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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI VILLAGE SURVEY MONOGRAPHS

SERIAL NO. 16

A MONOGRAPH

ON

PASARLAPUDILANKA

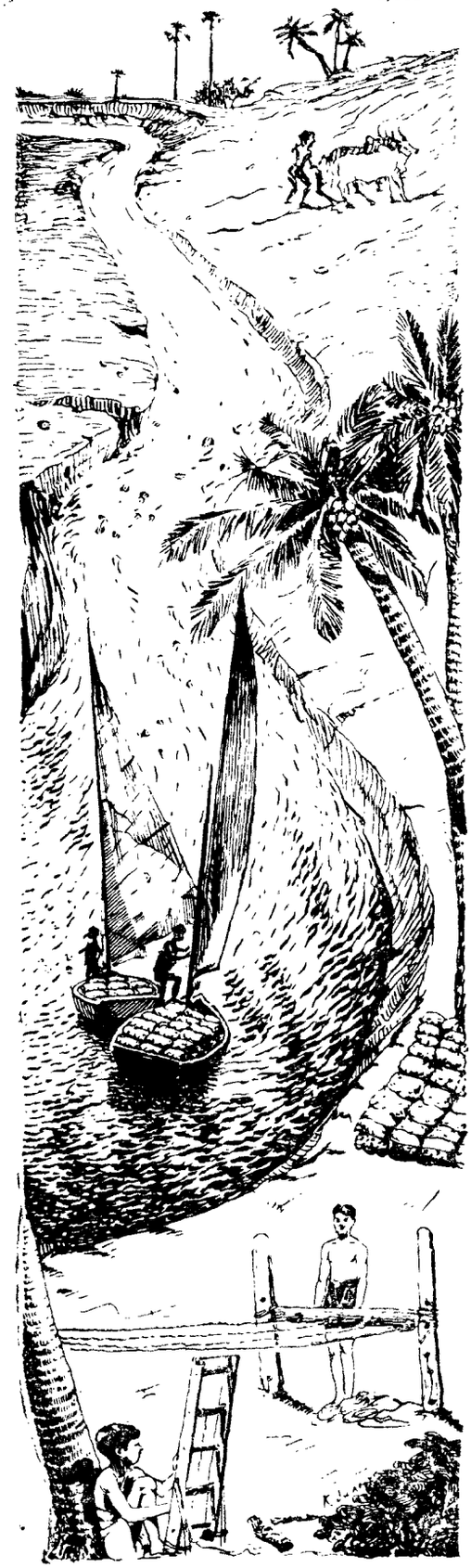
(RAZOLE TALUK, EAST GODAVARI DISTRICT)

Editor

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

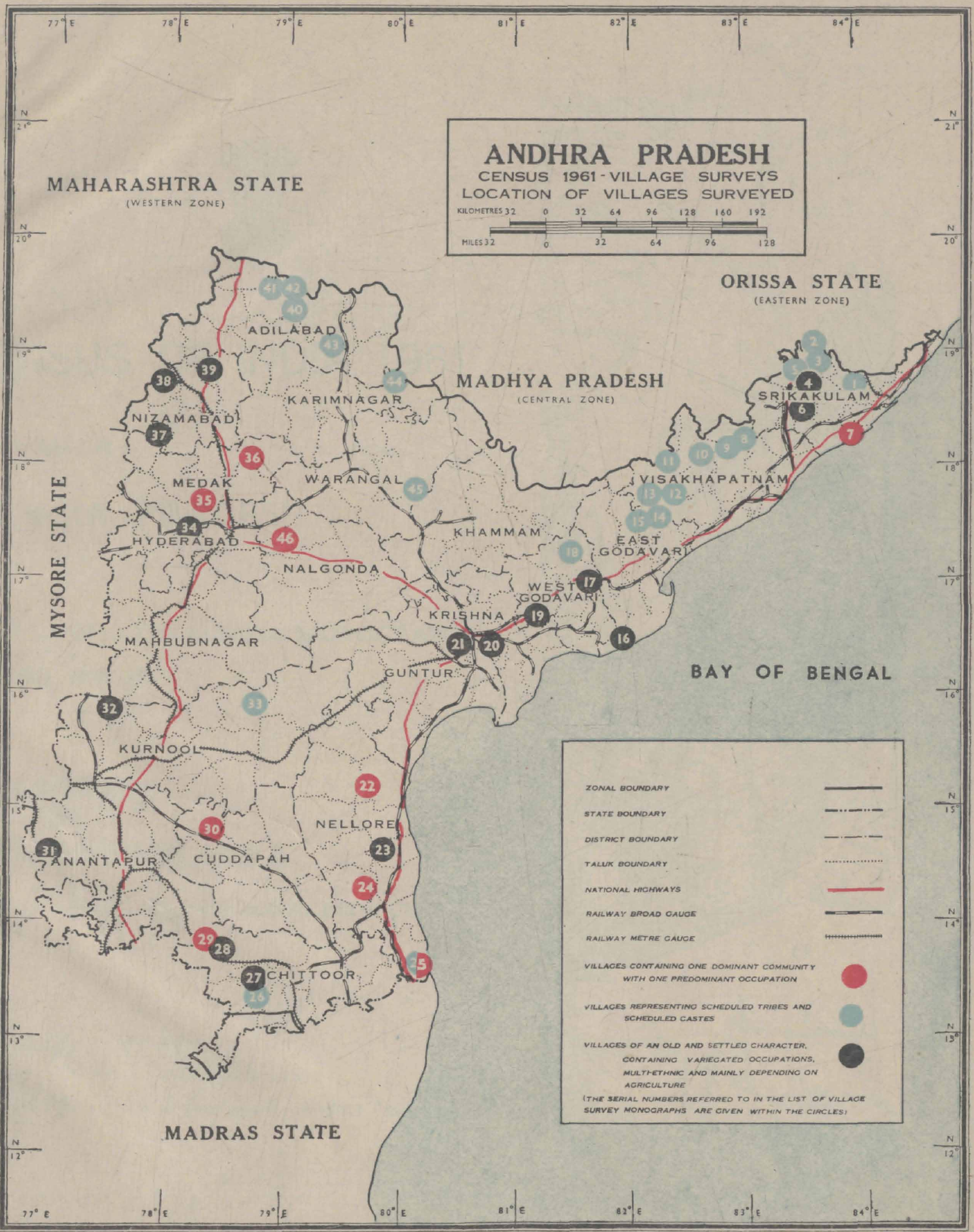
Superintendent of Census Operations, Andhra Pradesh.



Price: Rs. 7.50 P. or 17 Sh. 6 d. or 2 $ 70 c.

NAME OF DISTRICT (1)	NAME OF TALUK (2)	SL. NO. (3)	NAME OF VILLAGE (4)	BRIEF DETAILS OF WHAT THE VILLAGE REPRESENTS (5)
Srikakulam	Pathapatnam	1	*Kallata*	Kapu Savaras–A Scheduled Tribe
	Parvathipuram	2	*Kalliti*	Savaras–A Scheduled Tribe
		3	*Lakkaguda*	Jatapus–A Scheduled Tribe
		4	*Kannapudoravalasa*	A village in jute growing area
		5	*Gadabavalasa; hamlet of Gumma*	Gadabas–A Scheduled Tribe
	Bobbili	6	*Karada*	A Bobbili Samsthanam village
	Srikakulam	7	*Mofusbandar*	A fishermen's village
Visakhapatnam	Srungavarapukota	8	*Kondiba* ‡	Dombs–A Scheduled Caste
	Paderu	9	*Gandha* ‡	Konda Dhoras–A Scheduled Tribe
		10	*Lamthampadu* ‡	Kondhs–A Scheduled Tribe
	Chintapalle	11	*Annavaram* ‡	Samanthus–A Tribe
		12	*Makavaram*	Kammaras *alias* Ojas–A Scheduled Tribe
		13	*Jerrela* ‡	Bagatas–A Scheduled Tribe
East Godavari	Yellavaram	14	*Kondapalle*	Koya Dhoras–A Tribe
		15	*Kovilapalem*	Konda Reddis–A Scheduled Tribe
	Razole	16	*Pasarlapudilanka* †	A typical East Godavari delta village
West Godavari	Kovvur	17	*Unagatla* *‡	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936–62 is done
	Polavaram	18	*Pullramudugudem*	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 Yanadis, 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(Ind.Sub-Taluk)	33	*Byrlutigudem*‡	Chenchus–A Scheduled Tribe
Hyderabad	Chevella	34	*Peddamangalaram*	Economy dependant on the supply of vegetables to Hyderabad city
Medak	Narsapur	35	*Sivanagar*	Tanning industry
	Siddipet	36	*Habshipur*	Handloom industry
Nizamabad	Banswada	37	*Banjepalle*	An agricultural village on the bank of Nizam Sagarlake
	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
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		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 for published



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

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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PART I C	...	Subsidiary Tables
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District Census Handbooks (*Separate Volume for each District*)

SUPERVISION AND GUIDANCE

Sri K. V. N. GOWD, B.Com. (Hons.,)

Deputy Superintendent of Census Operations

First Draft

Sri CH. PURNACHANDRA RAO, M.A.,

Economic Investigator

Field Investigation

1.	Sri Ch. PURNACHANDRA RAO, M.A.,	*Economic Investigator*
2.	Sri A.R.K. MURTHY, M.A.,	,,
3.	Sri L. NARASIMHAM, M.A.,	,,
4.	Sri V. D. CHARY	,,
5.	Sri P. A. RAGHAVAIAH, M.A.,	,,
6.	Sri M.V.S. RAI, B.A.,	,,
7.	Sri K.S.S. RAJU, M.A.,	,,
8.	Sri D.V. RAMANA RAO, M.A.,	,,
9.	Sri P. RAMBABU, M.A.,	,,

Scrutiny of the Draft

1. Sri M. SREERAMULU, B.Com.,
   Tabulation Officer
2. Sri P. PATTAYYA, B.Sc.,
   Section Head
3. Sri V. RADHAKRISHNA
   B.A., B.Com.,
   Research Assistant

Photographs

1. Sri V.D. CHARY
2. Sri M.V.S. RAI

Maps & Drawings

Sri M. KRISHNA SWAMY

Artist-Draughtsman

FOREWORD

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

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

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture fot 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, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statsitical 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 Dhoras and Mathuras) and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village of Pasarlapudilanka (No. 16 in the State Map before the Inner Title page gives the location of this village) covered by the present monograph falls under the last category.

Pasarlapudilanka, with a population of 1,975, is a typical deltaic village situated in the picturesque and fertile Konaseema area of the Godavari delta in East Godavari District. It is an old and well settled village basically agricultural in character, the cocoanut and the palmyra so commonly found in the area playing their inevitable role in the economy of the villager. The village society is made up of people of different castes and communities and a study of their culture, economy and inter-relationship truly reflects the structure of the rural society. Though the village is rather remote in location, its population is progressive in outlook but not particularly opulent. It is hoped that the detailed study of the social and economic life of the inhabitants of this village presented in this monograph will help the reader to get an intimate and authentic picture of the life of the rural community in the tract that this village represents. In the case studies, some names of persons are deliberately put in symbols so that the persons concerned may not feel embarassed.

In this State, we initiated our Village Surveys under the original scheme of things by 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 manner. We covered quite a few villages under the old scheme. As explained in the Foreword, the field of inquiry went on enlarging in its scope from time to time and ultimately quite a formidable schedule was evolved. We were able to cover a few villages canvassing this larger schedule which is given as an Appendix to the monograph on Kotha Armur village. Pasarlapudilanka was one of the villages surveyed by adopting the larger schedule, which was undoubtedly very detailed but it also tried the patience of the Investigator as well as that of the correspondent. It was hardly possible for each Investigator to cover more than one household per day by this Schedule. In order to expedite the work 8 Investigators were deputed who covered the village during April-May 1962. Out of the 453 households in the village, only 100 sample households representing all the 13 different castes in the village were actually covered by the survey.

Our Village Survey Investigators had no special training in sociological, anthropological or economic investigations. They acquired after surveying a few villages at the present Census, the capacity to move closely with the villagers, live with them, gain their confidence and evoke positive response, observe things first hand, and record their observations truthfully. The present report is based on the observations authentically recorded. A survey of this nature carried out by persons who are no experts in this field is bound to suffer from several drawbacks. The purpose of the present survey will be served if it has helped to give an authentic picture of the life and conditions of the people as is observed now.

The Census Organisation is grateful to the people of this village who extended their fullest co-operation to make this survey possible. The Village Survey Investigators who conducted the field survey are Sarvasri Ch. Purnachandra Rao, A.R.K. Murthy, K. S. S. Raju, V. D. Chary, M. V. S. Rai, L. Narasimham, P. Rambabu, D.V. Ramana Rao and P.A. Raghavaiah. If the present report has met with any measure of success in its aims, it is a tribute to the patience and perseverance with which the Investigators completed their survey. The preparation of the tables and the shaping of the monograph was attended to in my office by an efficient team comprising the Tabulation Officer, Sri M. Sreeramulu and the Section Head, Sri P. Pattayya assisted by Sri V. Radhakrishna under the guidance of the Deputy Superintendent of Census Operations, Sri K. V. N. Gowd. The credit for line drawings, maps, etc., goes to the Office artist, Shri M. Krishnaswamy. The printing was supervised by Sri N. C. Hanumantha Reddy, Compiler.

A. CHANDRA SEKHAR

Superintendent of Census Operations,
Andhra Pradesh.

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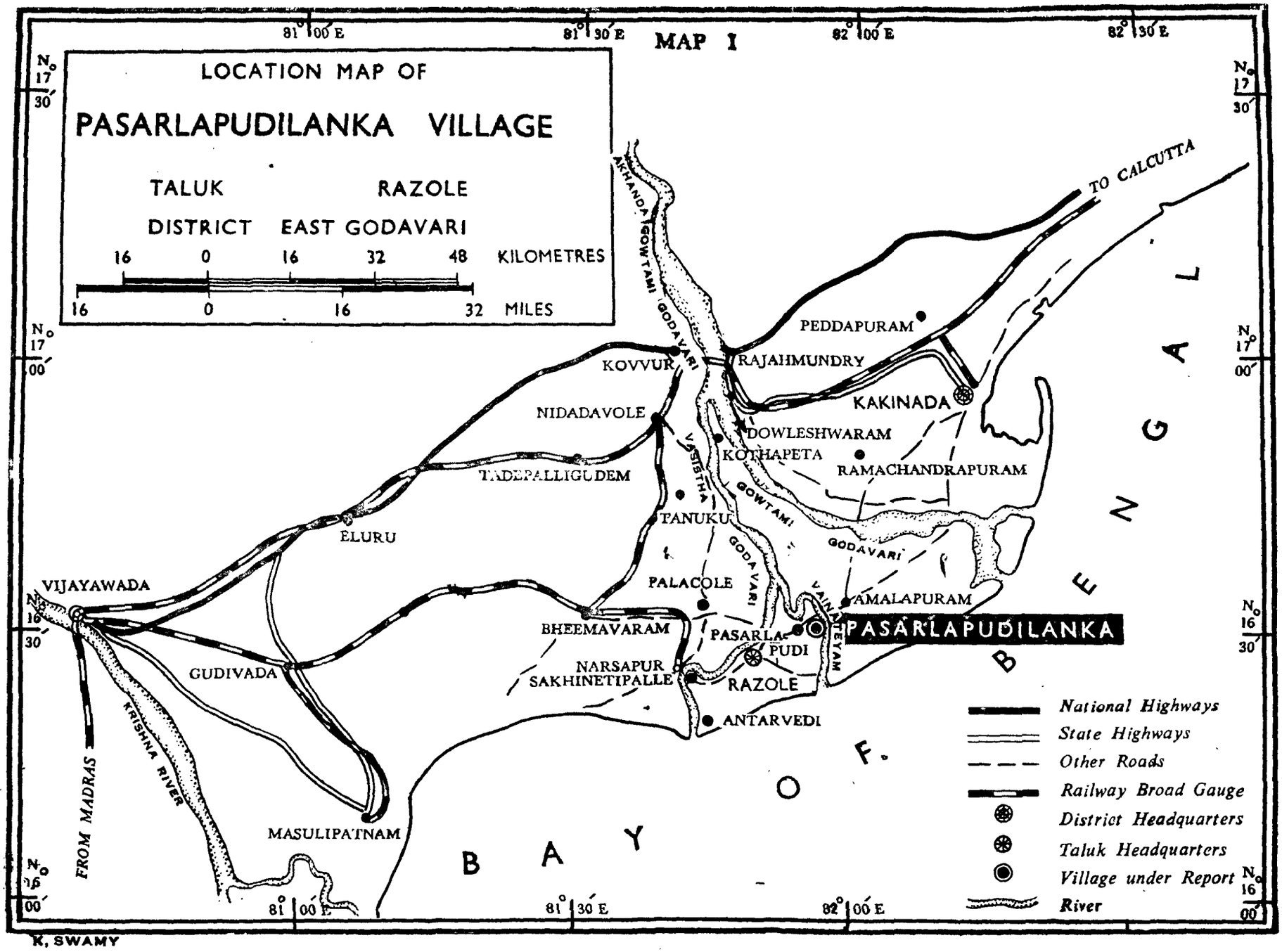
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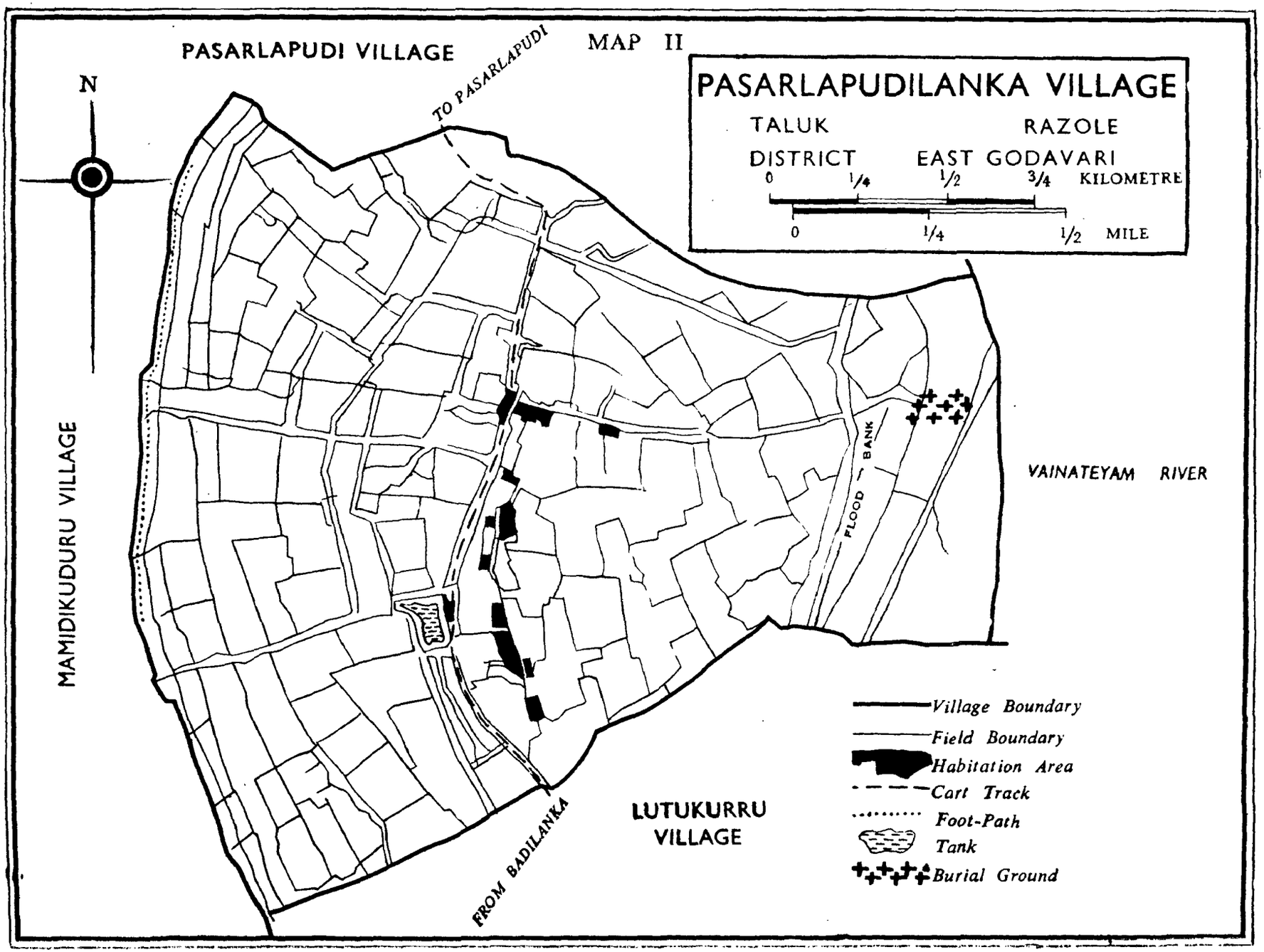
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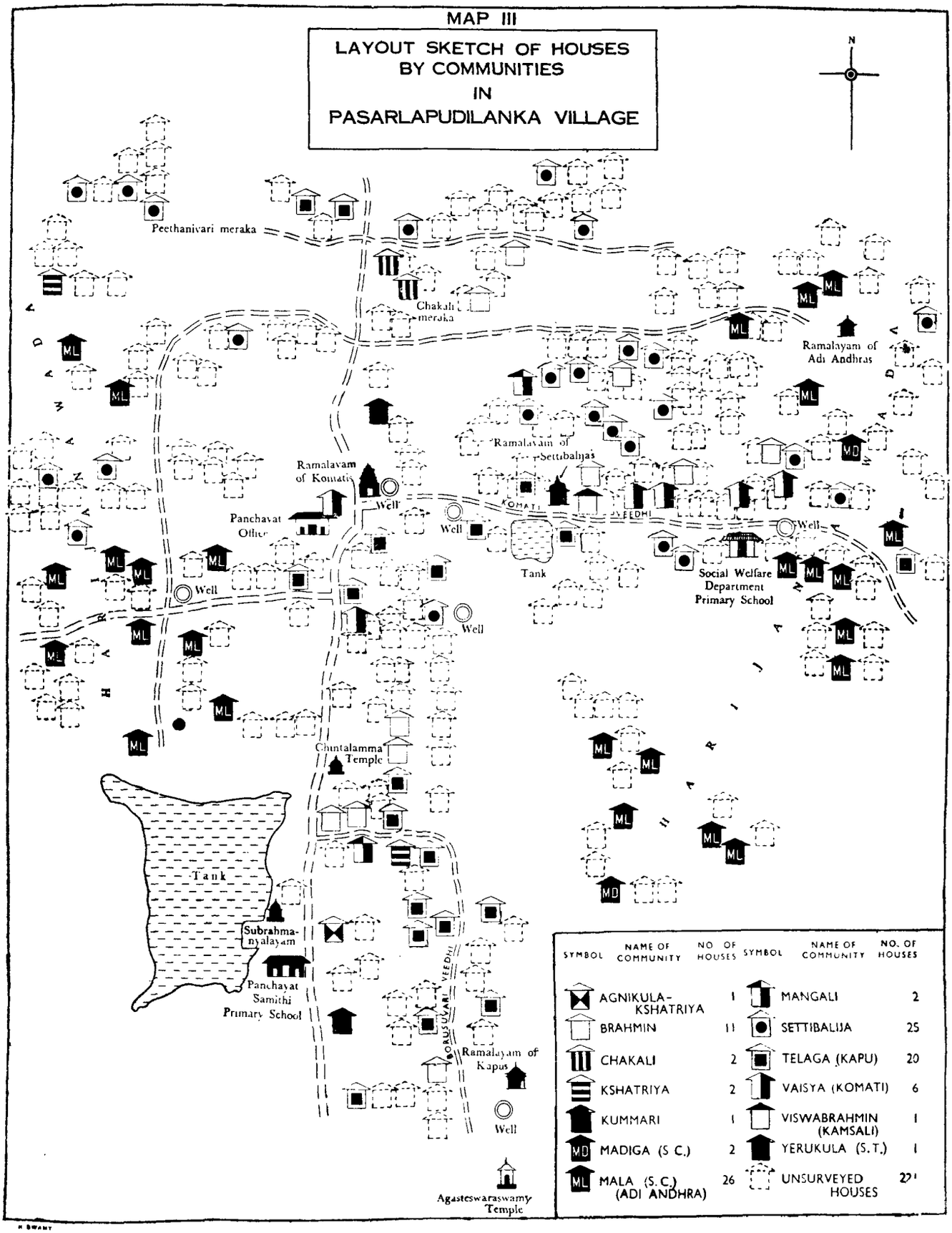
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MAP I
LOCATION MAP OF
PASARLAPUDILANKA VILLAGE
TALUK RAZOLE
DISTRICT EAST GODAVARI
16 0 16 32 48 KILOMETRES
16 0 16 32 MILES
81° 00' E
81° 30' E
82° 00' E
82° 30' E
N° 17' 30'
N° 17' 00'
N° 16' 30'
N° 16' 00'
TO CALCUTTA
PEDDAPURAM
RAJAHMUNDRY
KAKINADA
KOVVUR
NIDADAVOLE
DOWLESHWARAM
KOTHAPETA
RAMACHANDRAPURAM
TADEPALLIGUDEM
TANUKU
ELURU
VIJAYAWADA
PALACOLE
AMALAPURAM
BHEEMAVARAM
PASARLAPUDI
PASARLAPUDILANKA
NARSAPUR
SAKHINETIPALLE
RAZOLE
GUDIVADA
ANTARVEDI
MASULIPATNAM
FROM MADRAS
KRISHNA RIVER
AKHANDA GOWTAMI GODAVARI
VASISHTHA
GOWTAMI
GODAVARI
VAINATEYAM
BAY OF BENGAL
National Highways
State Highways
Other Roads
Railway Broad Gauge
District Headquarters
Taluk Headquarters
Village under Report
River
K. SWAMY


MAP II
PASARLAPUDILANKA VILLAGE
TALUK RAZOLE
DISTRICT EAST GODAVARI
0 1/4 1/2 3/4 KILOMETRE
0 1/4 1/2 MILE
N
PASARLAPUDI VILLAGE
TO PASARLAPUDI
MAMIDIKUDURU VILLAGE
VAINATEYAM RIVER
FLOOD BANK
LUTUKURRU VILLAGE
FROM BADILANKA
Village Boundary
Field Boundary
Habitation Area
Cart Track
Foot-Path
Tank
Burial Ground



SYMBOL	NAME OF COMMUNITY	NO. OF HOUSES	SYMBOL	NAME OF COMMUNITY	NO. OF HOUSES
	AGNIKULA-KSHATRIYA	1		MANGALI	2
	BRAHMIN	11		SETTIBALIJA	25
	CHAKALI	2		TELAGA (KAPU)	20
	KSHATRIYA	2		VAISYA (KOMATI)	6
	KUMMARI	1		VISWABRAHMIN (KAMSALI)	1
MD	MADIGA (S.C.)	2		YERUKULA (S.T.)	1
ML	MALA (S.C.) (ADI ANDHRA)	26		UNSURVEYED HOUSES	27



Fig. 1 A floral view of the village. (*Chapter I — Para 4*)



Fig. 2 A Settibalija family. (*Chapter II — Para 14*)



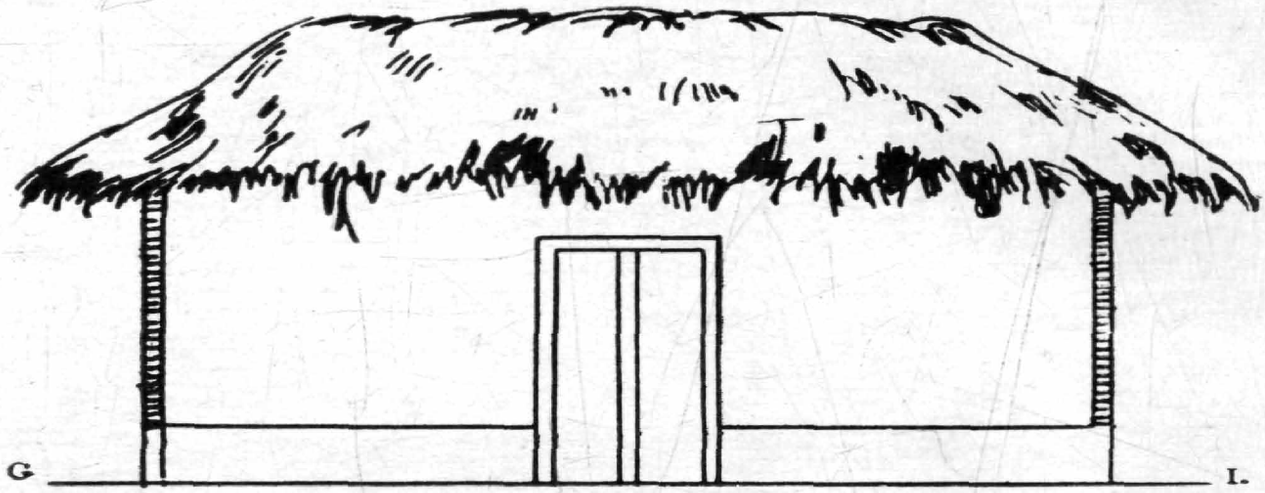
Fig. 3 A typical Telaga (Kapu) ryot. (*Chapter II — Para 15*)



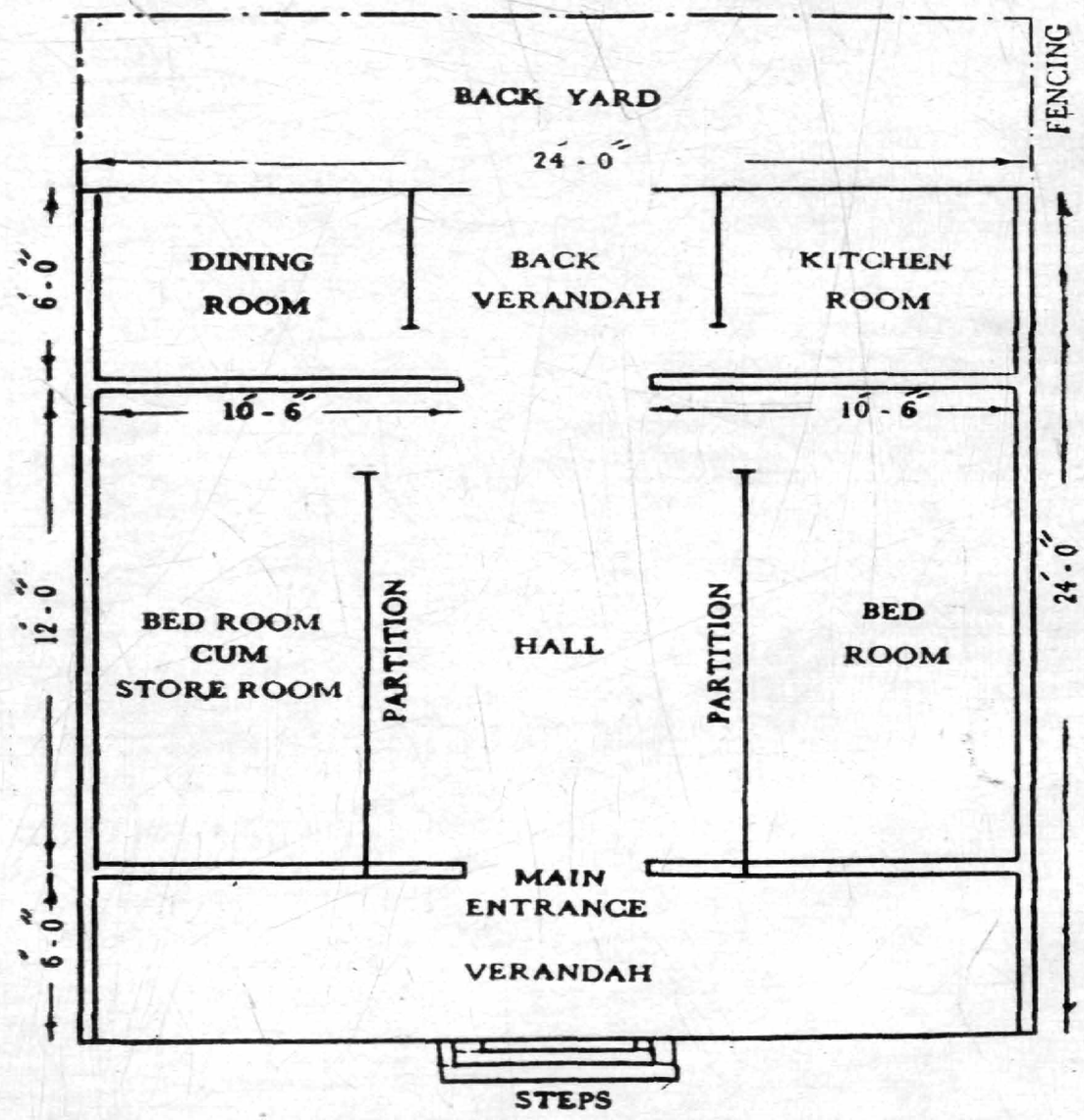
Fig. 4 - *Addillu* with thatched roof. (*Chapter II — Para 41*)



Fig. 5 *Addillu* with tiled roof. (*Chapter II — Para 41*)

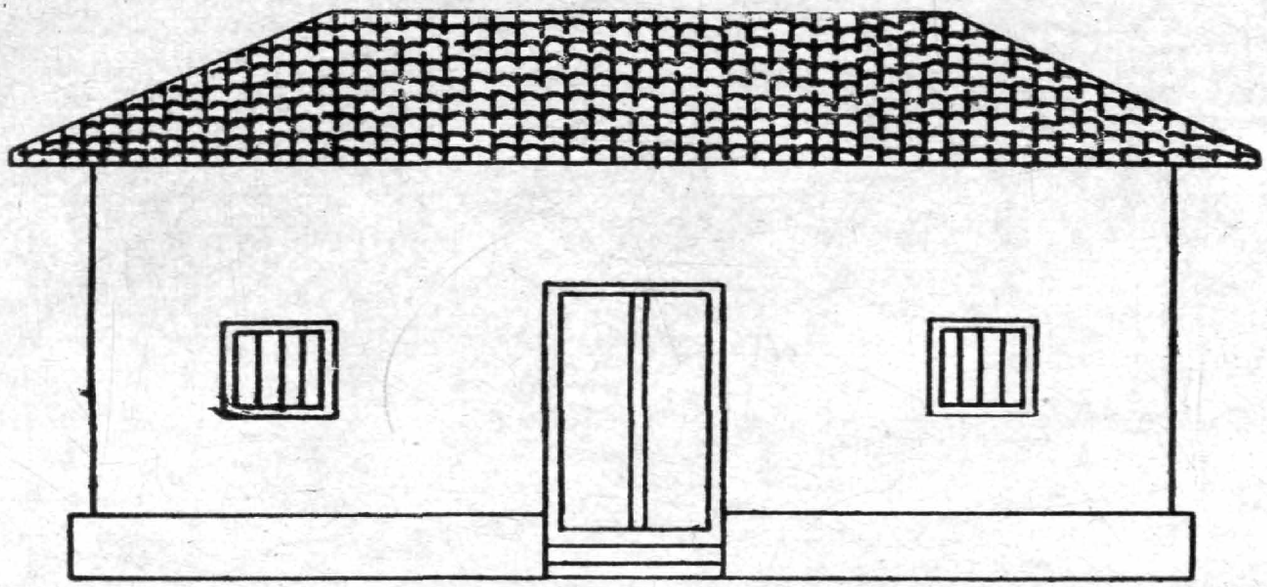


FRONT ELEVATION

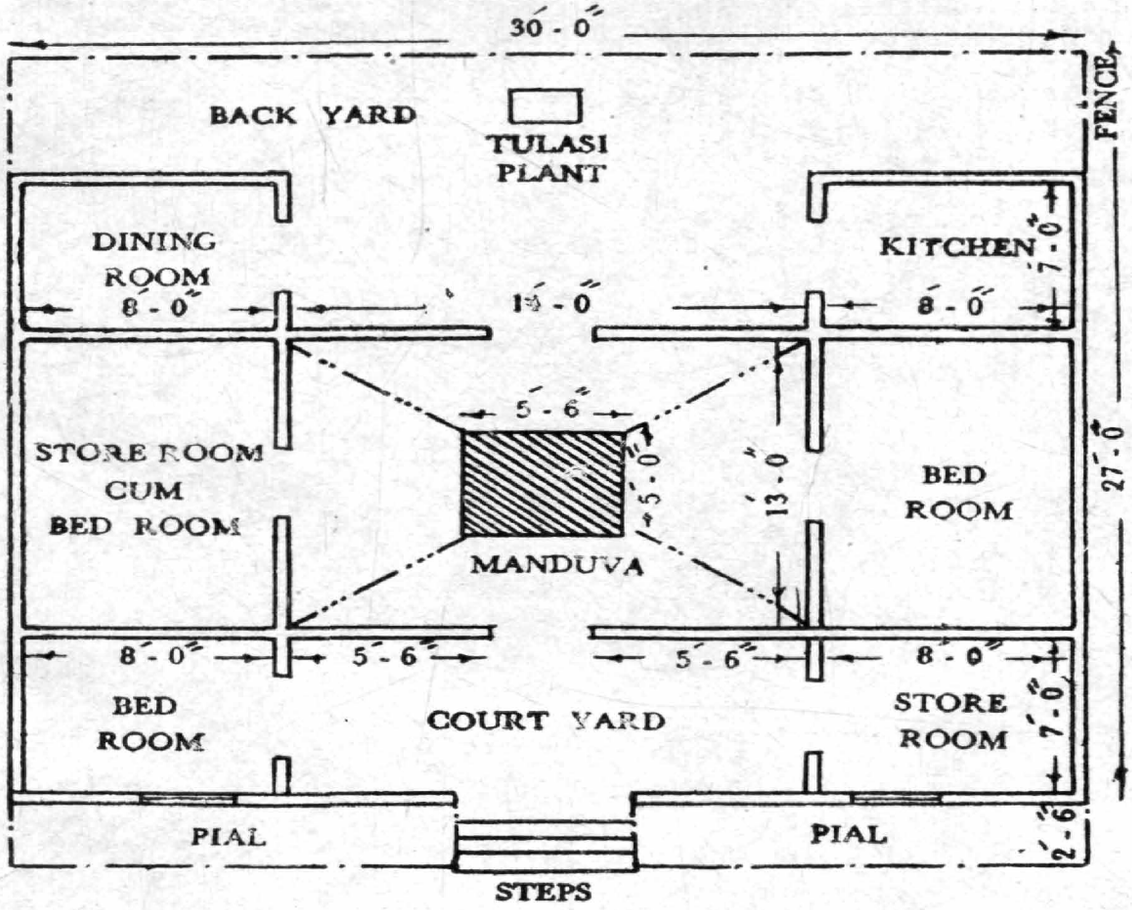


GROUND PLAN

Fig. 6 *Addillu.* (*Chapter II — Para 41*)

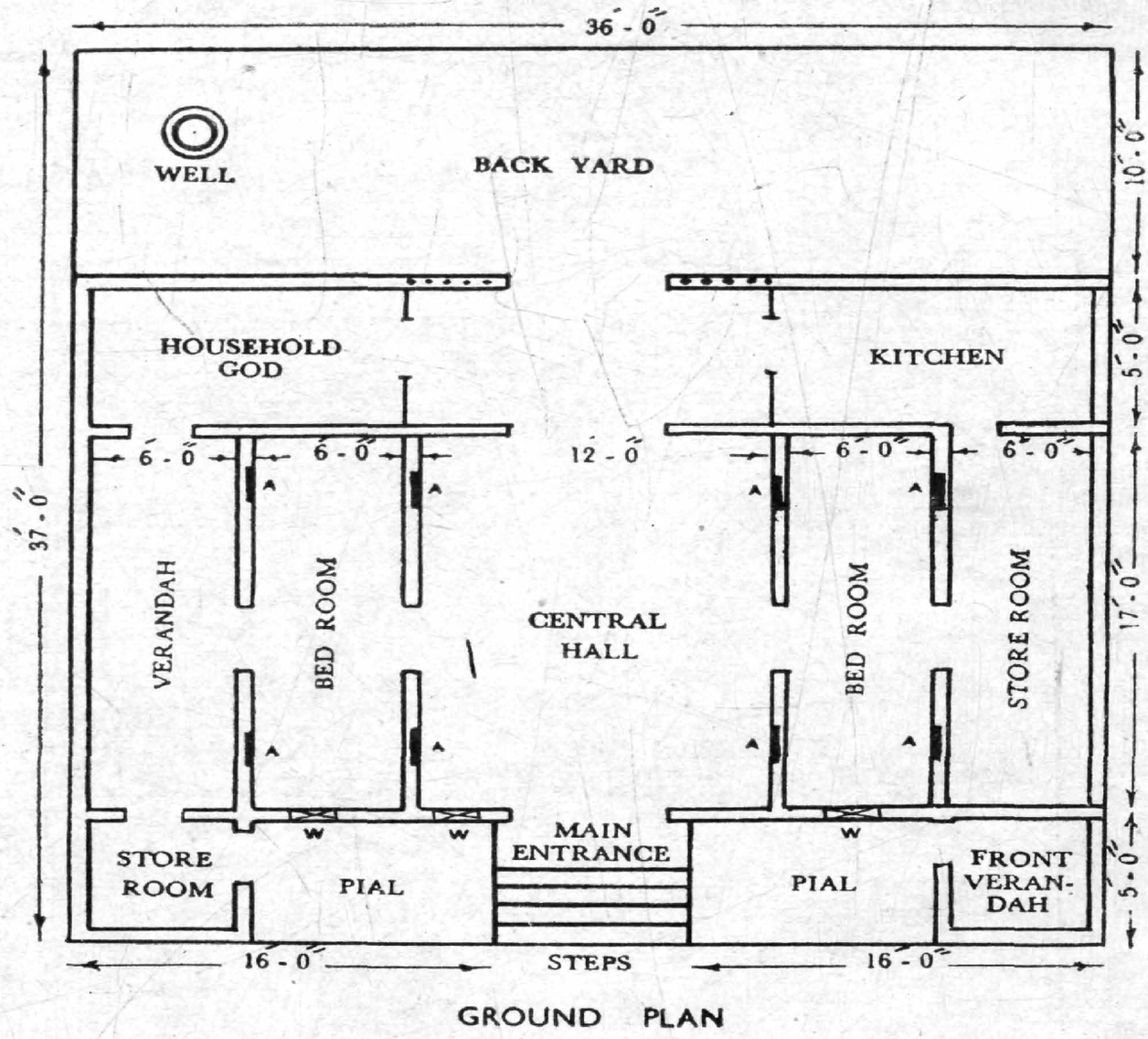


FRONT ELEVATION



GROUND PLAN

Fig. 7 *Manduvalogili.* (*Chapter II — Para 47*)



GROUND PLAN

A - ALMIRAH

W - WINDOW

Fig. 8 Bungalow. (*Chapter II — Para 51*)

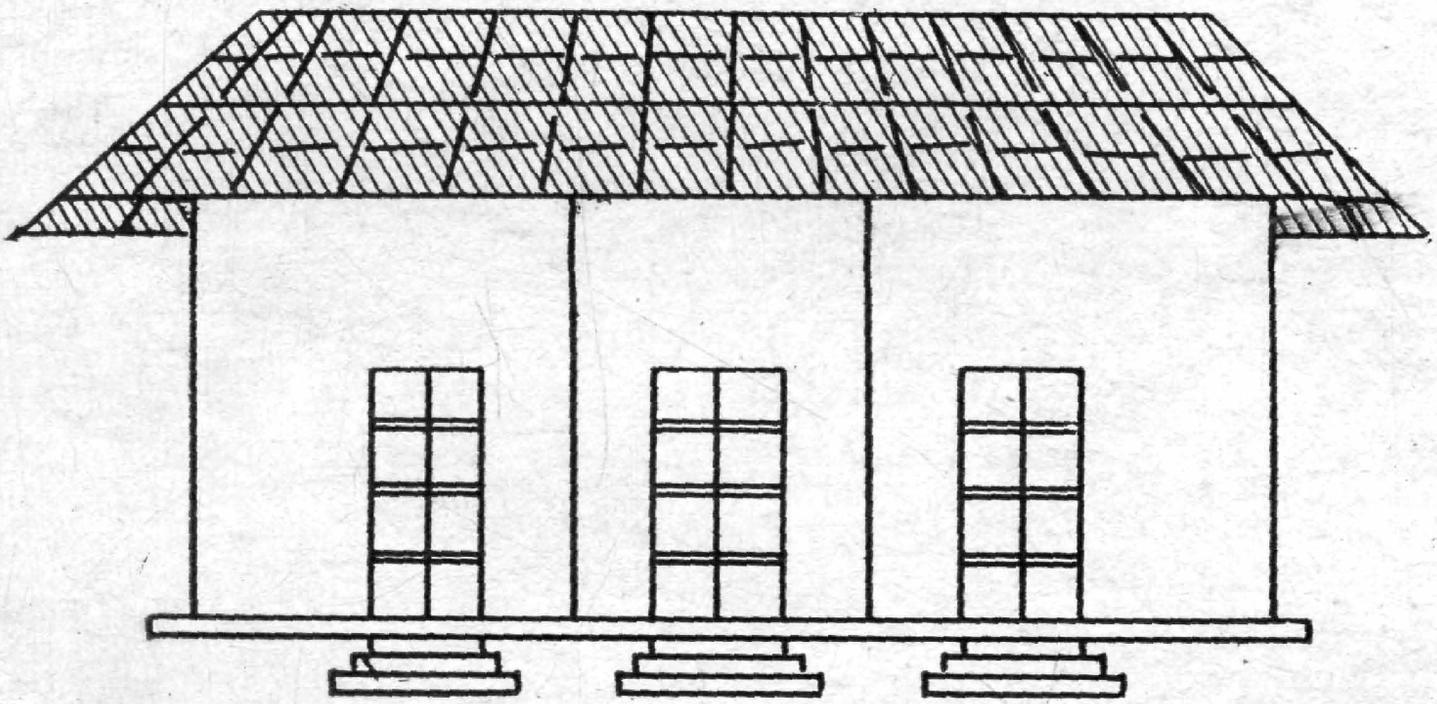


Fig. 9 Front view of bungalow *pampini. (Chapter II — Para 55)*

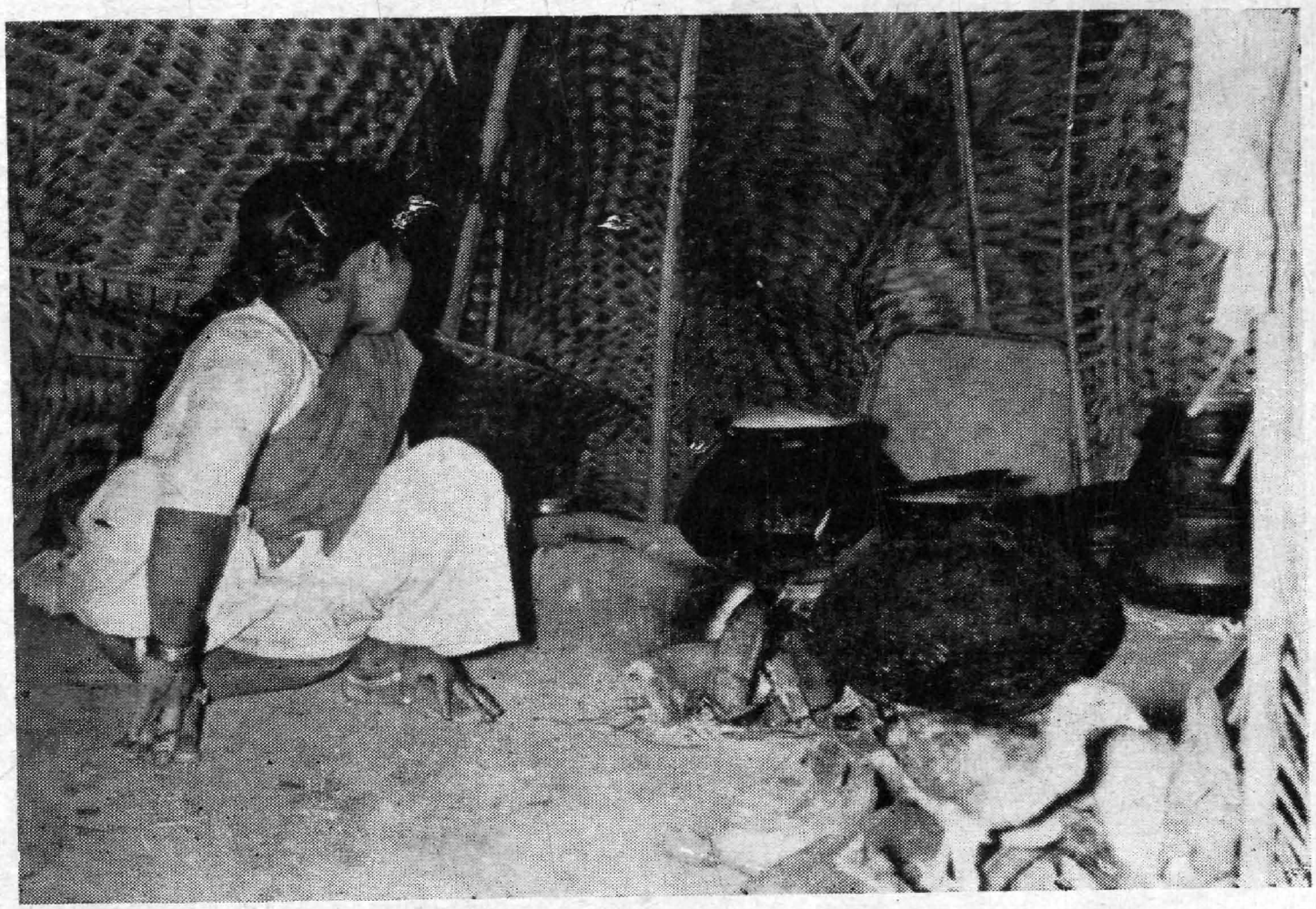


Fig. 10 Kitchen. (*Chapter II — Para 50*)



Fig. 11 Dress and ornaments.
(Chapter II — Para 84)



Fig. 12 Dress and ornaments. *(Chapter II — Para 85)*



Fig. 13 Bringing of *arivenibanalu* (*Chapter III — Para 23*)

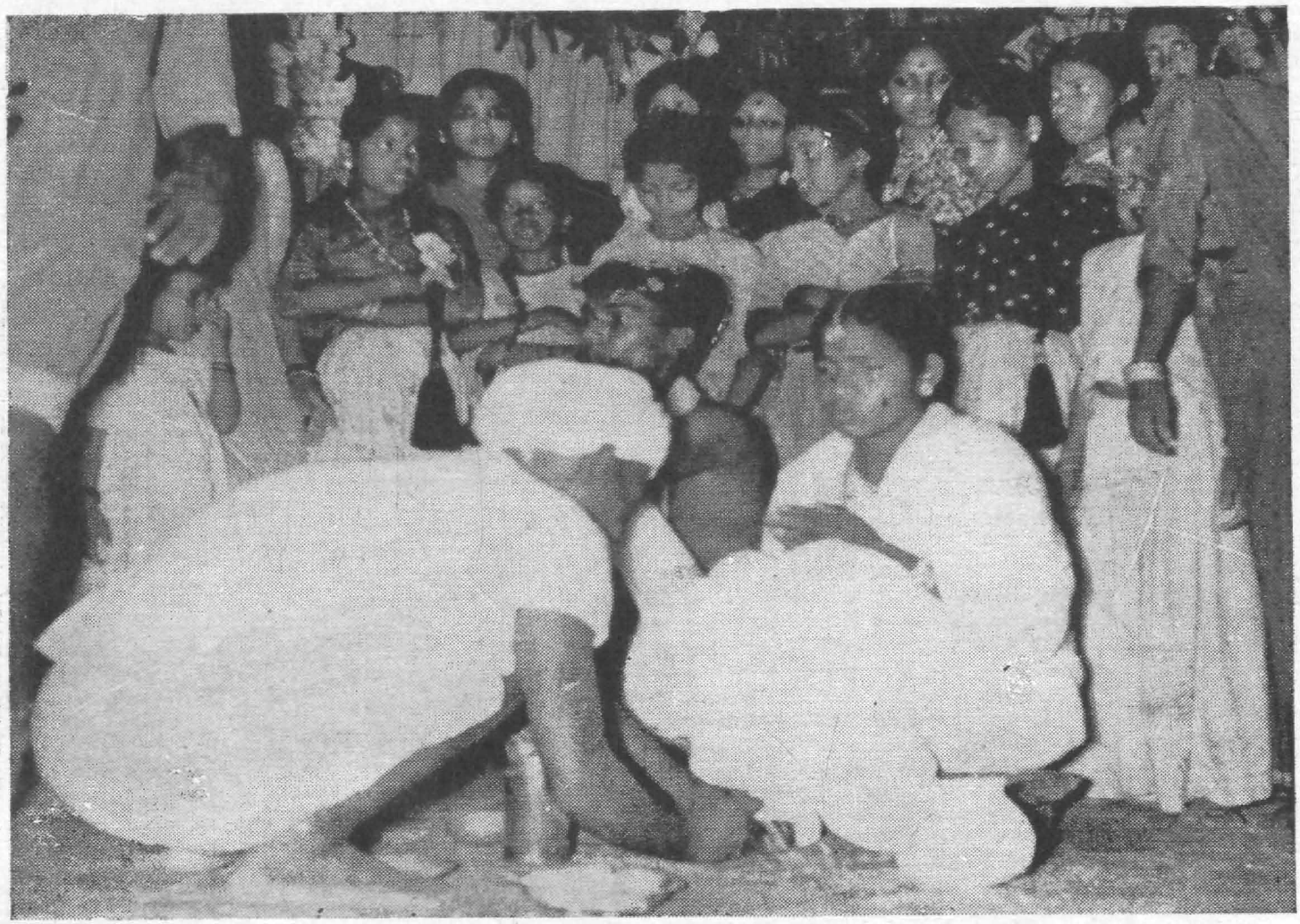


Fig. 14 Barber removing nails. (*Chapter III — Para 23*)

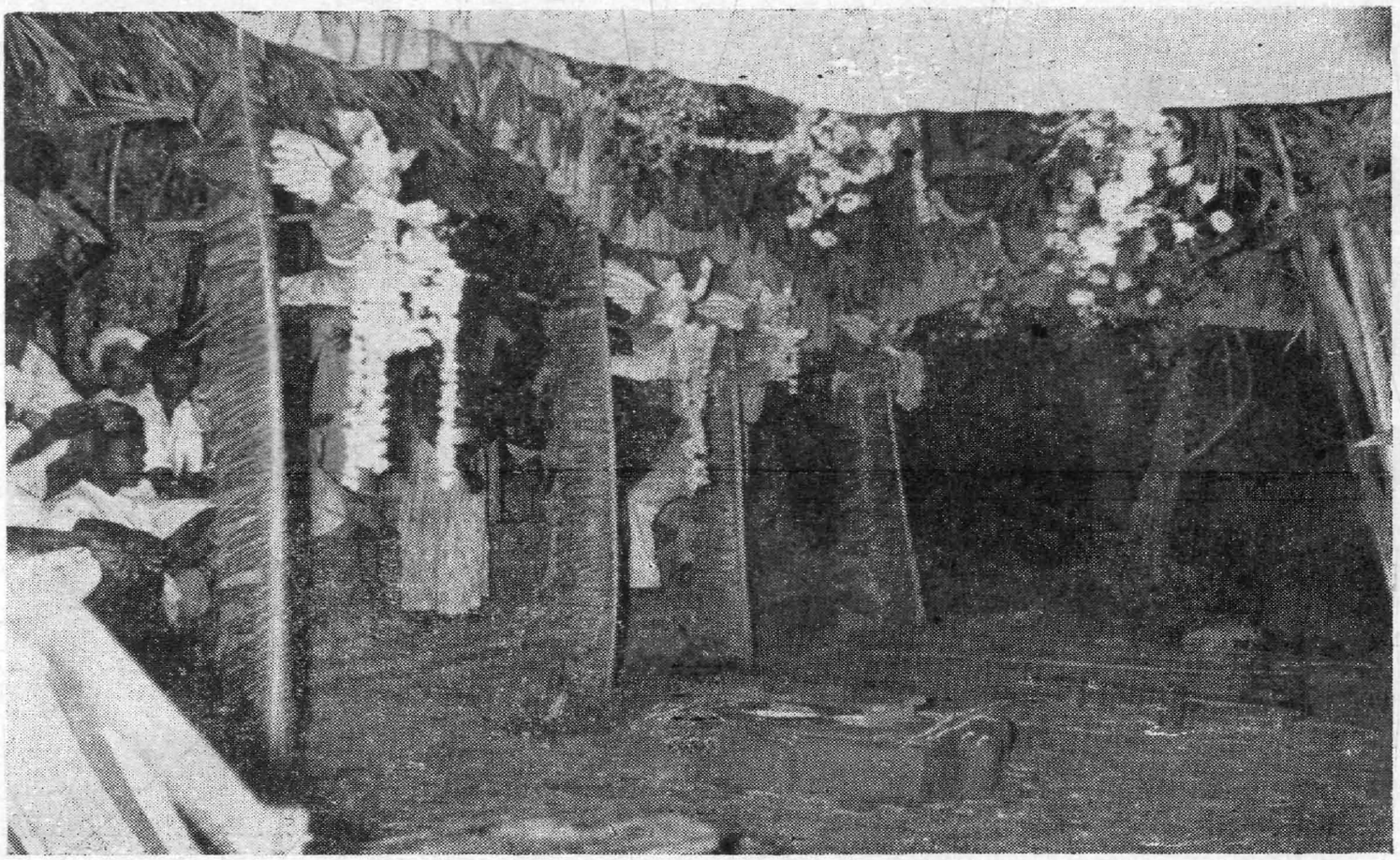


Fig. 15 Marriage booth. (*Chapter III — Para 24*)

