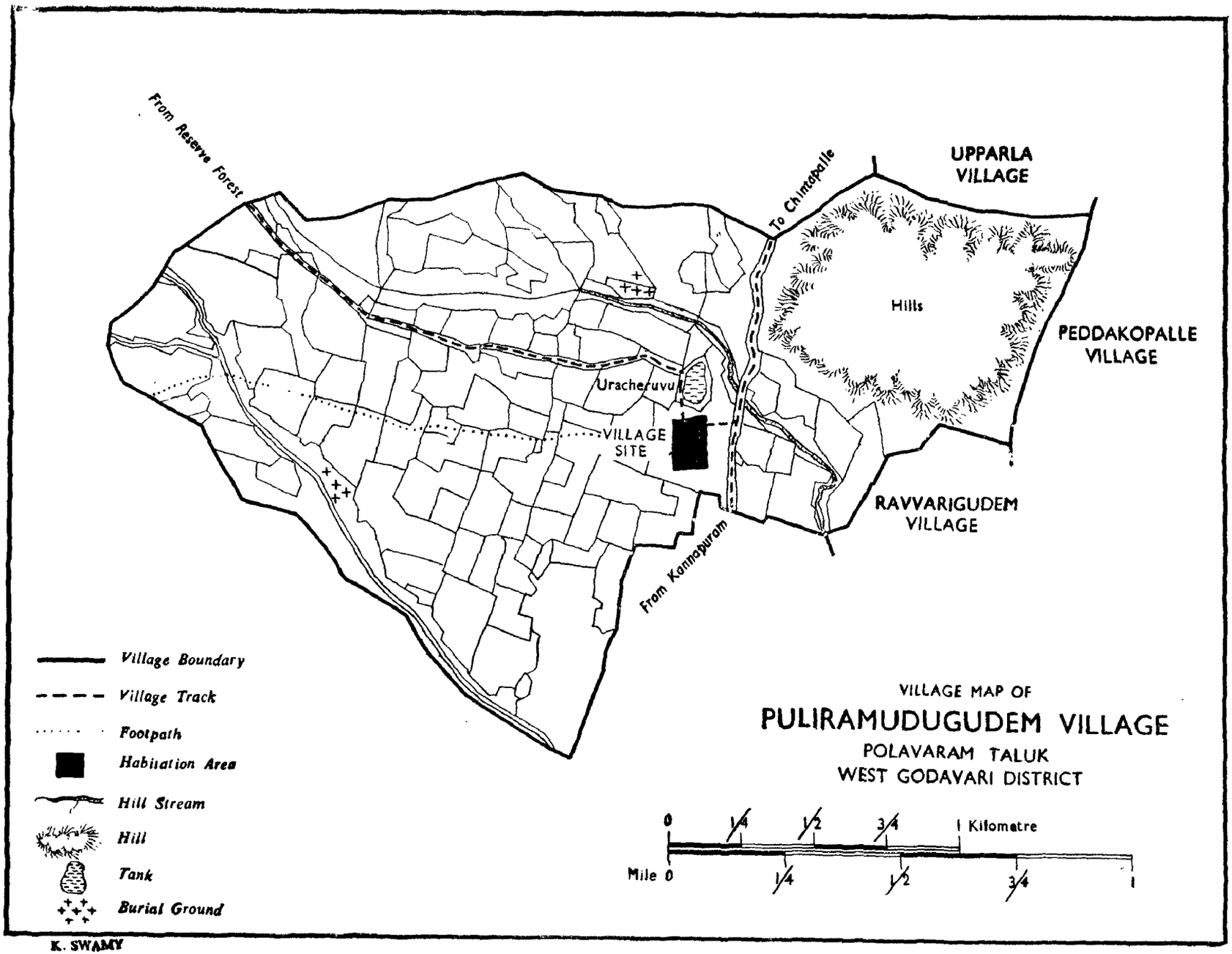
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MAP I

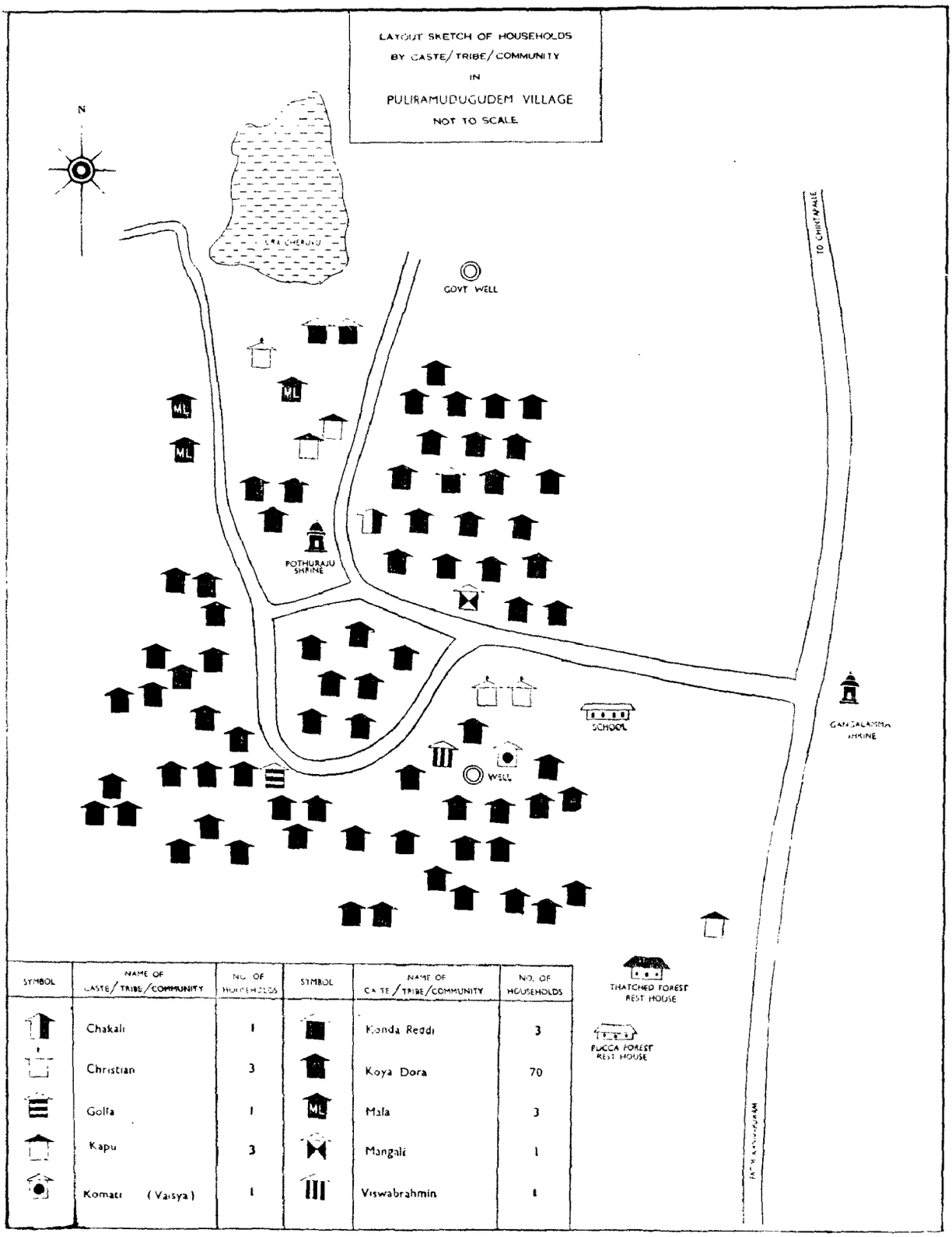

81° 00′ E
81° 30′ E
82° 00′ E
LOCATION MAP OF
PULIRAMUDUGUDEM VILLAGE
POLAVARAM TALUK
WEST GODAVARI DISTRICT
Kilometres 16 0 16 32
16 0 16 Miles
District Boundary
Taluk Boundary
National Highways
State Highways
Railway Broad Gauge
Lake
District Headquarters
Taluk Headquarters
Village under Report
Forest
N 17° 30′
N 17° 00′
N 16° 30′
KHAMMAM DISTRICT
PULIRAMUDUGUDEM
POLAVARAM
AKHANDA GOWTAMI GODAVARI RIVER
CHINTALAPUDI
KOVVUR
To Rajahmundry
EAST GODAVARI DISTRICT
VASISTA GODAVARI RIVER
TADEPALLI-GUDEM
ELURU
KOLLERU LAKE
TANUKU
From Vijayawada
From Gudivada
KRISHNA DISTRICT
BHEEMAVARAM
NARSAPUR
BAY OF BENGAL
81° 00′
81° 30′ E
82° 00′ E

K. SWAMY

MAP II


From Reserve Forest
To Chimdapalle
UPPARLA VILLAGE
Hills
PEDDAKOPALLE VILLAGE
Uracheruvu
VILLAGE SITE
RAVVARIGUDEM VILLAGE
From Kannapuram
Village Boundary
Village Track
Footpath
Habitation Area
Hill Stream
Hill
Tank
Burial Ground
VILLAGE MAP OF
PULIRAMUDUGUDEM VILLAGE
POLAVARAM TALUK
WEST GODAVARI DISTRICT
0 1/4 1/2 3/4 1 Kilometre
Mile 0 1/4 1/2 3/4 1
K. SWAMY

MAP III



SYMBOL	NAME OF CASTE/TRIBE/COMMUNITY	NO. OF HOUSEHOLDS	SYMBOL	NAME OF CASTE/TRIBE/COMMUNITY	NO. OF HOUSEHOLDS
	Chakali	1		Konda Reddi	3
	Christian	3		Koya Dora	70
	Golla	1	ML	Mala	3
	Kapu	3		Mangali	1
	Komati (Vaisya)	1	III	Viswabrahmin	1

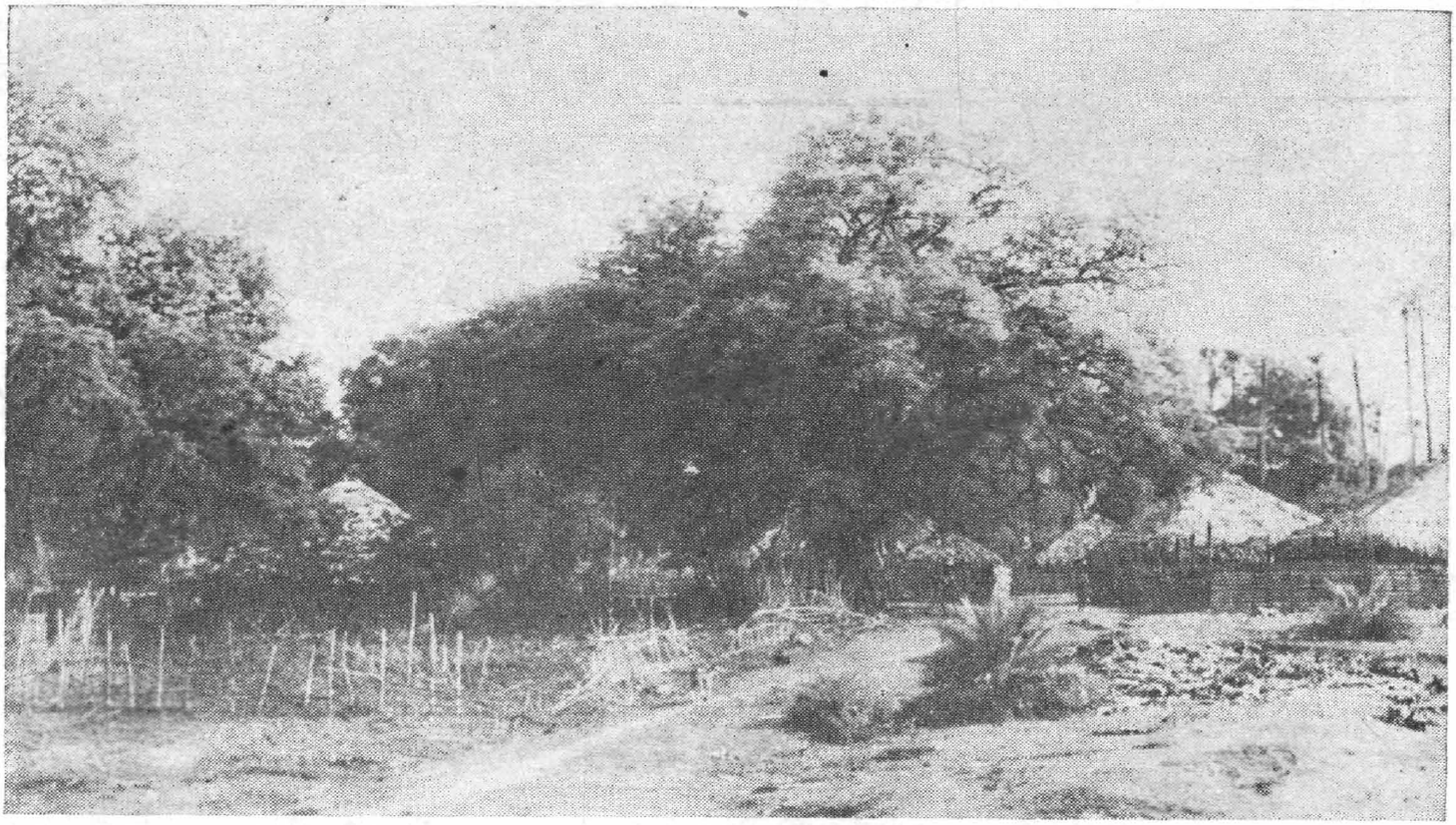


Fig. 1—Approach to the village. *(Chapter I—Para 4)*

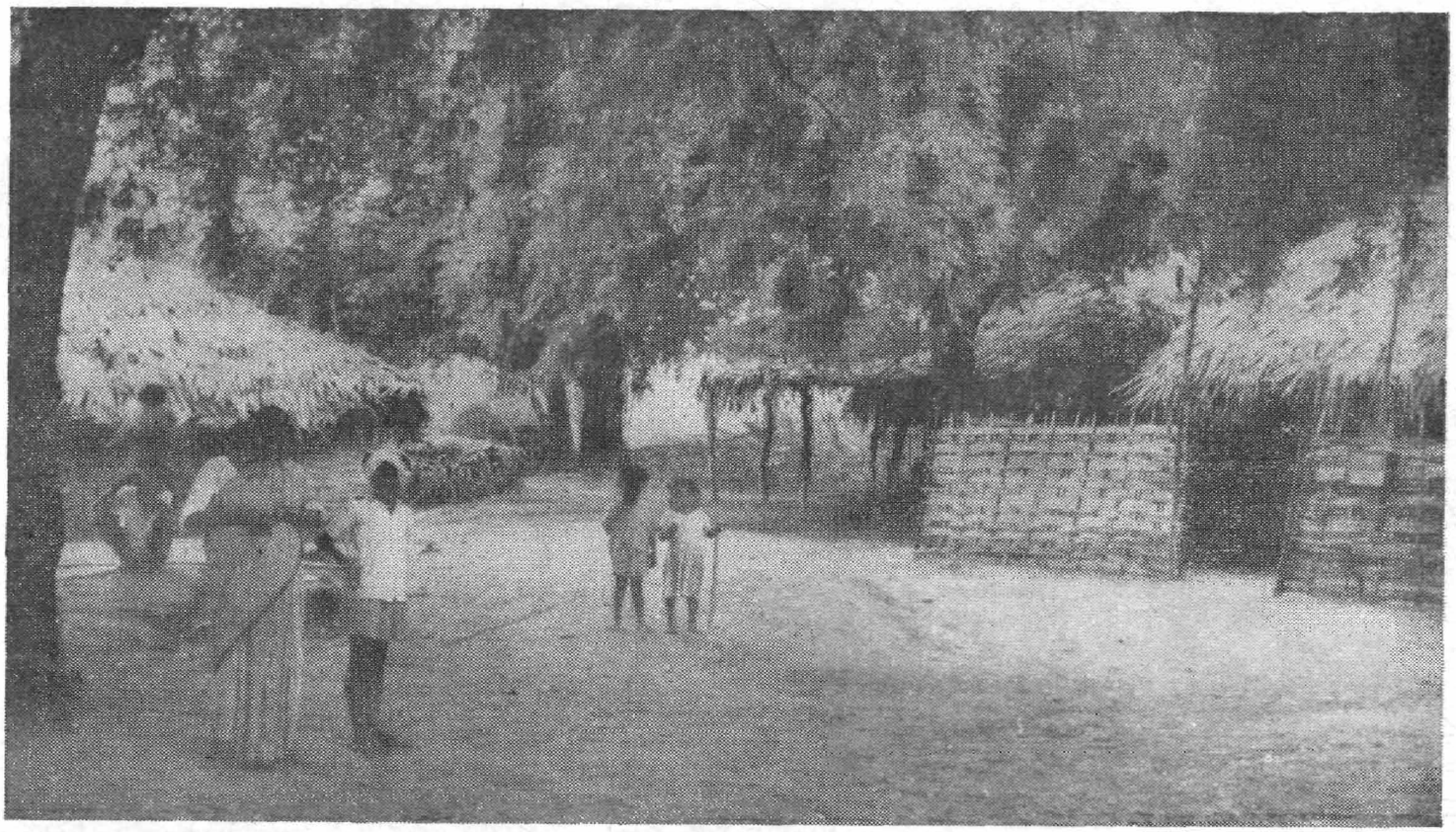


Fig. 2—A street in the village. *(Chapter I—Para 4)*

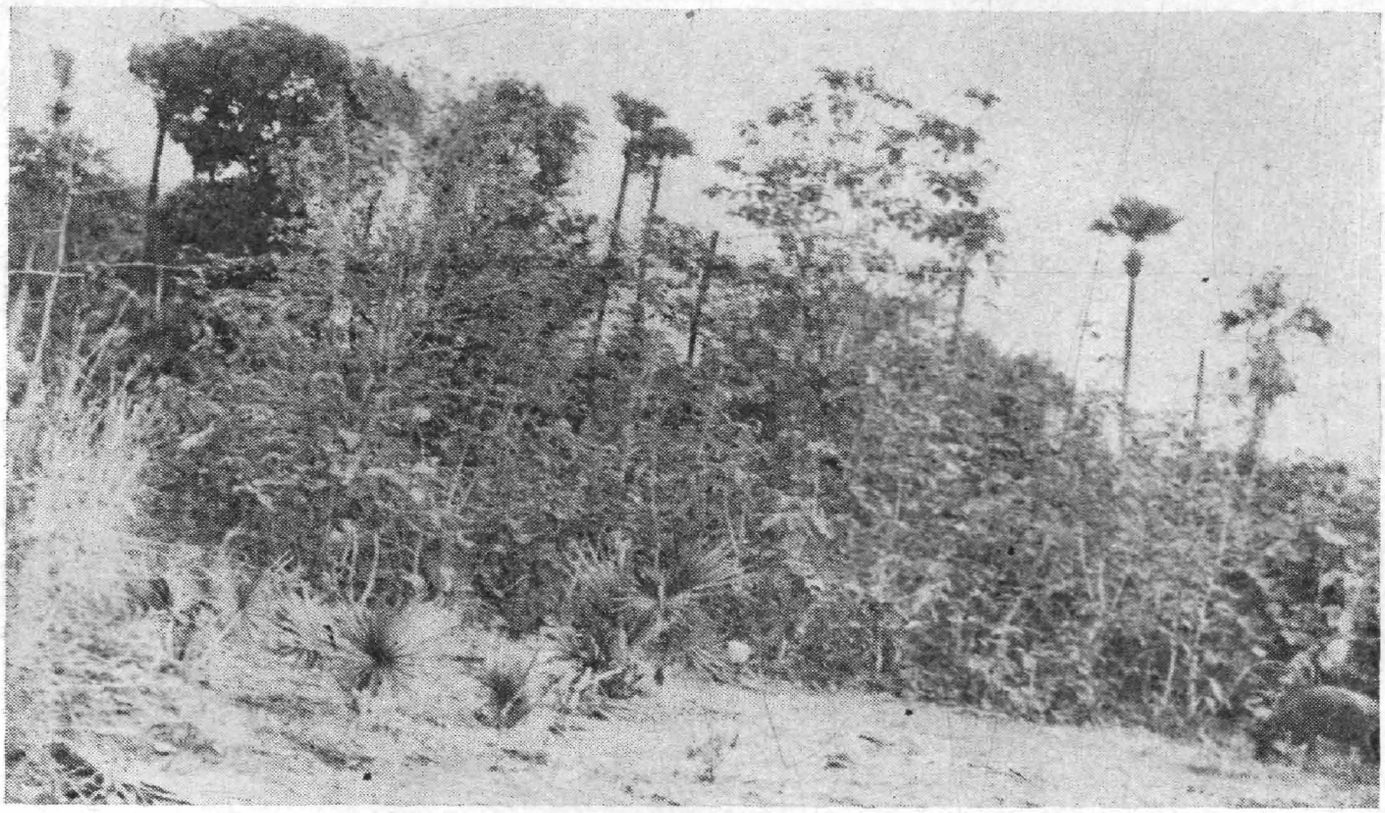


Fig. 3—Flora around the habitation area. (*Chapter I—Para 6*)

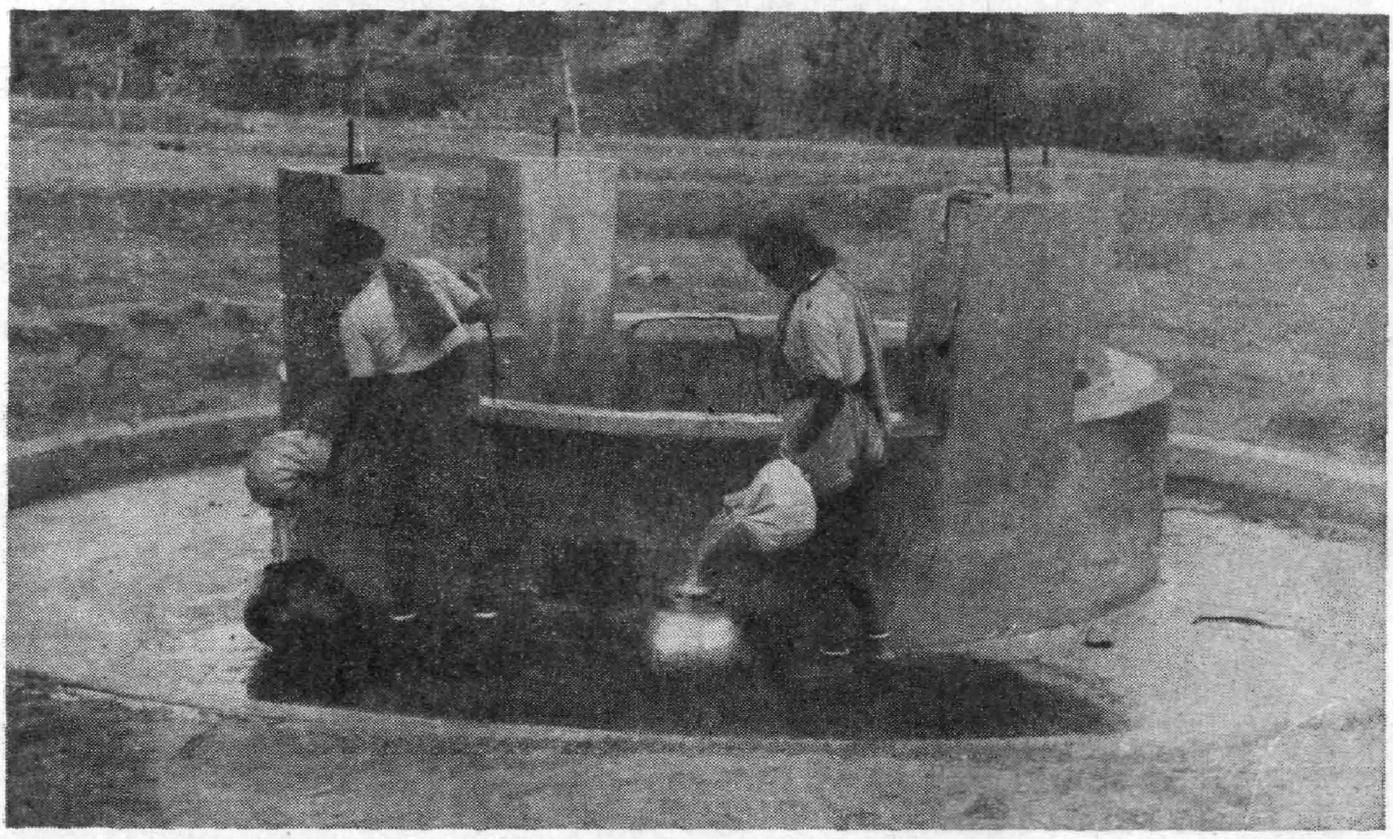


Fig. 4—A well. (*Chapter I—Para 10*)



Fig. 5—An old Koya couple. (*Chapter II—Para 3*)

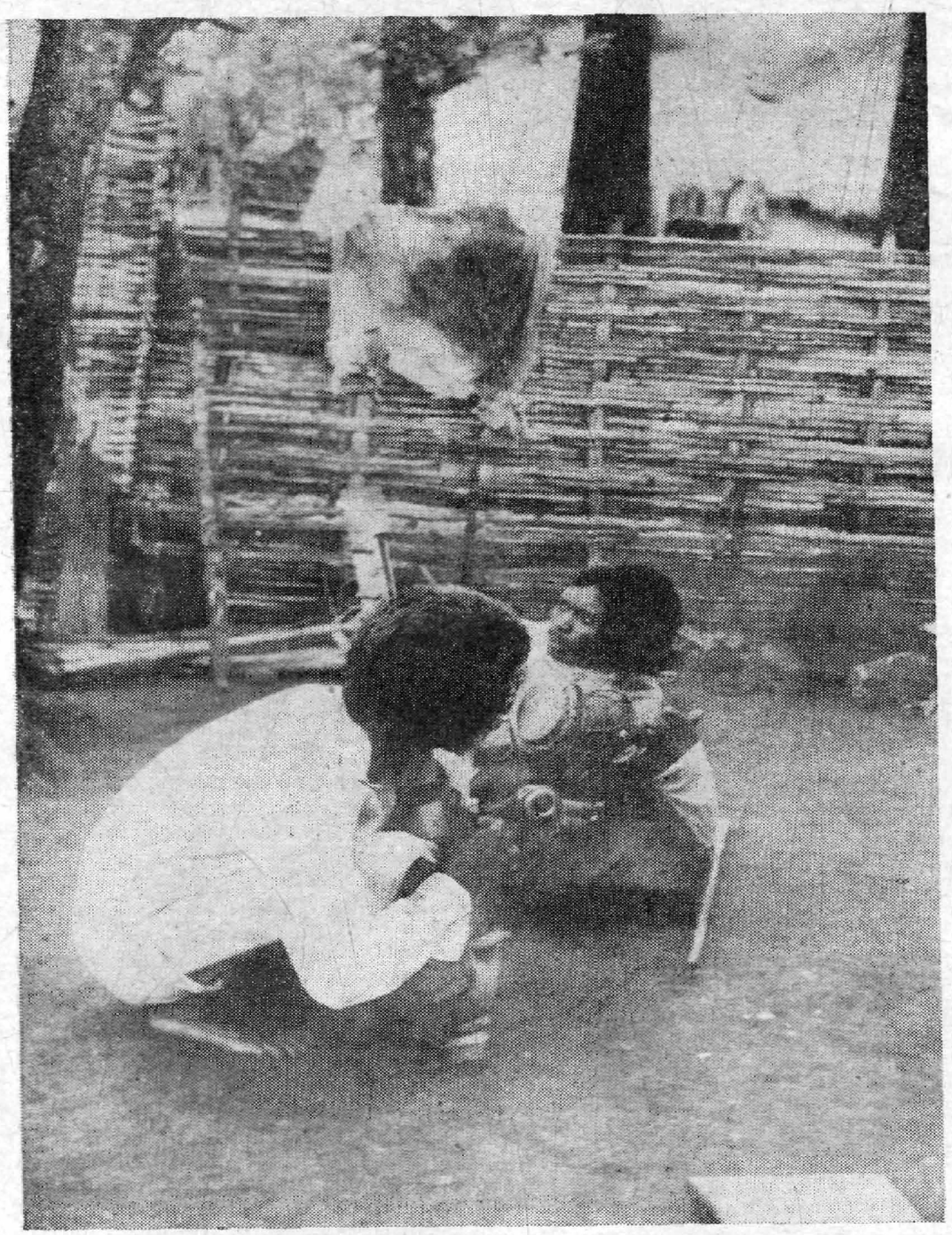


Fig. 6—The ritual beggar. (*Chapter II—Para 8*)



Fig. 7—A typical Koya house. (*Chapter II—Para 22*)

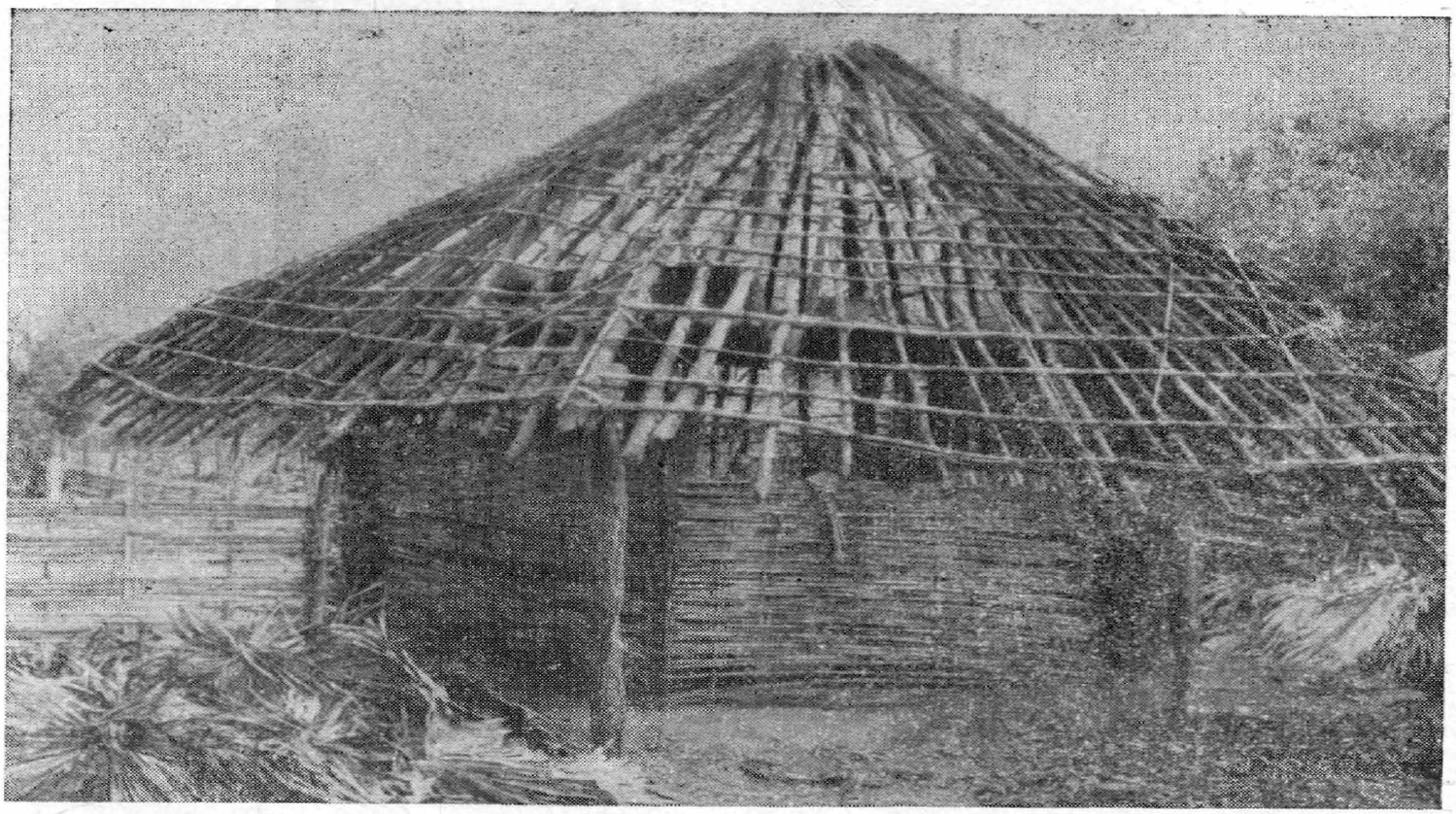


Fig. 8—Skeleton of the roof. (*Chapter II—Para 30*)

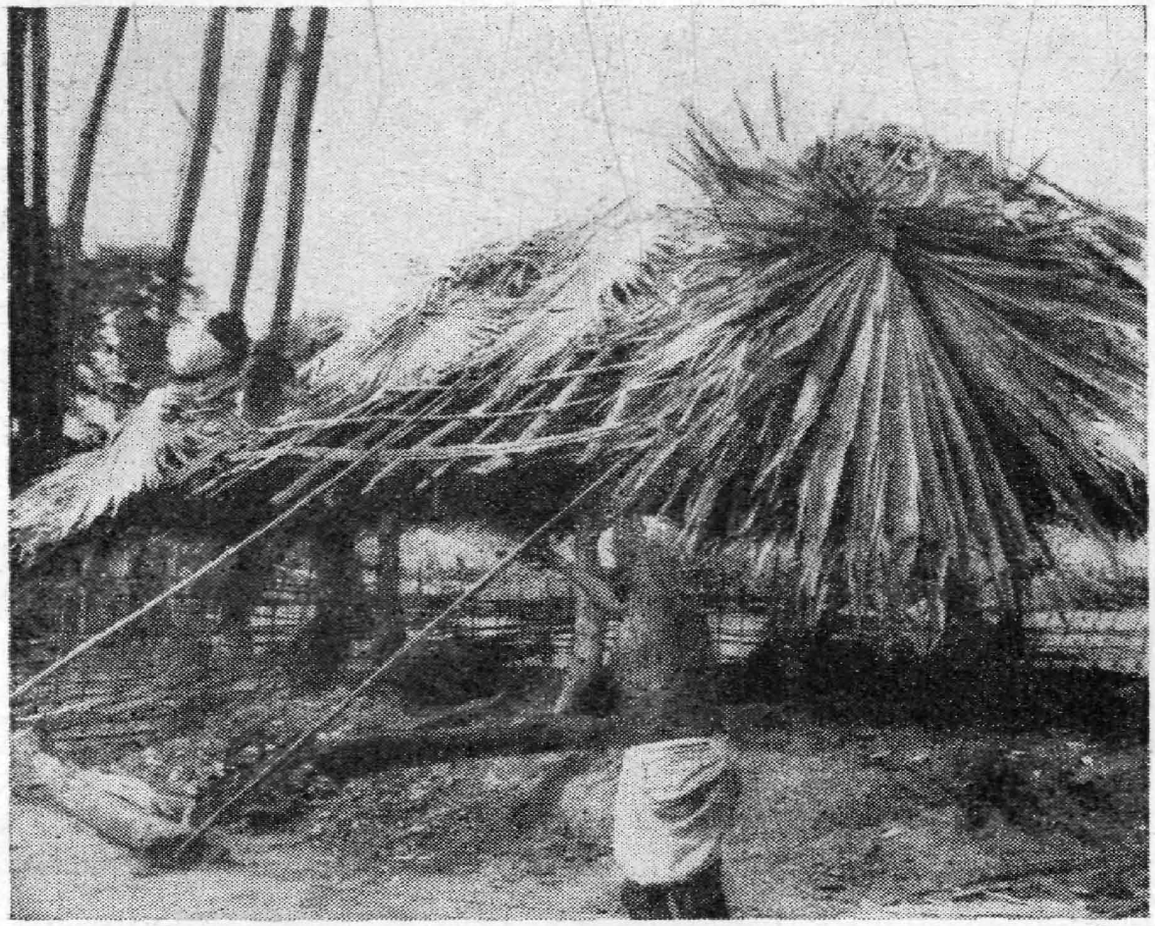
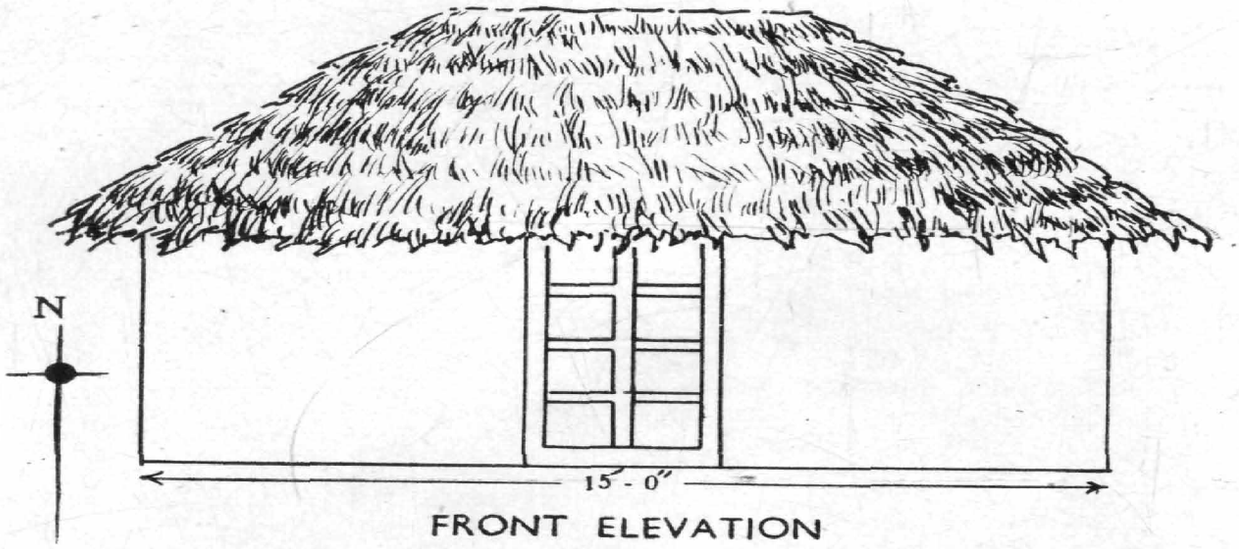
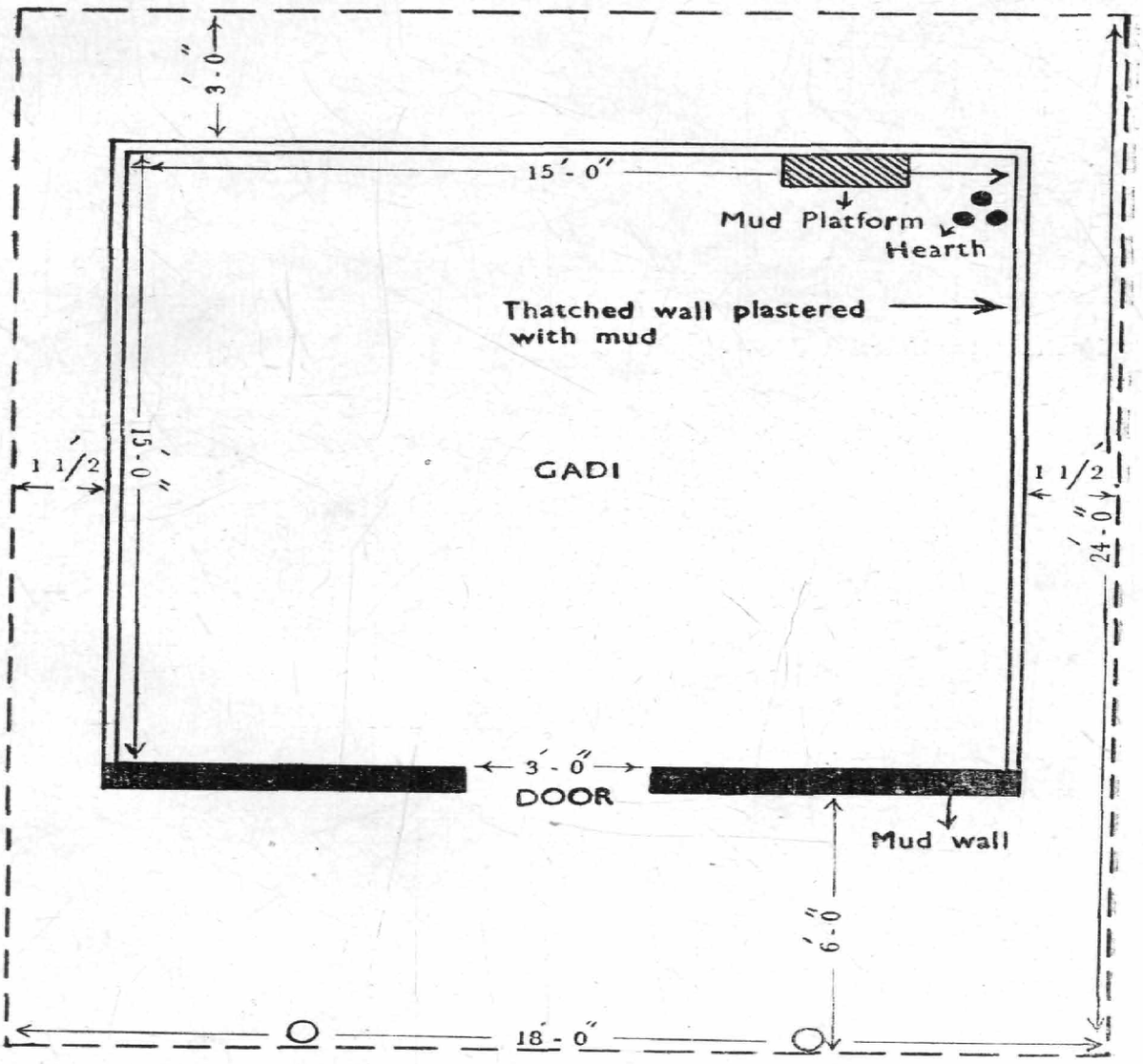


Fig. 9—Process of covering the roof. (*Chapter II—Para 30*)



FRONT ELEVATION



GROUND PLAN

Fig. 9A—Front elevation and ground plan. (*Chapter II—Para 32*)



Fig. 10—An old Koya couple in their traditional dress. (*Chapter II—Para 35*)



Fig. 11—Changing dress pattern among the old and the new. (*Chapter II—Para 37*)



Fig. 12—Ear and nose ornaments. (*Chapter 11—Para 41*)



Fig. 13—Ornaments of the hands. *(Chapter II—Para 41)*



Fig. 14—Leg ornaments. (*Chpter II—Para 41*)

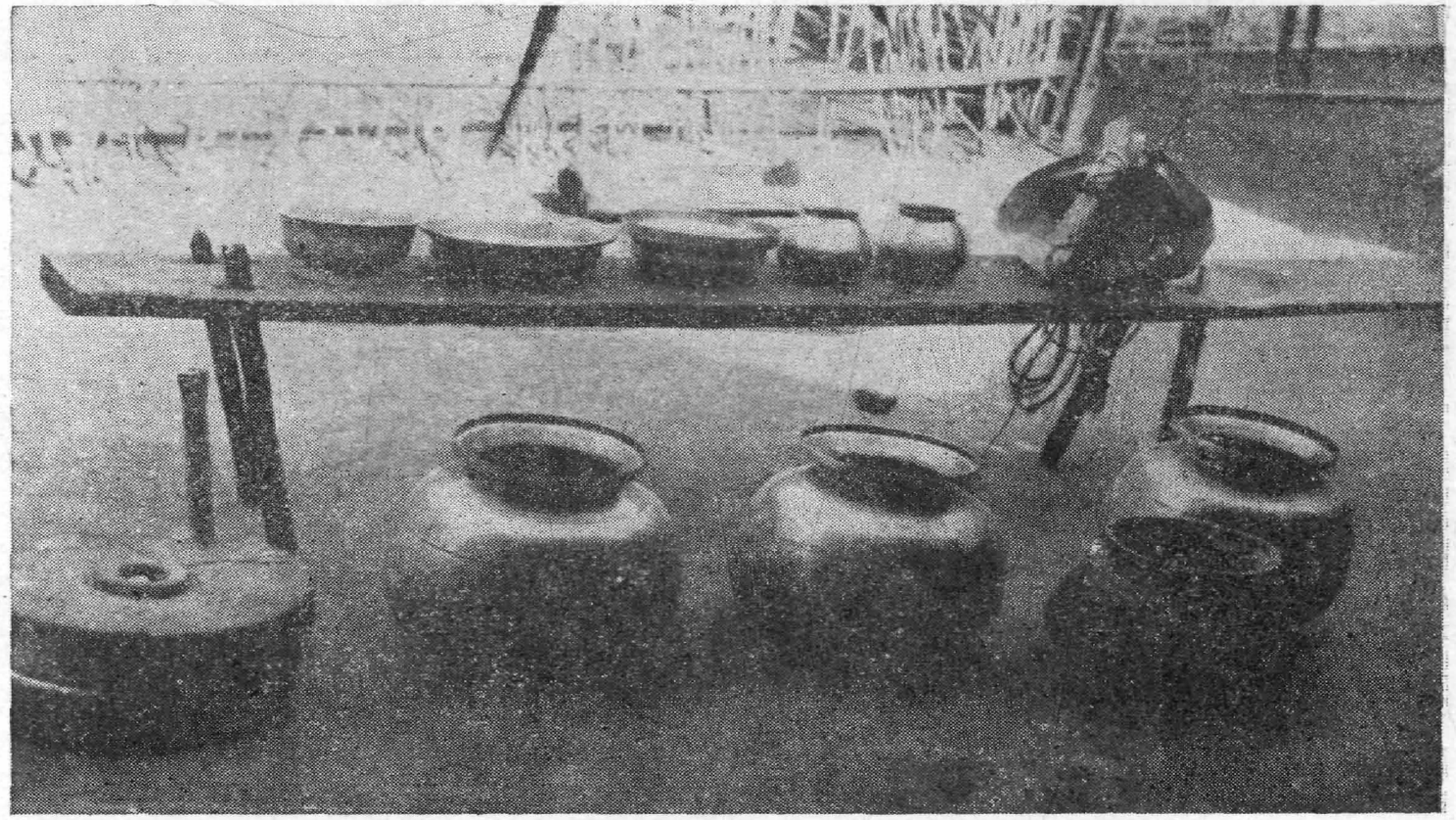


Fig. 15—Domestic utensils. (*Chapter II—Para 44*)



Fig. 16—Process of distribution of pork among Koyas. (*Chapter II—Para 53*)

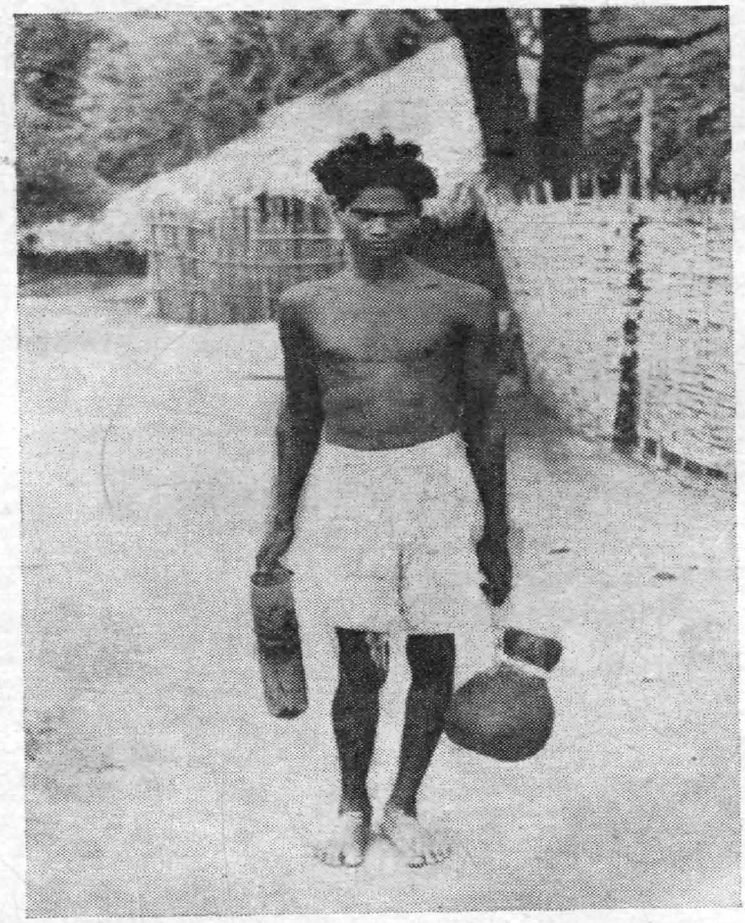


Fig. 17—A Koya youth carrying toddy to the *shandy*. (*Chapter II—Para 55*)



Fig. 18—Koya women delousing. (*Chapter V—Para 6*)



Fig. 19—Peddakapu. (*Chapter V—Para 14*)



Fig. 20—Abode of Pothuraju. (*Chapter V—Para 32*)



Fig. 21—The couple—Kapu man and his Koya wife. (*Chapter V—Para 41*).

