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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH



PART VI - VILLAGE SURVEY MONOGRAPHS

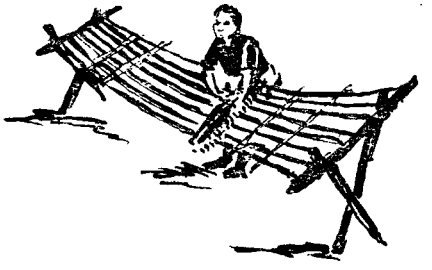
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A MONOGRAPH

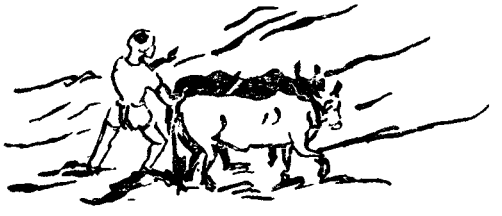
ON

KOTHA ARMUR

(ARMUR TALUK, NIZAMABAD DISTRICT)



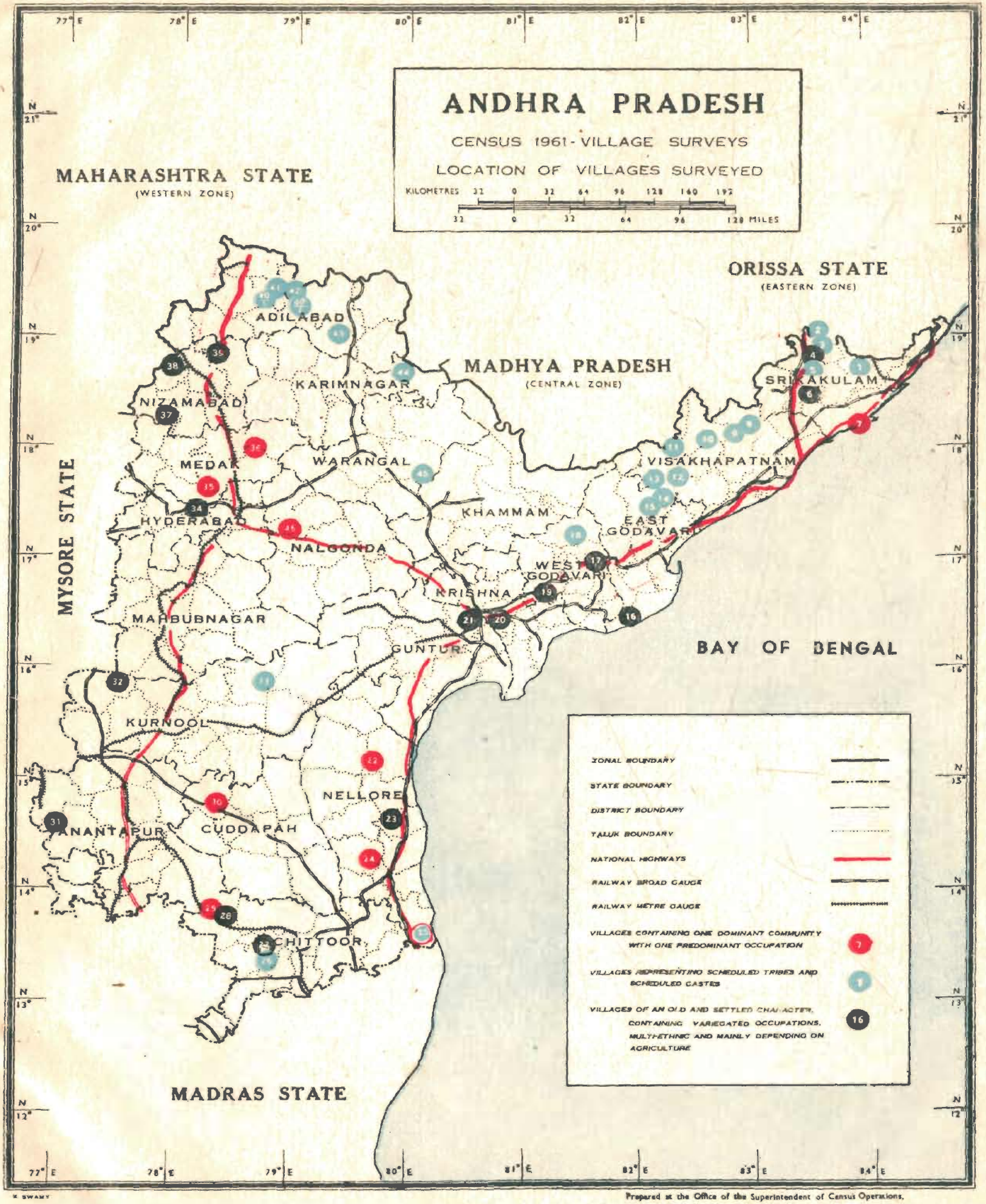
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K SWAMY