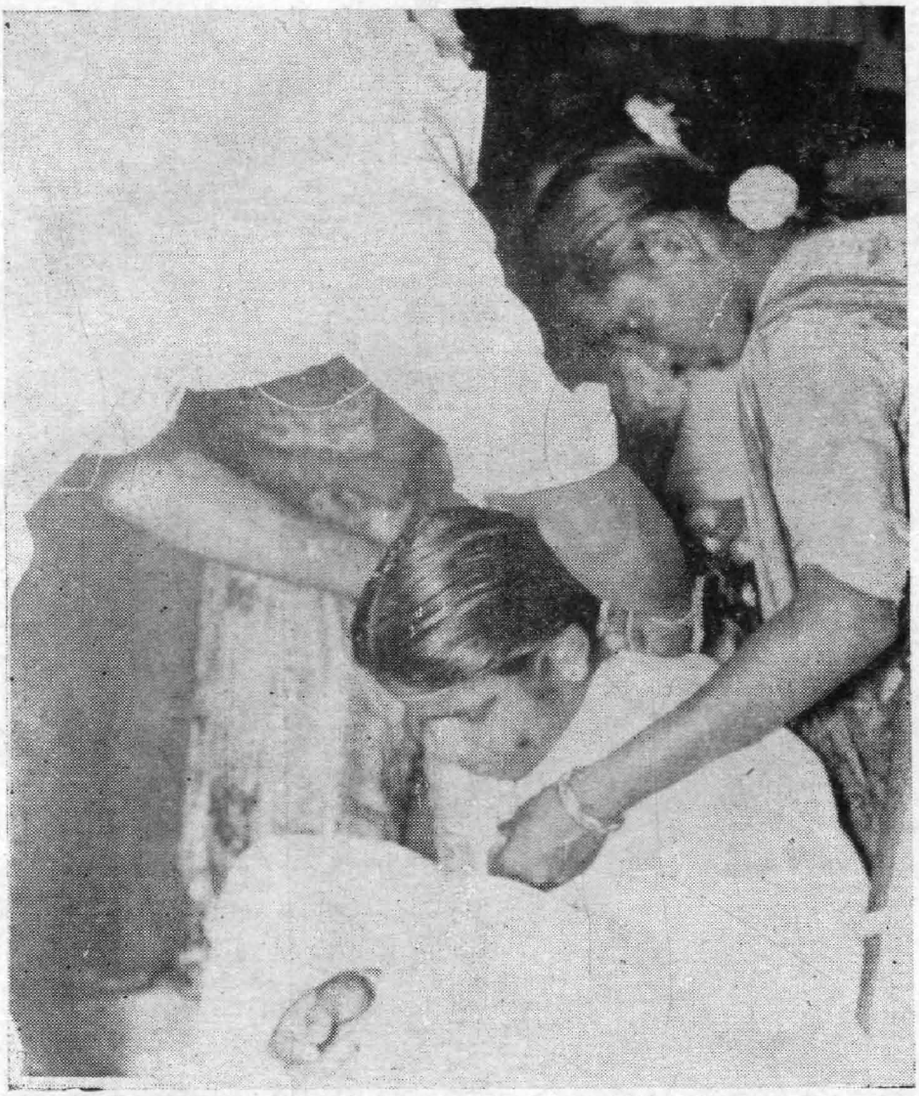


Fig. 16 Tying the marriage locket.
(*Chapter III — Para 26*)

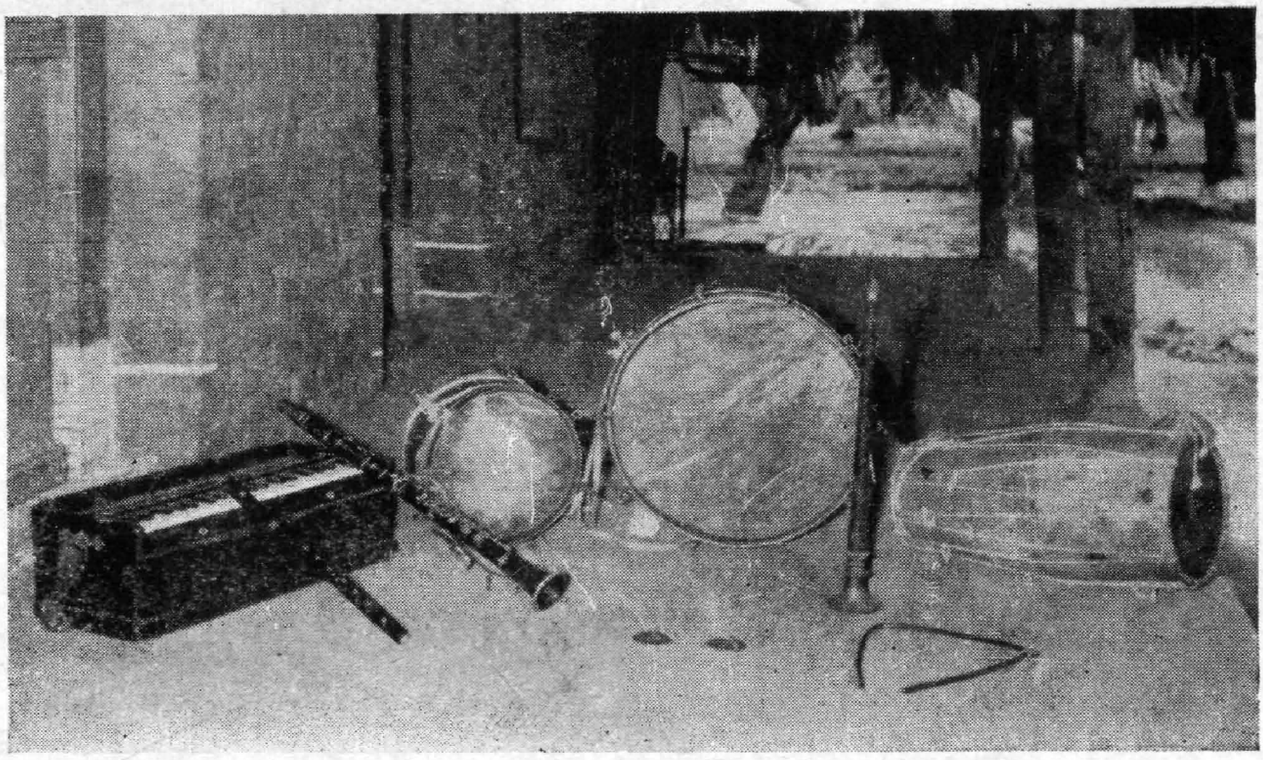


Fig. 17 Musical instruments. (*Chapter III — Para 26*)

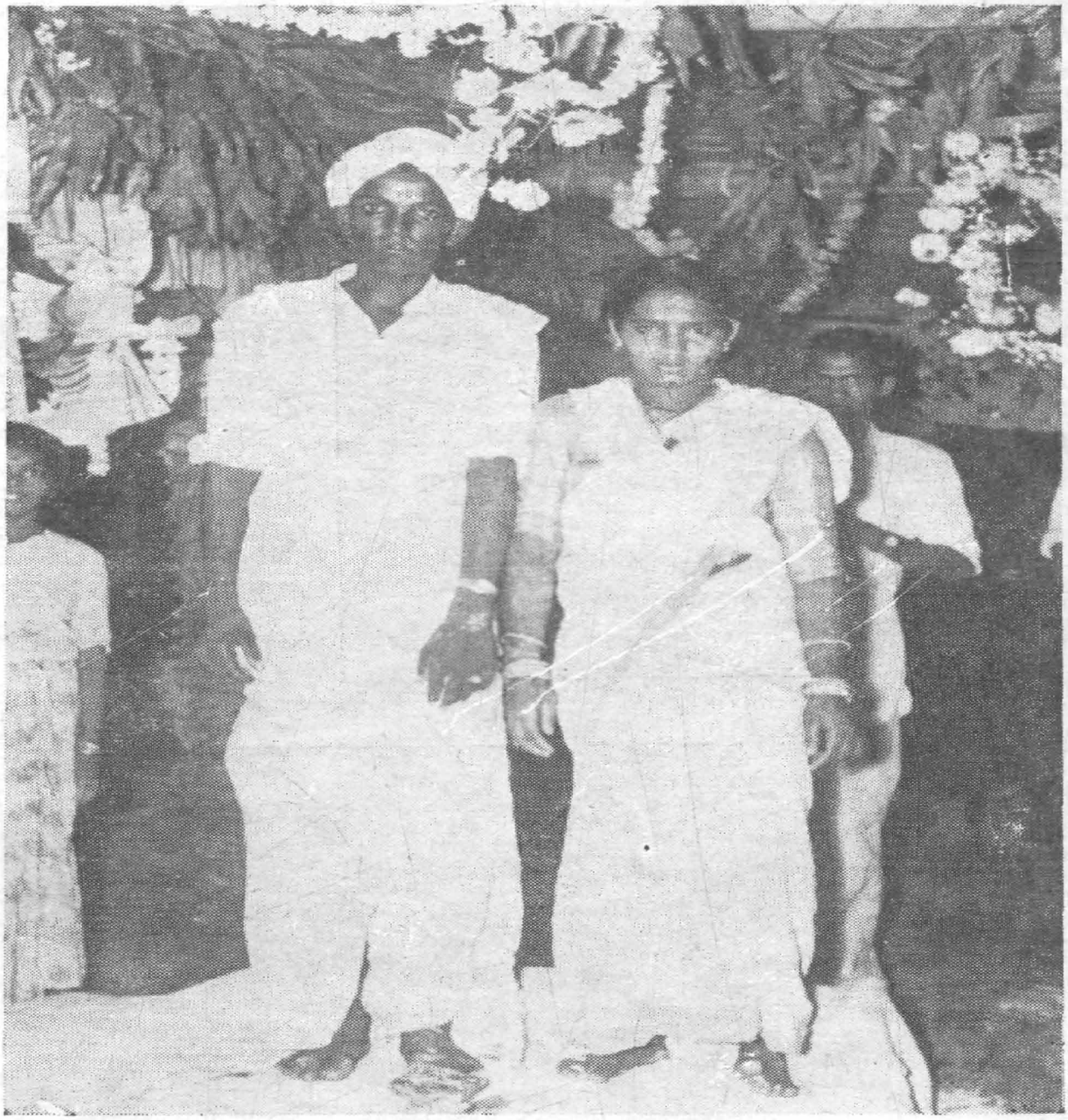


Fig. 18 Bridal pair. (*Chapter III — Para 25*)



Fig. 19 Pregnant woman going to her parent's house.
(*Chapter III — Para* 44)



Fig. 20 Stages in preparing coir ropes. (*Chapter IV — Para 64*)



Fig. 21 Stages in preparing coir ropes. (*Chapter IV — Para 64*)

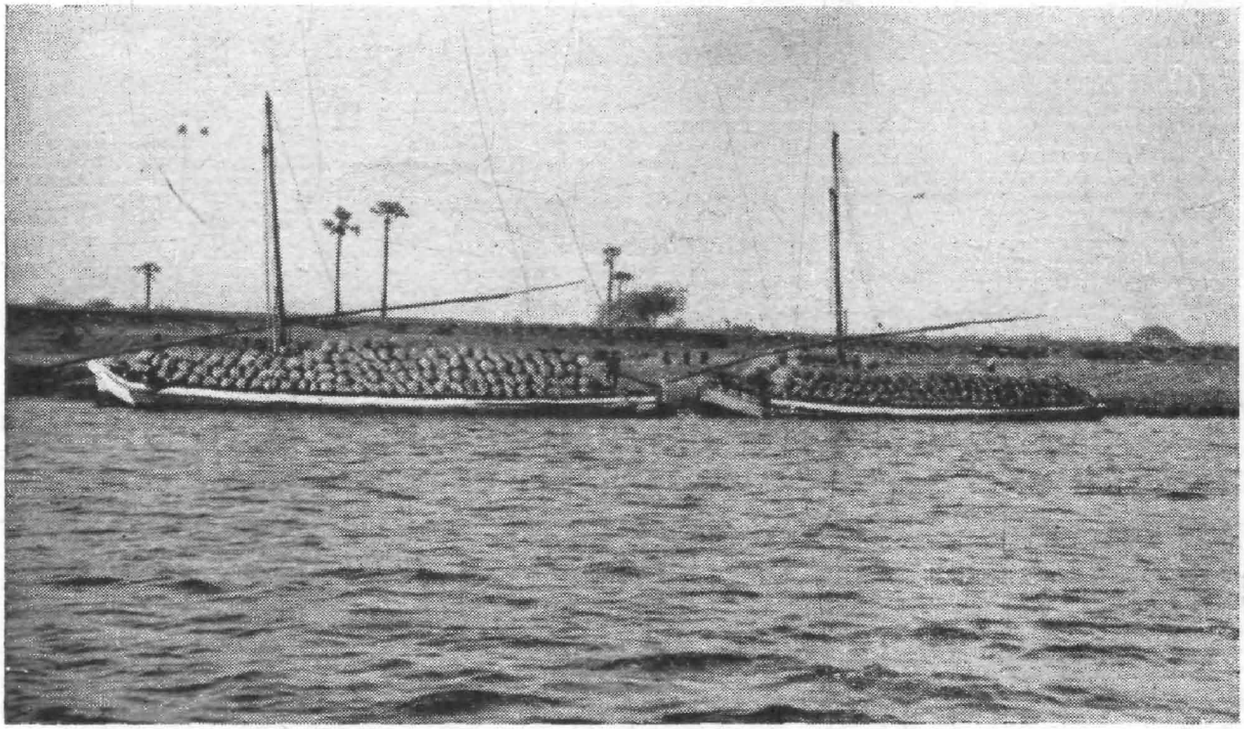


Fig. 22 Cocoanuts in transit through Vainateyam.
(*Chapter IV — Para 68*)

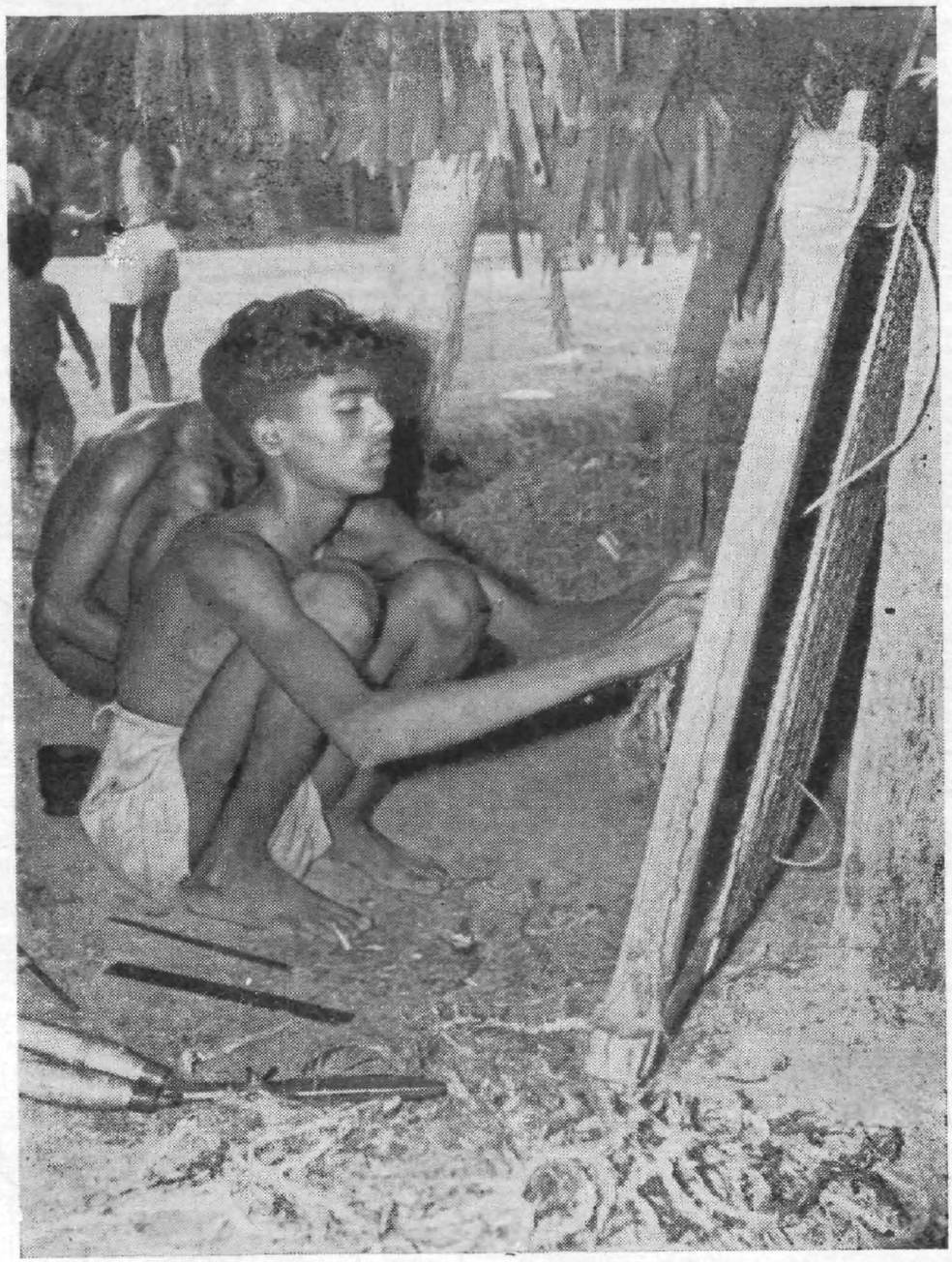


Fig. 23 Stages in door-mat (foot rug) making. (*Chapter IV — Para 75*)



Fig. 24 Stages in door-mat (foot rug) making. (*Chapter IV — Para 75*)

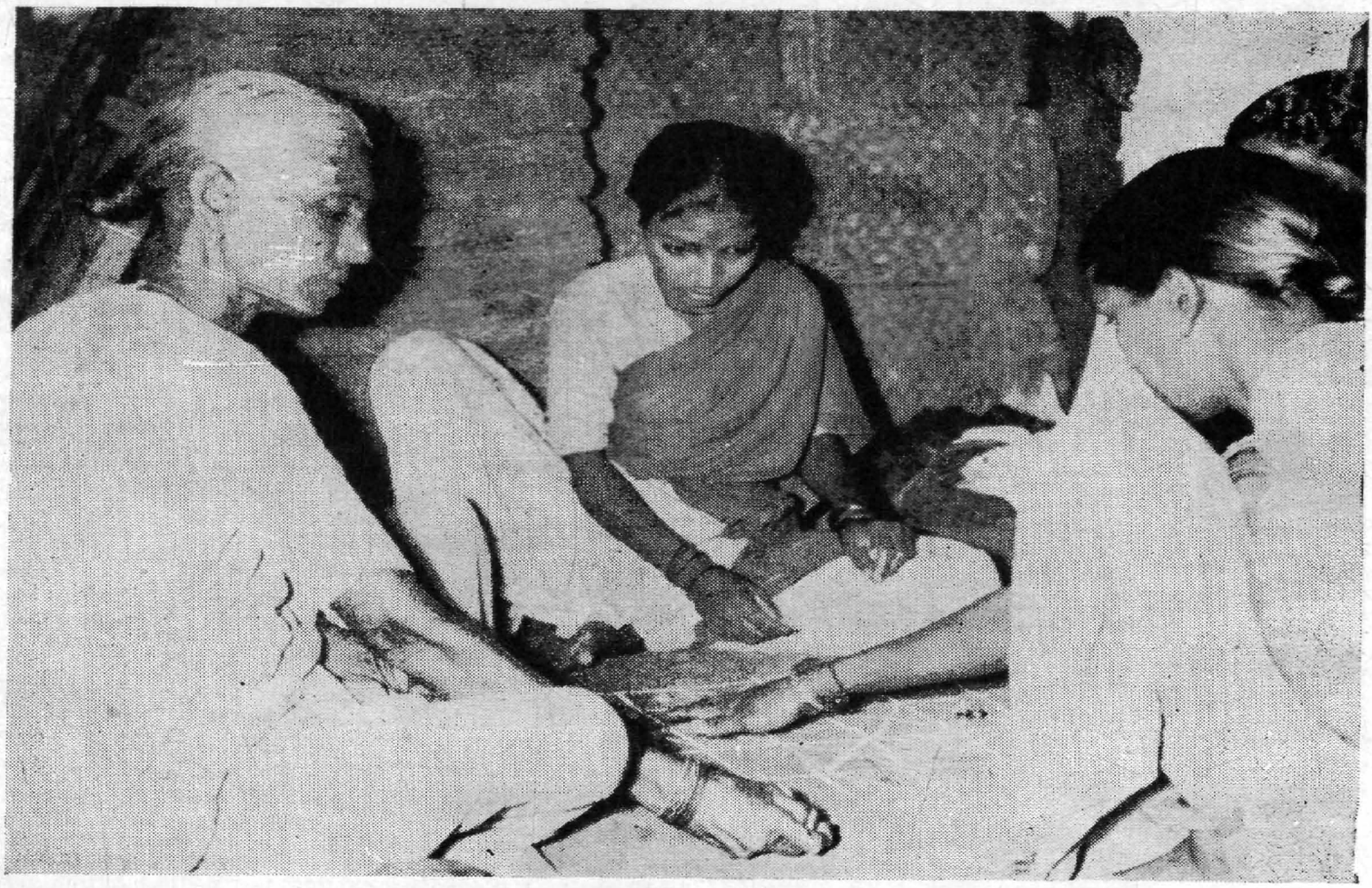


Fig. 25 Women playing *pachchis.* (*Chapter V — Para 3*)

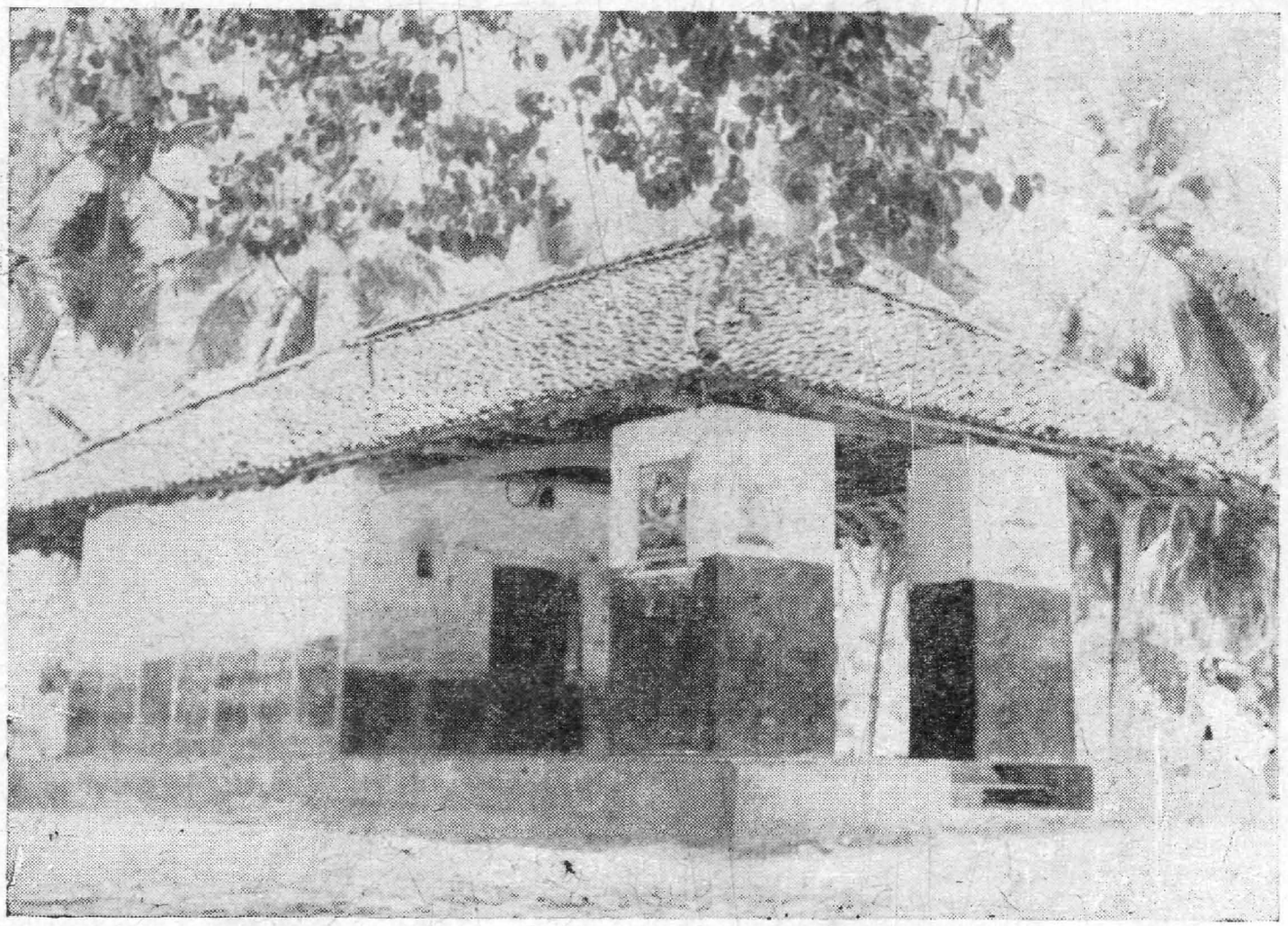


Fig. 26 Village deity — Chintalamma's temple. (*Chapter V — Para 8*)

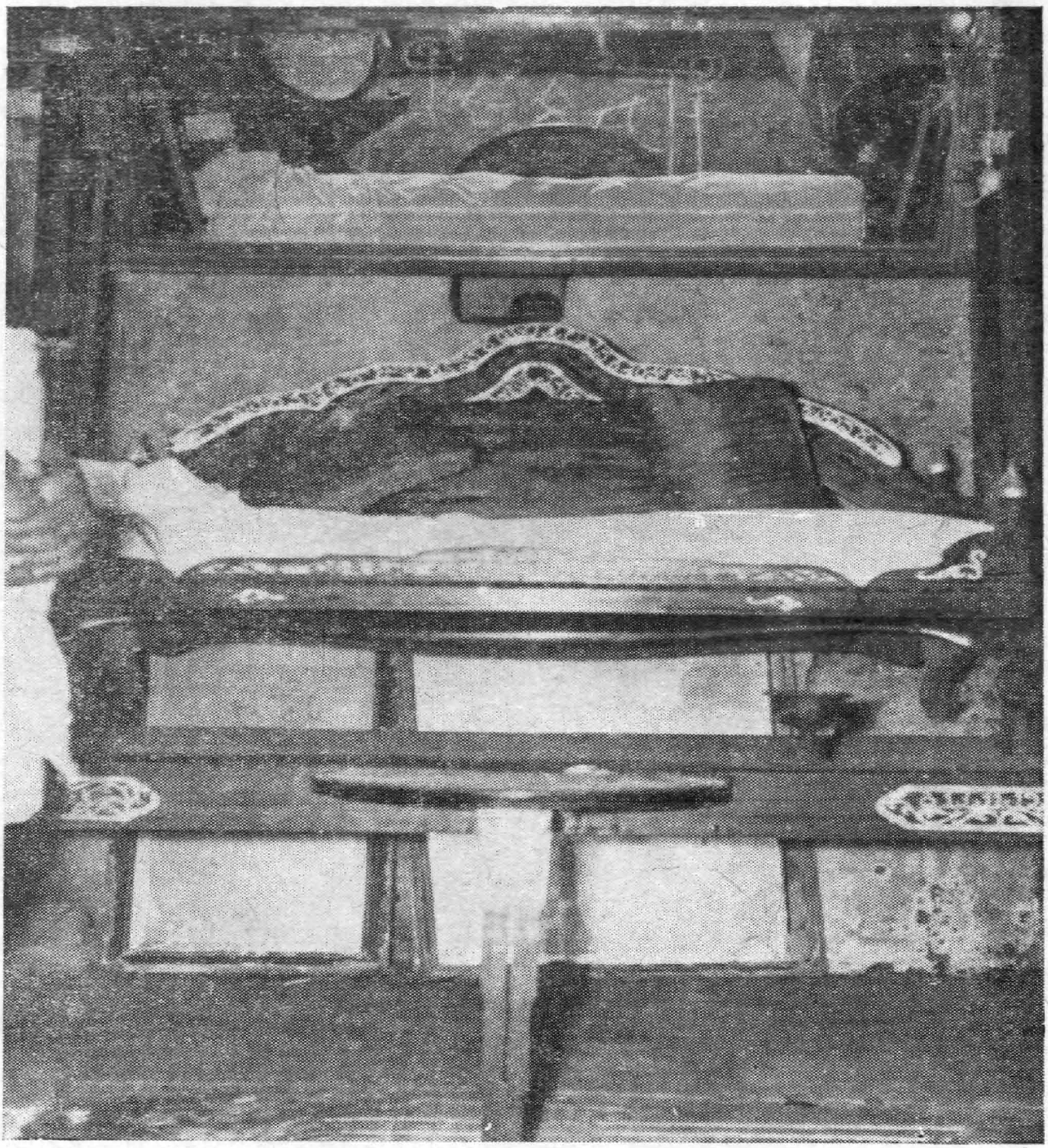


Fig. 27 *Sayanamandiram* of Lord Agasteswara.
(*Chapter V — Para 24*)



Fig. 28 *Melam* following the procession of Lord Agasteswara.
(*Chapter V — Para 18*)

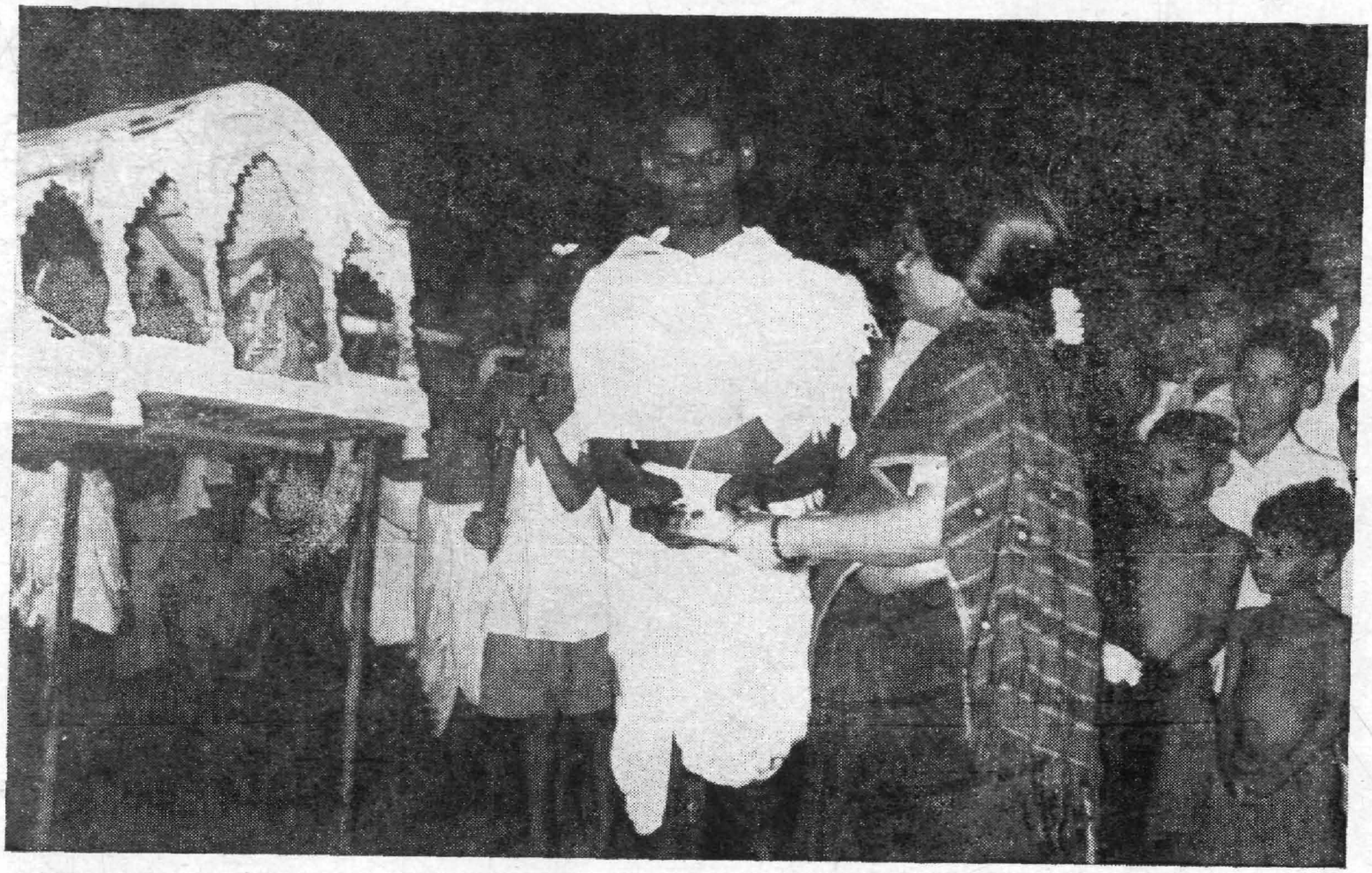


Fig. 29 Offering *harathi* to Lord Agasteswara. (*Chapter V — Para 19*)



Fig. 30 Ramalayam in Borusuvari street. (*Chapter V — Para 34*)



Fig. 31 Sanctum sanctorum of Ramalayam. (*Chapter V — Para 34*)

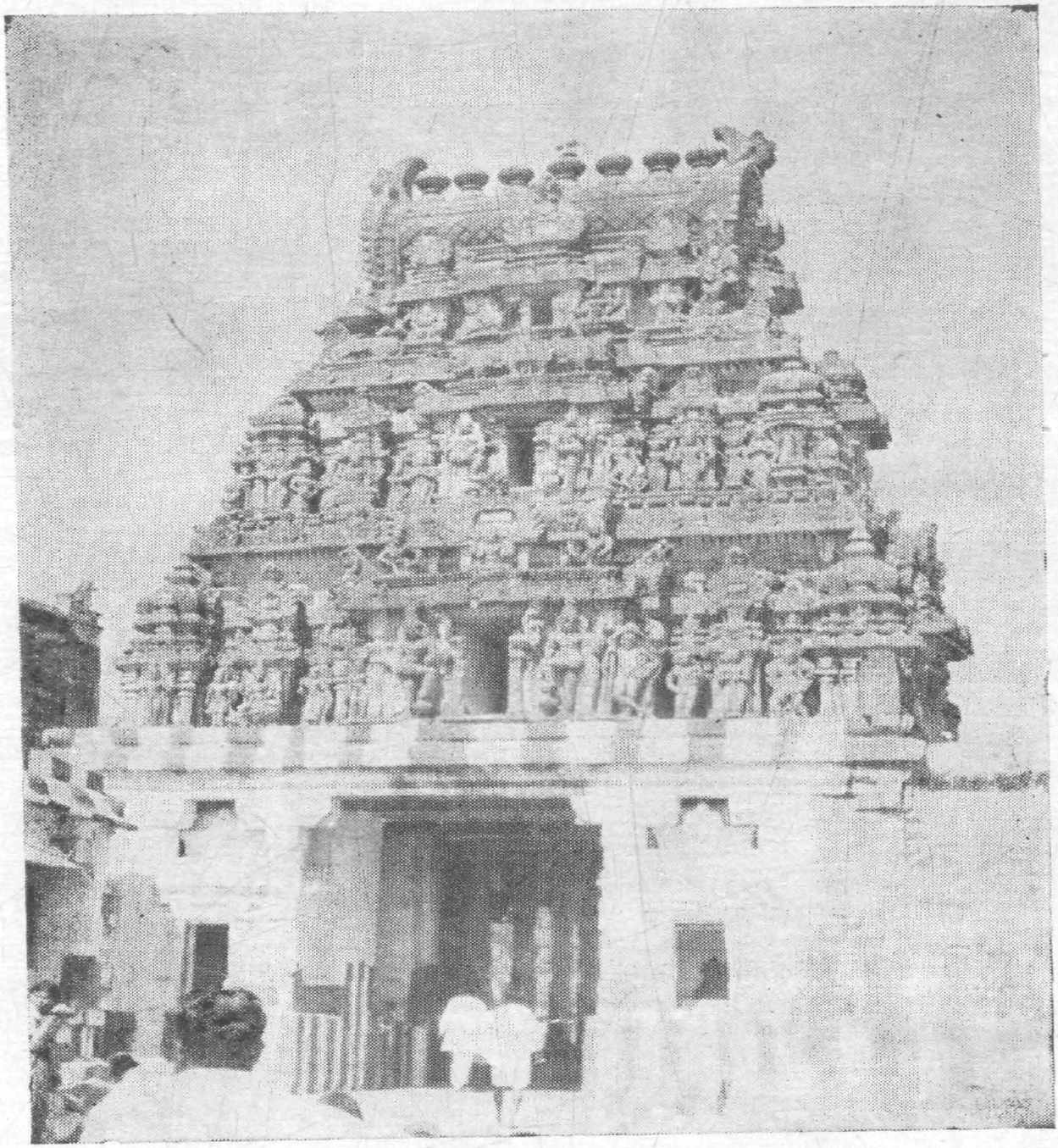


Fig. 32 Entrance to the temple of Sri Lakshminarasimhaswamy, Antarvedi. (*Chapter V — Para 41*)



Fig. 33 *Gopuram* of Sri Lakshminarasimhaswamy temple, Antarvedi.
(*Chapter V — Para 41*)

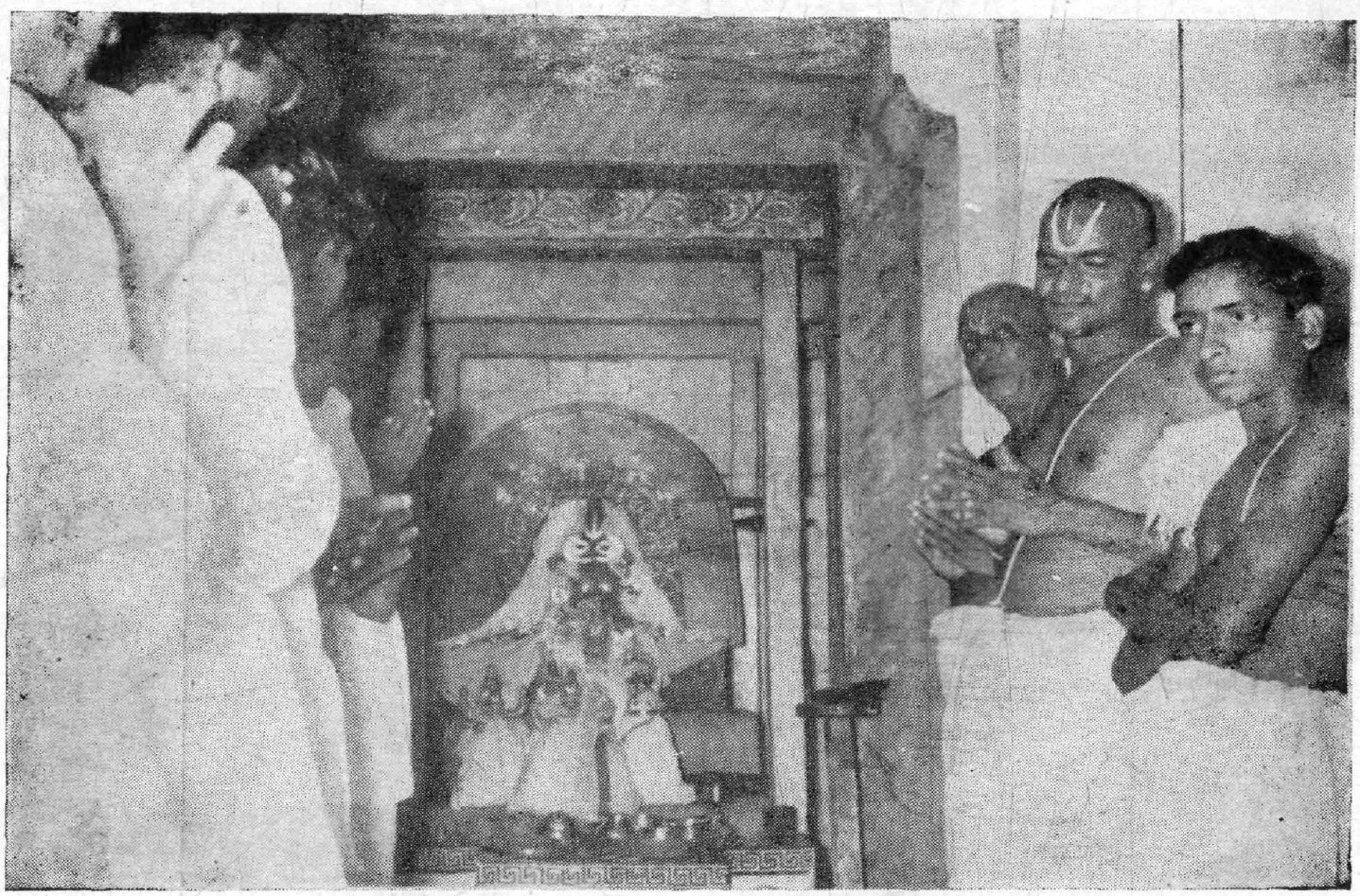


Fig. 34 Sanctum sanctorum of Sri Lakshminarasimhaswamy.
(Chapter V — Para 41)

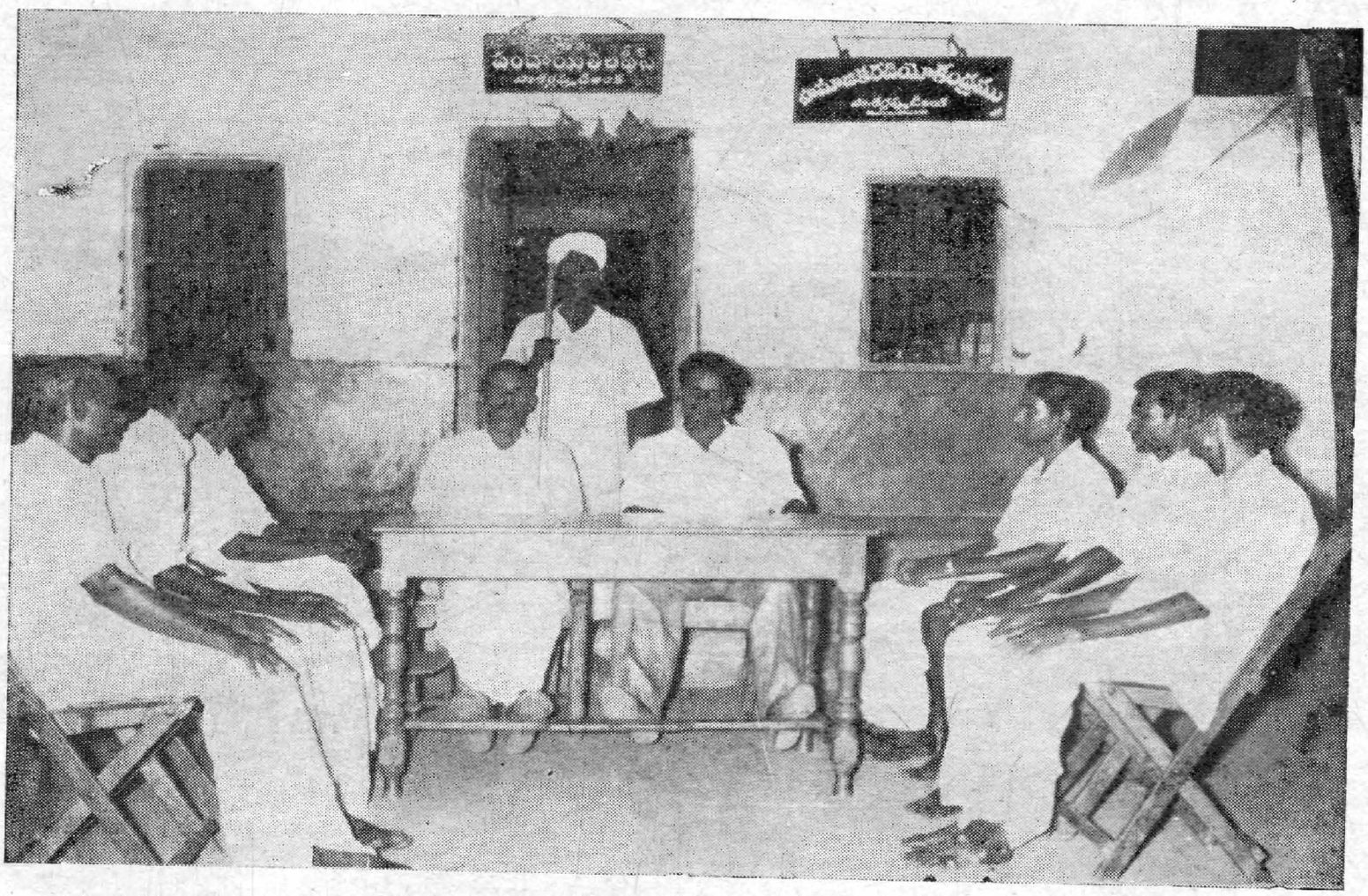


Fig. 35 Village Panchayat. (*Chapter V — Para 69*)

Chapter I

THE VILLAGE

Introductory

1. The Godavari* river skirts the entire district of East Godavari in Andhra Pradesh on its western side from north to south. The river enters the open country at Rajahmundry. At Dowleshwaram below Rajahmundry at a distance of 2 miles, the river divides itself into two branches — the eastern branch taking the name Gowtami Godavari and the western branch, Vasista Godavari. The Gowtami Godavari flows eastwards along the southern boundaries of Ramachandrapuram and Kakinada Taluks of East Godavari District separating them from Razole and Amalapuram Taluks and enters the sea by several mouths. The Vasista Godavari flowing southwards on the western boundary of Razole Taluk, enters the sea at Point Narsapur. Long before reaching the sea, it gives off a branch called Vainateyam which flows eastwards and then southwards upto the sea along the eastern boundary of Razole Taluk which thus gets enclosed on all sides by water. Depending on the ebb and flow of the river as also on account of floods and sedimentation, new islands are frequently formed in the midst of the river or new river margin lands are formed and old ones are often liquidated or their shapes changed. Submergeable lands liable to such changes are called *lankas*. These *lankas* which are fertile tracts of land located nearer the water source of the Godavari have attracted either the agriculturists or the fisherman community or both. There are many such habitation areas which are either full fledged villages or hamlets of some nearby main village and are known by such names as Badilanka, Bendamurlanka, Bobbarlanka, Boddavarilanka, Bodilanka, Chintalanka, Godilanka, Govalanka, Kothalanka, Madigavallalanka, Pasuvulalanka, Pillanka, Vakkalanka, Yedurlanka and so on. The prefixes to these *lankas* are derived from such factors as the physical aspects, the nearby village, the main crop grown, a local family name, or the chief community inhabiting the *lanka* etc., etc. Pasarlapudilanka situated in Razole Taluk of East Godavari District is one such village seated on a *lanka* by the side of Vainateyam Godavari river (Map I). Literal meaning of the village name (Pasarlapudi+Lanka) suggests that this village is located on a *lanka* near a neighbouring village, Pasarlapudi. This was selected for socio-economic study as a typical East Godavari deltaic village of an old and settled character, multi-ethnic in composition containing vareigated occupations and depending mainly on agriculture.

Location

2. The village lies on 16°-30′-08″ northern latitude and 81°-57′-09″ eastern longitude. Situated on the right bank of the river Vainateyam, a branch of Vasista Godavari, the village is at a distance of 11 miles from the confluence of Vainateyam with the Bay of Bengal (Map I).

3. Pasarlapudilanka is constituted into a separate Revenue village of Razole Taluk for administrative purposes. It is bounded by the river Vainateyam and its flood bank on the east, Mamidikuduru, a village on the western side at a distance of 2 1/2 miles, Pasarlapudi (which is a village different from Pasarlapudilanka) in the north-west at a distance of 1 1/2 miles, Lutukurru village in the south-west at a distance of 1 1/2 miles and Badilanka village in the south at a distance of 6 furlongs (Map II). Razole, the Taluk headquarters is 9 miles away from the village and Amalapuram, the Sub-divisional headquarters is 6 miles away. Kakinada, the District

* "Seven traditional mouths (of the Godavari) are recognized as sacred by Hindus. The holy waters of the Godavari are said to have been brought from the head of Siva by the saint Gautama, and the seven branches by which it is traditionally supposed to have reached the sea are said to have been made by seven great *rishis*. The mouths of these are considered especially holy, and to bathe in the sea at any one of them is considered an act of great religious efficacy. It is customary for the pious (especially childless persons desirous of offspring) to make a pilgrimage to each in turn and bathe there, thus performing the *sapta-sagara-yatra* or 'pilgrimage of the seven confluences'. The Vainateyam is not one of these traditional mouths, but is supposed to have been created afterwards by a *rishi* of that name who stole a part of the Vasishta for the pursose. The traditional seven are the Kasyapa or Tulya (the Tulya Bhaga drain), the Atri (the Coringa river), the Gautami, the Bharadvaja, the Visvamitra or Kausika, the Jamadagni, and the Vasishta. The Bharadvaja, Visvamitra and Jamadagni no longer exist; but pilgrims bathe in the sea at the spots where they are supposed to have been..... a bath in the river anywhere along its course has great sanctifying virtue. Every thirteenth year this virtue is supposed to be much increased, and the *pushkaram* festival which then takes place is performed all along the stream in recognition of the fact." —Madras District Gazetteers, *Godavari*, Vol. I (Madras : 1907), pp. 2-6

headquarters is 40 miles away. Nagaram, the Panchayat Samithi as also the Police Station headquarters is at a distance of 4 miles to the south-west. Mamidikuduru is the nearest educational and cultural centre where there are a High School and a Cinema Hall. The important pilgrimage centres like Antarvedi of the same Taluk, Vadapalle of Ramachandrapuram Taluk (seats of Vaishnavite temples), Kadali of Razole Taluk and Palivela of Kothapeta Taluk(Saivite shrines) are frequented by the villagers.

Flora and fauna

4. This area is rich in vegetation and particularly abounds in cocoanut gardens. The village has a very picturesque appearance with its tall cocoanut trees and equally tall palmyra trees interspersed with date palm trees (Fig. 1). There are a few mango groves and a sprinkle of jack, peepul, and tamarind trees and pine-apple. Avenues of casuarina flank the sides of the flood bank.

5. Fauna consists mostly of the domestic animals, poultry and birds. The *desavali* (country or local breed) cows and bulls are predominant. Besides, *padamati* (western), *turpu* (eastern), and *Koya* or *Sugali* (*Lambadi*) varieties are also found. The *Ongole* breed is becoming increasingly popular with the villagers after the advent of the Community Development Programme, particularly since the inception of Panchayati Raj. The type of buffaloes commonly found in the village are also of the *desavali* type. Besides, the *turpu* (eastern) and *Bobbili* types are also found. Among sheep, three varieties are found *viz*, *desavali, kulam* and *kanchi*. Pigs and fowls are reared in the village. Birds like crow, cuckoo, parrot, crane are commonly found in and around the village.

Climate

6. With the sea (Bay of Bengal) close-by, the river Vainateyam just by its side, canals and irrigation channels passing through the village and in the neighbourhood, the atmosphere is rendered very humid. From 1881 to 1940, the means of daily maximum and minimum temperatures were 89.3° F., and 74.9° F. The average annual rainfall during the same period was 41.02".

Size and population

7. The area of the village is 1.58 sq. miles (1,012.52 acres). The habitation area is 21.39 acres. At the 1961 Census, there were 453 households residing in 321 houses with a population of 1,975 persons comprising 990 males and 985 females. With reference to the total area of the village the density of the population per square mile works at 1,250 (Table 1). The population is entirely Hindu by religion and composed of the following castes—Agnikulakshatriya (Markadu), Brahmin, Chakali, Kshatriya (Bhatraju), Kummari, Madiga, Mala (Adi Andhra or Panchama), Mangali, Settibalija, Telaga (Kapu), Vaisya (Komati), Viswabrahmin (Kamsali)—and Yerukula tribe.

Surveyed population

8. During May 1962 there were 363 households residing in the village. The decrease of 90 households during the period from March 1961 Census count to May 1962 when the Village Survey was undertaken, is due to migration (See Chapter II). These 393 households were taken as the sampling frame and household as the sampling unit. All the 363 households were stratified according to caste and from each caste one in five households with a minimum of one, were selected on a systematic random sampling method. This gave a sampling size of 27.54% or 100 households living in 100 houses with 531 persons (272 males and 259 females) representing all ethnic groups in the village.

Residential pattern

9. The village site is spread over an area of 21.39 acres having various clusters of houses and streets scattered over with long distances of 1 to 3 furlongs in between. Sometimes residential houses are built amidst the cocoanut gardens. The site where there is a clustering of a few houses was obviously the place where the habitations originated and with the passage of time and growth of population, the villagers might have found it more convenient to spread out and have their houses constructed amidst their fields and gardens. It is also said that this wide dispersal of the houses prevents the spreading of fire and also checks the communication of contagious diseases. The location of the houses within the cocoanut gardens, of course, facilitates keeping an easy watch to minimise the stealing of cocoanuts. In some parts of the village the houses are aligning a linear street. Those built in the cocoanut groves are isolated.

10. The parts of the village are generally called after the *intiperu* (surname) of the families or the name of the caste predominantly inhabiting

that area. The well known names of such parts are Borusuvarilanka or Borusuvariveedhi where the majority of the inhabitants belong to Borusu *intiperu* of Telaga (Kapu) caste ; the Komativeedhi in which Vaisyas (Komati), Telagas and Settibalijas reside but Vaisyas predominate; the Peethanivarimeraka predominated by Peethani *intiperu* families belonging to Settibalija caste, and Harijanavada, the area inhabited by the Mala and Madiga Scheduled Castes situated in the south-east corner and western side of the village. A compact area predominantly inhabited by Brahmins belonging to Ganti *intiperu* is known as Gantivariveedhi or Gantivarimeraka. Similarly, the area inhabited by Chakali caste is known as Chakalimeraka and that of Bhatraju (Kshatriya or Raju) caste is known as Rajugarimeraka. The western part of the village is sometimes referred to as Badava. This has reference to an old usage, when, as some elders in the village said, in the olden days (about 100 years ago) the present western portion of the village area was a scrub jungle, used for cattle grazing purposes and was known as Adavi Badava. A rough sketch of the habitation area is given in Map III.

Transport and communications

11. This village is not directly connected by any bus route. The nearest road point is at Pasarlapudi ferry, a bus terminus at a distance of 1 1/2 miles or Pasarlapudi village, an earlier bus stop. The distance to the bus stop has to be covered either by walk or bullock cart or *jatka*. There are two approach roads to this village from these two road points. The earthen track from Pasarlapudi village passes *via* a small palmyra log bridge (at a distance of 3/4th mile from the village) from the west into this village leaving the visitor near Chintalamma temple. This track is reported to have been laid about 40 years ago by the then East Godavari District Board. About 15 years ago this was handed over to the State Highways and the road had been extended to Godilanka village and Pasarlapudi ferry. This is only a fair weather road yet. In the rainy season the whole part becomes muddy making the journey very miserable. Even in summer the frail bridge on the marshy water course in the west breaks down and the villagers make some stopgap arrangement by putting up some logs, twigs and mud to cross this water course. Another approach road from the Pasarlapudi ferry passes into the village from the northern side along the flood bank. This is also a fair weather road.

12. Once the road point is reached from the village there is a convenient bus service connecting important places. Razole is connected by a metal road from Pasarlapudi and is served by frequent and regular motor buses and *jatkas*. Amalapuram is reached by crossing Vainateyam river by boat from Pasarlapudi ferry and from there engaging a *jatka* to cover a distance of about 5 miles. Mamidikuduru and Nagaram are on the road points on the way to Razole. The nearest railway station is Palacole town locally called Palakollu on the Southern Railway at a distance of about 16 miles. To reach this Railway Station, a distance of 7 miles has to be traversed from Pasarlapudi road point upto Matam village on the bank of Vasista Godavari by engaging a *jatka*. After crossing the river by boat Doddipatla village located on the other bank is reached. From there to Palacole a distance of 8 miles is easily covered by travelling in a motor bus of the Andhra Pradesh Road Transport Corporation. Narsapur is another Railway Station located more or less at the same distance of 16 miles. This seems to be convenient rather than Palacole, to catch the train. From Pasarlapudi road point one can straight take a bus upto Sakhinetipalle ferry and from there cross Vasista Godavari to reach Narsapur. In any case this village located, as it were on an island, makes the boat journey inevitable unless it be one travels by a helicopter.

13. There is no Post Office in the village. Pasarlapudi village is the nearest place for postal service. Money orders are accepted at this Post Office. There is a daily beat service by the village Postman who delivers letters in the afternoon, takes clearance and sells cards, covers and stamps. Bodasakurru (2 miles away) is the nearest telegraphic centre and has to be reached by crossing the Vainateyam Godavari. As a matter of convenience, though located a little far away, Nagaram is preferred for telegraphic service.

Temples

14. The temple of the village deity Chintalamma is at a distance of about one furlong towards the south of the Panchayat Office. Three temples *viz*, Ramalayam, Agasteswaralayam (Lord Siva's temple) and the temple of Kondalamma, one of the deities of the Bhadrachalam Agency are in the Borusuvariveedhi. There are also three other temples built for Sreerama, one each in the Vaisya, Settibalija (Peethanivarimeraka) and Mala (Panchama or Adi Andhra) localities. There is one temple for Lord Subrahmanya (the snake God), just at the outskirts on the south-western corner of the village.

Source of water

15. Well water is used for drinking as well as for all other purposes. As the river water is saline due to its nearness to the sea the villagers resort to tank water for animals and washing clothes. Eight public wells dug by the village Panchayat cater to the needs of the villagers for drinking water (Map III). Besides these public wells, there are some private wells too in the compounds of some well-to-do families exclusively for the use of themselves and relatives. This village being in the delta area and in close proximity of the Vainateyam river, water table is very high and the water in the wells rises to 2 to 4 yards below the ground level. There are two tanks and a pond in the village; one by the side of the Panchayat Samithi Primary School to its western side and the other, opposite to the Vaisya street by the side of the road leading to the flood bank and locally known as Bhaskara Rao's tank. The pond is located in Chakalimeraka and is jointly owned by 8 washermen. This was constructed about 80 years ago by washermen themselves to overcome the difficulty experienced in walking up for about 2 miles especially in summer for washing purposes. In the rainy season the canal in the village is used for washing purpose. Water in these tanks and pond is used for purposes other than drinking.

16. There are two irrigation canals, one flowing in a western direction and the other flowing northwards within the village site. There is a small bridge over the irrigation canal on the northern side. Besides these two irrigational canals, there is a drainage channel on the western side of the village, which crosses the road leading to Pasarlapudi from this village by a culvert.

Crematorium

17. Alongside the river Vainateyam is the funeral ground which extends for about 200 yards east to west and about 220 yards north to south. This area lies sandwitched between the flood bank and the river Vainateyam. Within this extensive funeral-cum-burial ground, each caste has a distinct space for its use for cremation, burial and obsequial purposes. There is, however, no physical separation, except notional and customary segregation, between the ground used by one caste and that used by another.

Educational institutions

18. There are two Primary Schools in the village *viz*, the Panchayat Samithi Primary School and the Social Welfare Department Primary School which is also known in the village as Labour School. The former is in between the village tank and the road to the south from the Panchayat Office, at a distance of 1 1/2 furlongs from it nearer to Borusuvariveedhi and also to Komativeedhi catering to a major part of the educational needs of children in the village while the latter situated on the southern side of the road running towards the east, leading to the Vainateyam flood bank in the close neighbourhood of the Harijanawada attracts the Scheduled Castes children.

Medical facilities and Panchayat

19. One Homeopathic dispensary, one Allopathic dispensary and two Ayurvedic dispensaries are there in the village. There is a rural dispensary at Appanapalle village (3 miles away) negotiable by a cart or bicycle on a gravel road. Private dispensaries at Mamidikuduru and Nagaram also cater sometimes to the medical needs of the village. Serious cases are taken to the Government hospital either at Amalapuram or Razole.

20. The nearest Veterinary hospital is at Mamidikuduru.

21. The statutory Village Panchayat Office is housed in a tiled house in Komativeedhi (Map III). The jurisdiction of the Panchayat extends over the village under survey only.

Co-operatives

22. A co-operative credit society under the appellation 'The Pasarlapudilanka Multi-purpose Co-operative Credit Society' and a 'Field Labour Co-operative Society' which is intended for the Scheduled Castes *i.e.*, Mala and Madiga exclusively are functioning in the village since 1919 and 1920 respectively.

Trade and commercial centres

23. The important centres of trade and commerce in close proximity to the village are Thatipaka, 8 miles off in the same taluk, and Amalapuram (6 miles), Bandarulanka (8 miles) and Ambajipeta (10 miles) of Amalapuram Taluk wherein are marketed cocoanuts and paddy purchased from the depots by the local merchants. Thatipaka is an important centre for cocoanut trade and also noted for jaggery industry. With neither a permanent market centre nor a weekly shandy in the village, the villagers effect purchases of their domestic requirements from the weekly *shandies* held in the neighbouring village of Pasarlapudi, Ambajipeta (on Wednesdays), Appanapalle (on Tuesdays), Nagaram (on Fridays) and Komarada (on Mondays). Ambajipeta is known for cocoanut marketing.