Chapter I

THE VILLAGE — INTRODUCTORY

General

Puliramudugudem, a village predominantly inhabited by Koya tribesmen, is situated on a wide plateau amidst luscious green forest and almost encompassed by hills on all four sides, in Polavaram Agency tract of West Godavari District. In the west, the village is bounded by the famous Papi hills where the sacred Godavari river enters the Andhra Pradesh State. Papi hills is a favourite hunting ground of many shikaris of this area. In the north, it is bounded by Adda Konda hill covered by a very thick forest especially bamboo; in the south by Sudikonda hill and in the east by Raikonda hill. The agricultural fields are located to the south and east of the habitation. Since there is a dense growth of tamarind and palmyra trees in the habitation area, one cannot command a view of the houses from a distance. But on approaching, the cosy little village cuddled in its natural surroundings looks picturesquely beautiful against a gorgeous natural back drop. There is a thick growth of teak plantation near the thatched forest bungalow. This village is selected for a study of the socio-economic conditions of the Koyas in particular, and other castes in general. A similar study of this tribe has been made at Mattewada in Warangal District on the other side of the Godavari river. A special feature of this monograph is to give a comparative picture of this tribe inhabiting in a different geographical setting of the State.

Location

2. Administratively, the village Puliramudugudem falls in Polavaram Taluk of Kovvur Revenue Division. The bus journey from Kovvur to Polavaram is quite pleasant offering a panoramic view of the river Godavari on whose banks the road is laid. Polavaram, the taluk headquarters itself is situated on the banks of Godavari and almost every year the people of this area become the victims of floods. The village which lies on 17°-14'-47" north latitude and 81°-25'-52" east longitude is enveloped by a gorgeous green landscape dotted with hills. It is situated at a distance of 30 miles from the taluk and 50 miles from the district headquarters. The village falls within the jurisdiction of Koilagudem Police Station which is at a distance of 8 miles in the south. Itikalakunta, Kopalle, Kannarappadu and Upparilli are the neighbouring villages. (See Map I).

3. Though, no regular bus route is passing through the village, it is connected with a fair-weather road from Kannapuram village (6 miles) which is on the Eluru—Polavaram road and also the headquarters of the Revenue Firka, in which the village under report falls. The village can very conveniently be reached by two routes—one from Kovvur Railway Station on the Hyderabad—Howrah line which is at a distance of 46 miles and the other from Eluru, the district headquarters by bus. There is a regular delux bus service from Hyderabad, the metropolitan city to Eluru. The Andhra Pradesh State Road Transport Corporation buses ply regularly from Eluru—Polavaram—Kovvur and *vice versa* and one has to get down at Kannapuram at the 6th mile to go to Puliramudugudem. A fair-weather road connecting Kannapuram and Chintapalle, (16 miles) on the banks of river Godavari runs from south to north passing through the village. The distance of six miles from Kannapuram to the village can be covered by foot or cart and is also motorable during the fair-weather. Bicycles on hire are also available at Kannapuram.

Habitation

4. The habitation area of the village is located to the west of the fair-weather road and is connected by an approach road of about two furlongs laid by the *shramdan* of the villagers with the co-operation of the Village Panchayat. This approach road leads to the Pothuraju shed, a village deity in the heart of the village. On either side of this approach road there are houses with narrow lanes. Just at the entrance, one finds the village school and a tamarind tree. (Fig. 1 shows the approach to the village). A little distance ahead, a small by-lane branches off from the approach road to the south and another to the north. These by-lanes are flanked on either side by houses. The habitation in the south looks very congested and crowded while in the north it is quite spacious. The extension of the village is from south to north and there is sparsely any space between two houses on the

southern side. As is evident, the houses are constructed in a haphazard way. Fig. 2 shows a street in the village. (See Maps II & III).

Climate and rainfall

5. The climate of the area is moderate. During the summer season the days are very hot and the nights are cool and pleasant. The south-west monsoon breaks out in June and continues till September and is followed by the north-east monsoon which continues till December. Greater part of the rainfall is accounted for by south-west monsoon only. The average annual rainfall recorded at Polavaram, the nearest raingauge centre was 107 mm. in 1961 and 84.4 mm. in 1962. Heaviest rainfall was recorded in the month of October 1961 and August 1962. It varies from 3.1 mm. in April 1961 to 297.2 mm. in October. Likewise in 1962 it ranges from 17.1 mm. in May to 222.9 mm. in September. Following Statement gives an idea of the variations of rainfall during a period of 79 years ending by 1949 at Polavaram.

Statement I

VARIATIONS OF RAINFALL FROM 1870 TO 1949 (IN INCHES)

Raingauge station (1)	January to March (2)	April (3)	May (4)	June (5)	July (6)	August (7)	September (8)	October (9)	November (10)	December (11)	Total (12)
Polavaram											
Max. 1910	...	3.78	1.99	17.12	26.62	12.16	18.23	38.64	4.50	...	123.04
Min. 1896	...	...	0.75	2.10	4.85	6.00	3.25	0.90	...	...	17.85
Average 1870 - 1949	1.45	1.16	3.25	4.37	7.38	8.35	7.64	6.52	4.49	0.89	45.47

Source: *Statistical Atlas of Andhra Pradesh*, Bureau of Economics, Hyderabad 1959.

Flora and fauna

Flora

6. The vegetation is mainly governed by the rainfall and altitude. The region being hilly there is sufficient rainfall during the rainy season to support the dense forest growth. Some forty-seven kinds of flora are available in the forest of this area. Important among them are bamboos, lagustroemia, pariniflora, tectona grandis, wrightia tomentosa, terminalia tomentosa and eugenia jambolane, etc. Bamboo is the most popular among all the species. Fig. 3 shows the flora around the habitation area.

Fauna

7. The wild life had been disastrously affected by the human onslaught into the forests in pursuit of game. The loss of suitable shrub jungle for nesting sites has affected the grand nesting birds. The familiar wild animals found in this area are: (1) cheetah, (2) wild bear, (3) *kanusu*, (4) Indian fox, (5) wild goat and (6) peacocks, etc.

Size

8. The total area of the village is 940.8 acres and the density of population as calculated according to Primary Census Abstract was 271.4 persons per square mile. At the time of 1961 Census there were 95 households with 87 residential houses with a population of 399 (Table 1). But the survey conducted in the months of May & June 1963 recorded 87 households with a population of 397 (188 males and 209 females). The decrease is obviously due to a few households who came for a temporary stay in connection with the bamboo coupe work and later abandoned their residence. Also a few households staying separately during the period of Census enumeration are now living together and hence the variation.

Composition

9. Of the 87 households, 3 are single membered and 25 are two or three membered. There are 46 households having four to six members each while 10 households are having seven to nine members each. Only 3 households have ten or more members each (Table 2). As already mentioned, the houses are constructed haphazardly. The houses of Konda Reddis and Scheduled Castes are located in the northern side while those of Koyas and other caste people are spread over on all sides. Koyas do not allow Scheduled Caste people to reside in their neighbourhood. It is almost a custom among Konda Reddis to live in a separate area in one corner of the village. There is no restriction on other castes to live in the neighbourhood of the Koyas. It is also not binding that the house of the caste head should be in a particular place or in the middle of the habitation.

Source of water

10. The hill stream locally known as Gummadikalava originating in Papi hills, flows from west to east on the northern side of the habitation. In the days by-gone, this was the only water source to the villagers. But after the construction of a well, some 15 years ago, by the then District Board authorities adjacent to the hill stream, the inhabitants have stopped using the water of the hill stream. There is only one private well in the habitation area of the goldsmith household and since the water is saline it is not used for drinking purposes. All the caste people in the village save Harijans and the converted Christians are allowed to draw water from both the wells. These untouchables make use of the hill stream and for drinking water they depend on the caste people who draw water for them and fill in their pots. In a word, they are at the mercy of other caste people for their drinking water. A palmyra leaves bucket locally known as *peka* is used for drawing water from the well. Fig. 4 shows the well.

Places of worship

11. The shrines of the village deities, Pothuraju and Gangalamma housed in thatched sheds are the places of worship in the village.

Public institutions

12. The Elementary School, Maternity Centre, and the Post Office are prominent among the public institutions. The Post Office was established two years back in the village. Puliramudugudem is the Circle headquarters of the Village Level Worker. The Village Panchayat was constituted last year. This is a surveyed village having a Karnam (Village Accountant) maintaining the land records and the Village Munsiff looking after the land revenue collections and law and order.

13. There are two forest Rest Houses *viz*, one pucca building on the top of the hill and the other thatched building near the habitation area. Both the Rest Houses are located on the southern side of the village. Though meant previously for the stay of touring officers of the Forest Department, others can also use the Rest Houses.

14. This village has no commercial importance. The inhabitants visit Kannapuram for marketing their surplus produce and also for purchase of their domestic requirements. The godowns and office of the Primary Marketing Society affiliated to the Andhra Pradesh Scheduled Tribes Finance and Development Corporation are located at Kannapuram. On every Wednesday a *shandy* is held at this village. A few people however go to Koilagudem, now and then, to dispose their surplus produce.

Crematorium

15. The cremation grounds for Koyas and Harijans are quite separate. The other caste people bury or cremate their dead in the same crematorium used by the Koyas. Both the cremation grounds are on either side of the hill stream *i. e.*, one to the north for Koyas and the other to the west of the habitation area. Survey No. 75 measuring 8 acres 86 cents (*poramboke* land) is being used by Koyas and other castes as cremation or burial ground while Survey No. 53 measuring 4 acres is being used by the Harijans and Christians for the same purpose.

Tank

16. There is one rain-fed tank to the north of the habitation known as Machavaram for which there is no regular supply channel. Sufficient water cannot be stored in the tank due to breaches. If it is repaired, there is a possibility of raising a wet crop under the tank.

History of the village

17. The village was named after one Puliramudu, a Koya, who was the first settler in the area. According to the Koya tribesmen, the person who settles first is considered as Peddakapu (caste head) for the village and the post becomes hereditary. So is the case in this village. Even to-day the post of caste head is held by persons having the surname 'Puli' only. Other caste people subsequently migrated to this place to eke out their livelihood. Two Kapu households and one Mangali household settled here due to marital alliance with Koya women. As a consequence of their appointment as Village Officers, Viswabrahmin and Vaisya households have settled in this village.

Settlement history of each caste

18. Apart from Koyas who are considered to be the original settlers of the village, there are eight more communities in the village mostly settled during the present generation. According to the period of existence, there are six households residing for the last 3 years, four from 4 to 10 years, six from 11 to 20 years and one household from 21 to 50 years. Majority of the other caste people seem to have migrated

to the village in the recent past (Table 77). Table 78 gives further details of the settlement history of the inhabitants. There are 17 households of different castes and tribes who have settled in the village only during the present generation. Of the 17 households, there are only 3 households of Koyas. One Konda Reddi household and two Mala households are of 2 to 3 generations old. All the 65 Koya households have reported that they have been residing in the village since 2 to 5 generations or even more. The original settlers in the village were Koyas and later on other community people settled for various reasons.

Migration

19. The causes of migration of the different castes are varied. A few households migrated to eke out their livelihood while others settled in the village in pursuance of their occupation. All the 17 migrants are from the rural area of the same taluk.

(1) Komati: A Komati household migrated to the village some twenty years ago from Kannapuram (6 miles) as a consequence of his appointment as Village Munsiff of this village. In the beginning he used to attend to his duties but reside at his place but subsequently he came and settled in the village.

(2) Viswabrahmin: This household settled in the village 3 years back. He was appointed as Village Karnam some years back and was attending to his duties but staying at his native village, Kannapuram. Besides, he started agriculture in the surrounding villages by taking the lands on lease from tribals. He was also appointed as the Postmaster of the experimental Post Office in the village. The occupation of this household was Village Karnam before migrating to the village.

(3) Kapu: The three Kapu households have migrated during the present generation to eke out their livelihood. One household hails from Koilagudem, the other from Kannapuram while the third from Pattisam at a distance of 23 miles. Of the three households, two came to work as casual labourers and the third due to his appointment as village postman. After some time the two Kapu households married Koya women and permanently settled in the village. Agriculture has been their primary occupation all along.

(4) One Golla household migrated to this village three years back from Koilagudem but she has not taken up permanent residence in the village. About six months in a year and especially during the tamarind and other agricultural seasons she stays in the village and ekes out her livelihood by selling condiments like salt, fish, etc. She took up this occupation after the death of her husband. She has no house of her own and she is a temporary migrant.

(5) The Mangali (barber) household migrated to this place some six years back as a consequence of his marriage to a Koya woman. He is a native of Koturpalle of the same taluk. He was a watchman in the Forest Department before his migration. At present he is working as a casual labourer.

(6) The Chakali (washerman) household, a native of Nallacherla, came here as a labourer and then became a roving bangle seller. When he came to the village he found the absence of a Chakali (washerman) household and decided to settle in the village. Thus he is staying here since last three years and has taken up his traditional occupation.

(7) One Mala household from Kannapuram migrated to this village some six years back. After the death of his father, he came to this village as a casual labourer and finally settled in the village for eking out his livelihood.

(8) Similarly, there are three Christian households who migrated during the recent past. One household settled down in the village due to her appointment as midwife, the second due to marriage with a Koya woman and the third as a casual labourer.

(9) There are two Konda Reddi and three Koya Dora households who have migrated from the neighbouring villages to eke out their livelihood. Tables 80 and 81 give the particulars of migrations.

20. The chief history of the migrant families during the present generation gives the clue that most of them came and settled here to eke out their livelihood while a few households married Koya women of the village and consequently set up permanent residence in the village.

Chapter II

THE PEOPLE AND THEIR MATERIAL CULTURE

Ethnic composition

There are altogether eight castes and two tribes in the village. As set out in the following Statement, Koyas alone account for 70 households out of a total of 87 inhabiting this village, while the remaining 17 are divided among other communities:

Statement II

POPULATION BY COMMUNITY, HOUSEHOLDS AND SEX

Sl. No.	Name of community	No. of house-holds	Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)
1	Chakali .	1	1	1	2
2	Christian .	3	3	6	9
3	Golla .	1	...	1	1
4	Kapu .	3	10	5	15
5	Komati (Vaisya) .	1	...	1	1
6	Konda Reddi (S.T.) .	3	4	8	12
7	Koya Dora (S.T.) .	70	156	172	328
8	Mala (S.C.) .	3	9	10	19
9	Mangali .	1	2	1	3
10	Viswabrahmin .	1	3	4	7
	Total .	**87**	**188**	**209**	**397**

S C.=Scheduled Caste S. T.=Scheduled Tribe

2. Of the total population of 397, Koyas alone are 328 constituting 83%. The female population is more than the males. The average size of the households is about 4.5.

Koyas

3. The Koyas of the village do not know the history of their origin unlike their counterparts in Mattewada village. However, one or two elderly people could say that they are the progeny of Adiraju, a legendary king. The history of this legendary king is not known to them. (Fig. 5 shows an old Koya couple). It is said that this is narrated by Dholi, their ritual beggar, on some important occasions, who has for the last 10 to 12 years stopped going over to this village. Whatever might be their origin, the Koyas of the village today proudly introduce themselves as Koya Dora while the Koyas of Mattewada on the other side of the river Godavari (Warangal District) declare that they belong to Dorachattam. Literally, Dora or Dorachattam are one and the same. These Koyas consider themselves superior to all other groups in their tribe. It seems that there are a few groups among these Koyas such as Bhasha Koya, Gumpa Koya, etc. They could not give the names of all the other groups. Inter-marriage among these groups is not allowed. This indicates that the Koyas of Mattewada and Puliramudugudem belong to the same group *i.e.*, superior class. It is almost a custom among the Koyas of this village to affix the word 'Dora' at the end of their name while it is not so among the Koyas of Mattewada. The other caste people of the neighbouring parts call them as Koyas but the Konda Reddis, another tribe call them as Doralu.

Clans

4. The social organisation among these Koyas is similar to that of Koyas of Mattewada. The inhabitants of this village were, however, not able to give the origin of their *gattas*, etc. Much deviation from their traditional norms is found among these people. Perhaps this is due to their free intermingling with the plains people. The five exogamous septs called *gattas* found among the Koyas of Mattewada village are also found among these Koyas. They are :

1. Mudogatta *gotram*
2. Sanapagani or Nalogatta *gotram*
3. Bandari or Aidogatta *gotram*
4. Perumboyina or Arogatta *gotram*
5. Paregatta or Yedogatta *gotram*

5. Koyas of Mattewada say that people belonging to the above septs are distinguished by the difference in the marks they occasionally put on their foreheads *viz*, a dot and a perpendicular line. Koyas of this village, however, put either a dot or a perpendicular line as per their liking. There is no restriction to apply the marks. One of the peculiar features found among the Koyas of this village is that each *gatta* has its totemic taboo in day-to-day activities while it is not so among their counterparts who do not use the *rela* tree wood as fuel.

Totemic taboo

6. People belonging to Perumboyina or Arogatta *gotram* do not use the articles made from the timber of

tellamaddi (terminalia arjuna) and *nallamaddi* (terminalia tomentosa) or use it as fuel. Bandari or Aidogatta people do not use *rela* (cathartocarpus fislula) wood. Likewise those belonging to Paregatta *gotram* do not use the wood of *siri* trees. Similarly, the *kasi* tree is not used by the people of Mudogatta *gotram*. It is not known to which totemic group the Nalogatta people belong as there are no families of this *gatta* in this village. The reason for having a totemic taboo for different *gatta* people is that the deities of their concerned *gattas* are believed to have been hidden on those trees. Even to this day they observe this practice strictly and scrupulously.

Sub-clans

7. All the five exogamous septs among the Koyas have sub-clans or families. The following families are found in each *gatta* in the village.

Statement III

DETAILS OF FAMILY NAMES BY GATTA

Mudogatta (1)	Aidogatta (2)	Arogatta (3)	Yedogatta (4)
Thallam	Kovvari	Sode	Madi
Bomme	Chodi	Medi	Jama
Mulam		Puli	Kunja
Malakam		Komaram	Podiyam
Kensam		Asu	Siryam
Varsa		Yempali	Ponam
Sunam			Sariyam
Korri			

8. Marriages within the clan are not allowed. Albeit the Koyas have the institution of priests in their tribe like their counterparts it is reported to be not functioning effectively. Odde, a superior priestly class man conducts all the religious ceremonies and specially worships the Velpus or the clan deities. Pattedodu, an entertainer, who knows their geneology narrates the past history of the Koyas. Likewise there is a Dholi, the ritual beggar who assists Odde in the worship of clan deities. (Fig. 6 shows the ritual beggar). He informs the people of his clan about the festival of clan deities by going round the villages and playing on his string-instrument called *tamburi*. There is no institution of village priest as in Mattewada village and this job is done by the Peddakapu, the caste head. Each clan is having its own priestly class within its fold and no inter-marriage is permitted among them while inter-dining is allowed. The Dholi is considered to be an untouchable.

9. Although the Koyas of the village have knowledge of their priestly institutions, they are not patronizing them. It is said that these priestly class people belonging to different clans are residing in Bhadrachalam area *i.e.*, on the other side of the Godavari which is popularly known as Nizam, that is the erstwhile Nizam State. A decade or two ago, the Odde (entertainer) and the Dholi used to visit the village to perform their social functions. But now they have stopped visiting these places as the Koyas have stopped patronizing them. The people of this village have also completely stopped from participating in the festivals of clan deities located in different parts of the erstwhile Nizams Dominions. In this respect they differ from their counterparts. Truly speaking, the present generation is quite ignorant of their cultural heritage.

Clan deities

10. Each clan or *gatta* has its own God, Velpu or Devara. The Koyas do not know the myth of their clan deities. Adiraju is considered to be their chief Velpu (God). All clan Gods have separate names and are preserved in different places. A few elderly people reported that the seats of their clan deities are in Warangal and Khammam, the neighbouring districts, popularly known as Nizam. The names of their clan deities according to them are as follows:

(1) Pidigiraju is the clan deity of Mudogatta *gotram;*

(2) Govindaraju is the clan deity of Nalogatta *gotram;*

(3) Sikkelpu is the clan deity of Aidogatta *gotram;*

(4) Shinalachgaderaju is the clan deity of Arogatta *gotram;*

(5) Musalamma is the clan deity of Yedogatta *gotram;*

11. They could not say where the idols are located. The total ignorance of their cultural heritage shows their acculturation. In this respect their counterparts differ much. Even to-day, the Koyas of Mattewada, although freely mix with other caste people of the neighbouring area, have to a great extent retained their traditional social customs and habits. The festival of their clan deities is observed with great pomp and show.

12. According to 1891 Census, the Koyas were grouped under agricultural classes. Traditionally, it

seems they were *podu* cultivators in the days by-gone. But now they have taken up to settled agriculture. They do not really know when they have taken up to the settled life. It may perhaps be after the lands were settled. Even now, a few people are resorting to *podu* or shifting cultivation on the nearby hills.

13. The language of the Koyas is known as Koya Bhasha which is only a dialect. They converse among themselves in their own dialect and with others in Telugu language in an accent quite characteristic of them. A new comer may feel a little difficulty in understanding them for a couple of days. Except Telugu, they do not know any other language.

Social status

14. Though they are beaf eaters, they are not considered and treated as untouchables. Instead they are considered as an agricultural class by the caste Hindus. They do not eat the food of Mala, Madiga, Chakali (washerman), Mangali (barber), etc., castes.

Konda Reddis

15. Konda Reddis, otherwise known as Pandava Reddis, another tribe are migrants to this village from the neighbouring area. They do not know about their history and origin. They however claim to be the descendants of Pandavas of Mahabharata age.

16. According to 1891 Census, they were grouped under agricultural class as cultivators. Traditionally they were *podu* cultivators but now they have taken up to settled cultivation. Telugu is their mother tongue and they are considered superior to Koyas. Konda Reddis are not beaf eaters. Food from Mala, Madiga, Chakali, Mangali and Viswabrahmin castes is not accepted by this tribe. Hinduism is their religion. There are different septs locally known as *intiperu* among them. Marriages within the same *intiperu* are contracted.

Kapu

17. Kapus are classified as agricultural class under the group of cultivators in 1891 Census. To-day also they belong to agricultural class. They are without exception Hindus with Telugu as their mother tongue. There are various septs among them and marriages in the same sept is prohibited. All the three households in the village are migrants. Except from Vaisyas they do not accept food from other castes. But two households who have married Koya women eat with Koyas also.

Komati (Vaisya)

18. There is only one Komati (Vaisya) household in the village. Traditionally, Vaisyas are traders. This caste is classified as commercial class and grouped as traders during 1891 Census. This household head migrated to this village as he was appointed as Village Munsiff. After the death of the head of the household, the wife is now engaged in trade—selling condiments. Vaisyas are Hindus and there are a few sects and sub-sects among them. The housewife expressed ignorance about her sect but could say her sub-sect locally known as *intiperu*. *Gotram* or sect is the basic social unit for contracting marriages among them. They do not accept food from any caste in the village and are considered socially high when compared to all other castes.

Viswabrahmin

19. The only Viswabrahmin household in the village is a migrant from the neighbouring village. Viswabrahmins constitute a caste by themselves and their traditional occupation is goldsmithy. They do not accept food from other communities nor the latter accept food from them. In 1891 Census they are classified as artisans under the class of artisans. Now-a-days they are also taking up other avocations such as agriculture, Government service, etc. The household head in the village is a Karnam (Village Accountant) who cultivates his own lands. They are Hindus belonging to Saivite sect. *Gotram* is an important point in contracting marriages. They are considered to be the people belonging to the lowest ladder in the stratified society.

Golla

20. There is only one Golla household in the village migrated from the neighbouring area to eke out her livelihood. Traditionally Gollas are sheep breeders but now as a result of great change among them, they are following various other occupations. They are Hindus and accept food from Komatis, Brahmins, Kapus, etc. All the other professional castes accept food from this caste people. *Intiperu* plays an important part in contracting marriages. Chakali (washerman) and Mangali (barber) are the professional class. These two households have migrated to this village. The Chakali household is following its traditional occupation while the Mangali is doing casual labour. Marriages among them are contracted according to *intiperu*. They are Hindus and accept food from all castes except Malas (Scheduled Caste), Koyas (Scheduled Tribe) and Viswabrahmins.

21. There are 3 Mala and 3 Christian households in the village. These two community people are considered and treated as untouchables. They accept food from all castes except Viswabrahmin. The Christians are converted. *Intiperu* is considered while contracting marriages. Casual labour is their traditional occupation.

Houses and house types

22. The Koyas say *lon* for the house while the other caste people say *illu* irrespective of its nature of construction. The houses in the forest and other hilly tracts are generally constructed with the locally available material so as to suit the local conditions. This is true in the case of Puliramudugudem village too. All the houses in the village irrespective of ethnic group are thatched and are popularly known as *purillu*. A house constructed without wooden beams is locally known as *paka*—a hut. (Fig. 7 shows a typical Koya house). It is almost a general practice in the village to describe the type of house in terms of beams used for the particular house. For instance, a house with three beams is known as *moodudoolala illu*; with four beams as *naalugudoolala illu* and so on. Most of the houses in the village are having three or four beams. There is no difference in the mode of construction of the two house types in the area. The layout pattern of the houses is haphazard. As already mentioned in the introductory chapter, houses are huddled in the north resulting in consequent hustling of families in limited areas. On the other hand, houses in the southern part of the village have fairly large plinth area.

23. Of the 87 households, 85 are having houses while the remaining two households are living in verandahs locally known as *pancha*. 71 of the residential houses are three-beamed, 7 four-beamed and the remaining seven are of *paka*—hut type (Table 83). Eighty-three houses are four-sloped and two are two sloped. Except two houses *i.e.*, one belonging to a Vaisya and the other to a Koya Dora, being used as residence-*cum*-shop and residence-*cum*-Post Office respectively all the remaining 83 houses are used purely for residential purposes (Table 85).

24. Table 82 shows the number of households by number of rooms. 75 households are having one room each accommodating 340 members. Four households are having two and three rooms each. There is only one Koya household having four rooms with four family members. There is no regular room in the case of one household while 2 households are not having their own houses but living in other's verandahs. There are, in all, 99 rooms in 85 houses for 397 members. Out of the 87 surveyed households, 35 have constructed their own houses during the present generation while 34 have inherited from their fathers and seven from their grandfathers. Three households have purchased houses. Heads of five households could not give specific answer.

Material

25. The materials used for the construction of houses by all the households in the village are palmyra leaves, bamboos and locally available timber. Koyas scrupulously avoid using a particular variety of wood as discussed elsewhere in this report while other caste people use any kind of wood. The timber required is brought from the local forest with the help of family labour. Bamboo *thatties* for the walls are woven by themselves. The palmyra leaves are also procured locally either by the members of the family or by the labour employed. Those who can climb the palmyra tree, themselves cut the leaves and transport them with the help of family labour. The required carpentry work is done by themselves. Except a few mud and brick walled houses, no house is having wooden doors and windows. Only *thatti* doors made of bamboos are used. Of the 85 houses, 72 are having bamboo wattled walls plastered with or without mud while 4 are having walls made of twigs and branches. Six houses are having mud walls while three are having brick walls (Table 84). These nine houses belong to Koyas. The mud and brick walled houses are having wooden doors and windows which are either purchased at Kannapuram or got prepared by engaging the carpenter who comes to the village during the summer season from Eluru, the district headquarters town. It is evident from the foregoing discussion that nearly 84% of the houses are having bamboo wattled walls.

26. It is almost a living custom among the Koyas of the village to extend community labour in the construction of houses irrespective of their kin group. It is confined to digging pits, fixing the poles, arranging the rafters and thatching, etc. Before the actual construction is commenced, all the required material is gathered at the site with the help of family labour. Generally the construction starts in the morning hours and almost completed by evening. No payment is made to the participants except feeding them, popularly called Banthi. The same tradition is followed

by the Koyas of Mattewada. The Koyas also extend their helping hands to other caste people with whom they dine. In some cases they accept money or grain from a particular household and spend it collectively.

27. The main gate of the house is generally placed facing north or east. But some times they do face towards other directions also. According to them there is no hard and fast rule that the main gate should face a particular direction only and it is not considered a taboo. In case the main gate is kept facing south or west another door is fixed diametrically opposite to the main gate. This has no special significance. The main gate is called *peddagummam* while the rear gate is called *chinnagummam*. Of the 85 houses, main gate of 73 houses are facing to the east, 6 to the west, 4 to the north and 2 to the south.

Selection of house site

28. Selection of house site varies from place to place and community to community. The Koyas of Puliramudugudem village have their own way of selecting the house sites from times immemorial which is still very much in vogue. Monday or Saturday is considered auspicious for selection of the house site and the proceedings are known as *gummu*. On any one of these days, the head of the household keeps three handfuls of rice or jowar mixed with turmeric on the selected site and covers it with a basket. He sleeps at that site on a cot placed over the grain heap. In the early hours of the next day he examines the grain heap and if he finds the heap not disturbed the site is considered to be auspicious. Otherwise, the same test is repeated till a suitable site is finally chosen. Some people do not keep the rice, etc., but sleep for about three nights at that site and if they get good dreams, the site is considered auspicious and in case of bad dreams they select another site.

29. The other caste people do not observe any such ceremony in selecting the house site except one Kapu household who faithfully followed the Koya custom. In this respect the Koyas of Mattewada differ since they do not follow any such ceremony. Of the 87 households, only 85 are having houses while the remaining 2 are either living in others verandahs or living within the same house. 52 of the 85 households have been attaching some importance for the selection of house site. Of the 52 households, 21 have observed the *gummu*, the traditional way of selecting the house site while 9 households have consulted the Brahmin or elderly persons. 22 households had not such occasions since they did not construct any houses in the village.

Construction of house

30. Except the month of *Jaishta* (May-June), all the remaining months are considered auspicious for starting the construction work which is taken up preferably on Monday or Saturday. The other caste people do not have such auspicious months and have constructed their houses according to their convenience irrespective of the month and day. The tribals and non-tribals in Mattewada however, consult a Brahmin for fixing up an auspicious day. The starting time on the day of construction is popularly known as *muhurtam*. On this day, either in the morning or evening, a pit is dug in the north-eastern corner wherein nine kinds of grain together with a copper coin are placed. Then a wooden pole called *nishanigunja* decorated with vermilion and turmeric tied with mango leaves is firmly fixed by filling the pit with earth. Then a cocoanut is broken, and its kernel together with pieces of jaggery are distributed to a few *punlstreelu* (women in married status) first and later to all those who have assembled there. Soon after this function, the other poles are fixed and the beams arranged. In this way they erect the wooden skeleton of the house and cover the roof with palmyra leaves. Fig. 8 shows the skeleton of the roof while Fig. 9 shows the process of covering it. The Koyas of Mattewada follow the same ceremonies. They however offer a fowl as a sacrifice on that day. *Nishanigunja* otherwise known as *nishanimoola* (God's corner) plays an important role in the social organisation of these tribals. All the ceremonial functions commence with the worship of this pillar or the corner.

House-warming ceremony

31. The house-warming ceremony of the Koyas of this village is quite simple. After completion of the house the persons who assisted in the construction of the house are first fed with non-vegetarian food provided the house owner can afford it. Later on a Monday or a Thursday the house owner and his wife take bath in the early hours of the day and proceed to the new house with a freshly made earthen pot containing water and one kilogram of rice. The rice is cooked in a hearth arranged in the north-eastern corner. Those who are economically well off invite their near

relatives and friends, etc., and entertain them with a vegetarian feast. The other caste people living in the village are reported to have not performed any such functions.

Description of a typical house

32. Three beamed houses are commonly constructed in this village. The plinth area of these houses is generally 24′ x 18′. A room measuring 15′ x 15′ is constructed leaving some space in the front, rear and the sides as shown in Fig. 9-A. Six poles, three each on either side facing each other are fixed and over them three beams are placed. On the two beams which are generally kept at a distance of 3′, wooden poles of 1½ feet length are fixed vertically and then a small and flat beam known as *patta* is placed over it. Then bamboo or wooden rafters are placed at an interval of 6″ on either side of the *patta*, tied with palmyra fibre and covered with palmyra leaves. The sides are covered with bamboo *thatties* and plastered with mud. The rafters on the front are more projected than on the other sides in order to form a drawing room known as *arugu* or pial. The room inside the house is called *gadi*. To store the grain and domestic utensils which are not in daily use, an *ataka* (loft) is erected on the beams with bamboos. The hearth is located in the kitchen room in the north-eastern corner. Adjacent to the hearth is an elevated mud platform over which pots and other utensils are kept. In the same corner is a circular patch of wall plastered with red clay to which vermilion marks are applied. This is known as *gondi* (God's corner).

33. The homestead area is generally fenced with twigs and branches and in some cases with bamboo *thatties*. The main room is used for cooking, eating and sleeping. All the belongings of the household are preserved in this room only. Except the door there are no other ventilators. Both married and unmarried persons sleep in the same room and there is no privacy. All the members of the household take bath in the backyard of the house popularly known as *doddi*. The houses are kept clean and tidy. Early in the morning the womenfolk sweep the frontyard known as *vakili* and sprinkle dung water daily. In a majority of houses the dung-water is sprinkled once in two or three days. Once in a week preferably on Friday the houses are plastered with mud mixed with dung and *muggu* or decorative lines are drawn with thick slaked lime. Their indiscriminate spitting habit—the direct resultant of chewing tobacco and somking cheroot has made the otherwise neat and tidy houses filthy. They spit sometimes in hearth and oven also.

34. The houses are generally repaired by way of re-thatching of roof once in three years. Most of the households are having their cattle sheds in their fields and only the goats and sheep are tied in the frontyard of the house. During the rainy season they are tied on the pial (*arugu*). The rubbish heaped in the backyard of the house is used as manure.

Dress

35. Dhoti, shirt and an upper cloth known as *kandava* constitute the normal dress of the male in the village irrespective of ethnic group and economic status. The dhoti is worn above the knees. The Koyas and other poorer sections mostly use *gochi*, a piece of cloth one end of which is tucked in the waist in front and taken in between the legs the other end being tucked in the back. Fig. 10 shows an old Koya couple in their traditional dress. These poor people use dhoti, shirt and upper cloth only when they go to a *shandy*. No particular dress as such is prescribed to a particular community or caste. One can see the people ill-clothed in other castes also. There are, however, a few Koya households who are well dressed. Banians are worn by a few in place of shirts.

36. The minimum cost of dress for a male is Rs. 4 per annum while the maximum is about Rs. 30. The torn pieces of old clothes are generally used as *gochi*.

37. *Ravika* (blouse) and *cheera* (saree) constitute the common dress of the womenfolk in the village and it does not differ much from that of the neighbouring area. Young girls wear *langa* (petticoat), blouse and a *voni* (two yard cloth piece whose one end is tucked in the waist and taken round the hips the other end being thrown over the right shoulder). Fig. 11 shows the changing dress pattern among the old and the new. The children wear frocks. Women at work fold their saree above their knees and tuck in the back. Generally each woman will have two sarees and two blouses but there are cases where a few families are pulling on with one pair of clothes only.

38. No particular dress as such is prescribed for women in married status and unmarried women in any of the castes and tribes in the village. All types of clothes are used by the widows just as other women. Restriction is imposed only in respect of wearing ornaments. There is no difference in the wearing

apparel among the different ethnic groups in the village. The following Statement gives a picture of the different income groups in the village and the amount spent on clothing.

Statement IV

CONSUMPTION OF CLOTH BY CASTE/TRIBE/COMMUNITY AND INCOME GROUP

Caste/Tribe/Community	Rs. 300 & less: No. of households using cloth worth of Rs.					Rs. 301 to 600: No. of households using cloth worth of Rs.				
	25 & less	26-50	51-75	76-100	101 & above	25 & less	26-50	51-75	76-100	101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	1	...	...	...	...	...	...	...	...	...
2 Christian	1	...	...	...	...	1	...	...	...	...
3 Golla	...	...	...	...	...	...	...	...	...	...
4 Kapu	...	...	...	...	...	...	...	1	...	...
5 Komati (Vaisya)	...	...	...	...	...	...	...	...	...	...
6 Konda Reddi	1	1	...	...	...	1	...	...	...	...
7 Koya Dora	15	3	...	...	...	16	16	2	1	...
8 Mala	...	1	...	...	...	...	...	...	...	...
9 Mangali	1	...	...	...	...	...	...	...	...	...
10 Viswabrahmin	...	...	...	...	...	...	...	...	...	...
Total	**19**	**5**	**...**	**...**	**...**	**18**	**16**	**3**	**1**	**...**

—Contd.

Statement IV—*Concld.*

CONSUMPTION OF CLOTH BY CASTE/TRIBE/COMMUNITY AND INCOME GROUP

Caste Tribe/Community	Rs 601 to 900: No. of households using cloth worth of Rs.					Rs. 901 to 1,200: No. of households using cloth worth of Rs.					Rs. 1,201 & above: No. of households using cloth worth of Rs.				
	25 & less	26-50	51-75	76-100	101 & above	25 & less	26-50	51-75	76-100	101 & above	25 & less	26-50	51-75	76-100	101 & above
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
1 Chakali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Christian	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
3 Golla	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4 Kapu	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1
5 Komati (Vaisya)	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
6 Konda Reddi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7 Koya Dora	...	5	2	1	1	...	1	1	2	2	...	...	...	1	1
8 Mala	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...
9 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Total	**1**	**6**	**3**	**1**	**2**	**...**	**3**	**1**	**2**	**2**	**...**	**...**	**...**	**1**	**3**

39. The villagers obtain their cloth requirements generally on festive occasions from Kannapuram *shandy*. A few households purchase from Koilagudem. Poor people often purchase old clothes in the *shandy* at cheaper rates. The itinerary cloth merchants who visit the village frequently sell garments to the villagers on credit and cash basis. No special dress is prescribed for any particular festival. All the villagers do not usually purchase new clothes on festive occasions unless they are well off economically. Those who can afford to have new clothes generally purchase on this occasion and use them regularly. It is not considered a taboo if a person does not don new attire on festive days. The annual requirements of cloth for the entire household is purchased on various festive occasions.

Ornaments

40. The ornaments used by Koya and other caste women in the village vary. Both silver and gold ornaments are in use. Now-a-days rolled gold ornaments have found popularity among the inhabitants. Old men also wear gold ear rings and silver waist belt called *golusu*. It is not to be construed that all men and women invariably possess the ornaments described. Possession of ornaments is mostly attributed to one's economic condition. All the womenfolk irrespective of economic status invariably wear some ornament or other. Similarly there are a few households who are having a number of gold and silver ornaments. The ornaments in use are not rich in design and do not present any tribal characteristics. The same variety of ornaments are in use in the neighbouring plains area.