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

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

* Surveyed by the Indian Institute of Economics, Hyderabad-A P.

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FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It

was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961 Census.

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

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 adopted for this monograph have been printed in Appendix III to this monograph.

NEW DELHI,
24th May, 1962.

A. 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 of the 1961 Census.

In this State 47 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, 22 villages contained numerically predominant Scheduled Tribes (two of the villages have been combined into one monograph) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. The present village of Kotha Armur (No. 39 in the State Map opposite to the inner front cover page gives the location of this village) covered by this monograph falls under the last category.

Kotha Armur is a fairly large village with a population of 1,012 lying on the Hyderabad-Adilabad highway, only two miles from the taluk headquarters town of Armur in Nizamabad District. The village, however, is quite untarnished by any great urban influence and is a typical village of the rural tract. It lies in the area vitally affected by the Nizamsagar Irrigation Project. This village has been specifically selected for the survey as it had been subject to a survey twice before, once in 1929–30 and again in 1949–51 by Shri Kesava Iyengar and it was felt that a detailed study at present would help us to assess correctly the progress or trends of change in the social and economic life of the village against the background of what was observed a decade and three decades ago.

In this State, we started off with our village Surveys under the original scheme of things under which it was expected that one Investigator should be able to cover a village in about a week or 10 days time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way—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 this report. Fortunately, Kotha Armur was one of the villages surveyed by adopting the larger schedule which was undoubtedly very detailed but it also tested the patience of the Investigator as well as that of the informant. It was not possible for each Investigator to cover more than one household per day by this schedule. In order to expedite the work, 5 Investigators were deputed to cover the village. They took a month from 10th July 1962 to 9th August 1962 to cover this village. Out of the 184 households, 100 households were actually covered by the survey taking up every alternate household of all sections of the people.

The Village Survey Investigators had no special training in sociological, anthropological and economic investigations except that 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 monograph 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. I am glad to record that Dr. Roy Burman the Officer-in-charge of Special Surveys, Registrar General's office was able to visit this village while the survey was in progress and was able to give some guidance to the Investigators. 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.

It may be worth-while recording very briefly the experiences of the Village Survey Investigators in this village. They covered this village in 31 days. The work had to be carried on with great patience and understanding. The villagers did not take kindly to the survey at the initial stages. They had their own misgivings about the objects of the survey—some felt that it was probably intended for additional taxation; some felt that it had something to do with recruitment to the Army; a few, however, expected some immediate monetary doles to be given. It was only after the Investigators moved closely with the villagers, lived their life and became almost one amongst them and were able to convince the villagers of the purely academic interest of the survey and how it helped planning for the country's welfare, was it possible to evoke the fullest co-operation. Even so, due to ignorance, certain households could not answer certain questions properly, it was not altogether easy to secure answers to certain delicate personal questions pertaining to marital customs and the like. The well-to-do were more secretive in giving out information than the poor, who on the other hand, were inclined to exaggerate. It is most gratifying that ultimately the Investigators were able to secure the co-operation of the villagers to the fullest measure and get the representatives of each household to answer patiently the questionnaire which took almost one entire day for each household. Whatever success or failure that the survey has achieved can be discerned from the report that follows.

The Village Survey Investigators who conducted the field survey are Sarvashri V. D. Chary, P. Rambabu, D. V. Ramana Rao, Ch. Purnachandra Rao and M. V. S. Rai. 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 report was attended to by an efficient team in my office led by the Tabulation Officer, Shri M. Sreeramulu assisted by the Section Head, Shri P. Pattayya and the Research Assistant, Shri V. Radhakrishna under the guidance of the Deputy Superintendent of Census Operations, Shri K. V. N. Gowd. The printing was supervised by Shri T. Brahmiah, the Assistant Tabulation Officer.