Electrification

24. The village is not electrified.

Legend and history of the village

25. The legend and to some extent the history of this village are linked up with its neighbouring village, Pasarlapudi. A legend is told as to how the name Pasarlapudi originated. In ancient days this area bordered by the branches of the Godavari river was full of forest and was congenial for the seekers of solitude for their penance. Parasara, the grand son of Vasista, the great sage and himself an author of the well known code, *Parasara Smruti* is believed to have had his hermitage near about this place. Hence this village came to be known as Parasarapuri. Gradually this name changed into Pasarlapudi for dialectical convenience.

26. The river Vainateyam now flowing on the eastern side of the village Pasarlapudilanka was some centuries ago believed to have run on the western side of the area where the village now exists, separating the area from the parent village Pasarlapudi. As the name suggests it was a *lanka* of Pasarlapudi. And in those days people belonging to Pasarlapudi village used to visit the island where Pasarlapudilanka is now situated for agricultural purposes, several times in a day. As the people found it very difficult to make to and fro travels incessantly from Pasarlapudi village to the island, they thought it better to fix up their abodes in the *lanka* itself. In pursuance of this idea, one after another and sometimes 3 or 4 families in combination, began to shift gradually and settle in the *lanka* itself, severing their connections with the village Pasarlapudi by selling away their houses. They thus settled themselves in the *lanka* in clusters of convenient numbers. The steady and continuous process like this, in course of time gave the new habitation the shape and status of a small village as it gradually acquired some importance socially and economically.

27. One Shri Kudipudi Maredayya, an elderly person of the village recollected a story which his uncle used to tell him. This story which has some reference to the process of village settlement runs as follows: Once the Kapus of Pasarlapudilanka village set a flag to determine the boundary of their area separating from Pasarlapudi, the well-settled parent village. The Kapus of Pasarlapudi village dislodged this flag and set it forwards into the area of Pasarlapudilanka, so that the Pasarlapudi village area was greatly extended. This unilateral action and counter action between these two villages gave rise to a boundary dispute. After some negotiations and discussions the residents of both the villages agreed for the following method to resolve the boundary dispute: The Kapus or their representative of Pasarlapudi should carry *agni mandiga* (an earthen basin containing embers) round such boundary line of Pasarlapudi village as they considered it justly their's. If they come out successfully in this fire test the border line as marked by them between Pasarlapudi and Pasarlapudilanka would be agreeable to both the parties. Accordingly, a person belonging to Kumpatla* *intiperu* of Pasarlapudi village carried the *agni mandiga* along the border and successfully proved their just claim. From then onwards Pasarlapudilanka assumed its own individual status, and Pasarlapudi village which had the status of the parent village became a neighbouring village.

28. As it is, this village is neither a religious centre of inter-village importance nor are there big temples worth mentioning. But there are some signs in the village and neighbouring areas which suggest that this area must have been a stronghold of Brahminical rituals and orthodoxy. There are also indications that this area was subject to the influence of Jainism and Buddhism. The presence of a Jain image in the posture of contemplation in the street of Tatipaka, a nearby village at a distance of 8 miles in the same taluk (Razole) may perhaps lend weight to such an inference. It is said that when in the past attempts were made to remove the idol, some calamity had befallen the villagers and as a result no amount of effort on the part of some Jains to have the idol removed to some other place where it could be adored and worshipped had born fruit in view of the villagers objecting to its removal. There are even now some large Jain wells in and around that village. In Pasarlapudilanka itself there are no monuments of Jains. But we could find even now some sites where Vedic rituals and sacrifices connected with *adhanam* (3 days function), *yajnam* (5 days function), *cheyanam* (12 days function) and *pundarikam* (40 days function) were conducted. That generation of *shrotriyas* who continued the tradition of such Vedic rituals and sacrifices seems to have been just ended in the village. It was mentioned that there were erudite Sanskrit scholars and practitioners in Veda, Ayurveda and astrology in this village. One, late Sri Karra Agnihotri Sastry of

* Kumpatla—Fire pot. This seems to have subsequently become the surname of that family whose member carried the fire.

this village wrote a commentary on *Chidgagana Chandrika* * in Sanskrit and earned title *Padabrahma.* It is historically a tenable view, as the memory of some village elders would corroborate, that as Buddhism and Jainism began to have their sway in the Krishna valley, the Brahminical religion withdrew in a deep-rooted way in the Godavari delta.

Settlement history of households

29. A study of the settlement history of the surveyed households in the village shows that 20% of the households have a history of more than five generations in this village while about half *i.e.*, 49 households are living for two to three generations (Table 51). Most probably the agricultural classes were the first settlers in this village. However, there are no clear indications to show that a particular caste or community people were the first settlers in this village. One view is that Kapu, Settibalija and Mala castes were the first settlers in the village.

* Some said that this is an independent work.



Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

A. PEOPLE

Ethnic composition

1. Agnikulakshatriya or Markadu (fisherman), Brahmin, Chakali (washerman), Kshatriya (including Bhatraju), Kummari (potter), Madiga (Scheduled Caste), Mala (Scheduled Caste), Mangali (barber), Settibalija, Telaga or Kapu, Vaisya or Komati, Viswabrahmin or Kamsali (goldsmith) and Yerukula (Scheduled Tribe) inhabit the village which is thus multi-ethnic in composition.

2. The present survey covers only 100 households out of the total number of 363 households found in this village at the time of the survey. The following table gives the respective population figures of each caste, tribe with sex break-up. (Table 58 shows the surveyed Scheduled Castes and Scheduled Tribes population and households).

Sl. No.	Name of Caste/Tribe	Total No. of house-holds	Number of house-holds surveyed	Surveyed population		
				M	F	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Agnikulakshatriya or Markadu (fisherman)	4	1	3	2	5
2	Brahmin (including Aruvela Niyogi, Vaideeki and Adi-Saiva sub-sects)	38	11	37	28	65
3	Chakali (washerman)	8	2	3	3	6
4	Kshatriya (including Bhatraju)	10	2	8	7	15
5	Kummari (potter)	1	1	2	5	7
6	Madiga (Scheduled Caste)	5	2	4	4	8
7	Mala (Scheduled Caste)	96	26	62	49	111
8	Mangali (barber)	8	2	8	3	11
9	Settibalija	94	25	53	54	107
10	Telaga or Kapu	72	20	57	62	119
11	Vaisya or Komati	23	6	32	36	68
12	Viswabrahmin or Kamsali (goldsmith)	3	1	1	3	4
13	Yerukula (Scheduled Tribe)	1	1	2	3	5
	Total	363	100	272	259	531

Note:— M: Males F: Females

3. Out of the 100 households studied, Scheduled Castes claim 28 households out of which 26 are of Mala and 2 are of Madiga. 22.4% of the surveyed population is represented by Scheduled Castes who number 119. There is only one household with 2 males and 3 females belonging to Yerukula, a Scheduled Tribe. Next to Mala the two numerically preponderant castes are the Settibalija and Telaga.

4. The different castes inhabiting this village are briefly described below in the alphabetical order.

Agnikulakshatriya

5. Agnikulakshatriyas also known as Markadu or Palle are fishermen by their traditional occupation, and they work as farm labourers too.

Brahmin

6. In the Hindu social hierarchy, Brahmins occupy the highest place. The Brahmins of this village known as Dravidas are of Dravidian sect. According to the Godavari District Gazetteer* Telugu speaking Brahmins are unusually numerous in Godavari districts. Some of them, though their home speech is Telugu appear to have a Tamil or Canarese origin, thus the Telugu Brahmins also called Andhras, are a linguistic division of the Dravidas. Though the Brahmins are divided into various sectarian, territorial and occupational groups, the primary division is sectarian *viz*, Vaishnavite and Smarta. Among the Dravida Brahmins are several people who are well versed in the *Vedas* and *Shastras* and who observe all the religious rites and ceremonies. Aruvela Niyogi, Vaideeki and Adi Saiva are the sub-sects among Brahmins of this village. The term Aruvela Niyogi is said to be due to the fact that this sect numbered just 6,000 persons when it split off from Vaideeki. Among Vaideekis, many a person works as a priest performing ceremonies connected with marriages etc., and makes his living thereby. People belonging to the Adisaiva sect, though no less in orthodoxy, are not treated on par with the other Brahmins because of their general lack of knowledge and intelligence. Their traditional occupation is priesthood in Saivite temples. The Brahmins of this

* Madras District Gazetteers, *Godavari*, Vol. I (Madras: 1907), pp.51-52

village, in order to get their children educated and to seek white-collared employment, had migrated in good numbers to the urban centres in the district.

Chakali

7. Chakalis or washermen who have also come to be known as Rajakas are traditionally occupied in washing the clothes of all the castes other than Malas and Madigas.

Kshatriya

8. Kshatriyas also known as Rajulu stand high in the social scale and are numerous in the central delta taluks of Amalapuram, Kothapeta and Razole and in the Ramachandrapuram Taluk of East Godavari District. They wear sacred thread, keep their women strictly under *gosha* (veil), have Brahmanical *gotras*, decline to eat with the other non-Brahmins and are divided into three clans of *Surya* (Sun), *Chandra* (Moon) and *Machi* (Fish). The Kshatriyas are chiefly employed in cultivation. Bhatrajus who are a section among them were originally their court-bards and panegyrists but now beg from other castes as well and have less special claim upon them than formerly.

Kummari

9. Kummaris are those who prepare and supply the earthenware required by the villagers. They call themselves as Wadayars.

Madiga (Scheduled Caste)

10. Madigas are an untouchable caste. Tanning and shoe-making constitute their traditional occupations. The Madigas claim themselves to be the descendants of Jambava, a monkey hero of epic, *Ramayana* and as such they are called Jambavans. Madiga Dasari (priest), Madiga Payiki (sweeper) and Kommala (who blows horns) are some of the sub-divisions of this caste. Their caste deity is Matangi. The Madigas of this village follow their traditional occupations of tanning and shoe-making. During Sankranti (generally falling in the middle of January) the tanning pots which are considered to represent their goddess are worshipped by them, when fowls etc., are offered.

Mala (Scheduled Caste)

11. Malas too considered as an untouchable caste, are locally known as Panchamas or Adi-Andhras. The term, Mala appears to have been derived from *maila* meaning dirt. They consider themselves superior to Madigas from whose wells they do not draw water. Mostly they are agricultural labourers and are found in almost all parts of the district in considerable numbers. Mala Dasari, Kante, Payiki, Pambala, Mashteen and Katikapu are some of the sub-divisions of this caste.

12. Panchamulu or Adi-Andhrulu, a local synonym for Malas and Jambavanthulu or Arundhatheeyulu also a local synonym for Madigas together constitute Harijans in the Gandhian parlance.

Mangali

13. Mangalis are professional barbers. They have of late styled themselves as Nayi Brahmins. The services of both the Rajakas and Nayi Brahmins are essential in many of the social ceremonies in the village.

Settibalija

14. The Idigas who are very numerous in East Godavari District are known as Settibalijas, though to a limited extent as Indras. They claim their descent from Vyasa, the compiler of Mahabharata. Though a few took to cultivation, they were generally employed in toddy tapping, besides being toddy and arrack shop-keepers in the pre-prohibition days. Their special god is Kattumai. The sectarian division is found in this caste also in the form of Saivite and Vaishnavite, though they inter-marry. Gamallas who also belong to the toddy drawing community are supposed to be Idigas who have bettered themselves. The Gamallas are said to have been created by the sage Kaundinya to draw toddy. Fig. 2 shows a Settibalija family.

Telaga or Kapu

15. The Kapus who are otherwise popularly known as Telagas in these parts primarily belong to a caste of cultivators and land owners. They are among the most respected of the non-Brahmins. It is said that in the past they were soldiers in the armies of the Hindu Sovereigns of Telangana. Mr. H. A. Stuart, in the Madras Census Report, 1891 had suggested that Telugu soldiers might have come to be regarded as the Telugus or Telagas par excellence. Fig. 3 shows a typical Telaga ryot.

Vaisya

16. The Vaisyas or Komatis are the great trading and money lending caste of the Telugu country and claim to have 102 gotras. In the East Godavari District, the Komatis are subdivided into Gavara, Kalinga, Traivarnikas (third-caste-men) who neither

inter-marry nor dine together. The Vaisyas of this village are of the Gavara sect and are called Gavara Komatlu. Of their caste goddess, Kanyakamma or Kanyakaparameswari, it is said that she is a deification of a beautiful Komati girl by name Vasavamma who belonged to Penugonda of West Godavari District. Her caste people who objected to the Eastern Chalukya king, Vishnu Vardhana, desiring to marry her were persecuted. And to end the trouble, she burnt herself alive. The headmen of the 102 families, the ancestors of the present *gotras*, also sacrificed themselves along with her. She has, since then, been deified as their caste deity. Though there are many temples in her name, the chief one is at her native place, Penugonda.

Viswabrahmin or Kamsali

17. Among the Viswabrahmin or Kamsali community, there are different sub-groups formed by the nature of work they are engaged in, such as Vadrangi (carpenter), Kamsali (goldsmith) and Kammari (blacksmith). There is only one household of the 'Thurpu Kamsali' sect, who prepares gold and silver ornaments required by the people of the village. These people do not take food from any other caste, nor do people belonging to any other caste take food from them.

Yerukula (Scheduled Tribe)

18. Found in almost all the taluks of East Godavari District with Rajahmundry as their nucleus, because of the presence of many avenues of employment, Yerukulas are now engaged in basket-making, mat-weaving, rope-making and pig-rearing which they practise as their household industry to eke out their livelihood in pleasing contrast to the dacoity, housebreaking etc., which they were following earlier in their nomadic state. Thus a tribe which was mainly criminal in character is now pursuing peaceful avocations of life. Yerukula women supplement their family income by now and then assisting in confinement cases and by fortune-telling.

Family types

19. Table 37 shows the types of families among the surveyed households. In this village all the four types of families *i.e.*, simple, intermediate, joint and others are in existence. There are 37 simple, 28 joint, 21 intermediate and 14 other types* of families among the 100 households surveyed. Though the joint family system is still having its sway in agricultural families in this village as well as in the neighbouring rural areas, it may, however, be seen from the Table 37 that there has been a significant decrease in the number of joint families from the past *i.e.*, father's generation (53) to present generation (28). During grandfather's time, there were 38 joint families and 38 unspecified families. Probably the large number of 38 unspecified families also would have been joint families. The absence of considerable change in the number of simple families from the past one generation to present generation and the emergence of 21 intermediate type of families during the present generation reveal that the joint families are gradually devolving into intermediate type of families.

20. Among the 100 heads of the households, most of them are men who number 88, the rest being women. Thirty-eight among men and one among women are literates. Excepting three male heads of the households, all the rest are aged 25 and above. Among those three who are aged between 15-24 years, one is a Viswabrahmin, one a Mala and the other a Madiga and all these three are having their widowed mothers with them.

Population

21. Spread over an area of 1,011.20 acres (1.58 sq. miles) this village has 453 census households residing in 321 houses with a population of 1,975 made up of 990 males and 985 females as per 1961 census, the sex ratio thus working out to 995 females per 1,000 males. Whereas a few neighbouring villages like Pasarlapudi, Nagaram, Thatipaka, Mamidikuduru are having a density of population of 1,326, 1,390, 3,023 and 1,991 per sq. mile respectively, the density of population of this village is 1,250 per sq. mile.

22. The following are the decennial population figures of the village from 1911 onwards:—

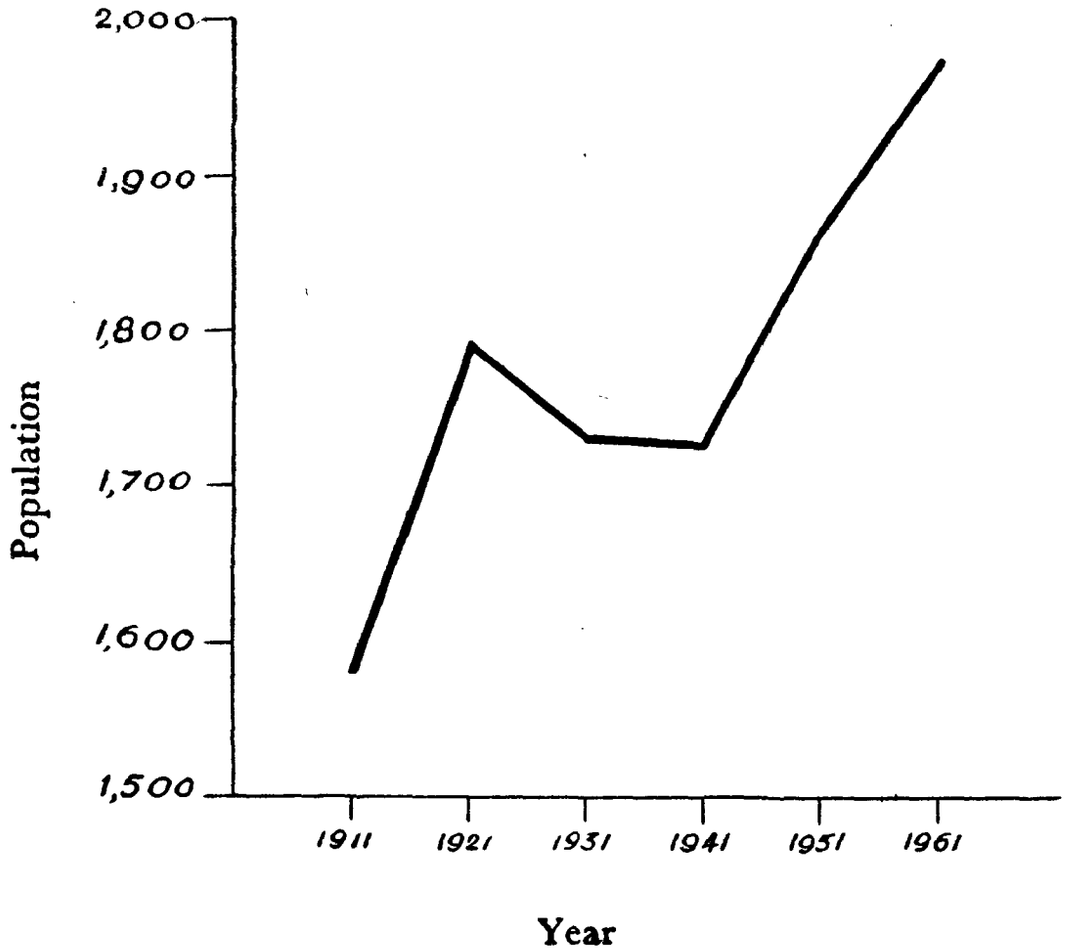
Year	Total persons	Males	Females	Percentage increase or decrease
(1)	(2)	(3)	(4)	(5)
1911	1,579	748	831	
1921	1,793	858	935	+13.55
1931	1,730	841	889	— 3.51
1941	1,726	836	890	— 0.23
1951	1,863	905	958	+ 7.35
1961	1,975	990	985	+ 5.67

* Simple type of family consists of husband, wife and unmarried children while the intermediate type of family consists of married couple and unmarried brother, sister and one of the parents. The joint type of family is defined as one consisting of married couple with married sons/daughters or with married brothers/sisters. The type of families which do not fall under any of the above 3 categories are treated as others.

23. The males who were fewer than females till 1951 had outnumbered the fair sex by 1961 Census probably due to the male emigration to Burma and other far eastern countries having stopped.

24. The decline in the population of the village in 1931 and 1941 has been due to about 30 families among Brahmins alone having migrated from the village to the neighbouring towns either for higher studies or for Government service.

25. The graph below indicates the decennial growth of population of Pasarlapudilanka since 1911.



Migration

26. Tables 51 and 53 reveal the settlement history and migration of the surveyed households. Only six households *i.e.*, 3 of Kapu and 3 of Mala among the surveyed households are reported to have immigrated during the present generation and all those are from the rural areas of the same Taluk (Razole). Half of the households among these six were having agricultural labour as their occupation before immigration. Three households immigrated on account of marriage alliance.

27. Among the 100 households surveyed, there are 15 emigrants (Table 54). Out of these, 4 persons went out of the State – 2 to Rangoon in search of better opportunities of living and one to Andamans where he secured a Government job; one to a place outside the District but within the State ; another 7 to places within the District. In respect of the remaining 3 persons, specific information regarding the place of emigration could not be ascertained.

Age groups and sex

28. Another interesting feature of the village is that males outnumbered females, whereas the converse is the case in respect of its taluk population and the population of certain other neighbouring villages like Pasarlapudi, Nagaram, Thatipaka and Mamidikuduru, the population figures of which are as follows:

S. No.	Name of village	Persons	Males	Females
1	Pasarlapudi	4,019	1,948	2,071
2	Nagaram	3,663	1,730	1,933
3	Thatipaka	4,777	2,355	2,422
4	Mamidikuduru	3,186	1,548	1,638

Razole Taluk Population —1,82,099
Males — 89,052
Females — 93,047

29. The statement below shows the population figures of the surveyed households by age and sex :

Age groups	persons	Males	Females
0-14	196	108	88
15-24	102	46	56
25-59	196	101	95
60 & over	37	17	20
Total	531	272	259

30. The age group of 0-14 years which may be considered roughly as the school going age accounts for 37% of the population. The age groups 15-24 and 25-59 years may be construed as the working population who together form 56% of the population, though in the age group 25-59 years are also included the infirm and aged persons.

Marital status

31. Table 2 gives the marital status of the population in the surveyed households. The proportion of the unmarried is 41.05% of the total population. The rest fall into the categories of the married, the widowed, and the divorced or separated which constitute 52.73%, 5.83% and 0.39% respectively. That the widows far outnumbered the widowers may be due to either the females outliving the males or to the existence of the practice whereby men belonging to all castes are permitted to marry more than once whereas the women are not so permitted except in a few castes. From the figures recorded against the age group 0-14 under column 'married' it is quite evident that child marriages are not common among these villagers.

Births and deaths

32. During the five year period of 1957-58 to 1961-62, 66 births took place among the 100 households surveyed (Table 52). The first as also subsequent births occurred at the husband's house in 18 cases, whereas in 46 cases the first as also subsequent births took place at the wife's parent's house, and 2 births occurred in the hospital. The custom is that whereas the expectant mother should be taken to her parent's house for the first confinement, the subsequent ones may be either at the husband's or parent's house.

33. During the above quinquennial period, there were 27 deaths, of which 9 were among males, the remaining 18 being among females. Of the 9 male deaths, 3 were within the age group of 25 to 59 years and 2 above 60 years of age, all in married state except one in the age group of above 60 who was a widower. Four other deaths were of those in an unmarried state of below 14 years of age. Of the 18 female deaths, 6 were in married state, 4 of which were within the age group of 25 to 59 years and 2 above 60 years. Out of the remaining 12 female deaths, 9 were of those within the age group of 0-14 years of the never married status and the other 3 were those of widows of above 60 years of age.

34. The causes of death with age and sex break-up as illustrated in Table 49 reveals that out of the 27 deaths that occurred during the last five years, 13 deaths had taken place within the age group 0-14 years, and 7 had occurred in the age group of above 60 years of age, thus indicating the high degree of infant and old age mortality. Out of these 27 deaths, 2 have been reported to be due to T. B. Of the 2 victims of T.B., one is a Kapu boy of below 14 years of age while the other is a Mala within the age group of 35-59 years.

Medical facilities

35. As already observed, one Homeopathic dispensary, one Allopathic dispensary and two Ayurvedic dispensaries in the village attend to minor ailments. For delivery cases, the villagers mostly depend upon the village *dai* of Yerukula tribe, an unqualified mid-wife. Out of 52 households wherein maternity cases were reported, 44 were attended to by the village *dai*, while in 2 households delivery cases were reported to have been taken to the hospitals; in one case doctor was called in and in 5 cases no outside help was sought for.

36. For complicated and serious cases, the villagers go to Government hospitals at Razole and Amalapuram. In the neighbouring village, Appanapalle, there is one rural dispensary and there are private dispensaries at Mamidikuduru and Nagaram. Among the 49 households which required medical treatment during the last year, 35 had Allopathic treatment and 14 Ayurvedic treatment.

Literacy

37. Table 3 shows population by age groups, education and caste/tribe. The statement below shows the percentage of literacy by caste and sex among the surveyed households :

Sl. No.	Name of Caste/Tribe/ Community	No. of persons	Total No. of literates (males and females)	Percentage of literacy (males and females taken together)	No. of males	Literates among males	Percentage literacy among males	No. of females	Literates among females	Percentage literacy among females	Percentage population of the caste to the total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Agnikulakshatriya	5	3	60.00	3	3	100.00	2	...	...	0.94
2	Brahmin	65	49	75.38	37	31	87.00	28	18	64.28	12.25
3	Chakali	6	...	...	3	...	...	3	...	...	1.13
4	Kshatriya	15	12	75.00	8	6	73.33	7	6	75.00	1.42
5	Kummari	7	7	100.00	2	2	100.00	5	5	100.00	1.32
6	Madiga (Scheduled Caste)	8	2	25.00	4	1	25.00	4	1	25.00	1.50
7	Mala (Scheduled Caste)	111	29	26.13	62	20	32.29	40	9	18.36	20.90
8	Mangali	11	6	54.55	8	6	75.00	3	...	...	2.07
9	Settibalija	107	28	26.17	53	19	35.85	54	9	16.66	20.12
10	Telaga or Kapu	119	37	31.09	57	23	40.35	62	14	22.93	22.41
11	Vaisya	68	49	70.06	32	26	81.25	36	23	63.61	12.82
12	Viswabrahmin or Kamsali	4	3	75.00	1	1	100.00	3	2	66.66	0.76
13	Yerukula (Scheduled Tribe)	5	...	...	2	...	...	3	...	...	0.94
	Total	531	225	42.37	272	138	50.73	259	87	33.59	100.00

Percentage of literacy among males is 50.73 ; among females it is 33.59 and among both males and females put together it is 42.37, which compares very favourably with the Taluk average literacy percentage of 32.4 and the District rural average of 22.68.

38. Among the literates, there are 3 matriculates, 1 under-graduate (Intermediate) and 1 person with secondary basic training certificate.

39. The percentage of literacy is more than 50 among Brahmin, Viswabrahmin, Kshatriya, Vaisya, Kummari, Agnikulakshatriya castes and less than 30 among the other castes. There is not even one literate among Chakali and Yerukula.

B. HOUSING

House types

40. The three types of houses obtaining in the village based on the roof material are (1) thatched houses, (2) tiled houses (*penkutillu*), and (3) bungalow houses. *Addillu* (with thatched roof), *nittadillu* and *paka* are the three types among the thatched houses whereas the two varieties among the tiled houses are *manduvalogili* and *addillu*, the varieties in the bungalow type, being known as 'simple bungalow', '*meda* bungalow' and 'bungalow *pampini*'. Table 56 gives the distribution of houses classified by type and roof material. A detailed description and ground plan of the different types are given in the following paras.

Addillu

41. *Addillu* may be either tiled one or thatched one. Fig. 4 shows the latter type and Fig. 5 shows the former. The walls are, however, invariably of bricks. Fig. 6 shows the pattern of arrangement of a typical house of this type (thatched one).

42. The house site extends over an area of 64 sq. yards. The walls built of bricks are raised to a height of 8 feet above the basement which itself is raised to a height of 3 feet above the ground. The side walls stretching east-west and adjacent to the

front and rear gates are 8 yards in length, 10 feet in height and 1 1/3 feet in width. The verandah portions under the roof are sloped down to both the sides upto a height of 6 feet when the roof ends. The two central walls stretching north-south are 7 yards in length, 10 feet in height and 1 1/3 feet in width.

43. The roof material consists of 8 beams laid upon the central walls, east-west. Parallel to the beams are kept thin shafts over *gujjulu* (wooden pieces of 3 feet length with 2" diameter). Across the beams and above the *gujjulu* long and rectangular wooden rafters called '*vennugadis*' are laid. On the four sides of the *vennugadis*, the roof covered with cocoanut or palmyra shafts, slopes down. The approximate cost of such a house with a thatched roof is Rs.100/- whereas a tiled house of this type costs Rs.1,400/- to Rs. 1,600/-.

Nittadillu

44. Literally it means single poled house. This type of house is rectangular in shape, the sides measuring 4 to 5 yards. A pole of 10 to 12 feet in length is fixed in the centre and from its top bamboos or cocoanut or palmyra shafts are stretched downwards upon the walls. The walls, 6 feet in height are of bricks or mud. The roof material consists of paddy straw, palmyra and date palm leaves. This house costs about Rs. 150/- to Rs. 200/-.

45. To provide further accommodation, one or two more central poles may be erected to the single poled house and this is locally called *rendu nittadula illu* (two poled house) or *mudu nittadula illu* (three poled house), as the case may be. The roof of the house yet remains a four sided one. But the floor gives the appearance of a rectangle. *Vennugadi*, a wooden beam is tied to all the two or three central poles. The bamboos or cocoanut or palmyra shafts stretched from the top of the walls upwards terminate at *vennugadi*. The roof material is the same as for *nittadillu*.

Paka

46. A house with one or two central poles, with thatched roof touching almost the ground on all sides fenced with no walls is called a *paka*. Its cost varies from Rs. 60/- to Rs. 100/-.

Manduvalogili or Nalugilla bhavanthi

47. The *manduvalogili* is also called 'the four room plan' (*nalugilla bhavanthi*). The Fig. 7 gives an idea of how it is arranged.

48. This is a four sided house with single main entrance, having a central opening, sky-wards, called *manduva*. It has 8 slopes–4 inwards and 4 outwards. Each of the 4 sides of the house has a central wall to a height of 13 feet, on either side of which the roof slopes. The outside slope is laid upon a wall raised to a height of 8 feet. The inside slopes ending in the central opening are stretched upon '*vasalu*' (long and thin wooden rafters) which are supported from below by poles of 7 feet in height. The other side of the back verandah may be walled or fenced or left open. If it is walled on either side of the rear gate, two rooms will be formed, the one in the north-western side is used as kitchen and the other in the south-western side is used as provision room. The front verandah is left open and a pial of 4' height is raised on either side of the steps leading to the main gate. The basement of the house is raised upto a height of 3' to 4' above the ground level. The outside walls contain 2 windows on each side so as to allow air and light in. Almiras are kept to the inside of the outer walls and either side of the central wall to keep the utensils and other goods safe.

49. The roof material consists of palmyra and cocoanut rafters which are locally available at cheap rates and covered with country tiles. The wall material consists of burnt bricks of $9'' \times 4'' \times 2\ 1/2''$ size. The value of 1,000 burnt bricks and tiles varies between Rs. 35/- to Rs. 40/- and Rs. 10/- to Rs. 12/- respectively. Each gate is hinged with two doors of $5' \times 2'\ 10'' \times 1''$. The windows are wooden frames fixed with iron bars.

50. The walls are plastered with mud or cement and white washed. The floor of the house is plastered with mud or cement or covered with slab stones. The house is conveniently divided into bed-room, store-room, kitchen, dining room, *padamatillu* (the deity room) and courtyard. In some houses, a separate shed is put up using cocoanut leaf material for kitchen purposes in the backyard (Fig. 10).

Bungalow

51. The three varieties of the bungalow type of houses are (i) the simple or single bungalow, (ii) *meda* bungalow and (iii) *pampini* bungalow. Tiles or straw constitute the roofing material of a single or simple bungalow, a sketch of which is given in Fig. 8. On all the four sides, this house has verandahs which are used as store-room, kitchen etc. In the front

verandah, there are two rooms on each side of the main gate. The floor is 4 feet above the ground level. Steps are laid leading to the main gate and on either side of the steps are pials.

52. The house has 8 walls—4 central, 2 side walls parallel to the front and rear gates and 2 in between the central and side walls. The roof is four sided. The main difference between a *manduvalogili* (court-yard house) and the bungalow type of house is that the former has 8 slopes – 4 slopes inwards and 4 slopes outwards whereas the bungalow type has only 4 slopes and there is no central ditch or *manduva* and, instead there is a central hall in the bungalow type. Further, a *manduva* type could have tiled roof only, whereas a bungalow type may have either thatched or tiled roof. Windows and almiras could be arranged as per one's desire. The arrangement of the rooms for the different purposes is same as that of a *manduvalogili.*

53. A single bungalow with tiled roof and bricks is estimated to cost about Rs. 8,000/–.

Meda bungalow

54. A *meda* bungalow is a double-storied one essentially. The roof material of the ground and first floors consists of big beams over which thin wooden bars of the required length, usually 6" x 3" are laid. Small sized bricks (6" x 3" x 1") are stretched and plastered with mortar and kiln *chunam.* The two stairs rise to a height of 20 to 25 feet. Its cost varies according to the type of material used and their proportions.

Bungalow pampini

55. The bungalow *pampini* house is nothing but a big bungalow which is so constructed that it can be partitioned among the several members of the family without any inconvenience being felt at the time of partition. Each portion would be provided with all the requirements essential for a single family. The cost of construction depends much upon the quality and quantity of the raw material used and the number of portions etc. Fig. 9 shows a front view of a *pampini* type of bungalow.

56. Most of the tiled houses have either brick and stone walls or mud walls. Majority of the thatched houses have mud walls made up of palmyra and date palm leaves plastered with mud. The bungalow types of houses have well-built walls with stones and bricks and plastered with cement or *chunam* and white-washed or washed with colours. Out of the 100 houses, 52 have stone and brick walls, 14 have mud walls, 28 have mud walls made up of twigs and branches of trees and coated with mud. Out of the remaining 6, 5 houses have bamboo wattled walls and one has bamboo wattled wall plastered with mud (Table 57).

57. Out of the 100 houses surveyed, 3 are utilised as shop-cum-dwellings. In the case of the artisan and service households *viz,* one household of Viswabrahmin (goldsmith), two households of Mangali (barber), two households of Madiga and one Telaga household which took to carpentry as a subsidiary occupation, the work spots are located in the dwellings themselves. The rest of the 91 households are used exclusively as dwellings.

58. The houses of Brahmins and Vaisyas, which are of *manduvalogili* and *addillu* types are all tiled. Table 55 gives the households classified by caste/tribe and number of rooms occupied and number of persons. Out of the 11 Brahmin households, 3 are single roomed, 7 have 2 rooms each while the other one has more than 3 rooms. All Brahmin houses are maintained neatly. Once or twice in a week, usually on Fridays and Sundays and on festival days, the floors are smeared with cow dung and decorated with different designs of *muggu* (lime drawings). The walls are white washed once or twice in a year, mostly for Dasara and Deepavali festivals and compulsorily at the time of marriages.

59. People belonging to Vaisya caste live in tiled houses and *meda* bungalows which speaks of their well-to-do position in the village. Out of the 6 households, 5 have more than 3 rooms each and only 1 house is with a single room. Only 42 people reside in 25 rooms — a spacious living indeed, when compared to other communities in the village. Besides bed-rooms, they have separate store rooms, dining rooms and kitchen rooms.

60. Out of the 20 households of Telaga community selected for study, 10 live in tiled ones, 3 in *addillu* type which may also be included in tiled houses, 2 in bungalow *pampinis,* while 4 are in thatched houses (of the *paka* and *addillu* types) with one family living in a rented house. Among the 20 households, 4 are single roomed, 12 are double roomed whereas 3 have 3 rooms each and only one has more than 3 rooms; 129 people living in 41 rooms, the

average thus being 3 persons per room, which is not considered very congested.

61. Twenty-five Settibalija households have been covered by survey. With the exception of one bungalow and one tiled house, all the rest are either *addillu* type or single poled houses or *paka* type, the roofs of all of which are thatched with palmyra leaves or cocoanut shafts, though in some teak, mango etc., timber also is used. Whereas 9 houses are single roomed, the other 16 are double roomed. In all, 104 people are living in 41 rooms. They do not, however, lag behind other agricultural castes in the matter of maintenance and decoration of houses.

62. Houses of the Kshatriya, Viswabrahmin, Kummari, Chakali, Mangali castes and the Yerukula tribe have each of them either one or two rooms.

63. The houses in which Malas and Madigas live are mostly thatched ones. There are, however, two bungalow type of houses among Malas. These 28 households—16 single room tenements, 9 two room tenements, 1 three room tenement and 2 four room tenements— have 45 rooms and 116 people live in these households.

64. There is no hard and fast rule as to the direction that the main gate should face. They are found in all the four directions. Main gate is kept in a particular direction according to the space available and to face the main street, in a majority of cases. A few interested people of Kummari, Viswabrahmin (Kamsali), Settibalija and Brahmin castes reported that they consult a *siddhanthi* (a person well-versed in building science) before constructing a house as to the auspicious time, keeping of main gates etc. But it is found that in majority of the cases, main gates are kept to the east with a belief that they could get good sea breeze and also to minimise the effects of hot wind that blows from the west.

65. There is no scavenging service in the village. To answer the calls of nature, men as well as women go out separately to the surrounding fields. Women take bath in the compounds, preferably in the backyards of their houses known as *doddi*. As the houses are spread over in clusters located at long distances, there is no congestion and no stagnation of water. The sanitary and hygienic conditions are satisfactory.

Ceremonies connected with house construction

66. Irrespective of the type of the house, the ceremonies connected with the construction and house-warming are almost the same except that the amount spent on such occasions varies depending upon the economic position and taste of the individual building the house. The ceremonies in the order of occurrence are discussed in the succeeding paras.

67. (*a*) *Sankusthapana* or laying the foundation stone: After selecting the proper site for constructing a house, the house builder fixes an auspicious day in consultation with the Brahmin or a Viswabrahmin, who is quite conversant with the Telugu almanac, to celebrate the occasion of *sankusthapana*. On the day fixed, both the wife and husband take oil bath early in the morning, get dressed in new or washed clothes, perform *puja* to Lord Vigneswara, the first Lord of the Gods and do *punyahavachanam*, *i.e.*, attributing sanctity to the house by sprinkling water mixed with vermilion and turmeric while the Brahmin recites sacred *mantras*. Then, on the advice of the Brahmin, who may be well acquainted with the *vastusastra* (science of house building), the mason, or the house builder digs a pit of two or three feet depth called *punadi* on the north-eastern corner locally known as *Esanyamoola*. A cocoanut is offered in the name of God and nine varieties of cereals and pulses (locally called *nava dhanyalu*), a bit of gold, a few pearls and diamonds if one can afford, tied in a piece of saffron cloth are placed in the pit and a brick duly decorated with turmeric and vermilion is then placed over it. The Brahmin *purohit* officiating over the function recites Sanskrit *slokas* throughout.

68. The function ends with the offering of new clothes to the mason, *dakshina* or presentation either in the form of cash or grain, vegetables etc., to the Brahmin. A few invitees are entertained to a feast. Then only the construction of the house starts.

69. Malas, Madigas and Yerukulas do not observe these formalities. They simply consult a person, well-versed in almanac and erect a pole at the time stipulated, by applying turmeric and vermilion to it.

70. (*b*) *Simhadwaramettuta* or installing the main entrance is performed on an auspicious day fixed in consultation with a Brahmin after the foundation is raised above the ground level. On this day also both

the wife and husband take oil bath in the early hours of the day and dress in fresh, preferably silk clothes go to the house under construction with cocoanuts, vermilion, turmeric and sandal paste and dates, accompanied by a Brahmin and friends and relatives. The proposed main entrance is decorated with vermilion and turmeric and festoons of mango leaves are hung across it. A cocoanut or a bunch of neem leaves as the case may be, duly applied with vermilion and turmeric and sandal paste, is hung in the centre of the door-frame. This is done with the belief of keeping away the evil eye. At the fixed moment, while the Brahmins recite *mantras*, the door-frame is set over the appointed spot by two persons holding on both sides assisted by the house builder. The owner breaks a cocoanut on the threshold and offers *harati* (flame of prosperity) and sprinkles *akshintalu* (sacred rice) in all the four corners of the house. The function ends with the offering of *dakshina* or presentation to the Brahmin and the carpenter either in the form of cash or grain or both. The construction of the house thereafter gains momentum and all the wooden fixtures such as doors, windows and gates etc., will be installed in their appropriate places and side by side the walls also are raised to the specified level from the ground without any further ceremony.

71. (*c*) *Doolamettuta i.e.*, laying the beams upon the walls is then celebrated. Having completed the above said two stages of house construction *viz*, the foundation laying and the installation of the main entrance the house builder then comes to this last but one stage (the last one being the house-warming). Immediately after the walls are raised to the specified level, the first cross beam is laid on an auspicious day fixed by a Brahmin. On this day also, the house builder, after taking bath and dressing in fresh clothes celebrates this function officiated by a Brahmin. The beam, either of iron or wood, is duly decorated with vermilion and turmeric and festoons of mango leaves are tied to it. An ash gourd (బూడిద గుమ్మడి కాయ) is hung in the centre of the beam. This is a conventional practice based on a belief that this would assure the inmates a long, happy and prosperous life under the same roof.

72. (*d*) *Grihapravesam* (house-warming ceremony) is the last and the final ceremony connected with the house construction. An auspicious day is fixed in consultation with a Brahmin and it starts with an oil bath to all the members of the household. Then all members wear new clothes preferably, otherwise fresh ones at least, and both the house *i.e.*, the one in which they are residing and the newly constructed, are decorated with festoons of mango leaves, the front yards of the houses are finely smeared with cow dung and beautiful decorations of lime powder are made, signifying the auspicious occasion. The thresholds are smeared with turmeric powder and marked with vermilion. Near and dear ones are invited for the function. In the hustle and bustle of the house flocked with friends and relatives, the Brahmin *purohit* prepares a *mandapam* (a decorated place to keep the deities or a place selected in the midst of the house is decorated to perform *puja*. To start with, the house builder and his wife or his or her parents, if alive and available, perform *puja* to God Vighneswara installed in the shape of a conical turmeric paste placed on a betel leaf which is kept on grains of rice spread on a wooden plank. Then a cocoanut covered with a new blouse piece is kept on a silver or bronze tumbler. This is called *kalasam* (sacred vessel). Vermilion and turmeric are applied to both which is called *kalasam* or sacred vessel. After completing *puja* to both Vighneswara and *kalasam*, *pongal* a sweet preparation of rice mixed with milk and jaggery, is cooked in the central portion of the house and is first offered to God and then distributed to all those present on the occasion. In these parts, there is also a custom of performing *puja* to Lord Venkateswara of Tirupati, a household or family deity to a majority of Andhras, on this occasion. This is locally known as *Venkateswara Deeparadhana i.e.*, lighting a lamp in the name of Lord Venkateswara. A photo of Lord Venkateswara duly washed and cleaned is kept on a wooden plank or a raised platform in a corner of the house. Festoons of mango leaves are hung to the photo and vermilion, turmeric powder and sandalwood paste are applied to it. A cotton twig immersed in gingelly oil or ghee put in a plate is lighted before commencing the actual performance of *puja* by the wife of the house builder. Then the Brahmin priest conducts the *puja* by reciting *ashtotharasatanama* and *sahasranama i.e.*, 108 and 1,000 names of the God while the couple performing *puja* put a flower or leaf as each name is uttered at the foot of the photo of Lord Venkateswara. In the end one or two cocoanuts in the name of God are broken.

73. Before the guests are entertained to a vegetarian feast, *prasadam* consisting of *payasam* (rice cooked with milk and jaggery) and pieces of cocoanuts are offered to God, and then distributed to all those present. The function thus ends with an

offering of new clothes to the Brahmin, mason and carpenter; here on this occasion the father-in-law or brother-in-law are under an obligation observed by convention to present new clothes to the house builder and his wife which they seldom miss to comply with. Afterwards, on the same day or any convenient day, the house builder shifts with his family to the new house.

C. DIETARY AND OTHER HABITS

Food and drinks

74. Paddy being the only food crop grown in this village, rice is the staple food of the villagers. While in 23 households, the habit of taking 3 meals a day is in vogue; in 35 households, meal is taken only twice a day, once between 10.00 a. m., and 12 noon and another in the night and tea or coffee either in the morning or evening. In 42 households, the habit of taking 3 meals and either coffee or tea at any time once in a day is in vogue.

75. Members of 23 households take 3 time meals only. Settibalija, Mala and Telaga constitute the bulk of the households which take meals thrice a day and coffee or tea once a day. Among those who take meals alone 3 times a day, Mala households constitute the bulk though a few Settibalija households also fall under this category.

76. Such vegetables as brinjals, ridge gourd (*beerakaya*), bottle gourd (*anapakaya*), snake gourd (*potlakaya*), little gourd (*dondakaya*), jack fruit (*panasa*), drumstick (*munagakaya*), cucumber (*dosakaya*), beans (*chikkudukaya*), elephant yam (*kanda*), bitter gourd (*kakarakaya*), lady's fingers (*bendakaya*) and plantains (*aratikaya*) are in daily use. Cocoanut chutney too is prepared. Among the greens, *gongoora* (hybiscuss cannabinus) and *palakoora* are used. Preserving pickles like mango (*magaya*), fenagank (*menthikaya*), lime, rough lemon (*dabba*) etc., is very common in these parts. In the morning itself meal is so prepared, that it would be sufficient not only for breakfast but also for lunch. During the night, meal is again prepared. During each meal buttermilk is invariably taken. Majority of the working population who go to fields early in the morning take *chaldi* before attending to their field work. Whereas 80 households of the various income groups out of the 100 households covered by survey are in the habit of taking tea or coffee, the remaining 20 households of the various income groups do not take either tea or coffee. It will also be a pleasant surprise to know that agricultural labourers, besides their daily wages, are also offered tea in the noon.

77. Brahmins, Vaisyas and Viswabrahmins who are vegetarians, do not eat eggs, meat etc., and do not take any of the intoxicant drinks. Telaga, Settibalija, Kummari, Mangali, Chakali, and Agnikulakshatriya castes people take eggs and meat of goats, rams and fowls.

78. Even among the Mala and Madiga, beef eating is now a thing of the by-gone times. Some of them eat the flesh of doves and parrots. Meat of sheep, rams, goats, fowls and ducks is greatly relished. They are habituated, despite prohibition, to taking of toddy and country liquor which are said to give relief to them from the exertion caused by the toil in the fields.

Smoking

79. Smoking is common among all the castes excepting Brahmins among whom only 3 persons indulge in smoking. Out of the 531 people that came under the purview of the survey, 112 of the 272 male population and 38 of the 259 female population smoke (Table 39). Among the males who do not smoke, boys in and below the teen ages constitute a significant portion which thereby enables one to infer that a very large number of adult males are habituated to smoking.

80. Among those who smoke, cigar (cheroot) smoking is preferred by a large majority *i.e.*, 132 persons of whom 37 are females. 14 people are in the habit of either smoking *beedis* or cigarettes or both. Of the 38 females who are habituated to smoking, 22 are Malas and Madigas, 10 are Settibalijas and the rest of them belong to Chakali, Kapu, Agnikulakshatriya castes and the Yerukula tribe.

81. The custom of betel leaf chewing after meal is a common habit among the Brahmin and Vaisya castes.

82. Regular *pan* eaters constitute a negligible percentage. A few persons chew tobacco along with *pan* and arecanut.

D. DRESS AND ORNAMENTS

Dress

83. The ordinary dress of a male is a *dhoti* of 3 1/2 to 4 yards length, generally of mill cloth, shirt with full or half sleeves, banian, either ready-made

or stitched to order (handloom cloth), and a towel or *kanduva* (*vuthareeyam*) which is put over the shoulders. People wear *chappals* but do not use them on all occasions except while going to fields and other villages and that too when there are no rains.

84. All women invariably wear a saree of 6 to 7 yards in length and a *ravika* or jacket cut and stitched from 3/4 to 1 yard length of cloth (Fig.11).

Ornaments

85. Ornaments of various names are in use. Women wear *kavalalu* or *kammalu*, gold ornaments studded with stones costing from Rs. 50 to Rs. 100 a pair, to the ear-lobes; *besari*, made of gold and studded with stones costing about Rs. 50 is worn as nose wear. *Rallaragidi*, a gold ornament studded with about 150 stones costing about Rs. 700, *nagaram* and *nagasarpam* ornaments costing about Rs. 50 and Rs. 200 respectively, are worn on the plait. The ornament worn around the neck is *golusu* (chain) whose value varies according to the quantity of gold contained in it; *nallapoosala thavalam*, an ornament studded with stones and chained with gold beads and black beads arranged alternatively, which costs Rs. 400, and *muthyalaharam* an ornament of pearls costing about Rs. 400 are also worn around the neck. *Suryudu* (Sun) and *Chandrudu* (Moon) are gold ornaments studded with stones used on either side of the head, upon plait. *Oddyanam* or *oddanam* is a waistbelt made of gold of 20 to 30 tolas; gold bangles (*gajulu*) are worn to the wrists. *Pattalu*, *kadiyalu* and *andelu* are silver ornaments worn to the ankles (Fig. 12). *Chuttlu* are also silver ornaments, worn to the toes (toe-rings)- one pair each to the second toe, which cost about Rs. 6. Males wear one or two rings to the left hand fingers, costing Rs. 100 each; gold chain (along with watch) to the wrist and one small and thin *golusu* (chain) round the neck. Girls wear *jadagantalu*, gold coverings hung to the plait, *nagaram* and bangles. Male children wear *palakalamurugulu*. *Pattalu*, *muvvalu* and *thodalu* are the silver ornaments used as anklets for female babies. Widows do not wear any ornaments to the nose, leg, head and waist. They simply wear copper or gold bangles, simple gold chain and *kammalu* (ear wear).

E. OTHER MATERIAL EQUIPMENT

Household goods

86. Brahmin, Vaisya, Telaga, Kshatriya and Settibalija households are equipped with utensils of brass, aluminium and bell metal. The rest of the communties use earthenware (potteries) mostly, besides which metalware also is used. Stainless steel utensils are mostly found in Brahmin and Vaisya households. Brass cans, glasses and glass tumblers are used by people of all castes. Almirahs, boxes, chairs, tables, stools, *bhoshanams* (wooden boxes) are the usual furniture. All the households have cots and mirrors (Tables 25 & 26).

87. With the growth in economic status, the use of earthenware is slowly giving way to metalware and there is also a growing awareness to possess medium furniture of chairs, tables and torchlights. As the village is not connected by bus, a considerable number of cycles are in use by the villagers with the result that there has sprung up a cycle shop, having found a good demand for cycles on rent. Among the households surveyed, only one Telaga household and one Vaisya household are possessing iron safes. One household among the Vaisya community was found to possess a harmonium and a radio set too. Another household belonging to Settibalija is also having a harmonium. Gunny bags, garners *gummalu* and *arivenibanalu* are used to store food grains and tin cans; *bhoshanams* (wooden boxes) and small pots are used to store condiments. Table 27 shows the number of households among different castes who purchased some consumer goods for the first time during the last 5 years.

88. That 92 households send their clothes to washermen, 64 households are in the habit of using toilet soap and 26 households are in the habit of using washing soaps indicates the people's recognition of the importance of maintaining good health and hygiene (Table 26). Use of some consumer goods and services with reference to caste/tribe and income is shown in Table 28.

89. Almost all the households are having cots and 73 are found to have mats also to sleep upon. Thirty-three households have beds, and 61 and 32 households use bed sheets and blankets respectively as protection against cold during the nights(Table 25).

Fuel and lighting

90. Dry palmyra leaves and cocoanut leaves are gathered for fuel from the cocoanut groves and the palmyra trees fringing those gardens by the owners thereof and with the permission of the peasants or ryots by Malas and Madigas. Cocoanut shells locallay called *dolakalu* and *dokkalu* also are used as

fuel. As this village is not yet electrified, the villagers use kerosene oil lamps usually and 47 households are having hurricane lanterns. Three Vaisya households and one Brahmin household are having kerosene stoves. Three out of the 6 Vaisya households possess petromax lights which are given on hire. Two Kapu households and two Settibalija households also are possessing petromax lights (Table 26).

F. Health and Sanitation

91. Brahmins, Viswabrahmins and Kshatriyas are generally sound in health. They take bath and rich and nourishing food, twice in a day. Telagas, Settibalijas and Vaisyas possess average health. They work the whole day and the food they take being sumptuous, recompenses for the hard labour. People belonging to Mala, Madiga, Agnikulakshatriya and Yerukula communities possess subnormal health due to the inadequate nourishment they have, as a consequence of partial unemployment and underemployment. Those of Chakali and Mangali castes are of average health as their incomes are more or less fixed in nature and that too they are paid in kind. The houses are at some distance from each other and well ventilated.



Chapter III

SOCIAL CUSTOMS

Birth

A widely prevalent notion among Hindus is to associate the child with all the vicissitudes that a family experiences after its birth. If the change is for better, the child is considered lucky, and unlucky in case some misfortune befalls that family. After a series of daughters, an arrival of a son is doubly welcome and so is the case *vice versa*; but the birth of the first child of any sex, has always been, and is still, an occasion of great joy to the parents.

2. It is the convention to have the first delivery in the parent's house of the expectant mother. Subsequent confinements may take place either in her husband's house or in her parent's house though they take place in the husband's house generally. As soon as the expectant mother complains about the labour pains, the midwife, locally called *dai* of Yerukula tribe, is summoned. The pangs of child birth are supposed to be relieved by the touch of a ring of five metals *viz.*, gold, silver, copper, lead and iron made by a goldsmith on the day of eclipse. It is also a popular belief that the excessive pains of child birth are relieved by turning the face of the Bull-God (Nandi) in a Saivite (Siva's) temple away from the emblem of Siva by a member of the household. The delivery usually takes place in any convenient room of the house, preferably a corner one where a cot woven with thin cocoanut or jute rope covered with a thin blanket or quilt is placed. More often than not, the room is so tightly closed that no breeze could enter the room under the superstitious belief that an evil spirit may otherwise enter the room. Immediately after the child is born, the attending *dai* cuts the umbilical cord with a country knife and collects the placenta in a new pot which is thrown into a pit. The severed umbilical cord is tied to one of the four legs of the cot on which the mother lies and on the day the mother is given bath, it is removed and kept in a talisman to be tied to the child's hand. To ensure sufficient heat in the body of the mother who is delivered of a child, *kasturi* (musk) is, within less than half an hour of delivery, given to her and hot water or beverages like coffee or tea for the following three days. A decoction locally known as *kashayam* prepared out of asafoetida, jaggery, bishop's weed (*vamu*), gingelly oil and long pepper (*pippallu*) is given to her on the third day and she has to be on this diet upto the fourth or fifth day. Depending upon the custom followed in the particular household since long, which in turn varies with the caste, food is given to the mother on the 4th or 5th day. Cooked food is thus served for about a month, one time daily. But cooked food is served with such heat generating accompaniments like fried chilly and pepper powder and til oil cake. On the 9th or 11th day, the *puritisnanam i.e.*, giving bath to the woman is celebrated and until which pollution is observed. On the day before, all the caste people and neighbours are invited to attend the function by offering a little bit of vermilion, turmeric powder, gingelly oil and soapnuts. By then all the caste people and other neighbours will know about the delivery and the new arrival. In return, as a reciprocal and friendly gesture, each invited household sends one potful of hot water duly mixed with neem leaves and a bit of turmeric through a woman member on the day of *puritisnanam*.

3. The *puritisnanam* is an elaborate affair where only women participate. The mother or any elderly relative of the woman gets up at dawn and boils sufficient water for givnig a bath. After sunrise, she comes out of the room and is profusely applied with gingelly oil mixed with turmeric powder and then anointed with green gram flour for over an hour or so. A big potful of water mixed with turmeric and neem leaves is heated to a fairly high degree of temperature. The purpose of mixing neem leaves and turmeric in the hot water is to maintain bodily warmth throughout the bath so as to prevent the body from catching cold which would seriously affect her health. As all the invitees also bring each a potful of hot water, the bath lasts for over three hours. The new-born babe also is given hot water bath duly anointed with oil and turmeric flour. By the time the bath for both the mother and child is over, the Brahmin priest, who is invited except in the castes of Agnikulakshatriya, Mala, Madiga and the Yerukula tribe to sanctify the house that is kept well-cleaned and decorated with *muggu* (lime drawings) and festoons of mango leaves, performs *puja* to God Vighneswara and sprinkles sacred water chant-

ing some *mantras*, all over the house including the threshold and backyard and throws *akshintalu* (sacred rice mixed with turmeric) on the heads of the mother and baby. During the period of pollution, the mother is precluded from moving about freely in the house, the idea being that in case she moves about freely as before, the abdominal nerves would become loose. It is only after the *puritisnanam*, the delivered woman and baby are allowed to enter the house. In case the star on the occasion of the birth of the child is good, the father is allowed to see the baby on the same day. Otherwise on any other convenient and auspicious day fixed in consultation with a Brahmin priest, the father sees the image of the child reflected in a plateful of oil. On this day, both the parents and the newly-born take bath and wear fresh clothes. Then they sit on wooden planks with a cloth hung in between. The baby in the hands of mother is so leaned down that the father from the other side of the curtain could see the image of the baby's face in the plateful of oil kept in between. This is locally called *barasala*. The in-laws, in certain well-to-do families, present both the parents and the baby with new clothes and some gold or silver ornaments to the baby. Those who can afford entertain the invitees at a feast.

Naming ceremony

4. Special ceremony to name the child is observed among all the castes in the village, except the Yerukula tribe. But some people of the Telaga Settibalija, Mala and Madiga castes also do not observe the ceremony. They call the child by any name they like, casually without observing any ceremony, whatsoever. The day on which this function is celebrated and the procedure of observance vary from caste to caste and even amongst each caste also there are minor differences.

5. In majority of the cases, the naming ceremony is observed on the same day on which the mother and child are given *puritisnanam*. In other cases, this is celebrated on the 21st day.

6. The maternal grandfather keeps the child on his lap and calls the child three times by the name suggested by the parents or other elderly members of the household. In the absence of the maternal grandfather of the child, paternal grandfather may perform the same. In the absence of both the maternal and paternal grandfathers, any elderly member of the household or of the caste may attend and name the child. The child is first named by an old member with a belief that the longevity of the child would be more if it is first named by an old person. Children are usually named after the departed good old ancestors or after the names of Hindu Gods and Goddesses such as Rama, Krishna, Venkateswara, Narayana, Satyanarayana, Subrahmanya, Siva, Suryanarayana, Lakshmi, Parvathi, Sita, Saraswati etc., as they are, or with the affixes 'iah' 'rao' 'murthy' etc., to males and 'amma' 'kumari' etc., to females. Some of the typical names one frequently comes across are Subba Rao, Suryanarayana, Surynarayana Murthy, Satyanarayana, Satyanarayana Murthy, Venkateswarlu, Venkateswara Rao, Ramaiah, Rama Rao, Ramaraju, Narayudu, Venkata Rao, etc., for males and Subbamma, Parvathamma, Seethamma, Seetharamamma, Subbalakshmi, Suryakantham, Satyavathi, Kameswari, Kameswaramma, Venkayamma, Venkamma, etc., are some of the names of females. The growing influence of cinemas is having its effect too on the pattern of the names adopted by the people. Of late, some people have begun to call themselves merely by their surnames, omitting their names and even such affixes as Panthulu, Sastry, Naidu etc.

7. On the day the naming ceremony is held, all the friends and relatives who are invtied are entertained to a vegetarian feast. On the 21st day when the child is to be cradled, women (in married status) of the caste or of the neighbouring households are invited. In the persence of the women, the child is placed in the cradle decorated with toys of various kinds. Some of the women sing lullabies, when Bengal gram, betel leaves and arecanuts are distributed among the invitees and the function ends with *harati* or flame of prosperity being offered to the child.