41. *Patteda*, a stiff golden neck ornament is popularly used by the women in the village. Necklace of black and red beads known as *poosala dandalu* adorn the neck. *Thametlu*, small golden ornaments are worn on the ear lobes. Ear rings locally known as *pogulu* made of gold or brass are worn on the upper part of the ear. *Vepakayalu*, a tiny gold ornament is worn on the nose. *Besari* and *addabashalalu* are the other nose ornaments. Fig. 12 shows the ear and nose ornaments. No ornaments are used to adorn the elbow. *Bongulu* and *kadiyalu* are the silver ornaments that adorn the arms and are used by women of all communities. Now-a-days the glittering glass bangles are becoming very popular. *Bedilu* and *pattalu* are the silver anklets. Figs. 13 and 14 show the ornaments of hands and legs respectively. Generally these ornaments are used by women in married status although unmarried women are not prohibited from using them. Poor people sometimes use German silver anklets. The widow is free to use all the ornaments except the silver *bongulu* (bangles) and the necklace of black beads. She is forbidden to have the vermilion mark on her forehead and this is observed in all the castes in the village.

42. Mostly the gold and silver ornaments are prepared by the goldsmith of Dippakayalapadu, a village 8 miles from Puliramudugudem. A few households have reported that they have purchased ready-made ornaments from the goldsmith. Brass and other inferior type of ornaments are purchased in Kannapuram *shandy*. The rolled gold ornaments are purchased either at the *shandy* or from the itinerary merchants who visit the village. The making charges for the gold and silver ornaments depend on the design and quantity of gold or silver used in the particular ornament.

43. Foot-wear is not commonly used by the villagers though it is not considered a taboo. A few households are using foot-wear whenever they go out. No female member is found using foot-wear. The main factor for the total absence of foot-wear among the older generation is that they are accustomed to walk without foot-wear while in the present generation it is economical reason. There are only eleven households using the foot-wear. These households probably occupy a higher position in the social ladder by virtue of their birth in the superior castes such as Komati, Viswabrahmin and Kapu or by virtue of their position in the village. The following Statement gives the number of households wearing the foot-wear castewise and according to the income group.

Statement V

NUMBER OF HOUSEHOLDS USING FOOT-WEAR BY CASTE/TRIBE/COMMUNITY AND INCOME

Caste/Tribe/Community	Annual income group (in Rupees) 300 & less	301—600	601—900	901—1,200	1,201 & above
(1)	(2)	(3)	(4)	(5)	(6)
	Number of households				
1 Christian	1	...	...	1	...
2 Kapu	...	1	...	...	1
3 Komati (Vaisya)	...	...	...	1	...
4 Koya Dora	...	1	1	1	1
5 Mala	...	...	1	...	...
6 Viswabrahmin	...	...	...	...	1
Total	**1**	**2**	**2**	**3**	**3**

Utensils

44. Earthen and aluminium vessels are very commonly used by the inhabitants of the village. Except two households of Komati and Viswabrahmin, all other households use both earthen and aluminium vessels irrespective of caste. The Viswabrahmin and Komati households exclusively use aluminium and brass vessels. Stainless steel plates are being used by Viswabrahmin, Christian and one Koya household. The only Koya household possessing the stainless steel articles is that of the Village Level Worker. Except the above castes, all other castes and tribes in the village use earthen vessels for cooking purposes. The earthen vessel used for cooking rice is known as

kutikunda while the one used for preparing curry is called *kuradaka*. They have a separate earthen vessel for cooking meat and this vessel is not used for cooking any other dish. Bell-metal and aluminium vessels known as *ginnelu* are commonly used by all the community people irrespective of caste or tribe. Brass and aluminium containers used for drinking purposes are called *chembulu*. Earthen pots and brass vessels called *bindelu* are used for storing water. *Thotti* or a small water tank is constructed with cement for storing water. Pots are used by poor people for fetching water. Very few households are in possession of the *bindelu*. Almost all the households irrespective of caste or community are having cement *thottis* for storing water. These cement *thottis* are constructed by a mason from Kannapuram. The cost of each *thotti* depends upon its storage capacity. The capacity is measured in terms of local *bindes* (water pots). A *thotti* with a capacity of one *binde* is priced at Rs. 1.25 P. The capacity of the *thotti* varies from 4 to 12 *bindes*. Fig. 15 shows some of the domestic utensils.

45. Food grains and other condiments are preserved in small pots and tins. Large quantities of food grains are preserved in an underground pit called *pathara*. Normally a pit is dug 3 to 4 feet deep with one foot diameter and its bottom and sides are covered by grass. Then it is filled with grain and covered with a plaster or mud. *Patharas* are located either in the front or backyard. *Gummulu* are large bamboo baskets used for preserving food grains. They are purchased from the Konda Reddis of the village and from the neighbouring area.

46. Utensils are mostly purchased at Kannapuram on *shandy* days though a few purchases are made at Koilagudem and Jangareddigudem. The villagers purchase brass utensils from the roving merchants who visit their villages once or twice a year on credit. Very few households purchase pots at the *shandy* by paying cash. The potter from Sapparaigondi village supplies pots to the households in the village twice in a year. Payment to the potter is made in kind at the time of harvest which ranges from 4 *manikas*—a local measure—to 12 *manikas*. The money value of these payments is about Rs. 2 to 6. Over and above this the potter is given little quantities of other crops. The following Statement gives details of castewise possession of different kinds of vessels.

Statement VI

POSSESSION OF DOMESTIC UTENSILS BY CASTE/TRIBE/COMMUNITY

	Caste/Tribe/Community	No. of households possessing utensils of						
		Alumi-nium	Brass	Bronze	Copper	Stain-less steel	Earthen	Crockery
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Chakali . .	1	1	...	...	...	1	...
2	Christian . .	3	1	...	...	1	3	...
3	Golla . .	1	...	...	...	...	1	...
4	Kapu . .	2	3	...	...	1	...	...
5	Konda Reddi . .	3	2	...	...	...	3	...
6	Koya Dora . .	40	50	33	...	1	64	...
7	Komati (Vaisya) . .	1	1	...	...	...	...	...
8	Mangali . .	1	1	...	...	...	1	...
9	Mala . .	1	3	...	...	...	3	...
10	Viswabrahmin . .	1	1	...	1	1	...	1

Furniture

47. Except the coir woven cots no other piece of furniture is found in the households. It is almost a general and universal custom among the villagers to offer a cot to the guests. Koyas themselves prepare cots by getting wood from the forest and coir from the *shandy*. Viswabrahmin household alone possess a table and a chair. Of the 87 households, 80 are having coir rope cots while 4 households are having tape cots. The remaining three households are having neither of the cots. One Koya is having an easy chair. A few households are having the wooden stand locally called *gadamanchi* to keep utensils and water pots etc. Trunks and wooden boxes are used for keeping clothes. 20 Koya households, 1 Chakali, 3 Kapu, 1 Viswabrahmin and one Komati household are using trunks. Of the 87 households looking glasses are in

use in 31 households of which 26 are Koyas (Table 33). These articles are not being used by Mala, Mangali and Golla communities.

Other articles

48. The people are very poorly equipped with bedding meterial. Except cots and bamboo-woven mats they do not have any other bedding articles. Only two households, one a Viswabrahmin and the other a Komati are having carpets for spreading. The other households use mats, gunny bags, old sarees and dhotis on the cot. Cotton bed sheets locally known as *duppatlu* costing about Rs. 5 each are used by 27 households. These bed spreads are purchased at Kannapuram *shandy*. During the winter season they keep the fire burning continuously in order to keep the house warm. Not a single household is using the mosquito curtain. Clothes are generally washed by the womenfolk. 24 households out of 87 have reported that they send their clothes to the local washerman and also to the washermen at Kannapuram. The payment is made in kind at the time of harvest. The minimum payment is about 5 *kunchams* of millets, the money value of which is about Rs. 5 for each household. However, it depends upon the number of members in the family and the frequency of washing. The washermen take the clothes once in a fortnight. 21 households are using the washing soap while 19 are using toilet soap. The communitywise of distribution households using toilet and washing soaps and sending clothes to dhobi is shown below :

Statement VII

USE OF SOAPS AND WASHERMAN SERVICE BY CASTE TRIBE/COMMUNITY

Particulars	Number of households in									
	Chakali	Christian	Golla	Kapu	Konda Reddi	Koya Dora	Komati (Vaisya)	Mangali	Mala	Viswa-brahmin
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Toilet soap	...	1	...	2	1	12	1	...	1	1
2 Washing soap	...	1	...	1	1	15	1	1	1	1
3 Sending clothes to washerman	...	1	1	3	...	17	1	...	1	1

49. The local washerman also attends on Mala households provided the clothes are made wet. One household of Koya and Viswabrahmin are having bicycles which they acquired during the last five years.

Fuel and lighting

50. The villagers use the locally available fuel which is procured from the nearby forest by the womenfolk. As already mentioned earlier the Koyas are prohibited from using the wood or timber of certain trees for domestic purposes. The other caste people use all kinds of wood as fuel. The required fuel is collected from the unreserved forest free of cost. Generally the fuel is collected by the ladies and the grown-up children. Of course there is no taboo that the males should not collect the fuel. Majority of the households especially the Koyas collect their fuel daily while returning from their fields. A few households have reported that they collect fuel once or twice in a week according to their convenience.

51. The common type of lamp used in the village is known as *deepam buddi* with or without glass. One household of Kapu, Viswabrahmin, Christian and six Koya households possess lanterns. One Koya household is having petromax light also. Torchlights are used by one household of Komati, Viswabrahmin and Koya Dora. Kerosene oil is purchased once in a week from Kannapuram *shandy*. Most of the households keep the lights burning till they finish their meals. The range of expenditure varies from 6 Paise to 75 Paise. Those who are having lanterns and petromax light do not use them regularly.

Dietary habits

52. Jowar, bajra and other millets constitute the staple food of the inhabitants. Rice is the staple food of 17 households while 44 households use jowar, bajra, maize and other millets as their staple food. 25 households use both rice and other millets (Table 51). Majority of Koyas and Konda Reddis take coarse grains only. Among pulses, dal is commonly used. During the rainy season a kind of green leafy vegetable locally known as *gorrugoora* is obtained from the local forest and cooked.

53. Majority of the households take meals twice in a day. Out of the 87 households, 54 take two meals a day, 24 take breakfast, midday meal and supper while one household takes coffee or tea with breakfast besides two meals a day. Only seven households reported that they take two time meals besides coffee or tea every day (Table 50). The morning meals is known as *saldi* while lunch and supper are known as *bojanam*. Some people take jowar gruel as breakfast in the morning. Cooked jowar food, dal or vegetables or greens are the common dishes for lunch and supper. Except the Komati household, all the other households in the village are non-vegetarian. Dry fish and meat are consumed once or twice in a week. The meat is brought on *shandy* day from Kannapuram. At times a few people purchase goat or pig and distribute its carcass equally among themselves. (Fig. 16 shows the process of distribution of pork among Koyas). Game meat is liked and relished by the villagers. Koyas take beaf also. A few households however reported that they have stopped taking it since a decade. Probably this might be due to the influence of the plains people. Notwithstanding this, the Koyas offer beaf at Peddapanduga festival.

54. The habit of drinking tea is found more among the Komati, Viswabrahmin and Kapu households. Of the eight households who take tea, three are from Kapu and Koya Dora communities and one each from Komati and Viswabrahmin castes. The following Statement gives the details of the households who are addicted to coffee together with the income groups.

Statement VIII

HABIT OF TAKING TEA BY CASTE/TRIBE AND INCOME

Name of Caste/Tribe	Number of households taking tea with an annual income (in Rupees) of			
	1,201 & above	901-1,200	600-900	301-600
(1)	(2)	(3)	(4)	(5)
1 Kapu .	1	...	1	1
2 Komati .	...	1	...	...
3 Koya Dora .	...	1	1	1
4 Viswabrahmin	1	...	...	...

55. Except the Vaisya community all the other castes and tribes in the village take toddy and other intoxicants. Consuming intoxicants is not prohibited among Viswabrahmin caste but the only household in the village is not habituated to drinking. Toddy is the commonest drink of all the villagers and the Koyas. As a matter of fact toddy is a must in all the social functions of the Koyas. A luxurious growth of palmyra trees in the surroundings of the village provides ample toddy for the Koyas who tap the juice themselves. (Fig. 17 shows a Koya youth carrying toddy to the *shandy*). The toddy is tapped twice in a day, morning and evening. Though it is a prohibited area Government have permitted the Koyas to tap the palmyra trees and use toddy for their domestic consumption only. Once in a year permits are issued to them by the Excise Department. The Koyas are however forbidden to sell the toddy. Except toddy other intoxicants like liquor etc., is prohibited. During the period from December to March they get considerable quantities of toddy and the poorer Koyas live on toddy alone. The Koyas believe that the toddy tapped during the above period locally called *poththadu kallu* is quite innervating and hence they administer it to children below 10 years of age. The marriage ceremonies and other social functions are performed during the period from December to March not because they are auspicious months but because of availability of toddy in profusion. Promiscuous love affairs and fornication occur so often that most of the disputes in the village crop up only during this period. Contrary to this the toddy they got during the remaining months known as *pandthadu kallu* is considered to be unhealthy. It is reported that this toddy kills the energy, creates laziness and drowsiness in men while it is favourable to the fairsex. During this period, frequency of sexual intercourse seems to be limited. Probably this may be one of the main causes why the Koya women indulge in extra-marital sexual relationship with others.

56. Though selling of liquor is prohibited it is available in plenty in the *shandies* at a very cheap rate. Other than *shandy* days also it is sold in the village by a few other castes. In fact, a Kapu household has taken up clandestine selling of liquor as side business in the village. During the *shandy* days most of these poor tribals fall a prey to the prohibition staff.

Smoking

57. Smoking habit is more prevalent among the inhabitants of the village and especially among Koyas. Women and children also smoke and chew tobacco. As a matter of fact when a child starts weeping, a cheroot is inserted in the mouth to console it. At times out of affection a cheroot is offered to a child who ultimately develops the smoking habit. Boys

below 5 years age are also found smoking. Due to this habit of smoking cheroot and chewing tobacco both men and women spit indiscriminately and some of them have been observed spitting in the oven itself. The following Statement gives the number of persons smoking cheroot and chewing tobacco in the village.

Statement IX

NUMBER OF PERSONS SMOKING AND CHEWING TOBACCO EVERY DAY

Caste/Tribe/ Community	Number of persons smoking and chewing tobacco every day			
	Smoking cheroot or *beedi*		Chewing tobacco	
	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)
1 Chakali	1	1	...	...
2 Christian	3	1	1	1
3 Golla	...	1	...	...
4 Kapu	5	4	...	...
5 Komati (Vaisya)	...	...	...	...
6 Konda Reddi	3	4	1	2
7 Koya Dora	98	82	22	26
8 Mala	5	5	1	1
9 Mangali	1	1	...	...
10 Viswabrahmin	1	...	...	...
Total	**117**	**99**	**25**	**30**

Chapter III

SOCIAL CUSTOMS

General

The social customs among Koyas and Konda Reddis of this village do not vary much. Of course there is difference in the customs of other caste people and the tribals. Other caste people who have married Koya women are however following the customs of Koyas. Again among the Koyas themselves, some sort of deviation from the traditional norms is found due to acculturation of some Koyas who have taken to settled agriculture in the recent decade. While discussing the social customs, efforts have been made to bring out the vital and pronounced differences among the two tribes and other castes of the village and also the factors which have influenced in bringing the changes in their traditional ways.

Birth

2. Stoppage of regular mensus and vomiting sensation are the sure signs of pregnancy. No special food is offered to the expectant mother nor any restrictions are imposed on her movements. Especially tribal women attend to their normal duties till the time of delivery. The news of pregnancy is communicated to the parents of the woman in the 3rd month or in later months. They pay a visit to their daughter taking some eatables with them either in the 3rd or 5th month according to their convenience and take her to their house for delivery. But this is not a must among all the castes and tribes. Only those whose economic position is sound generally take their daughters and that too for the first delivery only. In the case of Viswabrahmins the pregnant woman is taken either in the 5th or 7th month by their parents after presenting her with a saree, blouse, *chalimidi* (a sweet preparation consisting of rice flour and jaggery), vermilion and turmeric powder. This ceremony is known as *sare* and no other caste people observe this ceremony.

3. When the woman in pregnancy complains of labour pain she is made to lie over a mat. The male or female member of the family will immediately summon the village dai of their caste locally known as *manthrasani* (midwife). In the bygone days the Koyas never used to allow other caste ladies to conduct the deliveries. But since last five years they are utilising the services of the Government midwife. The Samithi has opened a Maternity Centre on 3rd March, 1958 in the village. This centre is run by a midwife and an ayah (female servant). Eight villages within the radius of five miles come under the jurisdiction of this Centre. The midwife visits one of the villages daily and registers the pregnancy cases. The Health Visitor at Polavaram visits the Centre once in a month and advises the midwife. The difficult delivery cases are generally taken to the Mission Hospital at Koilagudem. Since the establishment of the Maternity Centre 272 delivery cases have been attended to by the midwife in the eight villages. Although the midwife attends to deliveries, the services of the age old *manthrasani* are still indented upon. Even the Koyas who never used to allow other caste people to conduct delivery are now fully availing of the services of the Government midwife. The same is true among other castes also.

4. As has been said by the elderly Koya women hot water is poured on the back of the pregnant woman at the time of labour pains to facilitate quick delivery. In any case the midwife conducts the delivery only. All the other remaining work is done by the *manthrasani*. After the baby is born the umbilical cord is cut by the *manthrasani* either with a knife or with a pointed tip of an arrow. The placenta and the umbilical cord of the new born baby are placed in an old pot and thrown away in a place unfrequented by people. Hot water bath is given to the mother and child. A small pit is dug in the backyard of the house locally known as *kundaladoddi* and over it two or three wooden planks are placed for the mother to sit. She is given a bath at this place so that the water may not flow into the street. None could give the significance behind it. Bath is given on alternate days for the mother and child for a period of ten days from the day of delivery. All the other caste people including the Konda Reddis in the village follow the same customs except that they use only the knife for cutting the umbilical cord. The Konda Reddis do not allow other caste women to conduct the delivery. All the other caste people, however, do

not observe any restriction of caste in the case of *manthrasani*. The Harijans have their own caste women who conduct the deliveries. The new born baby is immediately fed with mother's milk. In case the mother is not having sufficient quantities of milk she is daily fed with *til* and *paladumpa* (a kind of root) for good milk yield. This is the common method adopted by all the castes and tribes of the village for increasing the milk yield. For three days the mother is fed with cooked rice and chilly powder mixed with garlic one time daily.

5. According to the age old custom the pollution lasts for 11 days in all the castes and tribes of the village but it is seldom followed. It is reported that people who have the assistance of womenfolk in their households observe pollution for eleven days. The Viswabrahmin household reported that even now they observe pollution for eleven days. Majority of the households of other castes and tribes have reported that they are now-a-days observing pollution for five days only. Except the mother and child none in the house will have pollution.

Naming

6. On the final day of observance of pollution the child is given a bath and ceremoniously named. If the pollution is observed for eleven days the final bath is given on the 12th day and if it is 5 days pollution it is given on the sixth day. On the final day locally called *purudu* the mother and baby are given a bath by the *manthrasani*, the local midwife who also cleans the house and washes the clothes. The relatives are invited to attend the naming ceremony. Those who grace the occasion bring with them rice and toddy. This custom is prevalent among the Koyas while other caste people and Konda Reddis do not follow it. The *manthrasani* places the baby on her stretched legs while a few elderly women sit around her. They then decide whether the name of the new born child should be from the mother's or father's lineage. After this is decided the *manthrasani* recites the names of the forefathers holding a small stick of *rai* (a kind of tree) very near the baby. If the baby touches the stick while uttering a particular name, then that name is given to the child. The Koyas of Mattewada use a green leaf of *mohwa* (bassia longifolia) instead of a stick. The invitees are then entertained at a non-vegetarian feast followed by toddy. The *manthrasani* is paid Rs. 1.50 if the child is female and Rs. 2 in case it is male while the Koyas of Mattewada pay Rs. 2.50 and 5.00 respectively. The other castes people give whatever name they select to the baby. Following are a few names popular in the village. Papayya, Nagayya and Venkanna for males and Jayalaxmi, Devamma, Bullamma and Nagamma for females.

7. The same day evening the mother is taken to the well accompanied by women in married status locally known as *punisthrilu*. Near the well a small pit is dug in which the dried up umbilical cord and nine kinds of grains are placed and completely covered with earth. Over this horizontal and vertical lines are drawn with turmeric powder and a bit of the same paste is applied to the face of the mother and the women who accompanied her. Then the mother returns home carrying a brass vessel filled with water along with other women. A little quantity of turmeric powder is mixed in the water thus brought by her and sprinkled on all the corners of the house. From this day onwards she is allowed to move freely in the house and to attend to her normal duties. The Konda Reddis observe the naming ceremony in the same manner.

8. The children are fed on breast milk for more than a year. No particular methods are adopted to stop the suckling habit of the child. Generally after six months they start giving solid food to the baby. At the time of first feeding no ceremony as such is observed by the Koyas, Konda Reddis and other caste people except the Viswabrahmins. On an auspicious day sweet rice (rice cooked in milk and mixed with jaggery) called *payasam* is prepared and offered to the child.

Tonsure

9. In the 3rd or 5th month either male or female child is tonsured among Koyas, Konda Reddis and other castes except Viswabrahmins. No special function is performed on this day. A few households have reported that they invite the maternal uncle of the child who first applies scissors at three places and removes a bit of hair. Then the barber shaves the head of the child clean. While performing this ceremony the child is held by the mother or father, seated on a wooden plank. In the absence of the maternal uncle it is done either by the father, or mother or by any other elder member of the family. Some households have also reported that on this day the maternal uncle presents a saree and a blouse to the mother and a shirt or a frock to the child. He is in

return presented with an upper cloth. One Koya has reported that he has paid Rs. 5 to the maternal uncle of the child on such an occasion. Those who can afford arrange a non-vegetarian feast also. Among the Viswabrahmin caste this ceremony is observed as in the case of other plainsmen in that area. A similar custom is prevailing among the Koyas of Mattewada.

Initiation to learning

10. Except among the Viswabrahmins, no other castes and tribes observe any ceremony at the time of initiating the child to learning. This ceremony by the Viswabrahmins is performed on the 6th day of the 6th month of the 6th year of the child. On this day a *purohit* of the same caste is invited to conduct the ceremony. He holds the right hand of the child and writes the alphabets on the rice kept specially in a plate for the occasion.

Puberty

11. Attainment of puberty by a girl is locally known as *samartha* among the tribes and castes of the village. On the appearance of first mensus the girl informs to an elderly female member of the house who in turn informs the male member of the house. The girl is made to sit in a corner and is forbidden to see the male members. Her brother-in-law or grand father will fetch a few palmyra leaves and erect a small hut known as *dadi* in the backyard of the house. The girl is made to sit on a palmyra leaf in this hut and all the neighbouring women in married status irrespective of caste (except Harijans) are invited and a cocoanut is broken in front of the girl and distributed to all. The assembled women present some eatables to the girl. Thus ends the first day's function. The girl is kept under pollution for about a week or till the mensus stops whichever is earlier. During this period food is served in a green leaf plate and a brass vessel known as *chembu* is given for drinking purposes. She is not served with any non-vegetarian dishes and generally sweetmeats are given. During this period the near relatives and in-laws present sweets to her. Before dawn the girl is given a bath outside the habitation area on alternate days during the period of pollution. On the last day also she is taken outside the habitation area and given a bath betimes. The *dadi* erected for her stay is removed and burnt. By the time the women return after giving the girl bath, the floor of the house is plastered with dung. Ordinarily no ceremony is observed but those who can afford invite the near relatives on the day of final bath and give a vegetarian feast. The same custom is prevailing among other castes except that they do not erect a separate hut for the girl but make her sit in a corner of the house. Women in regular monthly course observe pollution for three or four days. During these days they are not allowed to enter the kitchen. However they are allowed to attend to other sundry domestic duties. In case the girl is married, the consummation ceremony is observed after the 2nd mensus.

Marriage

12. Marriage among Koyas is contracted according to the clan *i e.*, *gatta* and among other castes according to *inti peru* only (family name or surname). The Vaisyas and Viswabrahmins consider *gotra* while contracting marriages. At the time of negotiations the Koyas pay the *voli* amount as fixed by the elders. In the case of Konda Reddis a fixed amount of Re. 1 as bride price is paid to the parents of the girl. Among Komati and Viswabrahmin castes there is no custom of paying the bride price. In all other castes this is not rigidly followed as in the case of Konda Reddis.

13. Marriages are performed before and after attainment of puberty among all the castes in the village. But now-a-days the tendency among the inhabitants is to perform late marriages. It has been ascertained that the marriageable age is between 16 to 18 in the case of males and 12 to 14 in the case of females. Table 60 gives the details of age at first marriage. Of the 86 married males, 5 were married at the age of 10 to 14 years, 17 at the age of 15 to 19 and 57 at the age of 20 to 24 years. Six persons were first married at the age of 25 to 29 years and one was married after 30 years but below 34 years. The presence of 57 males who were married at the age of 20 to 24 years indicates that the marriages of boys were performed only at the age of 20 years. Similarly of the 105 married females, 3 Koya women reported that they were married at the age of 5 to 9 years while 32 and 61 others reported that they were married at the age of 10 to 14 years and 15 to 19 years respectively. There are only 6 persons who were married in the age group of 20–24 and 2 persons in the age group of 25–29 years. Child marriages were perhaps prevalent some two or three decades ago among these people but now they are almost extinct. Contrary to this, child marriages are still in vogue among the Koyas of Mattewada which obviously indicates the acculturation of Koyas of Puliramudugudem.

Types of marriages

14. Marriage by negotiation is prevalent among all castes and marriage by capture locally known as *lagukochhuta* is prevalent among the Koyas and Konda Reddis. A detailed description of each type of marriage is attempted in the succeeding paras. Widow remarriage is allowed among all the castes and tribes including Vaisyas and Viswabrahmins. The above two types of marriages are also found among the Koyas of Mattewada.

Permissible partners

15. Marrying maternal uncle's daughter and father's sister's daughter are permitted among all the castes and tribes of the village. One's own sister's daughter is reported to be a non-permissible partner among all the communities. There are, however, two cases one in Koyas and another in Konda Reddis wherein they have married their own sister's daughter. Similar practice is prevalent among the Koyas of Mattewada. Though marrying one's own sister's daughter was considered a flagration of the caste rules in the bygone days it is now tolerated and given acquiescence. It is reported that such kind of alliances are very rarely contracted and such persons are generally looked down upon. Marrying the elder or younger brother's widow is permitted only among the Koyas while it is not so among their counterparts in Mattewada. Sororate marriages are permitted among all the communities in the village. There are three inter-caste marriages in the village among the Koyas. Koyas generally tolerate and acquiesce if their women elope with higher caste people like Kapu, Reddi, Brahmin, etc., but not with the lower caste people *viz*, Malas, Christians, Chakali, Mangali, etc. In the former case, the Koya women are not excommunicated but on the other hand the men marrying them are invited into the fold of the tribals. In the latter case all their connections are severed and the parents of the girl have to undergo some purification, etc. Detailed description of such type of marriages is given in the succeeding pages. Polygamous marriages are allowed among the two tribes and other castes in the village but are seldom practised. Polyandrous marriages are strictly prohibited.

Consanguinity

16. In all 148 marriages have been investigated. Out of them 73 alliances are within the consanguineous relationship and the remaining 75 fall outside the blood relationship. Again, of these 148 marriages, 142 are monogamous, 3 are polygamous and 3 are inter-caste (Table 58). Of the 73 consanguineous marriages, 2 are with their own sister's daughter, 31 with maternal uncle's daughter, 35 with father's own sister's daughter (Table 54) and the rest five are with other blood relationship. Of the total marriages 64 have been contracted within the village and 76 marriages outside the village but within the taluk. There are only two cases of marriages contracted outside the taluk but within the district (Table 59).

Marriage by negotiation

17. The initiative of marriage by negotiation is always from the groom's side among the tribes as well as the castes in the village. But among the Viswabrahmin and Vaisya castes initiative is from both groom's and bride's side. Information about the availability of a girl is generally obtained by the young man's parents through their relatives. When the people of different villages meet at the *shandy* they discuss about the availability of brides. After having secured the necessary information the young man's parents start the negotiations. The same method is more or less adopted by the other castes also.

18. The parents of the boy depute a reliable person to find out the willingness of the girl's parents. Sometimes the boy's father visits the girl's house. On some pretext or the other the person deputising for the boy's parents directly visits the girl's house either on Monday or Thursday and does not take meals or water till the talks are finalised. If their reply is negative he will go back and if it is positive he dines with them and stays for a day. Before the word of acceptance is given by the parents of the girl, all the particulars regarding the boy and his family are elicited from him. Thereupon the parents of the girl are invited to the boy's house and they choose either Monday or Thursday for their visit. In the case of Konda Reddis the same procedure is followed. If the alliance happens to be within the blood relationship this formality is not observed. In this respect the Koyas of Mattewada differ a little.

19. On the appointed day the girl's parents visit the boy's house. Except entertaining them at a non-vegetarian feast and offering toddy no special function is held. Later they fix up a day and place preferably the *shandy* to meet and discuss. Similar custom is prevailing among Konda Reddis of the village. However they do not give non-vegetarian food.

20. As agreed upon by both the parties they meet in a *shandy* and consult a Brahmin or the person who can refer the almanac. Generally they meet the Viswabrahmin at Kannapuram. But now-a-days they are not rigidly following this custom. They consult any caste man who can refer the Telugu calendar. This function is known as *perubalalu choochukonuta*. On this occasion Peddakapus or the caste heads of the respective villages accompany the parties. If the horoscopes agree (of course the question of disagreement does not arise since the Viswabrahmin some how makes them agree) rupees four are contributed by the girl's and rupees five by the boy's party which amount is spent on drinking by all those who have assembled there for the occasion. This is known as *kalagalpu*. The same day they consult the person who can read the horoscopes, for an auspicious day for taking *pasupukumkuma* to the bride's house. The boy's party pay 0.25 P. or 0.50 P. to the horoscope reader. Some people even pay more. No fee is customarily fixed for this purpose. The poor do not observe this formality but simply take the *pasupukumkuma* on any Monday or Thursday. In this respect the Koyas of Mattewada differ completely. They follow altogether a different method.

21. On the day fixed ten people (five women in married status and five men) including the Peddakapu or the caste head of the boy's village visit the bride's place with the following articles:

½ seer of greengram dal
½ seer of jaggery
1 packet of vermilion
½ seer of turmeric powder
One silver ring
One seer of black beads
Four pots of toddy
Three bottles of country liquor
2½ seers rice
2½ seers of redgram dal

22. All the above articles are carried in a *kavadi*—a contrivance used to carry several loads—to the accompaniment of *dappulu* played by a Madiga (S.C.). This function is known as *nishana*. Before the party starts, the father of the bridegroom entertains them at a vegetarian or a non-vegatarian feast with two pots of toddy. When the party reaches the outskirts of the village, they are stopped by the womenfolk holding bamboos in their hands. The Peddakapu of the boy's village pays 25 paise to them as fees and only then the party is allowed to enter the village. This ceremony is known as *dandakarra*. After this the boy's party directly proceeds to the bride's residence, they hand over all the above articles to the womenfolk of the household in the presence of the caste head of that village and other elders. First of all they call upon the caste head of boy's village and then enquire from the parents of the girl as to what they have prepared. As a custom they reply that they have arranged two pots of toddy. Meanwhile the girl is given a bath and made to sit in the frontyard of the house. All the other members sit opposite to each other. The maternal uncle holding a brass plate sits facing the girl and all the articles brought by the groom's party are kept in it. One dhoti together with an upper cloth are presented to him by the girl's parents on this occasion. The silver ring brought by the groom's party is worn by the girl and the necklace of black beads is tied to her neck by a woman in married status. Then the Peddakapu of the bride's village demands the bride price *i.e.*, *voli*. First of all they mention a figure and if it is acceptable they pay it then and there to the parents of the bride. In case the demand is too high some deliberations take place between the elders of both the villages and finally they agree upon some figure. Much depends upon the economic status of the boy. Of the *voli* amount, Rs. 6 is retained by the parents of the girl and the remaining is handed over to Peddakapu of the village who arranges the same day a community feast (vegetarian only). The toddy brought by the groom's party and that arranged by the girl's father is served to all the assembled people. One of the three bottles of country liquor brought by the groom's party is exclusively given to the maternal uncle of the girl, second to the parents and the third to the village elders. The womenfolk of either party exchange and apply turmeric to each other. Considerable fun is made by each other at this occasion. After this function is over, the boy's party immediately starts for their village. Custom prohibits them from sleeping that night in the bride's house. While returning they inform the girl's parents about the day of actual marriage. This function is celebrated a week before the actual marriage.

23. A day earlier to the actual marriage two male members accompanied by two children from the groom's side go to the bride's residence in order to bring her to their village. After being given bath and dressed in new clothes the bride is sent along with these people accompanied by *dappulu*. Parents and other relatives who desire to witness the marriage

accompany her. Those who cannot accompany her give their presents to her on the eve of her departure. The party arrives at the groom's village a few hours before the actual wedding. The bride's party is accommodated in a lodge locally known as *vididillu* and looked after.

24. Later arrangements are made for erection of a marriage booth. The number of poles used for erecting the booth are the same as those used in the construction of the groom's house. The significance of this custom could not be explained by the Koyas of the village. Any variety of timber is used except the one prohibited for that particular *gatta*. Festoons of green mango leaves are tied all round the booth and the main threshold of the house. A small mud platform locally known as *pendli arugu* is erected in the middle of the booth. The Koyas of Mattewada however follow a different tradition. They erect the booth with six poles irrespective of the number of poles used in the construction of their house. Except the timber of *rela* tree they use all other varieties of timber. Both the tribes bring fresh wood from the nearby forest to erect the marriage booth. The bride's party is served with a potful of toddy, one bottle of liquor and some cooked rice. After meals, the ceremony of exchanging the thread soaked in turmeric locally known as *bondelu marchuta* is performed. Before the actual ceremony balls of cooked rice are taken round the bride and thrown in all the four corners of the house to ward off the evil eye. Then the groom ties the soaked thread to the neck of the bride who in return ties a similar thread to his elbow. This ceremony takes place in *vididillu*. After this function is over all the people assemble under the marriage booth.

25. The bridal pair is made to sit on the specially constructed platform in the marriage booth and *nalugu* (green flour mixed in oil) is applied to them. They are then given a bath separately. After donning new clothes they are made to sit on a yoke placed on the platform facing east. One end of the saree worn by the bride and one end of the upper cloth of the groom are tied together. The ornaments on behalf of the groom's party are presented to the bride in the presence of the caste gathering. Later the bridal couple are made to sit facing each other and they pour sacred rice locally known as *thalambralu biyyam* over each other's head. After this ceremony the Chakali (washerman) shows the *thali* to the gathering who touch it and then the groom ties it to the neck of the bride. Widows are however not allowed to touch the *thali*. Two new bamboo-woven baskets with small quantities of grain and two pestels tied with mango leaves are placed before the bridal pair. Both the groom and the bride pound the grain formally while the assembled women sing songs.

26. Then the relatives and friends give their presents to the newly married couple. Generally petty amounts of cash are presented. After presentation ceremony is over, a goat is sacrificed in the marriage booth and all the guests are entertained at a non-vegetarian feast. On this day considerable quantity of toddy is consumed by all the persons irrespective of sex.

27. The concluding ceremony of handing over the bride to the groom's party takes place after dinner. The bride keeps her right leg on the threshold of the main room which the groom places his right leg over her's and both of them join their hands. The assembled friends and relations come one after another and push the bride slowly while the groom drags her inside the room. After this function the guests are entertained at a feast where drinks are offered. Before departure the bride's party enquires from the groom's party about the date of untying the *kankanam*—the wrist band. Till that date the bride is left in the groom's residence.

28. On the third or fifth day the wrist bands worn by the bridal pair are untied. For this ceremony also Thursdays and Fridays are considered auspicious. The bride's parents and other elderly people participate in this function. The bride and her groom are made to sit in the marriage booth facing each other and then the *kankanalu* are untied. These loose wrist bands are tied to a rafter or pole in the main house. The bridal couple are later given bath. On this day special food locally called *pulgam* (rice mixed with greengram) is cooked and served in *ravi* leaf cups to a few unmarried boys and girls who are made to sit near each pole in the house. It is a popular belief among the Koyas that by doing so the unmarried boys and girls would get married soon. The bridal pair is then made to sit facing each other and a brass vessel filled with water is placed in between. A gold or silver ring is dropped into the vessel and the couple is asked to pick it out. Both of them try and if the bride picks up the ring it is considered that their first issue would be a female and if the groom gets it, the

first issue would be a boy. The mother-in-laws of the couple then exchange the *bondulu*, the sacred threads. Considerable fun is made by the ladies of both the sides. A non-vegetarian feast followed by toddy and liquor is arranged for the party. Before the party leaves for the bride's village the bridal couple visit all the village deities and offer prayers. The minimum expenditure for celebrating one marriage is about Rs. 200 while there is no maximum limit.

29. All the above functions are conducted by the Peddakapu and Chinnakapu—the caste heads of the Koyas. There are good many differences in the customs of the Koyas of Mattewada and Puliramudugudem. The Odde (village priest) and the Dholi (the ritual begger) play a greater and important role in marriages among the Koyas of Mattewada than the caste heads. The Koyas of Puliramudugudem village have completely forgotten about the Odde and Dholi. A few old people however reported that since the last two to three decades Dholi and Odde are not visiting their village. There is no custom prevailing among them to have *arivenikundalu* which are being used by their counterparts in Mattewada. There appears to be more dissimilarities than similarities between the Koyas of Puliramudugudem and their counterparts in Mattewada. It may not be wrong to say that the Koyas of this village have neither followed their own traditional customs nor adopted the customs of the dominant neighbours. They are more or less in a transitional stage. It is not however, definitely known whether the above functions are rigidly followed by all the Koya households in the village. There are people who deviate from the norms because of their poverty and other varied reasons.

30. Marriages among the Konda Reddis and other tribes are more or less performed in the same fashion but they do not use non-vegetarian food throughout the marriage celebrations. It is reported that a few wealthy people engage a Brahmin to conduct the marriage. None of the two Konda Reddi households in the village could report in detail the various marriage rituals followed by them.

31. The two Kapu households and a Mangali household who have married Koya women by elopement followed neither their own customs nor that of the Koyas except paying the fine imposed by the Koya caste panchayat and giving a feast to all the community people.

32. The marriages among the Viswabrahmin, Vaisya and Mala communities of this village are similar to that of their counterparts in the plains area. But the households who have embraced Christianity are adopting the modern Christian style. Yet they follow their traditional custom of arranging a community dinner and liquor. Except solemnizing the marriage by the Father in the Church the traditional ways are still followed implicitly.

Consummation

33. The consummation ceremony among the Koyas is held on 3rd or 5th day in the bride's house after untying the wrist bands. No special function is held. A cot or a mat is arranged in a corner of the house for the newly married couple to sleep. In case of child marriage the consummation ceremony is performed after the 2nd mensus is over.

Marriage by capture

34. This is the second type of marriage prevailing among the Koyas and the Konda Reddis of the village. When the parents of the young man cannot afford to give a wedding feast and incur other expenses, marriage by capture is resorted to by the young man with their approval. In such cases all the usual proceedings and ceremonies connected with the marriage are dispensed with.

35. In this type of marriages, *shandy* plays an important role in the selection of the girl by the young man. Before he finally decides to marry her by way of capture he somehow gathers information about her clan, place of residence, etc. After having finally pitched upon the suitable girl of his choice the young man expresses his desire to the caste heads of the village who in turn consult the caste heads of the girl's village for their approval. This information is not passed on to the girl's parents by the caste heads.

36. After obtaining the approval of the caste heads the young man makes three to four visits to the girl's village on some pretext or other and watches her movements closely. On the fixed day, the young man accompanied by some of his friends goes to the village to capture the girl. After reaching the outskirts of the village, one of them enters into the village to ferret out information regarding the whereabouts of the girl. If they find the girl alone in the house, they take her away from the house or they wait till she goes out to collect fuel or on some other

errand. When she is actually caught by them she cries out and the people of her village try to object. Somehow or other they come out successfully after paying Rs. 2 to the caste heads of the village. Sometimes the girl screams and struggles but generally her resistance is easily overcome and the men of the village having already given permission do not put up any resistance. But sometimes the boy's party is seriously encountered by the villagers and are released only after paying Rs. 3. Soon after they return with the girl, the young man pays Rs. 10 to the people who have assisted him in the capture. If they can afford the parents of the young man arrange a feast to their community in the village. From the date of her entry into the village they live as wife and husband. The young man who married in this way but has not given the feast has to give within a year a feast locally known as *banthi*. At the time of giving the feast, if he so chooses he may tie the marriage badge to the neck of his wife. No bride price is paid in such type of marriages. Almost the same procedure is followed by the Koyas of Mattewada in respect of this type of marriage.

Widow remarriage

37. Widow remarriage locally known as *maruma-nuvu* is an accepted institution among the two tribes and other castes of the village. Widows with children do not usually remarry due to affection towards their children and also out of fear of losing their property if any. If at all a widow remarries, the children are left with the parents or the guardians of the first husband and henceforth she will have no right over the property. She is however allowed to take the child at breast with the condition to return after some period. Though widow remarriages are allowed among Viswabrahmins and Vaisyas, they are very rare when compared to other castes and tribes.

38. The widow remarriage is a very simple affair among the Koyas and Konda Reddis. Generally the negotiations for such type of marriage are finalised between the parties concerned. The person who desires to take a widow as his wife has to pay the customary fee of Rs. 3 to the caste heads of the village. This practice is found among the Konda Reddis also. The Koyas of Mattewada however pay Rs. 6. One saree, blouse and in some cases some ornaments are given to the widow by her new husband. Community feast is not a custom as is the case among the Koyas of Mattewada. There onwards they are considered man and wife. Tying the marriage locket is not a custom in such type of marriages but if any women so chooses she may have a rolled gold locket in her neck. The widow thus married will have equal status with other married women and she is allowed to take part in all the social and religious functions of the community. Even for marrying the younger or elder brother's widow which practice is prevalent only among the Koyas of this village, the same procedure is followed.

39. The widow remarriage among the Malas and and Christians of the village is more or less performed in the same manner. No customary fee as such is paid to their Kulapedda (caste head) as in the case of Koyas and Konda Reddis. Of the 84 marriages, reported, 69 are by negotiation, 3 are by elopement, 5 are by capture and 7 are widow remarriages. The following Statement gives the community-wise details.

Statement X

COMMUNITY-WISE DISTRIBUTION OF MARRIAGES BY TYPE

Caste/Tribe/ Community	Total No. of house-holds	Marriages by			
		Negotia-tion	Elope-ment	Cap-ture	Widow re-marriage
(1)	(2)	(3)	(4)	(5)	(6)
1 Chakali	1	This household could not give the details of marriages			
2 Christian	3	2	...	...	1
3 Golla	1	This household could not give the details of marriages			
4 Kapu	3	3	2	...	...
5 Komati (Vaisya)	1	1	...	...	...
6 Konda Reddi	3	2	...	...	1
7 Koya Dora	70	56	...	5	5
8 Mala	3	4	...	...	...
9 Mangali	1	...	1	...	...
10 Viswabrahmin (Goldsmith)	1	1	...	...	...
Total	**87**	**69**	**3**	**5**	**7**

Divorce

40. Divorce or separation is permitted among all the castes and tribes of the village. Though allowed among Viswabrahmins and Vaisyas, it is very rarely resorted to. The cases of divorce or separation among all the other castes is generally decided upon by their respective caste panchayats. Both males and females are at liberty to initiate divorce proceedings but the latter generally do not reveal the desire to divorce openly but show their resentment by casting an eye on some other person which ultimately leads

to divorce. In both the cases the children, if any, are left with the father. In case the male initiates the divorce proceedings, ornaments, etc., are retained by the woman. The caste panchayat imposes a fine on him which is collectively spent by all the caste elders for drinking. If the woman initiates the divorce proceedings, ornaments, etc., are retained by the husband and comparatively lesser fine is imposed on her and the fine amount is collectively spent by the caste panchayat. The fine imposed by the caste panchayat generally does not exceed more than Rs. 50 but this is not so among the Koyas of Mattewada. The amount of fine goes to hundreds and only a portion of it is spent by the caste elders. Causes for divorce or separation are adultery and ill-treatment of in-laws. Cases of divorce are almost nil among all the castes in the village except among Koyas.