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

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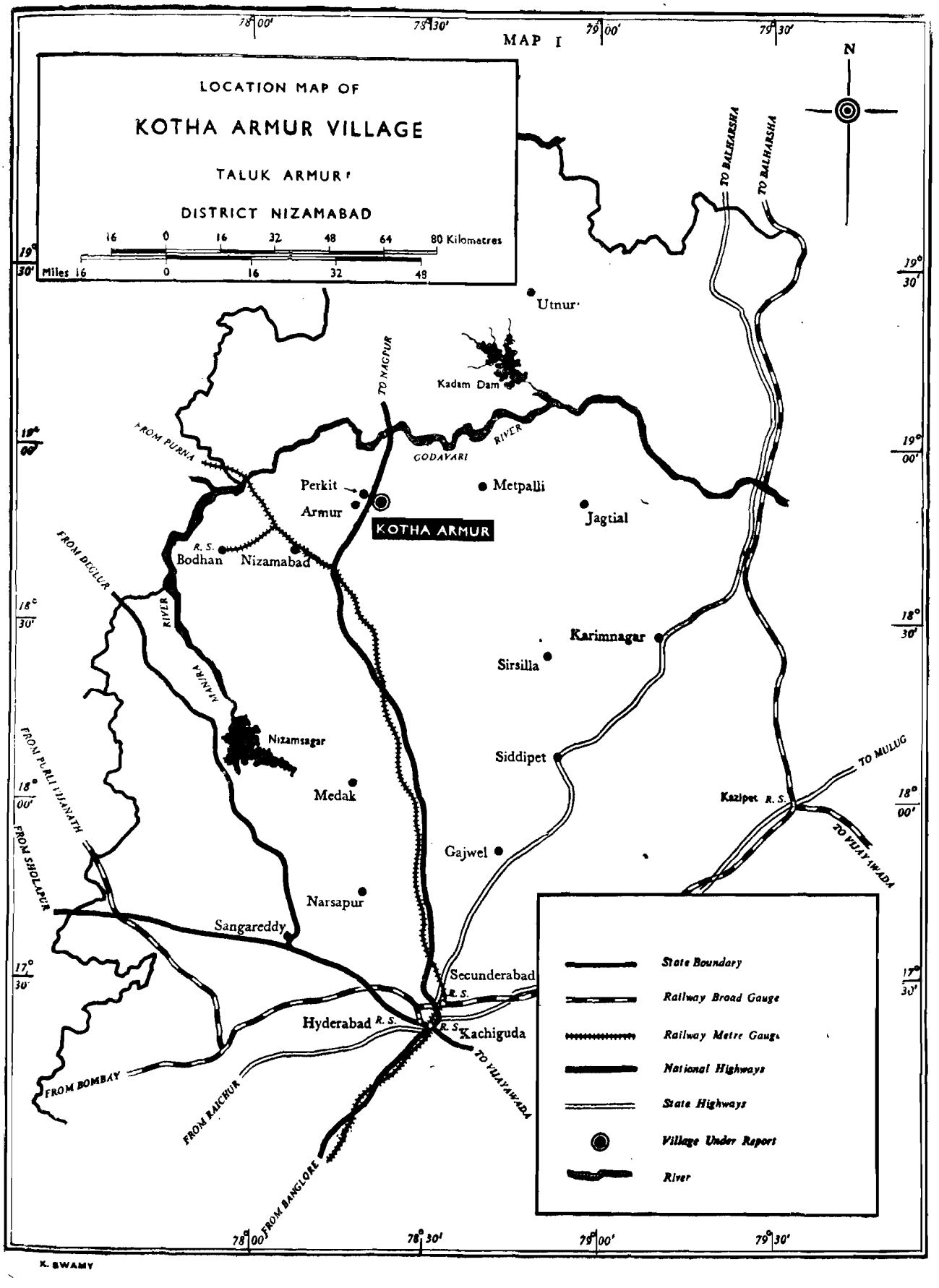
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MAP I
LOCATION MAP OF
KOTHA ARMUR VILLAGE
TALUK ARMUR
DISTRICT NIZAMABAD
16 0 16 32 48 64 80 Kilometres
Miles 16 0 16 32 48
N
78° 00'
78° 30'
79° 00'
79° 30'
19° 30'
19° 00'
18° 30'
18° 00'
17° 30'
TO BALHARSHA
TO BALHARSHA
Utnur
Kadam Dam
TO NAGPUR
FROM PURNA
GODAVARI RIVER
Perkit
Armur
KOTHA ARMUR
Metpalli
Jagtial
R. S.
Bodhan
Nizamabad
FROM DEGLUR
RIVER MANJRA
Karimnagar
Sirsilla
Nizamsagar
Siddipet
TO MULUG
Kazipet R. S.
TO VIJAYAWADA
FROM PURLI VIJANATH
FROM SHOLAPUR
Medak
Gajwel
Narsapur
Sangareddy
Secunderabad R. S.
Hyderabad R. S.
R. S.
Kachiguda
TO VIJAYAWADA
FROM BOMBAY
FROM RAICHUR
FROM BANGLORE
State Boundary
Railway Broad Gauge
Railway Metre Gauge
National Highways
State Highways
Village Under Report
River
K. SWAMY