8. Yerukulas, Malas, Madigas, Agnikulakshatriyas simply keep the child in the cradle without observing any special ceremony and without consulting for an auspicious day.

9. People of the Telaga, Settibalija, Kshatriya, Kummari, Chakali and Mangali castes simply keep the child in the cradle on an auspicious day.

10. Presenting the child with oraments like a gold ring or gold wrist-wears called *murugulu* by the maternal uncle or grand-father or by the nearest relatives, while cradling the child was found among certain well-to-do people of the Brahmin, Vaisya, Telaga and Settibalija castes.

Child feeding

11. The state of mother's health determines the period for which the new-born child is to be fed at breast; sometimes for 3 to 4 years if the mother is healthy or only for a few days otherwise. In the latter case, the child is fed on buffalo or cow milk or on tinned milk like Amul, Glaxo etc. In the 9th or 10th month when the child starts getting teeth, giving milk to the child is stopped partly. The first feeding of the baby with solid food is called *anna-prasana* and it is observed by Brahmin, Vaisya, Kshatriya, Telaga, Kummari, Settibalija and Viswa-brahmin castes of this village. On the appointed day, the baby, after bath, is dressed in new clothes. Around the child are kept a pen and a book, a gold ornament and food. The first preferential touch of any of these things by the child is believed to fore-tell its ethos and way of life. It is presumed that if the child touches pen and books, it would become an educated one; if it touches gold ornament, it would become rich and prosperous and if it touches food, it signifies that it would become neither educated nor rich but only a lazy one. Then *payasam*, a fluid sweet dish prepared with milk, rice and jaggery is put in a silver cup and is first touched to the child's lips with a gold ring by the maternal uncle or any elderly woman. The maternal uncle has to present the child either with a silver or gold ornament or at least new clothes. This function, though not an elaborate one, is usually celebrated by the rich among the castes mentioned above.

12. The child would be daily anointed with castor oil and given a hot water bath for about a year or even more. Castor oil is used both for applying to the head and also as a purgative. The degree to which the child is properly fed and clothed depends upon the economic position and the number of children of the family. So far as working class families are concerned, the infants are usually left in the care of grown up children while the elderly people of the family go out for work.

Tonsure ceremony

13. The tonsure ceremony locally known as *puttu ventrukalu theeyuta*, though not universal, is celebrated except among Viswabrahmins. It is usually done before completion of the first year, mostly during 9th or 11th month, or during the third year. This ceremony is celebrated by some people at the temples of either Venkateswara Swamy in Amalapuram (another taluk headquarters of the same district), or of Satyanarayana Swamy in Annavaram (a village in Prathipadu Taluk of the same district), or of Narsimha Swamy in Antarvedi (another village of the same taluk), or of the local Subrahmanya Swamy just to fulfil their vows. This occasion is generally graced by the presence of maternal uncle who, keeping his nephew on his lap, first applies the scissors to the locks of the nephew three times and the rest of the hair is shaved cleanly by the barber. Relatives and friends offer presents and gifts, mostly in cash, to the child.

Initiation of child to learning

14. This is locally called *aksharabhyasam* and it is celebrated among Brahmins, Vaisyas and Viswabrahmins and by an interested few among the other castes, *viz*, Telaga, Settibalija, Kshatriya, Kummari, Mangali, Mala and Madiga. The words, *akshara* and *abhyasa* in Telugu mean alphabet and practice, respectively. On an auspicious day, fixed in consultation with a Brahmin, during the fifth year, the child is given oil bath, dressed in new clothes and is taken to the school. There, the teacher performs *puja* to Vighneswara and then takes the child on his lap and holding the latter's hand, initiates the child first of all to write the following alphabetical letters in Telugu "*Om*" and then "*O, Na, Maha, Si, Va, Yaha, Sidham, Na, Maha,*" three times, on a new slate duly applied with turmeric and vermilion, with a slate pencil and also makes the child utter three times all the above alphabets along with him. Then he distributes Bengal gram dhal, jaggery and cocoanut pieces to all the pupils. In case this initiation is in respect of a child of a well-to-do family, new clothes are offered to the teacher. In a few cases, all the pupils in that class are also presented with a new slate and a slate pencil too.

Puberty

15. The attainment of puberty is an occasion for celebration among all castes. This is locally called *rajaswala aguta* or *peddamanishi aguta*. The girls usually attain puberty about the ages of 12 to 16 years. On the attainment of puberty, the girl is made to sit upon a mat spread over grain (*akkullu*, a kind of paddy) in a separate corner of a room of the house. From the fourth day onwards, she is given oil bath and special preparations like wheat *rotis*, *garelu* (a preparation of black gram), *boorelu*, *ariselu* (sweet dishes) are served to her along with garlic and gingelly oil. All these items are supposed to be intended to build up a strong and sturdy body.

She is generally allowed to enter the house on the 7th, 9th or 11th day and is kept under pollution during these days. Her parents consult a Brahmin with regard to the auspicious day for allowing the girl to enter the house. Malas and Madigas consult their *kulapeddalu* (caste elders) for the auspicious day. On the night before that day, she is given oil bath and mere bath on the next morning after which she enters the house. During and until the day of entering the house, relatives and intimate neighbours of other castes bring *thamboolam* consisting of a cocoanut, small quantity of rice, one blouse piece locally called *ravika gudda*, betel leaves, arecanuts, turmeric powder and vermilion kept in a plate. Well-to-do people offer meals to relatives and neighbours, while others are content with serving meals to a limited number of married women, usually about 5 to 11. Her father-in-law, in case she is married or otherwise her maternal uncle or parents, give her new clothes. Turmeric water is sprinkled all over the house as it is supposed to purify the house by removing pollution. *Mangala harathi i.e.*, waving of the flame of prosperity before her accompanied by a song is done. After this, she is allowed to enter the house. In case the attainment of puberty by the girl who is already married falls on an inauspicious day, her husband would have to see her face reflected in a bowl-ful of oil.

Marriage

16. All the communities in the village, including the Yerukula tribe, are split up into endogamous sub-groups or divisions, having distinct *intiperulu* (surnames). Marriages are contracted with persons outside the surnames of their own. Outside their own surnames, some surnames are treated as 'classificatory cousins' (*annathammulavarusa*) and some are treated as 'classificatory cross-cousins' (*mamalavarusa*). Only marriages with persons of the surnames that come under the category of classificatory cross-cousins are approved whereas marriages with 'classificatory cousins' daughters or sons are prohibited by all the castes and the Yerukula tribe in the village. The prevailing types of marriages are (1) marriage by negotiation, and (2) *marumanuvu* (widow remarriage). Marriages within the same *intiperu i. e.*, surname and within the same *gotras* are also prohibited. The most favoured bride for a man is his maternal uncle's daughter. This is called *menarikam*. The other permissible partner is either one's own sister's daughter or one's father's sister's daughter. Whereas marriages are not contracted with one's own sister's daughter amongst Niyogi Brahmin, Dravida Brahmin, Viswabrahmin and Chakali castes; one's father's own sister's daughter is prohibited among Niyogi Brahmin, Dravida Brahmin, Telaga, Viswabrahmin and Agnikulakshatriya castes. This latter practice is being adopted among Vaisyas also of late. Mother's cousin brother's daughter is an acceptable partner among all castes. But among Dravida Brahmins, no consanguineous marriages are permitted. In this sect, marriages with distant relatives, whose *gotra* is different and who belong to the same Dravida sect only, are allowed.

17. Generally speaking, the marriageable age is between 12 and 18 years for females *i. e.*, either before or after attainment of puberty and between 18 to 25 years for males.

18. Except four months in a year *viz*, *Ashadha* (June-July), *Bhadrapada* (August-September), *Asviyuja* (September-October) and *Pushya* (December-January), all the remaining 8 months are considered auspicious for celebrating the marriages. Betrothal, wedding and consummation are the three stages of marriage.

19. Initiative for alliance usually comes from the girl's side among the Brahmin, Vaisya and Telaga castes whereas it is from the groom's side among the Viswabrahmin, Settibalija, Kummari, Chakali, Agnikulakshatriya, Mala and Madiga castes and Yerukula tribe. But there is no die-hard rigidity as to which party should take the initiative to hold talks for an alliance. A few elderly persons related to bride or groom go to the house of the other party and hold preliminary talks. In case the bride's party is satisfied with the social status and economic position of the groom's family, the latter party is invited to the bride's house to see the girl. In respect of all castes except Kshatriya, the bride and the groom are allowed to see each other and their willingness also is ascertained. If both the parties decide upon the alliance, *nistchaya thamboolam* (taking of betel leaves with arecanuts in token of the settlement of the match *i.e.*, betrothal) is decided upon. Thereafter, elderly people of both the parties consult a Brahmin for fixing the *muhoortam* (auspicious day) by examining the *Tarabala and Chandrabala* with reference to the stars in which the prospective couple were born (*janma nakshatras*) or if they are not known, the corresponding stars with reference to their names (*nama nakshatras*).

20. Only four or five days before the actual day of marriage, both the girl and the boy are solemnly promoted as "bride" and "bridegroom". respectively, which is locally known as *pendli kuturunu cheyuta* and *pendli kodukunu cheyuta*. Marriage booth is erected one or two days before the marriage day.

21. The venue of marriage is the bride's place excepting in case of Mala and Madiga castes. The bride's party sends to the groom's house what is locally known as *lagna patrika* informing the date and time of the marriage which is a formality to indicate the readiness of the bride's party for the ensuing marriage and also an invitation to the groom's party. In certain castes like the Telaga, Settibalija, Kummari, Chakali and Agnikulakshatriya, a party of 5 or more persons is sent to invite the groom's party. The bridegroom's party sends in return what is known as *pradhanam* which consists of a saree, a blouse piece turmeric powder, vermilion, ornaments agreed upon, some toilet material and plantains. On the day of marriage, in the morning, *snatakam* takes place for the groom in the case of Brahmins, Vaisyas, Kshatriyas, Viswabrahmins etc. This ceremony takes place at the groom's house, usually. But, if there is a river in between or if the distance between the bride's and groom's village is much, *snatakam* takes place at the bride's residence, one or two hours before the *muhoortham* (time of marriage).

22. The bridegroom starts on a token desire to go on a pilgrimage to Kasi (Benaras) which is locally called *kasiyatra*, with his clothes packed and hung to a stick kept on his shoulders. The bride's brother and maternal uncle come across and take him back to the *vididigriha* (a house where the groom's party is accommodated or arranged to stay temporarily until they are received by the bride's party) telling him that he (groom) need not go on pilgrimage and that they would give their girl in marriage to him and that he might enjoy *grihastasrama* (marital life).

23. The bridegroom and his party, on their arrival in the bride's place, are accommodated in a separate house known as *vididillu* and are welcomed with *panakam* (water mixed with jaggery and pepper). The bride's parents fetch *arivenibanalu* (coloured pots) ranging from 5 to 14 from the potter's house (Fig. 13). The bride and groom are made to sit upon planks on a pial side by side and their toe-nails are solemnly manicured by a barber (Fig. 14). Both of them are made to press their toes each at a time alternatively for 3 times. They are given oil bath called *mangalasnanam* with the water brought in *arivenibanalu* and then offered new clothes, *madhuparkam* – a *dhothi* (lower garment) and a *kanduva* (upper cloth) both with *zari* border, besides a shirt to the groom and *pasupu battalu* (clothes smeared with turmeric powder) to the bride and both of them are made to wear *basikalu* (marriage badges) to their foreheads.

24. In front of the bride's house a pandal with palmyra leaves is put up. One is similarly put up in front of the house of the bridegroom. On the day of marriage, the pandal is decorated with festoons of mango leaves and flowers (Fig. 15). After the groom is made ready for the *muhoortham*, the bride will be brought to the marriage pandal, dressed in new clothes, decked with flowers and decorated with ornaments presented by her father-in-law. Except among Malas and Madigas, the bride and the bridegroom perform *puja* to Gowri and Vighneswara respectively before entering marriage pandal. They are made to sit facing each other separated by a thin cloth so that they may not see each other till the *mangalasutram* (marriage locket) is tied. Brahmin priest officiates over the marriage ceremony in respect of all communities excepting Mala, Madiga and Yerukula, among whom the *kulapedda* officiates.

25. *Kanyadanam* or the gifting away of the bride is performed with the bridegroom keeping his feet in a brass plate, when the bride's mother pours water, and the father washes the feet of the groom. The bride's father places the bride's hands in the groom's hands and keeping a cocoanut over them, pours water. Jaggery and cumin seed are kept in the hands of the bride and the groom, which they keep on each other's head. This is called *subhamuhoortham*. The one end of the upper cloth (*vallevatu*) of the groom and the end of the saree of the bride are knotted together. This knot is called *brahmamudi* to signify that Brahma, the creator of the world predetermined them to live unitedly as wife and husband under the sacred tie of marriage (Fig. 18).

26. The marriage locket is then shown round by the Brahmin to all the people assembled on the occasion and touched by men and women of married status. This is called *mangalasuthrala puja* (worshipping the marriage locket). While the Brahmin Purohit chants *mantras*, the groom ties the marriage

locket to the neck of the bride exactly at the fixed time of the *muhoortham* (Fig. 16). Musical instruments called *mangala vadyams*-auspicious music (Fig. 17) are played loudly so that inauspicious sounds, such as sneezing could not be heard. Elderly people bless the couple and throw *akshintalu* (sacred rice) over them. The couple pour *thalambralu* (rice mixed with turmeric powder and flowers) upon each other's head. Into an *arivenibana* filled with water are kept two rings - one of gold and the other of silver and the bride and bridegroom are asked by the priest to take out gold and silver ring alternately for three times which results in their hands and fingers coming into physical contact for the first time. This is called *Parvathi - Parameswarulu jalakreedalu aduta* (Parvathi and Parameswara playing in water).

27. Relatives, near and distant, and other invitees offer *chadivimpulu* (presents and gifts made to the couple), soon after the father of the bride makes his presents, gifts and dowry amount, if any, as well.

28. The groom presses the toe of the bride and the bride that of the groom three times alternately, in furtherance of the objective of bringing the couple still nearer and closer. Then the couple are made to look at *Arundhati* star in the sky.

29. *Homamu* (propitiation of the God of Fire) is then performed by the new couple. They pour ghee in the fire around which they walk thrice, thus signifying the combined avowal of the couple in the presence of the God of Fire that they will remain together for ever.

30. Marriages are generally performed for one day only. But in certain well-to-do families they last for three or five days. During these days turmeric powder and *gandham* (sandalwood paste) are applied to the bride and the bridegroom and are anointed with oil and given bath. On all such occasions, songs are sung by women-folk. During the evenings, a cot over which a bed covered with white cloth is arranged on which both the bride and groom sit facing each other and play what is known as *banthulata* with a necklace or flower garland. A toy baby made of wood is kept in a saree which is folded in such a way as to make a cradle and hung to the poles of the pandal with the bride and bridegroom sitting upon a cot and facing each other, when the women-folk sing *lalipatalu* (lullabies) which are meant to make the child go to bed. This is called *nagavalli*. Sprinkling of coloured water locally called *vasantham* upon the groom and upon one another by those that are assembled there known as *dande* then takes place. Betel leaves and arecanuts are then distributed to all the couples present there.

31. Entrusting of the bride to the nearest relatives of the groom called *appagintalu* then takes place. The bride puts her hand in a cup of milk and smears the groom first and then his parents, brothers and sisters-in-law. Then the groom's party along with the bride returns to the *vididillu* and while entering the house, the newly wedded couple are teased and compelled to tell each other's name. Some amount known as *maradalukatnam* is paid by the groom to the wife's younger sister. Except among Mala, Madiga and Yerukula communities, the bridal pair sit upon planks and the groom propitiates Vighneswara and the bride propitiates Gowri. Relatives and friends are entertained to a feast. Accompanied by musical instruments, the couple are then taken round the streets of the village in a procession either in a palanquin or a motor car and among Mala, Madiga and Yerukula communities, generally by walk. This practice is, however, not followed by Agnikulakshatriyas. Bride's father presents her with sarees and jackets and dhoti and shirt to his son-in-law (groom).

32. *Satyanarayana vratam* would be performed on the following Friday by the Brahmin, Vaisya, Kshatriya, Viswabrahmin and by a few interested among Telaga, Settibalija and Kummari castes. These are the formal proceedings of the marriage ceremony in this village.

33. The Brahmins and Vaisyas restrict their invitations to the wedding feast only to their caste people and a few close acquaintances of other castes, whereas the Telagas and Settibalijas invite not only people of their own caste but also people of other castes in the village, other than Brahmins and Vaisyas who, of course, do not take meals from them. During the marriage, all the guests are fed sumptuously. Heavy expenditure is usually incurred in connection with the celebration of marriage, though it is very limited in the case of Malas, Madigas and Yerukulas on account of their poverty. In respect of other castes, the marriage expenses vary from Rs. 300 to Rs. 3,500 depending

on one's economic position. Among two Vaisya households, it was reported that an amount of Rs. 8,000 in each was incurred. Payment of dowry, commonly prevalent, varies with the economic status of the parties. Enquiries revealed that the payment of dowry in large sums ranging from Rs. 1,000 to Rs. 10,000 is still common among Brahmins, Kshatriyas, Vaisyas, though to a lesser extent, among Telaga and Settibalija castes also. The payment of *voli* towards marriage expenses by the groom's parents to the bride's parents is found prevalent in certain households belonging to Mala and Madiga castes.

34. Formerly, Mala and Madiga castes people were not allowed to go through the village streets in procession. But with the increasing awareness of their social standing among themselves as well as in others, the Malas and Madigas are now allowed to go through the village streets in a procession in motor car accompanied by musical instruments.

35. A significant trend at present is towards minimising expenditure on these social ceremonies by the castes which are considered socially superior *viz*, Brahmin, Vaisya, Kshatriya, Telaga and Settibalija whereas among the hitherto less advanced classes like the Chakali, Mangali, Mala and Madiga etc., it is on the increase.

36. The general custom of celebrating the marriages for 3 to 5 days on a lavish scale is gradually on the decline.

37. Table 42 shows the age at first marriage classified by sex, caste and tribe. It is clear from the above that out of the 177 females, as many as 104 got married in the age group of 10 to 14 years and 52 were within the age group of 15 and 19 years. Six women were married between 20 and 24 years and 4 women could not specify their age at first marriage. This analysis shows a definite preference for early marriages. Among males, out of 136, 59 persons got married in the age group of 20 to 24 years, 39 persons in the age group of 15 to 19 years and 27 persons in the age group of 25 to 29 years. Three males could not specify their age at first marriage. It may thus be seen that the marriageable age ranges from 10 to 19 years for females and from 15 to 29 years for males, though the favourable ages of marriage are 12 to 18 years for females and 18 to 25 years for males.

Consanguineous marriages

38. Out of the 210 marriages reported among the surveyed households, 63 marriages are consanguineous. Out of these 63 marriages are, only 3 with one's own sister's daughter; 28 with mother's own brother's daughter; 7 with father's own sister's daughter and 25 marriages are with other relatives. According to Table 41, there are only 6 cases of polygyny. Regarding the spatial distribution, out of the total 210 marriages, 42 are contracted within the village; 79 outside the village but within the taluk; 83 outside the taluk but within the district, 5 outside the district but within the State and only one marriage is contracted outside the State. Out of the 83 marriages contracted outside the taluk, most of them, *i.e.*, numbering 51, are within a distance of 10 miles from the village and majority of them are of Amalapuram Taluk abutting the other bank of the river Vainateyam.

39. Out of the 100 persons interviewed, only 15 persons showed their willingness to contract marriages with castes other than their own and out of them, 6 persons belonging to Settibalija caste expressed their preference to contract marriages with Brahmin, Vaisya, Kshatriya and Kapu castes which are considered superior to their own caste, whereas the remaining 9 persons belonging to Kapu, Mangali, Mala and Yerukula communities gave preference for contracting marriages with other castes but they could not give any specific order of preference. As Table 40 shows, 23 persons expressed their willingness to contract marriages with people belonging to other castes provided the other party is of the same socio-economic status.

Marriage payments

40. Both making and receiving marriage payments are common among all the castes. Twentynine households made payments in cash; and 51 cases of giving ornaments at the time of marriage are found. Twelve cases of receiving payments in the form of cash, 5 cases of receiving landed property and 26 cases of receiving ornaments are found. Table 43 shows that payment of dowry at the time of daughter's marriage in large sums ranging from Rs. 1,000 to Rs. 10,000 was and is still common among the Brahmin, Vaisya and Kshatriya castes. Among Telagas a case was noticed wherein an amount of Rs. 300 and an acre and 30 cents of land were given as dowry. Among Malas a cash payment of Rs. 620 as dowry was also noticed.

41. Out of the 100 persons interviewed, 26 are aware of legislation prohibiting dowry while only 12 persons out of 26 knew a little about the recent

changes that are brought about in the Hindu Marraiges Act (Table 43). The only salient feature as revealed by the informants is that they agree that the prohibition of marriages of girls of below 18 years of age and of boys of below 21 years of age would be conducive to their physical well-being.

Consummation

42. An auspicious day after marriage is fixed for the formal consummation ceremony. As the marriages, in general, are celebrated after the girls attain puberty, the consummation ceremony is celebrated within 2 or 3 days after marriage. In certain cases, this is celebrated on the night of the marriage day itself. There is an elaborate ceremony attached to it and very few castes, however, perform it in an elaborate manner.

43. On this day, the bride and the groom are anointed and given bath and are presented with new clothes by the bride's father. The room is decorated with good photos etc., and neatly kept. *Pujas* to Vighneswara and Gowri are performed by the couple among the Brahmin, Vaisya, Kshatriya, Viswabrahmin, Kummari castes and interested ones among the Telaga, Settibalija and Mangali castes. The couple take meals sitting together. Usually the bride eats the food left by the groom in his plate or they may take food in the same plate. After about 8 p.m. both the bride and the groom are seated facing each other, upon a cot kept in the room decorated for the purpose. They play what is known as *banthulata* with flower garlands or a gold necklace by throwing it into each other's hands. For sometime they indulge in applying perfumed scent and sandalwood paste to each other in the presence of the women invitees, *perantandlu*. These women, soon after they are offered *dampati thamboolamulu* (betel leaves, arecanuts and plantains or cocoanuts offered by the couple) go out of the room leaving behind the newly wedded couple in the decorated room wherein a few dishes of sweet preparations, milk and fruits are kept. The couple move like husband and wife from the following day onwards.

Pregnancy and confinement

44. Pregnancy is indicated by the cessation of mensus. During the period of pregnancy, the expectant mother is served with special dishes except of course heat generating stuff which, if taken in excess may result in abortion. Among Hindus, it is a common belief that the mental make-up of a child depends considerably on the type of food which a mother takes during the period of pregnancy. It is only with this view different dishes are served to a pregnant woman in well-to-do families. A pregnant woman during the early stages of pregnancy expresses rather a curious fondness for such things as tamarind, ash, charcoal, charred dung cakes, etc. Such indications as also frequent vomitings confirm that the woman is pregnant. Though no special diet is prescribed for the pregnant woman, all her requests, though strange, are sought to be fulfilled as she is believed to go through the portals of Hell before becoming a mother. Though she attends to domestic work during the early stages of pregnancy, she is precluded from attending to heavy work from about the 6th month of pregnancy. If it is the first confinement, elders take particular care of the pregnant woman who is served with wholesome food upto the time of delivery. *Sudidalu* consisting of various kinds of sweetmeats, *chalimidi* which is prepared of rice flour and jaggery, fruits like plantains or mangoes, a new saree and a blouse piece are sent to her through her sister or brother by her parents on an auspicious day during the fifth or seventh month of pregnancy, usually. *Seemantham* to mark the happy occasion of pregnancy is celebrated when during the evening hours, in the presence of all those invited by the husband's family, she is seated on a chair and is presented with all the gifts sent by her parents, after which the same are distributed to all the invitees. The function ends with some women singing songs and offering *harathi* to the expectant mother. This ceremony is celebrated with much eclat in well-to-do families. Subsequently, on a day considered auspicious, she is taken to her parent's house (Fig. 19). The idea behind this seems to be to safeguard her health perhaps by preventing further cohabitation between her, who is by now in an advanced stage of pregnancy, and her husband.

45. A belief widely prevalent among the villagers is that, if a pregnant woman sees an eclipse, the child to be born would be deformed. She is not allowed to draw water from the well; carry big vessels on shoulders; lift any heavy utensils; and break cocoanuts.

Divorce

46. Divorce and separation are accepted institutions among Madiga, Mala, Chakali, Settibalija and Kapu castes in this village and *kulapeddalu* (caste elders) settle the disputes relating to divorce and separation. Instances of divorce and separation

are also reported among Mangali, Viswabrahmin and Kummari castes, though there does not seem to be any agency to settle them. But divorce and separation are altogether unacceptable among Brahmin and Vaisya castes.

47. Six cases of divorce–two among Malas and four among Settibalijas are recorded during the field investigation. The reasons are: one due to indolence, two due to adultery, one due to non-adjustability with co-wife, and two at will.

Widow re-marriage

48. In this village, widow remarriage is accepted among the Agnikulakshatriya, Settibalija, Mala and Madiga castes. Among the Yerukula tribe, though the remarriage of widows is an accepted custom, it did not actually occur in the single household living in the village.

49. The observance of this type of marriage is simple in procedure. Usually, a man amongst the above castes, if he is a widower or was divorced by or separated from his wife, tries to ascertain the willingness of the widow as to whether she is willing to marry him. If the woman accepts the proposal, on an auspicious day, the man along with some caste elders goes to the woman's parent's house. He takes along with him a saree, a jacket piece, turmeric powder, vermilion etc. If her father wants some amount of money, he pays it off. A *gajulasetty* (bangle seller) is also taken along with them and he keeps bangles over her hands. *Perantandru* (women in married status) decorate her profusely. The man also wears new clothes. In the presence of the elders of the caste, he ties the marriage locket to the woman. Elderly people present there, bless the couple by sprinkling *akshintalu* (sacred rice smeared with turmeric powder) over them. The following day, they return to the groom's place and live together as husband and wife. In this type of marriage, there is no need of a priest or musical instruments.

Death

50. Both the practices of burying and cremating the dead are observed in the village. The practice of burying the dead is common with the Viswabrahmin, Chakali, Kummari, Mala, and Madiga castes. Even among the other castes also, the infants, unmarried boys and girls and persons who die of infectious diseases like cholera, small-pox, etc., are buried. In case of Brahmins, children below 3 years are buried and boys between 3 and 8 years and unmarried girls are cremated but *peddakarma* (final obsequies) is not celebrated. Boys among Brahmins for whom thread ceremony is over and are not married, pollution is observed for 10 days but no obsequious ceremony is performed. Before the corpse is taken to the funeral ground, near and distant relatives are sent word so that they could pay their homage to the departed soul.

51. The corpse, after it is given bath and dressed in new clothes is tied on a bier and is borne by four persons to the burial ground accompanied by friends and relatives. The chief mourner (preferably the eldest son and in the absence of sons, any of the cousins) carries a lid of fire in a *vutti* (hanger) and a small pot of water kept over his shoulders. Among Viswabrahmin, Chakali and Kummari castes, the corpse is taken in procession to the accompaniment of trumpets and drums. Enroute to the funeral ground, the corpse is once placed on the ground, the belief being that the dead body would come back to life, in case it has been wrongly taken by the messengers of Lord Yama. Thus stopping for a while, the procession resumes its journey to the funeral ground on reaching which the corpse is lowered on the logs of wood kept ready called *chiti* (pyre) or in the grave dug, as the case may be, with its head towards east. In the case of cremation, the chief mourner sets fire to the pyre and goes round the fire thrice with the water pot on his shoulder after making a hole to it. The pot will be broken in the end with the superstitious belief that if any bird drinks the water left in any piece of the pot, and its shadow falls on any person, it results in deformity of the limbs of that person. In the case of burial, after the corpse is placed in the pit, the chief mourner throws some earth on the corpse and then it is buried completely.

52. When the head of the corpse is broken, all the attendant people go to the nearby tank and take bath. A Jangamdevara blowing a conch (*sankhu*) accompanies them throughout except in case of Mala and Madiga castes and the Yerukula tribe in respect of whom the Maladasu, Madigadasu and caste head officiates, respectively. The relatives and the caste people who accompanied the corpse are fed.

53. *Chinnadinam* (initial obsequies) is observed on the 3rd day usually among all the castes.

Among the Yerukula tribe, it takes place on the 5th day. Final obsequies are observed 11 days after death *i.e*,, on the 12th day. On the *chinnadinam* or *chinnakarma* (initial obsequies) and on the *pedda-karma* (final obsequies) days, *pindam* (morsel of food) is offered in a leaf plate in the name of the departed at the funeral ground. If it is eaten by crows, it is believed that the person has died a natural death with all his desires fulfilled; the inference in all other cases being that the death had occurred either unnaturally or with many desires unfulfilled.

54. Pollution lasts for 11 days. In the case of the death of a woman in married status, on the final obsequies day, relatives are presented with vermilion, turmeric powder, mirror, comb and winnows smeared with turmeric paste except among Mala, Madiga and Yerukula communities. If the dead is a married male, the wife of the deceased undergoes certain formalities on the day of obsequies falling on the 11th or 12th day whereby she becomes a widow. On this day, she is taken to a tank or river bed where her bangles are broken and her toe-rings and nose-wear are removed either by a caste widow or by a washerman. Among Brahmins, her head is then got clean shaven by a barber and after bath in the river, she puts on a white saree brought by her father-in-law.

55. In the case of the death of either a male or a female, a male member, preferably an elder, from each of the households of the cousins go to the tank or river and have their beards shaven, whereafter they are presented with new clothes consisting of a *dhoti*, a blanket or a towel by the father-in-law or in his absence by the brother-in-law.

56. On returning home, they first see a lighted candle placed at the spot where the deceased breathed his last and then along with relatives and neighbours who are invited, take meal which usually consists of rice, dhal, tamarind soup and buttermilk or curds. A few rich people make donations of a cow (*godan*) or land (*bhoodan*) to Brahmins. Sometimes, a male-calf is donated in the name of the departed soul, so that it could be used as a breeding bull in the village. A custom that is observed is to collect the bones after the corpse is burnt and immersing them in the Godavari river.

57. If the death takes place on an inauspicious day, that portion of the house where the person breathed his last or sometimes the whole house will be vacated and closed for such time as is prescribed by the Brahmin.

58. Among Brahmins, on the 11th day, all the sons of the deceased worship Vighneswara and offer meals and some money to 18 Brahmins. On the 12th day, the father, grand-father and great grand-father are offered *pindams* (morsels of food offered in the name of the dead) and are left in the river. Relatives are entertained to a special feast with preparations like *garelu*, *burelu*, *ariselu* and four or five curries, tamarind soup and curds. On the 13th day, the sons of the deceased along with their wives, sit on planks and worship Vighneswara.

59. In the case of deaths among Brahmin, Vaisya, Viswabrahmin and Kummari castes, monthly ceremony upto one year (*masikam*); first annual ceremony (*samvatsarikam*) and subsequent annual ceremonies (*taddinam*) are observed till the succeeding two generations.

60. In the case of other castes, monthly and annual ceremonies are not observed. A Brahmin priest and a Jangamdevara attend to the funeral ceremonies of all the castes other than Mala and Madiga and the Yerukula tribe. The expenditure on account of death ranges from Rs. 100 to Rs. 500.

Superstitious beliefs

61. The villagers believe in superstitions and omens. Hearing of a bell rang; the braying of an ass; sound of musical instruments like *sannayi* or *shehnai* and *dolu*; singing and dancing of Devadasis (which practice is receding swiftly and only the old remnants are found in rare numbers); or on first leaving the house, if one comes across married woman or a corpse or flowers or a person carrying water or toddy pot or a cow; it is considered good and lucky.

62. To see a cocoanut tree or one's face in a mirror or wife's face or married woman or fruits at the first sight after getting up in the morning is considered good, whereas seeing a cat or tamarind tree or plantain tree is unlucky.

63. Wearing of copper rings or articles, gold rings with white stones is considered good with the belief that they will bring luck. Among domestic animals, cows and bulls (preferably white ones), white dog and white goat, if found at first sight or coming in front while on travels is good and of seeing a buffalo, cat, black animals, especially, buffaloes, goats and dogs and their coming across is considered unlucky. A cat holding a rat in its clutches and a dog flapping its ears and leaving the place or going away are good omens.

64. It is considered a bad omen when one directly, after leaving the house comes across a Brahmin, two Sudras or a widow or a person carrying oil or a *shikari* (hunter) or a *sadhu* or *sanyasi* or a person carrying a bundle of firewood or a snake or a monkey or a cat or a buffalo or a pig.

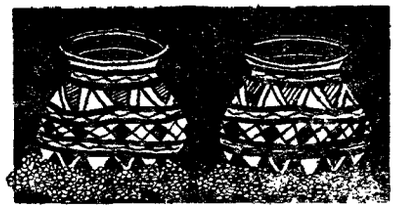
65. In addition to the above, such things as falling down or breaking of an article, or sneezing once, when one is about to start out on a mission are considered ill omens. Sneezing twice is considered good. If an owl perches on a house, it is considered to bring ill luck to the inmates. A crow cawing on the roof of a house, a sound produced by the oven called 'crying of the oven' are supposed to indicate the arrival of a guest and the nesting of a hornet in a house is construed as foretelling the birth of a child, and the appearance of a swarm of ants or a blood-sucker in the house is supposed to indicate the accrual of some benefit. A child sneezing on the door frame or a man sneezing during his meal, especially at night, are considered unlucky and water is sprinkled over his face to ward off the evil effect.

66. To protect from the effects of an evil eye, salt and chillies in small quantities or flowers mixed with water are taken round the head of the affected man thrice and are thrown at a place where three pathways meet, with the belief that the effect be shared by those who cross it. Sometimes, *mantra-budi i.e.*, coal, five flowers of different colours, hair and tumeric water are taken round the head thrice and thrown on a public path.

67. Talismans are commonly worn, known as *taithulu* or *raksharekulu*. They are made of leather with the skin of a lizard got stitched into it by a Madiga, and are hung round the shoulder or to the waist thread. A flat piece of metal (usually copper) with a figure of Hanuman on it is also worn to the waist to prevent one from getting possessed by evil spirits. Sometimes, these talismans are worn to prevent one from falling sick as also to bring good luck. Usually people do not get their hair cut on the days on which they were born and also on the *Pournami* and *Amavasya* (full moon and new moon) days besides Saturdays and Tuesdays. The practice of observing lucky and unlucky days for hair cutting is, however, gradually waning. Reciting the ten names* of Arjuna is considered protective against thunderbolts.

68. Some people of all castes, however, do not attach any importance to the above beliefs.

* The other nine names are—Phalguna, Pardha, Kiriti, Swetavahana, Bhibhatsa, Vijaya, Krishna, Savyasachi and Dhananjaya.



Chapter IV

ECONOMY

1. India is a land of villages, the bulk of whose population is dependant upon agriculture in one way or the other. Pasarlapudilanka, a deltaic agricultural village situated on the right bank of 'Vainateyam' a branch of the river Godavari is one of the myriads of the Indian rural villages. The population of this village is mostly dependent on agriculture.

Land

2. According to the year 1370 Fasli (1960-61), land utilisation particulars were as follows :-

Total area	Land used for agricultural purposes	Land not used for agricultural purposes
Acs.Cents	Acs.Cents.	Acs.Cents.
1012·52	809·44	203·08

Of the agricultural land of 809·44 acres, an area of 195·66 acres was wet, the remaining 613·78 acres being dry land. The particulars of the 203·08 acres of land not utilised for agricultural purposes are as follows :

1	Drainage channels	.	33·08
2	*Kollu* (low and inundated waste land)		2·76
3	Irrigation channels in fields	.	8·62
4	*Velama lankalu**	.	86·54
5	Foot paths	.	2·03
6	Cart tracks	.	10·93
7	Village site	.	21·39
8	Canal	.	14·76
9	Tanks	.	5·81
10	Wells	.	0·04
11	Schools	.	0·19
12	Temples	.	0·08
13	Earthen roads	.	2·37
14	Assessed waste land	.	14·48
	Total	.	203.08

3. Besides the total village area, there is the *lanka* or the 'island' land which is liable to modification due to change in the course of the river from time to time. The variations in the extent of *lanka* land from 1953-54 to 1961-62 were as follows :

Fasli Year	Year in the Christian era	Area Acs. Cents.
1363	1953-54	13·57
1364	1954-55	26·32
1365	1955-56	29·40
1366	1956-57	28·37
1367	1957-58	30·18
1368	1958-59	31·47
1369	1959-60	24·12
1370	1960-61	25·12
1371	1961-62	38·83

It is evident from the above that during the 8 year period there has been an increase in the area of the *lanka* by as much as 25·26 acres.

4. In this village, 317 households are having *patta* lands *i.e.*, lands owned by private persons and registered under their names. The table below shows the size of holdings and the number of *pattadars* as ascertained from the Village Revenue Records.

Size of holdings (in acres)			No. of *pattadars*
Below 3	.	.	261
3 to 5	.	.	30
6 to 8	.	.	16
9 to 11	.	.	3
12 to 14	.	.	4
15 to 17	.	.	...
18 to 20	.	.	2
21 to 30	.	.	1
31 and above	.	.	...
Total	.	.	317

More than 4/5ths of the *pattadars* fall under the category of below 3 acres and about 1/10th fall under the category of 3 to 5 acres while the rest are distributed among other categories.

5. Out of the 100 households surveyed, 46 households have either owned the land or held it on lease. Of these, 33 are owner-cultivators, 7 are tenant-cultivators and 6 are rentiers (Table 13).

The size and number of holdings are given below:

Size of holdings (in acres)			Number of holdings
Below 1	.	.	15
1 to 2·4	.	.	9
2·5 to 4·9	.	.	7
5 to 10	.	.	9
Above 10	.	.	6
Total	.	.	46

Holdings with a size of below 1 acre form about 1/3rd of the total, while those ranging from 5 to 10 acres constitute about 1/5th of the holdings whereas about 1/8th of total number are having more than 10 acres each.

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* *Lankalu* mean submergeable river margin lands. Velamalankalu are so called after a particular caste *viz.*, velama, the members of which, though not found in this village, might have owned these submergeable lands in the past.

Assessment

6. The rate of assessment per acre of wet as well as dry land varies from Rs. 2·36 to Rs. 11·88 P. Cesses are calculated on the settlement assessment + water tax The cess amount levied on each *pattadar* was 0·31 P. per rupee prior to the 1371 Fasli (1961-62) and 0·50 P. per rupee from the Fasli 1371 (1961-62). Water rate for the lands irrigated from Government source is Rs. 9·37 P. per acre for *sarava* (first crop). For *dalva* (second crop) it is Rs. 4·68 P. per acre (for paddy and other dry crops using water for not more than 5 months). If water is required for more than 6 months for the crops like sugarcane, turmeric, plantains etc., the water rate is Rs. 14·05P. per acre. Commercial tax on cocoanut gardens is levied at the rate of Rs. 4 per acre. The Land Revenue demanded and collected during the 1361 Fasli (1951-52) was Rs. 6,200·03 P.; in the 1366 Fasli (1956-57) it was Rs. 7,907·20 P. and in the 1370 Fasli (1960-61) it was Rs. 10,904·12 P.

7. The village officers estimate the yield of crops on the *Annawari* method (so many annas of crop in rupee) and send reports to the Taluk Office. The failure of crops due to pests, locusts and floods etc., are reported by them to the higher authorities so that remission of Land Revenue and grant of *taccavi* loans could be decided upon by the higher authorities, if necessary.

Livestock

8. Out of the total number of 162 livestock including 50 fowls among the 100 surveyed households, 20 households have 27 milch cattle—16 she-buffaloes and 11 cows; 15 households have 31 draught animals-13 being bullocks and 18 he-buffaloes. A well-to-do Vaisya household has a herd of 25 sheep and 15 goats to manure its 30 acres of land. Four households are rearing pigs—6 pigs and 8 piglings. Eighteen households belonging to Mala, Kshatriya, Settibalija, Agnikulakshatriya and Telaga castes keep poultry also (Table 21).

Traditional occupations

9. Each caste in Pasarlapudilanka is traditionally associated with the practice of a particular occupation. This does not mean, however, that all the members of a caste or even a majority of them do in fact always follow their traditional calling. And even when they do follow a traditional calling, they need not do so to the exclusion of another calling. In fact, some non-traditional callings may be economically more remunerative than the traditional ones. Older and more conservative persons in each caste tend to regard the traditional calling as the proper one. Each takes pride in the skills which are required for his traditional calling and regards these skills as a natural monopoly of his caste. For instance, Brahmins are supposed to be devoid of agricultural skill. All the same, the traditional calling is not unchangeable. Changes are common now-a-days especially when members of all except the lower castes are seen opening shops and running businesses of various kinds.

10. The bulk of peasants are actually occupied on the land either as owners or tenants or agricultural labourers. Some of the people, regardless of their varied traditional occupations, are also engaged in agriculture in one capacity or another. Table 7 shows that out of the 100 households, 40 reported cultivation as their traditional occupation and 23 as agricultural labourers, while the remaining 37 of the households are distributed among 19 different occupations.

Place of occupation

11. Almost all the working persons are engaged in some occupation or other in the village itself excepting 7 persons whose places of calling are in places outside the village *i.e.*, 2 females are working as agricultural labourers in Samanthakuru at a distance of 6 miles, 2 males are working in Ambajipet at a distance of 9 miles, one as attached agricultural labourer and the other as a priest; one male is working as a clerk in a private company in Bimilipuram which is at a distance of 16 miles; one male is working as attached agricultural labourer in Badilanka at a distance of half a mile from the village and another male is employed as a Bill collector in the Kakinada Municipality at a distance of 40 miles.

Occupational mobility

12. Table 8 speaks of the occupational mobility. Thirty-six out of 100 households surveyed have changed their traditional occupation to more remunerative contemporary occupations in the recent past. A change in occupation involves risk as well as strain in the course of getting used to a new form of economic activity. A certain amount of ambition, tenacity and spirit of adventure are also necessary for undertaking a voluntary change. The villagers have displayed such character or temperament to a considerable degree. Out of the 36 houseoulds which left their traditional occupation, 12 were cultivators, 7 agricultural labourers, 3 each were casual labourers

and toddy tappers; 2 each were traders and attached agricultural labourers and the remaining 7 were each one of blacksmith, village servant, shoe-maker, alms beggar, potter, cocoanut grader and reciter of Vedas.

13. The contemporary occupational activities to which these 36 households have taken to are: cultivation and coir-rope making each by 3 households, agricultural labour by 8 households, casual labour by 11 households, 2 each to cattle rearing clerical jobs and teaching, while the remaining 5 households took each one to private work (document writing), business, village service, garden watching and fruit selling (Table 8).

14. A significant change has been found in cultivation and casual labour occupations. Twelve households left their traditional occupation, cultivation ; whereas 3 households have newly taken to it and casual labour work was left by 3 households and taken to by 11 households.

15. As human aspirations vary from individual to individual, it is obvious that in a village society too, there may not be any uniform outlook towards any change, more so in occupational pattern. Even so, some predominant trends in the occupational preferences are observable as for example, a general preference for government service, as the following analysis shows (Table 9). Out of the 100 informants, 86 informants who had sons, expressed their aspirations as to what their sons should be. Fourteen persons did not give out their aspirations as they had no sons. Out of the 86, 40 have expressed that they like government employment, 21 expressed that agriculture is the best occupation, 4 and 7 persons aspired for teaching and business respectively. Out of the 31 agricultural households, 12 wanted to retain cultivation as their main occupational activity and 9 aspired for government service. There had thus been a greater urge for government service (white collar employment), which fetches regular monthly income, whereas most of the other occupations are thought to be fluctuating ones and are largely affected by seasonal variations and dependent upon the vagaries of nature.

Contemporary occupations

16. The table below shows the distribution of the hundred households according to contemporary main occupation.

S.No.	*Main occupation*	*No of households*
1	Priest (ritual)	2
2	Priest (temple)	1
3	Teacher	2
4	Music	1
5	Village servant	1
6	Clerk (in private shop)	2
7	Trader (cocoanut)	2
8	Fruit seller	1
9	Cultivator	31
10	Cattle rearer	2
11	Garden watchman	1
12	Agricultural labourer	24
13	Attached agricultural labourer	1
14	Fisherman	1
15	Coir-rope maker	4
16	Goldsmith	1
17	Basket maker	1
18	Document writer	1
19	Casual labourer	19
20	Washerman	3
	Total	100

As seen from the above table the households surveyed are distributed among 20 contemporary occupations. Both Kapu and Settibalija castes who are numerically strong (next only to Malas) are dependent on cultivation in one way or the other (Table 10). Malas who constitute the working class are mostly engaged as agricultural labourers and in allied occupations. Table 11 shows the combination of occupations of the household heads.

Workers

17. The following table shows the number of total workers—males and females—engaged in each occupation and the respective percentages to the total of working population :

		Workers			*Percentage to the total working persons*
S.No.	*Occupation*	*Males*	*Females*	*Total*	
(1)	(2)	(3)	(4)	(5)	(6)
1	Priest (ritual)	2	...	2	0·87
2	Priest (temple)	1	...	1	0·43
3	Midwife	...	1	1	0·43
4	Teacher	2	...	2	0·87
5	Musician	1	...	1	0·43
6	Village servant	1	...	1	0·44
7	Clerk (in private shop)	4	...	4	1·74
8	Bill Collector	1	...	1	0·44
9	Trader (cocoanut)	3	...	3	1·30
10	Trader (*kirana*)	2	...	2	0·87
11	Trader (tobacco)	1	...	1	0·43
12	Fruit seller	1	...	1	0·43
13	Cultivator	56	6	62	27·00
14	Cattle rearer	7	...	7	3 04
15	Garden watchman	1	...	1	0·44
16	Agricultural labourer	31	36	67	29·13
17	Attached agricultural labourer	2	...	2	0·87
18	Fisherman	1	...	1	0·43
19	Coir cord maker	...	3	3	1.30
20	Coir rope maker	9	3	12	5·22
21	Sacred thread maker	1	...	1	0 43
22	Tailor	2	...	2	0·87

S. No.	Occupation	Workers			Percentage to the total working persons
		Males	Females	Total	
(1)	(2)	(3)	(4)	(5)	(6)
23	Goldsmith	1	...	1	0·43
24	Basket maker	1	...	1	0·43
25	Mat weaver	1	1	2	0·87
26	Document writer	1	...	1	0 43
27	Casual labourer	25	16	41	17·83
28	Washerman	3	3	6	2·60
	Total	161	69	230	100·00

It is evident from the above that the number of workers in the main occupations, cultivators (27%) and agricultural labourers (29·13%) put together form 56·13% among the total 28 different occupations pursued by the persons in the 100 households surveyed in the village, which goes to show that the village economy is predominantly agricultural in character. Out of the remaining 43·87%, coir makers and casual rural labourers represent 5·22% and 17·83% of the working population respectively. The remaining 20·82% is represented by minor occupations which are attended to by a few persons.

18. The working population divided according to age groups is as follows :-

Age groups (in years)	Workers			Percentage to the total
	Males	Females	Persons	
(1)	(2)	(3)	(4)	(5)
0–14	10	6	16	6·96
15–34	82	25	107	46·52
35–59	58	31	89	38·70
60 & above	11	7	18	7·82
Total	161	69	230	100·00

Non-workers

19. Out of the 531 persons that were covered by the survey, 301 are non-working or non-earning persons. The distribution of this population by age groups and sex is as follows:

Age groups (in years)	Non-workers			Percentage to the total
	Males	Females	Persons	
(1)	(2)	(3)	(4)	(5)
0–14	98	82	180	59·80
15–34	6	60	66	21·93
35–59	1	35	36	11·96
60 & above	6	13	19	6·31
Total	111	190	301	100 00

Of the non-earning 301 persons, the bulk *i.e.*, 180 (59·80%) are almost children of below 14 years of whom 71 are school going. Of the 102 persons within the age groups of 15 to 34 years and 35 to 59 years, 95 are females and 7 are males. These females are engaged purely in domestic work and may be treated as non-earners and not as non-workers in view of their contribution in the form of service to home management and household economic activity. Some of them work in their own fields, besides attending to domestic work. In the same way, females of above 60 years of age also render assistance to the family by way of looking after the children. Of these 19 persons who are above 60 years of age, 4 females are engaged in domestic work, 6 males and 9 females being purely dependents. Out of the total of 301 persons who were categorised as non-earning members, only 9 males are dependents. They also render any possible subsidiary service they could do *i.e.*, looking after children, tending their own cattle etc.

Agriculture

20. Agriculture is the axis around which the whole economy of the village revolves. Out of 531 persons surveyed, 230 persons constitute the working population of whom 56 males and 6 females, representing 27% of the working population are engaged in cultivation of their own lands or those taken on lease. Paddy and cocoanut crops form the main food and cash crops. Description of these crops grown in the village and their cultivation practices are given in the succeeding paragraphs.

Irrigation facilities

21. For more than 100 years, irrigation facilities had been provided from the Gannavaram aqueduct through Manepalli canal. The agency that supplies water is the irrigation branch of the State Public Works Department at Gannavaram. Except for a month in summer *i.e.*, April–May, water would be available throughout the year. The cultivators have to pay water cess for *sarava* (first crop) whether one utilises water or not, whereas for *dalva* (second crop) one has to pay water cess only when it is used. Water for second crop is not certain and much depends upon the availability.

Agricultural implements

22. The implements used in cultivation are : (1) plough, (2) yoke, (3) crowbar, and (4) sickle. Modern agricultural implements have not yet been introduced as the cultivators are still conservative in their outlook.

Paddy cultivation

23. *Varieties of paddy*:- Many varieties of paddy are grown here. The ryots divide them

according to two main principles of classification, viz., (1) the time taken for ripening—of long duration (*pedda*) or short (*pinna* or *punasa*)—and (2) its colour—white (*sarava*) or black (*dalva*). The coarse varieties of paddy are *basangi, akkullu, palagumasari, konamani* (*peddavari*), *punasa konamani* and *harisankar. Krishnakatukalu* is the medium variety. The fine varieties are G.E.B. 24, *ratnachudi* and *thurpusanna akkullu.*

Cultivation practices

24. In a favourable year of adequate rainfall, the peasants would be enabled to raise paddy seed beds in May-June. During the second fortnight of May, early paddy seed beds are prepared and sown. In June, late paddy seed beds are raised. Ploughing operations commence from about the middle of June and end by about the end of June usually, and will be repeated 3 or 4 times. A pair of bullocks take one day to plough an acre of land once and a pair of he-buffaloes 1 1/2 days. The land is then watered and levelled with a wooden plank. Transplantation of the seedlings, mostly done by hired women labour, lasts for about 15 days and ends by the first week of July. Forty days after sowing, weeding is done for about 10 days from 15th August to 25th August on two or three occasions depending upon the intensity of the growth of weeds. As the period of operations is short, and as every cultivator wants to complete the work quickly in his field in the right time, there would ensue a scramble for labour. The field requires to be watered for about 5 months after sowing. Pesticides and insecticides are used to control the attacks of pests or locusts, if any.

25. Harvesting commences by about the 20th of November and ends by the end of the month. Eight to 12 people can cut the crop covering an extent of an acre in a day. During this season also demand for labour would be acute. The crop that is cut is heaped within two or three days after cutting, to protect from rains, if any. Threshing of grain is usually done 3 or 4 days after harvesting or on any later day.

26. For the second crop of paddy, there is no need to prepare nursery beds. Paddy seeds are soaked in water for 24 hours. The seeds are spread out for drying in shade. They are broadcast with hand in the field which is kept ready with water, The next day, water is drained off. On the third day the seeds sprout out. On the fifth day, the field is again supplied with water so that the seeds that are left unsoaked and unsprouted might have another chance of sprouting. On the same day, two hours later, the water is drained out. The water level in the field is so maintained that it is lower than the height of the seedling. The field is watered till 3 months. Weeding operations are done for this crop once or twice and is harvested after 3 months only. The yield of the second crop is generally less than that of the first crop as the agricultural operations are less intensive.

Production costs of paddy

27. As the plough units* are not similar and are variant in size, it is better to study the costs of cultivation taking an acre of land as a unit. In an acre unit of land, the costs of cultivation are as follows for the paddy crop :-

Sl.No. (1)	*Item* (2)	*Quantity* (3)	*Value* (4)
			Rs. P.
1	Paddy seeds	20 seers	5·00
2	Organic manure	15 cart loads	45·00
3	Ploughing (3 times) (Imputed cost of human and animal labour)	5 days labour	25 00
4	Charges for making small channels to water the land	2 days labour	3·00
5	Transplantation	10 persons	10·00
6	Weeding (3 times)	30 persons	22·50
7	Harvesting	10 persons	10·00
8	Threshing charges	4 persons	6·00
9	Land revenue and water rate		14·37
		Total	140·87

28. The average yield was 12 bags of paddy (1 bag =166 lbs) per acre. The farm-price at harvest during 1961-62 (December 1961) was Rs. 23 per bag. Thus the value of the total produce comes to Rs. 276 *i.e.*, a net income of Rs. 135·13 P. per acre. This amount includes the rental value of the land in case the land cultivated is taken on lease. And if the rental value which is usually Rs. 100 per acre is deducted from it, net income per acre would be Rs. 34·13.P. What remains to a tenant-cultivator is thus the labour value—both human and animal.

Cocoaunt cultivation

29. Cocoanut is the main commercial or 'cash' crop. It is a perennial crop. It is the chief avenue of employment for the agricultural and other rural labourers. Cocoanut cultivation which was taken up about 50 years ago, has brought economic

*One plough unit is the extent of land that can be cultivated by a pair of bullocks.

stability to this village. The usual agricultural operations required for food or other commercial crops are not needed for cocoanut cultivation. It requires less of animal labour as well as human labour. No regular ploughing operations are needed.

30. Dry cocoanuts called *nittakayalu* are sown and watered daily and the plant comes out within a month and is allowed to grow like that for about 2 years. It is called *sudamokka* (seedling). During the first year, these seedlings are watered regularly in summer. In the second year, they need not be watered. These tender plants are transplanted separately at a distance of 3 yards from each other. During the first year of transplantation, the plants are watered twice in a week. Ploughing is done 4 to 5 times annually upto 4 years. From the first year onwards, rain water is the only source for these plants. At the age of 4 years, it becomes ready to be transplanted. This plant is called *potu-mokka.*

31. These *potu* plants may be taken out and planted in the place of old plants which die of age or where new ones require to be planted, at an interval of 4 yards. In one acre of land, 50 to 60 *potu* plants can be planted. They are watered twice a week during the summer season. During the succeeding year, watering commences from February.

32. Ordinarily, it comes to fruit bearing stage during the 8th or 9th year after the transplantation of *potu* plants and sometimes in the 6th year also, depending on the fertility of the soil. The cocoanut tree lives for about 100 years. The earth around the plants which is dug out to a depth of 2 to 3 feet and refilled by digging the earth in the space left between one tree and another or some rich surface soil serves as manure.

33. Each tree yields 20 fruits a month. This monthly harvesting of cocoanuts from the trees is called *dimpu* which varies from time to time. On average, each tree gives 120 to 250 cocoanuts per annum and the yield per acre ranges between 1,000 and 6,000 nuts.

34. In the newly raised cocoanut gardens, crops like *korra* (Italian millet), *budama* (a variety of paddy), *samalu* (little millet), *jilam* (paddy grown in dry land), jute and black gram are grown as catch crops in the interspaces. Besides fodder, these crops yield grain also.

Costs of cocoanut production

35. Production costs in an acre of land are as follows :

		Rs. P.
1	Land revenue	18·88
2	Earth work	25·00
3	Chemical and organic manures	75·00
4	Soil preparation(human and animal labour cost for 16 days)	72·00
5	Harvesting of cocoanuts (10 days labour)	15·00
	Total	205·88

Normal yield per acre of cocoanut garden is 3,000 nuts per year. Sale price of 1,000 cocoanuts on 15th May 1962 was Rs. 200; and the total value of the produce per acre is Rs. 600. Net income per acre thus comes to Rs. 394·12 P. It is 2·9 times the net income from paddy of one acre.

Agricultural production and disposal

36. *Paddy* :- The following table gives the average annual production of paddy during 1951-61 and for the year 1961-62.

Year/ Period	Land in acres & cents	Quantity produced (in bags)	Household consumption	Quantity available for sale	Quantity sold (in bags)	Value of the produce sold
(1)	(2)	(3)	(4)	(5)	(6)	(7) Rs. P.
1951-61 (average per year)	N.A.	280	223	57	57	1,026·00
1961-62	51-00	446	350	96	96	2,256·00

N.A.= Not available

The average production of paddy per year during 1951-61 was 280 bags. In the year 1961-62, it was 446 bags. The average quantity consumed by the producers during a year between 1951 & 1961 was 223 bags of paddy and 350 bags of paddy during 1961-62. The average quantity per year available for sale during 1951-61 and the quantity available for sale during 1961-62 were 57 bags and 96 bags respectively. No quantity available for sale was left unsold. The value of the produce sold for the same periods were Rs. 1,026 and Rs. 2,256 respectively. During the year 1951, the sale price of one bag of paddy was Rs. 20 whereas for the year 1961-62 (in May 1962) the sale price of one bag was Rs. 23·44 P.—a rise in the price by 30·22%.

37. *Paddy straw* : Straw is the by-product of paddy. The following table shows the annual produce.

Year/ Period	Quantity produced	House-hold consumption	Quantity available for sale	Quantity sold (in cart loads)	Value of the produce sold
(1)	(2)	(3)	(4)	(5)	(6)
					Rs. P.
1951-61 (average per year)	112	89	23	23	109·00
1961-62	112	85	27	27	290·00

The average annual produce was 112 cart loads. Straw utilised annually as fodder for the domestic cattle for the same periods were 89 cart loads and 85 cart loads during 1951-61 and 1961-62 respectively. This decrease in the consumption of straw by the cattle owned by the agricultural households is negligible. Quantities sold for the above periods are 23 and 27 cart loads respectively. The sale price of one cart load of straw during 1951-61 was approximately Rs. 5 and in May 1962, it was Rs. 11 which indicates a rise in the price level by 120%.

38. *Cocoanuts*: The following table gives the particulars of cocoanut production and disposal:

Period	Land in acres & cents	Total produce (nuts)	Home consumption (nuts)	Quantity for sale (nuts)	Quantity sold (nuts)	Rate at which sold (in Rs.)	Amount realised from sale
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
							Rs. P.
Before 1951	N.A.	73,550	2,920	70,630	70,630	158 per 1,000	11,159·54
1951-61 (average per year)	N.A.	203,200	9,949	193,251	193,251	156 per 1,000	30,187·15
1961-62	187·00	211,682	5,828	205,854	205,854	212 per 1,000	43,641·04

N. A = Not available

It is evident from the above that there has been a corresponding increase in the production and domestic consumption as well as in the quantity available for sale during the decade ending 1961. During the year 1961-62 itself, the production reached the maximum ever recorded but the domestic consumption has considerably gone down. This is due to the increased importance attached to this commercial crop since a few years. Though the trend in the price has not changed much till 1961, the price in 1961-62 shows a considerable increase. Another noticeable factor is that though the production has grown three times after 1951, there was no increase in price till 1961. But during 1961-62 the price has increased by 34·2% over the 1951 price.