41. Table 62 shows the incidence of separation and divorce among the Koyas. There are two separation and three divorce cases among the Koyas of the village. Of the five cases, two are at will, one due to adultery, and another due to the ill-treatment of in-laws and in one case the wife divorced as she did not like her husband. All these cases have been decided by their caste panchayat and the fine imposed is between Rs. 30 and Rs. 50. After the cases are decided by the caste panchayat no restrictions are imposed on either party and they are at liberty to marry again according to their will and pleasure. The tendency among the people to resort to divorce seems to be on the decline.

Death

42. Both cremation and burial are in vogue among all the castes and tribes except the Christians who only bury their dead. People dying of cholera or smallpox and the unmarried are buried. This custom is followed by all the castes and tribes. Construction of *samadhis* (tombs) is mostly done by a few rich people. The Koyas believe that all the dead become Gods and hence do not believe in rebirth. They also believe that if a person dies as a result of great pain or black magic he may very likely become an evil spirit. The same belief is also found among the Koyas of Mattewada.

43. Soon after they hear the news about the death of an individual all the caste people generally go to the house of the bereaved and console them. When a person is about to die all the members of the household pour a little water into his mouth. The dead man is kept on his cot, and the information about his death is sent to all the near relatives through a special messenger. Generally the community people also extend necessary help to the household. A few people of their community go to the nearby forest to get fuel for cremation. If it is a case of burial, they assist in digging a pit for burial. In cases of cremation the corpse is generally detained till all the relatives arrive. People belonging to the particular clan, get a potful of water mixed with turmeric powder and pour over the corpse at the time of giving bath.

44. The corpse is removed to a place outside the house and seated on the cot facing east. Then cold water bath is given and vermilion is applied to the forehead. After the corpse is taken outside, a little quantity of jowar or *samalu* or paddy is kept at the spot and an earthen oil lamp, *pramitha* is placed over the grain. Besides the grain heap is placed a tumbler filled with water. After bathing is over the corpse is dressed either in new or old clothes. Later it is laid on the cot and covered by a sheet of old or new cloth.

45. A cow, buffalo or a bull is decapitated and the tail is placed in the hand of the deceased. This is considered a must among the Koyas of this area. Even to-day this custom is being followed by the Koyas of this village. Of course a few households say that they sacrifice only a goat. This sort of custom is not prevailing among the Koyas of Mattewada. A little quantity of sacred rice, dried turmeric root and a pie are tied to each leg of the cot and the cot with the corpse is carried to the cremation ground by four persons while the chief mourner comes behind holding an earthen pot filled with water in one hand and an earthen lid containing fire in the other accompanied by tom-tom played by the Madigas (S.C.). All the people including women follow the procession. On reaching the outskirts of the village, another four persons take up the place of the bearers and proceed to the cremation ground. In this regard the Koyas of Mattewada differ a little. The chief mourner leads the procession while the chief priest (Odde) follows the funeral procession throwing jowar over the corpse. At the outskirts of the village the Odde puts a bit of sacred rice, and jowar near the four legs of the cot. No such practice is prevailing among the Koyas of this village.

46. After reaching the cremation ground, the funeral procession goes round the pyre thrice and then

the corpse is placed on the pyre with the head facing east. All the belongings except the clothes are removed from the body. The four bearers place logs on all sides of the corpse. Then the chief mourner makes three rounds carrying an earthen pot holed by an axe, and later throws it near the head of the deceased. A small quantity of ghee is poured into the mouth and also applied to the chest of the deceased.

47. The liver of the animal sacrificed at the time of dressing the deceased, together with rice is cooked by the wife of the chief mourner. She carries a small quantity of jowar which she drops on her way to the cremation ground. The cooked rice and the liver which is carried by her is placed in three small heaps near the head of the corpse and the remaining jowar is distributed to the persons assembled there who throw it on the corpse. Then, two persons standing on opposite side cut the legs of the cot with an axe and the persons who carried the corpse place it over the pyre, and lit it from four corners. In Mattewada village the caste head lits the pyre with fire. All those assembled return directly to the house of the deceased and people belonging to same *gatta* (clan) wash their feet and have a look at the burning lamp. The sacrificed animal is cooked and used in *banthi i.e.*, community feast. Before departure the caste head enquires from the bereaved family about the performance of the obsequies and the probable date.

48. When a woman in married status dies her marriage locket is cut into two halves and one half is kept in her mouth. No pollution as such is observed by the Koyas of Puliramudugudem village.

49. The death ceremonies of other caste people of the village vary much from the Koyas. No other community in the village including the Konda Reddi make a sacrifice. A separate bier is made to carry the corpse and pollution is observed among Komatis and Viswabrahmins for a period of 10 days. Two Kapu households who have married Koya women reported that they too observe the same ceremonies but make a sacrifice of a goat. Konda Reddis too do not observe pollution. It is reported that there is no practice of constructing *samadhis* (tombs) among Konda Reddis. Practice of changing the residence, if death occurs on any auspicious day is prevailing only among Viswabrahmin and Vaisya castes.

Obsequies

50. The Koyas of this village, like their counterparts in Mattewada perform two funeral ceremonies known as *chinna* and *pedda divasam* (small and big funeral rites). The *chinna divasam* is performed on the 3rd day while the *pedda divasam* is performed three weeks after the day of actual death provided the members of the deceased can afford to meet the expenditure. Otherwise *pedda divasam* is postponed to a maximum period of a year. But the maximum limit for postponement of this ceremony among the Koyas of Mattewada is only five months. Besides, the Koyas of Mattewada observe small funeral rites on the eleventh day while the Koyas of Puliramudugudem perform it on the 3rd day. Konda Reddis follow similar customs. The Mala (Harijan), Vaisya, Kapu and Viswabrahmin community follow their own customs prevailing in the plains areas.

51. *Chinna divasam* is a very simple ceremony. On this day the persons who carried the corpse are invited, given a bath and fed with vegetarian meal. The chief mourner visits the cremation ground and puts the unburnt fuel in the fire and returns home. Water mixed with turmeric is sprinkled on all the corners of the house. Konda Reddis do the same. However in the case of Koyas of Mattewada the ceremonies conducted on this day are somewhat elaborate. The chief mourner visits the cremation ground and offers food. A fowl is sacrificed. The expenditure for the actual cremation or burial and for conducting *chinna divasam* varies between Rs. 50 and Rs. 100. The actual date and month for performing the *pedda divasam* (final obsequies) is fixed in consultation with the caste head and a communication is sent to all the relatives and caste people of the village inviting them to attend the ceremony. The near relatives who participate, generally get a goat or a cow according to their economic status. On this day the deceased sister's son, the chief mourner and his wife and five people of their own *gatta* (3 males and two females) in case the deceased is a male and only three persons (two females and one male) in case the deceased is a female observe fast. Later the *gondi* or the *nishanimoola* (god's corner) is plastered with dung and *muggu* lines are drawn. A little quantity of rice is placed at this spot and a fowl is fed and sacrificed. Its liver is cooked by the wife of the chief mourner and kept ready. In the meanwhile one or two cows brought by their relatives are sacrificed outside the

village and the beef is cooked. Rice or jowar food is also prepared. Taking these cooked food stuffs the chief mourner goes to the cremation ground accompanied by his wife and the persons who have been fasting. At the spot the ash is made into a heap and over it the food and curry are kept in a green leaf plate. The chief mourner holding the tail of the sacrificed animal, and the persons who were on fast pay their respects with folded hands facing towards south and north. They all return to the place where the animals are sacrificed. The feast is arranged outside the habitation area. Persons on fast are fed first and all others later. Thus ends the main function of the *pedda divasam*. In the evening considerable quantity of toddy provided by the deceased family is consumed by them. The expenditure incurred on this day will be near about Rs. 100. Generally this function is celebrated during the toddy season.

52. There is no similarity in the observance of this day among the Koyas of this village and Mattewada. The functions are quite elaborate and the Koyas of Mattewada sacrifice either goat or fowl and not a cow. Besides, at every stage their caste head and the Odde associate themselves with the proceedings of the function. Playing on his dhol the Dholi (ritual begger) narrates the origin of their history throughout the night.

53. Malas of this village also observe *chinna* and *pedda divasam*. No special function is observed except that a feast is arranged for their caste people. The Vaisya and Viswabrahmin castes in the village perform obsequies from 11th day to 13th day in a strictly ritual manner.

54. On the day of *pedda divasam* bangles of the deceased's wife are broken by another widow and she is given a bath. The widow can remarry even without breaking her bangles but only after the *chinna divasam* is over. This is not so among the Koyas of Mattewada. The widow cannot remarry till the final obsequies are performed. In the case of other caste people, the deceased's wife is made a widow on the day of purification ceremony.

Beliefs and practices

55. Like many other people, the inhabitants of the village too have their beliefs and practices. They believe in luck and superstition. Good or bad in life is often attributed to ones' own luck. Sneezing behind is considered lucky while in the front it is unlucky. Similarly to hear the sound of a dog or cat is considered unlucky while the sound of a cow is considered lucky. To see a widow carrying an empty pot while going on some errand or business is considered unlucky. It is also considered inauspicious when a person who is about to leave on some errand or business is enquired about his proposed journey and destination.

56. The people of the village do believe in the effects of evil eye. Frequent yawning, vomiting and headache, etc., are considered to be due to the effect of an evil eye. To wardoff this evil burning charcoal is kept in a tumbler together with one or two chillies and is taken round in a circle over the head three times and thrown at a point where two roads meet. This is a common practice prevailing among all the people of the village. Similarly, the villagers also use mascots, etc., to prevent illness. The person who gives mascots or utters words or phrases for protecting from the illness is known as Ejjodu. A person from Konda Reddi tribe of Upperilli village (3 miles away) is engaged for this purpose. He is offered toddy and also some money by the households whenever his services are indented upon.

Chapter IV

ECONOMY

General

All the economic activities in Puliramudugudem more or less centre round agriculture. The large bulk of the village population are ryots engaged in cultivation of their patta lands and leasehold lands. The small ryots supplement their income by working as casual and rural labourers in and outside the village. Since the forest is in close vicinity, local people work as bamboo coupe labourers for a considerable part of the year. The local tribals have taken to settled agriculture long back and have also obtained pattas. Probably this might be also one of the factors which influenced their settled life. The tribals however do not know as to when they had actually taken up the plough cultivation. There is a marked difference between the economic activities of these people and the tribals inhabiting the interior forest and still depending on *podu* cultivation. A few tribal families of the village are still engaged in *podu* cultivation on the nearby hills. According to the Special Agency Laws no non-tribal is allowed to own land in the tribal area but in practice many caste Hindus are cultivating the lands of the tribals on lease. A noteworthy feature is that women also play an important role in their economic life. The economic activities of the inhabitants of this village are almost identical to that of Koyas of Mattewada.

Land

2. Following is the classification of village lands as per the village records.

Statement XI

LAND UTILISATION PARTICULARS

	Ac. C.
Patta land	480.68
Government cultivable waste	151.23
Poramboke	98.12
Village site	17.23
Forests	195.88
Total	**943.14**

3. All the land is under dry cultivation. There are 40 pattadars in the village with land holdings ranging from less than 3 acres to 40 acres. In addition to their patta land, they cultivate Government lands authorisedly and unauthorisedly by bribing the concerned local authorities. The particulars of unauthorised cultivations are generally not revealed by the encroachers. The distribution of holdings is given below :

Statement XII

SIZE OF HOLDINGS BY NUMBER OF PATTADARS

Extent in acres (1)	No. of pattadars (2)
One acre & below	4
3 to 5 acres	7
6 to 8 acres	8
9 to 11 acres	5
12 to 14 acres	4
15 to 17 acres	3
18 to 20 acres	4
21 to 30 acres	3
31 to 40 acres	2
Total	**40**

4. It is thus seen that 11 pattadars are having less than 6 acres each; 24 are having less than 12 acres each while only 5 are having more than 20 acres each. Wet cultivation is not possible in the village for want of irrigation facilities.

5. To study the trends in land utilisation, data for the last one decade is presented in the following Statement. The classification shown in the Statement is according to the decision of Technical Committee on Co-ordination of Agricultural Statistics to be maintained at village level as suggested by the Officer on Special Duty. As a matter of fact this method is not being followed either at the village level or the taluk level in maintaining the land particulars. However attempts have been made to recast the data collected from the village records into the above classification. The following Statement illustrates the method followed in recasting the data of 1961.

Statement XIII

VILLAGE STATISTICS BY REVENUE RECORDS/ TECHNICAL COMMITTEE

Items according to village Revenue records (1)	Items according to Technical Committee on agricultural statistics (2)	Extent (3)
		Ac.C.
Forest (excluding cultivated area)	Forest	167.47
Poramboke (excluding cultivated area)	Barren and uncultivable	95.56
Village site (excluding cultivable area)	Land put to nonagricultural uses	15.54
Cultivable waste (excluding cultivated area)	Cultivable waste	149.02
Fallow land in cultivable area (under patta)	Old and new fallow	232.30
Forest, *porambokes*, cultivable waste and village site	Area sown	283.25

6. Kapu and Viswabrahmin are the two non-tribals not owning any land but cultivating the land of the tribals on lease. In one case a Kapu who married a Koya woman got a few acres of land from his father-in-law as gift. Besides this he has also taken land on lease.

7. Of the 87 households in the village, only 40 households are owning land. And again of these 40 households only 26 have cultivated the land during the year under investigation. One household of Viswabrahmin and Kapu have taken land on lease (Table 29). As many as 61 households are eking out their livelihood through some source other than cultivation.

Factors influencing the economic life

8. A Bamboo Co-operative Society covering a few villages was organised exclusively for the tribals. This Society played an important role in the economy of the village, by providing employment to the tribals in bamboo cutting on attractive remuneration. It is reported that during the working of the Society very few people took to agriculture. Probably this also might be one of the reasons for decrease in the cultivated area during the year 1954-55. Later the Society was dissolved due to some maladministration by the Board of Directors in the year 1961, and the bamboo coupes were leased out to Sirpur Paper Mills. Even then the people of the village continue to get employment in the bamboo coupes. The Koyas work not only in their village but also go to far off places like Bhadrachalam, etc. Further they collect minor forest produce like tamarind, etc., and sell them in *shandies*.

Land reforms

9. Various land reforms introduced by the State in the agrarian sphere have produced very little effect on these people. As a matter of fact the people of the village, especially the tribals, do not even know about some of the important reforms. They generally know that non-tribals are not eligible to own land in the Agency area. Of course, the Agency Tract Interest and Land Transfer Act 1917 has protected the rights of the tribals. As this village falls within the jurisdiction of Polavaram Panchayat Samithi, the Samithi Officials could have at least made known some of these important enactments to the tribals. The headquarters of the Village Level Worker of the Block is located in the village but he hardly evinces any interest in educating the people about some of the enactments, etc. None in the village appears to have been affected or benefited as a result of the Land Reforms.

Crop pattern

10. As already mentioned earlier most of the land in the village is under dry cultivation. The major crop of the village is jowar. The various crops raised and the extent sown under each crop during the year 1962-63 are given below :

Statement XIV

CROPS RAISED, THEIR EXTENT AND YIELD DURING *1962—63*

Sl. No (1)	Name of crop (2)	Extent sown (3)	Estimated yield (4)
		Ac.C.	
1	*Pachcha jonna* (Green jowar)	1.00	4 annas
2	*Bobbarlu*	0.52	,,
3	*Minuvulu* (Blackgram)	5.00	,,
4	*Nalla chamma*	6.00	,,
5	*Ulava* (Horsegram)	33.00	,,
6	Groundnut	0.40	,,
7	*Janumu* (Jute)	1.00	,,
8	*Gogu* (jute)	0.60	,,
9	Chillies	0.86	,,
10	Greengram	11.00	,,
11	*Arika*	1.00	,,
12	*Chodi*	0.40	,,
13	Jowar	105.91	,,
14	Samai	13.40	,,
15	*Nuvvu (Til)*	48.22	,,
16	Maize	0.01	,,
17	*Budamma* (Paddy)	4.10	,,
18	Paddy	8.99	,,
19	Vanga (Brinzal)	2.00	,,
20	Kandi (Redgram)	1.72	,,
	Total	**244.59**	

11. It is evident from the above statistics that the area under jowar crop is more and the area under various other crops except *til* and horsegram is very insignificant. The yield of crop is very poor.

12. The soil is sandy loam and it is considered very poor in quality. The land is classified into two grades as shown below:

Grade (*Taram*) of land	Rate of assessment
13	9 annas per acre
14	5 annas per acre

In 1372 F. (1962) the rate of assessment was increased to 75% in respect of dry land. The minimum land value is Rs. 100 per acre while the maximum is Rs. 200. As a matter of fact sale and purchase of land is almost nil because no non-tribal is allowed to purchase or own any land.

13. The land revenue demand and collection during the years 1961-62 and 1962-63 was Rs. 381.41 and Rs. 764.86 respectively. The abnormal increase in the Revenue is due to enhancement of the land revenue assessment. This amount includes the tax on commercial crops also. The rates for the commercial crops are Rs. 3 per acre for chillies and Re. 1 for tobacco. These are the only commercial crops raised in the village during the year 1961-62. No such crops have been raised in the subsequent year. The water rates differ according to the source from which water is utilised. The ryots make use of the water from one dilapidated tank during the rainy season to grow paddy, chillies or tobacco. In case water is used for paddy the water rate charged per acre is Rs. 6, Rs. 4 and Rs. 3 are charged in the case of chillies and tobacco crops respectively. Sometimes these crops are raised by using the water from the hill stream. In such case the charge will be 1/4 of the above rates.

Land improvement

14. Government have sanctioned loans and subsidies to the land owners for improvement of land such as bunding, levelling, digging wells, etc., and purchase of bulls. According to the village records, three land owners have been given a total loan of Rs. 400 ranging from Rs. 50 to Rs. 150 for the improvement of land. Likewise two households were sanctioned Rs. 200 each in the year 1958 for purchase of plough bullocks. In the year 1962 seven Koya land owners were given a loan of Rs. 2,500 for land improvement and purchase of bulls. Unfortunately only four out of the seven households actually received the loan amount while the amount in respect of others although sanctioned in their name was actually taken by the Village Karnam, a Viswabrahmin by caste. Of course he is paying the loan instalments regularly. These loans carry interest of 7½% per annum. The loans granted in the year 1961 are almost cleared.

Traditional occupation

15. The basic economic activity of the people in the village is agriculture. Koyas and Konda Reddis reported that their traditional occupation is agriculture whether it is settled or shifting cultivation. Of the 87 households, 49 have reported agriculture as their traditional occupation while 15 households are engaged in shifting cultivation. 10 households are engaged in rural labour. One household each has reported their traditional occupation as goldsmithy, Government service, cart driving, agricultural labour, barber and washerman service. Two households are engaged in bamboo coupe labour while 3 households have not reported their occupation (Table 18).

Main occupation

16. Table 22 gives the details of community-wise distribution of households by main occupation. Agriculture is the main occupation for 37 households. Of these, 36 are Koyas and one is a Kapu. 13 households of Koyas and 3 households of Konda Reddis are engaged in shifting cultivation. Next to agriculture is rural labour which is the main occupation for 20 households. The remaining 11 households have 9 different occupations.

Combination of occupations

17. Usually the poorer section of the people in the villages have some subsidiary occupation or the other besides their main occupation to make both ends meet. Sometimes it so happens that where the size of the family is large, some of its members take to other avocations to supplement the family income. The agricultural families with small holdings combine rural or agricultural labour, etc. Almost all the households with agriculture as their main occupation are having seven subsidiary occupations. Among them, 19, 8 and 4 households have taken up, rural labour, bamboo coupe labour and transport respectively as their subsidiary occupations. Three households are engaged in collecting and selling the minor forest produce while one household has combined liquor selling and agricultural labour. Twenty households

with rural labour as their main occupation have combined eight different subsidiary occupations. Of these, two households have taken up, goat rearing, *kondapodu*, collection and sale of minor forest produce and agriculture as their subsidiary occupations. One household is supplementing its income by combining agricultural labour, bamboo coupe labour and agriculture. The only goldsmith working as Village Karnam and Village Postmaster has taken up agriculture as a subsidiary occupation. 16 households with *kondapodu* as their main occupation are having five subsidiary occupations. Of these five subsidiary occupations, as many as 12 households have combined bamboo coupe labour and 6 households rural labour (Table 23).

18. It is evident from the above account that the combination of occupations mostly depends on the nature of the main occupation of the particular household. For example, a household having agriculture as its main occupation always tends to combine agricultural labour or rural labour as its subsidiary occupation. Likewise the people having rural labour as their main occupation always try to take up agriculture or its allied works as subsidiary occupations.

Occupational mobility

19. In the days bygone, the people, due to their ostensible and pronounced conservatism and want of employment opportunities used to attach much importance to their traditional occupations. But to-day it is not so. A sizable number of people are going in for more profitable jobs giving up their traditional occupations. Though this village is predominantly inhabited by the tribals, 87 households have changed their traditional occupations to various other contemporary occupations. Again out of these 29 households, 21 have changed their occupations due to forced circumstances, 3 voluntarily and 5 due to unspecified reasons. Occupational mobility among the Konda Reddi tribe is almost nil. But there is a considerable change over from the traditional occupations to contemporary occupations among Koyas. Of the 70 Koya households having different traditional occupations, 21 have changed to six contemporary occupations mostly due to forced circumstances (Table 20). Contrary to this, there is a very little change in the traditional occupation of Koyas of Mattewada. This is because of the land in Mattewada being more fertile than in Puliramudugudem village. Besides there are irrigational facilities in Mattewada village for wet cultivation.

Place of occupation

20. Most of the people work within the village. The place of occupation for 17 persons is about 4 furlongs to 10 miles away from the village. A few people go even beyond 15 to 20 miles *i.e.*, Bhadrachalam especially when they work in the bamboo coupe. On such occasions they go in groups and stay there for a few days. Table 19 shows the details of persons in different occupations and places of their occupation.

Aspirations

21. Of the 87 households following various occupations, 23 want their sons to continue their own occupation, while 11 aspire for Government service including the posts of teacher and forest guard. One head of the household wants his son to become an engineer. 12 households did not give any opinion while 28 household heads do not have sons. The general tendency of the people is that they always attribute the future of their children to their luck. Table 21 gives the nature of aspirations of the people of the village. Of the 37 households now occupied in agriculture, the heads of 17 households desire that their sons should be in the same occupation. Similarly, of the 20 households with rural labour as their main occupation, only two want their sons to continue the same occupation, while 11 out of the remaining 18 could not give any specific reply.

Livelihood classes

22. There were 78 households with a population of 350 comprising 174 males and 176 females during 1951. According to 1961 Census there were 95 households with a total population of 399 *i.e.*, 189 males and 210 females (Table 12). But at the time of survey conducted in the month of June 1963 there were 87 households with a total population of 397 *i.e.*, 188 males and 209 females (Table 11).

Workers and non-workers

23. Of the total 397 persons, 254 are workers while the remaining 143 are non-workers. Again out of 254 workers 126 are males and 128 are females. The working population in the age group of 15–34 is highest when compared to the remaining age groups. Of the 143 non-workers, 62 are males while the remaining 81 are females and majority of them fall in the age group of 0-14 (Table 13).

24. The classification of workers by sex, age groups and occupation can be seen from Table 14. Agriculture including *kondapodu* and rural labour are the predominant occupations of the inhabitants of this village. The number of workers engaged in other occupations are quite insignificant. 121 persons comprising 64 males and 57 females are engaged in agriculture and as many as 94 of them are above 15 years and below 39 years old.

25. There are no industries in the village. The working population in the village is mostly engaged in cultivation or other occupation. There are only three females eking out their livelihood by some petty business. Of the 254 workers, 161 are engaged in cultivation of their own lands while 90 are engaged in other services (Table 15).

26. Most of the non-workers are dependants. A few of them are full time students. Of the 143 non-workers, 4 females are exclusively engaged in household duties falling in the age groups of 15—34 and 35—59 and 14 are full time students or children attending school and 125 are dependants (Table 16).

DESCRIPTION OF DIFFERENT OCCUPATIONS

Agriculture

27. There is no wet cultivation in the village and only dry crops are raised. Rain water is the only source of irrigation in the village. No change has come about in the use of agricultural implements. The ryots are not adopting modern methods of cultivation and are not bunding their fields to prevent soil erosion. Usage of improved seeds and chemical fertilizers is not popular. Only one Viswabrahmin household cultivating leasehold lands and falling in the annual income group of Rs. 1,201 and above is reported to be using chemical fertilizers. Two Koya households, one in the income group of Rs. 301-600 and another in the group of Rs. 901-1,200 have used the improved seeds supplied by the Panchayat Samithi, Polavaram. The organic manures are also not used extensively by the agriculturists of the village. Out of 28 agriculturists, only 11 are using organic manures such as cow-dung and compost. A few households have reported that they sell the manure to other agriculturists at Rs. 5 per cart load.

28. Five households *i.e.*, 3 Koyas and one Viswabrahmin and one Kapu have used pesticides. Endrine supplied by the Polavaram Panchayat Samithi through their Village Level Worker is commonly used by these households. It is reported that the results are quite satisfactory. Eleven households-eight Koyas, one each of Konda Reddi, Kapu and Viswabrahmin have benefitted by following the advice of the Village Level Worker. These families have been supplied with pesticides and pedegree birds. 3 Koya households have obtained taccavi loans for improvement of their lands. Of these three, two have utilised the amount for bunding their fields while one household used it for constructing a small ring bund to store water for raising wet crops. The inhabitants of this village assist one another irrespective of their caste or tribe in agricultural operations and also lend agricultural implements. Of the 28 households engaged in cultivation, 14 are reported to have been borrowing agricultural implements while 23 have reported that they have obtained assistance of their neighbours at the time of agricultural operations. 18 households have helped each other in their agricultural operations (Table 27).

Wet cultivation

29. Rain is the only source for wet cultivation. The wet land is called *pallam* in common parlour. Of course the small tank in the village is used to irrigate only a few acres of land. But since the last five years it is in a dilapidated condition. The seed bed locally known as *narupoyuta* is prepared either in the last week of May or June depending on the rain. The fields are ploughed and prepared in the month of June and transplantation commences from 1st week of July. The weeding operations are conducted in September or October. Some of the ryots do weeding twice before harvest, depending on the growth of the grass. The harvesting starts from the last week of November and continues upto the end of December. The paddy raised here is known as *akkullu* which is a six month crop. For preparing the seed bed or harvesting, etc., family labour is engaged. Hired labour is engaged only where large extents have to be transplanted. There is no practice of raising the second crop. But horsegram is raised after the first crop is harvested.

Dry cultivation

30. The dry land is locally known as *meraka*; the crops raised including the *podu* crops are mostly dry. Mixed crops are also raised generally. One of the typical practices in this area is that even dry crops are transplanted. The major crop of the village is jowar

which also happens to be the staple food of the people. Generally *gogu* (jute) and *bobbarlu* (cowgram) are raised as mixed crops. This mixed crop is sown in June and transplanted in July. Harvesting is done in January. Weeding operations are done twice before harvesting. Except chillies and jowar, sowings in all the other dry crops are by broadcast. The sowing of jowar crop in *podu* cultivation is also broadcast. Pits of half an inch depth are made with *gunapam* (crowbar) for sowing the seeds. The crop calendar given below gives the details of sowing and harvesting seasons in respect of each crop in the village.

Statement XV

CROP CALENDAR

	Name of crop (1)	Sowing (2)	Harvesting (3)
1	Paddy	June & July	December—January
2	Jowar	June/July	January
3	Samai	June	December
4	Castor	February	December—January
5	*Til*	May	January
6	*Minuvulu* (Blackgram)	June—July	December
7	*Bobbarlu* (Cowgram)	October	January
8	Horsegram	October	January
9	Chillies	August/September	January

Preparation of land

31. Usually the rains commence in the first and second week of June. The manuring of the fields is done in the month of April and May by family labour and in some cases by hired labour. After the first shower of rain, ploughing commences. The ryots wait for the second shower for sowing. In *kondapodu* lands the turning up of the soil is done with a type of implement called *valuva*. Both young and old participate in the weeding operations locally known as *gaddithiyuta*.

Seed preservation

32. The people are ignorant of the improved varieties of seed and depend only on the local seed. A few households have, however, reported that they treat the seeds with some chemicals before sowing. These chemicals are supplied by the Village Level Worker of the Polavaram Panchayat Samithi. The agricultural families generally store some grain every year for purpose of seed and sometimes borrow from the neighbouring villagers or from their relatives and in a few cases buy in the local weekly *shandies*. The plots where jowar, paddy and chillies are raised are well fenced and protected against stray cattle. A very few households are reported to have been using pesticides.

Implements

33. The agricultural implements used by the villagers are the same used by their ancestors for over ages. Implements like plough and *gorru*, the weeding implement are manufactured by the Koyas themselves. They help each other in making the implements. A few Koya agriculturists are now-a-days getting their agricultural implements manufactured by a Muslim carpenter who hails from Vegivada, Eluru Taluk of the same district. This carpenter has been visiting this village since the last four years to eke out his livelihood. He normally comes to the village in the month of January and stays upto the end of June. He has not permanently settled here nor he is having any such intention. He prepares agricultural implements besides other articles like folding cots, chairs, etc., because of the availability of wood in the nearby forest. Four Koya and one Viswabrahmin households have reported that they have engaged the services of this carpenter in the manufacture of their agricultural implements. They have paid him in kind at the time of harvest depending upon the number of ploughs, etc., prepared by him. The minimum quantity of grain, usually jowar, paid as wages is two *kunchams* while the maximum is 30 *kunchams*. The remaining agricultural households manufacture their implements themselves.

34. Besides the carpenter also makes wooden folding cots. The village being situated in the midst of a forest he manages to get the timber sometimes at cheaper rates and sometimes free. Each cot is sold at Rs. 5 in Kannapuram and Koilagudem *shandies* and the carpenter is able to sell about four cots in a week.

35. The agricultural implements generally used in this village are *nagali*, *gorru* and *guntaka*. The plough is locally known as *nagali*. After the land is ploughed and prepared *guntaka* is used for sowing. The *gorru* is used for weeding purposes. The other agricultural implements used are sickle, crowbar, spade, etc. These are purchased at Koilagudem or at Kannapuram *shandy*. Only the agriculturists with large holdings are possessing these implements. A few agricultural households use bullock carts for transporting the manures to the field.

System of tenancy

36. No non-tribal is permitted to take the lands of the tribals on lease or mortgage but in fact many non-tribals have taken the lands of the tribals on lease. Though the Village Karnam who belongs to goldsmith caste is not owning land he is a prospective cultivator. He has taken land on lease from the tribals of this village and the neighbouring village.

37. Leases are broadly classified into two categories *viz*, *palu* and *cowl*. Under the system of *palu* the owner gets half of the crop without contributing family or hired labour but bears half of the cost of the seeds besides the land revenue. He will not be however entitled to a share in the straw, etc. The second type of lease is known as *cowl* wherein the landholder permits the tenant to cultivate the land for a lumpsum amount to be paid after harvest and takes some amount in advance. No interest is charged by the tenant for the money advanced by him. Thus the land will be under the possession of the tenant till the total amount of loan is repaid. Sometimes instead of the annual rent being adjusted against the loan amount, the tenant pays the accepted quantity of grain or its equivalent cash till such time that the landlord clears the debt.

38. Shri Chintrogi Gangayya the Village Karnam who belongs to Viswabrahmin caste has taken land on lease from ten tribals of Puliramudugudem village and its neighbouring village. He has taken some lands on *palu* and some on *cowl* system. In one case he has taken five acres of land on lease by paying cash of Rs. 40 and in three or four cases on the basis of equal share of the crop. A local tribal has leased out five acres of dry land to him for Rs. 60 per year. In another case a Koya household has leased out 3 acres of land for four years for Rs. 30 only.

Organisation of man-power

39. The man-power required for various agricultural operations is found in the village itself. As a matter of fact a good number of workers go to other neighbouring villages to earn their livelihood. Besides hired labour, exchange of family labour is very common. The local agriculturists never experienced scarcity of man-power in the village. Not much labour is employed in the cultivation of dry lands. The wages paid to the labourers are not high.

Cost of production

40. The cost of production is not same in all the cases. Generally agriculturists with small holdings conduct all the agricultural operations with the help of the family members. Naturally, the cost of production in such cases will be low. Dry cultivation is less expensive when compared to the wet cultivation. The following case studies give an idea about the cost of production in the field of agriculture.

41. One Shri Madi Gangulu, a Koya owning two acres of land and solely depending on agriculture has reported that he did not incur any expenditure for ploughing, weeding, harvesting and other agricultural operations. He entirely depends upon the family labour. He has however taken the help of his neighbour and in turn has offered his help. Gangulu is having his own plough, bullocks and other agricultural implements and manufactured his own plough with the assistance of another person. He paid Rs. 5 towards land revenue and spent 37 paise for purchasing a sickle. He got a total yield of four bags jowar the money value of which is about Rs. 200.

42. Sri Korri Mutyalu another Koya cultivated 2½ acres of wet land and 13 acres of dry land by engaging hired and family labour in the agricultural operations. He used his own plough, bullocks and agricultural implements and raised only two crops *i.e.*, paddy and jowar. In this case also the family labour is more than the hired labour.

Statement XVI

COST OF CULTIVATION OF KORRI MUTYALU

Production particulars (1)		Cost of cultivation (2)	
	Rs. P.		Rs. P.
1 30 bags of *budama* (one variety of paddy)	750.00	Charges for hired labour	90.00
2 10 bags of *akkullu* (another variety of paddy)	280.00	Land Revenue including the *mamool* to Village Karnam	27.50
3 2 bags of jowar	60.00	Purchase of agricultural implements	10.00
Total	**1,090.00**		**127.50**

Net income Rs. 1,090 - 127.50 = Rs. 962.50

43. In another case a Viswabrahmin working as Village Karnam cultivated 10 acres of dry and seven acres of wet land on lease by engaging hired as well as attached agricultural labour and raised six crops. He is having his own bullocks and agricultural implements. The production particulars and the cost of cultivation are given overleaf.

Statement XVII

COST OF CULTIVATION OF VILLAGE KARNAM

Production particulars (1)		Cost of cultivation (2)	
	Rs. P.		Rs. P.
1 Paddy 75 bags	1,725.00	Payments to land owners	1,030.00
2 *Nuvvulu* (*Til*) 2 bags	10.00	Cost of seeds and manures	448.00
3 Horsegram 3 bags	144.00	Charges to attached agricultural labourers	1,120.00
4 Greengram 2 bags	110.00	Hired labour	332.00
5 Samai 2 *kunchams* (local measure)	1.50	Maintenance of live-stock	92.00
6 *Minuvulu* (Blackgram 2 bags)	104.00	Implements and equip-ment	469.00
Total	2,094.50		3,491.00

44. In this case the cost of cultivation is quite abnormal. It is evident that the cost of production in the smaller holdings is generally low where solely family labour has been employed. On the contrary it is abnormal in cases where the land has been taken on lease and hired labour engaged.

Sources of finance

45. The farmers meet the expenditure from their own reserve or obtain loans from the *sowcars* at Kannapuram. One or two agriculturists having extensive cultivation borrow money from the money lenders. Table 43 gives details of the sources of borrowing. The main sources of credit are the private money lenders; Government, the Primary Marketing Co-operative Society and the Andhra Scheduled Tribes Finance and Development Corporation. The interest charged by the private money lenders is quite exhorbitant and the maximum interest charged is 100% per annum. The loans granted by the Government and the Co-operative Society do not bear more than 12% of interest. Generally the product loans given by the Government bear interest of 7 to 8% only. In 1961-62 13 households took loan of which one bears 100% interest rate. Twelve households have taken loan in 1962-63. During this year one household has taken a loan at the rate of 100% interest from a private money lender. Only seven households have raised loans in the year 1963-64 and the rate of interest has not exceeded 8%.

Marketing

46. Marketing of the surplus produce is done mostly at Kannapuram and sometimes at Koilagudem. The transactions are done directly by the people themselves. 81 households have reported that they have sold their agricultural and other produce directly in the open market and purchased their domestic requirements. Only 12 households are reported to have sold their produce to the Primary Marketing Society (Table 95).

47. Most of the agricultural produce is retained for household consumption only. Generally the small agriculturists do not sell their produce as it hardly meets their needs. Table 26 gives details of production particulars and the quantity consumed and marketed by the various households. The total produce during the year under survey is 349 bags and fourteen *kunchams*. Of this 306-02 bags are consumed by the households themselves and only the remaining 43-01 bags is marketed. The money value of this marketed produce is Rs. 1,782.25.

48. The Koyas have not yet adopted modern methods in their agricultural operations. Only the Viswabrahmin household has adopted some modern methods of cultivation.

Animal husbandry

49. Cows, buffaloes, bullocks, goats, sheep, pigs and fowls are the varieties of livestock in the village. The bulk of the livestock is possessed by the Koya and Kapu households. Draught and milch cattle are also possessed by one Viswabrahmin household. One Vaisya household owns two goats. Konda Reddis of the village do not possess any cattle wealth except one or two fowls. All the livestock in the village is of local breed except a few improved variety of poultry supplied by the Polavaram Panchayat Samithi. Milch cattle, goats, sheep and the fowls are a source of income to the Koyas. The following Statement gives details of milch cattle and draught bullocks. Table 30 gives the details of the livestock in the village.

Statement XVIII

LIVESTOCK STATISTICS

Name of community (1)	No. of house holds (2)	Milch cattle (3)	No. of house-holds (4)	Draught bullocks (5)
1 Kapu .	3	9	2	8
2 Koya Dora .	25	133	27	107
3 Viswabrahmin .	1	4	1	10

50. Cattle sheds are erected in the fields but the milch cattle are tied in the front or backyard of the household. Urchins are engaged in grazing the cattle.

Government have permitted the villagers to graze their cattle in the unreserved forest. The draught bullocks are exclusively used for agricultural purposes. A few agricultural families are however found using cows for ploughing. Milk and milk products are utilised by the households themselves and only a few households sell ghee in the *shandy*. The goats and sheep are tied in the homestead area and are generally penned in their fields for purposes of manuring. A few households of Koyas and Kapus sell goats and sheep. All the goats and sheep are of local breed. The following case study gives an idea of the sheep and goat rearing practices in the village.

51. One Sri Kancherla Nageswararao, Kapu by caste who married a Koya girl is living with the parents of the girl and engaged in *kondapodu* and casual labour. He also rears some goats and sheep. About ten years back he purchased a goat of local breed for Rs. 5 at Kannapuram and gradually the number increased to 30. He sold a few of them in the village and also to the merchants of Tadepalli-gudem and Anakapalle. Unfortunately a few years ago twenty goats died due to a disease called *domma*. Now he is having 10 goats of his own and five goats of others which he brought for purposes of grazing. Half of the lambs which have been brought from others for purpose of grazing are retained by him in lieu of his service. He has made a pen with *thattis* for sheltering the animals. Grazing facilities are available in the local unreserved forest. Nageswara-rao or one of his family members take the flock for grazing. It is reported that although Government has allowed free grazing facilities to these people, petty forest officials are troubling them. It is reported that he paid Rs. 100 to the subordinates of the Forest Department to get his flock released. If the grazing facilities are liberalised sheep and goat rearing in the village will expand to a great extent.

Poultry

52. 18 Koya households and one household of Kapu and Konda Reddi are engaged in poultry farming which is an additional source of income for them. Majority of the fowls are of local breed. A few households have been supplied with the pedigree birds *i. e.*, white Leg Horns and Rhode Island Reds by the Panchayat Samithi, Polavaram. The eggs are sold in the village and in Kannapuram at 20 paise each. Eggs of the pedigree birds are sold @ 25 paise each.

Industries

53. The village has no industrial base. Making of palm fibre is the only cottage industry in the village. Palm fibre is made from the palmyrah stalk found in abundance in the surroundings of the village. There are no accessories or implements except a small stone and a wooden piece for taking out the fibre. The collection and selling of fibre is mostly done by women and young children in the summer season when they do not have any other work.

54. Palmyrah *mattalu* (stalk) are gathered from the local palmyrah groves free of cost. Women collect the *mattalu* from the small palmyrahs while the males collect them from big trees. The stalks are cut into pieces of one foot length and then hammered with a wooden handle. The upper layer of the stalk is then peeled off and the pulverised mass called *thatipeechu* (coir) dried in the sun. All these processes are done by women only. The fibre thus prepared is tied into small bundles, and sold at Kannapuram *shandy* every week at Re. 1 per one and half kilogram. The households engaged in this business earn nearly Rs. 4 to 6 per week.

Shops

55. There are two petty *kirana* shops in the village run by two widows—one belonging to Vaisya caste and another to Golla caste. The latter hailing from Koilagudem does business in the neighbouring villages also. These petty shop keepers sell condiments, etc., for cash and kind. Credit is allowed for a period of one week. Every week the Vaisya woman secures goods worth Rs. 20 and through sales realises Rs. 25. The other woman gets commodities worth Rs. 12 every week and realises Rs. 15 thus earning a profit of Rs. 3 per week.

56. There is one Kapu household head engaged in the illicit sale of liquor. It is reported that he regularly pays Rs. 10 per month to the prohibition staff who allow him to continue the illicit business. The particulars of profit, etc., have not been revealed by him. It is understood that he purchases the liquor from the illicit liquor manufacturers of Kannapuram.

Rural labour

57. Rural labour includes agricultural labour, bamboo coupe labour, etc. The wage rate differs with the nature of activity. The wage rate prevalent for different types of labour is presented overleaf.

Statement XIX

PARTICULARS OF WAGES

Nature of work (1)	Wage rate per day (2)
	Rs.P.
1 Ploughing . .	1.50 to 2.00
2 Sowing . .	0.50
3 Transplantation . .	0.50
4 Weeding . .	0.50
5 Harvesting . .	0.50 or equivalent in paddy

Generally the wages are paid in cash except during the time of harvesting. The wages for bamboo coupe labour are paid depending upon the number of bamboos cut by each labourer. Generally this work is done by 2 groups consisting of six persons each and the wages are paid once a week. Each person gets Rs. 8 per week. The wage rate is Rs. 1.25 per bundle consisting of 25 bamboos. The bamboo coupe labourers go even to Bhadrachalam (40 miles) area popularly known as Nizam for bamboo cutting. A group of seven persons load the lorries with bamboos. Each group roughly loads four lorries a day and the charge for loading each lorry is Rs. 5 *i.e.*, 20 divided by 7 persons, comes to Rs. 2.85 per head. One or two households in the village transport bamboos on hired carts from the interior forest to the road point. These households get Rs. 5 per cart per each trip. The bamboo coupe work lasts from January to June only.

Attached agricultural labour

59. Employing the attached agricultural labourers is not very common in this village as most of the agricultural families do the work themselves. A person engaged for cattle rearing and attending to minor agricultural operations is paid two bags of jowar annually besides free meals twice in a day and one pair of clothes a year. Persons who are solely engaged for agriculture are paid Rs. 225 per annum only without any food and dress. In both the cases the employer advances money or grain to the worker and deducts it from out of the wages in easy instalments. Besides the wages little quantities of all other crops raised by that particular household are given free. The working conditions for the attached agricultural labour who have to work from dawn to dusk are very rigid. No leave as such is granted except on special occasions.