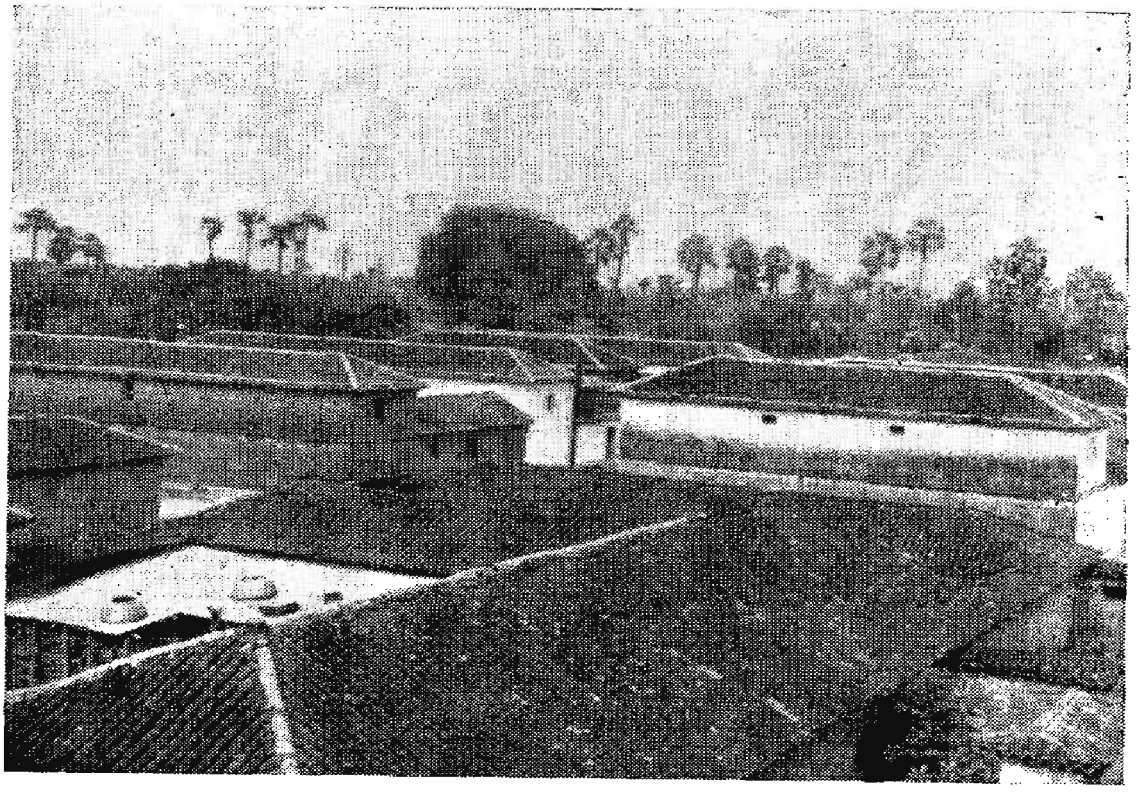


Fig. 1. A bird's eye view of the village. *(Chapter I - Para 8)*



Fig. 2 Guruju — A dilapidated monument. *(Chapter I – Para 19)*



Fig. 3 A Devanga couple. *(Chapter II – Para 19)*



Fig. 4 Devanga woman with a *lingam* around her neck. *(Chapter II – Para 21)*



Fig. 5 A toddy tapper *(Chapter II – Para 24)*



Fig. 6 A Munnurukapu with his two wives.
(Chapter II – Para 27)