39. Cocoanut leaves were utilised wholly for thatching and fuel purposes.

40. To sum up, the rise in the prices of paddy, straw and cocoanuts between the period 1951-61 and 1961-62 were as follows:-

Paddy	.	30·22%
Straw	.	120·00%
Cocoanuts	.	35·08%

(See Table 15 also)

Economic position of agriculturists

41. Out of the 31 households with agriculture as main occupational activity, 10 enjoyed a budgetary surplus of Rs. 19,606·54 P. whereas 21 households were running on deficit budgets to the tune of Rs. 13,440·03 P. during 1961-62. Total annual income and expenditure of these agricultural households are Rs. 83,538·81 P. and Rs. 77,372·30 P. respectively (Table 29). Household average income and expenditure are Rs.2,694·80P. and Rs.2,494·29P. respectively, during the year 1961-62. Per capita annual income and expenditure of the households dependent on agriculture as main occupation are Rs, 386·75 P. and Rs. 358·19 P. respectively.

42. During the last 30 years *i.e.*, 1932 to 1961-62, three households purchased assets like land, livestock, machinery, tools and equipment, buildings, jewellery and other assets worth about Rs. 1,17,918·50 P. whereas the assets sold amounted to only Rs. 30,881·50 P. *i.e.*, a net purchase of assets amounting to Rs. 87,037 was effected. During 1961-62 alone, there is a net purchase of assets worth about Rs. 9,026.

43. The economic position of the agricultural households is relatively better than that of the households with occupations other than agriculture, since the per capita income of Rs. 386·75 P. of this class is greater than that of the rest of the occupations.

44. To know the sources of income and items of expenditure of a typical agricultural household, Sri Thotakoora Narasimha Raju's family may be taken as a truely representative household.

There are 10 members in this household. This is a joint family with the head of household, his wife, his married son and daughter-in-law, married daughter and her husband along with two unmarried sons and two unmarried daughters. Sri Raju, his married son, son-in-law and his second son Subba Raju who is 14 years old are the earning members of the family. The three adult family members and Sri Raju's second daughter Venkayamma attend to household work whereas the youngest son and daughter are school going ones.

45. This household cultivates 3 acres of wet land in which paddy is raised, while it owns an acre of cocoanut grove; another 17 acres of cocoanut grove was taken on lease along with another tenant, on the terms that 3/4 of the produce to go to the owner of the land and the remaining 1/4 to be shared equally by the two tenants. The major heads of income and expenditure of this household during the year 1961–62 are as follows :

Gross income

Major head (1)		Amount (2)
		Rs. P.
1 Cultivation	.	2,079·50
2 Livestock & products	.	200·00
3 Others (manure)	.	45·00
4 Sale of assets	.	200·00
Total		2,524·50

Expenditure

Major head (3)		Amount (4)
		Rs. P.
1 Food (cereal & non-cereal)		1,100·00
2 Smoking	.	24·00
3 Fuel & lighting	.	12·00
4 Clothing	.	115·00
5 Travelling	.	15·00
6 Recreation	.	10·00
7 Education	.	3·00
8 Miscellaneous services	.	48·00
9 Agricultural equipment	.	178·00
10 Hired labour	.	200·00
11 Medical services	.	27·00
12 Purchases for production (cattle feeding)	.	175·00
13 Marriage expenses	.	400·00
14 Land revenue	.	38·31
15 Purchase of assets	.	100·00
Total		2,525·31

The normal income of the household is Rs. 2,324·50 P. Assets worth Rs. 200/-were sold to meet the expenditure incurred at the time of the marriage of the son of the head of household. On the whole the budgetary position of the household is balanced.

Land Reforms

46. The land reform measures introduced after Independence have no doubt exercised their influence over the economy of the village, which is an overwhelmingly agricultural one. The enactments influencing the agricultural economy of the State in general and of the village in particular are : (1) The Andhra Tenancy Act, 1956, (2) The Andhra Inams (Abolition and Conversion into Ryotwari) Act, 1956 and (3) The Andhra Pradesh Ceiling on Agricultural Holdings Act, 1961. The following table illustrates the varying degree of awareness of the 100 people interviewed classified by community, regarding the land reform measures brought about by the State Government.

S. No.	Name of Caste/ Tribe	No. of persons interviewed	No. of persons knowing about Land Ceiling Legislation	No. of persons aware of Andhra Tenancy Act	Households benefitted by land reclamation schemes	No. of persons evicted as a result of recent land legislation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Agnikulakshatriya	1	...	...	...	...
2	Brahmin	11	4	3	...	...
3	Chakali	2	...	...	...	...
4	Kshatriya	2	2	2	...	...
5	Kummari	1	...	...	...	...
6	Madiga	2	1	...	...	...
7	Mala	26	9	3	2	1
8	Mangali	2	...	...	...	...
9	Settibalija	25	12	3	...	...
10	Telaga	20	7	5	1	...
11	Vaisya	6	3	2	...	...
12	Viswabrahmin	1	...	...	...	...
13	Yerukula	1	...	...	...	...
	Total	100	38	18	3	1

It is seen from the table that a significant number of the informants are not aware of the land reform measures undertaken by the State Government. Only 38 out of the 100 persons know about the land legislation measures in piece-meal. This is due to the fact that none of the informants have been affected by the Land Ceilings Legislation. But it was reported by some informants that some of the landlords who were afraid that they would be affected by the Land Ceilings Legislation sold away or sub-divided or adjusted their landed property among their nearest kith and kin. A little more than one-sixth of the informants know about the Andhra Tenancy Act, 1956. One head of the household belonging to Mala caste reported that he was evicted from a holding of Ac. 1·40 cents as a result of the Act, by the owner of the land.

Land reclamation and development

47. One Telaga household and two Mala households are benefited by land reclamation and development schemes. The first one obtained a loan of Rs. 200 from the local Co-operative Credit Society and the latter 2 households are benefited by the Field Labour Co-operative Society (Table 17).

Mutual assistance and improved methods of cultivation

48. This being purely an agricultural village, the degree of reciprocal aid among the farmers is considerably high. It is found to be universal among farmers in all the income groups. Twenty cultivators were using organic manures and 10 were using chemical fertilizers like ammonia, superphosphate, urea and groundnut oil cakes (Table 16). The age-old traditional agricultural implements are still in use among all the households except one Kshatriya household with an annual income above Rs. 1,200 adopting improved methods of cultivation. Five and 7 households were found using improved seeds and pesticides, respectively. Utilisation of chemical fertilisers also is found among all income groups. Man-power is so organised that some of the agricultural operations like ploughing, spade work, manuring, threshing, winnowing and cutting of cocoanuts, are exclusively done by men whereas females are exclusively employed for transplantation of paddy and weeding and both males and females are employed for harvesting. Practically, there is no change in the organisation of man-power from the past to the present. All these factors go to prove that there are no noticeable changes in the trend of farming practices, technique and also in using improved tools and other equipment.

Animal husbandry

49. The importance of cattle wealth for an agricultural economy cannot be over emphasised here and it is no exaggeration to say that the villagers tend these animals with no less care than that bestowed on their own children. In fact the cattle are held in high esteem. The cattle of this village are of the *desavali i.e.*, local variety. *Desavali* type of bulls are medium sized and fit for all agricultural operations. The colour of the bulls varies from pure white to grey, red, black or a combination of the above. The other types of bulls found in the village are *padamati* (western) type imported from Nellore and Guntur Districts and the *turupu* (eastern) type coming from Visakhapatnam District. With the inauguration of the Panchayati Raj in Andhra Pradesh State in the year 1959, the *ongole* breed of cows and bulls are on the increase. *Ongole* cows are good milch animals. Cows of both the *desavali* and *ongole* varieties are white or light grey in colour. The *koya* and *sugali* cows are reared by the Koyas and Sugalis (Lambadis) of Bhadrachalam Agency area. Most of the he-buffaloes and she-buffaloes found in the village are the *desavali* (local) type and other types are the *turupu* (eastern) and *bobbili*.

50. Among the 100 households surveyed, 20 households have 27 milch cattle of which 16 are

she-buffaloes and 11 are cows. So far as draught animals are concerned, there are 13 bullocks and 18 he-buffaloes (Table 21).

51. A cattle *shandy* takes place on every Wednesday at Ambajipeta, a village 6 miles from this village, wherein cattle dealers of Visakhapatnam area mostly sell and purchase the cattle to and from the villagers. The price of the cattle varies according to size, age and sturdiness. Ominous symbols on certain parts of the cattle are considered harmful and unlucky and such cattle are not sold easily. The value of a milch buffalo varies from Rs. 120 to Rs. 300 whereas a pregnant cow with prospective signs of yielding a bull-calf fetches more than the usual one. The usual price of a cow at calfing stage varies between Rs. 150 and Rs. 400. The value of a pair of bulls lies within the range of Rs. 600 to Rs. 1,600 and that of a pair of he-buffaloes varies from Rs. 250 to Rs. 500.

52. Bullocks and he-buffaloes – the draught animals, are fed with paddy-straw, grass and are grazed in the grazing lands in the *lankalu* (islands) which are auctioned among the villagers. In the peak agricultural season, they are given rice-bran, groundnut oil cake and horse-gram.

53. The milch cattle *i.e.*, both cows and she-buffaloes are taken out by the herd-boys to the grazing lands and *lanka* lands at about 10-00 a.m., and are grazed there till 3 p.m. Female members of the households collect green grass from the fields. Besides green grass, the milch cattle are given rice-bran mixed with water and washings out of plates after taking meals called *kudithi*.

54. The cattle are prone to a few contagious diseases like *kalla solupulu* (foot diseases), *noti solupulu* (mouth sore), *domma* (anthrax), *galikuntu* (rinderpest) and *gonthuvapu* - swelling of the neck (haemorrhage septicaemia). The cattle diseases are mostly cured by indigenous medicines prescribed by the local men, Sarvasri Polamuri Venkanna, Nookala Kameswara Rao, Adabala Venkatratnam and Pochiraju Satyanarayanamurthy. Sri Pochiraju Satyanarayanamurthy prescribes medicine with the help of a monumental book titled *Pasuvaidya Chintamani* written by late *Abhinava Sahadeva*, Dr. Yejendla Sriramulu Chowdary.

55. *Sheep & goats:* In this village, among the sample households, one household has been rearing a herd of 25 sheep and 15 goats which are mainly used for penning in the fields for manurial purposes (Table 21).

56. *Pigs & poultry:* Four households are in the habit of rearing pigs to subsidise their earnings through agricultural and other rural labour works. These households possessed 6 pigs and 8 piglings (Table 21). Properly reared pig brings an income of Rs. 100 to Rs. 200 per year. Eighteen households, other than those of Brahmins and Vaisyas, were keeping fowls. Poultry farming did not get any substantial incomes, as the number of fowls kept does not exceed half a dozen. Petty earnings made out of the sale of eggs meet the day-to-day household expenditure like purchase of salt and chillies, etc.

Fishery

57. Though the village is just by the side of the flood-bank of the river Vainateyam, only one household belonging to Agnikulakshatriya caste is enjoying the monopoly in fishing. The river Vainateyam which is one mile towards the east of the village and the drainage canal locally called *murugukalva* which is at a distance of half a mile on the western side of the village are the chief sources for fishing.

58. Ordinary nets are the equipment available with the household for fishing. The nets are of two types. One is *mokachetivala* and the other is *yettuvala* prepared and used by the members of the household. The types of fish caught are: (1) *mattagudisa* (murrel), (2) *kattiparigi* (ambliopharaugadons) (3) *royya* (prawn) and (4) *cheduparigi* (burbus). The average catch per day is valued at about Rs. 2·50 P. They retain fish worth about 0.25 P. for domestic consumption and the housewife sells the remaining fish in the village on the same day. With the amounts realised thus, their day-to-day expenditure is met. There is neither a Co-operative Society nor any assistance was sought for from the Fisheries Department or any other Governmental agency. No improved methods in the raising of fingerlings or fishing are adopted. This occupation sustains the family on subsistance standard of living.

Agricultural labour

59. Agricultural labour and other casual labour works absorb 46·96 per cent (*i.e.*, 108 persons) of the total working population of 230. Thirty-one

males and 36 females are engaged in agricultural labour. The number of working days and the distribution pattern of each agricultural operation providing employment for males and females are as follows :-

Males (1)	No. of days (2)	Females (3)	No. of days (4)
1 Ploughing	30 days	Transplantation of paddy (for 2 crops)	30 days
2 Broadcasting manure	15 days	Weeding (in paddy fields)	40 days
3 Loosening the soil	30 days	Paddy harvesting	25 days
4 Threshing	20 days	Miscellaneous works	30 days
5 Cutting of cocoanuts	50 to 100 days		
6 Miscellaneous works	40 days		
	185 to 235	Total No. of days they could find work.	125 days

The foregoing statement gives an insight into two important aspects of rural employment: (1) the number of days that people in rural areas depending on agriculture (males and females) find employment and (2) the nature of work that they do. This also makes it clear that females are employed for certain types of work only, such as, transplantation of seedlings, weeding, harvesting and other miscellaneous operations while males are employed in such activities as involve hard labour, *e.g.*, ploughing, broadcasting of seeds, loosening the soil and inter-cultural operations, plucking the cocoanuts etc. Males find work for about 185 to 235 days in a year whereas the working days for females are limited to 125 only.

60. The wage rate for both males and females varies from time to time depending on the intensity of demand in agricultural operations. For example, the wage rate for a woman worker ranges between Re. 1 to Re. 1·25 P. at the time of transplantation whereas it may be more than Rs. 1·50 P. in harvesting season.

61. For *dimputeeyuta* (cutting of cocoanuts from the trees) the wage rate is fixed on the basis of contract for harvesting an acre of cocoanut grove or a certain number of trees. It may be called a piece wage as the earnings of the worker depend on his ability. In this operation, there is possibility for a man to get a wage upto Rs. 2·50 P. per day. During non-agricultural seasons, the agricultural labourers engage themselves in other casual labour works such as rope-making, brick laying, felling of cocoanut leaves, oil pressing, house construction and repairing of thatched roof etc. As stated earlier, an agricultural labourer finds employment for about 200 days and on an average he gets about Re. 1·25 P. per day. Thus his annual receipts come to Rs. 250.

62. The household of Sri Undru Venkanna of Mala caste helps to know the sources of income and items of expenditure of a typical household dependent on agricultural labour as its mainstay. Sri Venkanna, his wife, his two sons aged 10 and 7 years; married daughter and daughter's daughter are living in this household. Sri Venkanna and his wife are the only two earning members in the household. The family budget during the year 1961–62 was as follows:

Gross income			Expenditure	
Major head (1)	Amount (2) Rs.P.		Major head (3)	Amount (4) Rs.P.
1 Wages (Agricultural labour)	420·00	1	Food–Cereals	324·00
			Non-cereals	168·00
2 Arts and crafts (Carpentry)	50·00	2	Drinks	
			(a) Tea and tiffin	28·00
3 Watching cocoanut garden	110·00		(b) Toddy	16·00
		3	Fuel and lighting	13·50
4 Borrowing	50·00	4	House repairs	4·00
		5	Clothing	45·00
		6	Travelling	3·00
		7	Recreation	1·00
		8	Barber and washing services	9,00
		9	Purchases for production	0·50
		10	Smoking	18·00
Total	630·00		Total	630·00

The household budget is balanced with the borrowed amount of Rs. 50. This household did not acquire any assets worth mentioning during the 30 years period from 1932 to 1962 except the purchase of tools and equipment worth Rs. 11 only, in the year 1956.

Coir industry

63. Four out of the 100 households surveyed are mainly engaged in a flourishing cottage or household industry of coir rope making, a bye-product of cocoanut. Thirteen more households have taken up this as their subsidiary occupation. Of these 4 households having coir rope making as main occupation, 2 each are of Kapu and Settibalija castes. They are engaged in making ropes (Table 22).

64. The tools and implements required for coir-rope making are a stone, a mallet (wooden hammer) and a *metu* (wooden block). The cost of the wooden hammer is Re. 0·37 P. and that of *metu* is Rs. 3. The stone need not be purchased. There are various stages in the preparation of ropes. The outer fibres of the cocoanut are first dried in the sun and then are so hammered that powder-like particles are removed. The fibres are then soaked in water and after being taken out from water are once again hammered and made into strands carding by hand (Figs. 20 and 21). Two such strands are twined into one and small ropes are prepared. Finally, the ropes are gently passed through a flame and rubbed through by folding another rope over it, so that the chaff is removed and the ropes are softened.

65. The monthly investment and output particulars of one person engaged in rope making are as follows :—

	Rs.P.
(1) Cost of fibre shells of one hundred cocoanuts	0·50
(2) Imputed cost of carrying the fibre shells to the home	0·25
(3) Processing and preparation of coir from the fibre which requires one day's labour	0·50
Total	1·25

66. In a month, with the fibre of one hundred cocoanuts, one prepares 175 to 200 ropes. The price of hundred ropes is between Rs. 5 and Rs. 6. The monthly earnings of a person thus come to Rs. 10 to Rs. 12.

Basket making

67. One Yerukula household is engaged in basket making (Table 22). The only implement used is a knife in the shape of a sickle. This is used for preparing date-palm shafts. These are used to prepare baskets required for raising earth, garners called *gummulu* or *bottalu* and *kavadi-mattulu* in which water pots could be kept and hung on either side of a sling. The raw material—date-palm, is procured free of cost. In a week, they prepare about 10 to 15 baskets. Each basket costs 25P. to 30 P. Weekly earnings are about Rs. 2·50 P. to Rs. 3. Annual receipts are about Rs. 140. When there is no adequate demand for these articles in the village, they go to neighbouring villages to sell them.

Cocoanut trading

68. There are two households engaged in cocoanut trading as main occupation and three households as subsidiary occupation and one of them has been in this business since 40 years. They purchase cocoanuts from the cultivators of the village throughout the year and store them in godowns. The marketing centres frequently visited by them are Thatipaka, Amalapuram and Ambajipeta. For transporting cocoanuts mostly boats are engaged on the canal (Fig. 22). On 14th May, 1962, the price quotations were as follows :—

	Name of commodity	Quantity	Price Rs.
1	Water cocoanuts (*Nittakayalu*)		
	(a) Small size	1,000	130
	(b) Big size	1,000	170
2	Dry cocoanuts locally called *Kuridikayalu*		
	(a) *Gatagata*	1,000	265
	(b) *Gandera*	1,000	270
	(c) Small size	1,000	215

69. Cocoanut business is subject to sales tax levied by the State Government at the rate of 2 per-cent per year on the turnover of the dealer. The investments made by these people amounted to Rs. 6,500 which is only circulating capital and is circulated 8 to 10 times a year. The profits in a year from this investment amounted to Rs. 8,044. If we take the velocity of circulation of a rupee per year as 9, the annual investment (the amount initially invested in the business multiplied with the number of circulations or times it comes to the trader per year), would be Rs. 6,500 x 9 = Rs. 58,500. The rate of profit per rupee on the basis of this calculation is 13 3/4 or 13·75%. The contribution of cocoanut business profits to the family incomes during 1961-62 is as follows :—

*Name of head of household	Income of the family (excluding borrowed amounts)	Profits from cocoanut business	Percentage of Col. (3) to (2)
(1)	(2)	(3)	(4)
	Rs. P.	Rs. P.	
P. S.	8,700·00	4,300·00	49·43
P. S. M.	10,665·00	3,000·00	29·06
K. S.	800·00	100·00	12·50
G. B.	850·00	500·00	58·70
M. R.	1,224·00	144·00	11·76

70. To know the income and expenditure of a flourishing family engaged in cocoanut business, Sri P.S.'s family may be taken as a case in instance. This family consists of 15 members—4 males, 4 females, 3 boys, 3 girls and 1 infant (female child). The head of the household is an old man of above 60 years who does no work. His wife and the three daughters-in-law attend to domestic work. Six are in the infant stage and one boy aged 15 years is a High School student. There are therefore only 3 earning members in this household—one looks after agriculture, another deals in cocoanut business and the third one manages a *kirana* shop.

71. The budgetary position of the family during the year 1961–62 is as follows :

	Gross income			Expenditure		
	Major head	Amount	Percentage to total income	Major head	Amount	Percentage to total expenditure
	(1)	(2)	(3)	(4)	(5)	(6)
		Rs. P.			Rs. P.	
1	Cultivation	4,100·00	47·13	1 *Primary needs*	*2,234·00*	*31·49*
2	Cocoanut business	4,300·00	49·42	(a) Food-cereal and non-cereal	1,440·00	
3	*Kirana* shop	300·00	3·45	(b) Lighting	48·00	
				(c) Smoking	96·00	
				(d) Clothing	500·00	
				(e) Washerman's services	120·00	
				(f) Barber's services	20·00	
				(g) House repairs (white washing)	10·00	
				2 *Conventional necessities and contingencies*	*1,418·00*	*19·99*
				(a) Tiffin	600·00	
				(b) Tea	288·00	
				(c) Soaps	30·00	
				(d) Medicines	200·00	
				(e) Travelling	300·00	
				3 *Cultural requirements etc.*	*520·00*	*7·33*
				(a) Recreation	80·00	
				(b) Education	200·00	
				(c) Newspapers and periodicals	40·00	
				(d) Charities	200·00	
				4 *Agriculture*	*2,922·00*	*41·19*
				(a) Production costs of agriculture	2,312·00	
				(b) Land Revenue and Commercial tax	250·00	
				(c) Cocoanut sales tax	360·00	
	Total income	8,700·00	100·00	Total expenditure	7,094·00	100·00

There is a budgetary surplus of Rs. 1,606. Expenditure incurred to meet the primary needs of the family amounted to 31·49% of the total expenditure. Production costs of cultivation including land revenue and commercial tax on cocoanut crop and sales tax on cocoanut business amounted to 41·19%. Conventional necessities like tiffin, tea, soaps and contingencies like medical expenditure and travelling expenses accounted for 19·99%. Cultural requirements like expenditure on recreation, education, newspapers, periodicals and charities etc., accounted for 7·33% of the total amount of the expenditure.

*Abbreviations are used not to reveal the identity of the persons wherever found necessary.

Subsidiary occupations

72. Mat weaving, coir door mat (foot rug) making, tobacco business, ice fruit selling and *kirana* business are some of the important subsidiary occupational activities. Description of these activities is given below.

Palmyra mat making

73. One Madiga household is engaged in palmyra mat-weaving. The female members of the family prepare mats during their leisure hours. Palmyra leaves collected by them free of cost are woven into mats. The instruments used are simple, consisting of a big knife and a small knife whose prices are Rs.2·25P. and Rs.1·50P., respectively. They collect large palmyra leaves; cut the leaflets from the leaf; soak them in water and then with the help of the knives take out the veins and then weave the mats. It requires one day to cut the leaflets from the leaves and half a day to shape the leaflets. During the rest of the 5 1/2 days, they prepare mats. On average, 12 mats are prepared in a week. These are sold in the village itself at a rate of 25 P.to 30 P. each. In a year, they work for about 27 weeks and earn roughly Rs. 90.

Door mat (foot rug) making

74. Door mat (*godini*) making involves operations requiring a bit of skill. Two households belonging to Telaga caste are engaged in this industry for over 20 years. The tools required for carrying out the industry and their costs are as follows : one *chatram* (a wooden frame) Rs. 4 ; a big scissors (*garden* scissors) Rs. 12 ; iron rod Rs. 1·50 P., *dabbanam* (big needle) Re. 0·50 P., *gootamu* (hammer) Re. 0·75 P. and one black stone Rs. 1·50 P.

75. The raw material required for this industry is purchased locally. The stages in the preparation of door mats are as follows :—(1) *Dokkathadu* (coir cord) consisting of 6 spindles is tied to a *godini* (wooden frame) of 12" x 12" size. (2) Coir cord consisting of 20 spindles (*pidi* or spindle = 5 yards) is cut into pieces of one foot with the help of a scissors. These pieces are used in weaving door mats (Figs. 23 and 24). In *boddu godini* instead of coir cord, they use fibre for weaving. (3) The door mat is detached from the frame. (4) *Jada*-(an intertwining of 4 ropes consisting of 2 spindles is stitched round the mat and (5) finally it is brushed with an iron brush and then cut with a scissors so that it gives uniform thickness to the door mats.

76. One Sri Male Surya Narayana aged 70 years, having lost his property in floods and other calamities had taken to this occupation. By attending the training classes conducted by the Industries Department about the year 1940, he acquired such skill of proficiency that he has earned the reputation of an expert in this field. All the 17 members of this household consisting of 8 males and 9 females are engaged mostly in this occupation though Sri Surya Narayana who is very old and his second son's son Sri Nageswara Rao who is very young being aged only 9 years are the two dependents in this household. Of the 9 females, 6 are women and 3 are girls. Female members attend to domestic work and assist in the making of door mats by colouring them and in some other minor works. Besides this, his elder son Sri Satyanarayana is engaged in cultivating some lands as a tenant-cultivator.

77. Each person on an average prepares 6 door mats per day and works for 9 months in a year. In a year, they make 8,100 door mats, approximately. The price of door mat of 12" x 12" size ranges from 50P. to 62P. and that of a *boddu godini*, another variety of door mat was between 31P. and 37 P. They sell the goods in the village itself if there is demand, or otherwise go to such towns as Rajahmundry, Eluru and Kakinada etc., once in a month to sell them.

78. The investment particulars, purchases and imputed costs incurred by the household during 1961-62 are as follows :—

	Rs. P.
(1) 1,620 spindles of coir cord	25·50
(2) 5,400 spindles of coir cord to make pieces of 1ft. in length	85·00
(3) For 540 spindles required for making *jada* (an intertwining of 4 cords) and stiching it around the door mat	8·50
(4) Colouring materials (red, green and blue colours)	15·00
Total cost of raw material purchased	134·00

With the above raw material, they prepare about 8,100 door mats in a year. By selling these 8,100 door mats, they got Rs. 4,050 during 1961-62. Daily average wage per worker comes to Rs. 2·90 P.

79. A glance at the family budget of this household during 1961-62 enables us to know the economic position of the persons engaged in this occupation.

Income		*Expenditure*	
	Rs. P.		Rs. P.
1 Cultivation	716·00	1 Food	2,880·00
2 Coir mat making	4,050·00	2 Coffee and tea	90 00
		3 Fuel	96·00
		4 Lighting	50·00
		5 House repairs	5·00
		6 Clothing	318·00
		7 Smoking	180·00
		8 Miscellaneous expenditure	112·00
		9 Expenditure on purchasing coir ropes	124·00
		10 Expenditure on marriage	400·00
Total	4,766·00	Total	4,255·00

During the year under reference, there was a net surplus of Rs. 511 for the family. The regular annual expenditure of the family was only Rs. 3,855. The amount of Rs. 400 incurred on marriage was only an occasional expenditure. It is thus clear that the earnings from coir mat making itself are sufficient to enable the family to make both ends meet.

80. The production and disposal particulars and the amounts realised through the sale proceeds of the village industrial goods in 1961–62 pertaining to the households engaged in coir making, mat making and basket making are as follows :

Name of industry	Name of product	Units produced	Quantity retained for household use	Units sold	Sale proceeds
(1)	(2)	(3)	(4)	(5)	(6)
					Rs. P.
1. Coir making	Coir rope	26,124 yards	66 yards	26,058 yards	199·35
	Rope bundles	15,904 bundles	75 bundles	15,829 bundles	523·00
	Coir rope for door mats	8,100 *godinis*	30 *godinis*	8,070 *godinis*	4,050·00
	Door mats	60	...	60	30·00
2. Mat making	Mats	12 mats	2 mats	10 mats	4·00
3. Basket making	Baskets	10 baskets	2 baskets	8 baskets	3·25
				Tota	14,809·50

Tobacco trading

81. Sri G. B. of Vaisya caste and one Sri R. R. of Kapu caste took to tobacco business as a subsidiary occupation. Towards licence fee, an amount of Rs. 5 has been paid by each one of them to the Excise Inspector in Razole. They purchase tobacco from Amalapuram, Nagaram and Vadapalem villages. They sell the tobacco leaves in small amounts to the villagers both for cash and kind. Each of them had an annual turn over of Rs. 600 and their profits constituted 33 1/3% of the sale proceeds, each getting Rs. 200 as their profit.

Ice-fruit selling

82. Sri Kudupudi Subbarayudu's family took to ice-fruit selling as a subsidiary occupation besides agricultural labour and coir-rope-making. They get ice-fruits from Narsapur and sell them in the village and in the neighbouring villages, during summer season. They get about Rs. 225 through this source. They sell about 300 ice-fruits a day in summer and their profit would be 0·44 P. in every rupee they get by sales.

Kirana trading

83. Certain members of the households of Sri Pedamallu Satyanarayana Murthy and Sri Sarvi Setty of Vaisya caste and the household of Sri Nagabhushanam and Sri Borusu Swamy Naidu of Telaga caste own *kirana* shops to supply the day-to-day household requirements of the people in the village. The goods they sell are rice, all grams and dhals, tamarind, jaggery, kerosene oil, onions, garlic, cocoanut oil, castor oil, copra, chillies, salt, soaps, turmeric powder, etc. They get these goods once in a month from Nagaram, Thatipaka and Amalapuram centres. Well-to-do people purchase their requirements in large quantities either from the local merchants or from the merchants in the neighbouring market centres. Middle class and lower middle class people meet their requirements by bartering paddy, cocoanuts and coir ropes. The initial investment of the shops totalled Rs. 1,600. The annual turnover during 1961–62 was Rs. 14,370. Total profit was Rs. 1,025. Rate of profit is 7 P. per rupee or 7%. If we take the initial investment of Rs. 1,600, ignoring the velocity of circulation (number of times

it changes hands), the rate of profit would be 64 P. per rupee or 64%— quite an alluring figure indeed.

Itinerary business

84. Selling of onions and green chillies provides 59·5% of the total family earnings to Sri Adabala Satyanarayana Murthy by making a profit of Rs. 500 per year. He gets these goods from the weekly *shandis* in the neighbouring villages of Pasarlapudi, Mamidikuduru, Bendamoorlanka, Nagaram, etc.

Service castes and their occupations

85. Among the service castes in the village, 2 Chakali (washerman), 2 Mangali (barber) and one Madiga (cobbler) households were taken for study. The custom prevalent in this village and in the taluk is that washermen take away the clothes in the morning and return them washed in the evening once in 3 or 4 days by rotation. The washermen families in the village divide the total households among themselves and do their services. In addition to an annual payment in cash or kind according to the number of married couples (irrespective of the number of clothes), they are given food or rice on the day they wash the clothes. However, there are also some households who utilise washermen's services regularly. For each couple, the washermen are paid 10 *kunchams* of paddy (1 *kuncham* of paddy = 6 1/2 lbs) in a year. Besides this, they are paid 20 *kunchams* (worth about Rs. 20) of paddy at the time of marriage of a male member and 5 *kunchams* (worth about Rs. 5) at the time of marriage of a female member. At the time of child birth, they are paid 5 *kunchams* of paddy (worth Rs. 5) for a male child and 4 *kunchams* for a female child. This is locally called *puritikatnam*. Sometimes, a saree and a blouse piece also are given to the washerwoman. At the time of attainment of puberty in a house, they are given 5 *kunchams* of paddy. People who wear laundered clothes pay Rs. 6 to 8 per 100 clothes. On festival days like Dasara, Deepavali and Sankranti, they are served with all the special preparations prepared in the households.

86. Each washerman household can serve 30 to 50 households by rotation, by serving the households once in 3 or 4 days. In the household of Sri G. S. of Chakali caste, there are 4 persons—2 males and 2 females and all of them are workers. This household serves 30 households of various castes in the village except Mala and Madiga. During 1961-62, this household got 416 *kunchams* of paddy (value of one *kuncham* = Re. 1) from the 30 patron households, besides food.

87. The barbers locally called Mangalis attend to shaving. The usual tools they use for shaving and hair cutting are scissors, shaving razors, a whetstone to sharpen the razor and one small cup to keep water. These people are served with meals by the households which engage their services and are paid mostly in kind according to the number of married males in the family, twice in a year at the time of harvest. At the time of ceremonial occasions like marriage and death, they are paid additionally. Their services are vital in marriage ceremonies to play on musical instruments, to manicure the nails, to bring mango leaves, to festoon the marriage pandal and at the death ceremonies. Out of the two Mangali households, one household head gives coaching to his caste people both from this village and surrounding villages to play on musical instruments like *dole*, *sannayi*, clarinet, flute, drum and polak. He is called a band-master.

88. Out of the two Madiga households studied, only one household is engaged in service-*cum*-artisan occupation — cobbler work *i.e.*, supplying the needs of agriculturists by way of providing them with the required leather equipment and repairing and preparation of chappals. This occupation provides 23% of the income of the family. The cobblers equipment is simple and his work spot is his verandah. He supplies chappals to meet the local needs only. He is given the dead cattle by his ryots and in return he gives them a pair or two of chappals and any leather goods required for agriculture. He is generally paid in kind *viz.* paddy. For a pair of chappals of different sizes, he is paid Rs. 2 to 5. The other household is mainly engaged in agricultural labour work.

Sources of finance and indebtedness

89. The sources of finance for the people of the village in general and the agriculturists in particular are the Co-operative Credit Society and the Field Labour Society in the village. Sri Thatipaka-seema Co-operative Marketing Society, Thatipaka and the Razole Taluk Co-operative Marketing Society, Razole, grant shortterm loans. The Field Labour Society gets long term loans from the Razole Taluk Land Mortgage Bank. Paddy and cocoanut merchants and commission agents advance loans to the agriculturists on the pledge that they should sell the agricultural produce only to the merchants and commission agents who have loaned the funds. Relatives in and outside the village and rich agriculturists in the village also provide assistance to the persons who require money to meet the seasonal expenditure.

90. The causes of indebtedness are many and varied. The table below shows the amount of debt by cause :

	Cause	Indebtedness: Amount	No. of households in debt	Percentage of debt to total amount in Col. (2)
	(1)	(2)	(3)	(4)
		Rs. P.		
1	Purchase of land	1,370·00	3	2·12
2	House construction and repairs	830·00	5	1·29
3	Marriage expenses	2,580·00	10	4·00
4	Funeral expenses	685·00	2	1·06
5	To clear outstanding debts	16,200·00	10	25·12
6	Medical expenses	690·00	7	1·07
7	To meet domestic expenditure	18,756·00	47	29·08
8	Household cultivation investment	11,390 00	11	17·66
9	Business investment	7,275·00	3	11·28
10	Industrial investment	300·00	1	0·47
11	Unspecified	4,421·00	5	6·85
	Total	64,497·00		100·00

Indebtedness to meet domestic expenditure amounting to Rs. 18,756 formed about one-third of the total debt of Rs. 64,497. Debts incurred to clear off outstanding debts and for investing in household cultivation and business are the other important causes of indebtedness forming 25·12%, 17·66% and 11·28% respectively. Purchase of land, house construction and repairs, marriage and funeral expenses and medical expenses are the other less important causes of indebtedness.

91. Out of 100 households studied, 77 are indebted. The table below shows the number of households indebted by caste/tribe and household average debt, etc.

Sl. No.	Caste/Tribe	No. of households	No. of households indebted	Amount of debt	Average debt of the household	Percentage of indebted households to the total number of households in the caste/tribe
(1)	(2)	(3)	(4)	(5)	(6)	(7)
				Rs. P.	Rs. P.	
1	Agnikulakshatriya .	1	...	...	...	...
2	Brahmin .	11	10	8,951·00	895·10	90·90
3	Chakali .	2	2	850·00	425·00	100 00
4	Kshatriya .	2	2	450·00	225·00	100·00
5	Kummari .	1	1	200·00	200·00	100·00
6	Madiga (S. C.) .	2	1	80·00	80·00	50·00
7	Mala (S. C.) .	26	16	4,420·00	276·25	61·54
8	Mangali .	2	1	200·00	200 00	50 00
9	Settibalija .	25	22	9,440·00	429 09	88·00
10	Telaga (Kapu) .	20	16	12,590·00	786·87	80 00
11	Vaisya .	6	5	27,016·00	5,403·20	83 33
12	Viswabrahmin (Kamsali)	1	1	300·00	300 00	100·00
13	Yerukula (S.T.) .	1	...	...	...	...
	Total	100	77	64,497·00	837·62	77·00

Large numbers of 22, 16, 16 and 10 households among the indebted are found in Settibalija, Kapu, Mala and Brahmin castes respectively. The indebtedness has come to Rs. 9,440; Rs. 12,590; Rs. 4,420 and Rs. 8,951 among the above castes respectively. A huge amount of Rs. 27,016 was indebted by five Vaisya households, forming a little above two-fifths of the total debt. The average debt of the household among the Vaisya households was as large as Rs. 5,403·20 P. followed by Brahmins, whose household average debt is only Rs. 895·10 P. whereas it is as low as Rs. 80 among the Madiga caste.

92. Taken by main occupation, 83·91 of the total debt was spread over 26 households dependent on agriculture. Households engaged in casual labour and coir-rope making have Rs. 2,545 and Rs 1,425 as the amounts of debt forming 3·95% and 2·21% of

the total indebtedness. Among the other occupations, the number of households indebted and the households in each occupation do not exceed two. The following table bears out these facts.

Sl. No.	Occupation	No. of households	No. of indebted households	Amount of debt	Average debt of household	Percentage of indebted households to households in the occupation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
				Rs. P.	Rs. P.	
1	Cultivator .	31	26	54,181·00	2,083·88	83·87
2	Agricultural labourer .	24	18	1,370·00	76·11	75·00
3	Attached agricultural labourer	1	1	100·00	100·00	100·00
4	Casual labourer .	19	13	2,545·00	195·77	68·42
5	Cattle rearer .	2	2	200·00	100·00	100·00
6	Coir-rope maker .	4	4	1,425·00	365·25	100·00
7	Trader (cocoanut) .	2	2	975·00	487·50	100·00
8	Washerman .	2	2	850·00	425·00	100·00
9	Goldsmith .	1	1	300·00	300·00	100·00
10	*Archaka* (temple priest) .	1	1	600·00	600·00	100·00
11	*Vaidiki* (ritual priest) .	2	1	300·00	300·00	50·00
12	Clerk (in private shop) .	2	2	350·00	175·00	100·00
13	Document writer .	1	1	500·00	500·00	100·00
14	Teacher .	2	2	751·00	375·50	100·00
15	*Talari* (Village Servant) .	1	...	...	...	...
16	Musician .	1	...	...	...	...
17	Garden watchman .	1	...	...	...	...
18	Fruit seller .	1	1	50·00	50·00	100·00
19	Fisherman .	1	...	...	...	...
20	Basket maker .	1	...	...	...	...
	Total .	100	77	64,497·00	837·62	77·00

It may be seen from the above table that the average debt of a household is as high as Rs. 2,083·88 P. among the cultivating households whereas it is as low as Rs. 50 in respect of the fruit-selling household. Households of the *Talari* (Village Servant), musician, garden watchman, fisherman and basket maker are free from debt though the average incomes of these households are not much.

93. Table 33 shows that among the surveyed households, none did report on credit transactions prior to 1951. During 1951–61, only one Vaisya household is reported to have lent Rs. 600. During 1961–62, one Brahmin household and two Vaisya households lent Rs. 400 and Rs. 5,600, respectively.

94. Prior to 1951, a total amount of Rs. 4,900 was borrowed. Out of this amount, a sum of Rs. 3,000 was sought by one household from the Land Mortgage Bank at Razole at a rate of interest of 6%. The remaining sum of Rs. 1,900 credit was raised from private sources at different rates of interest ranging from 9 to 40% (Table 34).

95. During the decennium 1951–61, a large number of 36 out of 45 households borrowed money from private sources. During this period, a total amount of Rs. 40,046 was borrowed and out of this, Rs. 2,296 was secured free of interest from private sources. For the amount of Rs. 23,800 borrowed

from private sources, the rates of interest were as follows :

Rate of interest (1)	Amount borrowed (2) Rs. P.
Below 4%	300·00
4 to 6%	5,000·00
9 to 12%	16,300·00
13 to 15%	800 00
16 to 20%	980·00
21 to 25%	200·00
31 to 40%	220·00

Four loans were obtained from the Co-operative Credit Society amounting to Rs. 1,000 and 5 loans were obtained from the Land Mortgage Bank amounting to Rs. 12,950.

96. During the year under study *i.e.*, 1961–62, an amount of Rs. 19,551 was borrowed. Out of this amount, co-operatives contributed Rs. 1,940 whereas the remaining amount of Rs. 17,611 was borrowed from private sources. Rs. 2,365 was obtained by 26 households as interest-free loan. The rates of interest charged by the private creditors were as follows :

Rate of interest (1)	Amount borrowed (2) Rs. P.
7 to 8%	200·00
9 to 12%	8,316·00
13 to 15%	4,700·00
16 to 20%	1,430·00
21 to 25%	200·00
31 to 40%	400·00

That the households in the highest annual range of income of above Rs. 1,200 have been able to raise loans amounting to Rs. 43,031 forming 66·72% of the total amount indicates the high credit worthiness of such households (Table 30). Average debt of household among these 20 households is Rs.2,151·55P. Amounts of average household indebtedness among the income ranges of below Rs. 300, Rs. 301–600, Rs. 601–900, Rs. 901–1,200 were Rs. 83·57 P., Rs. 287·83 P., Rs. 526 and Rs. 364·48 P. respectively. Yet, 85% of the credit needs of the people are met by the *shahukar* from whose clutches the borrower finds it difficult to extricate himself. The fact that during 1951–61 and 1961–62, 45 and 59 households respectively, are indebted would go to corroborate the oft repeated statement that 'Indian peasant is born in debt, lives in debt, dies in debt and bequeathes debt.' Table 32 shows indebtedness among surveyed households according to caste/tribe.

97. The ease with which the money lender could be approached and loans obtained though at such exorbitant rates of interest as 12% to 25% whether for productive or such unproductive purposes as marriage, law suits, etc., account for the fact that 85% of the credit demands of the villagers are met by the private money lenders, in spite of the existence of a Co-operative Credit Society in the village which only speaks of the development of the Co-operatives in the economy of the village at a snail's pace.

98. Supply of manure, improved seeds, other tools and equipment connected with agriculture through Service Co-operatives to the agriculturists would channelise their resources along productive lines.

Overall economic position

99. The table given below helps to study the economic position of the households, occupationwise, for the year 1961–62 :

(*Statement overleaf*)

Occupationwise Income, Expenditure, Budgetary Position of Households, per Capita Income and Expenditure and Earnings per Worker During 1961 June—1962 May

Sl. No.	Occupation	No. of house-holds	No. of Per-sons	Workers			Income	Expenditure
				Persons	Males	Females		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
							Rs. P.	Rs. P.
1	*Vaidiki* (ritual priest)	2	14	3	3	...	2,040·00	2,257·98
2	*Archaka* (temple priest)	1	2	1	1	...	684·00	852·00
3	Teacher	2	14	4	4	...	2,612·75	3,473·55
4	Musician	1	7	1	1	...	1,510·00	1,589·44
5	*Talari* (Village Servant)	1	4	4	2	2	462·00	458·00
6	Clerk (in private shop)	2	17	5	5	...	2,472·00	3,012·50
7	Trader (cocoanut)	2	11	4	2	2	16,091·00	18,032·50
8	Fruit seller	1	4	3	2	1	326·50	438·25
9	Cultivator	31	216	69	60	9	83,538·81	77,372·30
10	Cattle rearer	2	7	3	3	...	976·00	1,246·00
11	Garden watchman	1	2	2	1	1	395·00	398·00
12	Agricultural labourer	24	92	60	30	30	13,185·38	16,280·76
13	Attached agricultural labourer	1	6	1	1	...	480·00	588·00
14	Fisherman	1	5	2	1	1	788·75	1,001·50
15	Coir-rope maker	4	31	13	10	3	9,729·00	9,705·85
16	Goldsmith	1	4	1	1	...	890·00	963·50
17	Basket maker	1	5	3	2	1	440·00	819·50
18	Document writer	1	2	1	1	...	696·00	842·00
19	Casual labourer	19	82	44	28	16	10,768·30	12,568·14
20	Washerman	2	6	6	3	3	1,080·00	1,602·00
	Total	100	531	230	161	69	1,47,165·49	1,53,501·77

Occupationwise Income, Expenditure, Budgetary Position of Households, per capita Income and Expenditure and Earnings per Worker During 1961 June—1962 May—Concld,

Sl. No.	Occupation	No. of house-holds with surplus budget	No. of house-holds with balanced budget	Amount of surplus	No. of house-holds with deficit budget	Amount of deficit	Per capita income (Col. 8/ Col. 4)	Per head expendi-ture (Col. 9/ Col 4)	Earning per worker (Col. 8/ Col. 5)
(1)	(2)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
				Rs. P.		Rs. P.	Rs. P.	Rs. P.	Rs. P.
1	*Vaidiki* (ritual priest)	1	...	854·90	1	1,072·88	145·71	161·28	680·00
2	*Archaka* (temple priest)	...	...	...	1	168·00	342·00	426·00	684·00
3	Teacher	...	...	...	2	860·80	186·63	248·11	653·19
4	Musician	...	...	...	1	79·44	215·71	227·06	1,510.00
5	*Talari* (Village Servant)	1	...	4·00	...	...	115·50	114·50	115·50
6	Clerk (in private shop)	...	...	...	2	540·50	145·41	177·21	494·40
7	Trader (cocoanut)	...	1	...	1	141·50	153·73	166·59	4,022·75
8	Fruit seller	...	...	...	1	111·75	81·63	109·56	108.83
9	Cultivator	10	...	19,606·54	21	13,440·03	386·75	358·21	1,210·71
10	Cattle rearer	...	...	...	2	270·00	139·43	178·00	325·33
11	Garden watchman	...	...	...	1	3·00	297·50	199·00	197·50
12	Agricultural labourer	2	...	122·19	22	3,217·57	143·32	176·96	219·76
13	Attached agricultural labourer	...	...	...	1	108·00	80·00	98·00	480·00
14	Fisherman	...	...	...	1	212·75	157·75	230·30	394·38
15	Coir-rope maker	1	...	635·00	3	611·85	313·84	313·09	748·38
16	Goldsmith	...	...	...	1	73·50	222·50	240·88	890.00
17	Basket maker	...	...	...	1	369·50	88·00	161·90	146·66
18	Document writer	...	...	...	1	146·00	348·00	421·00	696·00
19	Casual labourer	1	...	24·00	18	1,822·84	131·33	153·27	769·16
20	Washerman	...	...	...	2	522·00	180·00	267·00	180 00
	Total	16	1	21,246·63	83	23,771·91	280·91	289·08	648·55

Earnings during 1961-62 for all the 100 households amounted to Rs. 149,165·49 P. whereas expenditure was Rs. 153,501·77 P. There is thus a deficit of Rs. 4,336·28 P. Sixteen households enjoyed surplus budgets, the amount of surplus enjoyed by them being Rs. 21,246·63 P. One household has a balanced budget and the remaining 83 households have deficit budgets, with a deficit amount of Rs. 23,771·91 P.

100. To know the economic position of the different occupations during the 30 year period from 1932-62, the value of assets sold and purchased during the period by different occupations will help as indicators. The following table shows these particulars.

Sl. No.	Occupation	Sale value of assets			Purchase of assets			Net purchase (+) or sale (—) of assets
		During 29 years from 1932 June to 1961 May)	During 1961-1962 (June to May)	Total of assets sold (Cols. 3 + 4)	During 29 years from 1932 June to 1961 May	During 1961-1962 (June to May)	Total of assets purchased (Cols. 6 + 7)	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1	*Vaidiki* (ritual priest)	400·00	...	400·00	...	...	...	—400·00
2	*Archaka* (temple priest)	2,500·00	...	2,500·00	...	...	...	—2,500·00
3	Teacher	905·00	1,500·00	2,405·00	235 00	...	235·00	—2,170·00
4	Musician	...	...	...	500·00	...	500·00	+500·00
5	*Talari* (Village Servant)	...	...	...	...	...	...	...
6	Clerk (in private shop)	1,000·00	...	1,000·00	...	265·00	265·00	—735·00
7	Trader (cocoanut)	1,100·00	...	1,100·00	1,750·00	60·00	1,810 00	+710·00
8	Fruit seller	...	...	...	...	...	...	...
9	Cultivator	29,835·00	1,046·50	30,881·50	107,846·00	10,072·50	117,918·50	+87,037·00
10	Cattle rearer	7·00	...	7·00	...	...	...	—7·00
11	Garden watchman	...	...	...	650·00	...	650·00	+650·00
12	Agricultural labourer	1,830·00	135·00	1,995·00	2,158·25	50·00	2,208·25	+213·25
13	Attached agricultural labourer	...	...	...	300·00	...	300·00	+300·00
14	Fisherman	...	200·00	200·00	4·00	...	4 00	—196·00
15	Coir-rope maker	4,250·00	...	4,250·00	4,770·00	125·00	4,895·00	+645·00
16	Goldsmith	350·00	...	350·00	195·00	...	195·00	—155·00
17	Basket maker	...	50·00	50·00	...	...	...	—50·00
18	Document writer	3,000·00	...	3,000·00	1,200 00	...	1,200·00	—1,800·00
19	Casual labourer	960·00	140·00	1,100·00	3,152·00	590·00	3,742·00	+2,642·00
20	Washerman	...	...	...	350·00	...	350·00	+350·00

It may be seen from the above table that the households engaged in cultivation, agricultural labour, attached agricultural labour, casual labour, coir-rope making, cocoanut trade, washing of clothes, playing on musical instruments (musician) and garden watching have acquired net assets worth about Rs. 93,047·25 P. whereas the households engaged in other occupations sold assets worth Rs. 8,013. During the above period, there is a net increase in capital worth about Rs. 85,034·25 P. During the 29 year period from 1932-61, net assets worth Rs. 2,653·21P. were acquired per year. During the year under survey, net assets worth Rs. 8,091 have been acquired. There has been a decisive improvement in capital formation during the year 1961-62, over the preceding 29 year period. The per head rate of capital formation during 1961-62 is Rs. 15·24 P.

101. The particulars of the value of assets acquired during different periods of the last 30 years (1932 June — 1962 May) are as follows (Table 36):

Period (1)	*Value of assets acquired* (2)
	Rs. P.
1932—37	4,080·00
1938—43	32,860·00
1944—49	27,050.00
1950—55	12,507·00
1956—61	46,613·25
1961—62	11,162·50
Total	1,34,272·75

Value of assets acquired per year during the above different periods are Rs. 741·82 P., Rs. 5,476·66 P., Rs. 4,508·33 P., Rs. 2,084·50 P., Rs. 8,475·14 P. and Rs. 11,162·50 P., respectively among the 100 households surveyed.

102. The nature and value of assets acquired during the period 1932–62 are as follows :

S.No. (1)	Nature of asset (2)	No. of households that aquired assets (3)	Value of assets (4)	Percentage to total (5)
			Rs.P.	
1	Land	32	63,162·00	47·04
2	Livestock	27	9,310·00	6·93
3	Machinery	2	230·00	0 17
4	Tools & equipment	15	2,956·25	2·20
5	Buildings	18	51,935·00	38·68
6	Jewellery & valuables	14	5,840·50	4·35
7	Investments (savings bonds, prize bonds, Treasury bonds, shares, etc.)	4	105·00	0·08
8	Other assets	4	734·00	0 55
	Total		134,272·75	100·00

Land and buildings are the two major assets forming 47·04% and 38·68% respectively. Livestock and jewellery also are among the next important items of assets acquired whereas the remaining items formed only insignificant proportions to the total value of assets acquired (See also Table 35).

103. It may be seen from the family budgets (Table 29) that though cocoanut business, playing on musical instruments (musician), cultivation, goldsmithy, casual labour, coir-rope making, document writing, *archakam*, *vaidikam*, teaching and clerical jobs are more remunerative occupations but the per capita incomes are not encouraging. This is due to the fact that the number of dependents is more in these households.

104. The earnings per worker in each of the occupations are as follows :

S.No. (1)	*Occupation* (2)	*Earnings* (3)
		Rs.P.
1	*Vaidiki* (ritual priest)	680·00
2	*Archaka* (temple priest)	684·00
3	Teacher	653·19
4	Musician	1,510·00
5	*Talari* (Village Servant)	115·50
6	Clerk (in private shop)	494·40
7	Trader (cocoanut)	4,022·75
8	Fruit seller	108·83
9	Cultivator	1,210·71
10	Cattle rearer	123·33
11	Garden watchman	197·50
12	Agricultural labourer	219·76
13	Attached agricultural labourer	480·00
14	Fisherman	394·38
15	Coir-rope maker	748·38
16	Goldsmith	890·00
17	Basket maker	146·66
18	Document writer	696·00
19	Casual labourer	769·16
20	Washerman	180·00

105. In respect of cultivators whose annual incomes are more than Rs. 300, roughly 50% is spent on food and clothing, the basic requirements of a person; the balance is spent in about equal proportions on investment in agriculture and on other needs. Sixty to 70 per cent of the expenditure of the households dependent on agricultural labour and casual labour, was upon food and clothing and the rest of the amount was distributed on such items as smoking, recreation, oil, fuel, etc., indicating the less advanced nature of the economy.

106. The average per capita income and expenditure of the population studied are Rs. 253·80P. and Rs. 258·55P., respectively. As the per capita income and expenditure of the 100 households did not include the services rendered by the housewives and the annual rental value of the houses, an allowance has to be made for these items, which are included in the computation of the national and per capita incomes of the country.

107. The standard of living enjoyed by the people of this village is neither leaping forward nor lagging behind. This being a mainly cocoanut cultivating village forming a part of the fertile deltaic belt of Godavari river, is considered apparently a rich area. In consideration of the fact that this village forms a part and parcel of the rich Konaseema tract of East Godavari District which had been enjoying immense water facilities thanks to the bounty of the river Godavari since times immemorial, the inhabitants of this village should have had rich avenues of income for above the average Indian standard. But this village is just on the marginal stage, thus presenting a case of poverty amidst potential plenty.

Chapter V

CULTURAL LIFE AND VILLAGE INSTITUTIONS

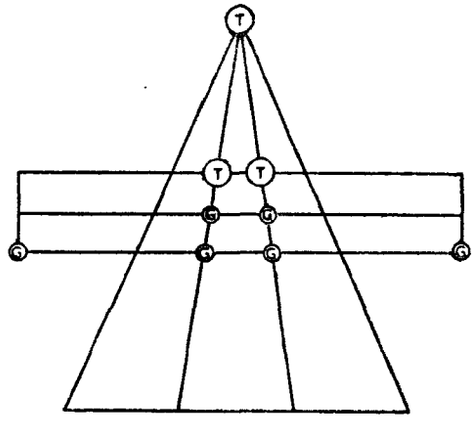
General

1. In religion, all the inhabitants of the village are Hindus. Telugu is the mother tongue of all the villagers though knowledge of English and Hindi is also possessed by 11 and 10 persons, respectively, among the surveyed households. Besides these two languages, Burmese, Urdu, Marathi, Gujarathi and Sanskrit are also known to one person each. The inhabitants of Pasarlapudilanka find employment for about 200 days in a year and remain either unemployed or under-employed during the remaining 160 days. Recreation for the villagers is provided by the celebration of such festivals as Sri Rama Navami, Chintalamma Theertham, Mukkoti Ekadasi, Dasara and Sri Krishna Janmastami for the males and Nagula Chavithi, Atlathaddi and Undralla Thaddi for the females. Cock-fights arranged on such festival days as Sankranti and Chintalamma Theertham arouse great interest among the villagers.

2. A game known as *puli-meka*, described below, is indulged in to provide recreation in the afternoons. Such games as *chedugudu* or *kabadi* are played by boys and youths of 12 to 18 years of age. Brahmin women gather in groups in the afternoon and listen to the *puranas* while one among them reads aloud and explains. The peasants enjoy smoking a cheroot after morning and midday meals and thus have a little relaxation while smoking. On returning home in the night after attending to their day's work, the villagers gather in the Ramalayam near their houses and do *bhajan* daily ; *harikatha kalakshepams* and dramas also would be arranged now and then.

3. Women in general play indoor games as *pachchis* (Fig. 25), chess, *chintabethelu* (play with broken tamarind seeds) and *gatchakavalata* (play with pebbles) whereas girls play hide and seek, *chintabethelu*, chess, *kiruku* or *thokkudubilla* and a sort of game with shells called *gavvalata*.

4. The game *puli-meka* (tigers and goats) requires to be played intelligently by the players—men and women alike of all ages. A sketch and description of the game are given below :



T: TIGER G GOAT

This is played by 2 persons – one handling the tigers which are 3 in number represented by big pebbles and the other handling goats which are 18 in number represented by small pebbles or tamarind seeds. A sketch is drawn on the floor as shown in the above illustration. T symbolises tiger, while G symbolises goat. To start with, one tiger is kept at the head and 2 tigers are kept on the two central lines directly below the first one as shown in the diagram above. The goats are so arranged that any one goat facing a tiger on one of its sides could protect itself provided there is another goat, by its side. In the absence of such a supporting goat, the tiger will eat away the former goat. The players shift their tigers and goats so skillfully that the play sometimes ends in a stalemate. The heavy loss of goats weakens the goats' party to win the game. On the other hand, if the movements of the tigers are so controlled that they have no way out, the goats' party wins the game.

Worship of deities, fairs and festivals

5. Polytheism is most common. No particular caste is associated exclusively with the name of one deity. Brahmins associate themselves with Rama, Krishna, Siva, Radhaswamy, Trimurti, Satyanarayanaswamy, Tulisamma, Kameswari, Lord Venka-

teswara and Lakshmi. Malas (Panchamas) worship Rama, Chintalamma, Venkateswara and Satyanarayana. Generally speaking, all castes are associated with the worship of Rama and Chintalamma, the latter being a village deity which is worshipped once in a year.

6. Number of households worshipping each deity among the surveyed households is shown below :

Sl.No.	*Name of deity*	*No. of worshipping households*
(1)	(2)	(3)
1	Sri Rama	25
2	Satyanarayanaswamy	25
3	Sri Venkateswara	16
4	Chintalamma	5
5	Siva	4
6	Trimurti	3
7	Vighneswara	2
8	Tulisamma	4
9	Sri Krishna	3

Kameswari, Radhaswamy, Lakshmi, Suryanarayanaswamy, Veeranna, Anjaneya, Veerabhadra, Saraswathi, Kanyakaparameswari and Gowri Devi are associated with 1 or 2 households only. Vighneswara, Siva and Gowri Devi are propitiated by all the people once in a year. Satyanarayana is propitiated by all the people on the following Friday after marriage and also on return from important pilgrimages etc. Kanyakaparameswari is exclusively worshipped by the Vaisyas. Veeranna is the household deity of a few Telaga families. The caste-wise break-up of worshippers is given in Table 38.

7. Whenever people are in difficulties, they worship Lord Sri Venkateswara of Tirupati and take vow to pay a visit to the Lord at Tirupati-Tirumala, if relieved from their troubles. Of late, devotees of Sri Venkateswara are on the increase, it generally being held that these devotees obtain immediate relief from the troubles they are suffering from.

8. *Chintalamma* : Believed to have been in existence since the inception of the village 4 to 5 centuries ago. Chintalamma, the village deity is located in the centre of the village. Fig. 26 shows the temple of this deity. She is the daughter of the Telagareddi family and the daughter-in-law of the Bavisetti family of the Telaga caste. Though considered malevolent in character, she would confer benefits on a favoured few. The propitiation is inevitably followed by animal sacrifice.