Main occupation and per capita annual income

61. Table 24 gives the distribution of households according to annual per capita income and family type. Of the 87 households, the annual per capita income of 7 households is Rs. 1–50. 31 households fall in the range of Rs. 51–100; 39 households in the range of Rs. 101–200; 5 households in the range of Rs. 201–300; two households in the range of Rs. 300–500 and the remaining 3 households in the range of Rs. 501 and above. Of the seven households in the range of Rs. 1–50, 4 are of simple type, 2 intermediate and one other type.

62. There are 31 households in the annual per capita income range of Rs. 51–100 and of them 19 households are of simple type, 3 each are of intermediate and joint and the remaining, other type. In the income range of Rs. 101–200 there are 39 households. Of these 22 are simple, 4 intermediate, 2 joint and the remaining 11 other type. Of the five households in the income range of Rs. 201–300, 4 are simple type of families while one is other type. The two households in the income range of Rs. 301–500 are of other type. One simple and two other types of families are in the income range of Rs. 501 and above.

63. Except one or two households who are following other occupations, all the remaining households are following agriculture, agricultural labour or rural labour. The number of joint families is very insignificant. The tendency of the rural folk in general is towards simple type of family.

Annual household income

64. The total annual income of the village from various sources is Rs. 47,836.70 of which Rs. 22,695.15 comprising of 47.44% is contributed by 37 households, whose main occupation is agriculture. Again, of this income 24.36% is exclusively from cultivation and 15.88% from the wages which is a subsidiary occupation. The other subsidiary occupations followed by these 37 households are forestry, transport, leasing out houses, etc.

65. Next to agriculture, is rural labour. This is the main occupation for 20 households who follow other subsidiary occupations also. They contributed Rs. 7,312.30 comprising 15.29% to the total income of the village. *Kondapodu* is the main occupation of 16 households who, with other subsidiary occupations have contributed Rs. 6,665.70 or 13.93% to the total income. The contribution from the other occupations is quite negligible. 84.74% of the total income is

contributed by 74 households following the main occupations of agriculture, rural labour, *kondapodu* while the remaining 15.26% is contributed by the 13 households who follow other occupations (Table 37).

Expenditure

66. The total income of the village from various sources is Rs. 47,836.50 as against the expenditure of Rs. 51,910.57. There is a deficit of Rs. 4,074.07 which the inhabitants might have covered by way of raising loans or selling assets, etc. The main items of expenditure are food, clothing, smoking and drinking. The expenditure on recreation and education is very meagre. The expenditure pattern on the above items is not symmetrical in all the cases and it differs from person to person and also according to the nature of occupation. For example the average expenditure on food in 36 Koya households following agriculture as main occupation is Rs. 402.69 while it is Rs. 293.63 in 13 Koya households whose main occupation is *kondapodu*. Likewise a Viswabrahmin household engaged as Village Karnam has spent Rs. 840 per annum on food. The average expenditure on clothing among the Koyas whose main occupation is agriculture is about Rs. 51.25 per annum as against Rs. 27.49 per annum in 13 households who are mainly engaged in *kondapodu* (Table 38). The following study of the family budgets of the households with different occupations for the year 1962-63 will give an idea of the nature of expenditure.

67. The following is the family budget of Sri Korri Mutyal Dora, a Koya with agriculture as main occupation and in the income group of Rs. 1,201 and above per annum. This is a joint family consisting of 10 members.

Statement XX

FAMILY BUDGET OF KORRI MUTYAL DORA

Income (1)	Rs.P.	Expenditure (2)	Rs.P.
Cultivation	1,090.00	Food	828.00
Selling of tamarind	200.00	Tea	18.84
Borrowings	70.00	Lighting	60.00
		Clothing	215 50
		Dhobi charges	20.00
		Soap	6.00
		Land Revenue	29.50
		Hired labour charges in agricultural operations	90.00
		Litigation charges	100.00
Total	**1,360.00**		**1,367.84**

68. The following is the family budget of Smt. Madakam Buchamma, a Koya with agriculture and casual labour as the sources of income and is in the income group of Rs. 901-1,200. There are 8 members in the family. Smt. Buchamma is a woman member of the local Panchayat.

Statement XXI

FAMILY BUDGET OF MADAKAM BUCHAMMA

Source of income (1)	Rs.P.	Expenditure (2)	Rs.P.
Cultivation	283.00	Food	600.00
Wages	628.00	Lighting	24.00
Selling of tamarind	10.00	Purchase of pots	8.00
		Clothing	100.00
		Social functions	26.00
		Recreation	0.36
		Dhobi	10.00
		Barber	6.00
		Smoking	48.00
		Hired labour charges in agricultural operations	20.00
		Land Revenue	12.00
		N.D.F.	3.00
		Purchase of assests	3.75
Total	**921.00**		**861.11**

69. The following is the family budget of Sri Kenja Peda Chellayya, a Koya falling in the income range of Rs. 601-900 per annum. This is an intermediate type of family consisting of five members whose main occupation is *kondapodu*.

Statement XXII

FAMILY BUDGET OF KENJA PEDA CHELLAYYA

Source of income (1)	Rs.P.	Expenditure (2)	Rs.P.
Kondapodu	210.00	Food	350.00
Wages	537.00	Lighting	12.00
		Clothing	50.00
		Smoking	120.00
		Dhobi charges	10.00
		Barber	12.00
		Soaps	15.00
		Social function (death ceremony)	50.00
		Festivals	2.00
		Land Revenue	20.00
Total	**747.00**		**641.00**

70. The following is the family budget of Sri Asu Lakshmayya, a Koya falling in the income group of Rs. 301-600 per annum. This is a simple type of family with agriculture as its main occupation.

Statement XXIII

FAMILY BUDGET OF ASU LAKSHMAYYA

Source of income (1)	Rs.P.	Expenditure (2)	Rs.P.
Cultivation	77.00	Food	324.00
Wages	283.00	Liquor	10.00
Borrowings	10.00	Lighting	12.00
		Barber charges	4.00
		Smoking	48.00
Total	**370.00**		**398.00**

71. Family budget of Sri Yempali Ramanna, a Koya is presented below. This is a simple type of family falling in the income range of Rs. 300 and below per annum.

Statement XXIV

FAMILY BUDGET OF YEMPALI RAMANNA

Source of income (1)	Rs.P.	Expenditure (2)	Rs.P.
Cultivation	55.00	Food	250.00
Wages	239.00	Lighting	12.00
		Clothing	15.00
		Utensils	1.00
		Barber	3.00
		Smoking	12.00
Total	**294.00**		**293.00**

72. A cursory glance at the above budgets reveals that the expenditure pattern differs according to the income. The expenditure is limited only towards the necessities of life even among the higher income groups, No expenditure seems to have been incurred towards recreational activities. A family budget of a Kapu, a traditional agriculturist, who married a Koya woman and living in the Koya social fold is given below to enable the reader to have a comparative picture of the expenditure pattern. This is a simple type of family falling in the income range of Rs. 1,201 and above.

Statement XXV

FAMILY BUDGET OF A KAPU

Source of income (1)	Rs.P.	Expenditure (2)	Rs.P.
Cultivation	639.00	Food	600.00
Selling of tamarind	15.00	Tea	102.00
Transport	1,200 00	Lighting	18.00
		Recreation	3.00

—Contd.

Statement XXV—*Concld.*

FAMILY BUDGET OF A KAPU

Source of income (1)	Rs.P.	Expenditure (2)	Rs.P.
		Smoking	40.00
		Charges for washerman	37.00
		Soaps	6.00
		Barber charges	12.00
		Hired labour charges in agricultural operations	835.00
		Seeds and manures	507.00
		N.D.F.	10.00
Total	**1,854.00**		**2,303.50**

73. There is a considerable difference in the expenditure pattern between this household and the other five households. The annual per capita expenditure in this case is Rs. 200 whereas it is about Rs. 82 only in the highest income group among Koyas. Similar variation is found among other items of expenditure like clothing, etc. The expenditure on agriculture is also much when compared to that of the Koya households. Obviously this indicates the keen interest of the household in agriculture.

Overall household income and expenditure

74. Of the 87 households, only 3 are having balanced budgets while 34 have surplus budgets and 50 deficit budgets (Table 39). The probable causes for this poor economic condition of the people of this village are lack of employment opportunities and irrigable facilities in the field of agriculture. The yield of crop is very low and the agriculturists do not evince sufficient interest in increasing the yield. Except one Mala and two Koya Dora households in the income group of Rs. 300 and below there are no households in other income groups having balanced budgets.

Indebtedness

75. Of the 87 households, 37 or 42.53% of the households are indebted to a tune of Rs. 6,349.00. Large number of the indebted households are found in the income group of Rs. 301–600 than in other groups. But the quantum of loan is more in the higher income group. The average debt in the income group of Rs. 301–600 is only Rs. 65.41 per household, while it is Rs. 692.50 in the income group of Rs. 1,201 and above. The same analogy holds good to other income groups also. Though the borrower does not hesitate to take more loans to meet his

requirements, the lender always considers the repaying capacity of the party concerned (Table 40).

76. Table 41 gives the causes of debt. The debt is more used for productive purposes rather than unproductive purposes. Of the total amount of Rs. 6,349, Rs. 1,458 is spent by 23 households on unproductive purposes such as marriage, litigation charges and other unspecified purposes and the remaining amount of Rs. 4,891 is spent by 18 households for productive purposes. Of this amount as much as Rs. 4,200 is spent by 15 households to finance the agricultural needs. Two households have raised a loan of Rs. 600 for the purchase of land while one household has taken a loan of Rs. 91 for house construction. There are no money lenders in the village. They take loans from Kannapuram *sowcars* and also from the Government (Table 42).

77. None in the village has sold the assets during the last one decade except one Kapu household who left the village for good.

Capital formation

78. The capital formation is found mostly among Koya Dora, Kapu and Viswabrahmin castes. It is mostly in the shape of land, livestock, tools, equipment, jewellery and other assets. One Viswabrahmin household has invested Rs. 1,600 for purchase of livestock and Rs. 400 for tools and equipment. The amount of capital formation among Kapus is Rs.1,355 and among Koyas it is Rs. 3,962.50 (Table 44).

79. Twenty-three households have acquired property while twelve households have invested money in the construction of houses (Table 45).

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

General

Beliefs and customs which are the major constituents of culture differ from tribe to tribe and caste to caste although they may be living in the same village. This is quite true in case of the inhabitants of this village also. The Koyas of this village are very susceptible to new ideas and promptly reciprocate to the changes that are taking place in their surrounding area. The rigidity is not found in the social and cultural life of the Koyas which shows acculturation among them. Though they have still retained the age old community participation in the festivals, etc., they are very individualistic in their outlook. With this background the social and cultural life of the village is presented in the succeeding pages. The Koyas of this village are much more advanced in this respect than their counterparts in Mattewada.

Language

2. The Koyas who are a predominant tribe in the village speak their own language a dialect known as Koya Bhasha. It is the mother tongue of 333 persons—158 males and 175 females. Telugu is the mother tongue of 64 persons. 8 persons know Koya Bhasha besides their own language. 299 persons speak Telugu besides their own language and five persons—4 males and one female are reported to have a little knowledge of English also (Table 47). Most of the Koya men and women know Telugu, the language of the neighbouring area. Among themselves they talk in their own language *i.e.*, Koya Bhasha but while conversing with others they use Telugu as the media. The Telugu accent of these people is very peculiar and a new comer will take a couple of days to understand and become familiar with their accent. A few words and sentences of Koya Bhasha with English equivalents are given below :

Statement XXVI

GLOSSARY OF A FEW KOYA WORDS AND SENTENCES

Koya	English
Yeru	Water
Kayya	Hand
Kalu	Leg
Mosoru	Nose
Kandlu	Eyes
Chevvu	Ear
Kellu	Hair
Nethi	Head
Meesam	Mustache
Palla	Teeth
Bashkam	Mouth
Medakaya	Neck
Dhanda	Arm
Cheyyulu	Fingers
Gunde	Chest
Sandlu	Breast
Kadupu	Stomach
Pirralu	Buttocks
Thoda	Thigh
Marri	Son
Muthe	Wife
Ayya	Father
Mutha	Husband
Avva	Mother
Anna	Brother
Naru	Village
Peka	Boy
Peki	Girl
Doda	Meals
Gede	Buffaloe
Konda	Bull
Goddu	Cow
Meka	Goat
Metta	Forest
Dunnapothu	He-buffaloe
Koru	Fowl
Paddi	Pig
Neyyi	Dog
Mandolu	Earth
Poduthu	Sun
Nela	Moon
Ukka	Stars
Mara	Tree
Sonu	House
Vovvari	Salt
Mirapakaya	Chilly
Pappuku	Dal
Palu	Milk
Perugu	Curd
Vennapoosa	Butter
Neyyi	Ghee
Yelaka	Field
Duvvu	Tiger
Babaiha	Father's younger brother
Beraya	Father's elder brother
Mamalu	Fathers-in-law

Koya	English
Poi . .	Mothers-in-law
Kodi-yadi . .	Daughters-in-law
Aune . .	Son-in-law
Bathi Pedderu . .	What is your name ?
Illa vari . .	Come here
Nara Addavala . .	I am going to village
Doda thithine Intham .	Have you taken meals ?
Ne pendi Adilanthe .	Are you married ?
Yeru Illa thora . .	Get water
Neeku Bechhu Yedku .	How old are you ?
Ee Pelladi bechu Yedku Athe	How many years back you married ?
Iggamunchi benam Athine .	Have you migrated ?

3. A cursory glance of these Koya words shows undoubtedly the impact and influence of Telugu language on the Koya dialect. Further a few words are akin to Gondi language. In this respect the Koyas of Mattewada however differ. They have been much influenced by their neighbours, and state that they do not know their language. The pronunciation of Telugu, which they claim as their mother tongue, is also quite peculiar.

Trends of changes in family type

4. From the beginning the system of joint family was not so rigid in tribal areas. Soon after their marriage the new couple erect their own hut and lead a family life. In some cases they all live in a joint family. As these people are entirely depending on forest economy which does not warrant much co-operative effort, the joint families are less in number. Though the collective spirit among the tribalfolk is evident, the system of joint family is not as popular as in the case of agricultural families in the plains areas.

5. Of the 87 households, 50 are of simple type comprising husband, wife and unmarried children. Nine households are of intermediate type *i.e.*, married couple and unmarried brother/sister, and one of the parents while 5 are of joint type *i.e.*, married couple with married sons/daughters or with married brothers/sisters and 23 households are of other type. It is thus evident that the joint family system is in its waning phase in this village. Of the 70 Koya households, as many as 40 are simple type families; 8 are intermediate; 3 are joint and 19 are of other type (Table 46).

Leisure and recreation

6. There are no specific months in a year or hours in a day set apart as leisure hours for the inhabitants of the village. Except children, old and insane, all able-bodied men and women are not found sitting idle enjoying leisure. When they do not have work, they simply sit in their houses or indulge in gossip over a tobacco pipe or sleep away their time. Fig. 18 shows a pair of Koya women delousing.



7. During the agricultural season generally every one will be busy. In other seasons men go for bamboo cutting while the womenfolk work as road labourers.

8. The men and women generally get up in the early hours of the day. After attending to nature's calls, womenfolk attend to kitchen duties while the men go to their cattle-pen, clean the sheds and return to their homes with a twig tooth-brush in their mouth. Those who are not agriculturists but depending on rural labour, after attending to nature's calls get ready to proceed to the work spot. By then, the women prepare food for them. In some cases the men take the previous night's food before leaving for work. Those who are engaged in casual labour carry food along with them. For those engaged in agriculture the food is brought by their womenfolk to the fields. By sunset they return home and wash their body. A few of them take cold or hot water bath also. For some time they play with their children and chit-chat with their people, take meals and retire to bed.

9. During the non-agricultural seasons, most of the men go for rural labour and the womenfolk keep themselves busy by collecting palmyrah fibre. Especially in the morning hours the Koyas tap toddy and

drink. On the whole the village looks deserted in the morning hours except a sprinkling of urchins who look after the kids. Young boys and girls have a craze for cinemas and dramas and frequently visit the picture houses at Koilagudem in groups. The females also go in groups to Koilagudem (8 miles) to attend the picture and return in the early hours of the next day.

Village organisation

10. Puliramudugudem is a surveyed village and forms a separate unit for revenue purposes. The land records are maintained by the Village Karnam who hails from the goldsmith community. The Village Munsiff looks after law and order and collection of the land revenue. These functionaries do not appear to have any part in the welfare of the village community.

11. The newly constituted Village Panchayat, the product of democratic decentralisation comprises the villages of Puliramudugudem, Kopalle, Veerampalem, Gummutur and Goguvelli predominantly inhabited by the Koyas and Konda Reddis. This Panchayat was constituted in the month of March, 1963 and the members were elected by show of hands. The broad aims of the Panchayat are to work for the socio-economic development of the village folk instilling in them the spirit of co-operation and mutual help. There are seven elected members belonging to Congress Party and the Leftist group. The particulars of the members are given below :

Statement XXVII

PARTICULARS OF PANCHAYAT MEMBERS

	Name of member	Age (in years)	Caste/Tribe	Occupation
	(1)	(2)	(3)	(4)
1	Sri Mulam Sirmanna Dora President	35	Koya Dora Puliramudugudem	Agriculture
2	Sri Puli Gangulu Vice-President	25	Koya Dora Puliramudugudem	Agriculture
3	Sri Kenja Chellaya Member	30	-do-	Agriculture
4	Sri Sode Vondu Member	40	Koya Dora Kopalle	-do-
5	Sri Kachhela Yerram Reddy-Member	20	Konda Reddi Kopalle	-do-
6	Sri Korla Mukka Reddy-Member	40	Konda Reddi Gummalur	-do-
7	Smt. Madakam Buchhamma-Member	50	Koya Dora Puliramudugudem	-do-

12. The relations between the Caste Panchayat and the Religious Panchayat appear to be none too happy. The members of the Village Panchayat do not carry much weight with the public and it looks as if the Panchayat was almost thrust on these people.

Caste Panchayat

13. Apart from the above two Panchayats, the Caste Panchayat locally known as Kula Panchayat is also functioning among the Koyas. No other caste or tribe is having the Caste Panchayat in the village. This Panchayat also is not as powerful as it was before.

14. The Caste Panchayat of Koyas of this village consists of Peddakapu, Chinnakapu and the Kulabantrothu — the menial. (Fig. 19 shows the Peddakapu.) The first two posts are hereditary and Kulabantrothu is generally appointed with the consent of all their caste people. Disputes like divorce, separation, inter-caste marriages, etc., are dealt with by this Panchayat. In addition this Panchayat takes active part in the marriage ceremonies and conduct of fairs and festivals. The institutional heads of the Koyas of Mattewada are known as Dora, Patel and the menial. Though the functions of these organisations are more or less similar the names of the functionaries differ.

15. Another institution called Poya or the Muttapedda is existing among the Koyas of this area. This Poya is the head for 14 to 20 villages and disputes which are not settled by the village Caste Panchayats are generally brought before the Poya who invites all the caste heads of the villages coming under his jurisdiction. There is a Poya in this village having 14 villages within a radius of 14 miles under his jurisdiction. The post of this Poya is not hereditary. It is said that the Poya is appointed by their *Guru* who belongs to Lingadhari sect who comes once in five or six years to these parts from Bhadrachalam area. These people do not eat beaf. The cases of outcastes known as *veludiyuta* are generally decided by this *Guru* whenever he visits the Koya villages. This sort of institution is totally absent among the Koyas of Mattewada. Under the *muttadari* system there are small *muttas* comprising 14 to 20 villages under each *mutta* and it was under a headman. The *muttadari* system and other types of administrative units at village level are still in vogue. The existing institution of Poya in the Koya

land presupposes the *muttadari* system as the Poya is still known as Muttapedda.

Functioning of the Caste Panchayat

16. The functions of the Caste Panchayat are quite democratic. The aggrieved party makes a complaint to the Chinnakapu who in turn intimates the Peddakapu. Both the parties are summoned to appear before the Panchayat through the Kulabantrothu. Other elderly people are also invited to participate in the deliberations. Although women can witness the proceedings, they are not allowed to give any opinion in the deliberations. The fine imposed depends upon the nature of dispute. Out of the fine amount Rs. 5 are set apart for their *gurukatnam* (customary payment to their *Guru* who comes to this area once in five or six years). This amount is collected and retained with Peddakapu. One rupee is given to the Kulabantrothu and the remaining amount is spent collectively on a feast by all the community people. The following case study gives a clear understanding of the functioning of the Caste Panchayat.

Case study

17. One A. K's wife divorced her first husband and took him as her second husband. As her connections with her first husband were not severed, he approached the Caste Panchayat of the village. Both the parties were summoned and after full deliberations a fine of Rs. 30 was imposed on her and her parents paid the fine. Out of this fine amount Rs. 5 was earmarked for the *Guru*; Rs. 10 was paid to her first husband and Re. 1 to the Kulabantrothu while the remaining amount was spent on a community feast. There are number of such cases decided by the Caste Panchayat.

18. Now-a-days the aggrieved parties approach the Village Karnam and the Village Munsiff for settlement of their disputes. However the cases of outcastes are to be finally decided by the *Guru* though they are formally decided by the Poya. The persons who are treated as outcastes as a result of the decisions of the Poya or the Caste Panchayat are not allowed to enter the kitchen and are prohibited to take part in any social function of the community till the *veludiyuta* function is conducted by the *Guru*.

19. Koya women who marry or elope with low caste people like Harijans and Christians are treated as outcastes. Besides the delinquent girl her parents are also treated as outcastes. No Koya accepts food from that particular household. The outcastes are not allowed to draw water from the common well, and are banned from attending all the social functions of the community till the *veludiyuta* ceremony is conducted by the *Guru*.

20. An interesting incident took place in the village some six years back. The daughter of S. G., a Koya resident of Puliramudugudem village, who was married to a Koya eloped with a Mala (Scheduled Caste) of the same village. The news spread like wild fire among the caste people. The Caste Panchayat of the village ex-communicated all the members of the household although the run-away daughter had no contacts with her parents. They were not allowed to draw water from the well. None accepted water or meals from their house. In this way this particular household was kept aside from the social set up of the Koya fold for about two years. When their so-called *Guru* visited that village after two years *veludiyuta* function was conducted to regain their lost prestige. The proceedings of this function are detailed below.

21. Near the drinking water well at the outskirts of the village five small huts called *pakalu* were erected in a row and the head of the household Sri G. was asked to take bath and enter each hut. As soon as he came out of each hut, it was burnt and the *Guru* immediately touched his tongue with a golden ring. This process continued till he passed through the fifth hut when he was asked to proceed to the village without looking back. All the others who gathered there also followed him. A community feast was arranged by him for all the tribal people of the village. Besides he paid Rs. 300 as fine to the *Guru*. The fine is imposed considering the economic condition of the household. From that day onwards he was treated on equal footing by his tribal people. His daughter has however been ex-communicated permanently. Although she is living in the same village she does not stay with her parents. The man with whom she eloped also deserted her which resulted in her taking to prostitution. The Koyas of Mattewada do not observe this elaborate procedure for punishing the delinquents. The inter-caste marriages between the Koya women and non-tribals have become common. There are as many as six such type of marriages in the village.

22. Other community people in the village are not having their Caste Panchayats. The Konda Reddis also have their Caste Panchayat. But the Konda Reddis of Puliramudugudem village are not however having their Caste Panchayat because of their limited number of houses. Chakali and Mala (Scheduled Caste) caste people still have loyalty to their Caste Panchayats of their villages from where they migrated to Puliramudugudem.

Religion

23. Hindus are the predominant community. There are few Christians in the village. Although they do not attach any particular significance to any deity Koyas have great reverence for all the Hindu Gods and Goddesses. As mentioned earlier the Koyas of this village are not worshipping their clan deities.

Fairs

24. No fairs are held in Puliramudugudem village. The villagers, irrespective of caste and creed however attend the following fairs of the neighbouring villages.

25. The fair known as Durgamma Teertham is held in honour of Durgamma deity in the 2nd week of March in Ghanapuram village, 13 miles from Puliramudugudem village. This fair lasts for five days and devotees offer cocoanuts, etc., to the deity. Merchants from Eluru, Polavaram and Kovvur put up temporary shops during the period. Villagers who visit the fair make their purchases of brass and other metal utensils. There are no proper facilities for the pilgrims.

26. On the occasion of Mahasivaratri (February), a fair is held at Pattiseema (Pattisam) village, 24 miles in the midst of Godavari river. There are two temples *i.e.*, one for Lord Rama and another for Lord Siva in Pattiseema village. The fair lasts for a day or two and many people from various parts of the district attend the fair. A few families are permanently residing in this village. The temples and the houses are located on an elevated place engulfed by the river Godavari on all sides.

27. A fair is held at Kannapuram, a village 6 miles from Puliramudugudem village, on the occasion of Subbarayudu Sashti in the month of October-November. This fair lasts for about five days and most of the people from Puliramudugudem village visit this fair. No one knows about the origin of the festival. *Harikathas* and recitation of Ramayanas etc., are arranged for the benefit of the pilgrims.

Festivals

28. Bhoodevi, Mamidikaya, Sankuratri and Samalakotha are the common festivals observed by the inhabitants. A few are observed collectively by a particular caste. Dasara and Diwali are observed by the only goldsmith household in the village.

29. Bhoodevi festival is exclusively celebrated by the Koya tribe only. No other caste people participate in it except Konda Reddis who do not accept food cooked by Koyas but follow the processions, etc. This festival is observed on the eve of sowing of jowar seeds. It is a festival dedicated to Goddess Earth with a request to bless them with plenty. The Peddakapu, in consultation with the villagers fixes the day for observance of this festival. To meet expenses of this festival 10 P. from each adult member of each family is collected irrespective of their economic condition. These funds are collected and kept with Peddakapu. In addition to these contributions any unspent balance from the fines imposed by the Caste Panchayat are also utilised. All the tamarind trees within the habitation area and in the nearby forest are treated as common property and the produce is evenly distributed among all. At the time of distribution one share is set apart, and the sale proceeds of it are utilised for this festival. Although the main function lasts for a day, the festival is observed for five days. During these five days the tribals do not attend to any work. The males go to the interior forests and hills for hunting while the womenfolk sing *Pela* songs and dance and swing on the bamboo cradles attached to the tree branches at two or three places of the village. The Investigators had an opportunity to witness this festival during their stay in the village.

30. On 29th May 1963 at about 9.00 p.m., the celebrations of Bhoodevi festival started. Peddakapu stated that the day was fixed by them a fortnight back. Being a *shandy* day, a few people went to Kannapuram and brought about 50 Kgs. of rice and heaped it before the Pothuraju deity. Chinnakapu under the guidance of Peddakapu distributed the rice equally to all the Koya households. The rice had to be cooked and brought to the place of sacrifice in the morning. While the elders were busy with the function, the urchins go round the

village carrying a fowl in a basket hung to a pole and shout ' Ku Ku '.

31. After the rice distribution and sacrifice of the fowl carried by the boys the male members along with Peddakapu and Chinnakapu proceeded to the outskirts of the village and decapitated a cow and a pig. The Investigators were forbidden to witness the execution. Throughout the night these people were busy in cooking the carcass of the sacrificed animals, etc. In the early hours of the next day *i.e.*, 30-5-1963 all the people including children gathered at the place of scrifice, where the cooked rice was heaped at one spot. Men and the womenfolk sat in separate rows, and were served with food and meat. After the food was served Peddakapu, Chinnakapu and a few elderly male members tasted a little quantity of the meat and threw the leaves in a pit which was dug at the time of making animal sacrifice.

32. After an hour, the children took out a procession again with an empty basket tied to a stick and visited every house, where they were served with *kanju* (gruel) in a greenleaf cup locally known as *doppa*. Out of fun the children threw pebbles at the Koya houses. After taking meals, all the people assemble near the place of sacrifice. Before coming to the place of sacrifice the Peddakapu sacrificed a fowl before Pothuraju deity and brought an egg. (Fig. 20 shows the abode of Pothuraju). This egg was placed in the centre of the pit in which the green leaf plates were thrown. An elderly woman was asked to shoot the egg with a bow and arrow from a distance of about 20 feet while the men and women were watching. The old lady aimed at the egg three times and other people followed her. The moment the egg was struck by an arrow, the womenfolk started throwing dung on the assembled men who ran into the forest for hunting. Except a few old men all the able-bodied males left the village, for hunting in the forest.

33. The women swing in bamboo craddles attached to trees branches, and spend their time singing songs in praise of the Goddess of the forest in order that she may bless their male members with good hunt.

34. By sunset, the hunters returned from the forest with their booty, a wild goat and were received by the women singing *rela* songs. Then the women took the wild goat three times around the Pothuraju deity, and then handed it over to the male members who kill the goat in sacrifice and distributed the meat to all the households.

35. From next day onwards the hunt goes on for about four days. During these days the womenfolk collect some money as fine from the men who pass through the village.

Mamidikayala (Mangoes) panduga

36. This festival is similar to that of Ugadi the Telugu New Year Day. It is generally observed by the Koyas on any Thursday in the 2nd fortnight of of February. On this day all the members of the family take oil bath early in the morning. Later one or two mangoes are brought and cut into pieces. A cocoanut is offered to *gondi* (household deity) in the name of the departed souls. A cotton *vatti* soaked in castor oil is lighted and kept near the *gondi*. All the members of the household including the children offer their prayers saying

"యివ్వాళ మీకు క్రొత్త ఫలహారము పెడుతున్నాం."

(*i.e.*, we are offering you a new dish). After prayers a chicken is sacrificed. Before taking meals, the members offer small quantities of all the dishes in a green leaf plate to *gondi* in the name of the departed souls. Generally people wear new clothes on this festival. The day is spent in gaiety. Irrespective of their economic status this festival is celebrated by all the Koya households without fail. Konda Reddis also observe this festival in the same manner. The other caste people do not observe this festival but they celebrate Ugadi according to Telugu calendar.

Sankuratri

37. This festival falls on 14th and 15th of January and is observed by all the villagers irrespective of their caste and community. Both vegetarian and non-vegetarian food is prepared. On this day also the Koyas sacrifice a chicken to *gondi*. A sweet dish locally known as *pappalu* or *arichelu* is specially prepared on this occasion.

Samakotha

38. This festival is celebrated in the last week of August when the agricultural produce starts arriving. The first crop harvested ~~in *samalu* (samai)~~ ceremoniously. Cooked samai is offered to the deity *gondi* and a fowl is sacrificed.

Inter-village relationship

39. The people of this village go to the neighbouring villages in search of employment. They purchase their domestic requirements at the Kannapuram *shandy*. For the marriages they engage the services of musicians of neighbouring villages, and mostly from Kannapuram. They go to Koilagudem to see the cinemas, etc. Most of the villagers are employed as labourers in bamboo coupes in the neighbouring area. There are no village factions.

Inter-caste relationship

40. There are harmonious relations among all the castes and communities in the village. The neighbours help each other irrespective of their caste and creed. In social functions other caste people extend all possible help although they do not participate in the functions. There is no inter-caste tension in the village. Except the Koyas all other castes are in minority. The Chakali (washerman) serves the Koyas as well as other castes. The Koyas keep close contacts with other minority castes. As a matter of fact there are quite a number of inter-caste marriages in the village. A few of such case studies are discussed below.

Case studies

41. One Sri K. N., native of Koilagudem (8 miles) of Kapu caste married a Koya woman. For all practical purposes he is a Koya but at the same time the couple follow the customs of their community. Fig. 21 shows the couple of a Kapu man with his Koya wife.

42. Before migration to this village K. N., was engaged in rural labour. When he was not getting regular employment, he came to Puliramudugudem village to work as road cooli and stayed with one of his relatives, a widow in the village who was doing some petty business. Once by chance he met a Koya girl and developed a fascination for her. One day he followed her to the forest and asked her rather abruptly whether she was willing to live with him. Surprised as she was, at the outset, she did not agree to his proposal for the fear of being ostracised. One day when her parents went to attend a marriage, she invited him to her house and had sexual intercourse. This clandestine activity continued for some days. Having realised that both of them have to face the social boycott he suggested her to come away with him. Both of them left for Tadepalligudem and lived there happily for a month or so. Then he took her to his house but they were not admitted. Frustrated, both of them came to Kannapuram and eked out their livelihood by working as labourers. As she was the only daughter of her parents, they came to Kannapuram and requested the couple to go over to this village and promised to give their entire landed property to her. Accordingly they came to Puliramudugudem village. The Tribal Panchayat having come to know of this affair convened a meeting and imposed a fine of Rs. 150 on the couple which was paid by the parents of the girl. Then K. N., was admitted into the Koya fold. No marriage badge was tied nor any function celebrated. Since then he is living with them looking after their property. For all purposes he is considered as Koya. But his community has ex-communicated him. He follows all the social customs of Koyas and eats beef also.

43. In another case Sri B. K., a Kapu and native of Pathapattiseema, Polavaram Taluk (23 miles) migrated to Puliramudugudem village about twenty years back to eke out his livelihood. He stayed with his aunt in the village. Before his migration he was engaged in agriculture although he had no lands of his own. After coming over to this village he worked for some days as casual labourer and later cultivated the lands of Koyas on lease. His Koya wife was also one of the labourers engaged by him to work in his field. Somehow he developed illicit intimacy with her and when it came to lime light, it was brought to the notice of Koya Tribal Panchayat. In spite of her being his daughter the tribal head imposed a fine of Rs. 100 and the Tribal Panchayat permitted them to remain as wife and husband. Sri B. K., is blessed with a son who bears the *intiperu* (surname) of his mother and for all practical purposes he is considered to be a Koya. About six years back Sri B. K., tied the marriage badge. Besides Koya festivals he observes Dasara and Diwali. Due to his influence his Koya wife gave up the habit of eating beef. Sri B. K., is not however socially boycotted by his caste people as in the former case. Even now he goes to his relatives' houses where they do not treat his wife on equal footing with him but do not abhor her presence. They serve her food on the pial outside the house. When his relatives visit him, they cook their food for themselves.

44. There is a great disparity in these two cases. Both men who are Kapus married Koya women. In the former case the influence of wife is so great that he started eating beef while in the latter case the reverse had happened.

45. Similarly there are a few cases where the Koya women married other caste men of lower social status. In such cases the delinquent couple are not allowed in the social fold of either community. They live separately in their own way. The following two case studies give an idea about such type of marriages.

46. The daughter of Chinnakapu who was married eloped with a Muslim of Vegivada village when he came to Puliramudugudem village on some business. When this incident was known, the Caste Panchayat was summoned and a fine of Rs. 40 was imposed upon her which was promptly paid by her husband Sri B., who feared that he may be treated as an outcaste. She is however treated as an outcaste and now she is staying with her Muslim lover. As the couple were not allowed into the Muslim fold they are living separately.

47. Yet, in another case a barber who came to Puliramudugudem village some five years back married a Koya woman who was excommunicated from the Koya tribal fold. Her parents were fined by the Panchayat for the delinquency of their daughter. The barber and his Koya wife are living together in the village.

48. From the above case studies it can be inferred that the incidence of inter-caste marriage is more among the Koya women. The women who marry higher caste men are not socially boycotted but on the other hand their husbands have been admitted into the Koya tribal fold. But those women who married men of lower caste *i.e.*, Barber, Muslim and Harijan, etc., are ex-communicated from the tribe. In the former the children bear the surname of their maternal grandfather while in the latter they bear the surname of their father.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

Inheritance of property

The traditional system of inheriting the property by son is still in practice in the village. Almost all the households reported that their sons inherit property in equal shares after their death. In the absence of sons, the property will be enjoyed by the wife of the deceased. If the parents are willing they keep their daughters in their house even after marriage and this is called *illarikam*. This system is found among all the castes and tribes of the village.

2. Very few villagers are aware of the Hindu Succession and Adoption Act. Except the heads of five households the remaining do not know anything about the Act. Of these five persons, two are aware of the changes that have taken place in the Hindu Adoption Act and one could actually mention the salient features of the changes made. Likewise one household head knows the changes effected in the Hindu Succession Act while another could explain the changes (Table 71).

3. The general opinion of the people is that only sons should inherit the property. But 13 household heads are in favour of distribution of the property equally, among the sons and daughters. None in the age group of 50 years and above are in favour of this. Out of these 13 household heads, 5 are in the age group of 41–50 years; four in the age groups of 31–40 years and 21–30 years (Table 72)

Panchayat, etc.

4. The people of this village in general do not have any clear idea about the newly constituted Panchayat. Except four persons, none could say the correct period of existence of the Panchayat. Fourteen household heads have reported that the members of the Panchayat belong to Congress party while eight heads stated that the members belong to the Communist party (Table 88). Of the 87 households, 64 have reported that they are aware of the functions of the Panchayat. 10 households know the functions of the Panchayat Samithi, while only four know the functions of the Zilla Parishad.

5. Puliramudugudem village situated in the jurisdiction of the Polavaram Panchayat Samithi is the headquarters of the Village Level Worker. Of the 87 households, 22 could give the functions of the Gramsevak (V.L.W.). They also give an account of their close association with the Village Level Worker in the implementation of rural programmes. Again of the 22 households, 19 could correctly give the functions of the Village Level Worker (Table 87). As a matter of fact there are a few household heads who do not know the Gramsevak. The progress report given by the Gramsevak does not give many particulars of the work done by him. The Gramsevak complains that the villagers do not co-operate in the developmental activities.

Family planning

6. The family planning is not very popular in this village although there is a Maternity Centre functioning for the last five years. The health visitor and other health staff frequently visit this village but they do not seem to have evinced any interest in propagating the principles of family planning. Of the 87 households only 14 are aware of the family planning while two are aware of the family planning centre. Of the 14 households who are aware of the family planning programme only 11 have approved it. When the Investigators explained to them about the advantages of family planning, 19 households approved the steps to control the size of the family. These people expressed their desire to adopt family planning at different stages (Table 63). Almost all the persons who expressed their willingness to adopt family planning are in the age groups ranging from 21–30 and 50 years and above (Table 64).

7. They could not actually practise this due to lack of propaganda and adequate facilities. Table 66 and 67 show the villagers' attitude towards family planning, with reference to duration of marriage and income respectively.

Dowry

8. As a matter of fact dowry system is not existing among the inhabitants of this village including the tribes. People who are ecnomically well off, out of affection for their daughter, give some thing or the other in cash or kind. On the other hand *voli*—bride

price is paid in all the castes except Viswabrahmins and Vaisyas. None in the village know about the Hindu Marriage Act although a few people are aware that payment of dowry is prohibited by law. One Koya Dora household is reported to have paid a dowry of Rs. 100.

9. The villagers have a very poor knowledge of the existence of various administrative and welfare institutions. Of the 87 households, only four households are aware of the headquarters of the Zilla Parishad; 10 households about the headquarters of the Panchayat Samithi; 38 households about the headquarters of Taluk and 13 about the District headquarters. The villagers do not know about some of the projects undertaken by the Government in various parts of the country in various fields except a few in their surrounding area. 51 households know about the local rivers like Godavari, etc., and only 8 households know about the projects taken up by the Government in the surrounding areas (Table 76).

Untouchability

10. Untouchability is being practised in one form or the other in the village by all the castes and tribes although a majority of them know that it is legally prohibited. Of the 87 household heads interviewed, 79 have reported that they know that untouchability is prohibited under law but yet they practise. The Malas (S.C.) are not allowed to take water from the public well in the village, or enter into the houses of other caste people. Koyas and Konda Reddis also do not allow the Malas and Madigas (S.C.) into their houses. For drinking water these people depend upon the mercy of other caste people (Table 75).

Chapter VII

CONCLUSION

The village Puliramudugudem inhabited by 397 persons living in thatched huts gives an un-impressive look at the outset. The impact of the great changes taking place in the country as a result of great scientific and technological advancement has hardly been felt in this remote village. The people look frustrated and dejected with the drudgery of the daily struggle for existence.

2. Socially and culturally there seems to be a definite change among the inhabitants. The Koyas, a predominant tribe in the village have deviated from their traditional social norm when compared to their counterparts—the Koys of Mattewada. This village is in the vicinity of forests and plains area and hence the tribals have close contacts with the neighbouring Hindus. Frequent visits to *shandy* and the neighbouring towns and contacts with plains people have brought about changes in their mode of dressing, worship and outlook of life which is apparent even in their external appearance. The rigidity in marrying other caste people is not so much among the Koyas now. More or less they acquiesce in such marriages which shows the growing flexibility in the social organisation of this tribe. The fact that a number of Koya women have married other caste people tends to prove their social integration. The inflow of the plains people and the employment opportunities provided in various works *i.e.*, road works, forest works, etc., to the Koyas have brought about changes in their social outlook, especially among women. There is perceptible moral de-generation among the Koya women and in the process of economic struggle they have become fallen women.

3. Majority of the Koyas are owning lands. The entire land of the village is under dry cultivation and the meagre yield hardly meets their requirements. Lack of irrigable facilities may be one of the root causes for non-development of agriculture in this village. Many of the Koyas have leased out their lands to the other caste people and have taken up labour as their main occupation. They do not appear to have received proper guidance from the officials of the concerned departments regarding improvement of their lands. The Koyas are not aware of the facilities provided by the Government for their social and economic uplift. The age long annual payments to the Forest and Revenue Officials have not ceased. All these evils have scuttled their aspirations.

4. Availability of irrigational facilities is bound to improve the economic condition of the people. There is a *gumma gandi*, a hill stream at a distance of one mile from the village and if an anicut is constructed across this stream it will provide permanent irrigational facilities to the village. It appears that some ten years back the Public Works Department had conducted a survey of the irrigation potentialities of this jungle stream but nothing tangible seems to have been done so far. The tribals who had pinned their hopes on this project are on the brink of despair. If this potential irrigation source is harnessed it will go a long way in improving the economy of the village.

APPENDIX

TABLES

All the tables presented herein are based on the data collected in respect of 87 households inhabiting Puliramudugudem village in June 1963.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density	Number of houses	Number of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Puliramu-dugudem	940·8	259·1	271·4	87	95	399	189	210

Source: *1961 Primary Census Abstract*

TABLE 2

Size and Composition of Households

Total No. of house-holds	Single member			Two or three members			Four to Six members			Seven to nine members			Ten members & above		
	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
87	3	...	3	25	30	33	46	105	122	10	40	34	3	13	17

M: Males F: Females

TABLE 3

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

	Religion/Caste/ Tribe/Community	Sect	No. of households	Persons	Males	Females
	(1)	(2)	(3)	(4)	(5)	(6)
	Hindu					
1	Chakali . .	Lingadhari	1	2	1	1
2	Golla . .	Erra	1	1	...	1
3	Kapu . .	...	3	15	10	5
4	Komati (Vaisya) . .	...	1	1	...	1
5	Konda Reddi (S. T.) . .	...	3	12	4	8
6	Koya Dora (S. T.) . .	...	70	328	156	172
7	Mala (S. C.) . .	Kanta	3	19	9	10
8	Mangali . .	...	1	3	2	1
9	Viswabrahmin . .	Turpu sakha	1	7	3	4
	Christian . .	...	3	9	3	6
	Total . .	...	**87**	**397**	**188**	**209**

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

TABLE 4

Population by Age Group and Sex

Caste/Tribe/Community (1)	Total of all ages		0—14		15—24		25—59		60 & above	
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
1 Chakali .	1	1	...	...	...	...	1	1	...	...
2 Christian .	3	6	...	2	...	1	3	3	...	...
3 Golla .	...	1	...	...	...	...	...	1	...	...
4 Kapu .	10	5	5	1	...	1	5	3	...	...
5 Komati (Vaisya) .	...	1	...	...	...	...	...	1	...	...
6 Konda Reddi .	4	8	1	4	...	1	3	2	...	1
7 Koya Dora .	156	172	68	80	19	22	66	63	3	7
8 Mala .	9	10	4	5	1	1	3	4	1	...
9 Mangali .	2	1	1	...	...	1	1	...	...	...
10 Viswabrahmin .	3	4	1	3	1	...	1	1	...	...
Total .	**188**	**209**	**80**	**95**	**21**	**27**	**83**	**79**	**4**	**8**

TABLE 5

Population by Age Group and Marital Status

Age group (in years) (1)	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons (2)	Males (3)	Females (4)	Males (5)	Females (6)	Males (7)	Females (8)	Males (9)	Females (10)	Males (11)	Females (12)
0—14 .	175	80	95	80	94	...	1	...	...	...	...
15—24 .	48	21	27	18	9	3	17	...	...	...	1
25—59 .	162	83	79	4	1	74	65	4	13	1	...
60 & above .	12	4	8	...	...	4	...	...	8	...	...
Total .	**397**	**188**	**209**	**102**	**104**	**81**	**83**	**4**	**21**	**1**	**1**

TABLE 6

TABLE

Population by Age Group, Sex, Education

Caste/ Tribe/ Community (1)	Age group (in years) (2)	Total			Illiterate			Total literates		
		Persons (3)	Males (4)	Females (5)	Persons (6)	Males (7)	Females (8)	Persons (9)	Males (10)	Females (11)
1 Chakali										
	0—14	...	...	...	...	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...
	25—59	2	1	1	2	1	1	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	**2**	**1**	**1**	**2**	**1**	**1**	...	...	...
2 Christian										
	0—14	2	...	2	2	...	2	...	...	...
	15—24	1	...	1	...	...	...	1	...	1
	25—59	6	3	3	4	2	2	2	1	1
	60 & above	...	...	...	...	...	...	...	...	...
	Total	**9**	**3**	**6**	**6**	**2**	**4**	**3**	**1**	**2**
3 Golla										
	0—14	...	...	...	...	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...
	25—59	1	...	1	1	...	1	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	**1**	...	**1**	**1**	...	**1**	...	...	...
4 Kapu										
	0—14	6	5	1	4	3	1	2	2	...
	15—24	1	...	1	1	...	1	...	...	...
	25—59	8	5	3	6	3	3	2	2	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	**15**	**10**	**5**	**11**	**6**	**5**	**4**	**4**	...
5 Komati (Vaisya)										
	0—14	...	...	...	...	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...
	25—59	1	...	1	1	...	1	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	**1**	...	**1**	**1**	...	**1**	...	...	...