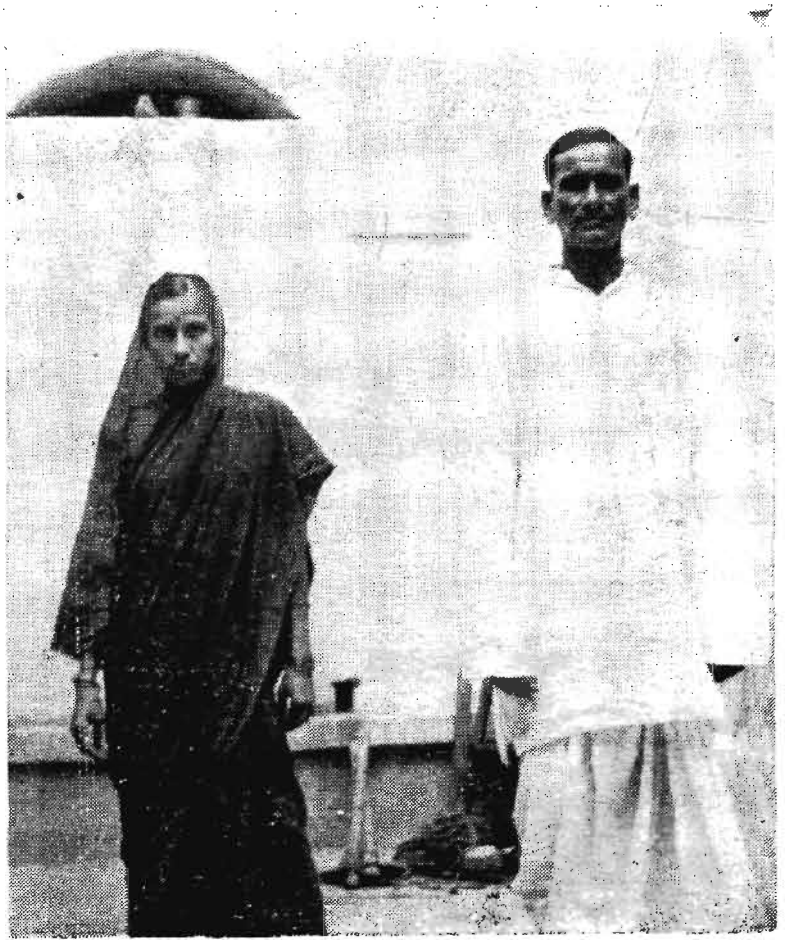


Fig. 7 A well-to-do Reddy couple.
(Chapter II – Para 29)