9. *Chintalamma Theertham* (*fair*) is celebrated as follows : On *Jyesta Suddha Vidiya* (second day of the bright fortnight of *Jyesta* (May-June), *puja* (propitiation) to her begins and continues regularly upto the first Saturday in the *Bahula paksha* (dark fortnight). Brahmins, Vaisyas and Telagas offer *sevas* during these days. *Naivedyam* with rice and *pappu* (cooked dhal) prepared by a Kummari called *aasaadi* is offered to the deity in the morning. During the night, *dhoopaseva* (*guggilam* (resin) poured on fire and taken round the temple 3 times) is offered. The *garaga* (small idol) is dressed with a small saree. The *aasaadi* then puts it upon his head and goes round the temple 3 times, accompanied by such native musical instruments as *dappulu*, *bajalu*, *veeranam*, *tashalu* and two *kagadas* (torch-lights). The *aasaadi* later goes round every house accompanied by *bajalu* and *dappulu*, collects *naivedyam* (rice kept separately soon after cooking) offered by them and the same is distributed among the Chakalis, Mangalis, Kummaris and Madigas. This process continues upto *Jyesta bahula Sanivaram* (Saturday coming in the dark fortnight of the month *Jyesta*). These are called *jatharlu*. On Saturday, all the people keep awake throughout the night. During all these days, fowls are offered by the Sudras (people belonging to fourth class *i.e.*, other than Brahmin, Kshatriya Vaisya, Mala and Madiga castes who respectively constitute the first, second, third and fifth and sixth classes of the Hindu caste hierarchy) whereas fruits like plantains and cocoanuts along with sarees and jacket pieces are offered by the Brahmins and Vaisyas. On the ensuing Sunday, Monday and Tuesday, sweetmeats, clothes, fancy goods, toys and fruits are sold in temporary stalls installed for the purpose. On the last day at about 5 p.m., *siribomma* (human size idol of Chintalamma deity made of wood) arranged at a height of 20 feet attached to a pole, revolves round it while people throw plantains upon the same. This is a recreational programme during the festival.

10. *Kumbham*—40 seers of rice cooked with red gram dhal and *gummadikaya* (red-pumpkin) in a big pot is poured over a cloth spread over a mat opposite to the temple. A he-goat, with neem twigs tied to its neck, offered by the Yadavas is beheaded by a Kummari (potter). The *kumbham* is then distributed to the Chakalis, Mangalis and Madigas.

11. This deity is worshipped on the festival days only. Plantains, mangoes and flowers are offered to the deity on other days also by the people who consider their wishes having been fulfilled by the deity. When infectious and contagious diseases like small-pox, chicken-pox, plague, etc., break out in an epidemic

form, Chintalamma is propitiated and *sevas* are performed day and night so that the evils could be warded off.

12. *Kondalamma*: This deity, considered to be one of the Agency or Hill deities of the Bhadrachalam area, was originally installed in the form of a stone idol in Borusuvari street by one Borusu Ramaswamy, about 20 years ago (in about 1942). With no temple of its own, this deity, festival for which is being performed by Ramaswamy's brothers, is now in the north-western part of Sri Agasteswaraswamy's temple. The festival is celebrated during the Sankranti days *i.e.*, 13th, 14th and 15th of January, the last day being the important day. The *garaga* (a miniature wooden idol of the deity) is taken round the village accompanied by the playing of such musical instruments as *dappulu*, *bajalu* and *kagadalu* (burning torches). On the 16th morning, the *garaga* is returned to the temple and a fowl is offered. *Naivedyams* consisting of *boorelu, garelu, panakam* (jaggery mixed in water), *vadapappu* (wetted black or green gram); *chalimidi* (a pasty mixture of rice flour and jaggery), *telgapindi* (gingelly oil cake) and drumstick curry are first offered to the deity, by people of all castes after which they partake of them. Whereas plantains, cocoanuts and flowers are offered to the deity by Brahmins and Vaisyas, fowls are offered by the Sudras.

13. *Agasteswara*: Towards the southern end of the village, beyond the Borusuvari street is the Agasteswara temple with the idol of Lord Siva in it. A legend connected with it runs as accounted below.

14. The shrine of Lord Siva that was on the Battelanka *alias* Gopayilanka was on the verge of being washed away by the waters of the Godavari due to the continued erosion of the island. One Sri Karra Sivudu, an embodiment of bravery, swam across the turbulant waters, brought back the *linga* at great risk to his own life and established it at the present spot where the shrine now stands. No sooner had he brought back the Siva *linga*, than the spot on the island gave way and disappeared in the waters.

15. According to an informed source, the idol of Sri Agasteswaraswamy was brought to this village about 130 years ago and immediately thereafter was constructed the temple in which were also installed the stone idols of Parvati, Vighneswara and Nandeeswara along with the Siva *linga*. *Utsava vigrahas* of Siva and Parvati made of brass are taken out in procession on the festival days.

16. The income from the 8 acres of land given as *inam* in the name of Lord Siva by a charitably disposed peasant of the Borusu family constitutes the chief wherewithal to defray the expenses connected with the maintenance of the temple and the performance of *puja* (worship) to the deity.

17. During the month of *Vaisakha* (April-May) from *Ekadasi* (11th day) to *Purnima* (the full-moon) day is celebrated the festival, Agasteswara *kalyanam* (marriage of the Lord). *Pujas* are performed in the temple during those days from 6 a.m., to 10 a.m. A token idol of Lord Siva is taken in procession through all the streets of the village by about 9 O' clock in the night.

18. *Bogam melam* or procession of *devadasis* that was customary in the past, is now, with prohibition clamped upon such *melas*, replaced, particularly for the last 5 or 6 years, by *mangalavadyam—dolu* and *bajas* (indigenous musical instruments) accompanying the deity in procession (Fig. 28).

19. During the procession, the deity is offered *harathi* (flame of prosperity) and rice, cocoanuts and plantains (Fig. 29) by all caste Hindus excepting Harijans. On completion of the procession and after the deity returns to the temple, marriage or *kalyanam* takes place by about 11 O'clock in the night.

20. *Vaisakhapujas*, so called, as the worship of the deity takes place in the month of *Vaisakha* (April-May), are daily held from *Dwadasi* to *Purnima*. During this period, the deity is taken daily by turns to the residence of the person who offers *seva* on that day between 8 and 9 O'clock in the night. Excepting Brahmins, no other caste Hindus are permitted to offer *seva* to the deity directly. *Seva* is performed by non-Brahmins by offering *panakam* which is prepared with the water brought by Brahmins. Plantains, Bengal gram soaked in water mixed with jaggery, jack fruits, mangoes and *panakam* are distributed to the people, after offering them to the God. The deity is then taken in procession to the temple with *mangalavadyams*. Daily two *sevas* take place *i.e.*, one in the temple itself during day time and the other by the Brahmins during the night time.

21. On the *Purnima* day, after performing *puja* in the temple, the token idols of Siva and Parvati, along with the *chakra* (quoit) are taken to river Vainateyam by about 10 O'clock in the morning, where Brahmins offer *pujas* for about one hour. Then all people except Harijans take a dip in the

river keeping the *chakra* over their heads which is called *chakrasnanam.*

22. The *chakra* is handled only by the Nookala family of the Brahmin community, and in case of any inauspicious happening like death or *purudu* which are attendant with what is known as days of pollution after death or birth in their houses, they authorise some other Brahmins to handle the *chakra* on the *chakrasnanam* day.

23. The people of Nookala family offer *Vaisakhapuja* to the Lord before he is taken back to the temple.

24. *Punassandhana mahotsava* (celebration of consummation ceremony) and *Vaisakhapuja* take place in the temple on the full-moon day at about mid-night. Fig.27 shows the *sayanamandiram* (bed room) of Agasteswara.

25. On Monday of every week during the *Karthika* month (October-November), the idols representing the God and Goddess are taken in procession. *Lakshapatrapuja* (worship with one lakh leaves) which is being performed for the last 25 years, is done on any day in the month of *Karthika* from about 6.00 a.m., to about 7.00 p.m., when one lakh *maredu* leaves (aeglemarmelos) in the form of *dalams* (bunch of leaves), each *dalam* being a bunch of three leaves, are put over the deity to the chanting of *mantrams.* An expenditure of Rs. 500 is incurred on this day.

26. Though no change has taken place in the traditional mode of worship, the size of the gathering is said to be on the decrease for the past 10 years.

27. A new *linga* brought three years ago (February 1959) from Kasi (Benaras) was kept over a gold leaf of 2 tolas in weight on which *beejaksharamulu* (inscriptions) were written and was worshipped for three months, whereafter it was installed at about 6-15 a.m., on 14th May 1959 in place of the old *linga.*

28. On the eleventh day in both the fortnights known as *Ekadasi* and on Sivaratri during *Magha* festivals are celebrated. About 20 families of Brahmin, Vaisya and Telaga castes in this village observe fasting on Mahasivaratri day.

29. Cocoanuts, *agarbathi* (pastils), camphor, betel leaves and arecanuts are offered to the God by those who perform *abhishekam* (bath) of the deity.

30. This being a local festival, people outside the village do not attend.

31. *Subrahmanyaswamy*: A temple that is in the south-western corner of the village is dedicated to Subrahmanyaswamy, the deity being in the form of a snake. A legend associated with the construction of the temple goes to say that snakes used to appear in the dreams of one Sri Manchiganti Venkataratnam, a former Karnam (Village Accountant) of the village, who therefore prayed that in case he was relieved of such dreams, he would construct a temple for Subrahmanyaswamy which he did with the co-operation of the villagers, about 40 years back when he got the relief so badly desired.

32. On the sixth day of the moon in the bright fortnight of the month of *Margasira* (November-December) people offer plantains, cocoanuts, flowers, *padagalu* (hoods) made of silver costing 2 annas each, *pasupu* (turmeric powder), *kumkum* (vermilion), *agarbathi* (pastils) and camphor to the Lord. The festival commences from 4 O' clock early in the morning. The deity Subrahmanyaswamy is taken in procession into the village by about 10 O'clock in the night. *Harathi* along with rice, cocoanuts, flowers, plantains and camphor are offered to the deity during the procession. It is said that whenever the deity appears in the dream of any person, the person takes a vow to propitiate the deity with fruits, *padagalu*, plantains, etc., and prays that he or she may be warded off from the appearance of snakes. Issueless couples pray to Subrahmanyaswamy and when they beget children, they name them as Subba Rao, Subbaiah, Subrahmanyam, Subbamma, Subbalakshmi, etc., after the name of the God. Some people perform tonsure ceremonies for their children at the temple.

33. *Sri Rama*: Four temples of Sri Rama, one each in the Borusu, Settibalija and Vaisya streets and one in the Harijanawada (amidst Mala and Madiga houses) are in this village.

34. The temple in the Borusuvari street which was constructed with the contributions of Telagas of that locality within a span of four months was inaugurated on 29-4-1962 (the day on which the Investigators entered the village for conducting the Socio-Economic Survey) by Sri Borusu Sriramulu of the same village (Figs. 30 and 31). Being in the initial stages, no fixed programmes with regard to *puja* and other procedural and managerial matters had been decided.

35. Sri Rama's temple in Vaisya street was constructed nearly 50 years ago through contributions, chiefly of the Vaisyas and Telagas of the surrounding area. It was renovated 8 years back (in 1954) with the help of contributions again.

36. Sri Rama's idol that had been installed in the house of Sri Guthula Pullaiah for the last 60 years had been shifted only a decade back (in 1952) to the Settibalija street where a new temple was constructed by the Settibalija residents of that street with their own wherewithal. In the first half of 1962, 40 cents of land had been purchased in the name of the deity.

37. Sri Rama's temple in the Harijanawada, believed to have been in existence for the last 60 years, was constructed by the Harijans comprising Malas and Madigas exclusively for their use. Though *puja* (worship) is not performed regularly, *bhajans* are conducted especially on the occasion of Dasara festival.

38. *Bhajans* are performed once a week in all the temples; on Sundays in the Rama's temple in Vaisya street, on Fridays in the temple in Borusuvari street and on Saturdays in the temple in Settibalija street. *Naivedyam* after offering to the God is distributed to the people.

39. *Mukkoti Ekadasi*: This festival is also celebrated in all the temples of the village. It occurs on *Margasira Suddha Ekadasi* (eleventh day of bright fortnight of *Margasira* in November-December) or *Pushya Suddha Ekadasi*. It changes once in three years. On this occasion all the members of the Bhajana Samajam go to the river Godavari early in the morning, take bath and return to the temple and after the *puja* is performed by the priest, they commence *bhajana* and continue upto the same time on the following day *i.e.*, for 24 hours continuously without break even for a second.

40. *Ekadasi dampatulu* (a couple performing the *puja*) sit tight upon the planks all through the 24 hours and take meals on the night of the following day only. Different varieties of refreshments are distributed to the devotees. Fasting is observed by some people who keep awake throughout the night.

41. *Antarvedi fair*: Situated at the confluence of the river Vasishta Godavari with the Bay of Bengal at a distance of 20 miles from Pasarlapudilanka is Antarvedi, one of the most important pilgrimage centres, commonly visited by the villagers. The entrance, the *gopuram* and the sanctum sanctorum of this temple are shown in Figs.32,33 and 34. Comprised in the *sapta sagara yatra* (piligrimage to the seven seas centres) as the most important of the sacred bathing places, it is also acclaimed as Kasi of the south.

"Dakshina Kasi Kshetram Antarvedi
Pakshi Vahanuni Theertham"

(Antarvedi—Kasi of the south is the holy place of the God (Lord Vishnu) who made eagle as his carrier.)

42. Lakshminarasimhaswamy, an incarnation of Vishnu who at the prayer of the sage Vasista and with the help of a local Goddess, killed a *rakshasa* called Rakta Vilochana, is the God of the place. Lakshminarasimhaswamy who was entreated by Vasista to remain in the locality, accordingly took his abode there. A well-noted fair associated with the car festival in honour of this deity occurs in the month of *Magha* (January-February) during which the marriage of the God is celebrated. The fair which is the largest in the district lasts about five days and as many as 3 lakhs of people attend it. The car is dragged round the village on the second day; and on the last day, the God is taken down to the sea shore where his bronze quoit is put on the head of each of the pilgrims who afterwards bathe in the sea.

43. It is believed that Sri Rama on his return journey from Lanka (Ceylon) stayed here along with Lakshmana and Sita at the request of Vasista to absolve himself of the sins caused by the killing of king Ravana.

44. On the car festival day, devoted women wishing to have children propitiate the God with wet clothes on and sleep there in the night. And the general belief is that a woman would beget children in case she sees fruits and small earthen pots in her dreams and would not in case she sees brooms, etc.

45. *Sri Rama Navami*: This festival is celebrated by all Hindu castes on the 9th day of the bright fortnight of *Chaitra* (March-April) in commemoration of Rama, one of the ten incarnations of Vishnu who after slaying the demon king Ravana, returned to Ayodhya along with Sita. On this day, Rama and his consort Sita and his brothers, Lakshmana, Bharata, Satrughna and his devotee Anjaneya are all invoked. A token marriage is celebrated to the idols of Rama and Sita in all the temples of Rama with all the usual paraphernalia and rituals of an actual marriage. On this occasion, cultural and entertainment programmes like *bhajans*, *harikathas*, *burrakathas*, dramas and *bharata natyams* are arranged.

46. *Dasara* : From *Asvija Suddha Padyami* to *Dasami* (September–October) is celebrated Dasara, a festival lasting for 10 days. It is believed that Goddess Kali fought the bufallo–demon, Mahisasura for 9 days and killed him on the 10th day (*Dasami*). In token of the success of the deity over the demon, *Vijayadasami* is celebrated.

47. Though prayers and *pujas* are offered throughout these ten days, the last three days namely, *Ashtami*, *Navami* and *Dasami* (8th, 9th and 10th days) are considered very important and some people go on fast during these three days. Entertainment programmes like dramas, *burrakathas*, *bharatanatyams* and puranic programmes from the book *Devi Bhagavatam* take place. On the 10th day (*Dasami*) people go in procession with the accompaniment of various musical instruments to a *jammi* (prosopis spicigera) tree after propitiating Siva and Vishnu. On a piece of paper, people write the following *sloka* and put it on the branches of *jammi* or *sami* tree :

Samee samayate papam, samee satru vinasanam Arjunasya Dhanurdhari, Ramasya priya darsanam.

[*Sami* (*jammi*) destroys sin and extinguishes enemies as on the sacred day on *Asvija Suddha Dasami*, Arjuna took up the bow from *sami* tree and Lord Rama rejoined Sita under the *sami* tree].

48. *Deepavali* : Deepavali, also called Naraka Chaturdasi is a festival of lights celebrated on the 14th and 15th days of the dark fortnight (*Chaturdasi* and *Amavasya*) of the *Asvija* month (October). All Hindus believe that Lord Sri Krishna along with his consort Satyabhama killed the demon king Narakasura and returned home early in the morning on this day. It thus being an occasion for rejoicing and welcoming the Lord, men and women, young and old, get up very early in the morning, take oil bath and celebrate the happy occasion during the night with fireworks on a scale suited to the purse of the family. It is a day of festivity with special food preparations and worship. Vaisyas perform Dhanalakshmi (Goddess of wealth) *puja* in the night inviting friends and relatives and commence fresh accounts for the year on that day.

49. *Sivaratri* : It is generally observed on the 14th day *Chaturdasi* of the waning moon in the month of *Magha* (January-February). Sex and stomach are altogether forgotten that day and the heart is kept warm with Siva consciousness. The devotees rise betimes, take bath, gather flowers and perform *puja* to Siva at Bendamorlanka, Mukhteswaram and Kotipalli.

50. *Sankranti*: This is an important festival celebrated throughout the entire Telugu country. It is also called as Makara Sankranti, as the Sun enters into the sign Capricorn (Makara) and Uttarayana Sankranti because it is identified with the commencement of the return journey of the Sun towards the Northern Hemisphere.

51. The name of Bali is associated with the festival. It is said that during the Vamanavathara (one of the ten incarnations of Lord Vishnu) period when emperor Bali reigned, people were very happy. Towards the fulfilment of the gift of three feet space granted to Vamana, Bali offerred his head for the third feet to be kept upon, as Vamana occupied the whole earth and the sky as two feet spaces and then pressed down Bali to *Pathalaloka*, keeping his foot upon Bali's head. It is further believed that Emperor Bali comes from *Pathalaloka* to *Marthyaloka* and views *Vurdhvaloka* (country above) and that in token of the arrival of the Great Bali, this festival is observed to welcome him.

52. The festival is celebrated for three days from 13th to 15th of January. The main festival falls about the 14th of January. On the preceding day which is called Bhogi, all the people take bath early in the morning and arrange in some centres of the village streets bonfires into which are thrown garlands of cowdung cakes. Special preparations called *pulagam* (prepared of green gram and rice) and *paramannam* (sweet rice) are prepared and consumed by one and all on this day. On 14th January, the main festival day, worship of the deities is done and new sons-in-law are offered new clothes and gifts. Brahmins are given alms. People feast themselves with special preparations like *garelu* (blackgram or greengram dhal cakes), *boorelu* (cakes prepared from *bajra* flour and jaggery), and other sweets. The third day of the festival is called Kanumupanduga which is important for the agricultural classes. As by now the cultivators would have reaped the fruits of their year-long labour, they would all be happy with their garners full of corn. In token of the services rendered by the cattle and the utility of the agricultural implements, they worship the implements *viz*, plough and cart by smearing them with turmeric powder and vermilion. Cattle are worshipped by smearing their foreheads with turmeric powder and vermilion marks and are decorated with flowers, bells and leather ornaments. Cock-fights are arranged in the afternoon and betting also goes on. Excepting the Brahmins, Vaisyas and Viswabrahmins, all the remaining castes relish non-vegetarian diet, especially chicken curry.

53. Some people of this village attend the *Prabhalatheertham* in Mamidikuduru village, wherein people from the neighbouring villages congregate in large number of 3,000 to 5,000 to witness the *prabhalu*—bamboo stretchers erected to great heights of about 20 yards, arranged over four-wheeled vehicles drawn by bullocks.

54. *Ugadi*: On the first day of the Telugu month *Chaitra* falls the new year of the Andhras. The Telugu New Year's day is hailed as Ugadi-a corrupt form, it is asserted of Yugadi—meaning the beginning of the *Yuga*. There is always the hope and wish in everyone's heart that the ensuing year will be better than the one that has ended. To the Andhras, the New Year Day is a festival, purely social in significance and utterly devoid of any religious trappings or sentiments. It is a day for rejoicing, for feasts and for wearing new clothes. And ritual has little part to play on that day of gaiety.

55. People take oil bath early in the morning. After everyone is dressed for the occasion, all sit down for the tasting of the Ugadi *pachchadi*—the New Year's chutney—a finely prepared paste of slightly bitter tender flowers of the neem tree, fresh tamarind, slices of raw mango, bits of sugar cane, jaggery and salt, it has a flavour all its own. The bitter ingredient of neem leaves is believed to make one aware that life is not all sweetness. Bitter and sweet life is, as the chutney depicts and will ever remain so.

56. The only other significant event or function for the day, apart from partaking of sumptuous food, is the *panchanga sravanam* (hearing the almanac) read by a Purohit, wherein the year's probabilities and possibilities are narrated. It is not merely an individual's fate or future that is to be ascertained on this day, but the fate of the entire nation, in fact of the whole world. The auspicious months during the year for undertaking such meaningful events as marriages, etc., are revealed at this session.

57. The belief that the day's happenings on Ugadi will reflect and colour the course of events in the year ahead induces people to be happy and pleasant on the Ugadi day so that they could be happy throughout the year. New enterprises too are started on Ugadi day by the Telugu people.

58. *Nagulachavithi*: Nagulachavithi is observed on *Karthika Suddha Chavithi*—4th day of the bright fortnight of the month *Karthika* (October-November). A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes, with the object of propitiating them. This festival which is common to all castes of Hindus is generally observed as a festive day, when after cleaning their residences and taking oil bath, people put on clean clothes and go to the ant-hill which they worship by placing thereon tiny silver eyes and hoods along with flowers, by pouring milk into the holes therein and by breaking cocoanuts and offering *naivedyams* of *chalimidi* (a paste like preparation of rice flour and jaggery). This festival is more particularly observed by the women-folk of Brahmin, Vaisya, Kshatriya, Telaga and Settibalija castes.

59. *Subrahmanya Shasti*: Subrahmanya Shasti is a festival celebrated on the 6th day of the bright fortnight of *Margasira* (November-December) in commemoration of Lord Subrahmanya, the Snake-God, who is propitiated by people suffering from diseases of skin, eyes and ears. People belonging to all the castes in the village observe this festival. Females who wish to beget children go on fast on the sixth day (*Shasti*) of the bright fortnight for seven times. The propitiators take bath early in the morning, wear new clothes, go to the Subrahmanya temple in the village and offer silver *padagalu* (hoods), fruits, turmeric powder, vermilion and incense to the God. Brahmins offer meals to a *brahmachari*—an unmarried Brahmin boy.

60. *Ratha Saptami*: On the seventh day of the bright fortnight of *Magha* (January-February) which is also regarded as the birth day of Sun-God, is celebrated this festival, in commemoration of the Sun-God who by providing light has made life upon this planet possible. The day on which Sun could not be seen is regarded as inauspicious. On this day, people belonging to Brahmin, Vaisya, Kshatriya, Telaga and Settibalija castes, go to the river Vainateyam and take bath keeping *jilledu* (calotropis gigantia), *regu* (zizhyphus jujuba) leaves and fruits on their heads. Near a *tulasi* plant (ocimum sanctum), sweet rice is cooked using cow dung cakes as fuel and the Sun-God in the form of an idol, is propitiated by an offering of a garland made of beans, bean flowers and leaves, turmeric and *chandanam* (santalum album). *Naivedyam* consisting of *chalimidi*, *vadapappu* (soaked green or black gram dhal) and sweet rice is offered and meals is taken only once on that day and the story of the Sun-God is listened to.

61. *Janmashtami*: Janmashtami or Sri Krishna Jayanti is celebrated on *Sravana Bahula Astami* and *Navami* in commemoration of Sri Maha Vishnu having been born as Krishna, the eighth incarnation of His ten *avatars*.

62. It is said in the *Bhagavatha Purana* that a demon king by name Kamsa, who was foretold that his destroyer would be born of his sister Devaki, vowed to kill all the children that would be born to her and with that end in view he had his sister Devaki and her husband Vasudeva imprisoned and had strict vigil kept over the prison. It is said that when Krishna was born, Devaki fell asleep immediately after accouchment and a general torpor overtook all the guards at the prison due to the spell known as *Yogamaya* of Sri Krishna. During Devaki's sleep, her husband Vasudeva carried away the new born baby from the prison where it was born, to the house of Yasoda, the wife of Nanda on the other side of the Yamuna, and from there brought a female child which he placed by the side of Yasoda. The serpant-king Vasuki followed Vasudeva across the Yamuna, with his hood expanded, to protect the infant God from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

63. Sri Krishna was born in the night. Fasting the whole day is generally observed . His decorated image or His picture is kept in a cradle and worshipped indicating his birth. Some worship the figure of his mother Devaki sitting on a cot, feeding the baby. A procession of the Lord is taken on the following evening and in the centre of the village is held the celebration of *utlu i.e.*, two vertical poles erected on either side of a road, a horizontal bamboo is tied across and a pulley is fixed in the middle, on which a rope is passed; to one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it. The basket is decorated all round with coloured cloth and heads of maize or millet. The other end of the rope is pulled up and down tempting competitors to catch the basket which is called *utti* and take the contents. As the competitors try to catch, the *utti* is pulled up and water is thrown against their faces. Some Brahmins and Vaisyas go on fasting throughout the day and feast in the night with 9 different preparations.

64. *Vinayaka Chavithi*: Vinayaka Chavithi is an important festival observed by the rich and the poor alike of the Hindu community, the scale of the celebrations depending on the social status of the family. This festival, dedicated to the worship of Ganesh (Vinayaka), the elephant-headed God, is celebrated on the 4th day of the waning moon in the month of *Bhadrapada* (August-September). One of the popular deities among the people, Ganesh is regarded as the God of wisdom and learning. His elephant-head is the symbol of knowledge and he is invoked at the commencement of any auspicious event by the Hindus. Lord Ganesha's *vahanam* (carrier) is depicted as a mouse. It is said that he keeps the mouse near his seat only as a deprecatory gesture towards all uncalled for excitement and movement in life. Except the poorer classes, each house worships an earthen image of Lord Ganesh (Ganapati) in their house. Ganapati is a loveable God and children take to him instinctively and have a rollicking time during the festival and there is nothing forced about their gaiety. Special preparations such as *undrallu* and *kudumulu* that are supposed to be the favourites of Ganesh are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well or tank or river; worshipped there and immersed in water. All Hindus avoid seeing the Moon that day to safeguard themselves against unmerited accusations during the subsequent twelve months under a superstitious belief. If by chance, they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk he was taking from.

65. *Vundralla thaddi* : This festival is celebrated by the parents of the newly married girl within 5 years after marriage wishing for the longevity of her husband. It comes on the 3rd day of the dark fortnight of the month *Bhadrapada* (August–September). Gouridevi (Parvati) is propitiated on this day and *naivedyams* are offered to her. *Vundrallu* (round balls made of millet flour and jaggery) and *jilledu kayalu* (a sweet preparation) are offered to 5 women in married status. *Pujas* are offered during midday by some people, and during the evening after moonshine has set in by some others. This festival is observed in this village by Niyogi Brahmins, Telagas and Settibalijas.

66. *Atlathaddi* : Atlathaddi is also a festival celebrated by those whose husbands are alive, praying for the longevity of their husbands and by unmarried girls to avoid getting old husbands. This festival comes on *Asvija Bahula Thadiya* (September-October). Both married and unmarried females take meals with curds at as early an hour as 4 O'clock in the morning. *Patri* (leaves of different plants) and millet plants are

brought and kept around Gouridevi who is thus propitiated to ensure a happy married life for married women whose husbands are alive and to ensure the securing of young and handsome husbands for unmarried girls. This is celebrated by women for about 10 years after their marriage. This festival is also called *vuyyala panduga* (festival of cradles). Cradles, arranged at important centres of the village, provide amusement to a few.

67. Brahmins, Vaisyas, Kshatriyas, Telagas, Settibalijas, Mangalis, Chakalis and Agnikulakshatriyas celebrate this festival. They offer *atlu*, flat and round shaped *dosai* made of millets that are kept in water for about 2 days, powdered, pasted and dried on an earthen utensil over which a small quantity of oil is poured.

Village organisation

68. This being a separate Revenue village, there are a Munsiff (Village Headman) and a Karnam (Village Accountant) whose duties are collecting Land Revenue and maintaining records, respectively. The Munsiff collects fine for cattle tresspass and keeps account of the income from the cattle pound also. He has to file First Information Reports (F.I.R.) on criminal cases. The village officers do house numbering and assist in the Census work. At the time of elections, it is they who look after all the arrangements connected with the elections.

69. *The Village Panchayat:* A Class II Panchayat for Pasarlapudilanka was constituted in the year 1952 by the Regional Inspector of Local Administration. After the inauguration of Panchayati Raj, elections were conducted for the Panchayat in the year 1959 (15-6-1959). All the members were unanimously chosen by the elderly people of the village who sat together and deliberated upon. It is of interest that Brahmins, Vaisyas and a section of the Telagas who constitute a minority in the village not only did not contest for the Panchayat election but also refused the offer made to them to have one of their representatives as a member of the Panchayat. The number of members is 8 including the President and Vice-President. Of the eight, one is a woman member co-opted by the decision of a majority of the members. The present governing body of the Panchayat consists of the following office bearers.

Sl.No.	*Name*	*Caste*	*Age (in years)*
1	Chavatapalli Satyanarayana, President	Telaga	30
2	Pithani Dhana Raju, Vice-President	Settibalija	40
3	Kudupudi Someswara Rao, Member	Settibalija	30
4	Kudupudi Suryakanthamma, Member	Settibalija	N.R.
5	Thurai Satyanarayana, Member	Mangali	27
6	Uppeti Chintaiah, Member	Madiga	40
7	Matta Veeranna, Member	Mala	45
8	Bonthu Krishnamurthy, Member	Mala	30

In the Presidential election that was last conducted on 30-6-1959, Sri Chavatapalli Satyanarayana was elected President unanimously and the President himself conducted the Vice-President's election on 14-7-1959 in which Sri Pithani Dhana Raju too was elected unanimously as Vice-President. Fig. 35 shows the Panchayat in session.

70. Regarding the finances of the Panchayat, three taxes *viz.*, (1) House tax, (2) Vehicle tax and (3) Profession tax are being levied since 9-6-1953. The house tax is not levied on houses costing below Rs. 240. Over and above this, it is 0·13 P. for the first Rs. 100 and for every Rs. 50 and fraction there of 0·12 P. per half year. In March 1957, the house tax was revised and assessed at the rate of 0·25 P. for a capital value of every Rs. 150 exceeding Rs. 240 per half year. Levy of the vehicle tax is as follows :

Description of the vehicle	*Amount of half-yearly tax (Rs. P.)*
4 wheeled vehicle	6·00
2 wheeled vehicle	2·00
Bicycle or Tricycle	1·50
Others	3·00

Profession tax has been levied half-yearly once for incomes above Rs. 300 per annum. The rates of taxation leviable on professional incomes once every half-year are as follows :

Income range (in Rs.)	*Rate of tax (in Rs.)*
Below Rs. 300	Nil
Above 300 and below 600	1·00
Above 600 and below 1,200	2·00
Above 1,200 and below 1,800	4·00
Above 1,800 and below 3,000	6·00
Above 3,000 and below 4,800	12·00
Above 4,800 and below 6,000	25·00
Above 6,000 and below 9,000	50·00
Above 9,000 and below 12,000	75·00
Above 12,000 and below 15,000	100·00
Above 15,000	125·00

71. The following is the statement showing the income and expenditure of the Panchayat for the years 1957-58 to 1961-62 and estimates for 1962-63 :

Sl. No.	Head of account	Income during 1957-58	1958-59	1959-60	1960-61	1961-62	Estimates for 1962-63
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
	Opening balances	254·48	788·48	390·88	1,543·46	...	1,560·00
I	*Taxation*						
(1)	Land cess	256·00	70·00	167·00	122·00	...	500·00
(2)	House tax	241·32	253·31	853 22	152·68	...	1,000·00
(3)	Profession tax	...	...	63·00	...	...	50·00
(4)	Stamp duty from registration	1,369·42	2,039 34	1,404·09	...	...	2,000·00
(5)	Vehicle tax	39·00	8·12	69·06	9·72	...	200·00
II	*Communications (grants)*	...	...	...	...	...	15,000·00
III	*Education*						
(1)	Contributions	...	...	...	...	...	...
(2)	Library cess	...	...	23.91	...	...	150·00
IV	*Public Health*						
(1)	Sale of rubbish	...	...	...	...	...	...
(2)	Fairs and Festivals	...	...	...	...	...	150·00
V	*Remunerative enterprises*						
(1)	Avenues	375·00	...	590·00	580·00	...	500·00
(2)	Licence fees	...	32·00	24·00	...	...	100 00
(3)	Ferry rentals	...	338·75	202·00	588·00	...	1,000·00
(4)	Grass sales	...	8·00	9·00	...	...	...
(5)	Savings Bank interest	...	1·01	...	...	...	...
(6)	Others	10·00	0·82	232·91	465·75	...	...
VI	*Miscellaneous*						
(1)	Fishing rents	136·00	...	305·00	40·00	...	50·00
(2)	Fees and fines	...	...	...	...	...	50·00
(3)	Warrants	...	...	...	...	...	...
Total receipts		2,426·74	2,751·35	3,958·19	1,958·15	...	20,750·00
Opening balance		254·48	788·48	390·88	1,543·46	...	1,560·00
Grand total		2,681·22	3,539·83	4,334·07	3,501·61	...	22,310·00

72. The amounts of expenditure incurred by the Panchayat were as follows for the corresponding years:

Sl. No.	Head of account	Income during 1957-58	1958-59	1959-60	1960-61	1961-62	Estimates for 1962-63
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
I	*Management*						
(1)	Salaries and allowances	275·00	325·00	275·00	278·00	...	300·00
(2)	Contingencies	204·93	328·08	216·89	281·49	...	250·00
(3)	Legal charges	...	...	...	...	...	100·00
II	*Communications*						
(1)	Roads and bridges	1,014·00	702·00	574·00	...	...	18,000·00
(2)	Lighting	...	...	...	...	...	1,100·00
III	*Education (Social)*						
(1)	Library	...	...	28·72	23·91	...	15·00
(2)	Radio	...	...	315·00	64·00	...	150·00
IV	*Public Health*						
(1)	Medical relief	...	...	...	...	...	100·00
(2)	Drainage	...	155·08	...	...	...	200·00
(3)	Tanks and wells	90·00	911·75	...	...	...	500·00
(4)	Tank watchman	240·00	260·00	220·00	240.00	...	250·00
V	*Expenditure on the maintenance of remunerative enterprises*						
(1)	Ferry	...	314·00	...	...	...	1,100·00
(2)	Avenue	52 81	53·04	...	118·56	...	50·00
(3)	Fishery	16·00	...	1,041 00	1,255·00	...	...
(4)	Plantation	...	...	...	...	...	100·00
(5)	National Savings	...	100·00	...	...	...	...
(6)	Others	...	...	120·00	216·00	...	50·00
Total charges		1,892·74	3,148·95	2,790·61	2,476·96	...	22,265·00
Closing balance		788·48	390·88	1,543·46	1,024·65	...	45·00
Grand total		2,681·22	3,539·83	4,334·07	3,501·61	...	22,310·00

The data for the year 1961-62 are not available.

73. The major sources of income for the Panchayat are the land cess, house tax, stamp duty on registrations, vehicle tax, ferry rentals and other remunerative enterprises like avenues.

74. The regular items of expenditure include the salary of the Bill Collector, cost of the battery for the radio, monthly pay of the watchman of the tank and expenditure incurred on the maintenance of the remunerative enterprises *viz*, ferry, avenue and fishery and contingent expenditure. Besides this, repairing of roads, lighting the village streets and laying out of new roads also account for expenditure by the Panchayat.

75. The changes in the pattern of receipts during 1957-58 to 1960-61 and 1962-63 (estimates) are as follows :

Sl. No.	Items of receipts	1957-58	1958-59	1959-60	1960-61	1961-62	Estimates for 1962-63
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Taxation	78·5%	86·2%	64·7%	14·5%	N.A.	18·10%
2	Communication grants	...	...	...	...	N.A.	72·30%
3	Library cess	...	...	0.6%	...	N.A.	0·7%
4	Public health, Fairs and Festivals	...	...	...	...	N.A.	0·7%
5	Remunerative enterprises	15·9%	13·8%	26·8%	83·45%	N.A.	7·7%
6	Miscellaneous receipts	5·6%	...	7·9%	2·05%	N.A.	0·5%
	Total	100·00	100·00	100·00	100·00		100·00

Note: N.A. =Not available

Except for the year 1960-61, income from taxation was the major source. For the year 1962-63, a grant (towards communications) of Rs.15,000 was obtained from the Panchayat Samithi which formed 72·3% of that year's receipts. Before 1962-63, no grants were received for roads. Library cess constituted only 0·6% in 1960-61 and in 1962-63 (estimates), it constituted 0·7% but in terms of actual amount, that of 1962-63 is more than 6 times to that of the amount in 1960-61. Income from remunerative enterprises also is on the increase. During 1960-61, it constituted 83·45% of the total income as the income from taxation fell suddenly from Rs. 2,556·37 P. in 1959-60 to Rs. 284·40 P. in 1960-61, as there was no income through stamp duty from registration. Income by way of receipts from miscellaneous sources *i.e.*, fishing rentals, fines and fees is on the decline.

76. The following figures illustrate the expenditure pattern from 1957-58 onwards :

Sl. No.	Items of expenditure	1957-58	1958-59	1959-60	1960-61	1961-62	Estimaes for 1962-63
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Managerial expenditure	25·2%	20·7%	17·7%	22·6%	N.A.	2·9%
2	Communications	53·7%	22·3%	20·6%	...	N.A.	85·9%
3	Social education	...	...	12·3%	3·5%	N.A.	0·7%
4	Public health	17·5%	42·2%	7·9%	9·7%	N.A.	4·7%
5	Remunerative enterprises	3·6%	14·8%	41·5%	64·2%	N.A.	5·8%
	Total	100·00	100·00	100·00	100·00		100·00

Note: N.A. =Not available

There is no uniformity in the amount incurred on account of managerial expenditure. The amounts spent on road improvement (communications) are also not uniform. In 1962-63, it was proposed to provide street lighting. In 1959, a community radio was set up and the recurring expenditure incurred on this item was only for purchasing battery for the radio. Amounts spent on remunerative enterprises to enhance finances of the Panchayat are on the increase since 1958-59.

77. The functions of the Village Panchayat are (i) to look after the development of the village, (ii) to collect taxes, and (iii) to settle disputes relating to theft and other offences arising among the villagers as also land disputes. The Panchayat has power to impose fines upto Rs. 50 upon persons who are found to be wrong doers so that it would act as a deterrent to other people from taking recourse to committing offences.

78. The Panchayat, so far, has done improvements to the village by construction of wells in important public places, by building bridges and culverts across the canals and channels in the habitation area and by installation of a community radio set. Earthen roads were also laid on but they are now in decay. The sum of Rs. 15,000 that the Panchayat has received during 1962-63 by way of communication grant is for improving the village roads.

79. It is heartening to note that disputes as judged by their number are on the decrease and any disputes that might have arisen being of minor nature are settled by the respective Caste Panchayats or by oral agreements arrived at by the arbitration of a third party. Between 10-8-1958 and 15-6-1959, 10 disputes were settled by the Executive Committee that was in power previously and all of them related to the non-payment of loans. To cite certain case studies of the disputes settled by the Panchayat, we can take the case of Sri Garimalla Venkatasubrahmanya Chintamani Sastry *versus* Sri Borusu Manikyam which was filed in the Panchayat on 10-8-1958.

80. A complaint was filed before the Panchayat by Sri Sastry against Sri Manikyam to whom he had lent money on the strength of a promissory note. The repayment of the loan though requested for by him several times was being evaded by Sri Manikyam and that the complaint had to be filed, as the promissory note was getting time barred. The Panchayat, after hearing the case, decreed in favour of Sri Sastry directing Sri Manikyam to pay the amount with interest immediately.

81. In another complaint filed on 10-9-1958 before the Panchayat by Sri Male Venkanna against Bonthu Anjaneyulu and Bonthu Ragamma for recovery of a sum of Rs. 10 lent by the former to the latter two, it was decided to the satisfaction of both the parties that the amount should be repaid on or before 24-2-1959 and in case of default the amount to be repaid would be Rs. 16·51 P. including penalty.

Caste Panchayats

82. Caste Panchayats are found existing in this village. There are two such Caste Panchayats, namely, the Settibalija Sangham and the Labour Panchayat for Settibalijas and Malas respectively.

83. Settibalija Sangham consists of 5 members in whom is reposed trust and confidence by their caste brethern. One who is entrusted with all the responsibilities of conducting meetings etc., is called Peddasettibalija. Disputes like divorce, separation, etc., are referred to the Sangham for dispensation of justice, cheaply and swiftly and in a way that would be understood by the contesting litigants. Further, when fairs are conducted in the village, the Sangham *i.e.*, the Caste Panchayat collects money on behalf of the caste and credits the amount to the village committee. The Sangham levies and collects fines on the wrong doers and the amounts are utilised either to propitiate Sri Rama or to such pious purposes like renovating Sri Rama's temple in the Settibalija street or to meet the expenses of the festival of Sri Rama Navami.

84. Labour Panchayat *i.e.*, Caste Panchayat for Malas consists of 5 members, of whom one is the President and another is the Secretary. This Panchayat solves disputes, quarrels and cases of minor thefts, etc. Many of the members interviewed felt that the existence of this Labour Panchayat is necessary as it consists of its own caste people who are known to each other and acquainted with the circumstances of each case enabling the administration of justice, cheap and swift. This Labour Panchayat is considered necessary by the Malas who feel that their affairs should not be kn own to people of other castes and should be solved by their own members through the medium of their own Labour Panchayat. The President of this Caste Panchayat called Peddamala officiates at marriages and attends to other social ceremonies such as the attainment of puberty, death ceremony, etc. The Caste Panchayat has got the power to impose fines on the wrong doers. The penal amounts are utilised for any of the common purposes which the Caste Panchayat deems necessary.

85. The service castes of Kummari (potter), Chakali (washerman), Mangali (barber) and Agnikulakshatriya (fisherman) have recently formed a Sangham or Society on 2-2-1962, its aims being to safeguard the rights of the service castes, to settle disputes arising among them, and to stand united so that they might not be looked down upon by the other castes' people.

86. The Caste Panchayats and the functions of the Village Revenue officials *viz*, Munsiff and the Karnam have not been affected in any way by the Statutory Panchayat. The continuance of the Caste Panchayats has been felt necessary for settling disputes arising among the members of the caste as well as for safeguarding the interests of the caste.

Co-operative Credit Society

87. Organised on 27-2-1919, the Pasarlapudilanka Multi-purpose Co-operative Credit Society had been functioning since 3-3-1919. The area of operation of this Society is limited to the village. The objects of this society are : (1) to secure funds either from the Co-operative Central Bank or from members or others and to lend the same to its members ; and (2) to meet the needs of its agriculturist-members by supplying them with improved seeds, improved agricultural appliances and chemical fertilizers. Any person who is a major can become a member of the Society, the membership fee of which is Re 1. The loans are given on the basis of property owned by the applicant. As it is, only the first objective, namely, meeting the credit needs of its members is fulfilled. The loans that are advanced are repayable within one year.

88. The office is located in a rented house for which the annual rent is Rs. 25. A peon on a monthly salary of Rs. 30 is attached to the Society.

89. As on date (9-5-1962), there are 270 members with a paid-up capital of Rs. 4,655. The maximum credit limit of the Society is Rs. 35,000. The caste-wise distribution of members of the Society in the village is as follows :

1	Agnikulaksatriya	1
2	Brahmin	38
3	Chakali	2
4	Kshatriya	4
5	Kummari	1
6	Madiga	6
7	Mala	8
8	Mangali	8
9	Settibalija	68
10	Telaga (Kapu)	112
11	Vaisya (Komati)	20
12	Viswabrahmin (Kamsali)	2
	Total	270

The general body met on 23-7-1961 and 50 members attended it. The quoram required to conduct a general body meeting is 21.

90. The management of this Society rests with five members elected as Board of Directors by the general body from among its members and they will remain in office for a period of one year from the date of election. The present executive committee or Board of Directors consists of the following office bearers :

1	Sri Borusu Brahmanaiah	President
2	Sri Durga Suryaprakasa Rao	Secretary
3	Sri Kudupudi Veeranna	Members
4	Sri Pedamallu Subrahmanyam	
5	Sri Bavisetti Ratnam	

All the above members including the President and the Secretary are honorary workers. This Society was affiliated to Sri Konaseema Co-operative Central Bank Limited (S.K.C.C. Ltd.,) Amalapuram until 18-8-1961 when a branch was started in Razole and at present it is affiliated to the Co-operative Union Bank, Razole. It gets loans from this bank at 6% interest and when the time limit is extended, the rate of interest will be Re 1·05 P. for Rs. 100 per month.

91. The bye-laws of the Society provide for the granting of medium-term and short-term loans only to its members. Non-members are not eligible for any credit facilities from the Society. The maximum loan that can be granted is Rs. 500, minimum being Rs. 10 though in certain cases the loan where it is covered by the mortgage of land, can be upto Rs. 1,000. Though in the case of loans covered by the mortgage of lands, the period of recovery, was previously three years, all the loans are now repayable within a period of one year. The loans may be repaid in instalments also.

92. The audit report of the year 1959-60 shows that the membership till the end of that year was 283, with a paid-up share capital of Rs. 4,873. The net assets of the Society were Rs. 1,22,920. The loans overdue at the end of the year were 73 in number and amounted to Rs. 7,370. Among these loans, one loan was considered as bad debt. During the year 1959-60, a total expenditure of Rs. 654·89 P. towards contingencies and establishment was incurred. The amount of net profit accrued to the Society was Rs. 939·68 P. During the year 1961-62, this Society disbursed 182 loans amounting to Rs. 31,280. When the latest half yearly audit was done on 25th March 1962, the Society had advanced an amount of Rs. 32,552·41 P. as loans to its members out of a loanable fund of Rs. 35,000.

93. From among the households surveyed, 30 are members of the Co-operative Society in the village. They are 2 Brahmins, 8 Malas, 1 Kummari, 6 Setti-

balijas, 1 Mangali, 1 Kshatriya, 1 Vaisya and 10 Telagas. Of these 30, only 14 are literates (Tables 60 and 61).

94. Another co-operative society known as the Pasarlapudilanka Adi Andhra Field Labour Co-operative Society Limited, registered on 29-8-1920 had been functioning ever since that date with its area of operation confined to the village and its membership restricted to the Adi Andhras (Malas) alone. This Society aims at securing on lease cultivable waste lands or *lanka* lands belonging to the Government or even to private persons and making those lands available to its members for cultivation. The average rent payable by the individual lessee to the Society is worked out on the basis of the income from the *lanka* lands for the preceding 3 years decided upon by the General Body.

95. As on date (9-5-1962), there are 135 members with a paid-up share capital of Rs. 135. At the time of Survey, the Society had secured on lease Ac. 38·83 cents of *lanka* land and another patch of Ac. 11·75 cents in Pasarlapudi village.

Marketing societies

96. This village comes under the area of operations of the Sri Thatipakaseema Co-operative Marketing Society Limited, Thatipaka and the Razole Taluk Cocoanut Co-operative Marketing Society Limited, Razole. These two Societies grant short-term loans to the members. The former Society has its godowns in this village as well as in most of the villages under its jurisdiction. Besides, ryots also have got their own godowns for the proper storage of their produce *viz*, cocoanuts and paddy. The former advances loans on the assurance that their produce *i.e.* cocoanuts and paddy would be sold to the Society only and invariably, the pledged produce will be stored in the godowns of the Society with which the keys of the godowns are lodged. The latter advances loans against cocoanuts only. These pledged cocoanuts are stored in the godowns of the pawnee but the keys of the godowns are kept with the Society. But these two Societies are not undertaking the marketing of the produce of its members. They borrow funds also from the Sri Konaseema Co-operative Central Bank at Amalapuram for issuing loans to its members.

97. As on date 9-5-1962, there are 38 residents of this village having membership in these two Societies. Produce loans to the tune of Rs. 101,830 were granted by these two Societies to the members of this village during the year 1961-62.

98. The Labour Society was included in the area of operation of the Razole Taluk Land Mortgage Bank which provides long-term credit to its members. The Bank at Razole borrows funds from the State Co-operative Central Land Mortgage Bank at Hyderabad. The period of repayment of the loans issued by this Bank ranges from 15 to 20 years. At present 10 residents of this village joined the Bank at Razole as members.

Educational institutions

99. The two Primary Schools in the village are (1) The Panchayat Samithi Pradhamika Pathasala (the Panchayat Samithi Primary School) and (2) the Social Welfare Primary School.

100. The primary school, recognized by the District Board Authorities in 1894 was in a rented building until 1914. There was also another school under the aegis of the Panchayat. Both these schools were merged in November, 1961 to form the Panchayat Samithi Primary School under the jurisdiction of the Panchayat Samithi, Nagaram. An additional shed was constructed in November, 1961 when the two schools were merged. At the time of Survey, the school was under repairs towards which was sanctioned a sum of Rs. 1,700 and the classes were being conducted in the shed.

101. The school is manned by 5 teachers including the Headmaster and has a garden and playground attached to it though the latter is neither congenial for games to be played nor is the school provided with necessary equipment or games articles for the children to play with.

102. The strength of the school is 223, comprising 122 boys and 101 girls. Pupils belonging to the Scheduled Castes and Scheduled Tribes do not attend this school as there is a separate school for them.

103. The occupational pattern of the parents of the pupils was as follows:

	Occupation	*Boys*	*Girls*
	(1)	(2)	(3)
1	Cultivators	55	39
2	Professionals (teachers)	2	...
3	Traders	15	16
4	Service people	4	4
5	Artisan (goldsmith)	2	4
6	Unskilled workers	44	38
	Total	122	101

During the period 1961 December to 1962 April, 2 boys and 4 girls were newly admitted into the school while one child had withdrawn.

104. On either second or third Saturday in a month, there will be a Central Class for the teachers to discuss the problems of teaching and methods of improvement. Such Saturday when the Central Classes are held and all Sundays are holidays. During the other Saturdays, the school works for one session only. The children are given holidays for all festivals and in connection with Dasara and Sankranti festivals, the school closes down for 5 to 10 days besides a vacation of 45 days in summer.

105. Through the efforts of one Sri Undru Venkaiah of Panchama (Mala) Caste, a Social Welfare School also known as Labour School was started in 1930. It is housed in a shed erected on the right hand side of the road leading to the flood bank of Vainateyam river. The school had only one teacher. The Government took it over after one year of its existence. Thereafter this school was under the control of the Social Welfare Department of the State Government upto the end of the academic year 1960-61 and it has since been transferred to the Panchayat Samithi. This school, as before, still continues to be housed in a thatched shed with mud plastered floor and with no furniture in it. Repairs to the thatched roof are effected when necessary with the assistance of the villagers.

106. At present, one teacher and one Headmaster comprise the teaching staff of the school, the total strength of which is 72, with 43 boy pupils and 29 girl pupils, out of whom 56 pupils consisting of 32 boy pupils and 24 girl pupils belong to Scheduled Castes and Tribes thus justifying the cause for which it has been founded, namely, that of providing educational facilities to the children of the labour classes and in particular to those of Malas and Madigas. Some of the students of this school come from the adjacent villages of Badilanka and Lutukurru. Whereas the schools in general close down in summer, this school on the other hand, remains closed during the agricultural season in order to enable its students who are all children of Malas and Madigas to contribute their mite in supplementing the meagre income of their parents. Some of these boys and girls stay behind at homes looking after their younger brothers and sisters while others assist their elders in the field.

107. In Pasarlapudi, at a distance of 1 1/2 miles from the village, is the Upper Primary School which provides educational facilities upto 8th standard whereas the High School in Mamidikuduru, 2 1/2 miles away from the village provides facilities of Secondary education. In Amalapuram, the neighbouring taluk headquarters which is at a distance of 6 miles from this village, there is a college known as the S. K. B. R. College.

108. The total strength of the school going children was 295 (165 boys and 130 girls) out of a total population of 1,975, thus constituting about 15 per cent.

Other cultural agencies

109. *Library*: There is a library in the village by name Bhaskara Pustaka Bhandagaram. It was established on the New Year's Day of 1956, as a result of the efforts of Sarvasri G. Suryanarayanamurthy, Yerramilli Sivabhaskara Rao, P. Satyabrahmanandam and P. Radhakrishnamurty. The book lending shops at Jaggannapeta and Razole were the sources prior to the starting of this library, from which a few enthusiastic youths were borrowing books on hire at the rate of one anna per book per day. The membership fee of the library which was only 0·13 P. per head during the first year, had been enhanced to 0·25 P. per head per month which speaks of the good reading habit of the literates of this village. The library had 354 books which not only include novels, historical and social, but also dramas and the epics of Ramayana and Mahabharata. Some Telugu periodicals like *Andhra prabha* and *Andhra patrika* (weeklies) and *Bharathi* (monthly) are also obtained for the library. A few people from the neighbouring villages also visit the library and even borrow books from it.

110. The Village Panchayat has proposed to set up a good library.

111. *Dramatic association*: Dramas on such important days as Sankranti, Ugadi (the Telugu New Year's day), Dasara and Sri Rama Navami used to be staged by the youth of the village with the help of the local talents available. A dramatic association formed in 1959 under the name Sri Krishna Natyamandali has so far enacted 3 plays *viz*, Sri Krishna Jambavantha Yuddham, Kurukshetram and Mundadugu, the first two being epic dramas and the last one, a social drama. At the time of survey in this village, a play entitled Ramanjaneya Yuddham was being rehearsed by another newly formed Dramatic Association for enacting the same on the day of Chintalamma Theertham scheduled for celebration in early June 1962. Though any one in the village

who could sing and act well could become a member of the Association, still no member of the Mala and Madiga castes has joined it as they are generally looked down upon.

112. *Bhajana Samajam*: In 1940 was formed Bhajana Samajam also known as Bhajana Mandali with 80 members belonging to such different castes as Telaga, Settibalija, etc., who learnt Pandari Bhajana from one Sri Narayanadas of Gantepedapudi village, who was paid a fee of Re. 1 per head. During the first ten years when it worked well, *bhajans* were arranged on every Saturday. Now, each of the predominant castes of Settibalija, Telaga, Vaisya and Adi Andhra (Mala) has its own Rama temple with a separate Bhajana Mandali equipped with such musical instruments as harmonium and *tabla*. A Bhajana Mandali has been functioning separately for the women-folk since 1948.

SOCIAL REFORMS—AWARENESS AND ATTITUDE

Organs of democratic decentralisation

113. Out of the 100 persons interviewed, 80 persons are aware of the existence of the Village Panchayat and of the amenities it has had provided since its inception. Five persons know about the functions of Grama Sevak, and all of them could describe his functions satisfactorily. Table 59 shows the opinion of the surveyed household heads on the functioning of Panchayati Raj Institutions. Whereas 42 persons were satisfied with the working of Village Panchayat and 7 persons were not, 51 persons could not express any definite opinion. While 26 persons were satisfied with the working of the Panchayat Samithi and 9 persons were not, 65 persons did not express their opinion on the working of the Panchayat Samithi. Twenty-five persons expressed their satisfaction about the functioning of the Zilla Parishad whereas 9 persons held a contrary opinion saying that Zilla Parishads have resulted in creating and promoting nepotism, corruption, etc.

114. Forty-four out of the 100 members who were interviewed regarding the political leanings of Panchayat members stated that all of them owe their allegiance to the Congress Party, whereas only one person said that all the members of the Panchayat belonged to the Congress Party with the exception of one member, who in his opinion, was a Communist. During the 1962 General Elections which took place a few days before the Survey, though a majority of the members worked for the Congress Party, a few of them worked for the Swatantra and Communist Parties also and even the electorate cast their votes in favour of different parties according to their predilections. This, however, did not create any disharmony or disunity in the working of the Panchayat.

115. Twenty-nine persons have expressed their opinion as to which caste was considered the dominant one in the village. Twenty-two of them opined that the dominant caste was the Telaga caste socially, economically and politically, whereas in the opinion of 6 others, Settibalija caste was considered as the dominant one. One person, however, held that the Mala (Adi Andhra) caste was the dominant one. Numerically, these three castes are more or less equally strong. Telagas constitute the main agricultural class and therefore own most of the land. The present Panchayat President is also of this caste. Socially too, they occupy a position below Brahmins, Vaisyas and Kshatriyas only and above the other castes. Their economic position, social standing and numerical strength have made it the dominant caste in the village. Settibalija and Mala castes though numerically as large as the Telagas, cannot, however, be considered to be the dominant castes.

Family planning

116. Of the 100 persons interviewed, 40 persons were aware of family planning and the rest were not (Table 44). Even among these 40, only 27 persons have expressed their approval of family planning. When explained of what family planning is, 22 persons out of the remaining 60 approved it. Though 49 persons out of 100 have approved family planning in principle, they differed about the stage when it should be implemented. Whereas 7 persons held that 2 children consisting of one son and one daughter would be adequate, 14 persons regarded having three as sufficient and 15 persons desired that one should have at least 4 children. Seven persons were of the view that one should have five children. An extreme view held by 2 people is that one should have six children whereas 5 could not specify the stage at which they like to adopt family planning. Table 47 shows the attitude towards family planning with reference to duration of marriage and caste/tribe.

Inheritance

117. Regarding inheritance of property, all the sons irrespective of the fact whether one is married or not, are entitled to inherit the property equally on the death of father. It is also common in these parts, that the property would be distributed among the sons even before the death of father. In such cases

the parents also get an equal share towards their maintenance for the rest of life period and after their death, it will also be distributed equally among all the sons. It is also not uncommon that the eldest son gets a little more share than the rest. As far as this village is concerned, 91 informants reported that sons are entitled to inherit the property; 3 reported that wife also is entitled to a share along with sons while 3 others have reported that the sons inherit the property and the wife would be given some share towards her maintenance. Three informants did not furnish any information. For a specific question as to whether they are in favour of inheritance of property by daughters equally with sons, 73 informants have expressed their attitude in favour of it (Table 48).

118. Of the 100 persons interviewed, only 6 out of the 8 persons who were aware of the existence of the Hindu Succession Act, 1956 could describe the changes brought about in it. None of the 100 persons was, however, aware of the Hindu Adoption and Maintenance Act, 1956.

Untouchability and other disabilities

119. It is ascertained from 44 out of the 100 persons interviewed that they knew about the untouchability (Offences) Act, 1955 (Table 50). Brahmins, Vaisyas and Viswabrahmins still observe untouchability though it is gradually losing its force with the other caste Hindus. Malas and Madigas are the erstwhile untouchable castes. During such social ceremonies like marriages etc., in the households of caste Hindus, Malas and Madigas are served food separately. During the festivals and fairs, they keep themselves at bay and even when they come to the community radio centre in the village, they sit separately.

120. The other disabilitities suffered by them are that the village washermen and barbers do not serve them. As a result, hair-cutting and shaving are to be attended to among themselves. For festive occasions, however, they give the clothes at the washerman's house and take them back after washing. Malas and Madigas do not inter-dine with each other. Other castes too suffer from some disabilities. Even the Malas and Madigas do not accept food from the Viswabrahmins who themselves do not accept food from any other caste. Malas and Madigas are the only two castes that accept food at the hands of Yerukulas and all these three castes accept food from Mangalis whereas Chakalis accept food from all the castes excepting from Malas, Madigas and Yerukulas. Inter-caste dining is prevalent among Telaga and Settibalija castes. This caste rigidity which was once a strong social barrier is gradually getting slackened. Even the Malas and Madigas, because of the many concessions extended to them by the State and Central Governments in the form of scholarships, grants, etc., have bettered their position and they now occupy a much better social status than in the past. A few of them hailing from amongst the Scheduled Castes population of the village are occupying such positions as engineers, doctors, executive officers and the like.