6

and Caste/Tribe/Community

Literate without educational standard			*Primary or Junior Basic*			*Matriculation or Higher Secondary*			Intermediate			Caste/ Tribe/ Community	Age group (in years)
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females		
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(1)	(2)
												1 Chakali	
...	...	...	...	...	...	...	...	...	...	...	...		0—14
...	...	...	...	...	...	...	...	...	...	...	...		15—24
...	...	...	...	...	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
...	...	...	...	...	...	...	...	...	...	...	...		**Total**
												2 Christian	
...	...	...	...	...	...	...	...	...	...	...	...		0—14
...	...	...	1	...	1	...	...	...	...	...	...		15—24
...	...	...	1	...	1	...	...	...	1	1	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
...	...	...	**2**	...	**2**	...	...	...	**1**	**1**	...		**Total**
												3 Golla	
...	...	...	...	...	...	...	...	...	...	...	...		0—14
...	...	...	...	...	...	...	...	...	...	...	...		15—24
...	...	...	...	...	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
...	...	...	...	...	...	...	...	...	...	...	...		**Total**
												4 Kapu	
2	2	...	...	...	...	...	...	...	...	...	...		0—14
...	...	...	...	...	...	...	...	...	...	...	...		15—24
1	1	...	1	1	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
3	**3**	...	**1**	**1**	...	...	...	...	...	...	...		**Total**
												5 Komati (Vaisya)	
...	...	...	...	...	...	...	...	...	...	...	...		0—14
...	...	...	...	...	...	...	...	...	...	...	...		15—24
...	...	...	...	...	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
...	...	...	...	...	...	...	...	...	...	...	...		**Total**

—Contd.

TABLE

Population by Age Group, Sex, Education

Caste/ Tribe/ Community (1)	Age group (in years) (2)	Total			Illiterate			Total literates		
		Persons (3)	Males (4)	Females (5)	Persons (6)	Males (7)	Females (8)	Persons (9)	Males (10)	Females (11)
6	Konda Reddi									
	0—14	5	1	4	3	1	2	2	...	2
	15—24	1	...	1	1	...	1	...	...	...
	25—59	5	3	2	5	3	2	...	...	...
	60 & above	1	...	1	1	...	1	...	...	...
	Total	**12**	**4**	**8**	**10**	**4**	**6**	**2**	...	**2**
7	Koya Dora									
	0—14	148	68	80	139	61	78	9	7	2
	15—24	41	19	22	34	15	19	7	4	3
	25—59	129	66	63	122	60	62	7	6	1
	60 & above	10	3	7	7	...	7	3	3	...
	Total	**328**	**156**	**172**	**302**	**136**	**166**	**26**	**20**	**6**
8	Mala									
	0—14	9	4	5	8	3	5	1	1	...
	15—24	2	1	1	2	1	1	...	...	...
	25—59	7	3	4	7	3	4	...	...	...
	60 & above	1	1	...	1	1	...	...	...	...
	Total	**19**	**9**	**10**	**18**	**8**	**10**	**1**	**1**	...
9	Mangali									
	0—14	1	1	...	1	1	...	...	...	...
	15—24	1	...	1	1	...	1	...	...	...
	25—59	1	1	...	1	1	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	**3**	**2**	**1**	**3**	**2**	**1**	...	...	...
10	Viswabrahmin									
	0—14	4	1	3	1	...	1	3	1	2
	15—24	1	1	...	...	...	...	1	1	...
	25—59	2	1	1	1	...	1	1	1	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	**7**	**3**	**4**	**2**	...	**2**	**5**	**3**	**2**

6—*Concld.*

and Caste/Tribe/Community

Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate			Caste/ Tribe/ Community	Age group (in years)
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females		
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(1)	(2)
												6 Konda Reddi	
2	...	2	...	...	...	...	...	...	...	...	...		0—14
...	...	...	...	...	...	...	...	...	...	...	...		15—24
...	...	...	...	...	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
2	...	**2**	...	...	...	...	...	...	...	...	...		**Total**
												7 Koya Dora	
9	7	2	...	...	...	...	...	...	...	...	...		0—14
5	2	3	2	2	...	...	...	...	...	...	...		15—24
5	4	1	2	2	...	...	...	...	...	...	...		25—59
...	...	...	3	3	...	...	...	...	...	...	...		60 & above
19	**13**	**6**	**7**	**7**	...	...	...	...	...	...	...		**Total**
												8 Mala	
1	1	...	...	...	...	...	...	...	...	...	...		0—14
...	...	...	...	...	...	...	...	...	...	...	...		15—24
...	...	...	...	...	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
1	**1**	...	...	...	...	...	...	...	...	...	...		**Total**
												9 Mangali	
...	...	...	...	...	...	...	...	...	...	...	...		0—14
...	...	...	...	...	...	...	...	...	...	...	...		15—24
...	...	...	...	...	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
...	...	...	...	...	...	...	...	...	...	...	...		**Total**
												10 Viswabrahmin	
3	1	2	...	...	...	...	...	...	...	...	...		0—14
...	...	...	1	1	...	...	...	...	...	...	...		15—24
...	...	...	1	1	...	...	...	...	...	...	...		25—59
...	...	...	...	...	...	...	...	...	...	...	...		60 & above
3	**1**	**2**	**2**	**2**	...	...	...	...	...	...	...		**Total**

TABLE 7

Population by Age Group, Sex and Education

Age group (in years)	Total			Illiterate			Total literates		
	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0—14 .	175	80	95	158	69	89	17	11	6
15—24 .	48	21	27	39	16	23	9	5	4
25—59 .	162	83	79	150	73	77	12	10	2
60 & above .	12	4	8	9	1	8	3	3	...
Total .	**397**	**188**	**209**	**356**	**159**	**197**	**41**	**29**	**12**

—Contd.

TABLE 7—*Concld.*

Population by Age Group, Sex and Education

Age group (in years)	Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate		
	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
0—14 .	17	11	6	...	...	...	...	...	...	...	...	...
15—24 .	5	2	3	4	3	1	...	...	...	...	...	...
25—59 .	6	5	1	5	4	1	...	...	...	1	1	...
60 & above .	...	...	...	3	3	...	...	...	...	...	...	...
Total .	**28**	**18**	**10**	**12**	**10**	**2**	...	...	...	**1**	**1**	...

P: Persons M: Males F: Females

TABLE 8

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

Caste/Tribe/Community	Illiterate								Literate			
	0—14		15—24		25—59		60 & above		0—14		15—24	
	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)
1 Chakali .	...	...	...	...	1	...	...	...	...	...	...	...
2 Christian .	...	...	...	...	2	...	...	...	...	...	...	...
3 Golla .	...	...	...	...	...	1	...	...	...	...	...	...
4 Kapu .	...	...	...	...	2	...	...	...	...	...	...	...
5 Komati (Vaisya) .	...	...	...	...	...	1	...	...	...	...	...	...
6 Konda Reddi .	...	...	...	...	3	...	...	...	...	...	...	...
7 Koya Dora .	...	1	1	...	49	8	...	2	...	...	...	...
8 Mala .	...	...	...	...	2	...	1	...	...	...	...	...
9 Mangali .	...	...	...	...	1	...	...	...	...	...	...	...
10 Viswabrahmin .	...	...	...	...	...	...	...	...	...	...	...	...
Total .	...	**1**	**1**	...	**60**	**10**	**1**	**2**	...	...	...	...

—Contd.

TABLE 8—*Concld.*

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

	Caste/Tribe/ Community	Literate				Total							
		25—59		60 & above		0—14		15—24		25—59		60 & above	
		M	F	M	F	M	F	M	F	M	F	M	F
	(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
1	Chakali	...	...	...	...	...	...	...	...	1	...	...	...
2	Christian	...	1	...	...	...	...	...	...	2	1	...	...
3	Golla	...	...	...	...	...	...	...	...	...	1	...	...
4	Kapu	1	...	...	...	...	...	...	...	3	...	...	...
5	Komati (Vaisya)	...	...	...	...	...	...	...	...	...	1	...	...
6	Konda Reddi	...	...	...	...	...	...	...	...	3	...	...	...
7	Koya Dora	6	...	3	...	...	1	1	...	55	8	3	2
8	Mala	...	...	...	...	...	...	...	...	2	...	1	...
9	Mangali	...	...	...	...	...	...	...	...	1	...	...	...
10	Viswabrahmin	1	...	...	...	...	...	...	...	1	...	...	...
	Total	**8**	**1**	**3**	...	...	**1**	**1**	...	**68**	**11**	**4**	**2**

Note : M=Males F=Females

TABLE 9

Deaths by Caste/Tribe/Community, Sex, Marital Status and Age Group during last Five Years (1958 to 1963)

	Caste/Tribe/ Community	Marital Status	Males				Females			
			0—14	15—24	25—59	60 & above	0—14	15—24	25—59	60 & above
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Christian	Never Married	1	...	...	...	...	...	...	...
2	Kapu	Widowed	...	...	...	...	...	...	1	...
3	Konda Reddi	Never Married	2	...	...	...	...	...	...	...
		Widowed	...	...	...	...	...	...	1	...
4	Koya Dora	Never Married	4	...	...	...	4	...	...	...
		Married	...	...	4	1	...	...	3	...
		Widowed	...	...	...	...	...	...	...	1
	Total		**7**	...	**4**	**1**	**4**	...	**5**	**1**

TABLE 10

Death by Cause, Age Group, Sex and Caste/Tribe/Community during last Five Years (1958 to 1963)

Caste/Tribe/ Community	Cause of death	No. of males					No. of females				
		0—14	15—24	25—34	35—59	60 & above	0—14	15—24	25—34	35—59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Christian	Fever	1	...	...	...	...	...	...	...	...	...
2 Kapu	Fever	...	...	...	...	...	...	...	...	1	...
3 *Konda Reddi*	*Old age*	...	...	...	...	...	...	...	...	1	...
	Not known	2	...	...	...	...	...	...	...	...	...
4 Koya Dora	Fever	...	...	...	4	...	1	...	...	1	...
	Not known	1	...	...	...	...	1	...	...	...	...
	Chethabadi	...	...	...	...	1	...	...	...	...	...
	Infanticide	...	...	...	...	...	1	...	...	...	...
	Old age	...	...	...	...	...	...	...	...	...	1
	Smallpox	1	...	...	...	...	...	...	...	...	...
	Child birth	...	...	...	...	...	...	...	1	...	...
	Ulcer in the stomach	1	...	...	...	...	...	...	1	...	...
	Excessive motions	...	...	...	...	...	1	...	...	...	...
	Sickness	1	...	...	...	...	...	...	...	...	...
	Total	**7**	...	...	**4**	**1**	**4**	...	2	**3**	**1**

TABLE 11

Livelihood Classes

Location Code No. and name of village	Area in square miles	Occupied houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Inmates of institutions and houseless persons)	
		No. of houses	No. of households	Persons	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		1951 CENSUS*						
75 Puliramudugudem	1·47	76	78	350	174	176	...	...
		1963 SURVEY						
75 Puliramudugudem	1·47	87	87	397	188	209	...	...

—Contd.

TABLE 11—*Contd.*

Livelihood Classes

Location Code No. and name of village	Literates		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		
	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
					1951 CENSUS*									
75 Puliramudugudem	7	1	266	134	132	...	...	...	79	36	43	...	...	...
					1963 SURVEY									
75 Puliramudugudem	29	10	254	123	131	...	...	...	110	48	62	...	...	...

—Contd.

TABLE 11—*Concld.*

Livelihood Classes

Location Code No. and name of village	Non-Agricultural Classes											
	V—Production other than cultivation			VI—Commerce			VII—Transport			VIII—Others services and miscellaneous sources		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
					1951 CENSUS*							
75 Puliramudugudem	...	...	...	3	2	1	...	...	...	2	2	...
					1963 SURVEY							
75 Puliramudugudem	...	...	...	2	...	2	...	...	...	31	17	14

* Source : *Census Handbook, Viskhapatnam District, 1951*

TABLE 12

1961 Primary Census Abstract

Location Code No.	Name of village	Area of village in square miles	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless population	
			No. of houses	No. of households	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
75	Puliramudugudem	1·47	87	95	399	189	210	13	18	160	168	...	...

—Contd.

TABLE 12—*Contd.*

1961 Primary Census Abstract

Location Code No.	Name of village	Institutional population		Literate and educated persons		Total workers (I-IX)		Workers I: As cultivator		Workers II: As agricultural labourer		Workers III: In mining, quarrying, livestock, forestry, fishing, hunting & plantations, orchards & allied activities	
		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)
75	Puliramudugudem	...	...	23	22	135	108	100	81	17	24	10	1

—Contd.

TABLE 12—*Concld.*

1961 Primary Census Abstract

Location Code No.	Name of village	Workers IV: At household industry		V: In manufacturing other than household industry		VI: In construction		VII: In trade and commerce		VIII: In transport, storage & communications		IX: Other services		X: Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
75	Puliramudugudem	...	...	...	...	1	...	3	1	1	...	3	1	54	102

P : Persons M : Males F : Females

TABLE 13

Workers and Non-workers by Sex and Age Group

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0—14 .	175	80	95	44	21	23	131	59	72
15—34 .	124	61	63	118	59	59	6	2	4
35—59 .	86	43	43	84	42	42	2	1	1
60 & above .	12	4	8	8	4	4	4	...	4
Total .	**397**	**188**	**209**	**254**	**126**	**128**	**143**	**62**	**81**

TABLE 14

Workers by Occupation, Age Group and Sex

Occupation	Total		Age group (in years) 0–14		15—34		35—59		60 & above	
	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Private doctor .	1	...	...	...	...	...	1	...	...	...
2 Midwife .	...	1	...	...	...	1	...	...	...	...
3 Village Karnam .	1	...	...	...	...	...	1	...	...	...
4 Village servant .	1	...	...	...	...	...	...	...	1	...
5 Gramsevak .	1	...	...	...	1	...	...	...	...	...
6 Trader (*Kirana*) .	...	2	...	...	...	...	...	2	...	...
7 Trader (Palmyra fibre) .	...	1	...	1	...	...	...	...	...	...
8 Cultivator .	64	57	11	10	29	28	21	16	3	3
9 Cultivator (*Podu* lands)	21	19	2	2	12	10	7	7	...	...
10 Cattle rearer .	3	...	2	...	...	...	1	...	...	...
11 Agricultural labourer .	1	2	...	1	...	...	1	1	...	...
12 Attached agricultural labourer . .	6	...	3	...	3	...	...	...	...	...
13 Postman .	1	...	...	...	...	...	1	...	...	...
14 Bamboo coupe labourer	5	1	1	...	3	...	1	1	...	...
15 Rural labourer .	20	44	2	9	10	20	8	14	...	1
16 Washerman .	1	1	...	...	1	...	...	1	...	...

M.: Males F : Females

TABLE 15

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

Age group (in years)	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household			Working in other services		
	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 .	44	21	23	...	...	...	1	...	1	25	13	12	18	8	10
15—34 .	118	59	59	...	...	...	...	...	...	79	41	38	39	18	21
35—59 .	84	42	42	...	...	...	2	...	2	51	28	23	31	14	17
60 & above	8	4	4	...	...	...	...	...	...	6	3	3	2	1	1
Total .	**254**	**126**	**128**	...	...	...	**3**	...	**3**	**161**	**85**	**76**	**90**	**41**	**49**

TABLE 16

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

Age group (in years)	Total of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependants		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0—14	131	59	72	...	...	...	13	9	4	118	50	68
15—34	6	2	4	3	...	3	1	1	...	2	1	1
35—59	2	1	1	1	...	1	...	...	...	1	1	...
60 & above	4	...	4	...	...	...	...	...	...	4	...	4
Total	**143**	**62**	**81**	**4**	...	**4**	**14**	**10**	**4**	**125**	**52**	**73**

TABLE 17

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

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in cultivation, industry & business	Households engaged in cultivation & industry	Households engaged in cultivation & business	Households engaged in industry & business	Households not running cultivation, industry or business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
87	52	...	3	...	...	7	...	25

TABLE 18

Traditional Occupation by Households

	Traditional occupation (1)	Number of households (2)
1	Village Munsiff	1
2	Village servant	1
3	Cultivator	49
4	Cultivator (*Podu* lands)	15
5	Agricultural labourer	1
6	Cart driver	1
7	Goldsmith	1
8	Bamboo coupe labourer	2
9	Rural labourer	10
10	Police Head Constable	1
11	Barber	1
12	Washerman	1
13	Unspecified	3
	Total	**87**

TABLE 19

Place of Occupation

	Occupation	Total		Place of Occupation											
				Puliramudu-gudem		Chintapalle (10 miles)		Itikala-kunta (4 furlongs)		Kopalle (3 miles)		Kanna-puram (6 miles)		Koilagudem (10 miles)	
		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)
1	Private doctor .	1	...	...	...	...	...	...	...	...	...	...	...	1	...
2	Midwife .	...	1	...	1	...	...	...	...	...	...	...	...	...	...
3	Village Karnam .	1	...	1	...	...	...	...	...	...	...	...	...	...	...
4	Village servant .	1	...	1	...	...	...	...	...	...	...	...	...	...	...
5	Gramsevak .	1	...	1	...	...	...	...	...	...	...	...	...	...	...
6	Trader (*Kirana*) .	...	2	...	1	...	...	...	...	...	1	...	...	...	...
7	Trader (Palmyra fibre).	...	1	...	1	...	...	...	...	...	...	...	...	...	...
8	Cultivator .	64	57	64	57	...	...	...	...	...	...	...	...	...	...
9	Cultivator (*Podu* lands)	21	19	21	19	...	...	...	...	...	...	...	...	...	...
10	Cattle rearer .	3	...	3	...	...	...	...	...	...	...	...	...	...	...
11	Agricultural labourer .	1	2	...	...	...	...	1	2	...	...	...	...	...	...
12	Attached Agl. labourer	6	...	6	...	...	...	...	...	...	...	...	...	...	...
13	Postman .	1	...	1	...	...	...	...	...	...	...	...	...	...	...
14	Bamboo coupe labourer	5	1	5	1	...	...	...	...	...	...	...	...	...	...
15	Rural labourer .	20	44	13	38	3	2	1	1	...	...	3	3	...	...
16	Washerman .	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	Total	**126**	**128**	**117**	**119**	**3**	**2**	**2**	**3**	...	**1**	**3**	**3**	**1**	...

M: Males; F: Females

TABLE 20

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

	Caste/Tribe/Community	From traditional occupation	No. of households changing over	To contemporary main occupation	No. of households changing traditional occupation			No. of informants who are not content with present occupation
					Voluntarily	Forced by circumstances	Other reasons (Unspecified)	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Christian	Cultivator	1	Midwife	...	1	...	...
		Bamboo coupe labourer	1	Rural labourer	...	1	...	...
2	Golla	Agricultural labourer	1	Trader (*Kirana*)	...	1	...	...
3	Kapu	Police Head Constable	1	Rural labourer	...	1	...	...
		Cart driver	1	Postman	1	...	...	1
4	Komati (Vaisya)	Village Munsiff	1	Trader (*Kirana*)	...	1	...	...
5	Koya Dora	Cultivator	7	Rural labourer	...	6	1	2
		Rural labourer	1	Cultivator	...	1	...	...
		Cultivator	1	Bamboo coupe labourer	...	1	...	...
		Unspecified	2	Rural labourer	...	1	1	...
		Cultivator	1	Gramsevak	1	...	...	...
		Unspecified	1	Cultivator	...	...	1	...
		Cultivator (*Podu* lands)	1	Rural labourer	1	...	...	1
		Cultivator (*Podu* lands)	1	Bamboo coupe labourer	...	1	...	...
		Rural labourer	1	Attached agricultural labourer	...	1	...	...
		Rural labourer	1	Bamboo coupe labourer	...	...	1	1
		Cultivator	3	Cultivator (*Podu* lands)	...	3	...	...
		Cultivator	1	Attached agricultural labourer	...	1	...	...
6	Mangali	Barber	1	Rural labourer	...	1	...	...
7	Viswabrahmin	Goldsmith	1	Village Karnam	...	...	1	...
		Total	**29**		**3**	**21**	**5**	**5**

TABLE 21

Occupational Mobility—Nature of Aspiration

	Main occupation (1)	Number of persons in the occupation (2)	Number of persons who want their sons to be: In the same occupation as in Col. (1) (3)	Engineer (4)	Government Servant (5)	Cultivator (6)	Teacher (7)	Forest guard (8)	Unspecified (9)
1	Midwife	1	...	...	...	...	...	...	1
2	Village Karnam	1	...	1	...	...	...	...	...
3	Village servant	1	1	...	...	...	...	...	...
4	Gramsevak	1	...	...	1	...	...	...	...
5	Trader (*Kirana*)	2	...	...	...	...	...	...	2
6	Cultivator	37	17	...	1	...	1	1	17
7	Cultivator (*Podu* lands)	16	1	...	...	3	...	...	12
8	Attached agl. labourer	2	...	...	...	2	...	...	...
9	Postman	1	...	...	...	1	...	...	...
10	Bamboo coupe labourer	4	...	...	1	2	...	...	1
11	Rural labourer	20	2	...	2	4	1	...	11
12	Washerman	1	...	...	...	...	...	...	1
	Total	**87**	**21**	**1**	**5**	**12**	**2**	**1**	**45**

TABLE 22

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

	Main occupation (1)	Number of households in community: Chakali (2)	Christian (3)	Golla (4)	Kapu (5)	Komati (Vaisya) (6)	Konda Reddi (7)	Koya Dora (8)	Mala (9)	Mangali (10)	Viswa-brahmin (11)
1	Midwife	...	1	...	...	...	...	...	...	...	...
2	Village Karnam	...	...	...	...	...	...	...	...	...	1
3	Village servant	...	...	...	...	...	...	...	1	...	...
4	*Gramsevak*	...	...	...	...	...	...	1	...	...	...
5	Trader (*Kirana*)	...	...	1	...	1	...	...	...	...	...
6	Cultivator	...	...	...	1	...	...	36	...	...	...
7	Cultivator (*Podu* lands)	...	...	...	...	...	3	13	...	...	...
8	Attached agl. labourer	...	...	...	...	...	...	2	...	...	...
9	Postman	...	...	...	1	...	...	...	...	...	...
10	Bamboo coupe labourer	...	...	...	...	...	...	4	...	...	...
11	Rural labourer	...	2	...	1	...	...	14	2	1	...
12	Washerman	1	...	...	...	...	...	...	...	...	...
	Total	**1**	**3**	**1**	**3**	**1**	**3**	**70**	**3**	**1**	**1**

TABLE 23

Combination of Occupations

	Main occupation (1)	Total No. of households (2)	Number of households with subsidiary occupation: Private doctor (3)	Trader (liquor) (4)	Cultivator (5)	Cultivator (*Podu* lands) (6)	Goat rearer (7)	Agricultural labourer (8)
1	Midwife	1	1	...	...	...	...	...
2	Village Karnam	1	...	...	1	...	...	...
3	Village servant	1	...	...	...	...	...	...
4	Cultivator	37	...	1	...	...	...	1
5	Cultivator (*Podu* lands)	16	...	...	...	...	1	1
6	Attached agricultural labourer	2	...	...	...	...	...	...
7	Postman	1	...	...	...	...	...	...
8	Bamboo coupe labourer	4	...	...	...	2	...	...
9	Rural labourer	20	...	...	1	2	2	...
10	Washerman	1	...	...	...	...	...	...
	Total	**84**	**1**	**1**	**2**	**4**	**3**	**2**

—Contd.

TABLE 23—*Concld.*

Combination of Occupations

	Main occupation (1)	Total No. of households (2)	Number of households with subsidiary occupation: Attached agl. labourer (9)	Collection of minor forest produce (10)	Cart driver (11)	Post-master (12)	Bamboo coupe labourer (13)	Rural labourer (14)	Agl. rent receiver (15)
1	Midwife	1	...	...	...	...	...	...	...
2	Village Karnam	1	...	...	...	1	...	...	...
3	Village servant	1	1	...	...	...	...	1	...
4	Cultivator	37	...	6	4	...	8	19	...
5	Cultivator (*Podu* lands)	16	...	2	...	...	12	6	...
6	Attached agricultural labourer	2	...	...	...	...	...	2	...
7	Postman	1	...	...	...	...	...	1	...
8	Bamboo coupe labourer	4	2	...	...	...	...	3	...
9	Rural labourer	20	1	4	...	...	1	...	2
10	Washerman	1	...	...	...	...	...	1	...
	Total	**84**	**4**	**12**	**4**	**1**	**21**	**33**	**2**

Note :—3 households [Trader (*Kirana*)—2 and Gramsevak—1] are not having subsidiary occupations.

TABLE 24

Main Occupation, per capita annual Household Income and Family Type

Main occupation	Per capita annual household income ranges (in rupees)											
	1–50				51–100				101–200			
	S	I	J	O	S	I	J	O	S	I	J	O
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
	NUMBER OF HOUSEHOLDS											
1 Midwife	...	...	...	...	...	...	...	...	...	...	...	...
2 Village Karnam	...	...	...	...	...	...	...	...	...	...	...	...
3 Village servant	...	...	...	...	1	...	...	...	...	...	...	...
4 Gramsevak	...	...	...	...	...	...	...	...	...	...	...	...
5 Trader (*Kirana*)	...	...	...	...	...	...	...	...	...	...	...	...
6 Cultivator	2	1	...	...	7	1	1	2	9	3	1	7
7 Cultivator (*Podu* lands)	1	1	...	...	3	...	1	1	7	...	...	1
8 Attached agl. labourer	...	...	...	...	2	...	...	...	...	...	...	...
9 Postman	...	...	...	...	...	...	...	...	...	...	1	...
10 Bamboo coupe labourer	...	...	...	...	2	...	...	...	1	1	...	...
11 Rural labourer	1	...	...	1	4	2	1	3	5	...	...	2
12 Washerman	...	...	...	...	...	...	...	...	...	...	...	1
Total	**4**	**2**	...	**1**	**19**	**3**	**3**	**6**	**22**	**4**	**2**	**11**

—Contd.

TABLE 24—*Concld.*

Main Occupation, per capita annual Household Income and Family Type

Main occupation	Per capita annual household income ranges (in rupees)												Total
	201–300				301–500				501 & above				
	S	I	J	O	S	I	J	O	S	I	J	O	
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
	NUMBER OF HOUSEHOLDS												
1 Midwife	1	...	...	...	...	...	...	...	...	...	...	...	1
2 Village Karnam	...	...	...	...	...	...	...	1	...	...	...	...	1
3 Village servant	...	...	...	...	...	...	...	...	...	...	...	...	1
4 Gramsevak	1	...	...	...	...	...	...	...	...	...	...	...	1
5 Trader (*Kirana*)	...	...	...	...	...	...	...	...	...	...	...	2	2
6 Cultivator	...	...	...	1	...	...	...	1	1	...	...	...	37
7 Cultivator (*Podu* lands)	1	...	...	...	...	...	...	...	...	...	...	...	16
8 Attached agl. labourer	...	...	...	...	...	...	...	...	...	...	...	...	2
9 Postman	...	...	...	...	...	...	...	...	...	...	...	...	1
10 Bamboo coupe labourer	...	...	...	...	...	...	...	...	...	...	...	...	4
11 Rural labourer	1	...	...	...	...	...	...	...	...	...	...	...	20
12 Washerman	...	...	...	...	...	...	...	...	...	...	...	...	1
Total	**4**	...	...	**1**	...	...	...	**2**	**1**	...	...	**2**	**87**

Note : S=Simple family (husband, wife and unmarried children)
I=Intermediate family (married couple and unmarried brother/sister and one of the parents)
J=Joint family (married couple with married sons/daughters or with married brothers/sisters)
O=Other family types

TABLE 25

Households owning or possessing Land or have given out Land to Others for Cultivation

Caste/Tribe (1)		Nature of interest in land (2)	Total number of house-holds (3)	Number of households having: 5 cents & below (4)	5 to 10 cents (5)	10 to 20 cents (6)	20 to 50 cents (7)	50 to 1 acre (8)	1 to 2.4 acres (9)	2.5 to 4 9 acres (10)	5 to 10 acres (11)	10 acres & above (12)
1 Kapu	1	Land owned	1	...	...	...	...	...	...	1	...	...
	2	Land held from private persons or institutions	1	...	...	...	...	...	...	...	1	...
2 Koya Dora	1	Land owned	26	...	...	...	...	...	7	8	6	5
	2	Land held from private persons or institutions	3	...	...	...	...	...	3	...	...	...
3 Viswa-brahmin	1	Land held from private persons or institutions	1	...	...	...	...	...	...	...	...	1

TABLE 26

Agricultural Produce and Disposal in 1962-63

Name of agricultural produce (1)	Quantity produced (2)		Quantity consumed by the producing households (3)		Quantity available for sale (4)		Quantity sold (5)		Sale amount realised (6)
	Bags	*Kunchams	Bags	Kunchams	Bags	Kunchams	Bags	Kunchams	Rs. P.
1 Gingeley	11	10	4	9	1	11	7	5	352·50
2 Blackgram	15	04	3	15	11	14	10	14	419·00
3 Horsegram	22	12	9	10	13	02	13	02	523·00
4 Greengram	3	10	1	10	2	00	2	00	104·00
5 Samai	12	03	11	11	0	12	0	12	12.00
6 Paddy	143	00	141	00	2	00	2	00	50.00
7 Jowar	78	10	74	00	4	10	4	10	220·00
8 Redgram	2	06	1	06	1	00	1	00	25·00
9 Millet	24	09	24	09		...		...	...
10 *Bobbarlu*	5	01	4	04	0	17	0	17	34·25
11 *Chodi*	4	18	4	18		...		...	...
12 Maize	23	10	23	10		...		...	...
13 *Gantelu*	2	00	2	00		...		...	...
14 Castor seeds	0	11		...	0	11	0	11	20 00
15 *Junumulu*	0	10		...	0	10	0	10	22·50
Total	**349**	**14**	**306**	**02**	**38**	**07**	**43**	**01**	**1,782.25**

* 20 *Kunchams*=1 bag

TABLE

Reciprocal Aid and Improvement

Caste/Tribe/Community (1)	Gross annual household income (2)	Using improved seeds (3)	Using manures: Organic (4)	Using manures: Chemical fertilisers (5)	Number of agricultural: Using improved agricultural implements (6)	Number of agricultural: Adopting improved methods of cultivation (7)	Number of agricultural: Using pesticides (8)	Number of agricultural: Borrowing agricultural implements from others at the time of cultivation (9)
1 Kapu	300 & less	...	...	...	...	...	...	...
	301—600	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...
	1,201 & above	...	1	...	...	...	1	1
2 Konda Reddi	300 & less	...	...	...	...	...	...	...
	301—600	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...
	1,201 & above	...	...	...	...	...	...	...
3 Koya Dora	300 & less	...	...	...	...	...	...	1
	301—600	1	4	...	...	...	...	4
	601—900	...	3	...	...	...	1	3
	901—1,200	1	2	...	...	...	2	3
	1,201 & above	...	...	...	...	...	...	1
4 Viswabrahmin	300 & less	...	...	...	...	...	...	...
	301—600	...	...	...	...	...	...	...
	601—900	...	...	...	...	...	...	...
	901—1,200	...	...	...	...	...	...	...
	1,201 & above	...	1	1	...	...	1	1

27

in Agricultural Practices

households

Taking help of neighbours at the time of sowing or harvesting (10)	Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour (11)	Benefited from land reclamation and land development scheme (12)	Benefited by the abolition of Zamindari (13)	Adopting land improvement measures (14)	Benefited from having contact with Village Level Worker (15)	Caste/Tribe/Community (1)	Gross annual household income (2)
...	...	...	...	...	...	1 Kapu	300 & less
...	...	...	...	...	1		301—600
...	...	...	...	...	...		601—900
...	...	...	...	...	...		901—1,200
1	...	...	...	...	1		1,201 & above
...	...	...	...	...	1	2 Konda Reddi	300 & less
...	...	...	...	...	...		301—600
...	...	...	...	...	...		601—900
...	...	...	...	...	...		901—1,200
...	...	...	...	...	...		1,201 & above
1	1	...	...	1	1	3 Koya Dora	300 & less
8	6	1	1	3	2		301—600
6	5	1	...	1	1		601—900
6	5	1	...	2	3		901—1,200
1	1	...	...	...	1		1,201 & above
...	...	...	...	...	...	4 Viswabrahmin	300 & less
...	...	...	...	...	...		301—600
...	...	...	...	...	...		601—900
...	...	...	...	...	...		901—1,200
...	...	...	...	...	...		1,201 & above

TABLE 28

Number of Pattadars by Size of Holdings

Extent in acres (1)	Number of pattadars: Koya Dora (2)
Below 3	4
3 to 5	7
6 to 8	8
9 to 11	5
12 to 14	4
15 to 17	3
18 to 20	4
21 to 30	3
31 to 40	2
41 & above	...
Total	**40**

TABLE 29

Area under Cultivation by Caste/Tribe/Community and Households

Extent in acres (1)	Number of households in Kapu (2)	Koya Dora (3)	Viswabrahmin (4)
Below 3	...	5	...
3 to 5	...	12	...
6 to 8	...	4	...
9 to 11	...	2	...
12 to 14	1	...	...
15 to 17	...	1	...
18 to 20	...	1	1
21 to 30	...	1	...
31 & above	...	...	...
Total	**1**	**26**	**1**

TABLE 30

Livestock Statistics including Fishery by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Milch cattle		Draught bullock		Goat/sheep		Pig		Duck, Goose		Fowl	
	No. of households owning (2)	Total No. (3)	No. of households owning (4)	Total No. (5)	No. of households owning (6)	Total No. (7)	No. of households owning (8)	Total No. (9)	No. of households owning (10)	Total No. (11)	No. of households owning (12)	Total No. (13)
1 Kapu	3	9	2	8	1	10	1	1	...	...	1	1
2 Komati (Vaisya)	...	...	...	...	1	2	...	...	...	...	...	...
3 Konda Reddi	...	...	...	...	...	...	...	...	...	...	1	1
4 Koya Dora	25	133	27	107	9	43	1	1	...	...	18	103
5 Viswabrahmin	1	4	1	10	...	...	...	...	...	...	...	...
Total	**29**	**146**	**30**	**125**	**11**	**55**	**2**	**2**	...	...	**20**	**105**

TABLE 31

Types of Business run by Households

Name of business (1)	Number of households (2)
Petty *kirana* shop	2

TABLE 32

Trade or Business

Caste/Tribe/Community (1)	*Kirana* shop: No. of households (2)	Commodities (3)	Source of finance (4)	Average profit (percentage) (5)	Itinerary trader: No. of households (6)	Commodities (7)	Source of finance (8)	Average profit (percentage) (9)	Remarks (10)
1 Golla	...	...	...	...	1	Dry fish, onions, garlic, salt, chillies, tobacco	...	34·3%	
2 Komati (Vaisya)	1	Salt, onions	...	25%	...	...	...	...	
Total	**1**		...	**25%**	**1**		...	**34·3%**	

TABLE 33

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

Particulars (1)	Caste/Tribe/Community: Chakali (2)	Christian (3)	Golla (4)	Kapu (5)	Komati (Vaisya) (6)	Konda Reddi (7)	Koya Dora (8)	Mala (9)	Mangali (10)	Viswa-brahmin (11)
I Furniture										
1 Chair	...	...	...	...	...	...	3	...	...	1
2 Table	...	...	...	...	...	...	...	...	...	1
3 *Bhoshanam*	...	...	...	...	...	...	4	...	...	...
4 *Gadamanchi*	...	...	...	1	1	...	...	...	...	...
5 Bench	...	...	...	1	1	...	2	...	...	...
6 Stool	...	...	...	1	...	...	5	...	...	1
7 Wall shelf	...	...	...	...	...	...	3	...	...	...
8 Trunk box	1	1	...	3	1	...	20	...	...	1
9 Wooden box	...	...	...	1	...	...	6	1	...	...
10 Easy chair	...	...	...	...	...	...	1	...	...	...
11 Mirror	1	1	...	1	1	1	26	...	...	1
II Bedding material										
1 Wooden coir cot	...	3	1	3	1	1	67	3	...	1
2 Wooden tape cot	...	...	...	1	...	...	3	...	...	...
3 Folding cot	...	...	...	...	...	...	1	...	...	...
4 Carpet	...	...	...	...	...	2	...	...	...	...
5 Mat	...	1	...	1	1	1	26	2	...	1
6 Bed	...	...	...	...	1	...	...	...	...	...
7 Quilt	1	...	...	...	...	...	1	1	...	...
8 Bed sheets	1	1	...	2	...	...	22	...	...	1
9 Pillows	...	1	...	...	1	...	3	...	...	1
10 Blankets	...	2	...	1	1	...	7	1	...	...

TABLE 34

Material Culture—Furniture and bedding Material acquired in last Five Years (1958 to 1963) by Tribe and Households

Tribe (1)	No. of households which have acquired in last five years: Wooden coir cot (2)	Folding cot (3)	Trunk box (4)	Wooden box (5)	Easy chair (6)	Mirror (7)
1 Konda Reddi	...	...	...	...	...	1
2 Koya Dora	2	1	11	1	1	2
Total	**2**	**1**	**11**	**1**	**1**	**3**

TABLE 35

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

Particulars (1)	Number of households consuming among: Chakali (2)	Christian (3)	Golla (4)	Kapu (5)	Komati (Vaisya) (6)	Konda Reddi (7)	Koya Dora (8)	Mala (9)	Mangali (10)	Viswa-brahmin (11)
I Fuel and lighting										
(a) Available timber from forest	1	...	...	3	1	3	68	3	1	1
(b) *Deepam buddi*	1	3	1	4	2	3	69	3	1	1
(c) Kerosene lamp	...	1	...	1	...	...	6	...	...	1
II Utensils										
(a) Brassware	1	1	...	3	1	2	50	3	1	1
(b) Aluminiumware	1	3	1	2	1	3	40	1	1	1
(c) Copperware	...	...	...	...	...	...	...	...	...	1
(d) Crockery	...	...	...	...	...	...	...	...	...	1
(e) Stainless steel	...	1	...	...	...	...	1	...	...	1
(f) Earthernware	1	3	1	1	...	3	64	3	1	...
(g) Bronzeware	...	...	...	...	...	...	33	...	...	...
III Other consumer goods and service										
(a) Toilet soap	...	1	...	2	1	1	12	1	...	1
(b) Washing soap	...	1	...	1	1	1	15	1	1	1
(c) Torchlight	...	...	...	...	1	...	1	...	...	1
(d) Petromax light	...	...	...	...	...	...	1	...	...	...
(e) Bicycle	...	...	...	...	...	...	1	...	...	1
(f) Basket	...	...	...	1	...	1	10	...	...	...
(g) Cement tub	...	...	...	...	...	...	1	1	...	...
(h) *Anapakaya burra*	...	...	...	...	...	1	...	...	...	...
(i) Washerman	...	1	1	3	1	...	17	1	...	1

TABLE 36

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

Caste/Tribe/Community	No. of households that do not use mosquito curtain having annual income (in Rupees) of					No. of households that use toilet soap/washing soap having annual income (in Rupees) of				
	1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	...	...	...	...	1	...	...	...	...	...
2 Christian	...	1	...	1	1	...	1	...	...	...
3 Golla	...	...	1	...	...	...	...	...	...	...
4 Kapu	1	...	1	1	...	1	...	1	...	...
5 Komati (Vaisya)	...	1	...	...	...	...	1	...	...	...
6 Konda Reddi	...	...	...	1	2	...	...	...	1	1
7 Koya Dora	2	6	9	36	16	1	3	4	9	1
8 Mala	...	...	2	...	1	...	...	...	...	...
9 Mangali	...	...	...	...	1	...	...	...	...	1
10 Viswabrahmin	1	...	...	...	...	1	...	...	...	...
Total	**4**	**8**	**13**	**39**	**22**	**3**	**5**	**5**	**10**	**3**

—Contd.