Fig. 8 A Madiga couple. *(Chapter II – Para 39)*

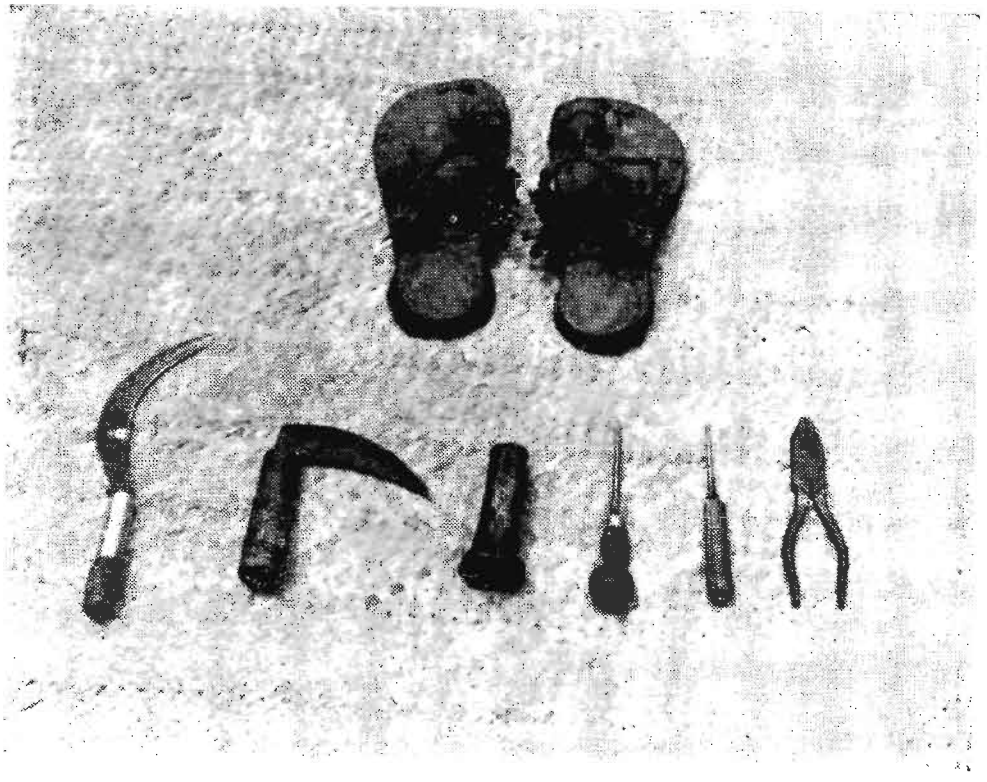


Fig. 9 Cobblery instruments. *(Chapter II – Para 39)*



Fig. 10 A Ghoshka young woman. *(Chapter II – Para 42)*