Intra-family relationship

121. In so far as simple families are concerned, whereas the husband attends to the duties of his calling, the housewife attends to the domestic duties. Where such a household has landed property, the housewife, besides her household duties, assists the husband on the fields during the period of such operations as sowing, harvesting, etc. In the case of poor agricultural households not owning any land, the housewife would try to supplement her family income by working in rural labour works.

122. Whereas the eldest male member (*i.e.*, father) of a joint family manages the household generally, the mother looks to the domestic duties. In the well-to-do households belonging to Brahmin, Vaisya, Telaga and Settibalija castes, women look after household management only. In other castes, women, besides attending to the domestic duties, attend to work on fields either owned or possessed by them or for daily wages in case they have no land.

Inter-caste relationship

123. The village enjoys peace since there are no disputes or factions based on occupation or caste among the inhabitants of the village. A Ramalayam (Rama temple) as mentioned earlier in each of the areas predominantly occupied by one caste is only to facilitate the worship of the deity Sri Rama by the women-folk of that area without having to traverse long distances for the same.

124. In the rural areas, even to-day, one economic activity compliments the other. The interdependence of different occupations upon each other is conducive to creating harmonious relations among people following different callings which in turn cements the bonds of friendship between different castes following different occupations. Thus the invitees for any social ceremony would include those from outside the caste concerned.

125. Telagas, Settibalijas and Kshatriyas are invited to attend such functions as marriages etc., that occur in the Brahmin and Vaisya households. Likewise, when such events are celebrated in the households of Telagas, Settibalijas and Kshatriyas, Brahmins and Vaisyas are invited. While extending such invitation, the invitees are offered copra pieces, turmeric powder and *kumkum* (vermilion). Such invitations are, however, restricted to communities other than Mala, Madiga and Yerukula. It can thus be summed up that the inter-caste relationship in the village is cordial and harmonious.

Inter-village relationship

126. Some of these villagers market vegetables in the weekly *shandies* held in the nearby villages of Pasarlapudi, Appanapalle, Nagaram and Komarada. Settibalijas, Telagas, Malas and Madigas effect purchases of their requirements of provisions in these weekly *shandies*. Businessmen dispose off their cocoanuts and paddy in such centres as Amalapuram, Thatipaka and Ambajipeta whence they bring back to their places such commodities as rice, grains and manures, etc. People who deal in purchase and sale of cattle attend the weekly cattle fair held in Ambajipeta. The villagers go to Pasarlapudi village for their postal requirements while they have to go to Nagaram village, the Panchayat Samithi Headquarters for matters of Village Panchayat. Pasarlapudilanka village is at perfect amity with the adjacent villages.



Chapter VI

CONCLUSION

1. Pasarlapudilanka truly represents a typical deltaic village of the Godavari in environment, culture and economy. Green paddy fields, towering cocoanut groves, sprawling rivers and canals mark the countryside. The people are steeped in traditions of Hindu culture and Society and are little affected by alien religious faiths. Though agriculture is the basic occupation, the ubiquitous cocoanut and palmyra have provided the people with a gainful household industry by way of manufacture of coir and coir mats, etc. The population is made up of different communities each following its traditional occupation which are all inter-dependant and so essential in the community life of a village.

2. The Konaseema area of the Godavari delta lying between the two branches of the Godavari, namely, the Vasista and the Gowtami, is considered one of the most fertile and richest tracts of the State. Even so, a study of the economy of the population of Pasarlapudilanka shows that though perhaps these people are more fortunately placed than those living in the drier tracts, they can hardly be called affluent. This is perhaps true of agricultural economy in any part of this country. With more intensive and improved agricultural practices; fuller exploitation of the cocoanut, palmyra and date-palm in which the area abounds, the establishment of a suitable small scale industry, etc., may considerably improve the economy of the local population.

3. The usurious needs of the rural population of the country are well known. The villager borrows for productive as well as unproductive purposes. He often falls a condemned victim of an unscrupulous money lender. The money lender cannot be altogether condemned as he provides ready money to a needy villager in an emergency. If only there were an alternative source which is dependable and not so exacting as the private money lender but would advance loans as easily, the lot of the villager may be much better. The co-operative movement has been recognised as the most suitable organisation in this field. But in the village under study, though the co-operative credit societies had been in existence for over 40 years, only 15% of the credit needs of the villagers are met by them. The need for the formation of 'service co-operatives' through which the agriculturist could draw his needs of improved seeds fertilisers, tools, etc., seems to be a great necessity.

4. The favourably comparable rate of literacy of the population, the existence of a good library and the reading habits of the men as well as women, the smooth functioning of the Village Panchayat would show that the people are progressive. It is somewhat unfortunate that some segregation of the Scheduled Castes seems to exist still. But as the above report shows, people are gradually getting over this.

5. The difficulty of communications seems to be a great handicap in the quick development of the village.

6. The general picture that the village presents is, however, to be one of peace and tranquillity.



APPENDIX

TABLES

The Tables presented herein, except those wherein the source is mentioned, are based on the data collected in respect of 100 households surveyed in Pasarlapudilanka village. In selecting the samples care has been taken to see that all ethnic groups living in the village are represented.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per square mile	No. of houses	No. of house-holds	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Pasarlapudilanka	1,011.20	409.39	1,250	321	453	1,975	990	985
	Total	1,011.20	409.39	1,250	321	453	1,975	990	985

Source :- *1961 Primary Census Abstract*

TABLE 2

Population by Age Group, Marital Status and Sex

Age group (in years)	Total population			Never married	
	Persons	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
0–14	196	108	88	108	80
15–24	102	46	56	23	2
25–59	196	101	95	5	...
60 & above	37	17	20	...	...
Total	531	272	259	136	82

TABLE 2—*Concld.*

Population by Age Group, Marital Status and Sex

Age group (in years)	Married		Widowed		Divorced or separated	
	Males	Females	Males	Females	Males	Females
(1)	(7)	(8)	(9)	(10)	(11)	(12)
0–14	...	8	...	...	...	...
15–24	23	53	...	1	...	...
25–59	93	79	2	15	1	1
60 & above	16	8	1	12	...	...
Total	132	148	3	28	1	1

TAB

Population by Age Group,

Caste/Tribe	Age group (in years)	Total			Illiterates			Literates without educational standard		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1. Agnikulakshatriya	0-14	3	2	1	1	...	1	2	2	...
	25-59	2	1	1	1	...	1	1	1	...
	Total	5	3	2	2	...	2	3	3	...
2. Brahmin	0-14	26	19	7	9	5	4	10	10	...
	15-24	12	4	8	...	...	...	2	...	2
	25-59	25	14	11	5	1	4	6	2	4
	60 & over	2	...	2	2	...	2	...	...	...
	Total	65	37	28	16	6	10	18	12	6
3. Chakali	15-24	3	1	2	3	1	2	...	...	...
	25-59	3	2	1	3	2	1	...	...	...
	Total	6	3	3	6	3	3	...	...	...
4. Kshatriya	0-14	5	3	2	2	2	...	2	1	1
	15-24	6	3	3	...	...	...	3	2	1
	25-59	4	2	2	1	...	1	1	...	1
	Total	15	8	7	3	2	1	6	3	3
5. Kummari	0-14	3	...	3	...	...	...	3	...	3
	15-24	2	1	1	...	...	...	2	1	1
	25-59	2	1	1	...	...	...	1	1	...
	Total	7	2	5	...	...	...	6	2	4
6. Madiga (S.C.)	0-14	3	2	1	2	1	1	1	1	...
	15-24	2	1	1	1	1	...	1	...	1
	25-59	3	1	2	3	1	2	...	...	...
	Total	8	4	4	6	3	3	2	1	1
7. Mala (S.C.)	0-14	37	27	10	24	18	6	10	8	2
	15-24	21	8	13	11	2	9	1	...	1
	25-59	43	21	22	37	16	21	5	4	1
	60 & over	10	6	4	10	6	4	...	...	...
	Total	111	62	49	82	42	40	16	12	4
8. Mangali	0-14	6	6	...	2	2	...	3	3	...
	15-24	1	...	1	1	...	1	...	...	...
	25-59	3	2	1	1	...	1	1	1	...
	60 & over	1	...	1	1	...	1	...	...	...
	Total	11	8	3	5	2	3	4	4	...
9. Settibalija	0-14	35	17	18	29	14	15	6	3	3
	15-24	19	11	8	8	4	4	5	2	3
	25-59	43	20	23	32	11	21	6	5	1
	60 & over	10	5	5	10	5	5	...	...	...
	Total	107	53	54	79	34	45	17	10	7
10 Telaga (Kapu)	0-14	46	21	25	31	14	17	14	7	7
	15-24	17	8	9	11	4	7	4	2	2
	25-59	44	23	21	31	13	18	10	7	3
	60 & over	12	5	7	9	3	6	1	1	...
	Total	119	57	62	82	34	48	29	17	12
11. Vaisya (Komati)	0-14	29	11	18	16	6	10	12	5	7
	15-24	15	7	8	...	...	...	...	...	...
	25-59	22	13	9	2	...	2	1	...	1
	60 & over	2	1	1	1	...	1	...	...	...
	Total	68	32	36	19	6	13	13	5	8
12. Viswabrahmin (Kamsali)	0-14	1	...	1	1	...	1	...	...	...
	15-24	2	1	1	...	...	...	1	...	1
	25-59	1	...	1	...	...	...	...	...	...
	Total	4	1	3	1	...	1	1	...	1
13. Yerukula (S.T.)	0-14	2	...	2	2	...	2	...	...	...
	15-24	1	1	...	1	1	...	...	...	...
	25-59	2	1	1	2	1	1	...	...	...
	Total	5	2	3	5	2	3	...	...	...
Grand Total		531	272	259	306	134	172	115	69	46

Note :—S.C. = Scheduled Caste S.T. = Scheduled Tribe

L E 3

Education and Sex by Caste/Tribe

Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate			Secondary Grade Training			Age group (in years)		Caste/Tribe
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females			
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(2)		(1)
...	...	...	...	...	...	...	...	...	...	...	...	0-14	1	Agnikulaksha-triya
...	...	...	...	...	...	...	...	...	...	...	...	25-59		
...	...	...	...	...	...	...	...	...	...	...	...	Total		
7	4	3	...	...	..	...	...	...	...	...	...	0-14	2	Brahmin
9	3	6	...	...	...	...	...	...	1	1	...	15-24		
14	11	3	...	...	...	...	...	...	...	...	...	25-59		
...	...	...	...	...	...	...	...	...	...	...	...	60 & over		
30	18	12	...	...	...	...	...	...	1	1	...	Total		
...	...	...	...	...	...	...	...	...	...	...	...	15-24	3	Chakali
...	...	...	...	...	...	...	...	...	...	...	...	25-59		
...	...	...	...	...	...	...	...	...	...	...	...	Total		
1	...	1	...	...	...	...	...	...	...	...	...	0-14	4	Kshatriya
3	1	2	...	...	...	...	...	...	...	...	...	15-24		
2	2	...	...	...	...	...	...	...	...	...	...	25-59		
6	3	3	...	...	...	...	...	...	...	...	...	Total		
...	...	...	...	...	...	...	...	...	...	...	...	0-14	5	Kummari
...	...	...	...	...	...	...	...	...	...	...	...	15-24		
1	...	1	...	...	...	...	...	...	...	...	...	25-59		
1	...	1	...	...	...	...	...	...	...	...	...	Total		
...	...	...	...	...	...	...	...	...	...	...	...	0-14	6	Madiga (S.C.)
...	...	...	...	...	...	...	...	...	...	...	...	15-24		
...	...	...	...	...	...	...	...	...	...	...	...	25-59		
...	...	...	...	...	...	...	...	...	...	...	...	Total		
3	1	2	...	...	...	...	...	...	...	...	...	0-14	7	Mala (S.C.)
9	6	3	...	...	...	...	...	...	...	...	...	15-24		
1	1	...	...	...	...	...	...	...	...	...	...	25-59		
...	...	...	...	...	...	...	...	...	...	...	...	60 & over		
13	8	5	...	...	...	...	...	...	...	...	...	Total		
1	1	...	...	...	...	...	...	...	...	...	...	0-14	8	Mangali
...	...	...	...	...	...	...	...	...	...	...	...	15-24		
1	1	...	...	...	...	...	...	...	...	...	...	25-59		
..	...	...	...	...	...	...	...	...	...	...	...	60 & over		
2	2	...	...	...	...	...	...	...	...	...	...	Total		
...	...	...	...	...	...	...	...	...	...	...	...	0-14	9	Settibalija
5	4	1	1	1	...	...	...	...	...	...	...	15-24		
5	4	1	...	...	...	...	...	...	...	...	...	25-59		
...	...	...	...	...	...	...	...	...	...	...	...	60 & over		
10	8	2	1	1	...	...	...	..	...	...	...	Total		
1	...	1	...	...	...	...	...	...	...	...	...	0-14	10	Telaga (Kapu)
2	2	...	...	...	...	...	...	...	...	...	...	15-24		
3	3	...	...	...	...	...	...	...	...	...	...	25-59		
2	1	1	...	...	...	...	...	...	...	...	...	60 & over		
8	6	2	...	...	...	...	...	...	...	...	...	Total		
1	...	1	...	...	...	...	...	...	...	...	...	0-14	11	Vaisya (Komati)
14	6	8	1	1	...	...	...	...	...	...	...	15-24		
17	11	6	1	1	...	1	1	...	...	...	...	25-59		
1	1	...	...	...	...	...	...	...	...	...	...	60 & over		
33	18	15	2	2	...	1	1	...	...	...	...	Total		
...	...	...	...	...	...	...	...	...	...	...	...	0-14	12	Viswabrahmin (Kamsali)
1	1	...	...	...	...	...	...	...	...	...	...	15-24		
1	...	1	...	...	...	...	...	...	...	...	...	25-59		
2	1	1	...	...	...	...	...	...	...	...	...	Total		
...	...	...	...	...	...	...	...	...	...	...	...	0-14	13	Yerukula (S.T.)
...	...	...	...	...	...	...	...	...	...	...	...	15-24		
...	...	...	...	...	...	...	...	...	...	...	...	25-59		
...	...	...	...	...	...	...	...	...	...	...	...	Total		
105	64	41	3	3	...	1	1	...	1	1	...	Grand Total		

TABLE 4

Workers and Non-Workers by Broad Age Group and Sex

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0–14 .	196	108	88	16	10	6	180	98	82
15–34 .	173	88	85	107	82	25	66	6	60
35–59 .	125	59	66	89	58	31	36	1	35
60 & over .	37	17	20	18	11	7	19	6	13
Total	531	272	259	230	161	69	301	111	190

TABLE 5

Workers by Sex, Broad Age Group and Occupation

S. No.	Occupation	Age group (in years) 0–14			15–34			35–59			60 & over			Total		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	Priest (ritual) .	...	...	...	...	...	...	2	2	...	...	...	...	2	2	...
2	Priest (temple) .	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
3	Midwife .	...	...	...	...	...	...	1	...	1	...	...	...	1	...	1
4	Teacher .	...	...	...	2	2	...	...	...	...	...	...	...	2	2	...
5	Musician .	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
6	Village servant .	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
7	Clerk in private shop .	...	...	...	2	2	...	2	2	...	...	...	...	4	4	...
8	Bill collector .	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
9	Trader (cocoanut) .	...	...	...	3	3	...	...	...	...	...	...	...	3	3	...
10	Trader (*kirana*) .	...	...	...	2	2	...	...	...	...	...	...	...	2	2	...
11	Trader (tobacco) .	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
12	Fruit seller .	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...
13	Cultivator .	2	2	...	30	28	2	26	23	3	4	3	1	62	56	6
14	Cattle rearer .	4	4	...	1	1	...	...	...	...	2	2	...	7	7	...
15	Garden watchman .	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
16	Agricultural labourer .	3	2	1	31	15	16	26	11	15	7	3	4	67	31	36
17	Attached Agricultural labourer .	...	...	...	2	2	...	...	...	...	...	...	...	2	2	...
18	Fisherman .	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
19	Coir cord maker .	2	...	2	...	...	...	1	...	1	...	...	...	3	...	3
20	Coir rope maker .	...	...	...	7	6	1	4	3	1	1	...	1	12	9	3
21	Sacred thread (*jandhyam*) maker .	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
22	Tailor .	...	...	...	2	2	...	...	...	...	...	...	...	2	2	...
23	Goldsmith .	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
24	Basket maker .	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
25	Mat weaver .	1	...	1	1	1	...	...	...	...	...	...	...	2	1	1
26	Document writer .	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
27	Casual labourer .	4	2	2	15	11	4	19	10	9	3	2	1	41	25	16
28	Washerman .	...	...	...	4	2	2	2	1	1	...	...	...	6	3	3
	Total .	16	10	6	107	82	25	89	58	31	18	11	7	230	161	69

P.= Persons M.= Males F.= Females

TABLE 6

Non-Workers by Sex, Broad Age Group and Nature of Activity

Age group (in years)	Total number of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependents			Unemployed		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0–14 .	180	98	82	9	...	9	71	44	27	100	54	46	...	...	...
15–34 .	66	6	60	58	...	58	4	4	...	4	2	2	...	...	...
35–59 .	36	1	35	35	...	35	...	...	...	1	1	...	...	...	...
60 & over .	19	6	13	4	...	4	...	...	...	15	6	9	...	...	...
Total	301	111	190	106	...	106	75	48	27	120	63	57	...	...	...

P.= Persons M.= Males F.= Females

TABLE 7

Traditional Occupation by Households

S. No.	Traditional Occupation	No. of Households
(1)	(2)	(3)
1	Priest (ritual)	2
2	Priest (temple)	1
3	Musician	1
4	Village servant	1
5	Businessman	3
6	Cultivator	40
7	Toddy tapper	3
8	Agricultural labourer	23
9	Attached agricultural labourer	3
10	Fisherman	1
11	Coir spinner	1
12	Shoe-maker	1
13	Blacksmith	1
14	Goldsmith	1
15	Potter	1
16	Basket maker	1
17	Casual labourer	11
18	Washerman	2
19	Alms beggar (*yachakam*)	1
20	Cocoanut grader	1
21	Recitor in Vedas (*vedadhyayana*)	1
	Total	100

TABLE 8

Occupational Mobility, Cause of Change and Contentment by Caste/Tribe

S. No.	Caste/Tribe	From traditional occupation	No. of households changing over	To contemporary main occupation	Number of households changing traditional occupation			Number of informants who are not content with present occupation
					Voluntarily	Forced by circumstances	Other reasons	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Brahmin	Cultivator	1	Clerk	...	...	1	3
		,,	1	Document writer	1	...	...	
		Vedadhyayana (reciting Vedas)	1	Teacher	...	...	1	
2	Kshatriya	*Yachakam* (alms beggar)	1	Teacher	1	...	...	2
3	Kummari	Potter	1	Cultivator	1	...	...	...
4	Madiga (S.C.)	Shoe-maker	1	Village servant	...	...	1	...
5	Mala (S.C.)	Cultivator	2	Agricultural labourer	1	...	1	10
		,,	1	Cattle rearer	...	...	1	
		Agricultural labourer	2	Casual labourer	1	1	...	
		Casual labourer	1	Cattle rearer	...	...	1	
		Toddy tapper	1	Casual labourer	...	1	...	
		Cultivator	1	Trader (cocoanut)	1	...	...	
		Agricultural labourer	1	Garden watchman	...	...	1	
		Attached agricultural labourer	1	Agricultural labourer	1	...	...	
6	Settibalija	Cultivator	3	Casual labourer	1	...	2	11
		,,	1	Coir rope maker	1	...	...	
		Agricultural labourer	2	Casual labourer	...	...	2	
		Casual labourer	2	Agricultural labourer	1	...	1	
		Agricultural labourer	1	Coir rope maker	...	...	1	
		Attached agricultural labourer	1	Casual labourer	...	1	...	
		Toddy tapper	1	Fruit seller	...	...	...	
		,,	1	Agricultural labourer	1	...	..	
7	Telaga (Kapu)	Cultivator	1	Coir rope maker	...	...	1	7
		Blacksmith	1	Cultivator	1	...	...	
		Cultivator	1	Casual labourer	...	...	1	
		Agricultural labourer	1	Casual labourer	...	1	...	
		Business	1	Agricultural labourer	...	1	...	
		Village servant	1	Agricultural labourer	...	1	...	
		Cocoanut grader	1	Clerk	1	...	...	
8	Vaisya (Komati)	Business	1	Cultivator	1	...	...	1

TABLE 9

Occupational Mobility–Nature of Aspiration

Main Occupation	No. of persons in the occupation	Any Government employee	Number of persons who want their sons to be: Cultivator	Tailor	Teacher	Goldsmith	Agricultural labourer	Carpenter	Business man	Fisherman	Basket maker	Coir rope maker	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Priest (ritual)	2	2	...	...	...	...	...	...	...	...	...	...	...
2 Priest (temple)	1	1	...	...	...	...	...	...	...	...	...	...	...
3 Teacher	2	1	...	...	1	...	...	...	...	...	...	...	...
4 Musician	1	...	...	1	...	...	...	...	...	...	...	...	...
5 Village servant	1	1	...	...	...	...	...	...	...	...	...	...	...
6 Clerk (in private shop)	2	...	1	...	...	...	...	...	...	...	...	...	...
7 Trader (cocoanut)	2	...	1	...	...	...	...	...	...	...	...	...	...
8 Fruit seller	1	...	1	...	...	...	...	...	...	...	...	...	...
9 Cultivator	31	9	12	...	...	...	...	...	3	...	...	1	1
10 Cattle rearer	2	2	...	...	...	...	...	...	...	...	...	...	...
11 Garden watchman	1	...	...	...	...	...	...	...	...	...	...	...	...
12 Agricultural labourer	24	10	4	1	3	...	1	1	1	...	...	...	1
13 Attached agricultural labourer	1	...	1	...	...	...	...	...	...	...	...	...	...
14 Fisherman	1	...	...	...	...	...	...	...	...	1	...	...	...
15 Coir rope maker	4	1	...	...	...	...	1	...	1	...	...	1	...
16 Goldsmith	1	...	...	...	...	1	...	...	...	...	...	...	...
17 Basket maker	1	...	...	...	...	...	...	...	...	...	1	...	...
18 Document writer	1	...	...	...	...	...	...	...	...	...	...	...	...
19 Casual labourer	19	12	1	...	...	...	...	...	2	...	...	...	2
20 Washerman	2	1	...	...	...	...	...	...	...	...	...	...	...
Total	100	40	21	2	4	1	2	1	7	1	1	2	4

Note:— In 14 households, informants could not give their opinion as they have no sons.

APPENDIX

TABLE 10

Distribution of Households by Main Occupation by Caste/Tribe

Main Occupation	Number of households in Caste/Tribe													
	Agnikula-kshatriya	Brahmin	Chakali	Kshatriya	Kummari	Madiga	Mala	Mangali	Settibalija	Telaga (Kapu)	Vaisya (Komati)	Viswabrahmin (Kamsali)	Yerukula	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Priest (ritual) .	...	2	...	...	...	...	...	...	...	...	...	...	...	2
2 Priest (temple) .	...	1	...	...	...	...	...	...	...	...	...	...	...	1
3 Teacher .	...	1	...	1	...	...	...	...	...	...	...	...	...	2
4 Musician .	...	...	...	...	...	...	...	1	...	...	...	...	...	1
5 Village servant .	...	...	...	...	...	1	...	...	...	...	...	...	...	1
6 Clerk (in private shop) .	...	1	...	...	...	...	...	...	...	1	...	...	...	2
7 Trader (cocoanut) .	...	...	...	...	...	...	1	...	...	...	1	...	...	2
8 Fruit seller .	...	...	...	...	...	...	...	...	1	...	...	...	...	1
9 Cultivator .	...	5	...	1	1	...	2	1	5	11	5	...	...	31
10 Cattle rearer .	...	...	...	...	...	...	2	...	...	...	...	...	...	2
11 Garden watchman .	...	...	...	...	...	...	1	...	...	...	...	...	...	1
12 Agricultural labourer .	...	...	...	...	...	1	12	...	9	2	...	...	...	24
13 Attached agricultural labourer .	...	...	...	...	...	...	1	...	...	...	...	...	...	1
14 Fisherman .	1	...	...	...	...	...	...	...	...	...	...	...	...	1
15 Coir rope maker .	...	...	...	...	...	...	...	...	2	2	...	...	...	4
16 Goldsmith .	...	...	...	...	...	...	...	...	...	...	...	1	...	1
17 Basket maker .	...	...	...	...	...	...	...	...	...	...	...	...	1	1
18 Document writer .	...	1	...	...	...	...	...	...	...	...	...	...	...	1
19 Casual labourer .	...	...	...	...	...	...	7	...	8	4	...	...	...	19
20 Washerman .	...	...	2	...	...	...	...	...	...	...	...	...	...	2
Total .	1	11	2	2	1	2	26	2	25	20	6	1	1	100

TABLE 11

TAB

Combination

Main occupation	Total No. of house-holds	Number of households					
		Homeo-pathic doctor	Pot seller	Cook (insti-tutional)	Agricultural labourer	Trader (cocoanut)	Business man
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Priest (ritual) .	2	...	...	...	...	...	...
2 Priest (temple) .	1	...	...	...	...	...	...
3 Teacher .	2	...	...	...	...	...	...
4 Musician .	1	...	...	...	...	...	...
5 Village servant .	1	...	...	...	...	...	...
6 Clerk (in private shop) .	2	...	...	...	...	...	...
7 Trader (cocoanut) .	2	...	...	...	...	...	...
8 Fruit seller .	1	...	...	...	...	...	...
9 Cultivator .	31	1	1	1	2	3	3
10 Cattle rearer .	2	...	...	...	...	...	...
11 Garden watchman .	1	...	...	...	...	...	...
12 Agricultural labourer .	24	...	...	...	...	...	...
13 Attached agricultural labourer .	1	...	...	...	...	...	...
14 Fisherman .	1	...	...	...	1	...	...
15 Coir rope maker .	4	...	...	...	...	...	...
16 Goldsmith .	1	...	...	...	...	...	...
17 Basket maker .	1	...	...	...	...	...	...
18 Document writer .	1	...	...	...	...	...	...
19 Casual labourer .	19	...	...	...	...	...	...
20 Washerman .	2	...	...	...	...	...	...
Total .	100	1	1	1	3	3	3

L E 11

of Occupations

with subsidiary occupation

Trader (tobacco) (9)	Money lender (10)	Cart driver (11)	Culti-vator (12)	Shoe-maker (13)	Car-penter (14)	Coir rope maker ((15)	Rent recei-ver (16)	Main occupation (1)	
...	...	...	...	...	..	...	...	1	Priest (ritual)
...	...	..	1	...	...	...	...	2	Priest (temple)
...	...	...	...	...	...	...	...	3	Teacher
...	...	...	...	...	...	...	...	4	Musician
...	...	...	...	...	...	...	...	5	Village servant
...	...	...	1	...	...	...	...	6	Clerk (in private shop)
1	...	...	...	...	...	...	...	7	Trader (cocoanut)
...	...	...	...	...	...	...	...	8	Fruit seller
...	1	1	...	...	...	...	...	9	Cultivator
...	...	...	...	...	...	...	...	10	Cattle rearer
...	...	...	...	...	...	...	...	11	Garden watchman
...	...	...	1	1	1	2	...	12	Agricultural labourer
...	...	...	...	...	...	...	...	13	Attached agricultural labourer
...	...	...	...	...	...	...	...	14	Fisherman
...	...	...	1	...	...	...	...	15	Coir rope maker
...	...	...	1	...	...	...	...	16	Goldsmith
...	...	...	...	...	...	...	...	17	Basket maker
...	...	...	1	...	...	...	...	18	Document writer
...	...	...	2	...	...	2	1	19	Casual labourer
...	...	...	...	...	...	...	...	20	Washerman
1	1	1	8	1	1	4	1		Total

TAB

Main Occupation per capita Annual

Number of households, per capita annual household

	Main Occupation	1-50				51-100				101-200			
		S	I	J	O	S	I	J	O	S	I	J	O
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Priest (ritual)	...	1	...	...	...	...	...	...	...	...	...	...
2	Priest (temple)	...	...	...	...	...	...	...	...	...	...	...	...
3	Teacher	...	...	...	...	...	...	...	...	...	...	...	1
4	Musician	...	...	...	...	...	...	...	...	...	...	...	...
5	Village servant	...	...	...	...	...	...	...	...	...	1	...	...
6	Clerk (in private shop)	...	...	...	...	...	...	...	...	...	...	1	1
7	Trader (cocoanut)	...	...	...	...	...	...	...	...	...	...	1	...
8	Fruit seller	...	...	...	...	1	...	...	...	...	...	...	...
9	Cultivator	1	...	1	...	...	...	...	...	3	2	3	2
10	Cattle rearer	...	...	...	...	1	...	...	...	...	...	...	...
11	Garden watchman	...	...	...	...	...	...	...	...	1	...	...	...
12	Agricultural labourer	...	...	...	1	1	...	...	2	5	3	3	3
13	Attached agricultural labourer	...	...	...	...	1	...	...	...	...	...	...	...
14	Fisherman	...	...	...	...	...	...	...	...	1	...	...	...
15	Coir rope maker	...	...	...	...	...	...	...	...	...	1	...	1
16	Goldsmith	...	...	...	...	...	...	...	...	...	...	...	...
17	Basket maker	...	...	...	...	...	...	1	...	...	...	...	...
18	Document writer	...	...	...	...	...	...	...	...	...	...	...	...
19	Casual labourer	...	...	...	...	2	...	...	3	4	2	5	2
20	Washerman	...	...	...	...	...	...	...	...	1	...	1	...
	Total	1	1	1	1	6	...	1	5	15	9	14	10

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

L E 12

Household Income and Family Type

income ranges (in Rupees)

201-300				301-500				501+				Total	Main occupation
S	I	J	O	S	I	J	O	S	I	J	O		
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(1)
...	...	...	...	1	...	...	...	...	...	...	...	2	1 Priest (ritual)
...	...	...	...	1	...	...	...	...	...	...	...	1	2 Priest (temple)
...	1	...	...	...	...	...	...	...	...	...	...	2	3 Teacher
1	...	...	...	...	...	...	...	...	...	...	...	1	4 Musician
...	...	...	...	...	...	...	...	...	...	...	...	1	5 Village servant
...	...	...	...	...	...	...	...	...	...	...	...	2	6 Clerk (in private shop)
1	...	...	...	...	...	...	...	...	...	...	...	2	7 Trader (cocoanut)
...	...	...	...	...	...	...	...	...	...	...	...	1	8 Fruit seller
3	...	3	1	2	...	2	2	...	...	3	3	31	9 Cultivator
1	...	...	...	...	...	...	...	...	...	...	...	2	10 Cattle rearer
...	...	...	...	...	...	...	...	...	...	...	...	1	11 Garden watchman
2	...	2	2	...	...	...	...	...	...	...	...	24	12 Agricultural labourer
...	...	...	...	...	...	...	...	...	...	...	...	1	13 Attached agricultural labourer
...	...	...	...	...	...	...	...	...	...	...	...	1	14 Fisherman
...	...	1	...	...	...	...	...	...	...	1	...	4	15 Coir rope maker
...	1	...	...	...	...	...	...	...	...	...	...	1	16 Goldsmith
...	...	...	...	...	...	...	...	...	...	...	...	1	17 Basket maker
...	...	...	...	1	...	...	...	...	...	...	...	1	18 Document writer
1	...	...	...	...	...	...	...	...	...	...	...	19	19 Casual labourer
...	...	...	...	...	...	...	...	...	...	...	...	2	20 Washerman
9	2	6	3	5	...	2	2	...	...	4	3	100	Total

APPENDIX

TABLE 13

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

S. No.	Caste	Nature of interest on land	Number of households and extent of land								
			5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1 to 2·4 acres	2.5 to 4·9 acres	5 to 10 acres	11 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Brahmin	Land owned	...	...	1	...	2	2	1	1	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	...	...	...
		Land given out to private persons or institutions	...	...	...	...	...	1	2	...	...
2	Kshatriya	Land owned	...	...	...	...	1	...	...	...	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	...	...	...
		Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...
3	Kummari	Land owned	...	...	...	...	...	1	...	...	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	...	...	...
		Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...
4	Mala (S.C.)	Land owned	...	...	3	...	...	...	...	1	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	1	...	...
		Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...
5	Mangali	Land owned	...	...	...	...	...	1	...	...	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	...	...	...
		Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...
6	Settibalija	Land owned	...	...	2	...	1	1	...	1	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	1	...	1	...
		Land given out to private persons or institutions	1	...	...	...	...	...	...	...	...

TABLE 13—*Concld.*

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

S. No.	Caste	Nature of interest on land	Number of households and extent of land								
			5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1 to 2·4 acres	2.5 to 4·9 acres	5 to 10 acres	11 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
7	Telaga (Kapu)	Land owned	...	...	...	1	2	2	2	3	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	1	1	2
		Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...
8	Vaisya (Komati)	Land owned	...	...	...	...	...	...	...	...	4
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	...	...	...
		Land given out to private persons or institutions	...	...	...	...	...	...	...	1	...
9	Viswabrahmin (Kamsali)	Land owned	...	...	...	...	...	...	...	...	...
		Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...
		Land held from private persons or institutions	...	...	...	...	...	...	...	...	...
		Land given out to private persons or institutions	...	...	1	...	...	...	...	...	...
		Grand total	1	...	7	1	6	9	7	9	6

TABLE 14

Change in Ownership of Land during the present Generation by Caste

	Caste	Number of households	Number of households that suffered loss of land	Reasons	Number of households that have gained land	Reasons
	(1)	(2)	(3)	(4)	(5)	(6)
1	Brahmin	10	3	To maintain his family; to repay old debt	...	...
2	Mala (S.C.)	5	1	For land improvement expenses	1	Bought from 30 years earnings
3	Settibalija	8	1	To meet marriage expenses	1	Bought from others
4	Telaga (Kapu)	14	1	...	2	Purchased from their salaries; 20 cents sold and 40 cents bought
5	Vaisya (Komati)	5	...	...	2	Not informed
6	Viswabrahmin (Kamsali)	1	1	For medical expenses	...	...
	Total	43	7	...	6	...

TAB

Agricultural Produce

S. No.	Name of agricultural produce	Unit	Average year prior to 1951					Annual average		
			Quantity produced	Quantity consumed by the producing households	Quantity available for sale	Quantity sold	Sale amount realised (in Rs.)	Quantity produced	Quantity consumed by the producing households	Quantity available for sale
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Cocoanuts	No. of nuts	73,550	2,920	70,630	70,630	11,159·54	203,200	9,949	193,251
2	Paddy	No. of bags	33	33	...	...	...	280	223	57
3	Cocoanut leaves	No. of leaves	8,000	8,000	...	...	...	8,300	8,300	...
4	Straw	No. of cart loads	3	3	...	...	...	112	89	23
5	Fibre shells	No. of fibre shells	3,360	...	3,360	3,360	90·00	1,09,060	73,780	35,280

L E 15

and Disposal

during 1951-61			1961-62					
Quantity sold (12)	Sale amount realised (in Rs.) (13)	Land under each crop (Acres) (14)	Quantity produced (15)	Quantity consumed by the producing households (16)	Quantity available for sale (17)	Quantity sold (18)	Sale amount realised (in Rs.) (19)	Name of agricultural produce (1)
193,251	30,187·15	187.00	211,682	5,828	205,854	205,854	43,641·04	1 Cocoanuts
57	1.026·00	51.00	446	350	96	96	2,256·00	2 Paddy
...	...	...	15,500	15,500	...	...	...	3 Cocoanut leaves
23	109·00	...	112	85	27	27	290·00	4 Straw
85,280	170·76	...	31,412	30,862	550	550	2·75	5 Fibre shells

TAB

Reciprocal Aid and Improvement

Number of agri-

Caste/ Tribe	Gross annual household income (in Rs.)	Using improved seeds	Using manures		Using improved agricultural implements	Adopting improved methods of cultivation	Using pesticides
			Organic	Chemical fertilisers			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Brahmin	300 & below	...	1	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	1	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	1	2	...	...	...	...
2 Kshatriya	300 & below	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	...	1	...	1	1
3 Kummari	300 & below	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	1	1	...	...	1
	1201 & over	...	...	...	...	...	...
4 Mala (S.C.)	300 & below	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	1	1	1	...	...	...
5 Mangali	300 & below	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	1	1	...	...	...
6 Settibalija	300 & below	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	1	2	1	...	...	1
	1201 & over	1	2	1	...	...	1
7 Telaga (Kapu)	300 & below	...	...	...	...	..	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	2	1	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	4	1	...	...	1
8 Vaisya (Komati)	300 & below	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	1	3	2	...	...	2
Total		5	20	10	...	1	7

L E 16

in agricultural Practices

cultural households

Borrowing agricultural implements from others at the time of cultivation (9)	Taking help of neighbours at the time of sowing and 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 & land development schemes (12)	Benefited from land assignment scheme (13)	Adopting land improvement measures (14)	Having contact with Village Level Worker (15)	Benefited from having contact with Village Level Worker (16)	Households who followed advice of Village Level Worker (17)	Caste/ Tribe (1)
...	...	...	...	...	...	...	...	...	1 Brahmin
...	...	...	...	...	...	...	...	...	
...	...	...	...	--	...	...	...	...	
...	...	..	...	...	...	...	...	...	
1	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	2 Kshatriya
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
1	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	3 Kummari
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	4 Mala (S.C.)
...	...	...	...	...	...	...	...	...	
1	...	...	...	1	...	...	...	...	
...	1	1	...	...	...	...	...	...	
1	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	5 Mangali
...	...	...	...	...	...	...	...	...	
...	...	...	...	.	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	6 Settibalija
...	1	1	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
2	2	2	...	...	...	...	...	...	
1	1	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	7 Telaga (Kapu)
...	...	...	...	...	...	...	...	...	
1	...	...	...	...	...	...	...	...	
1	...	...	...	...	...	...	...	...	
2	1	1	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	8 Vaisya (Komati)
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
2	1	...	...	...	...	...	...	...	
13	7	5	1	1	...	...	...	...	Total

TABLE 17

Land Reclamation and Development by Households and Caste

Caste	Number of households benefited by land reclamation and development measures	Brief description of the land reclamation and development measures
(1)	(2)	(3)
1 Mala (S.C.) . . .	2	Got from Field Labour Co-operative Society
2 Telaga (Kapu) . . .	1	From the local credit society for the development and betterment of the cultivation—200 Rupees
Total .	3	

TABLE 18

Number of Pattadars by Size of Holdings and Caste

Extent (in acres)	Number of pattadars among								
	Brahmin	Kshatriya	Kummari	Mala (S.C.)	Mangali	Settibalija	Telaga (Kapu)	Vaisya (Komati)	Viswabrahmin (Kamsali)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
3- 5	6	1	1	3	1	5	5	...	1
6- 8	3	...	...	...	...	...	2	...	...
9-11	1	...	...	1	...	...	1	...	...
12-14	...	...	...	...	...	1	1	1	...
15-17	...	...	...	...	...	...	1	1	...
18-20	...	...	...	...	...	. .	...	1	...
21-30	...	...	...	...	...	...	...	...	...
31-40	...	...	...	...	...	...	...	1	...
41-50	...	...	...	...	...	...	...	1	...
Total	10	1	1	4	1	6	10	5	1

TABLE 19

Area under Cultivation by Caste

Extent (in acres) (1)	Number of households among								
	Brahmin (2)	Kshatriya (3)	Kummari (4)	Mala (S.C.) (5)	Mangali (6)	Settibalija (7)	Telaga (Kapu) (8)	Vaisya (Komati) (9)	Viswa-brahmin (Kamsali) (10)
Below 3	6	...	1	4	1	6	5	...	1
3 to 5	3	...	...	...	...	...	4	...	...
6 to 8	1	...	...	1	...	1	2	...	...
9 to 11	...	...	...	...	..	1	1	1	...
12 to 14	...	...	...	...	...	...	2	1	...
15 to 17	...	...	...	...	...	...	...	1	...
18 to 20	...	...	...	...	...	...	...	...	...
21 to 30	...	1	...	...	...	...	...	1	...
31 to 40	...	...	...	...	...	...	...	1	...
Total	10	1	1	5	1	8	14	5	1

TABLE 20

Land Reforms and its Effects by Households and Caste

Particulars	Brahmin	Kshatriya	Madiga (S.C.)	Mala (S.C.)	Settibalija	Talaga (Kapu)	Vaisya (Komati)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Number of households that know about land ceiling legislation .	4	2	1	9	12	7	3
Number of households who have been benefited by any scheme of land reclamation .	...	...	...	2	...	1	...
Number of households aware of Andhra Tenancy Act .	3	2	...	3	3	5	2
Number of households evicted from land as a result of recent land legislation .	...	...	...	1	...	...	...

TABLE 21

Livestock Statistics by Caste

	Milch cattle		Draught bullock		Goat/Sheep		Pig		Fowl	
Caste/Tribe	Number of house-holds owning	Total number	Number of house-holds owning	Total number	Number of house-holds owning	Total number	Number of house-holds owning	Total number	Number of house-holds owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Agnikulakshatriya .	1	1	...	...	...	...	...	...	1	2
2 Brahmin .	5	7	3	4	...	...	...	...	...	...
3 Kshatriya .	1	2	1	7	...	...	...	...	1	3
4 Mala (S.C.) .	3	6	3	6	...	...	3	12	4	9
5 Settibalija .	2	2	1	1	...	...	1	2	8	26
6 Telaga (Kapu) .	5	3	4	8	...	...	...	...	4	10
7 Vaisya (Komati) .	3	6	3	5	1	40	...	...	...	...
Total .	20	27	15	31	1	40	4	14	18	50

TABLE 22

Village Industries—Products by Caste/Tribe

	Coir		Basketry (date palm)	
Caste/Tribe	Number of households	Name of product	Number of households	Name of product
(1)	(2)	(3)	(4)	(5)
1 Settibalija .	2	Coir rope	...	...
2 Telaga (Kapu) .	2	Coir ropes and door mats (foot rugs)	...	...
3 Yerukula (S.T.) .	...	...	1	Baskets
Total	4		1	

TABLE 23

Household Industry by Caste/Tribe, Households and Amount of Investment

Caste/Tribe	Household Industry			
	Coir rope making		Basket making	
	Number of households	Amount of investment	Number of households	Amount of investment
(1)	(2)	(3)	(4)	(5)
		Rs. P.		
1 Settibalija .	2	26.50	...	...
2 Telaga (Kapu) .	2	469.50	...	...
3 Yerukula (S. T.) .	...	...	1	...
Total .	4	496.00	1	...

TABLE 24

Trade or Business

Caste/Tribe	Cocoanut business			
	Number of households	Commodities	Source of finance	Average profit (percentage)
(1)	(2)	(3)	(4)	(5)
Vaisya (Komati) .	1	Cocoanuts	From private persons	14 1/2%
,, .	1	Cocoanut leaf scales	From private persons	2%

TABLE 25

Material Culture—Possession of Furniture and Bedding Articles by Caste/Tribe and Households

Article (1)	Number of households possessing among: Agni-kula-ksha-triya (2)	Brah-min (3)	Cha-kali (4)	Ksha-triya (5)	Kum-mari (6)	Madi-ga (S.C.) (7)	Mala (S.C.) (8)	Man-gali (9)	Setti-ba-lija (10)	Tela-ga (Kapu) (11)	Vai-sya (Ko-mati (12)	Viswa-brah-min (Kam-sali (13)	Yeru-kula (S.T.) (14)	Total (15)
1 Chair	...	2	1	2	1	1	2	1	12	10	6	1	...	39
2 Table	...	3	1	1	...	...	...	...	1	6	5	...	...	17
3 Bench	...	2	...	1	1	1	1	...	4	4	5	1	...	20
4 Stool	...	4	...	1	...	1	1	...	3	6	6	1	...	23
5 Almirah	...	1	...	...	...	...	...	...	1	2	...	...	...	4
6 Wall-shelf	...	3	...	1	...	...	3	...	6	9	6	1	...	29
7 Box (wood)	...	3	...	...	1	1	9	2	7	6	...	...	...	29
8 Box (steel)	...	...	...	...	1	...	2	...	6	6	1	...	...	16
9 Box (palmyra)	...	...	...	...	...	...	1	...	2	...	...	...	...	3
10 *Gadamanchi**	...	6	...	1	1	1	...	...	3	8	4	...	...	24
11 *Bhoshanam*†	...	2	...	...	...	...	...	...	3	4	3	...	...	12
12 *Bommalaballa*‡	...	...	...	...	...	...	...	...	1	...	...	...	...	1
13 Mirror	1	8	...	1	1	1	20	2	16	14	6	1	...	71
14 Camp cot	...	1	...	...	...	...	...	...	...	...	...	...	...	1
15 Cot	1	11	2	2	1	2	26	2	24	20	6	1	1	99
16 Bed	...	8	...	1	1	...	...	...	10	6	6	1	...	33
17 Quilt	...	3	...	...	...	...	...	...	...	1	1	...	...	5
18 Carpet	...	2	...	...	...	...	1	...	...	2	1	...	...	6
19 Mat	1	10	...	2	1	2	18	2	16	14	5	1	1	73
20 Gunny bag	...	...	...	...	...	...	...	...	1	1	...	...	...	2
21 Pillow	...	6	...	1	1	...	6	2	13	17	6	1	...	53
22 Mosquito net	...	2	...	...	...	...	...	...	...	...	3	...	...	5
23 Blanket	...	5	...	2	...	...	7	...	6	7	4	1	...	32
24 Bedsheet	...	9	...	1	...	...	9	2	17	16	6	1	...	61
Total	3	91	4	17	10	10	106	13	152	159	80	11	2	658

* Wooden plank improvised into a bench.

† An oblong large wooden box to keep clothes and other valuables.

‡ A wall-shelf to keep home decorations and display articles.

TABLE 26

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

Particulars (1)	Number of households using among: Agni-kula-ksha-triya (2)	Brah-min (3)	Cha-kali (4)	Ksha-triya (5)	Kum-mari (6)	Ma-diga (S.C.) (7)	Ma-la (S.C.) (8)	Man-gali (9)	Setti-balija (10)	Tela-ga (Kapu) (11)	Vai-sya (Ko-mati) (12)	Viswa-brah-min (Kam-sali) (13)	Yeru-kula (S.T.) (14)	Total (15)
(a) Fuel and lighting														
1 Casurina twigs	...	...	...	...	...	...	1	...	...	...	...	...	...	1
2 Palmyra & cocoanut leaves	...	11	2	3	1	2	25	2	25	19	6	1	1	98
3 Kerosene *buddi*	...	11	2	3	1	2	26	2	25	20	6	1	1	100
4 Hurricane lantern	...	10	1	1	...	...	6	2	11	11	5	...	...	47
5 Petromax	...	...	...	...	...	...	...	...	2	2	3	...	...	7
6 Torchlight	...	2	1	1	...	...	4	1	8	11	5	...	...	33
(b) Utensil														
7 Pot	...	3	2	3	1	2	26	2	25	18	...	...	1	83
8 Brass	...	11	2	2	1	2	22	2	21	19	6	1	...	89
9 Aluminium	...	2	1	3	1	2	16	2	16	13	1	1	...	58
10 Bell metal	...	5	...	...	...	...	3	...	6	1	...	...	...	15
11 Jadi or jar	...	1	...	...	...	...	...	...	...	...	1	...	...	2
12 Stainless steel	...	7	...	...	...	...	1	...	3	2	6	1	...	20
13 Silver	...	1	...	...	...	...	...	...	...	...	3	...	...	4
14 *Rathichippa* (stoneware)	...	3	...	...	...	...	...	...	...	...	...	...	...	3
15 Copper	...	2	...	...	...	...	...	...	...	...	...	...	...	2
16 Tin	...	5	...	...	...	...	...	...	1	...	4	...	...	10
17 Iron bucket	...	...	...	...	...	...	...	...	2	...	1	1	...	4
18 Glass tumbler	...	2	...	...	...	1	11	1	11	5	2	1	1	35
19 Crockery	...	3	2	...	1	1	9	1	7	8	...	1	...	33
20 *Sattu* (a kind of white alloy metal)	...	...	...	1	...	...	4	...	4	4	1	...	...	14
(c) Other consumer goods and services														
21 Oil bottles	...	5	2	...	...	2	12	...	10	15	1	1	1	49
22 Toilet soap	...	9	...	3	1	1	11	2	14	16	6	1	...	64
23 Washing soap	...	6	...	...	...	2	11	...	2	2	3	...	...	26
24 Bicycle	...	3	...	1	...	...	...	1	3	3	5	...	...	16
25 Kerosene stove	...	1	...	...	...	...	...	...	...	...	3	...	...	4
26 Harmonium	...	...	...	...	...	...	...	...	1	...	1	...	...	2
27 Iron safe	...	...	...	...	...	...	...	...	...	1	1	...	...	2
28 Gramaphone	...	...	...	...	...	...	...	...	...	...	1	...	...	1
29 Radio set	...	...	...	...	...	...	...	...	...	...	1	...	...	1
30 Washerman	1	11	...	3	1	2	22	2	25	19	5	1	1	93

TABLE 27

Material Culture—Consumer Goods used for the First Time in last 5 Years by Caste

S. No.	Caste	Number of households which have acquired in last 5 years			
		Hurricane lantern	Torch-light	Petromax light	Bicycle
(1)	(2)	(3)	(4)	(5)	(6)
1	Kshatriya	1	...	...	1
2	Madiga (S.C.)	...	2	...	...
3	Mala (S.C.)	1	...	...	...
4	Mangali	1	1	...	...
5	Settibalija	3	4	2	...
6	Telaga (Kapu)	1	...	1	1
7	Vaisya (Komati)	...	...	1	...
8	Viswabrahmin (Kamsali)	...	...	...	1
	Total	7	7	4	3

TAB

Material Culture—Some Consumption Habits by Annual

Caste/Tribe	Number of households that use musquito curtain having the annual income (in Rs.)					Number of households that do not use musquito curtain, having the annual income (in Rs.)					Number of households that use toilet soap/ washing soap having the annual income (in Rs.)				
	1201 and above	901 to 1200	601 to 900	301 to 600	300 and below	1201 and above	901 to 1200	601 to 900	301 to 600	300 and below	1201 and above	901 to 1200	601 to 900	301 to 600	300 and below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1 Agnikulakshatriya	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...
2 Brahmin	1	...	...	...	...	3	...	4	2	1	4	...	3	2	1
3 Chakali	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...
4 Kshatriya	...	...	...	...	...	2	...	...	...	...	2	...	...	...	..
5 Kummari	...	...	...	...	...	...	1	...	...	...	...	1	...	...	...
6 Madiga (S.C.)	...	...	...	...	...	...	...	1	1	...	...	...	1	1	...
7 Mala (S.C.)	...	...	...	...	...	2	1	5	14	4	1	1	2	7	1
8 Mangali	...	...	...	...	...	2	...	...	...	...	2	...	...	...	...
9 Settibalija	...	...	...	...	...	2	3	10	5	5	2	3	6	3	1
10 Telaga (Kapu)	...	...	...	...	...	6	5	5	4	...	6	4	3	3	...
11 Vaisya (Komati)	3	...	...	...	...	2	...	1	...	...	5	...	1	...	...
12 Viswabrahmin (Kamsali)	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...
13 Yerukula (S.T.)	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Total	4	...	...	...	...	19	10	29	28	10	22	9	18	16	3

L E 28

Household Income and Households by Caste/Tribe

Number of households that do not use toilet soap/washing soap having the annual income (in Rs.)					Number of households that send clothes to the washerman, having the annual income (in Rs.)					Number of households that do not send clothes to the washerman, having annual income (in Rs.)						
1201 and above	901 to 1200	601 to 900	301 to 600	300 and below	1201 and above	901 to 1200	601 to 900	301 to 600	300 and below	1201 and above	901 to 1200	601 to 900	301 to 600	300 and below		Caste/Tribe
(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)		(1)
...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1	Agnikulakshatriya
...	...	1	...	...	4	...	4	2	1	...	...	...	...	...	2	Brahmin
...	...	1	1	...	...	...	...	...	...	...	...	1	1	...	3	Chakali
...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	4	Kshatriya
...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	5	Kummari
...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	6	Madiga (S.C.)
1	...	3	7	3	2	1	5	11	3	...	...	...	3	1	7	Mala (S.C.)
...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	8	Mangali
...	...	4	2	4	2	3	10	5	5	...	...	...	...	...	9	Settibalija
...	1	2	1	...	6	5	5	4	...	...	...	...	...	...	10	Telaga (Kapu)
...	...	...	...	...	5	...	1	...	...	...	...	...	...	...	11	Vaisya (Komati)
...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	12	Viswabrahmin (Kamsali)
...	...	...	1	...	...	...	...	1	...	...	...	...	...	...	13	Yerukula (S.T.)
1	1	11	12	7	23	10	28	24	9	...	...	1	4	1		Total

TABLE 29

Income, Expenditure and Budgetary Position of Households by Occupation

S. No.	Occupation	No. of households	No.of persons	Income	Expenditure	No. of households with surplus budget	No.of households with balanced budget	Amount of surplus	No. of households with deficit budget	Amount of deficit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
				Rs. P.	Rs. P.			Rs. P.		Rs. P.
1	Priest (ritual)	2	14	2,040·00	2,257·98	1	...	854·90	1	1,072·88
2	Priest (temple)	1	2	684·00	852·00	...	...	...	1	168·00
3	Teacher	2	14	2,612·75	3,473·55	...	...	...	2	860·80
4	Musician	1	7	1,510·00	1,589·44	...	...	...	1	79·44
5	Village servant	1	4	462·00	458·00	1	...	4·00	...	...
6	Clerk (in private shop)	2	17	2,472·00	3,012·50	...	...	...	2	540·50
7	Trader (cocoanut)	2	11	16,091·00	18,032·50	...	1	...	1	141·50
8	Fruit seller	1	4	326·50	438·25	...	...	...	1	111·75
9	Cultivator	31	216	83,538·81	77,372·30	10	...	19,606·54	21	13,410·03
10	Cattle rearer	2	7	976·00	1,246·00	...	...	...	2	270·00
11	Garden watchman	1	2	395·00	398·00	...	...	...	1	3·00
12	Agricultural labourer	24	92	13,185·38	16,280·76	2	...	122·19	22	3,217·57
13	Attached agricultural labourer	1	6	480·00	588·00	...	...	...	1	108·00
14	Fisherman	1	5	788·75	1,001·50	...	...	...	1	212·75
15	Coir rope maker	4	31	9,729·00	9,705·85	1	...	635·00	3	611·85
16	Goldsmith	1	4	890·00	963·50	...	...	...	1	73·50
17	Basket maker	1	5	440·00	819·50	...	...	...	1	369·50
18	Document writer	1	2	696·00	842·00	...	...	...	1	146·00
19	Casual labourer	19	82	10,768·30	12,568·14	1	...	24·00	18	1,822·84
20	Washerman	2	6	1,080·00	1,602·00	...	...	...	2	522·00
	Total	100	531	149,165·49	153,501·77	16	1	21,246·63	83	23,771·91

TABLE 30

Indebtedness by Annual Household Income and Households

Annual income group (in Rs.)	Total No.of households	No. of households in debt	Amount of debt	Percentage of col.(3)to col.(2)	Average debt per indebted household
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
300 & below	10	7	585·00	70·00	83·57
301—600	28	18	5,181·00	64·28	287 83
601—900	29	25	13,150·00	86.20	526·00
901—1200	10	7	2,550·00	70·00	364·28
1201 & over	23	20	43,031·00	86·95	2,151·55
Total	100	77	64,497·00	77·00	837·62

TABLE 31

Indebtedness by Main Occupation

S. No.	Main occupation	Total No. of house-holds	No. of house-holds in debt	Amount of debt	Percentage of col. (4) to col. (3)	Average household debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
				Rs. P.		Rs. P.
1	Priest (ritual)	2	1	300·00	50·00	300·00
2	Priest (temple)	1	1	600·00	100·00	600·00
3	Teacher	2	2	751·00	100·00	375·50
4	Musician	1	...	...	...	...
5	Village servant	1	...	...	...	...
6	Clerk (in private shop)	2	2	350·00	100·00	175·00
7	Trader (cocoanut)	2	2	975·00	100·00	487·50
8	Fruit seller	1	1	50·00	100·00	50·00
9	Cultivator	31	26	54,181·00	83·87	2,083·88
10	Cattle rearer	2	2	200·00	100·00	100·00
11	Garden watchman	1	...	...	...	...
12	Agricultural labourer	24	18	1,370·00	75·00	76·11
13	Attached agricultural labourer	1	1	100·00	100·00	100·00
14	Fisherman	1	...	...	...	...
15	Coir rope maker	4	4	1,425·00	100·00	356·25
16	Goldsmith	1	1	300·00	100 00	300·00
17	Basket maker	1	...	...	...	...
18	Document writer	1	1	500 00	100·00	500·00
19	Casual labourer	19	13	2,545·00	68·42	195·77
20	Washerman	2	2	850·00	100·00	425·00
	Total	100	77	64,497·00	77·00	837·62

TABLE 32

Indebtedness by Caste/Tribe

S. No.	Caste/Tribe	Total No. of house-holds	No. of house-holds in debt	Amount of debt	Percentage of col. (4) to col. (3)	Average debt per indebted household
(1)	(2)	(3)	(4)	(5)	(6)	(7)
				Rs. P.		Rs. P.
1	Agnikulakshatriya	1	...	...	...	...
2	Brahmin	11	10	8,951·00	90·90	895·10
3	Chakali	2	2	850·00	100·00	425·00
4	Kshatriya	2	2	450·00	100·00	225·00
5	Kummari	1	1	200·00	100·00	200·00
6	Madiga (S.C.)	2	1	80·00	50·00	80·00
7	Mala (S.C.)	26	16	4,420·00	61·54	276·25
8	Mangali	2	1	200·00	50·00	200·00
9	Settibalija	25	22	9,440·00	88·00	429·09
10	Telaga (Kapu)	20	16	12,590·00	80·00	786·87
11	Vaisya (Komati)	6	5	27,016·00	83·33	5,403·20
12	Viswabrahmin (Kamsali)	1	1	300·00	100·00	300·00
13	Yerukula (S.T.)	1	...	...	...	...
	Total	100	77	64,497·00	77·00	837·62

TABLE 33

Number of Money Lenders and Debtors by Caste/Tribe

S. No.	Caste/Tribe	Period	Money lenders		Debtors	
			Number	Amount lent	Number	Amount borrowed
(1)	(2)	(3)	(4)	(5)	(6)	(7)
				Rs. P.		Rs. P.
1	Agnikulakshatriya	Prior to 1951	...	...	...	...
		During 1951—61	...	...	...	...
		During 1961—62	...	...	...	...
2	Brahmin	Prior to 1951	...	...	1	200·00
		During 1951—61	...	...	6	7,700·00
		During 1961—62	1	400·00	5	1,051·00
3	Chakali	Prior to 1951	...	...	...	...
		During 1951—61	...	...	...	...
		During 1961—62	...	...	2	850·00
4	Kshatriya	Prior to 1951	...	...	...	...
		During 1951—61	...	...	2	450·00
		During 1961—62	...	...	...	...
5	Kummari	Prior to 1951	...	...	...	...
		During 1951—61	...	...	1	200·00
		During 1961—62	...	...	...	...
6	Madiga (S.C.)	Prior to 1951	...	...	...	...
		During 1951—61	...	...	...	...
		During 1961—62	...	...	1	80·00
7	Mala (S.C.)	Prior to 1951	...	...	1	200·00
		During 1951—61	...	...	5	3,235·00
		During 1961—62	...	...	13	985·00
8	Mangali	Prior to 1951	...	...	...	...
		During 1951—61	...	...	...	...
		During 1961—62	...	...	1	200·00
9	Settibalija	Prior to 1951	...	...	...	...
		During 1951—61	...	...	8	2,910·00
		During 1961—62	...	...	19	6,530·00
10	Telaga (Kapu)	Prior to 1951	...	...	2	4,300·00
		During 1951—61	...	...	6	4,620·00
		During 1961—62	...	...	15	3,670·00
11	Vaisya (Komati)	Prior to 1951	...	...	...	...
		During 1951—61	1	600·00	5	20,831·00
		During 1961—62	2	5,600·00	3	6,185·00
12	Viswabrahmin (Kamsali)	Prior to 1951	...	...	1	200·00
		During 1951—61	...	...	1	100·00
		During 1961—62	...	...	...	...
13	Yerukula (S.T.)	Prior to 1951	...	...	...	...
		During 1951—61	...	...	...	...
		During 1961—62	...	...	...	...
		Total	4	6,600·00	98	64,497·00

TABLE 34

TAB

Credit Agency and Rate of Interest

Agency	Interest free		Below 4%		4—6%		7—8%		9—12%	
	No of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
		Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Prior to 1951										
1 Private money lender	...	...	...	...	...	...	...	...	1	300·00
2 Co-operative Credit Society . .	...	...	...	...	...	...	...	...	...	...
3 Land Mortgage Banks	...	...	...	...	1	3,000·00	...	...	...	...
During 1951—61										
1 Private money lender	9	2,296·00	1	300·00	6	5,000·00	...	...	9	16,300·00
2 Co-operative Credit Society . .	...	...	...	...	4	1,000·00	...	...	...	...
3 Land Mortgage Banks	...	...	...	...	1	1,800 00	3	9,350·00	1	1,800·00
During 1961—62										
1 Private money lender	26	2,365·00	...	...	...	...	1	200·00	9	8,316·00
2 Co-operative Credit Society . .	...	...	...	...	7	1,700·00	2	240·00	...	...