TABLE 36—*Concld.*

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

Caste/Tribe/Community	No. of households that do not use toilet soap/washing soap having annual income of					No. of households that send clothes to washerman having annual income of					No. of households that do not send clothes to washerman having annual income of				
	1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
1 Chakali	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1
2 Christian	...	...	...	1	1	...	1	...	...	...	...	...	...	1	1
3 Golla	...	...	1	...	...	...	...	1	...	...	...	...	...	...	...
4 Kapu	...	...	...	1	...	1	...	1	1	...	...	...	...	...	...
5 Komati (Vaisya)	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
6 Konda Reddi	...	...	...	...	1	...	...	...	...	...	...	...	...	1	2
7 Koya Dora	1	3	5	27	15	1	3	3	7	2	1	3	6	29	14
8 Mala	...	...	2	...	1	...	...	1	...	...	...	...	1	...	1
9 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
10 Viswabrahmin	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Total	**1**	**3**	**8**	**29**	**19**	**3**	**5**	**6**	**8**	**2**	**1**	**3**	**7**	**31**	**20**

Note : Information i s not available for one household

TABLE

Annual Household Income by Main

Main occupation (1)	No. of house-holds (2)	Source of income (3)	All households: No. of house-holds (4)	All households: Amount (5)	All households: Percent (6)	300 & below: Amount (7)	300 & below: No. of house-holds (8)
				Rs. P.		Rs. P.	
1 Midwife	1	Profession	1	1,068.00	2.23	...	...
2 Village Karnam	1	Cultivation	1	2,094.00	4.38	...	...
		Transport	1	400.00	0.84	...	...
		Profession	1	792.00	1.66	...	...
		Others	1	100.00	0.21	...	...
		Total		**3,386.00**	**7.08**	...	
3 Village servant	1	Wages	1	829.75	1.73	...	...
		Service	1	32.00	0.07	...	...
		Total		**861.75**	**1.80**	...	
4 Gramsevak	1	Service	1	1,164.00	2.43	...	...
5 Trader (*Kirana*)	2	Trade	2	1,920.00	4.01	...	...
6 Cultivator	37	Cultivation	35	11,653.50	24.36	420.00	4
		Wages	29	7,597.40	15.88	528.50	4
		Forestry	20	424.75	1.72	48.00	2
		Transport	4	2,099.50	4.39	...	...
		Rent	1	120.00	0.25	...	...
		Others	1	400.00	0.84	...	...
		Total		**22,695.15**	**47.44**	**996 50**	
7 Cultivator (*Podu* lands)	16	Cultivation	16	1,254.50	2.62	365.00	6
		Forestry	10	251.00	0.52	82.00	4
		Wages	16	4,647.00	9.71	1,142.00	6
		Livestock & products	1	55.00	0.11	...	...
		Trade	1	80.00	0.17	...	...
		Total		**6,287 50**	**13.14**	**1,589.00**	
8 Attached agricultural labourer	2	Cultivation	1	50.00	0.10	...	...
		Wages	2	535.00	1.12	225.00	1
		Forestry	2	54.00	0.11	24.00	1
		Total		**639.00**	**1.34**	**249.00**	
9 Postman	1	Wages	1	266.00	0.56	...	...
		Service	1	408.00	0.85	...	...
		Others	1	100.00	0.21	...	...
		Total		**774.00**	**1.62**	...	
10 Bamboo coupe labourer	4	Cultivation	2	105.00	0.22	...	...
		Wages	4	1,352.25	2.83	...	...
		Forestry	4	51.75	0.11	...	...
		Total		**1,509.00**	**3.15**	...	
11 Rural labourer	20	Cultivation	7	246.00	0.51	36.00	2
		Livestock and products	1	20.00	0.04	...	...
		Wages	20	6,665.70	13.93	1,618.50	9
		Forestry	10	380.60	0.80	37.00	4
		Total		**7,312.30**	**15.29**	**1,691.50**	
12 Washerman	1	Wages	1	20.00	0.04	20.00	1
		Service	1	200.00	0.42	200.00	1
		Total		**220.00**	**0.46**	**220.00**	
		Grand Total		**47,836.70**	...	**4,746.00**	

37
Occupation and Source of Income

with an annual income (in Rs.) of

301—600		601—900		901—1,200		1,201 & above				
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	No. of house-holds		Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(2)		(1)
Rs. P.		Rs. P.		Rs. P.		Rs. P.				
...	...	...	...	1,068.00	1	...	...	1	1	Midwife
...	...	...	...	...	...	2,094.00	1	1	2	Village Karnam
...	...	...	...	...	...	400.00	1			
...	...	...	...	...	...	792.00	1			
...	...	...	...	...	...	100.00	1			
...		...		...		**3,386.00**			**Total**	
...	...	829.75	1	...	...	...	...	1	3	Village servant
...	...	32.00	1	...	...	...	...			
...		**861.75**		...		...			**Total**	
...	...	...	...	1,164.00	1	...	...	1	4	Gramsevak
...	...	720.00	1	1,200.00	1	...	...	2	5	Trader (*Kirana*)
3,259.50	17	3,401.00	7	2,844.00	5	1,729.00	2	37	6	Cultivator
4,113.90	16	1,459.00	5	1,496.00	4	...	...			
352.25	9	187.50	4	22.00	3	215.00	2			
281.00	1	281.00	1	337.50	1	1,200.00	1			
120.00	1	...	...	...	...	...	...			
...	...	...	...	400.00	1	...	...			
8,126.65		**5,328.50**		**5,099.50**		**3,144.00**			**Total**	
679.50	9	210.00	1	...	...	...	...	16	7	Cultivator (***Podu*** lands)
169.00	6	...	...	...	...	...	...			
2,968.00	9	537.00	1	...	...	...	...			
55.00	1	...	...	...	...	...	...			
80.00	1	...	...	...	...	...	...			
3,951 50		**747.00**		...		...			**Total**	
50.00	1	...	...	...	...	...	...	2	8	Attached agricultural
310.00	1	...	...	...	...	...	...			labourer
30.00	1	...	...	...	...	...	...			
390.00		...		...		...			**Total**	
...	...	266.00	1	...	...	...	...	9	9	Postman
...	...	408.00	1	...	...	...	...			
...	...	100.00	1	...	...	...	...			
...		**774.00**		...		...			**Total**	
105.00	2	...	...	...	...	...	...	4	10	Bamboo coupe labourer
1,352.25	4	...	...	...	...	...	...			
51.75	4	...	...	...	...	...	...			
1,509.00		...		...		...			**Total**	
185.00	4	...	...	...	...	25.00	1	20	11	Rural labourer
20.00	1	...	...	...	...	...	...			
2,542.20	8	1,260.00	2	...	...	1,245.00	1			
313.60	5	30.00	1	...	...	...	...			
3,060.80		**1,290.00**		...		**1,270.00**			**Total**	
...	...	...	...	...	...	...	...	1	12	Washerman
...	...	...	...	...	...	...	...			
...		...		...		...			**Total**	
17,037.95		**9,721.25**		**8,531.50**		**7,800.00**			**Grand Total**	

TABLE

Average annual Expenditure per Household of Income

Caste/ Tribe/ Community (1)	Main occupation (2)	No. of households in main occupation group in Col. (2) (3)	All households: Items of expenditure (4)	All households: No. of households (5)	All households: Average expenditure per household (6)	All households: % to total expenditure (7)	Households Rs. 300 & less: No. of households (8)	Households Rs. 300 & less: Average expenditure (9)
					Rs. P.			Rs.
1 Chakali	Washerman	1	Food	1	200.00	0.3853	1	200.00
			Fuel & lighting	1	6.00	0.0116	1	6 00
			Clothing	1	5.50	0.0106	1	5.50
			Recreation	1	0.50	0.0009	1	0.50
			Other miscellaneous services	1	3.00	0 0058	1	3.00
			Smoking	1	12 00	0.0231	1	12.00
			Others	1	30.00	0.0578	1	30.00
			Total			**0 4951**		
2 Christian	Rural labourer	2	Food	2	187.50	0.7224	1	135.00
			Drinks	2	14.00	0.0540	1	6.00
			Fuel & lighting	2	9.00	0.0347	1	12.00
			Clothing	2	18.63	0.0718	1	20.00
			Recreation	1	1.00	0.0019	...	...
			Other miscellaneous services	2	3.75	0.0144	1	4.50
			Smoking	2	15.00	0.0578	1	6.00
			Other expenditure	2	27.50	0.1059	1	54 00
			Total			**1.0629**		
	Midwife	1	Food	1	240.00	0.4623	...	...
			Fuel & lighting	1	18.00	0.0347	...	...
			Clothing	1	30.50	0.0588	...	...
			Other miscellaneous services	1	36.00	0.0693	...	...
			Other expenditure	1	48.00	0.0924	...	...
			Total			**0.7175**		
3 Golla	Traders (*Kirana*)	1	Food	1	120.00	0.2312	...	...
			Drinks	1	4.12	0.0079	...	...
			Clothing	1	15.38	0.0297	...	...
			Other miscellaneous services	1	3.00	0.0058	...	...
			Smoking	1	12 00	0.0231	...	...
			Other expenditure	1	536.00	1.0325	...	...
			Total			**1.3302**		
4 Kapu	Cultivator	1	Food	1	600.00	1.1558	...	...
			Drinks	1	102.00	0.1965	...	...
			Fuel & lighting	1	18.00	0.0347	...	...
			Clothing	1	133.00	0.2562	...	...
			Recreation	1	3.00	0.0053	...	...
			Other miscellaneous services	1	55.50	0.1069	...	...
			Hired labour	1	835.00	1.6086	...	...

38

Groups and Occupation by Caste/Tribe/Community

within the annual income group of

301—600		601—900		901—1,200		1,201 & above			
No. of households (10)	Average expenditure (11)	No. of households (12)	Average expenditure (13)	No. of households (14)	Average expenditure (15)	No. of households (16)	Average expenditure (17)	Caste/ Tribe/ Community (1)	Main occupation (2)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
...	...	...	...	...	...	...	...	1 Chakali	Washerman
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
1	240.00	...	...	...	...	...	...	2 Christian	Rural labourer
1	22.00	...	...	...	...	...	...		
1	6.00	...	...	...	...	...	...		
1	17.25	...	...	...	...	...	...		
1	1.00	...	...	...	...	...	...		
1	3.00	...	...	...	...	...	...		
1	24.00	...	...	...	...	...	...		
1	1.00	...	...	...	...	...	...		
...	...	...	...	1	240.00	...	...		Midwife
...	...	...	...	1	18.00	...	...		
...	...	...	...	1	30.50	...	...		
...	...	...	...	1	36.00	...	...		
...	...	...	...	1	48.00	...	...		
...	...	1	120.00	...	...	...	...	3 Golla	Trader
...	...	1	4.12	...	...	...	...		(*Kirana*)
...	...	1	15.38	...	...	...	...		
...	...	1	3.00	...	...	...	...		
...	...	1	12.00	...	...	...	...		
...	...	1	536.00	...	...	...	...		
...	...	...	...	...	...	1	600.00	4 Kapu	Cultivator
...	...	...	...	...	...	1	102.00		
...	...	...	...	...	...	1	18.00		
...	...	...	...	...	...	1	133.00		
...	...	...	...	...	...	1	3.00		
...	...	...	...	...	...	1	55.50		
...	...	...	...	...	...	1	835 00		

—Contd.

TABLE

Average annual Expenditure per Household of Income

Caste/ Tribe/ Community	Main occupation	No of households in main occupation group in Col. (2)	All households: Items of expenditure	All households: No. of households	All households: Average expenditure per household	All households: % to total expenditure	Households Rs. 300 & less: No. of households	Households Rs. 300 & less: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
					Rs. P.			Rs. P.
4 Kapu—*Concld.*	Cultivator	1	Purchase for production	1	507.00	0 9766	...	...
			Smoking	1	40.00	0.0771	...	...
			Other expenditure	1	47.00	0 0905	...	...
			Total			**4.5087**		
	Rural labourer	1	Food	1	300.00	0.5779	...	...
			Drinks	1	24.00	0.0462	...	...
			Fuel & lighting	1	12.00	0 0231	...	...
			Clothing	1	60 00	0.1156	...	...
			Other miscellaneous services	1	16.00	0.0309	...	...
			Smoking	1	12.00	0.0231	...	...
			Other expenditure	1	121.00	0.2331	...	...
			Total			**1.0499**		
	Postman	1	Food	1	350.00	0.6742	...	...
			Drinks	1	180.00	0 3467	...	...
			Fuel & lighting	1	24.00	0 0463	...	...
			Clothing	1	150.00	0.2889	...	...
			Other miscellaneous services	1	38.00	0.0732	...	...
			Smoking	1	50 00	0.0963	...	...
			Travelling	1	20.00	0.0386	...	...
			Other expenditure	1	362.00	0.6973	...	...
			Total			**2.2615**		
5 Komati (Vaisya)	Trader (*Kirana*)	1	Food	1	120.00	0.2312	...	...
			Drinks	1	40 00	0.0771	...	...
			Fuel & lighting	1	58.00	0.1117	...	...
			Clothing	1	34.50	0.0665	...	...
			Recreation	1	2.00	0.0039	...	...
			Other miscellaneous services	1	17.72	0.0341	...	...
			Other expenditure	1	975.00	1.8782	...	...
			Total			**2.4027**		
6 Konda Reddi	Cultivator (*Podu* lands)	3	Food	3	281.17	1.6249	2	221 00
			Drinks	2	16.00	0.0617	1	12.00
			Fuel & lighting	3	10 00	0 0578	2	12 00
			Clothing	3	18.58	0.1074	2	21 63
			Recreation	2	4.14	0.0159	1	8.00
			Other miscellaneous services	3	4.67	0.0270	1	5.50
			Remittances	1	2.50	0.0048	...	...

38—*Contd.*

Groups and Occupation by Caste/Tribe/Community

within the annual income group of

301—600		601—900		901—1,200		1,201 & above			
No. of households (10)	Average expenditure (11)	No. of households (12)	Average expenditure (13)	No. of households (14)	Average expenditure (15)	No. of households (16)	Average expenditure (17)	Caste/ Tribe/ Community (1)	Main occupation (2)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
...	...	...	...	...	...	1	507.00	4 Kapu—*Concld.*	Cultivator
...	...	...	...	...	...	1	40.00		
...	...	...	...	...	...	1	47.00		
1	300.00	...	...	...	...	...	...		Rural labourer
1	24.00	...	...	...	...	...	...		
1	12.00	...	...	...	...	...	...		
1	60.00	...	...	...	...	...	...		
1	16.00	...	...	...	...	...	...		
1	12.00	...	...	...	...	...	...		
1	121.00	...	...	...	...	...	...		
...	...	1	350.00	...	...	...	...		Postman
...	...	1	180.00	...	...	...	...		
...	...	1	24.00	...	...	...	...		
...	...	1	150.00	...	...	...	...		
...	...	1	38.00	...	...	...	...		
...	...	1	50.00	...	...	...	...		
...	...	1	20.00	...	...	...	...		
...	...	1	362.00	...	...	...	...		
...	...	...	...	1	120.00	...	...	5 Komati (Vaisya)	Trader (*Kirana*)
...	...	...	...	1	40.00	...	...		
...	...	...	...	1	58.00	...	...		
...	...	...	...	1	34.50	...	...		
...	...	...	...	1	2.00	...	...		
...	...	...	...	1	17.72	...	...		
...	...	...	...	1	975.00	...	...		
1	401.50	...	...	...	...	...	...	6 Konda Reddi	Cultivator (*Podu* lands)
1	20.00	...	...	...	...	...	...		
1	6.00	...	...	...	...	...	...		
1	12.50	...	...	...	...	...	..		
1	0.28	...	...	...	...	...	...		
1	3.00	...	...	...	...	...	...		
1	2.50	...	...	...	...	...	...		

Contd.

TABLE

Average annual Expenditure per Household of Income

Caste/ Tribe/ Community	Main occupation	No. of households in main occupation group in Col. 2	Items of expenditure	All households: No. of households	All households: Average expenditure per household	All households: % to total expenditure	Rs. 300 & less: No. of households	Rs. 300 & less: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
					Rs. P.			Rs. P.
6 Konda Reddi —*Concld.*	Cultivator (*Podu* lands)	3	Smoking	2	20.00	0.1156	2	18.00
			Other expenditure	3	3.50	0.0202	2	5.13
			Purchase of assets	1	1.00	0.0019	...	...
			Total			**2.0372**		
7 Koya Dora	Cultivator	36	Food	36	402.69	27.9266	6	197.25
			Drinks	14	16.25	0.4380	...	...
			Fuel & lighting	36	14.13	0.9799	6	9.00
			House rent and repairs	8	8.88	0.1369	...	...
			Clothing	36	51.25	3.5542	6	26.00
			Travelling	4	6.50	0.0501	1	2.00
			Recreation	14	4.00	0.1079	1	4.00
			Other miscellaneous services	33	16.29	1.0356	6	5.00
			Interest	2	65.00	0.2504	...	...
			Remittances	27	23.51	1.2228	2	28.00
			Hired labour	9	80.50	1.3957	...	...
			Purchase for production	4	8.25	0.0636	...	...
			Smoking	34	36.51	2.3913	6	27.00
			Others	33	36.47	2.3184	6	14.25
			Purchase of assets	13	85.17	2.1329	...	...
			Construction and improvements of buildings and others	1	25.00	0.0482	...	...
			Total			**43.6583**		
	Cultivator (*Podu* lands)	13	Food	13	293.63	7.3536	4	212.30
			Drinks	2	17.00	0.0655	...	...
			Fuel & lighting	13	11.19	0.2801	4	12.00
			House rent and repairs	4	12.25	0.0944	...	...
			Clothing	12	27.49	0.6355	4	18.50
			Recreation	2	3.50	0.0135	...	...
			Other miscellaneous services	13	9.04	0.2263	4	3.00
			Remittances	10	5.25	0.1011	3	2.08
			Hired labour	1	10.00	0.0192	...	...
			Smoking	13	36.00	0.9015	4	15.00
			Other expenditure	12	8.78	0.2029	4	4.27
			Purchase of assets	2	7.62	0.0294	...	...
			Total			**9.9230**		
	Rural labourer	14	Food	14	287.02	7.7325	6	139.33
			Drinks	3	6.33	0.0367	1	3.00
			Fuel & lighting	14	9.00	0.2437	6	7.50
			House rent and repairs	1	6.00	0.0115	...	...

38—*Contd.*

Groups and Occupation by Caste/Tribe/Community

within the annual income group of									
301—600		601—900		901—1,200		1,201 & above			
No. of house-holds (10)	Average expenditure (11)	No. of house-holds (12)	Average expenditure (13)	No. of house-holds (14)	Average expenditure (15)	No. of house-holds (16)	Average expenditure (17)	Caste/ Tribe/ Community (1)	Main occupation (2)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
1	24.00	...	...	...	...	...	...	6 Konda Reddi—*Concld.*	Cultivator (*Podu* lands)
1	0.25	...	...	...	...	...	...		
1	1.00	...	...	...	...	...	...		
17	335.29	7	523.14	5	584.74	1	828.00	7 Koya Dora	Cultivator
5	14.20	5	14.94	3	21.00	1	18.84		
17	13.29	7	13.70	5	14.98	1	60.00		
4	4.00	2	20.00	2	7.50	...	...		
17	36.29	7	71.00	5	71.95	1	215.50		
2	7.00	...	...	1	10.00	...	...		
3	7.08	7	3.16	3	2.88	...	...		
15	11.70	6	33.27	5	24.98	1	26.00		
2	65.00	...	...	...	...	...	...		
12	11.33	7	34.50	5	34.40	1	29.50		
3	67.16	2	64.00	3	101.67	1	90.00		
1	10.00	1	20.00	2	1.50	...	...		
16	35.06	7	35.50	5	52.60	...	...		
16	20.58	5	20.40	5	117.20	1	100.00		
3	192.10	6	50.00	3	23.83	1	10.00		
...	...	1	25.00	...	...	...	...		
8	327.25	1	350.00	...	...	...	...		Cultivator (*Podu* lands)
2	17.00	...	...	...	...	...	...		
8	10.68	1	12.00	...	...	...	...		
4	12.25	...	...	...	...	...	...		
7	29.41	1	50.00	...	...	...	...		
2	3.50	...	...	...	...	...	...		
8	11.42	1	37.00	...	...	...	...		
6	4.37	1	20.00	...	...	...	...		
1	10.00	...	...	...	...	...	...		
8	36.00	1	120.00	...	...	...	...		
7	5.18	1	52.00	...	...	...	...		
2	7.62	...	...	...	...	...	...		
6	313.00	1	580.00	...	...	1	720.00		Rural labourer
1	4.00	...	...	...	...	1	12.00		
6	10.50	1	6.00	...	...	1	12.00		
1	6.00	...	...	...	...	...	...		—*Contd.*

TABLE

Average annual Expenditure per Household of Income

Caste/ Tribe/ Community	Main occupation	No. of households in main occupation group in Col. (2)	Items of expenditure	All households: No. of households	All households: Average expenditure per household	All households: % to total expenditure	Households: Rs. 300 & less: No. of households	Households: Rs. 300 & less: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
					Rs. P.			Rs. P.
7 Koya Dora —*Concld.*	Rural labourer	13	Clothing	14	28.30	0.7633	6	18.08
			Recreation	2	1.37	0.0053	...	...
			Other miscellaneous services	7	6.21	0.0838	2	4.50
			Interest	1	5.00	0.0096	1	5.00
			Remittances	2	29.81	0.1148	...	...
			Smoking	13	21.69	0.5432	5	13.20
			Other expenditure	14	23.47	0.6329	6	6.89
			Purchase of assets	1	70.00	0.1349	...	...
			Total			**10.3112**		
	Bamboo coupe labourer	4	Food	4	229.50	1.7685	...	...
			Fuel & lighting	4	10.50	0.0809	...	...
			House rent and repairs	1	10.00	0.0192	...	...
			Clothing	4	22.25	0.1714	...	...
			Recreation	1	1.00	0.0019	...	...
			Other miscellaneous services	3	6.33	0.0367	...	...
			Remittances	1	10.00	0.0192	...	...
			Hired labour	1	10.00	0.0192	...	...
			Smoking	4	27.00	0.2080	...	...
			Other expenditure	3	10.66	0.0618	...	...
			Total			**2.3868**		
	Gramsevak	1	Food	1	540.00	1.0402	...	...
			Drinks	1	60.00	0.1156	...	...
			Fuel & lighting	1	36.00	0.0694	...	...
			Clothing	1	220.00	0.4238	...	...
			Travelling	1	100.00	0.1926	...	...
			Other miscellaneous services	1	35.00	0.0674	...	...
			Remittances	1	15.00	0.0289	...	...
			Other expenditure	1	160.00	0.3082	...	...
			Total			**2.2461**		
	Attached agricultural labourer	2	Food	2	233.00	0.8976	1	196.00
			Fuel & lighting	2	12.00	0.0463	1	12.00
			House rent and repairs	1	10.00	0.0192	...	...
			Clothing	2	25.00	0.0963	1	20.00
			Other miscellaneous services	2	9.50	0.0367	1	3.00
			Remittances	1	1.50	0.0029	...	...
			Smoking	2	18.00	0.0694	1	24.00
			Other expenditure	2	2.50	0.0096	1	2.50
			Total			**1.1780**		

38—*Contd.*

Groups and Occupation by Caste/Tribe/Community

within the annual income group of

301—600		601—900		901—1,200		1,201 & above			
No. of house-holds (10)	Average expenditure (11)	No. of house-holds (12)	Average expenditure (13)	No. of house-holds (14)	Average expenditure (15)	No. of house-holds (16)	Average expenditure (17)	Caste/ Tribe/ Community (1)	Main occupation (2)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
6	26.29	1	30.00	...	...	1	100.00	7 Koya Dora —*Concld.*	Rural labourer
2	1.37	...	...	...	...	...	...		
3	2.50	1	3.00	...	...	1	24.00		
...	...	...	...	...	...	...	...		
1	24.62	...	...	...	...	1	35.00		
6	22.00	1	48.00	...	...	1	36.00		
6	9.53	1	25.00	...	...	1	205.00		
...	...	...	...	...	...	1	70.00		
4	229.50	...	...	...	...	...	...		Bamboo coupe labourer
4	10.50	...	...	...	...	...	...		
1	10.00	...	...	...	...	...	...		
4	22.25	...	...	...	...	...	...		
1	1.00	...	...	...	...	...	...		
3	6.33	...	...	...	...	...	...		
1	10.00	...	...	...	...	...	...		
1	10.00	...	...	...	...	...	...		
4	27.00	...	...	...	...	...	...		
3	10.65	...	...	...	...	...	...		
...	...	...	...	1	540.00	...	...		Gramsevak
...	...	...	...	1	60.00	...	...		
...	...	...	...	1	36.00	...	...		
...	...	...	...	1	220.00	...	...		
...	...	...	...	1	100.00	...	...		
...	...	...	...	1	35.00	...	...		
...	...	...	...	1	15.00	...	...		
...	...	...	...	1	160.00	...	...		
1	270.00	...	...	...	...	...	...		Attached agricultural labourer
1	12.00	...	...	...	...	...	...		
1	10.00	...	...	...	...	...	...		
1	30.00	...	...	...	...	...	...		
1	16.00	...	...	...	...	...	...		
1	1.50	...	...	...	...	...	...		
1	12.00	...	...	...	...	...	...		
2	2.50	...	...	...	...	...	...		

—*Contd.*

TABLE

Average annual Expenditure per Household of Income

Caste/ Tribe/ Community	Main occupation	No. of households in main occupation group in Col. (2)	Items of expenditure	All households: No. of households	All households: Average expenditure per household	All households: % to total expenditure	Households Rs. 300 & less: No. of households	Households Rs. 300 & less: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
					Rs. P.			Rs. P.
8 Mala	Rural labourer	2	Food	2	243.00	0.9362	1	126.00
			Drinks	1	48.00	0.0924	...	...
			Fuel & lighting	2	12.00	0.0463	1	12.00
			Clothing	2	43.00	0.1657	1	40.00
			Recreation	1	0.50	0.0010	...	...
			Other miscellaneous services	1	5.28	0.0102	...	...
			Smoking	2	24.00	0.0924	1	24.00
			Other expenditure	2	9.00	0.0347	1	10.00
			Total			**1.3789**		
	Talari	1	Food	1	730.00	1.4063	...	...
			Fuel & lighting	1	12.00	0.0231	...	...
			Clothing	1	60.00	0.1155	...	...
			Travelling	1	10.00	0.0192	...	...
			Recreation	1	20.00	0.0386	...	...
			Remittances	1	20.00	0.0386	...	...
			Smoking	1	50.00	0.0963	...	...
			Others	1	50.00	0.0963	...	...
			Total			**1.8339**		
9 Mangali	Rural labourer	1	Food	1	192.00	0.3698	1	192.00
			Drinks	1	12.00	0.0231	1	12.00
			Fuel & lighting	1	12.00	0.0231	1	12.00
			Clothing	1	22.50	0.0434	1	22.50
			Other miscellaneous services	1	12.00	0.0231	1	12.00
			Smoking	1	18.00	0.0347	1	18 00
			Total			**0.5172**		
10 Viswa-brahmin	Village Karnam	1	Food	1	840.00	1.6182	...	...
			Drinks	1	192.00	0.3699	...	...
			Fuel & lighting	1	48.00	0.0925	...	...
			House rent and repairs	1	25.00	0.0482	...	...
			Clothing	1	378.25	0.7286	...	...
			Other miscellaneous services	1	102.00	0.1965	...	...
			Remittances	1	1030.00	1.9842	...	...
			Hired labour	1	1452.00	2.7971	...	...
			Purchase for production	1	1009.00	1.9437	...	...
			Smoking	1	90.00	0.1734	...	...
			Other expenditure	1	16.00	0.0309	...	...
			Purchase of assets	1	165.00	0.3178	...	...
			Total			**10.3010**		

38—*Concld.*

Groups and Occupation by Caste/Tribe/Community

within the annual income group of									
301—600		601—900		901—1,200		1,201 & above			
No. of households (10)	Average expenditure (11)	No. of households (12)	Average expenditure (13)	No. of households (14)	Average expenditure (15)	No. of households (16)	Average expenditure (17)	Caste/ Tribe/ Community (1)	Main occupation (2)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
...	...	1	360.00	...	...	...	...	8 Mala	Rural labourer
...	...	1	48.00	...	...	...	...		
...	...	1	12.00	...	...	...	...		
...	...	1	46.00	...	...	...	...		
...	...	1	0.50	...	...	...	...		
...	...	1	5.28	...	...	...	...		
...	...	1	24.00	...	...	...	...		
...	...	1	8.00	...	...	...	...		
...	...	1	730.00	...	...	...	...		Talari
...	...	1	12.00	...	...	...	...		
...	...	1	60.00	...	...	...	...		
...	...	1	10.00	...	...	...	...		
...	...	1	20.00	...	...	...	...		
...	...	1	20.00	...	...	...	...		
...	...	1	50.00	...	...	...	...		
...	...	1	50.00	...	...	...	...		
...	...	...	...	...	...	...	...	9 Mangali	Rural labourer
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	1	840.00	10 Viswa-brahmin	Village Karnam
...	...	...	...	...	...	1	192.00		
...	...	...	...	...	...	1	48.00		
...	...	...	...	...	...	1	25.00		
...	...	...	...	...	...	1	378.25		
...	...	...	...	...	...	1	102.00		
...	...	...	...	...	...	1	1030.00		
...	...	...	...	...	...	1	1452.00		
...	...	...	...	...	...	1	1009.00		
...	...	...	...	...	...	1	90.00		
...	...	...	...	...	...	1	16.00		
...	...	...	...	...	...	1	165.00		

TABLE 39

Overall Household Income and Expenditure Position by Caste/Tribe/Community and Households

Caste Tribe Community (1)	Number of households with annual income (in Rupees) of: 300 & less — Balanced account (2)	300 & less — Surplus account (3)	300 & less — Deficit account (4)	301—600 — Balanced account (5)	301—600 — Surplus account (6)	301—600 — Deficit account (7)	601—900 — Balanced account (8)	601—900 — Surplus account (9)	601—900 — Deficit account (10)
1 Chakali	...	...	1	...	...	...	...	...	...
2 Christian	...	...	1	...	1	...	...	...	...
3 Golla	...	...	...	...	...	...	...	1	...
4 Kapu	...	...	...	...	...	1	...	...	1
5 Komati (Vaisya)	...	...	...	...	...	...	...	...	...
6 Konda Reddi	...	1	1	...	...	1	...	...	...
7 Koya Dora	2	3	12	...	18	18	...	4	5
8 Mala	1	...	...	...	...	...	...	1	1
9 Mangali	...	...	1	...	...	...	...	...	...
10 Viswabrahmin	...	...	...	...	...	...	...	...	...
Total	**3**	**4**	**16**	...	**19**	**20**	...	**6**	**7**

—Contd.

TABLE 39—*Contd.*

Overall Household Income and Expenditure Position by Caste/Tribe/Community and Households

Caste/Tribe Community (1)	Number of households with annual income (in Rupees) of: 901—1,200 — Balanced account (11)	901—1,200 — Surplus account (12)	901—1,200 — Deficit account (13)	1,201 & above — Balanced account (14)	1,201 & above — Surplus account (15)	1,201 & above — Deficit account (16)	All households — Balanced account (17)	All households — Surplus account (18)	All households — Deficit account (19)	Total (20)
1 Chakali	...	...	...	...	...	...	...	...	1	1
2 Christian	...	1	...	...	...	...	...	2	1	3
3 Golla	...	...	...	...	...	...	...	1	...	1
4 Kapu	...	...	...	...	...	1	...	...	3	3
5 Komati (Vaisya)	...	...	1	...	...	...	...	...	1	1
6 Konda Reddi	...	...	...	...	...	...	...	1	2	3
7 Koya Dora	...	3	3	...	1	1	2	29	39	70
8 Mala	...	...	...	...	...	...	1	1	1	3
9 Mangali	...	...	...	...	...	...	...	...	1	1
10 Viswabrahmin	...	...	...	...	...	1	...	...	1	1
Total	...	**4**	**4**	...	**1**	**3**	**3**	**34**	**50**	**87**

— Contd.

TABLE 39—*Concld.*

Overall Household Income and Expenditure Position by Caste/Tribe/Community and Households

Caste/Tribe/Community	Number of households with surplus account (in Rupees) of								Number of households with deficit account (in Rupees) of							
	Below 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above	Below 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above
(1)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
1 Chakali .	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
2 Christian .	...	1	...	...	...	...	...	1	1	...	...	...	...	...	...	...
3 Golla .	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
4 Kapu .	...	...	...	...	...	...	...	...	1	...	...	...	...	...	2	...
5 Komati (Vaisya)	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
6 Konda Reddi .	...	1	...	...	...	...	...	...	...	...	...	...	2	...	...	...
7 Koya Dora .	5	2	6	4	7	4	1	...	5	3	8	7	6	5	4	1
8 Mala .	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...
9 Mangali .	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
10 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Total .	**5**	**4**	**6**	**5**	**7**	**5**	**1**	**1**	**8**	**3**	**8**	**9**	**9**	**5**	**6**	**2**

TABLE 40

Indebtedness by Annual Household Income and Households

Annual income group (in Rupees)	Total No. of households	No. of households in debt and total debt (in Rs.)		Percentage of Col. (3) to Col. (2)	Average indebtedness for households in debt
		No. of households	Total debt		
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
300 & less .	23	6	297.00	26.09	49.50
301—600 .	39	17	1,112.00	43.59	65.41
601—900 .	13	7	1,460.00	53.85	208.57
901—1,200 .	8	3	710.00	37.50	236.76
1,201 & above .	4	4	2,770.00	100.00	692.50
Total .	**87**	**37**	**6,349.00**	**42.53**	**171.79**

TABLE 41

Indebtedness by Causes, Amount and Households

Cause (1)	Indebtedness by cause: Amount of debt (2)	Number of households in debt (3)	Percentage of debt due to cause to the total amount of debt (4)
	Rs. P.		
1 Purchase of land .	600.00	2	9.45
2 House construction or repairs to existing building .	91.00	1	1.43
3 Marriages .	560.00	4	8.82
4 Ordinary wants .	798.00	17	12.57
5 Household cultivation .	4,200.00	15	66.15
6 To meet litigation charges .	70.00	1	1.11
7 Unspecified .	30.00	1	0.47
Total .	**6,349.00**	**41**	**100.00**

TABLE 42

Number of Money Lenders and Debtors by Caste/Tribe

Caste/Tribe (1)	Period (2)	Money Lenders: Number (3)	Money Lenders: Amount lent (4)	Debtors: Number (5)	Debtors: Amount borrowed (6)
			Rs. P.		Rs. P
1 Kapu .	1961—62	...	...	1	300.00
	1962—63	...	...	2	330.00
	Total	...	...	3	**630.00**
2 Konda Reddi .	1951—61	...	...	1	45.00
	1961—62	...	...	2	28.00
	1962—63	...	...	1	38.00
	Total	...	...	**4**	**111.00**
3 Koya Dora .	1951—61	...	...	12	1,947.00
	1961—62	...	...	8	946.00
	1962—63	...	...	8	750 00
	1963—64	...	...	7	449.00
	Total	...	...	**35**	**4,092.00**
4 Mangali .	1961—62	...	...	1	16.00
5 Viswabrahmin .	1951—61	...	...	1	500.00
	1961—62	...	...	1	1,000.00
	Total	...	...	**2**	**1,500.00**
	Grand Total	...	...	**45**	**6,349.00**

TABLE 43

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

Agency (1)	Rate of interest: Interest free No. of households (2)	Interest free Amount (3)	Below 4% No. of households (4)	Below 4% Amount (5)	4-6% No. of households (6)	4-6% Amount (7)	7-8% No. of households (8)	7-8% Amount (9)	9-12% No. of households (10)	9-12% Amount (11)
1951—61										
		Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
1 Private money lender .	2	445.00	...	...	2	510.00	1	200.00	2	600.00
2 Bamboo Co-operative Society	...	...	...	...	...	...	1	60.00	...	...
3 Taccavi .	...	...	...	...	...	...	1	200.00	...	...
Total .	**2**	**445.00**	...	...	**2**	**510.00**	**3**	**460.00**	**2**	**600.00**
1961—62										
1 Private money lender .	1	8.00	...	...	3	1,036.00	...	...	...	...
2 Bamboo Co-operative Society	...	...	...	...	...	...	...	...	...	...
3 F & D Corporation .	...	...	...	...	1	10.00	...	...	...	...
4 Block Development loan .	...	...	...	...	...	...	1	500.00	...	...
5 Govt. loan for land improvement	...	...	...	...	1	300.00	...	...	...	...
Total .	**1**	**8.00**	...	...	**5**	**1,346.00**	**1**	**500.00**	...	...
1962—63										
1 Private money lender .	2	318.00	...	...	2	510.00	1	70.00	...	...
2 F & D Corporation .	...	...	...	...	...	...	3	70.00	...	...
3 Government .	...	...	...	...	...	...	1	100.00	...	...
Total .	**2**	**318.00**	...	...	**2**	**510.00**	**5**	**240.00**	...	...
1963—64										
1 Private money lender .	1	14.00	...	...	2	120.00	1	15.00	...	...
2 Taccavi .	...	...	...	...	...	...	3	300.00	...	...
Total .	**1**	**14.00**	...	...	**2**	**120.00**	**4**	**315.00**	...	...
Grand Total .	**6**	**785.00**	...	...	**11**	**2,486.00**	**13**	**1,515.00**	**2**	**600.00**

—Contd.

TABLE 43—*Contd.*

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

Agency	Rate of interest: 13-15% No. of households	13-15% Amount	16-20% No. of households	16-20% Amount	21-25% No. of households	21-25% Amount	26-30% No. of households	26-30% Amount	37% No. of households	37% Amount
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1951—61										
		Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
1 Private money lender .	...	...	...	...	1	200.00	...	...	1	30.00
2 Bamboo Co-operative Society	...	...	...	...	...	...	...	...	...	...
3 Taccavi .	...	...	...	...	...	...	...	...	...	...
Total .	...	...	...	...	**1**	**200.00**	...	...	**1**	**30.00**
1961—62										
1 Private money lender .	...	...	1	300.00	1	40.00	...	...	...	...
2 Bamboo Co-operative Society	...	...	...	...	...	...	...	...	...	...
3 F & D Corporation .	1	20.00	...	...	...	...	...	...	...	...
4 Block Development loan .	...	...	...	...	...	...	...	...	...	...
5 Govt. loan for land improvement	...	...	...	...	...	...	...	...	...	...
Total .	**1**	**20.00**	**1**	**300.00**	**1**	**40.00**	...	...	...	...
1962—63										
1 Private money lender .	...	...	...	...	...	...	...	...	...	...
2 F & D Corporation .	...	...	...	...	...	...	...	...	...	...
3 Government .	...	...	...	...	...	...	...	...	...	...
Total .	...	...	...	...	...	...	...	...	...	...
1963—64										
1 Private money lender .	...	...	...	...	...	...	...	...	...	...
2 Taccavi .	...	...	...	...	...	...	...	...	...	...
Total .	...	...	...	...	...	...	...	...	...	...
Grand Total .	**1**	**20.00**	**1**	**300.00**	**2**	**240.00**	...	...	**1**	**30.00**

—Contd.

TABLE 43—*Concld.*

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

Agency	Rate of interest: 50% No. of households	50% Amount	75% No. of households	75% Amount	100% No. of households	100% Amount	Unspecified No. of households	Unspecified Amount
(1)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
			1951—61					
		Rs. P.		Rs. P.		Rs. P.		Rs. P.
1 Private money lender .	1	87.00	2	160.00	...	...	...	...
2 Bamboo Co-operative Society	...	...	...	...	...	...	...	...
3 Taccavi .	...	...	...	...	...	...	...	...
Total .	**1**	**87.00**	**2**	**160.00**	...	...	...	...
			1961—62					
1 Private money lender .	...	...	...	...	1	40.00	...	...
2 Bamboo Co-operative Society	...	...	...	...	...	...	1	20.00
3 F & D Corporation .	...	...	...	...	...	...	1	16.00
4 Block Development loan .	...	...	...	...	...	...	...	...
5 Govt. loan for land improvement	...	...	...	...	...	...	...	...
Total .	...	...	...	...	**1**	**40.00**	**2**	**36.00**
			1962—63					
1 Private money lender .	1	20.00	...	...	1	10.00	...	...
2 F & D Corporation .	...	...	...	...	...	...	1	20.00
3 Government .	...	...	...	...	...	...	...	...
Total .	**1**	**20.00**	...	...	**1**	**10.00**	**1**	**20.00**
			1963—64					
1 Private money lender .	...	...	...	...	...	...	...	...
2 Taccavi .	...	...	...	...	...	...	...	...
Total .	...	...	...	...	...	...	...	...
Grand Total .	**2**	**107.00**	**2**	**160.00**	**2**	**50.00**	**3**	**56.00**

TABLE 44

Capital Formation during last 30 years (1933 to 1963) by Caste/Tribe and Households

Particulars of capital formation	Kapu		Konda Reddi		Koya Dora		Viswabrahmin	
	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Land .	600.00	1	...	...	1,790.00	4	...	...
2 Livestock .	460.00	1	...	...	1,479.00	10	1,600.00	1
3 Tools & equipment .	...	...	1.00	1	53.25	12	400.00	1
4 Buildings .	70.00	1	...	...	96.00	2	...	...
5 Jewellery & valuables .	...	...	...	...	199.25	3	...	...
6 Other assets .	225.00	1	...	...	345.00	3	...	...
Total .	**1,355.00**	**4**	**1.00**	**1**	**3,962.50**	**34**	**2,000.00**	**2**

TABLE 45

Prosperity Index during the last Ten Years (1953 to 1963)

1	Number of households which have cleared debts which existed prior to 10 years from the income of the household . . .	...
2	Total extent of debts cleared under item 1 by all the households together .	...
3	Number of households which have, during the last 10 years—	
	(a) acquired any property .	23
	(b) made any savings in cash .	...
	(c) invested capital in any new undertaking or building, except where it is wholly from any debt incurred for the purpose and/for the proceeds of any sale or property .	12
4	The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property .	Rs. 5,637.50 P.

TABLE 46

Caste/Tribe/Community and Nature of Family

Caste/Tribe/Community	Total Number of households	Types of families			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
1 Chakali .	1	...	...	...	1
2 Christian .	3	3	...	...	...
3 Golla .	1	...	...	...	1
4 Kapu .	3	1	...	2	...
5 Komati (Vaisya) .	1	...	...	...	1
6 Konda Reddi .	3	2	1	...	...
7 Koya Dora .	70	40	8	3	19
8 Mala .	3	3	...	...	...
9 Mangali .	1	1	...	...	...
10 Viswabrahmin .	1	...	...	...	1
Total .	**87**	**50**	**9**	**5**	**23**

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

TABLE 47

Mother Tongue and other Languages Spoken

Language	Number of Persons		
	Total	Males	Females
(1)	(2)	(3)	(4)
I Mother Tongue			
1 Koya . .	333	158	175
2 Telugu . .	64	30	34
II Other languages spoken			
1 Koya . .	8	5	3
2 Telugu . .	299	145	154
3 English . .	5	4	1

TABLE 48

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

Caste/Tribe/Community (1)	Total No. of households (2)	Number of households worshipping the deity: Lord Siva (3)	Lord Veera-bhadra-swamy (4)	Lord Vishnu (5)	Lord Venka-teswara (6)	Kanaka-durgamma (7)	Pothu-raju (8)	Veera Brahmam (9)	Household deity (name not stated) (10)	Jesus Christ (11)
1 Chakali	1	...	...	...	...	1	...	...	...	...
2 Christian	3	...	...	...	...	...	...	...	...	1
3 Golla	1	...	...	...	...	...	...	...	...	...
4 Kapu	3	1	...	1	1	1	...	...	...	...
5 Komati (Vaisya)	1	...	...	...	...	...	...	...	...	...
6 Konda Reddi	3	...	...	...	...	...	...	...	...	...
7 Koya Dora	70	1	...	...	1	3	5	...	10	...
8 Mala	3	...	1	...	...	...	...	...	...	...
9 Mangali	1	...	...	...	...	...	...	...	...	...
10 Viswabrahmin	1	1	...	...	...	1	...	1	...	...
Total	**87**	**3**	**1**	**1**	**2**	**6**	**5**	**1**	**10**	**1**

Note: The remaining households could not specify the deity/special object of worship

TABLE 49

Cultural Life of the Village

Caste/Tribe/Community (1)	No. of house-holds (2)	Number of households participating in/associating with: Bhajana Mandali (3)	Purana, Hari-katha and Burrakatha Kalakshepams (4)	Reading news-papers (5)	Listening to radio (6)	Folk dances and songs (7)
1 Chakali	1	...	...	...	1	...
2 Christian	3	...	1	1	3	1
3 Golla	1	...	...	...	1	...
4 Kapu	3	3	...	...	3	2
5 Komati (Vaisya)	1	...	...	...	1	...
6 Konda Reddi	3	1	...	...	3	...
7 Koya Dora	70	18	...	1	64	62
8 Mala	3	1	...	...	3	3
9 Mangali	1	...	...	...	...	...
10 Viswabrahmin	1	...	...	...	1	1
Total	**87**	**23**	**1**	**2**	**80**	**69**

TABLE 50

Dietary Habits by Households and Caste/Tribe/Community

Caste/Tribe/Community	Total No. of households	Households taking: Two time meals	Breakfast, midday meal and supper, tea or coffee with light dishes between midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between midday meal and supper	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali	1	...	...	...	...	1	...
2 Christian	3	2	...	...	...	1	...
3 Golla	1	1	...	...	...	...	...
4 Kapu	3	...	...	...	...	...	3
5 Komati (Vaisya)	1	...	...	...	...	...	1
6 Konda Reddi	3	3	...	...	...	...	...
7 Koya Dora	70	46	...	...	1	20	2
8 Mala	3	1	...	...	...	2	...
9 Mangali	1	1	...	...	...	...	...
10 Viswabrahmin	1	...	...	...	...	...	1
Total	**87**	**54**	...	...	**1**	**24**	**7**

Note : Information for one household is not available

TABLE 51

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

Caste/Tribe/Community	Total No. of households	Number of households taking: Rice	Wheat	Coarser grain like bajra, millet or jowar or maize	Roots	Rice and coarser grain, like bajra, millet or jowar or maize
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Chakali	1	...	...	...	...	1
2 Christian	3	1	...	2	...	...
3 Golla	1	1	...	...	...	...
4 Kapu	3	1	...	1	...	1
5 Komati (Vaisya)	1	1	...	...	...	...
6 Konda Reddi	3	...	...	3	...	...
7 Koya Dora	70	11	...	36	...	22
8 Mala	3	...	...	2	...	1
9 Mangali	1	1	...	...	...	...
10 Viswabrahmin	1	1	...	...	...	...
Total	**87**	**17**	...	**44**	...	**25**

Note: Information is not available for one household

TABLE 52

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

Caste/Tribe/Community	Number of households taking tea with annual income (in Rupees) of					Number of households not taking tea with annual income (in Rupees) of				
	1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	...	...	...	...	...	...	...	...	...	1
2 Christian	...	...	...	...	...	...	1	...	1	1
3 Golla	...	...	...	...	...	...	...	1	...	...
4 Kapu	1	...	1	1	...	...	...	...	...	...
5 Komati (Vaisya)	...	1	...	...	...	...	...	...	...	...
6 Konda Reddi	...	...	...	...	...	...	...	...	1	2
7 Koya Dora	...	1	1	1	...	2	5	8	35	16
8 Mala	...	...	...	...	...	...	...	2	...	1
9 Mangali	...	...	...	...	...	...	...	...	...	1
10 Viswabrahmin	1	...	...	...	...	...	...	...	...	...
Total	**2**	**2**	**2**	**2**	...	**2**	**6**	**11**	**37**	**22**

N. B: Information is not available for one household

TABLE 53

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community	Particulars of habit	Number of members					
		Every day			Festive occasions		
		Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali	*Tobacco smoking*						
	Cheroot	2	1	1	...	...	...
2 Christian	*Tobacco smoking*						
	Beedi	1	1	...	...	...	...
	Cheroot	3	2	1	...	...	...
	Chewing						
	Tobacco	2	1	1	...	...	...
3 Golla	*Tobacco smoking*						
	Cheroot	1	...	1	...	...	...
4 Kapu	*Tobacco smoking*						
	Cheroot	9	5	4	...	...	...
5 Konda Reddi	*Tobacco smoking*						
	Cheroot	7	3	4	...	...	...
	Chewing						
	Tobacco	3	2	1	...	...	...