L E 34

by Number of Households and Amount

interest

13—15%		16—20%		21—25%		26—30%		31—40%		Agency
No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(1)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.	
										Prior to 1951
1	820·00	1	200·00	...	...	...	...	1	580·00	1 Private money lender
...	...	...	...	...	...	...	...	...	...	2 Co-operative Credit Society
...	...	...	...	...	...	...	...	...	...	3 Land Mortgage Banks
										During 1951-61
4	800·00	4	980·00	1	200·00	...	...	2	220·00	1 Private money lender
...	...	...	...	...	...	...	...	...	...	2 Co-operative Credit Society
...	...	...	...	...	...	...	...	...	...	3 Land Mortgage Banks
										During 1961-62
5	4,700 00	4	1,430·00	2	200·00	...	...	3	400·00	1 Private money lender
...	...	...	...	...	...	...	...	...	...	2 Co-operative Credit Society

TAB

Capital Formation by Caste/

Sl. No.	Particulars of capital formation	Agnikulakshatriya		Brahmin		Chakali		Kshatriya	
		Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
		Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1	Land	...	...	7,160·00	3	350·00	1	...	...
2	Livestock	...	...	90·00	1	...	...	100 00	1
3	Machinery	...	...	...	...	...	...	200 00	1
4	Tools & equipment	...	...	...	...	...	...	...	...
5	Buildings	...	...	...	...	...	...	30·00	1
6	Jewellery and valuables	...	...	...	...	...	...	...	...
7	Investments (Savings bonds, Prize bonds, Treasury bonds, Shares, etc.)	...	...	5·00	1	...	...	...	...
8	Others	4·00	1	...	...	...	...	...	...
	Total	4·00	1	7,255·00	5	350·00	1	330·00	3

TAB

Capital Formation by Caste/

Sl. No.	Particulars of capital formation	Mangali		Settibalija		Telaga (Kapu)	
		Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds
(1)	(2)	(17)	(18)	(19)	(20)	(21)	(22)
		Rs. P.		Rs. P.		Rs. P.	
1	Land	...	...	13,845·00	8	25,350·00	10
2	Livestock	220·00	1	800·00	4	5 090·00	11
3	Machinery	...	...	30·00	1	...	...
4	Tools & equipment	...	...	5·25	2	2,175·00	4
5	Buildings	500·00	1	785·00	4	4,975·00	6
6	Jewellery and valuables	...	...	1,606·00	4	100·00	2
7	Investments (Savings bonds, Prize bonds, Treasury bonds, Shares, etc.)	...	...	...	...	...	...
8	Others	...	...	230·00	2	...	...
	Total	720·00	2	17,301·25	25	37,690·00	33

L E 35

Tribe and Households

Kummari		Madiga (S.C.)		Mala (S.C.)		Sl. No.	Particulars of capital formation
Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds		
(11)	(12)	(13)	(14)	(15)	(16)	(1)	(2)
Rs. P.		Rs. P.		Rs. P.			
600·00	1	...	...	3,957·00	6	1	Land
...	...	...	...	960·00	5	2	Livestock
...	...	...	...	...	...	3	Machinery
...	...	7·00	1	251·00	5	4	Tools & equipment
...	...	...	...	795·00	3	5	Buildings
...	...	...	...	180·00	3	6	Jewellery and valuables
...	...	...	...	10·00	1	7	Investments (Savings bonds, Prize bonds, Treasury bonds, Shares, etc.)
...	...	...	...	...	...	8	Others
600·00	1	7·00	1	6,153·00	23		Total

L E 35—*Concld.*

Tribe and Households

Vaisya (Komati)		Viswabrahmin (Kamsali)		Yerukula (S.T.)		Total	Si. No.	Particulars of capital formation
Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds	Value of capital formed	No. of house-holds			
(23)	(24)	(25)	(26)	(27)	(28)	(29)	(1)	(2)
Rs. P.		Rs. P.		Rs. P.		Rs. P.		
11,900·00	3	...	...	...	...	63,162·00	1	Land
2,050·00	4	...	...	...	...	9,310·00	2	Livestock
...	...	...	...	...	...	230·00	3	Machinery
483·00	2	35·00	1	...	...	2,956·25	4	Tools & equipment
44,850·00	3	...	...	...	...	51,935·00	5	Buildings
3,794·50	4	160·00	1	...	...	5,840·50	6	Jewellery and valuables
90·00	2	...	...	...	...	105·00	7	Investments (Savings bonds, Prize bonds, Treasury bonds, Shares, etc.)
500·00	1	...	...	...	...	734·00	8	Others
63,667·50	19	195·00	2	...	...	1,34,272·75		Total

T A B

Capital Formation during

Number of households

Period	Land	No. of house-holds	Livestock	No. of house-holds	Machinery	No. of house-holds	Tools & equip-ment	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1932-37	2,850·00	3	1,200·00	1	30·00	1	...	...
1938-43	19,920·00	6	...	...	...	...	...	...
1944-49	...	...	600·00	2	...	...	1,200·00	2
1950-55	6,032·00	8	1,850·00	3	...	...	1,475 00	3
1956-61	28,860·00	18	4,130·00	12	200·00	1	243·25	8
1961-62	5,500·00	3	1,530·00	9	...	...	38·00	2
Total	63,162·00	38	9,310·00	27	230·00	2	2,956·25	15

TABLE 37

Caste/Tribe and Nature of Family through Generations

Sl. No.	Name of Caste/Tribe	Type of family during: Grand father's generation					Father's generation					Present generation				
		S	I	J	O	Not known	S	I	J	O	Not known	S	I	J	O	Not known
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	Agnikulakshatriya	...	...	...	...	1	1	...	...	...	...	1	...	...	...	...
2	Brahmin	2	...	8	...	1	3	1	7	...	...	4	2	3	2	...
3	Chakali	...	...	...	...	2	...	...	2	...	...	1	...	1	...	...
4	Kshatriya	1	...	...	...	1	2	...	...	...	...	...	1	1	...	...
5	Kummari	1	...	...	...	...	...	...	1	...	...	...	1	...	...	...
6	Madiga (S.C.)	1	...	1	...	...	...	...	2	...	...	1	1	...	...	...
7	Mala (S.C.)	4	2	9	...	11	14	2	10	...	...	13	6	3	4	...
8	Mangali	...	...	2	...	...	1	...	1	...	...	1	1	...	...	...
9	Settibalija	7	1	6	...	11	9	1	15	...	...	10	3	8	4	...
10	Telaga (Kapu)	3	...	7	...	10	8	2	9	...	1	4	5	7	4	...
11	Vaisya (Komati)	2	...	3	...	1	...	2	4	...	...	2	...	4	...	...
12	Viswabrahmin (Kamsali)	...	...	1	...	...	...	...	1	...	...	...	1	...	...	...
13	Yerukula (S.T.)	...	...	1	...	...	...	...	1	...	...	...	...	1	...	...
	Total	21	3	38	...	38	38	8	53	...	1	37	21	28	14	...

Note:- S = Simple : Husband, wife and unmarried children.
I = Intermediate : Married couple and unmarried brother, sister and one of the parents.
J = Joint : Married couple with married sons/daughters or with married brothers/sisters.
O = Others : Those which do not come under any of the above categories.

L E 36

the last 30 Years (1932-62)

purchasing assets

Buildings	No. of house-holds	Jewellery & valuables	No of house-holds	Investments	No. of house-holds	Other assets	No of house-holds	Period
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(1)
Rs. P.		Rs. P.		Rs. P.		Rs. P.		
...	...	...	...	...	...	...	...	1932-37
12,850·00	2	86·00	1	...	...	4·00	1	1938-43
25,000·00	1	250·00	2	...	...	...	...	1944-49
615·00	3	2,535·00	2	...	...	...	...	1950-55
10,300·00	12	2,87·00	7	5·00	1	...	...	1956-61
3,170·00	4	94·50	2	100·00	3	730·00	3	1961-62
51,935·00	22	5,840·50	14	105 00	4	734·00	4	Total

TABLE 38

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

Deity/Special object of worship	Caste/Tribe: Agni-kula-ksha-triya	Brah-min	Cha-kali	Ksha-triya	Kum-mari	Madiga (S.C.)	Mala (S.C.)	Man-gali	Setti-balija	Telaga (Kapu)	Vaisya (Kom-ati)	Viswa-brah-min (Kam-sali)	Yeru-kula (S.T.)	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Sri Rama	...	2	...	...	1	...	2	...	9	8	3	...	...	25
2 Satyanara-yanaswamy	...	1	...	1	1	...	1	1	8	11	1	...	...	25
3 Sri Venkates-wara	...	1	...	1	1	...	1	2	1	6	2	1	...	16
4 Chintalamma	...	...	...	...	...	1	3	...	1	...	...	...	...	5
5 Siva	...	3	...	...	...	...	...	...	1	...	...	...	...	4
6 Tulisamma	...	1	...	...	...	...	...	...	...	...	3	...	...	4
7 Sri Krishna	...	2	...	...	...	...	...	...	1	...	...	...	...	3
8 Trimurthi	...	2	...	...	...	...	...	1	...	...	...	...	...	3
9 Kanyakapara-meswari	...	...	...	...	...	...	...	...	...	...	2	...	...	2
10 Radhaswamy	...	2	...	...	...	...	...	...	...	...	...	...	...	2
11 Suryanara-yanaswamy	...	...	...	...	...	...	...	...	...	2	...	...	...	2
12 Vighneswara	...	...	...	...	...	...	...	...	1	...	1	...	...	2
13 Anjaneya-swamy	...	...	...	...	...	...	...	...	...	1	...	...	...	1
14 Gowridevi	...	...	...	...	...	...	...	...	...	...	1	...	...	1
15 Kameswari	...	1	...	...	...	...	...	...	...	...	...	...	...	1
16 Lakshmi	...	1	...	...	...	...	...	...	...	...	...	...	...	1
17 Saraswati	...	...	...	...	...	...	...	...	1	...	...	...	...	1
18 Veerabhadra-swamy	...	...	...	...	...	...	...	...	1	...	...	...	...	1
19 Veeranna	...	...	...	...	...	...	...	...	...	1	...	...	...	1

TABLE 39

Smoking and Other Habits by Caste/Tribe

Caste/Tribe	Particulars of habit	Number of members					
		Every day			Only on festive occasions		
		Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Agnikulaksha-triya	*Smoking*						
	Cheroot	2	1	1	...	...	...
2 Brahmin	*Smoking*						
	Beedi	1	1	...	...	...	...
	Cheroot	2	2	...	...	...	...
	Chewing						
	Tobacco	5	5	...	...	...	...
	Pan with jarda	1	1	...	...	...	...
	Pan	3	3	...	4	2	2
3 Chakali	*Smoking*						
	Cheroot	3	2	1	...	...	...
4 Kshatriya	*Smoking*						
	Cheroot	3	3	...	...	...	...
5 Kummari	*Smoking*						
	Cheroot	2	2	...	...	...	...
6 Madiga (S.C.)	*Smoking*						
	Beedi	1	1	...	...	...	...
	Cigarette	1	1	...	...	...	...
	Cheroot	4	1	3	...	...	...
7 Mala (S.C.)	*Smoking*						
	Beedi	5	4	1	...	...	...
	Cigarette	1	1	...	...	...	...
	Cheroot	43	25	18	...	...	...
	Leaf pipe	1	1	...	2	1	1
	Chewing						
	Pan	...	...	...	2	1	1
8 Mangali	*Smoking*						
	Cheroot	2	2	...	2	2	...
9 Settibalija	*Smoking*						
	Cigarette	4	4	...	...	...	...
	Cheroot	31	21	10	...	...	...
	Leaf pipe	1	1	...	...	...	...
10 Telaga (Kapu)	*Smoking*						
	Beedi	1	1	...	...	...	...
	Cheroot	33	32	1	...	...	...
	Leaf pipe	2	2	...	...	...	...
	Chewing						
	Pan	1	1	...	...	...	...
	Tobacco	1	1	...	...	...	...
11 Vaisya (Komati)	*Smoking*						
	Cheroot	3	3	...	...	...	...
	Chewing						
	Pan	...	...	...	7	4	3
12 Viswabrahmin (Kamsali)	*Chewing*						
	Pan	...	...	...	3	1	2
13 Yerukula (S.T.)	*Smoking*						
	Cheroot	4	1	3	...	...	...

TABLE 40

Attitude towards Marriage with Persons of Different Castes/Tribes but of the same Socio-economic Status

	Caste/Tribe	Number of persons interviewed	Number having no objection to contract marriage with the caste/tribe shown in Col. (4)	Caste/Tribe in order of preference
	(1)	(2)	(3)	(4)
1	Agnikulakshatriya	1	...	
2	Brahmin	11	...	
3	Chakali	2	...	
4	Kshatriya	2	...	
5	Kummari	1	...	
6	Madiga (S.C.)	2	1	
7	Mala (S.C.)	26	7	
8	Mangali	2	2	
9	Settibalija	25	8	Brahmin, Vaisya, Kshatriya and Telaga
10	Telaga (Kapu)	20	4	Kamma, Velama, Kshatriya
11	Vaisya (Komati)	6	...	
12	Viswabrahmin (Kamsali)	1	...	
13	Yerukula (S.T.)	1	1	
	Total	100	23	

T A B

Marriages by

	Caste/Tribe	Total No. of households	Total No. of marriages	Consanguineous		Non-Consanguineous		Monogamous	
				No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Agnikulakshatriya	1	1	1	1	...	...	1	1
2	Brahmin	11	23	4	4	9	19	10	21
3	Chakali	2	4	...	...	2	4	2	4
4	Kshatriya	2	5	2	4	1	1	2	5
5	Kummari	1	2	...	...	1	2	1	2
6	Madiga (S.C.)	2	3	1	1	2	2	2	3
7	Mala (S.C.)	26	53	9	10	24	43	26	53
8	Mangali	2	3	1	1	2	2	2	3
9	Settibalija	25	49	12	15	19	34	24	47
10	Telaga (Kapu)	20	42	12	15	14	27	19	42
11	Vaisya (Komati)	6	20	4	8	6	12	6	18
12	Viswabrahmin (Kamsali)	1	2	1	1	1	1	1	2
13	Yerukula (S.T.)	1	3	1	3	...	...	1	3
	Total	100	210	48	63	81	147	97	204

T A B

Persons by Age at First

		Age group (in years)									
		0—4		5—9		10—14		15—19		20—24	
	Caste/Tribe	M	F	M	F	M	F	M	F	M	F
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Agnikulakshatriya	...	...	...	...	...	1	...	...	1	...
2	Brahmin	...	...	...	4	4	11	3	4	6	1
3	Chakali	...	...	...	...	...	1	...	2	3	...
4	Kshatriya	...	...	...	...	...	3	1	1	1	...
5	Kummari	...	...	...	...	...	1	...	1	1	...
6	Madiga (S.C.)	...	...	...	...	...	3	2	...	...	...
7	Mala (S.C.)	...	...	...	...	...	27	6	8	12	3
8	Mangali	...	...	...	...	...	2	...	1	2	...
9	Settibalija	...	...	...	2	...	21	10	14	13	1
10	Telaga (Kapu)	...	...	...	2	...	22	10	14	11	1
11	Vaisya (Komati)	...	...	...	2	1	10	6	6	8	...
12	Viswabrahmin (Kamsali)	...	...	...	...	...	2	1	...	...	...
13	Yerukula (S.T.)	...	...	...	1	1	...	...	1	1	...
	Total	...	...	...	11	6	104	39	52	59	6

M = Males F = Females

L E 41

Caste/Tribe

Polygynous		Polyandrous		Inter communal in the same religion		Inter communal with a member of different religion		Caste/Tribe
No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages	No. of house-holds	No. of marri-ages	
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(1)
...	...	...	...	...	...	...	...	1 Agnikulakshatriya
1	2	...	...	...	...	...	...	2 Brahmin
...	...	...	...	...	...	...	...	3 Chakali
...	...	...	...	...	...	...	...	4 Kshatriya
...	...	...	...	...	...	...	...	5 Kummari
...	...	...	...	...	...	...	...	6 Madiga (S.C.)
...	...	...	...	...	...	...	...	7 Mala (S.C.)
...	...	...	...	...	...	...	...	8 Mangali
1	2	...	...	...	...	...	...	9 Settibalija
...	...	...	...	...	...	...	...	10 Telaga (Kapu)
1	2	...	...	...	...	...	...	11 Vaisya (Komati)
...	...	...	...	...	...	...	...	12 Viswabrahmin (Kamsali)
...	...	...	...	...	...	...	...	13 Yerukula (S.T.)
3	6	...	...	...	...	...	...	Total

L E 42

Marriage and Caste/Tribe

at first marriage

25—29		30—34		35 & above		Unspecified		Total		Caste/Tribe
M	F	M	F	M	F	M	F	M	F	
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(1)
...	...	...	...	...	...	...	...	1	1	1 Agnikulakshatriya
2	...	...	...	...	...	...	...	15	20	2 Brahmin
...	...	...	...	...	...	...	...	3	3	3 Chakali
1	...	...	...	...	...	1	1	4	5	4 Kshatriya
...	...	...	...	...	...	...	...	1	2	5 Kummari
...	...	...	...	...	...	...	...	2	3	6 Madiga (S.C.)
6	...	1	...	1	...	2	1	28	39	7 Mala (S.C.)
...	...	...	...	...	...	...	...	2	3	8 Mangali
7	...	...	...	...	...	...	...	30	38	9 Settibalija
10	...	...	...	...	...	...	2	31	41	10 Telaga (Kapu)
1	...	...	...	...	...	...	...	16	18	11 Vaisya (Komati)
...	...	...	...	...	...	...	...	1	2	12 Viswabrahmin (Kamsali)
...	...	...	...	...	...	...	...	2	2	13 Yerukula (S.T.)
27	...	1	...	1	...	3	4	136	177	Total

TABLE 43

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

	Caste/Tribe	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 knew that there have been changes in the recent years in Hindu Marriage Act	Informants' views or thoughts on the salient features of the Hindu Marriage Act
		Giving dowry	Amount of dowry (in Rs.)		Approval	Dis-approval		
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Agnikulakshatriya	...	...	...	...	...	...	...
2	Brahmin	2	1,116 to 10,116	4	2	...	4	(1) Girls should not be less than 18 years (2) Boys should have attained majority by the time of marriage
3	Chakali	...	...	...	...	...	...	...
4	Kshatriya	...	...	2	2	...	1	He feels that it is a great relief to the parents of bride
5	Kummari	...	...	...	...	...	...	...
6	Madiga (S.C.)	...	...	...	...	...	...	...
7	Mala (S.C.)	2	620	3	2	...	3	...
8	Mangali	...	...	1	1	...	...	...
9	Settibalija	...	...	5	5	...	...	...
10	Telaga (Kapu)	4	300 and 1 acre 30 cents	6	4	...	2	It is a good act
11	Vaisya (Komati)	1	7,500	5	2	1	2	(1) It enables the girl to know her welfare (2) They felt it to be good
12	Viswabrahmin (Kamsali)	...	...	...	...	...	...	...
13	Yerukula (S.T.)	...	...	...	...	...	...	...
	Total	9		26	18	1	12	

TABLE 44

Information and Attitude towards Family Planning by Caste/Tribe

Caste/Tribe	No. aware of family planning centre	No. aware of family planning	No. referred in Col. (3) approving family planning	No. approving family planning after being explained	Total No. approving family planning	No. liking to adopt family planning methods at					
						2 Children	3 Children	4 Children	5 Children	6 Children	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Agnikulakshatriya	...	...	...	1	1	...	...	...	...	1	...
2 Brahmin	...	5	5	1	6	1	2	3	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	...	...	...
4 Kshatriya	...	2	1	...	1	...	1	...	...	...	...
5 Kummari	...	1	...	...	...	...	...	...	...	...	...
6 Madiga (S.C.)	...	2	2	...	2	...	1	1	...	...	...
7 Mala (S.C.)	...	8	7	5	12	2	1	2	3	...	4
8 Mangali	...	2	1	...	1	...	...	...	1	...	...
9 Settibalija	...	10	6	8	14	1	5	6	2	...	...
10 Telaga (Kapu)	...	6	3	6	9	2	3	2	1	...	1
11 Vaisya (Komati)	...	4	2	...	2	1	...	1	...	...	...
12 Viswabrahmin (Kamsali)	...	...	...	1	1	...	1	...	...	...	...
13 Yerukula (S.T.)	...	...	...	...	...	...	...	...	...	...	...
Total	...	40	27	22	49	7	14	15	7	1	5

TAB

Attitude towards Family Planning with reference to

Number that like to adopt

	Caste/Tribe	2 children, the age of the head of household being					3 children, the age of the head of household being					4 children, the age of household		
		Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1	Agnikulakshatriya	...	...	...	...	...	...	...	...	...	...	...	...	...
2	Brahmin	...	...	1	...	...	1	...	...	1	...	2	...	1
3	Chakali	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Kshatriya	...	...	...	...	...	...	1	...	...	...	...	...	...
5	Kummari	...	...	...	...	...	...	...	...	...	...	...	...	...
6	Madiga (S.C.)	...	...	...	...	...	...	...	...	...	1	...	1	...
7	Mala (S.C.)	...	1	1	...	...	1	...	...	...	...	1	...	1
8	Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Settibalija	...	1	...	...	...	2	2	...	1	...	1	4	1
10	Telaga (Kapu)	...	2	...	...	...	1	1	...	1	...	1	1	...
11	Vaisya (Komati)	1	...	...	...	...	...	...	...	...	...	...	...	1
12	Viswabrahmin (Kamsali)	...	...	...	...	...	...	...	...	1	...	...	...	...
13	Yerukula (S. T.)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	1	4	2	...	...	5	4	...	4	1	5	6	4

L E 45

Age of the Head of Household by Caste/Tribe

family planning after

the head of being		5 children, the age of the head of household being					6 children, the age of the head of household being							
21–30	20 or less	Above 50	41–50	31–40	21–30	20 or less	Above 50	41–50	31–40	21–30	20 or less	Unspecified		Caste/Tribe
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)		(1)
...	...	...	...	...	...	...	1	...	...	...	...	...	1	Agnikulakshatriya
...	...	...	...	...	...	...	...	...	...	...	...	...	2	Brahmin
...	...	...	...	...	...	...	...	...	...	...	...	...	3	Chakali
...	...	...	...	...	...	...	...	...	...	...	...	...	4	Kshatriya
...	...	...	...	...	...	...	...	...	...	...	...	...	5	Kummari
...	...	...	...	...	...	...	...	...	...	...	...	...	6	Madiga (S.C.)
...	...	...	2	1	...	...	...	...	...	...	...	4	7	Mala (S.C.)
...	...	...	...	1	...	...	...	...	...	...	...	...	8	Mangali
...	...	1	...	1	...	...	...	...	...	...	...	...	9	Settibalija
...	...	...	...	1	...	...	...	...	...	...	...	1	10	Telaga (Kapu)
...	...	...	...	...	...	...	...	...	...	...	...	...	11	Vaisya (Komati)
...	...	...	...	...	...	...	...	...	...	...	...	...	12	Viswabrahmin (Kamsali)
...	...	...	...	...	...	...	...	...	...	...	...	...	13	Yerukula (S.T.)
...	...	1	2	4	...	...	1	...	...	...	...	5		Total

TAB

Attitude towards Family Planning with reference to

Number that like to adopt

Sl No.	Caste/Tribe	2 children, the age of the child bearing woman being: Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16	3 children, the child bearing: Above 40	36-40	31-35	26-30
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Agnikulakshatriya	...	...	...	...	...	...	...	...	...	...	...
2	Brahmin	...	...	1	...	...	...	...	1	...	...	...
3	Chakali	...	...	...	...	...	...	...	...	...	...	...
4	Kshatriya	...	...	...	...	...	...	...	...	1	...	...
5	Kummari	...	...	...	...	...	...	...	...	...	...	...
6	Madiga (S.C.)	...	...	...	...	...	...	...	...	...	...	...
7	Mala (S.C.)	...	...	2	..	...	...	...	1	...	...	...
8	Mangali	...	...	...	...	...	...	...	...	...	...	...
9	Settibalija	...	...	...	1	...	...	...	2	2	...	1
10	Telaga (Kapu)	1	...	...	1	...	...	...	1	...	...	...
11	Vaisya (Komati)	1	...	...	...	...	...	...	...	...	...	...
12	Viswabrahmin (Kamsali)	...	...	...	...	...	...	...	...	...	...	...
13	Yerukula (S.T.)	...	...	...	...	...	...	...	...	...	...	...
	Total	2	...	3	2	...	...	...	5	3	...	1

TAB

Attitude towards Family Planning with reference to

Number that like to adopt

Sl. No.	Caste/Tribe	5 children, the age of the child bearing woman being: Above 40	36-40	31-35	26-30	21-25	16-20	Less then 16	6 children, the child bearing: Above 40	36-40	31-35	26-30
(1)	(2)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)
1	Agnikulakshatriya	...	...	...	...	...	...	...	1	...	...	...
2	Brahmin	...	...	...	...	...	...	...	...	...	...	..
3	Chakali	...	...	...	...	...	...	...	...	...	...	...
4	Kshatriya	...	...	...	...	...	...	...	...	...	...	...
5	Kummari	...	...	...	...	...	...	...	...	...	...	...
6	Madiga (S.C.)	...	...	...	...	...	...	...	...	...	...	...
7	Mala (S.C.)	...	...	1	...	2	...	...	...	...	...	...
8	Mangali	...	...	1	...	...	...	...	...	...	...	...
9	Settibalija	1	...	1	...	...	...	...	...	...	...	...
10	Telaga (Kapu)	...	...	1	...	...	...	...	...	...	...	...
11	Vaisya (Komati)	...	...	...	...	...	...	...	...	...	...	...
12	Viswabrahmin (Kamsali)	...	...	...	...	...	...	...	...	...	...	...
13	Yerukula (S.T.)	...	...	...	...	...	...	...	...	...	...	...
	Total	1	...	4	...	2	...	...	1	...	...	...

L E 46

Age of Child bearing Woman by Caste/Tribe.

family planning after

age of the woman being			4 children, the age of the child bearing woman being							Sl. No.	Caste/Tribe
21-25	16-20	Less than 16	Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16		
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(1)	(2)
...	...	...	...	...	...	...	...	...	...	1	Agnikulakshatriya
...	1	...	1	...	...	1	...	...	1	2	Brahmin
...	...	...	...	...	...	...	...	...	...	3	Chakali
...	...	...	...	...	...	...	...	...	...	4	Kshatriya
...	...	...	...	...	...	...	...	...	...	5	Kummari
...	...	1	1	...	...	...	...	...	...	6	Madiga (S.C.)
...	...	...	1	...	...	1	...	...	...	7	Mala (S C.)
...	...	...	...	...	...	...	...	...	...	8	Mangali
...	...	...	2	2	1	1	...	...	...	9	Settibalija
2	...	...	1	1	...	...	...	...	...	10	Telaga (Kapu)
...	...	...	...	1	...	...	...	...	...	11	Vaisya (Komati)
...	1	...	...	...	...	...	...	...	...	12	Viswabrahmin (Kamsali)
...	...	...	...	...	...	...	...	...	...	13	Yerukula (S.T.)
2	2	1	6	4	1	3	...	...	1		Total

L E 46—*Concld.*

Age of Child bearing Woman by Caste/Tribe.

family planning after

age of the woman being			Unspecified							Sl. No.	Caste/Tribe
21-25	16-20	Less than 16	Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16		
(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)	(44)	(1)	(2)
...	...	...	...	...	...	...	...	...	...	1	Agnikulakshatriya
...	...	...	...	...	...	...	...	...	...	2	Brahmin
...	...	...	...	...	...	...	...	...	...	3	Chakali
...	...	...	...	...	...	...	...	...	...	4	Kshtriya
...	...	...	...	...	...	...	...	...	...	5	Kummari
...	...	...	...	...	...	...	...	...	...	6	Madiga (S.C.)
...	...	...	...	...	...	4	...	...	...	7	Mala (S.C.)
...	...	...	...	...	...	...	...	...	...	8	Mangali
...	...	...	...	...	...	...	...	...	...	9	Settibalija
...	...	...	...	...	...	...	...	1	...	10	Telaga (Kapu)
...	...	...	...	...	...	...	...	...	...	11	Vaisya (Komati)
...	...	...	...	...	...	...	...	...	...	12	Viswab rahmin (Kamsali)
...	...	...	...	...	...	...	...	...	...	13	Yerukula (S.T.)
...	...	...	...	...	...	4	...	1	...		Total

TABLE 47

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

Sl. No.	Caste/Tribe	Number wanting more children, duration of marriage being					Number wanting no more children, duration of marriage being				
		Over 20 years	16–20 years	11–15 years	6–10 years	5 years or less	Over 20 years	16–20 years	11–15 years	6–10 years	5 years or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Agnikulakshatriya	...	...	...	...	...	1	...	...	...	...
2	Brahmin	3	2	...	...	...	3	2	...	...	1
3	Chakali	...	1	...	1	...	...	...	...	...	...
4	Kshatriya	...	...	...	...	1	1	...	...	...	...
5	Kummari	...	...	...	1	...	...	...	...	...	...
6	Madiga (S.C.)	...	...	...	...	...	1	...	...	...	1
7	Mala (S.C.)	2	1	2	7	2	2	4	1	3	2
8	Mangali	...	...	...	1	...	...	1	...	...	...
9	Settibalija	7	1	1	...	2	11	1	2	...	...
10	Telaga (Kapu)	7	2	1	1	...	6	1	2	...	...
11	Vaisya (Komati)	2	...	...	1	1	2	...	...	...	...
12	Viswabrahmin (Kamsali)	...	...	...	...	...	...	...	...	...	1
13	Yerukula (S.T.)	...	1	...	...	...	...	...	...	...	...
	Total	21	8	4	12	6	27	9	5	3	5

TABLE 48

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

Sl. No.	Caste/Tribe	Number of persons interviewed	Number of persons who agree that daughters should inherit property equally with sons				
			Aged above 50 years	Aged between 41–50 years	Aged between 31–40 years	Aged between 21–30 years	Aged 20 years and below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Agnikulakshatriya	1	1	...	...	...	...
2	Brahmin	11	5	1	1	...	...
3	Chakali	2	...	...	1	1	...
4	Kshatriya	2	...	1	...	1	...
5	Kummari	1	...	...	...	1	...
6	Madiga (S.C.)	2	...	1	...	...	...
7	Mala (S.C.)	26	6	6	4	2	...
8	Mangali	2	...	...	...	...	...
9	Settibalija	25	8	8	2	3	...
10	Telaga (Kapu)	20	7	7	2	1	...
11	Vaisya (Komati)	6	...	1	...	1	...
12	Viswabrahmin (Kamsali)	1	...	...	...	1	...
13	Yerukula (S.T.)	1	...	...	...	...	...
	Total	100	27	25	10	11	...

TABLE 49

Death by Causes, Age, Sex and Caste during last 5 Years

	Caste	Cause of death	Males					Females				
			Age group (in years)					Age group (in years)				
			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	Brahmin	Fever	...	...	...	...	...	3	...	...	...	...
		Unspecified	...	...	...	...	...	1	...	...	...	...
		Typhoid	...	...	...	1	...	...	...	...	...	...
		Heart attack	...	...	...	...	...	...	...	...	1	...
2	Chakali	Unspecified	1	...	...	...	...	...	...	...	...	...
		Dhanurwatham	...	...	...	...	...	1	...	...	...	...
		Loose motions	...	...	...	...	...	1	...	...	...	...
3	Kummari	Fever and illness	...	...	...	...	1	...	...	...	...	...
4	Mala (S.C.)	Fever	1	...	...	...	...	1	...	...	...	...
		Motions	1	...	...	...	...	...	...	...	...	...
		Old age	...	...	...	...	...	...	...	...	...	1
		Abscess on the neck	...	...	...	...	...	...	...	...	1	...
		Stomach ache	...	...	...	...	...	...	...	...	...	1
		T.B.	...	...	...	1	...	...	...	...	...	...
5	Mangali	Fever and motions	...	...	...	...	...	1	...	...	...	...
		Swelling of body after delivery	...	...	...	...	...	...	...	1	...	...
		Cough and palpitation	...	...	...	1	...	...	...	...	...	...
6	Settibalija	Cough and palpitation	...	...	...	...	...	...	...	...	...	1
		Old age, cough and bloodlessness	...	...	...	...	...	...	...	...	...	1
7	Telaga (Kapu)	Unspecified (few hours after birth)	...	...	...	...	...	1	...	...	...	...
		Balla in abdomen	...	...	...	...	...	...	...	...	1	...
		T.B.	1	...	...	...	...	...	...	...	...	...
8	Vaisya (Komati)	Old age and bloodlessness	...	...	...	...	...	...	...	...	...	1
		Fall of cocoanut tree	...	...	...	...	1	...	...	...	...	...
		Total	4	...	...	3	2	9	...	1	3	5

TABLE 50

Awareness of Untouchability (Offences) Act, 1955

	Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of Untouchability under Law
	(1)	(2)	(3)
1	Agnikulakshatriya	1	...
2	Brahmin	11	7
3	Chakali	2	1
4	Kshatriya	2	2
5	Kummari	1	...
6	Madiga (S.C.)	2	1
7	Mala (S.C.)	26	10
8	Mangali	2	...
9	Settibalija	25	11
10	Telaga (Kapu)	20	7
11	Vaisya (Komati)	6	5
12	Viswabrahmin (Kamsali)	1	...
13	Yerukula (S.T.)	1	...
	Total	100	44

APPENDIX

TABLE 51

Settle ment History of Households by Caste/Tribe

Sl.No.	Caste/Tribe	Total number of households	Number of households settled: Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	Present generation	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Agnikulakshatriya	1	...	...	1	...	...	...
2	Brahmin	11	2	4	5	...	...	...
3	Chakali	2	...	...	1	...	...	1
4	Kshatriya	2	...	1	1	...	...	...
5	Kummari	1	...	1	...	...	...	...
6	Madiga (S.C.)	2	1	...	1	...	...	...
7	Mala (S.C.)	26	7	5	11	...	3	...
8	Mangali	2	...	2	...	...	...	...
9	Settibalija	25	5	3	15	1	...	1
10	Telaga (Kapu)	20	4	3	9	1	3	...
11	Vaisya (Komati)	6	...	1	5	...	...	...
12	Viswabrahmin (Kamsali)	1	1	...	...	...	...	...
13	Yerukula (S.T.)	1	...	...	...	1	...	...
	Total	100	20	20	49	3	6	2

TAB

Immigrant Households

Caste / Tribe	Number of households immigrated from: Outside the State		Outside the District but within the State		Outside the Taluk but within the District		Within the Taluk but outside the Village		Unspecified	Occupation before: Shoemaker	Agricultural labourer	Toddy tapper	Oil seeds crusher
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban					
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Agnikulakshatriya	...	...	...	...	...	...	...	...	1	...	...	...	...
2 Brahmin	...	...	1	...	1	...	...	...	9	...	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	2	...	...	...	...
4 Kshatriya	...	...	1	...	...	...	...	...	1	...	...	...	...
5 Kummari	...	...	...	..	...	...	...	...	1	...	...	...	...
6 Madiga (S.C.)	...	...	...	...	...	...	...	...	2	1	...	...	...
7 Mala (S.C.)	...	...	...	...	...	...	3	...	23	...	3	...	...
8 Mangali	...	...	...	...	...	...	...	...	2	...	...	...	...
9 Settibalija	...	...	...	...	1	...	2	...	22	...	...	1	1
10 Telaga (Kapu)	...	...	1	...	1	...	4	...	14	...	...	...	...
11 Vaisya (Komati)	...	...	...	...	2	...	...	...	4	...	...	...	...
12 Viswabrahmin (Kamsali)	...	...	...	...	...	...	...	...	1	...	...	...	...
13 Yerukula (S.T.)	...	...	...	...	...	...	...	...	1	...	...	...	...
Total	...	...	3	...	5	...	9	...	88	1	3	1	1

TABLE 52

Place of Birth

Place of birth	Number of persons		Number of births in the village (during last five years)				
	First birth	Subsequent births	1957–58	1958–59	1959–60	1960–61	1961–62
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Inside the village							
In the same household	13	5	2	6	2	5	3
Mother's parent's house	15	2	1	4	5	4	3
Outside the village							
Mother's parent's house	23	6	3	5	8	9	4
Hospital/Nursing home	2	...	...	...	...	1	1
Total	53	13	6	15	15	19	11

LE 53

by Caste / Tribe

immigration						Reasons for immigration						
Cultivator	Beggar	Trader	Carpenter	Rural labourer	Unspecified	To eke out livelihood	Adoption	Marriage alliance	To assist his sister	To look after the lands of his brother-in-law	Unspecified	Caste / Tribe
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(1)
...	...	...	...	...	1	...	...	...	...	...	1	1 Agnikulakshatriya
...	1	...	...	...	10	...	1	1	...	...	9	2 Brahmin
...	...	...	...	...	2	...	...	...	...	...	2	3 Chakali
1	1	...	...	...	...	1	...	...	...	...	1	4 Kshatriya
...	...	...	...	...	1	...	...	...	...	...	1	5 Kummari
...	...	...	...	...	1	...	...	...	...	...	2	6 Madiga (S.C.)
...	...	...	...	...	23	4	...	...	...	...	22	7 Mala (S.C.)
...	...	...	...	...	2	...	...	...	...	...	2	8 Mangali
...	...	...	...	...	23	2	1	...	...	...	22	9 Settibalija
3	...	1	1	1	14	4	...	1	...	1	14	10 Telaga (Kapu)
...	...	2	...	...	4	1	...	1	1	...	3	11 Vaisya (Komati)
...	...	...	...	...	1	...	...	...	...	...	1	12 Viswabrahmin (Kamsali)
...	...	...	...	...	1	...	...	...	...	...	1	13 Yerukula (S. T.)
4	2	3	1	1	83	12	2	3	1	1	81	Total

TAB

Emigration by Number of

Caste/Tribe	No. of members emigrating							Occupation before			
	Outside Andhra Pradesh		Outside the District		Within the District		Unspecified	Student	*Archakam*	Ag. labourer	Cooli
	Rural	Urban	Rural	Urban	Rural	Urban					
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Brahmin . .	...	1	...	...	3	...	...	1	3	...	...
2 Mala (S.C.) . .	...	2	...	...	...	1	1	1	...	1	1
3 Settibalija . .	...	1	1	...	2	...	...	...	...	1	1
4 Telaga (Kapu) . .	...	...	...	...	1	...	...	...	...	...	...
5 Vaisya (Komati) .	...	...	...	...	...	...	2	...	...	...	...
Total . .	...	4	1	...	6	1	3	2	3	2	2

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Persons, Place and Reason

emigration				Reasons for emigration						
Carpenter	Cultivation & Business	Cultivator	Unspecified	*Archakam*	Employment	He could not manage with his wife	To eke out livelihood	He wanted to separate from joint family	Unspecified	Caste/Tribe
(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(1)
...	...	...	...	3	1	...	...	...	...	1 Brahmin
1	...	...	...	...	3	1	...	...	...	2 Mala (S.C.)
1	...	...	1	...	1	...	3	...	...	3 Settibalija
...	...	...	1	...	...	...	...	...	1	4 Telaga (Kapu)
...	1	1	...	...	1	...	...	1	...	5 Vaisya (Komati)
2	1	1	2	3	6	1	3	1	1	Total

TABLE 55

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

S.No.	Caste/Tribe	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with 1 room		Houses with 2 rooms		Houses with 3 rooms		Houses with 4 rooms or more	
					No. of houses	No. of members	No. of houses	No. of members	No. of houses	No. of members	No. of houses	No. of members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Agnikulakshatriya	1	1	9	1	9	...	...	...	...	...	...
2	Brahmin	11	21	68	3	14	7	47	...	...	1	7
3	Chakali	2	2	8	2	8	...	...	...	...	...	...
4	Kshatriya	2	3	11	1	3	1	8	...	...	...	...
5	Kummari	1	1	4	1	4	...	...	...	...	...	...
6	Madiga (S.C.)	2	4	8	...	...	2	8	...	...	...	...
7	Mala (S.C.)	26	41	108	16	60	7	28	1	2	2	18
8	Mangali	2	3	11	1	4	1	7	...	...	...	...
9	Settibalija	25	41	104	9	37	16	67	...	...	...	...
10	Telaga (Kapu)	20	41	129	4	21	12	65	3	31	1	12
11	Vaisya (Komati)	6	25	42	1	4	...	...	...	...	5	38
12	Viswabrahmin (Kamsali)	1	2	4	...	...	1	4	...	...	...	...
13	Yerukula (S.T.)	1	1	4	1	4	...	...	...	...	...	...
	Total	100	186	510	40	168	47	234	4	33	9	75

TAB

House Type—Roof Material

	Caste/Tribe	House type: Name	House type: No.	No. of houses with pucca roof: With slope	No. of houses with pucca roof: Without slope	No. of houses with pucca roof: Unspecified	No. of houses with tiled roof: 2 sloped	No. of houses with tiled roof: 4 sloped	No. of houses with tiled roof: More than 4 sloped	No. of houses with tiled roof: Unspecified
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Agnikula-kshatriya	*Thatakillu*	1	...	...	...	...	...	...	...
2	Brahmin	*Manduvalogili*	2	...	...	...	...	...	1	1
		Nalugilla bhavanthi	2	...	...	...	1	...	...	1
		Penkutillu	5	...	...	...	...	...	...	5
		Addillu	1	...	...	...	...	...	...	...
3	Chakali	*Penkutillu*	2	...	...	2	...	...	...	...
4	Kshatriya	*Thatakillu*	1	...	...	...	...	...	...	...
		Purillu	1	...	...	...	...	...	...	...
5	Kummari	*Thatakillu*	1	...	...	...	...	...	...	...
6	Madiga (S.C.)	*Chuttillu*	1	...	...	...	...	...	...	...
		Thatakillu	1	...	...	...	...	...	...	...
7	Mala (S.C.)	*Chuttillu*	4	...	...	...	...	...	...	...
		Addillu	11	...	...	...	...	...	...	...
		Bungalow	2	...	...	...	...	...	...	...
		Nitratillu	1	...	...	...	...	...	...	...
		Thatakillu	6	...	...	...	...	...	...	...
		Paka	1	...	...	...	...	...	...	...
8	Mangali	*Thatakillu*	1	...	...	...	...	...	...	...
		Addillu	1	...	...	...	...	...	...	...
9	Settibalija	*Thatakillu*	10	...	...	...	...	...	...	...
		Addillu	6	...	...	...	...	...	...	...
		Nitratillu	2	...	...	..	...	...	...	...
		Penkutillu	1	...	...	...	...	...	...	1
		Paka	1	...	...	...	...	...	...	...
		Ontinitratillu	2	...	...	...	...	...	...	...
		Bungalow	1	...	...	...	...	...	...	...
10	Telaga (Kapu)	*Penkutillu*	10	...	...	..	...	...	...	10
		Addillu	3	...	...	...	...	...	...	...
		Thatakillu	2	...	...	...	...	...	...	...
		Bungalow *pampini*	2	...	...	...	...	...	...	...
		Paka	2	...	...	...	...	...	...	...
11	Vaisya (Komati)	*Meda* bungalow	1	...	...	1	...	...	...	...
		Penkutillu	5	...	...	...	...	...	...	5
12	Viswabrahmin (Kamsali)	*Thatakillu*	1	...	...	...	...	...	...	...
13	Yerukula (S.T.)	*Chuttillu*	1	...	...	...	...	...	...	...
		Total	95	...	...	3	1	...	1	23

L E 56

by Caste/Tribe

No. of houses with straw/grass roof			No. of houses with leaf roof						House type	
2 sloped	4 sloped	More than 4 sloped	2 sloped	4 sloped	More than 4 sloped	Unspecified	Remarks	Caste/Tribe	Name	No.
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(1)	(2)	(3)
...	...	...	...	...	...	1		1 Agnikula-kshatriya	*Thatakillu*	1
...	...	...	...	...	...	...	One household is residing in a temple verandah	2 Brahmin	*Manduvalogili*	2
...	...	...	...	...	...	...			*Nalugilla bhavanthi*	2
...	...	...	...	...	...	...			*Penkutillu*	5
...	...	...	...	...	...	1			*Addillu*	1
...	...	...	...	...	...	...	Particulars are not given for 2 households	3 Chakali	*Penkutillu*	2
...	...	...	...	...	...	1		4 Kshatriya	*Thatakillu*	1
...	...	...	...	...	...	1			*Purillu*	1
...	...	...	...	...	...	1		5 Kummari	*Thatakillu*	1
...	...	...	...	...	...	1		6 Madiga (S.C.)	*Chuttillu*	1
...	...	...	...	...	...	1			*Thatakillu*	1
...	...	...	...	...	...	4	One household is not having own house	7 Mala (S.C.)	*Chuttillu*	4
1	...	...	...	...	...	10			*Addillu*	11
...	...	...	1	...	...	1			Bungalow	2
...	...	...	1	...	...	...			*Nitratillu*	1
...	...	...	...	...	...	6			*Thatakillu*	6
...	...	...	...	...	...	1			*Paka*	1
...	...	...	...	...	...	1		8 Mangali	*Thatakillu*	1
...	...	...	...	...	...	1			*Addillu*	1
...	...	...	...	...	1	9	One household has not given particulars. One household has no own house	9 Settibalija	*Thatakillu*	10
...	...	...	...	...	2	4			*Addillu*	6
...	...	...	1	...	...	1			*Nitratillu*	2
...	...	...	...	...	...	...			*Penkutillu*	1
...	...	...	...	...	...	1			*Paka*	1
...	...	...	...	...	...	2			*Ontinitratillu*	2
...	...	...	...	...	...	1			Bungalow	1
...	...	...	...	...	...	...	One household has no house of its own	10 Telaga (Kapu)	*Penkutillu*	10
...	...	...	...	...	...	3			*Addillu*	3
...	...	...	...	...	...	2			*Thatakillu*	2
...	...	...	...	...	...	2			Bungalow *pampini*	2
...	...	...	...	...	...	2			*Paka*	2
...	...	...	...	...	...	...		11 Vaisya (Komati)	*Meda* bungalow	1
...	...	...	...	...	...	...			*Penkutillu*	5
...	...	...	...	...	...	1		12 Viswabrahmin (Kamsali)	*Thatakillu*	1
...	...	...	...	...	...	1	Conical shaped roof	13 Yerukula (S.T.)	*Chuttillu*	1
1	...	...	3	...	3	60			Total	

TABLE 57

House Type—Wall Material by Caste/Tribe

Sl. No.	Caste / Tribe	Number of households with houses of				
		Mud wall	Bamboo wattled wall	Mud plastered bamboo wattled wall	Wall of twigs & branches plastered with mud	Brick wall
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Agnikulakshatriya	...	...	...	1	...
2	Brahmin	...	...	...	...	11
3	Chakali	...	...	...	...	2
4	Kshatriya	...	...	...	1	1
5	Kummari	...	...	...	...	1
6	Madiga (S.C.)	...	...	...	2	...
7	Mala (S.C.)	8	4	1	11	2
8	Mangali	2	...	...	...	...
9	Settibalija	3	1	...	9	12
10	Telaga (Kapu)	...	...	...	3	17
11	Vaisya (Komati)	...	...	...	...	6
12	Viswabrahmin (Kamsali)	1	...	...	...	...
13	Yerukula (S.T.)	...	...	...	1	...
	Total	14	5	1	28	52

TABLE 58

Scheduled Castes and Scheduled Tribes by Households and Population

	Caste / Tribe	Total No. of households	Persons	Males	Females
Scheduled Castes:					
1	Madiga	2	8	4	4
2	Mala	26	111	62	49
	Total	28	119	66	53
Scheduled Tribe:					
1	Yerukula	1	5	2	3
	Grand Total	29	124	68	56

TABLE 59

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

Sl. No.	Caste / Tribe	No. of households	No. of persons according to whom functioning satisfactorily			No. of persons according to whom not functioning satisfactorily			No. of persons who could not express any opinion		
			Village Panchayat	Panchayat Samithi	Zilla Parishad	Village Panchayat	Panchayat Samithi	Zilla Parishad	Village Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Agnikulakshatriya	1	...	...	...	...	...	...	1	1	1
2	Brahmin	11	4	2	2	1	1	1	6	8	8
3	Chakali	2	2	1	1	...	...	...	...	1	1
4	Kshatriya	2	1	1	1	1	1	1	...	...	...
5	Kummari	1	1	...	...	...	...	...	...	1	1
6	Madiga (S.C.)	2	...	1	1	1	...	...	1	1	1
7	Mala (S.C.)	26	10	9	8	...	2	2	16	15	16
8	Mangali	2	1	1	1	...	...	...	1	1	1
9	Settibalija	25	11	6	6	...	3	3	14	16	16
10	Telaga (Kapu)	20	11	4	4	...	...	...	9	16	16
11	Vaisya (Komati)	6	...	1	1	4	2	2	2	3	3
12	Viswabrahmin (Kamsali)	1	1	...	...	...	...	...	...	1	1
13	Yerukula (S.T.)	1	...	...	...	...	...	...	1	1	1
	Total	100	42	26	25	7	9	9	51	65	66

TABLE 60

Co operative Society Membership and Benefit by Caste/Tribe

Co-operative Society	No of members & caste							No. that have not become members because of				
	Brahmin	Ksha-triya	Mala (S.C.)	Man-gali	Setti-balija	Telaga (Kapu)	Vaisya (Komati)	Not satis-fied with its fun-ctioning	Not in-ter-ested	No immo-vable pro-perty	Unspe-cified	No. of members benefited
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Co-operative Credit Society	2	1	8	1	6	10	1	2	4	1	63	30

TABLE 61

Co-operative Membership by Caste/Tribe and Literacy

Caste / Tribe	Number of co-operative society members		
	Total	Literates	Illiterates
(1)	(2)	(3)	(4)
1 Brahmin .	2	2	...
2 Kshatriya .	1	1	...
3 Kummari .	1	1	...
4 Mala (S.C.) .	8	2	6
5 Mangali .	1	1	...
6 Settibalija .	6	2	4
7 Telaga (Kapu) .	10	4	6
8 Vaisya (Komati) .	1	1	...
Total .	30	14	16

GLOSSARY

Aasaadi . . . A potterman—Kummari by caste, who goes round the households in the village (except of Malas and Madigas) keeping a big pot over his head to collect *naivedyam* in connection with the celebration of Chintalamma fair

Abhishekam . . Religious rite of pouring or sprinkling sacred water on the image of a deity

Agasteswaralayam . Temple of Lord Siva

Akshintalu . . . Sacred rice smeared with turmeric powder or vermilion

Aksharabhyasam . Initiation of the child to learning; practising of alphabets

Annaprasana . . First feeding of the child with solid food

Arivenibanalu . . Coloured pots used to fetch water to give bath to the bridal couple

Beejakshara . . Letters of spell inscribed on metal

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

Bhoodan . . . Donation of land

Bogam melam . . Singing and dancing of *devadasis* (of a caste by name Bogam or Kalavantulu) which was customary in the past but now a voluntary prohibition is clamped over it by the elders of the same community

Chadivimpulu . . Offering of presents and gifts to the bridal couple soon after marriage locket is tied. (Any offer of presents and gifts on ceremonious occasions like marriage, entering of house, tonsure, etc., are also called *chadivimpulu*)

Chinnadinam or chinnakarma . Initial obsequies (usually observed on the third day after death)

Chintalamma . . Village deity in whose name a fair known as Chintalamma Theertham is celebrated in the month of Jyesta (May-June)

Dalam . . Bunch of leaves

Dampati thambulamulu . Betel leaves, arecanuts and plantains or cocoanuts offered to women in married status, especially at the occasion of consummation

Desavali . . Of the native or local variety

Dimpu . . Monthly cutting of cocoanuts from the trees

Dhanalakshmipuja . Worship of the Goddess of Wealth

Dhoopaseva . . Offering of incense to the deity by taking it around the deity

Garaga . . Small idol of the village deity Chintalamma

Godan . . Donation of a cow

Gummulu or *bottalu*. Garners used to store cereals

Harathi . . Flame of prosperity

Intiperu . . Surname

Karanam . . Village Accountant

Kasiyatra . . A symbolic pilgrimage to Kasi (Benaras) connected with marriage observed among the Brahmin, Vaisya and Kshatriya bridegrooms of the village

Kondalamma . . One of the deities of the Bhadrachalam Agency in Khammam District worshipped by the Kapus or Telagas of the village

Kulapedda . . Caste Headman

Kumbham . . Rice, redgram dhal and red-pumpkin cooked in a big pot and poured over a cloth spread over a mat, offered to the village deity Chintalamma

Kuncham . . A unit of measurement of cereals or pulses equivalent to four seers

Lagnapatrika . Wedding card

Lanka . . Submergeable river margin land formed in the midst of a river, liable for transforma-

tion depending on the ebb and flow of the river as also on account of sedimentation wherein new ones may be formed or old ones are often liquidated

Mangalaharathi . Song sung along with flame of prosperity

Mangalavadyam . Happy sounds of music

Mangalasutram . Marriage locket

Manthra . . Incantation or spell

Menarikam . . Marrying maternal uncle's daughter

Metu . . Wooden block used to soften the cocoanut fibre

Muhoortham . . Auspicious time

Muggu . . . Decorations with lime drawings drawn in the front yards of the houses by housewives regularly in the morning

Naivedyam . . Offering of eatables to the deity ; cooked rice separately kept to offer to the deity

Natyamandali . Dramatic Association or troupe

Nittakayalu . . Dry cocoanuts used as seedlings

Panakam . . Water mixed with jaggery tastefully spiced

Panduga . . Festival

Patta . . . A document showing the ownership of Ryotwari land

Payasam . . A fluid sweet preparation of milk, rice and jaggery or sugar

Pasupu battalu . Turmeric clothes worn by the bride and groom at the time of marriage

Pendlikoduku . Bridegroom

Pendlikoothuru . Bride

Peddamala . . Mala caste Headman

Peddasettibalija . Settibalija caste Headman

Peddamanishi aguta or rajaswala aguta Attainment of puberty

Peddadinam or peddakarma . Final obsequies usually observed on the 11th day after

Pindam . . . Morsel of food offered in the name of the departed soul, at the funeral ground on the days of initial and final obsequies

Pradhanam . . Betrothal

Potumokka . . Cocoanut seedlings (of below 2 years age) transplanted in the cocoanut grove, leaving an interspacing of about 3 yards

Puja or pooja . Worship

Punassandhanamu . Celebration of consummation ceremony for a deity during festival time

Puli-meka . . A game with pebbles played by two persons, one handling goats–18 in number (pebbles) and the other handling tigers (3 pebbles of bigger size)

Puritisnanam. . Bath given to the mother on the 9th or 11th day after child birth to remove pollution

Puttuventrukalutheeyuta . . . Tonsure ceremony

Ramalayam . . Temple of Rama

Sankustapana . Ceremony connected with the laying of foundation stone for house or building construction

Settibalija Sangham Caste Association of Settibalijas

Sudamokka . . Cocoanut seedling of below 2 years age

Thalambralu . . Rice mixed with turmeric powder poured by the bride and the groom over each other's head, just after tying of the marriage locket

Utsavavigrahamulu . Procession idols of deities

Velama lankalu . Lanka (island) lands in the name of a caste 'Velama' which is not found in the village now

Vididigriha . . A house wherein the bridal party is accommodated for temporary stay until they are received by the other party

Yogamaya . . Spell of magic

ERRATA

Page No.	*Para/Table No.*	*Column*	*Line*	*For*	*Read*
				TEXT	
1	Foot Note	..	7	pursose	purpose
1	Foot Note	..	4 from bottom	wherc	where
4	23	2	5 from bottom	village	villages
6	28	1	2	..	Insert the word 'the' between the words 'earned title.'
8	10	1	4	epic,	Erase the comma after the word 'epic'
12	Statement	Col. (9)	7	40	49
12	Statement	Col. (12)	4	1.42	2.84
18	86	2	1	communties	communities
18	87	2	6 from bottom	*gummalu*	*gummulu*
18	90	2	5 & 6	locallay	locally
21	3	2	4	givnig	giving
22	7	2	2	invtied	invited
22	7	2	6	persence	presence
24	16	1	12	..	Erase single quotation mark before the word classificatory
25	23	2	2	alternatively	alternately
31	66	2	6	tumeric	turmeric
35	16-Statement	2	Against 4	Music	Musician
37	28	2	10	Rs. 34.13 P.	Rs. 35.13 P.
40	Statement	Col. (4)	Against 4 Clothing	115.00	195.00
47	Statement	Col. (6)	1	199.35	199.25
47	Statement			Tota	Total
47	Statement	Col. (6)	Against Total	14,809.50	4,809.50
49	92	2	1	83.91	83.91%
52	Statement	Col. (8)	Total	1,47,165.49	1,49,165.49
54	106	2	2	253.80	280.91
54	106	2	3	258.55	289.08
55	2	1	4	vouths	youths
57	12	1	14	*dappulu, bajalu*	*dappulu* and *bajalu*
58	26	1	1	th	the (erase 'e' above)
62	62	1	6 from below	serpant	serpent
64	Statement	Col. (5)	Against *Total receipts*	3,958.19	3,943.19
66	83	2	3	brethern	brethren
66	84	2	12	kn own	known
67	89-Statement	1	1	Agnikulaksatriya	Agnikulakshatriya
71	120	1	1	disabilitities	disabilities
				TABLES	
[7]	9	2	2-heading	persons	households
[28]	29	11	Against 9	13,4 0.03 (not clear)	13,440.03