—Contd.

TABLE 53—*Concld.*

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community	Particulars of habit	Number of members					
		Every day			Festive occasions		
		Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
6 Koya Dora	*Tobacco smoking*						
	Beedi	9	7	2	...	...	...
	Cheroot	169	89	80	...	...	...
	Cigarette	2	2	...	...	...	...
	Chewing						
	Tobacco	48	22	26	...	...	...
7 Mala	*Tobacco smoking*						
	Cheroot	10	5	5	...	...	...
	Chewing						
	Tobacco	1	1	...	...	...	...
8 Mangali	*Tobacco smoking*						
	Cheroot	2	1	1	...	...	...
9 Viswabrahmin	*Tobacco smoking*						
	Cheroot	1	1	...	...	...	...
	Cigarette	1	1	...	...	...	...

TABLE 54

Marriages by Consanguinity and other Blood Relationship by Caste/Tribe/Community

Caste/Tribe/Community	Number of marriages with			
	Own sister's daughter (*menakodalu*)	Mother's own brother's daughter (*menarikam*)	Father's own sister's daughter (*eduru menarikam*)	Other blood relationship
(1)	(2)	(3)	(4)	(5)
1 Christian	...	...	1	1
2 Golla	...	...	1	...
3 Kapu	...	1	1	...
4 Komati (Vaisya)	...	...	...	1
5 Konda Reddi	1	1	...	...
6 Koya Dora	1	28	31	3
7 Mala	...	...	1	...
8 Viswabrahmin	...	1	...	...
Total	**2**	**31**	**35**	**5**

TABLE 55

Contravention of Marriage Rules by Caste/Tribe

Caste/Tribe (1)	Number of marriages in contravention of Caste/Tribal law (2)
1 Kapu	2
2 Koya Dora	1
3 Mangali	1
Total	**4**

TABLE 56

Objection to Intercaste Marriages

Caste/Tribe/ Community (1)	No. of persons interviewed (2)	No. of persons who consider it not objectionable to form marital tie with Caste / Tribe / Community shown in Col.(8) (3)	No. of persons who consider it not objectionable to contract marriages for persons of their household to other communities irrespective of their social economic status except Madigas (4)	No. of persons who consider it not objectionable to contract marriages for persons of their household to superior castes irrespective of their social economic status (5)	No. of persons who consider it not objectionable to contract marriages for persons of their household to other communities except Mala and Madigas irrespective of their social economic status (6)	No. of persons who consider it not objectionable to contract marriages for persons of their household to other educated communities irrespective of their social economic status (7)	Caste/Tribe/ Community in order of preference (8)	Remarks including running note on background of the person giving reply and conditions for no objection (educated young man, panchayat member etc.) (9)
1 Chakali	1	...	...	...	...	...	...	...
2 Christian	3	1	...	...	...	1	Not stated	...
3 Golla	1	...	...	...	...	...	...	...
4 Kapu	3	1	...	...	...	...	Not stated	...
5 Komati (Vaisya)	1	...	...	...	...	...	...	...
6 Konda Reddi	3	...	1	...	...	...	Not stated	...
7 Koya Dora	70	1	...	...	...	...	(1) Konda Reddi (2) Kapu (3) Yadavas	...
	...	...	...	1	1	...	Not stated	
8 Mala	3	1	...	...	...	...	(1) Kapu (2) Brahmins (3) Vaisyas (4) Kammas (5) Telaga	...
9 Mangali	1	1	...	...	...	...	Not stated	...
10 Viswabrahmin	1	...	...	...	...	...	...	...
Total	**87**	**5**	**1**	**1**	**1**	**1**	...	...

TABLE 57

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

	Caste/Tribe/ Community (1)	No. of persons inter-viewed (2)	No. having no objection to marriage with the Caste/Tribe/ Community shown in Col. (6) (3)	No. of persons who consider it not objectionable to contract marriages for the persons of their household with persons of same social and economic status as theirs but belonging to other communities except Madigas (4)	No. of persons who consider it not objectionable to contract marriages for persons of their household with persons of same social and economic status as theirs but belonging to the superior castes (5)	Caste/Tribe/ Community in order of preference (6)
1	Chakali	1	...	...	...	...
2	Christian	3	2	...	...	Not stated
3	Golla	1	...	...	...	...
4	Kapu	3	1	...	...	Not stated
5	Komati (Vaisya)	1	...	...	...	...
6	Konda Reddi	3	...	...	...	...
7	Koya Dora	70	...	1	2	Not stated
8	Mala	3	1	1	...	Not stated
9	Mangali	1	1	...	...	Not stated
10	Viswabrahmin	1	...	...	...	...
	Total	**87**	**5**	**2**	**2**	...

TABLE 58

Marriages by Relationship and Caste/Tribe/Community

	Caste/Tribe/ Community (1)	Total No. of house-holds (2)	Total No. of marria-ges (3)	Consanguineous		Non-consanguineous	
				No. of house-holds (4)	No. of marria-ges (5)	No. of house-holds (6)	No. of marria-ges (7)
1	Chakali	1	1	...	...	1	1
2	Christian	3	6	2	2	2	4
3	Golla	1	1	1	1	...	...
4	Kapu	3	6	2	2	3	4
5	Komati (Vaisya)	1	1	1	1	...	...
6	Konda Reddi	3	5	2	2	3	3
7	Koya Dora	69	122	51	63	39	59
8	Mala	3	4	1	1	2	3
9	Mangali	1	1	...	...	1	1
10	Viswabrahmin	1	1	1	1	...	...
	Total	**86**	**148**	**61**	**73**	**51**	**75**

—Contd.

TABLE 58—*Concld.*

Marriages by Relationship and 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 Chakali	1	1	...	...	...	...	...	...
2 Christian	3	6	...	...	...	...	...	...
3 Golla	1	1	...	...	...	...	...	...
4 Kapu	3	6	...	...	...	...	2	2
5 Komati (Vaisya)	1	1	...	...	...	...	...	...
6 Konda Reddi	3	5	...	...	...	...	...	...
7 Koya Dora	68	118	2	2	...	...	...	...
8 Mala	2	2	1	1	...	...	...	...
9 Mangali	1	1	...	...	...	...	1	1
10 Viswabrahmin	1	1	...	...	...	...	...	...
Total	**84**	**142**	**3**	**3**	...	...	**3**	**3**

TABLE 59

Marriages by Spatial Distribution and Caste/Tribe/Community

Caste/Tribe/Community	No. of marriages contracted within the village	No. of marriages contracted outside the village and within the taluk			No. of marriages contracted outside the taluk and within the district			No. of marriages contracted outside the district and within the State	No. of marriages contracted outside the State	Unspecified
		10 miles & below	11-25 miles	26-100 miles	10 miles & below	11-25 miles	26-100 miles			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	...	...	...	...	1	...	...	...	...	...
2 Christian	2	1	2	...	...	...	...	...	...	1
3 Golla	...	...	...	...	1	...	...	...	...	...
4 Kapu	4	1	1	...	...	...	...	...	...	...
5 Komati (Vaisya)	...	1	...	...	...	...	...	...	...	...
6 Konda Reddi	...	4	...	...	...	...	...	...	...	1
7 Koya Dora	55	53	8	2	...	...	...	...	...	4
8 Mala	3	...	...	1	...	...	...	...	...	...
9 Mangali	...	1	...	...	...	...	...	...	...	...
10 Viswabrahmin	...	1	...	...	...	...	...	...	...	...
Total	**64**	**62**	**11**	**3**	**2**	...	...	...	...	**6**

TABLE 60

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

Caste/Tribe/Community	Total		Age group (in years) 0-4		5—9		10—14		15—19	
	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali .	1	1	...	...	...	...	...	...	...	1
2 Christian .	3	3	...	...	...	...	1	2	...	1
3 Golla .	...	1	...	...	...	...	...	1	...	...
4 Kapu .	5	5	...	...	...	...	1	3	...	2
5 Komati (Vaisya) .	...	1	...	...	...	...	...	1	...	...
6 Konda Reddi .	3	4	...	...	...	...	...	1	2	2
7 Koya Dora .	69	84	...	...	...	3	3	23	15	50
8 Mala .	3	4	...	...	...	...	...	...	...	4
9 Mangali .	1	1	...	...	...	...	...	...	...	1
10 Viswabrahmin .	1	1	...	...	...	...	...	1	...	...
Total .	**86**	**105**	...	...	...	**3**	**5**	**32**	**17**	**61**

—Contd.

TABLE 60—*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		Age not stated	
	M	F	M	F	M	F	M	F	M	F
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 Chakali .	1	...	...	...	...	...	...	...	...	...
2 Christian .	2	...	...	...	...	...	...	...	...	...
3 Golla .	...	...	...	...	...	...	...	...	...	...
4 Kapu .	2	...	2	...	...	...	...	...	...	...
5 Komati (Vaisya) .	...	...	...	...	...	...	...	...	...	...
6 Konda Reddi .	1	1	...	...	...	...	...	...	...	...
7 Koya Dora .	47	5	3	2	1	...	...	...	...	1
8 Mala .	2	...	1	...	...	...	...	...	...	...
9 Mangali .	1	...	...	...	...	...	...	...	...	...
10 Viswabrahmin .	1	...	...	...	...	...	...	...	...	...
Total .	**57**	**6**	**6**	**2**	**1**	...	...	...	...	**1**

M : Males F : Females

TABLE 61

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

Caste/Tribe/Community	No. of households		No. of households aware of legislation prohibiting dowry	With reference to Col. (4) No. of households with an attitude of		No. of informants who know that there have been changes in the recent years in Hindu Marriage Act	Informants' views or thoughts about the salient features of the Hindu Marriage Act
	Giving dowry	Amount of dowry		Approval	Disapproval		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs. P.					
1 Christian	...	...	1	1	...	1	1 Prohibition of minor marriages 2 Prohibition of polygamous marriages
2 Komati (Vaisya)	...	...	1	...	...	...	...
3 Koya Dora	1	100.00	4	4	...	2	Prevents early widowhood and helps to understand and choose persons of their tastes and temperments
4 Viswabrahmin	...	...	1	1	...	...	...
Total	**1**	**100.00**	**7**	**6**	...	**3**	...

TABLE 62

Separation/Divorce by Causes, Agency, Conditions and Tribe

Tribe	Reasons for separation/divorce	No. of households reporting separation/divorce		Agency settling the disputes and a brief note on its composition	Amount of compensation, if any, paid	A note on condition of separation/divorce
		Separation	Divorce			
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. P.	
Koya Dora	Adultery	1	...	Peddakapu	...	At liberty to remarry
	Maltreatment of in-laws	...	1	Caste Panchayat	50.00	...
	Others (she does not like her husband hence she divorced)	...	1	...	...	...
	At will	1	...	Kula Panchayat	30.00	...
	At will	...	1	Peddakapu	50.00	She is interested in freely moving for satisfying her conjugal desire
	Total	**2**	**3**		**130.00**	

TABLE 63

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

	Caste/Tribe/Community (1)	No. aware of family planning centre (2)	No. aware of family planning (3)	Total of Cols. (5) and (6) (4)	No. approving family planning (5)	No. approving family planning after being explained (6)
1	Christian	...	1	2	1	1
	Kapu	...	1	2	1	1
	Konda Reddi	...	1	...	...	...
4	Koya Dora	1	9	24	7	17
5	Mala	...	1	1	1	...
6	Viswabrahmin	1	1	1	1	...
	Total	**2**	**14**	**30**	**11**	**19**

—Contd.

TABLE 63—*Concld.*

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

	Caste/Tribe/Community (1)	Number liking to adopt family planning methods after: 2 children (7)	3 children (8)	4 children (9)	5 children (10)	6 children (11)	7 children (12)	Unspecified (13)
1	Christian	...	1	1	...	...	...	...
2	Kapu	...	2	...	...	...	...	...
3	Konda Reddi	...	...	...	...	...	...	...
4	Koya Dora	3	3	8	5	...	1	4
5	Mala	...	...	...	1	...	...	...
6	Viswabrahmin	...	...	1	...	...	...	...
	Total	**3**	**6**	**10**	**6**	...	**1**	**4**

TABLE 64

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

Caste/Tribe/Community	Age group (in years)	Number of households liking to adopt family planning after					
		2 children	3 children	4 children	5 children	7 children	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Christian	20 & below	...	...	...	...	...	...
	21—30	...	...	...	...	...	...
	31—40	...	...	...	...	...	...
	41—50	...	...	1	...	...	...
	51 & above	...	1	...	...	...	...
2 Kapu	20 & below	...	...	...	...	...	...
	21—30	...	1	...	...	...	...
	31—40	...	1	...	...	...	...
	41—50	...	...	...	...	...	...
	51 & above	...	...	...	...	...	...
3 Koya Dora	20 & below	...	...	...	...	...	...
	21—30	1	2	1	2	1	1
	31—40	1	...	7	1	...	1
	41—50	1	...	...	...	...	2
	51 & above	...	1	...	2	...	...
4 Mala	20 & below	...	...	...	...	...	...
	21—30	...	...	...	...	...	...
	31—40	...	...	...	1	...	...
	41—50	...	...	...	...	...	...
	51 & above	...	...	...	...	...	...
5 Viswabrahmin	20 & below	...	...	...	...	...	...
	21—30	...	...	...	...	...	...
	31—40	...	...	1	...	...	...
	41—50	...	...	...	...	...	...
	51 & above	...	...	...	...	...	...
	Total	**3**	**6**	**10**	**6**	**1**	**4**

TABLE 65

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

Caste/Tribe/Community	Age group (in years)	Number of households liking to adopt family planning after				
		2 children	3 children	4 children	5 children	7 children
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Christian	15 & below	...	...	...	...	...
	16—20	...	...	...	...	...
	21—25	...	...	...	...	...
	26—30	...	...	...	...	...
	31—35	...	...	1	...	...
	36—40	...	...	...	...	...
	41 & above	...	1	...	...	...
2 Kapu	15 & below	...	...	...	...	...
	16—20	...	...	...	...	...
	21—25	...	1	...	...	...
	26—30	...	1	...	...	...
	31—35	...	...	...	...	...
	36—40	...	...	...	...	...
	41 & above	...	...	...	...	...
3 Koya Dora	15 & below	...	...	...	...	...
	16—20	...	...	1	...	...
	21—25	1	1	1	2	1
	26—30	1	1	3	1	...
	31—35	...	...	2	...	...
	36—40	1	...	1	...	...
	41 & above	...	1	...	1	...
4 Mala	15 & below	...	...	...	...	...
	16—20	...	...	...	...	...
	21—25	...	...	...	...	...
	26—30	...	...	...	1	...
	31—35	...	...	...	...	...
	36—40	...	...	...	...	...
	41 & above	...	...	...	...	...
5 Viswabrahmin	15 & below	...	...	...	...	...
	16—20	...	...	...	...	...
	21—25	...	...	...	...	...
	26—30	...	...	1	...	...
	31—35	...	...	...	...	...
	36—40	...	...	...	...	...
	41 & above	...	...	...	...	...
	Total	**3**	**6**	**10**	**5**	**1**

Note : The housewives are dead in one household of Koya Dora after having 5 children stage and in 4 households of unspecified stage.

TABLE 66

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

Caste/Tribe/Community	No. wanting more children, duration of marriage being (in years)					No. wanting no more children duration of marriage being (in years)				
	21 & above	16-20	11-15	6-10	5 & less	21 & above	16-20	11-15	6-10	5 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Christian	...	1	...	...	...	2	...	...	...	...
2 Kapu	1	...	...	...	...	...	...	1	1	...
3 Konda Reddi	1	1	...	1	...	...	...	...	...	...
4 Koya Dora	17	3	9	6	1	4	3	6	4	3
5 Mala	2	...	...	...	...	...	...	1	...	...
6 Mangali	...	...	...	...	1	...	...	...	...	...
7 Viswabrahmin	...	...	...	...	...	...	1	...	...	...
Total	**21**	**5**	**9**	**7**	**2**	**6**	**4**	**8**	**5**	**3**

Note: Two and four household heads are widows and widowers respectively. The former want more children and the latter do not want any more children. Eleven household heads could not give any opinion.

TABLE 67

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

Caste/Tribe/Community	No. wanting more children having annual income (in Rupees) of					No. wanting no more children having annual income (in Rupees) of				
	1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Christian	...	...	...	1	...	...	1	...	...	1
2 Kapu	...	...	1	...	...	1	...	...	1	...
3 Konda Reddi	...	...	...	1	2	...	...	...	...	...
4 Koya Dora	...	2	5	23	8	2	4	4	11	3
5 Mala	...	...	1	...	1	...	...	1	...	...
6 Mangali	...	...	...	...	1	...	...	...	...	...
7 Viswabrahmin	...	...	...	...	...	1	...	...	...	...
Total	...	**2**	**7**	**25**	**12**	**4**	**5**	**5**	**12**	**4**

Note: 11 household heads could not reveal the opinion about family planning.

TABLE 68

Inheritance of Property in Practice by Caste/Tribe/Community

Caste/Tribe/Community	No. of persons interviewed	No. indicating that relations of the following categories are entitled to inherit property in their respective Caste/Tribe/Community		
		Son	Son and daughter	Unspecified
(1)	(2)	(3)	(4)	(5)
1 Chakali .	1	1	...	...
2 Christian .	3	2	...	1
3 Golla .	1	...	...	1
4 Kapu .	3	3	...	...
5 Komati (Vaisya) .	1	1	...	...
6 Konda Reddi .	3	3	...	...
7 Koya Dora .	70	62	1	6
8 Mala .	3	3	...	...
9 Mangali .	1	1	...	...
10 Viswabrahmin .	1	1	...	...
Total .	**87**	**77**	**1**	**8**

Note: Information for one Koya Dora household is not available.

TABLE 69

Share of Property for Sons by Caste/Tribe/Community

Caste/Tribe/Community	No. of persons interviewed	No. indicating that sons inherit property in the following manner					
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali .	1	1	...	...	...	...	...
2 Christian .	3	2	...	...	...	...	1
3 Golla .	1	...	...	...	...	...	1
4 Kapu .	3	3	...	...	...	...	...
5 Komati (Vaisya) .	1	1	...	...	...	...	...
6 Konda Reddi .	3	3	...	...	...	...	...
7 Koya Dora .	70	62	...	...	...	...	7
8 Mala .	3	3	...	...	...	...	...
9 Mangali .	1	1	...	...	...	...	...
10 Viswabrahmin .	1	1	...	...	...	...	...
Total .	**87**	**77**	...	...	...	...	**9**

Note: Information is not available for one household.

TABLE 70

Share of Property for different Categories of Relatives—Daughters and Wife by Caste/Tribe/Community

	Caste/Tribe/Community	No. of persons interviewed	Number indicating that daughters inherit property in the following manner			
			Daughters only inherit to the exclusion of the sons	Daughters inherit equally with sons	Daughters inherit in the absence of son and wife	Wife inherits in the absence of sons
	(1)	(2)	(3)	(4)	(5)	(6)
1	Chakali	1	...	...	...	...
2	Christian	3	...	...	1	...
3	Golla	1	...	...	...	...
4	Kapu	3	...	...	1	1
5	Komati (Vaisya)	1	...	...	...	...
6	Konda Reddi	3	...	...	...	...
7	Koya Dora	70	...	1	2	...
8	Mala	3	...	...	1	...
9	Mangali	1	...	...	...	...
10	Viswabrahmin	1	...	...	...	...
	Total	**87**	...	**1**	**5**	**1**

TABLE 71

Awareness of Changes in Hindu laws of Adoption and Succession by Caste/Tribe/Community

	Caste/Tribe/Community	No. of persons interviewed	Number aware that there have been changes in Hindu Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly
	(1)	(2)	(3)	(4)	(5)	(6)
1	Chakali	1	...	...	...	...
2	Christian	3	...	...	...	...
3	Golla	1	...	...	...	...
4	Kapu	3	...	...	...	...
5	Komati (Vaisya)	1	...	...	...	...
6	Konda Reddi	3	...	...	...	...
7	Koya Dora	70	2	1	1	1
8	Mala	3	...	...	...	...
9	Mangali	1	...	...	...	...
10	Viswabrahmin	1	...	...	...	...
	Total	**87**	**2**	**1**	**1**	**1**

TABLE 72

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

Caste/Tribe/Community	No. of persons interviewed	Number of persons who agree that daughters should inherit equally with sons their ages being (in years)				
		51 & above	41 — 50	31 — 40	21 — 30	20 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Chakali .	1	...	...	...	1	...
2 Christian .	3	...	...	...	...	...
3 Golla .	1	...	1	...	...	...
4 Kapu .	3	...	...	...	...	...
5 Komati (Vaisya) .	1	...	...	...	...	...
6 Konda Reddi .	3	...	...	...	1	...
7 Koya Dora .	70	...	4	3	2	...
8 Mala .	3	...	...	...	...	...
9 Mangali .	1	...	...	...	...	...
10 Viswabrahmin .	1	...	...	1	...	...
Total .	**87**	...	**5**	**4**	**4**	...

TABLE 73

Medical Care

Total No. of households	Number of households in which maternity cases are attended to					No. of households following			Location of Hospital/distance
	By taking the women to hospital for confinement	By calling a Doctor at home	By calling a qualified midwife	By calling an unqualified midwife	Without any assistance from outside	Allopathic system of treatment	Ayurvedic system of treatment	Homeopathic system of treatment	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
87	1	...	37	17	6	3	...	...	Puliramudugudem Kannapuram, 6 miles Yerrodugudem, 7 miles Koilagudem, 10 miles

TABLE 74

General Knowledge of Household Heads by Caste/Tribe/Community

Caste/Tribe/Community	Total No. of households	Number of household heads who know the name of: Zilla Parishad headquarters	Panchayat Samithi headquarters	Panchayat headquarters	Taluk headquarters	District headquarters	Names of principal lakes and rivers of the District	Name of Project/Dam etc., constructed/under contemplation within the District
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Chakali	1	...	...	1	1	...	Godavari 1	...
2 Christian	3	...	1	1	2	1	Godavari 2	...
3 Golla	1	...	...	1	1	...	Godavari 1	...
4 Kapu	3	1	2	3	3	1	Godavari 3	Dowleshwaram 1
5 Komati (Vaisya)	1	...	...	...	...	...	Godavari 1	...
6 Konda Reddi	3	...	...	3	...	...	Godavari 2	...
7 Koya Dora	70	2	6	50	26	9	Godavari 17	Dowleshwaram 4
							Gummangadikalva 18	Bollaricheruvu, Kothoricheruvu, Jagolucheruvu } 1
							Vuyyalatumu, Tallamadugu, Baruneru } 1	
8 Mala	3	...	...	3	3	1	Godavari 2	Gummangadikalva 1
9 Mangali	1	...	...	1	1	...	...	...
10 Viswabrahmin	1	1	1	1	1	1	Godavari 1	Baradakattu 1
Total	**87**	**4**	**10**	**64**	**38**	**13**	**49**	**8**

TABLE 75

Awareness of Untouchability Offences Act

Caste/Tribe/Community	No. of persons interviewed	No. of persons aware of prohibition of untouchability under law
(1)	(2)	(3)
1 Chakali	1	1
2 Christian	3	2
3 Golla	1	1
4 Kapu	3	3
5 Komati (Vaisya)	1	1
6 Konda Reddi	3	3
7 Koya Dora	70	64
8 Mala	3	2
9 Mangali	1	1
10 Viswabrahmin	1	1
Total	**87**	**79**

TABLE 76

Attitude of Informants towards Survey

Attitude (1)	No. of informants	
	Males (2)	Females (3)
1 Indifferent . .	8	3
2 Co-operative . .	65	11
Total . .	**73**	**14**

TABLE 77

Period of Existence of Immigrant Households during present Generation by Caste/Tribe/Community

Caste/Tribe/Community (1)	No. of households immigrated				
	3 years & below (2)	4–10 years (3)	11—20 years (4)	21—50 years (5)	51 & above (6)
1 Chakali .	1	...	...	...	...
2 Christian .	1	1	...	1	...
3 Golla .	1	...	...	...	...
4 Kapu .	1	...	2	...	...
5 Komati (Vaisya) .	...	...	1	...	...
6 Konda Reddi .	...	...	2	...	...
7 Koya Dora .	1	1	1	...	...
8 Mala .	...	1	...	...	...
9 Mangali .	...	1	...	...	...
10 Viswabrahmin .	1	...	...	...	...
Total .	**6**	**4**	**6**	**1**	...

TABLE 78

Settlement History of Households by Caste/Tribe/Community

Caste/Tribe/Community	No. of house-holds	No. of households settled for generations					
		Present generation	One generation	2 to 3 generations	4 to 5 generations	More than 5 generations	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali .	1	1	...	...	...	...	...
2 Christian .	3	3	...	...	...	...	...
3 Golla .	1	1	...	...	...	...	...
4 Kapu .	3	3	...	...	...	...	...
5 Komati (Vaisya) .	1	1	...	...	...	...	...
6 Konda Reddi .	3	2	...	1	...	...	...
7 Koya Dora .	70	3	1	52	13	...	1
8 Mala .	3	1	...	2	...	...	...
9 Mangali .	1	1	...	...	...	...	...
10 Viswabrahmin .	1	1	...	...	...	...	...
Total .	**87**	**17**	**1**	**55**	**13**	...	**1**

TABLE 79

Place of Birth

Place of birth	No. of persons		No. of births in the village during						
	1st birth	Subsequent births	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Inside the village									
In the same household .	14	50	9	12	12	9	11	10	1
Mother's parents' house .	2	6	...	...	1	2	2	3	...
Hospital/Nursing Home .	...	...	...	...	...	...	...	...	...
Outside the village									
Mother's parents' house .	...	9	...	1	1	3	3	1	...
Hospital/Nursing Home .	1	1	1	1	...	...	...	...	...
Total .	**17**	**66**	**10**	**14**	**14**	**14**	**16**	**14**	**1**

TABLE 80

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

Caste Tribe Community	No. of households immigrating from: Outside the State R	Outside the State U	Outside the district but within the State R	Outside the district but within the State U	Outside the taluk but within the district R	Outside the taluk but within the district U	Within the taluk R	Within the taluk U	Occupation before the immigration: Rural labourer	Village Munsiff	Village Karnam	Agri-culturist	Post-man	Petty busi-nessman
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Chakali	...	...	...	...	...	...	1	...	...	...	...	...	...	...
2 Christian	...	...	...	...	...	...	3	...	2	...	...	...	...	...
3 Golla	...	...	...	...	...	...	1	...	...	...	...	...	...	1
4 Kapu	...	...	...	...	...	...	3	...	1	...	...	1	1	...
5 Komati (Vaisya)	...	...	...	...	...	...	1	...	...	1	...	...	...	...
6 Konda Reddi	...	...	...	...	...	...	2	...	1	...	...	...	...	...
7 Koya Dora	...	...	1	...	...	...	2	...	1	...	...	1	...	...
8 Mala	...	...	...	...	...	...	1	...	1	...	...	...	...	...
9 Mangali	...	...	...	...	...	...	1	...	...	...	...	...	...	...
10 Viswa-brahmin	...	...	...	...	...	...	1	...	...	...	1	...	...	...
Total	...	...	**1**	...	...	...	**16**	...	**6**	**1**	**1**	**2**	**1**	**1**

—Contd.

TABLE 80—*Concld.*

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

Caste Tribe Community	Occupation before the immigration: Watcher in the forest department	Wa-sher-man	*Konda-podu* cultiva-tor	Stu-dent	Mid-wife	Reasons for the immigration: Her husband worked as a Village Munsiff in this village	Due to employ-ment as Village Karnam	To eke out liveli-hood	Due to Govt. ser-vice	Mari-tal alli-ance	He came here along with ban-gle seller	Death of his par-ents	Village factions arose bet-ween two dynasties	Death of his father
(1)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
1 Chakali	...	1	...	...	...	...	...	...	...	...	1	...	...	...
2 Christian	...	...	...	...	1	...	...	1	1	1	...	...	...	...
3 Golla	...	...	...	...	...	...	...	1	...	...	...	...	...	...
4 Kapu	...	...	...	...	...	...	...	2	1	...	...	...	...	...
5 Komati (Vaisya)	...	...	...	...	...	1	...	...	...	...	...	...	...	...
6 Konda Reddi	...	...	1	...	...	...	...	1	...	...	...	1	...	...
7 Koya Dora	...	...	...	1	...	...	...	1	...	...	...	...	1	1
8 Mala	...	...	...	...	...	...	...	1	...	...	...	...	...	...
9 Mangali	1	...	...	...	...	...	...	...	...	1	...	...	...	...
10 Viswa-brahmin	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Total	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**7**	**2**	**2**	**1**	**1**	**1**	**1**

R: Rural U: Urban

TABLE 81

Emigration by Number of Members, Place and Reasons

Caste/Tribe/Community	No. of members emigrating from Within the district		Occupation before emigration	Reasons for the emigration
	R	U	Private doctor	For the sake of children's education
(1)	(2)	(3)	(4)	(5)
Christian	1	...	1	1

R : Rural U : Urban.

TABLE 82

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

Caste Tribe Community	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with no regular room		Houses with one room	
				No. of houses	Total No. of household members	No. of houses	Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali	1	1	2	...	...	1	2
2 Christian	3	3	9	...	...	3	9
3 Golla	1	...	1	...	...	...	...
4 Kapu	2	4	15	...	...	1	9
5 Komati (Vaisya)	1	3	1	...	...	...	...
6 Konda Reddi	3	4	12	...	...	2	6
7 Koya Dora	69	77	328	1	5	62	292
8 Mala	3	3	19	...	...	3	19
9 Mangali	1	1	3	...	...	1	3
10 Viswabrahmin	1	3	7	...	...	...	...
Total	**85**	**99**	**397**	**1**	**5**	**73**	**340**

—Contd.

TABLE 82—*Concld.*

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

Caste Tribe/ Community	Houses with two rooms		Houses with three rooms		Houses with four rooms		Households living in others' verandahs or portions	
	No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members
(1)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1 Chakali	...	...	...	...	...	...	...	...
2 Christian	...	...	...	...	...	...	...	...
3 Golla	...	...	...	...	...	...	1	1
4 Kapu	1	6	...	...	...	...	...	...
5 Komati (Vaisya)	...	...	1	1	...	...	...	...
6 Konda Reddi	1	6	...	...	...	...	...	...
7 Koya Dora	2	16	2	9	1	4	1	2
8 Mala	...	...	...	...	...	...	...	...
9 Mangali	...	...	...	...	...	...	...	...
10 Viswabrahmin	...	...	1	7	...	...	...	...
Total	**4**	**28**	**4**	**17**	**1**	**4**	**2**	**3**

TABLE 83

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community	Name of house type		Number of households with leaf roof (palmyrah)		
	Name	Number	2 sloped	4 sloped	More than 4 sloped
(1)	(2)	(3)	(4)	(5)	(6)
1 Chakali	*Mududulala illu*	1	...	1	...
2 Christian	,,	3	...	3	...
3 Golla	*Nalugudulala illu*	1	...	1	...
4 Kapu	*Mududulala illu*	1	...	1	...
	Paka	1	...	1	...
5 Komati (Vaisya)	*Mududulala illu*	1	...	1	...
	,,	1	...	1	...
6 Konda Reddi	*Nalugudulala illu*	1	...	1	...
	Paka	1	...	1	...
7 Koya Dora	*Mududulala illu*	59	...	59	...
	Nalugudulala illu	5	...	5	...
	Paka	5	1	4	...
8 Mala	*Mududulala illu*	3	...	3	...
9 Mangali	,,	1	1	...	...
10 Viswabrahmin	,,	1	...	1	...
Total		**85**	**2**	**83**	...

Note: One household of Kapu and one household of Koya Dora do not possess houses. They are residing in others' houses.

TABLE 84

House Type by Wall Material and Caste/Tribe/Community

Caste Tribe Community (1)	Number of houses with: Mud wall (2)	Bamboo wattled wall (3)	Mud plastered bamboo wattled wall (4)	Wall of twigs and branches plastered with mud (5)	Brick wall (6)
1 Chakali	...	...	1	...	...
2 Christian	...	1	2	...	...
3 Golla	...	...	1	...	...
4 Kapu	...	...	2	...	...
5 Komati (Vaisya)	...	...	1	...	...
6 Konda Reddi	...	1	2	...	...
7 Koya Dora	6	23	33	4	3
8 Mala	...	...	3	...	...
9 Mangali	...	...	1	...	...
10 Viswabrahmin	...	1	...	...	...
Total	**6**	**26**	**46**	**4**	**3**

Note: Two households do not possess houses and they are staying in others' houses.

TABLE 85

Houses and Use

Number of houses used for: Residence (1)	Shop (2)	Residence-*cum*-shop (3)	Residence-*cum*-experimental Post Office (4)	Total (5)
83	...	1	1	85

Note: Two households are residing in others' houses as they do not possess houses.

TABLE 86

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

Caste/Tribe/Community (1)	No. of persons interviewed (2)	No. that could tell the period of existence of Panchayat correctly (3)
1 Chakali	1	...
2 Christian	3	...
3 Golla	1	...
4 Kapu	3	...
5 Komati (Vaisya)	1	...
6 Konda Reddi	3	...
7 Koya Dora	70	3
8 Mala	3	...
9 Mangali	1	...
10 Viswabrahmin	1	1
Total	**87**	**4**

TABLE 87

Panchayat Samithi—Awareness about the Functions of Gramsevak by Households and Caste/Tribe/Community

Caste/Tribe/Community (1)	No. of households (2)	No. aware of the functions of Gramsevak (3)	No. that could describe the functions of Gramsevak			
			Fully satisfactorily (4)	Satisfactorily (5)	Unsatisfactorily (6)	Incorrectly (7)
1 Chakali	1	1	1	...	...	...
2 Christian	3	...	...	...	...	...
3 Golla	1	...	...	...	...	...
4 Kapu	3	2	2	...	...	...
5 Komati (Vaisya)	1	...	...	...	...	...
6 Konda Reddi	3	1	...	1	...	...
7 Koya Dora	70	15	7	6	...	2
8 Mala	3	1	...	1	...	...
9 Mangali	1	1	...	...	...	1
10 Viswabrahmin	1	1	...	1	...	...
Total	**87**	**22**	**10**	**9**	**...**	**3**

TABLE 88

Information about Functions of Panchayat by Informants and Caste/Tribe/Community

Caste Tribe/Community	No. of informants according to whom main parties are		No. of imformants according to whom dominant castes are	
	Congress	Communist	Konda Reddi	Koya Dora
(1)	(2)	(3)	(4)	(5)
1 Chakali	1	...	...	1
2 Christian	1	...	...	1
3 Golla	...	...	...	...
4 Kapu	3	...	...	1
5 Komati (Vaisya)	...	...	...	...
6 Konda Reddi	...	...	...	1
7 Koya Dora	7	8	2	26
8 Mala	1	...	...	2
9 Mangali	...	...	...	1
10 Viswabrahmin	1	...	1	1
Total	**14**	**8**	**3**	**34**

TABLE 89

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

Caste Tribe/ Community	No. of households	No. of persons aware of the functioning of the			No. of persons according to whom functioning satisfactorily			No. of persons according to whom not functioning satisfactorily		
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Chakali	1	1	...	...	...	...	...	...	...	...
2 Christian	3	1	1	...	...	...	...	...	...	...
3 Golla	1	1	...	...	...	...	...	...	...	...
4 Kapu	3	3	2	1	...	...	...	...	...	...
5 Komati (Vaisya)	1	...	...	...	...	...	...	...	...	...
6 Konda Reddi	3	3	...	...	...	...	...	...	...	...
7 Koya Dora	70	50	6	2	...	...	...	...	...	...
8 Mala	3	3	...	...	...	...	...	...	...	...
9 Mangali	1	1	...	...	...	...	...	...	...	...
10 Viswabrahmin	1	1	1	1	...	...	...	...	...	...
Total	**87**	**64**	**10**	**4**	...	...	...	...	...	...

TABLE 90

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

Caste Tribe Community	No. of households	No. according to whom Caste/Tribal/Community Panchayats exist for		No. according to whom Caste/Tribal/Community Panchayats should continue	Remarks including a note on the reasons for the continuance of Caste/Tribal/Community Panchayats
		Koya	Mala		
(1)	(2)	(3)	(4)	(5)	(6)
1 Chakali	1	...	...	...	
2 Christian	3	...	...	...	
3 Golla	1	...	...	...	
4 Kapu	3	2	...	...	
5 Komati (Vaisya)	1	...	...	...	
6 Konda Reddi	3	...	...	...	
7 Koya Dora	70	68	...	24	Communal Panchayats are traditional and purely communal and they should continue to settle disputes, to perform marriages and religious functions
8 Mala	3	...	3	1	Since it is traditional it should be continued
9 Mangali	1	...	...	...	
10 Viswabrahmin	1	...	...	...	
Total	**87**	**70**	**3**	**25**	

TABLE 91

Caste/Tribal/Community Panchayat—Functions

Caste Tribe Community	No. of households	No. according to whom functions of Caste/Tribal/Community Panchayat are					
		To settle disputes relating to petty quarrels	To settle disputes relating to cases of divorce & separation	To decide communal disputes	To negotiate marriages	To settle the disputes regarding thefts	To settle disputes between wife and husband, elopement disputes, immoral traffic disputes and imposing fine on defaulters
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali	1	...	...	...	...	...	...
2 Christian	3	...	...	...	...	...	...
3 Golla	1	...	...	...	...	...	...
4 Kapu	3	2	2	...	...	...	...
5 Komati (Vaisya)	1	...	...	...	...	...	...
6 Konda Reddi	3	...	...	...	...	...	...
7 Koya Dora	70	13	20	38	2	6	7
8 Mala	3	1	3	...	...	...	...
9 Mangali	1	...	...	...	...	...	...
10 Viswabrahmin	1	...	...	...	...	...	...
Total	**87**	**16**	**25**	**38**	**2**	**6**	**7**

TABLE 92

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

Name of co-operative society	Total of all communties who are aware of the society	Number of members belonging to			Number that have not become members because of			Remarks with a note on the nature of the benefit
		Kapu	Konda Reddi	Koya Dora	Not profitable	No money for membership	Unspecified	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Agricultural credit co-operative society	1	...	...	...	...	...	1	
2 Primary marketing society	65	2	2	16	11	1	33	Obtained loans from the society ranging from Rs. 10 to Rs. 500
Total	**66**	**2**	**2**	**16**	**11**	**1**	**34**	

TABLE 93

Co-operative Membership by Caste/Tribe/Community and Literacy

Caste/Tribe/Community	Number of Co-operative Society Members		
	Total	Literates	Illiterates
(1)	(2)	(3)	(4)
1 Kapu	2	...	2
2 Konda Reddi	2	...	2
3 Koya Dora	16	2	14
Total	**20**	**2**	**18**

TABLE 94

Co-operative Membership by Land Ownership

Size of land holdings (in acres)	Number of members		
	Kapu	Koya Dora	Total
(1)	(2)	(3)	(4)
Below 10	1	9	10
11 — 15	...	...	...
16 — 25	...	1	1
26 & above	...	...	...
Total	**1**	**10**	**11**

Note: (1) Four households having membership in primary marketing society are not having land.
(2) Five households are engaged in *kondapodu*.

TABLE 95

Marketing Facility

Nature of commodities transacted	No. of households who sell			Name of the marketing centre, if any, within the village	Distance from village, if the marketing centre is situated outside the village	Name of the co-operative society, if any, within the village	Distance from village if the co-operative society is located outside the village
	Direct in open market	To commission agents	To co-op. marketing society				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Domestic requirements purchased	81	...	12	...	Kannapuram-6 miles Koilagudem-10 miles	...	Kannapuram-6 miles
Agriculture produce sold	4	...	...	...	Kannapuram-6 miles Koilagudem-10 miles	...	Kannapuram-6 miles

GLOSSARY

Arichelu . A sweet dish
Arivenikundalu. . Sacred pots used in marriage
Ataka . A loft

Chinna divasam . Initial obsequies
Chinnagummam . Small threshold

Dadi . Fence

Gaddithiyuta . Weeding
Gattas . Clans
Gondi . A corner of the house where God is worshipped
Gunapam . Crowbar

Intiperu . Surname

Kanju . Gruel
Kankanalu . Sacred wrist badges tied to the bridegroom and the bride
Kondapodu . Shifting cultivation
Kula Panchayat . Caste Panchayat
Kulapedda . Caste Head

Mantrasani . Midwife
Marumanuvu . Widow remarriage

Nagali . Plough
Narupoyuta . Preparing the seed bed
Nishanigunja . A pole fixed in the north-east corner of the house

Paka . Hut
Paladumpa . A kind of root
Payasam . A sweet dish prepared with rice, sugar and milk
Peddagummam . Main threshold
Pendli arugu . Marriage platform
Pramitha . An earthen lid
Punisthrilu . Women in married status

Samadhi . Tomb
Samartha . Attaining puberty

Tamburi . A kind of stringed musical instrument
Thali . Marriage locket

Velpu . God
Vididillu . Temporary lodging arranged for the bridegroom's party at the time of marriage
Voli . Bride price