Fig. 11 *Ekeri* house. *(Chapter II – Para 44)*

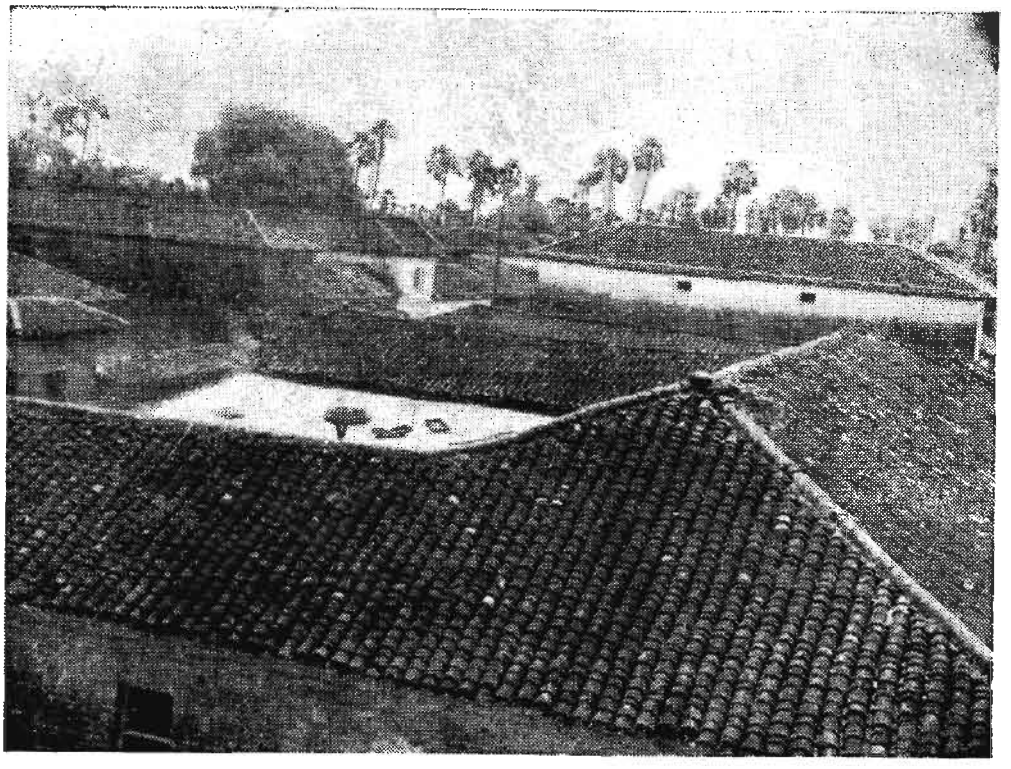


Fig. 12 A few *duheri* houses. *(Chapter II - Para 44)*

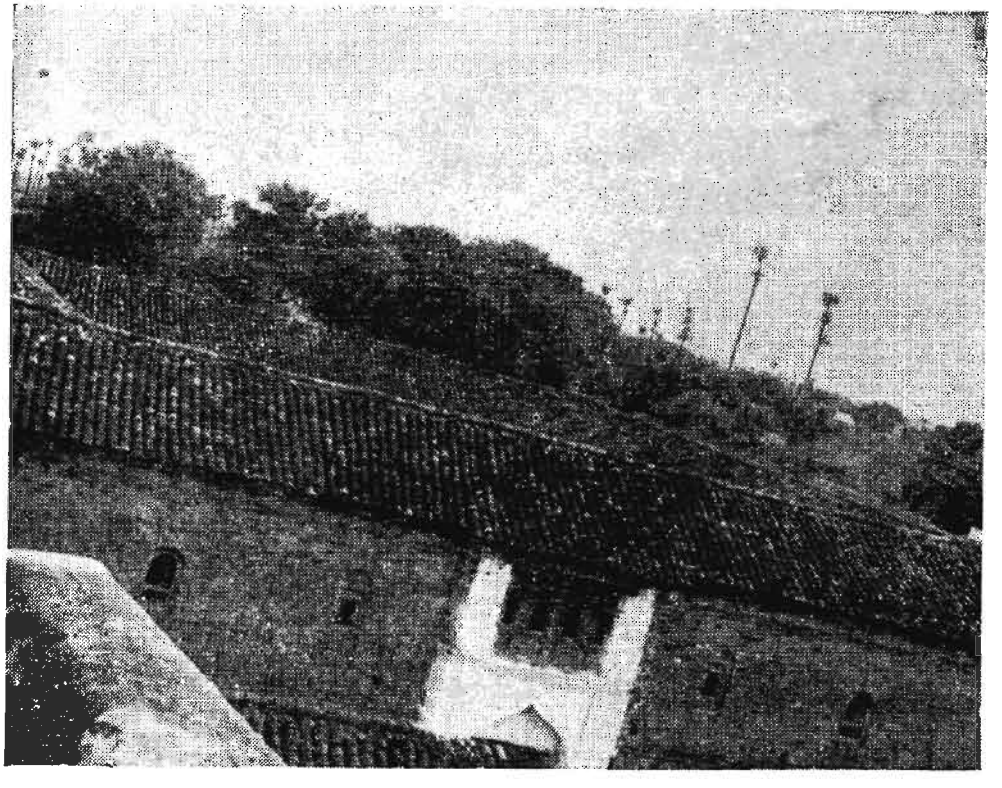
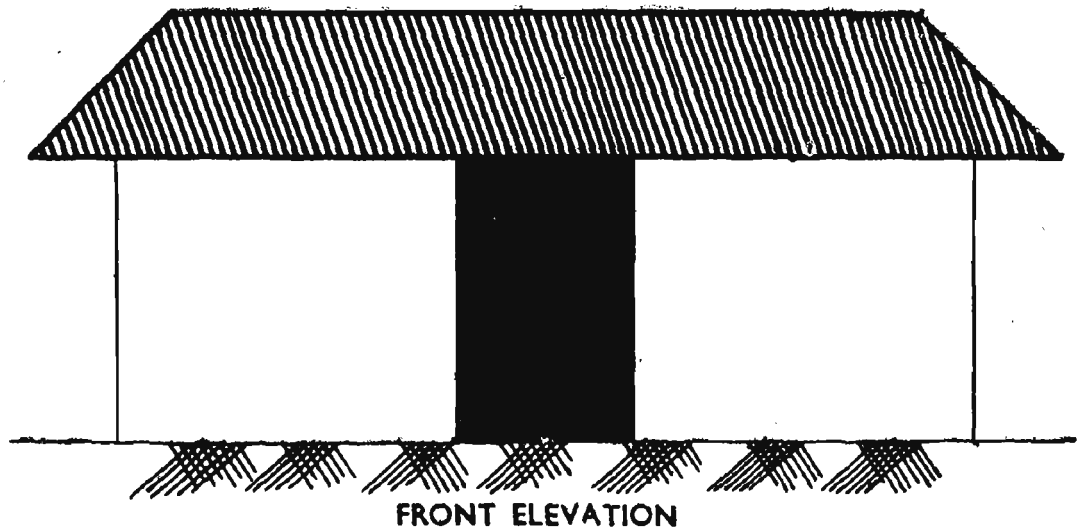
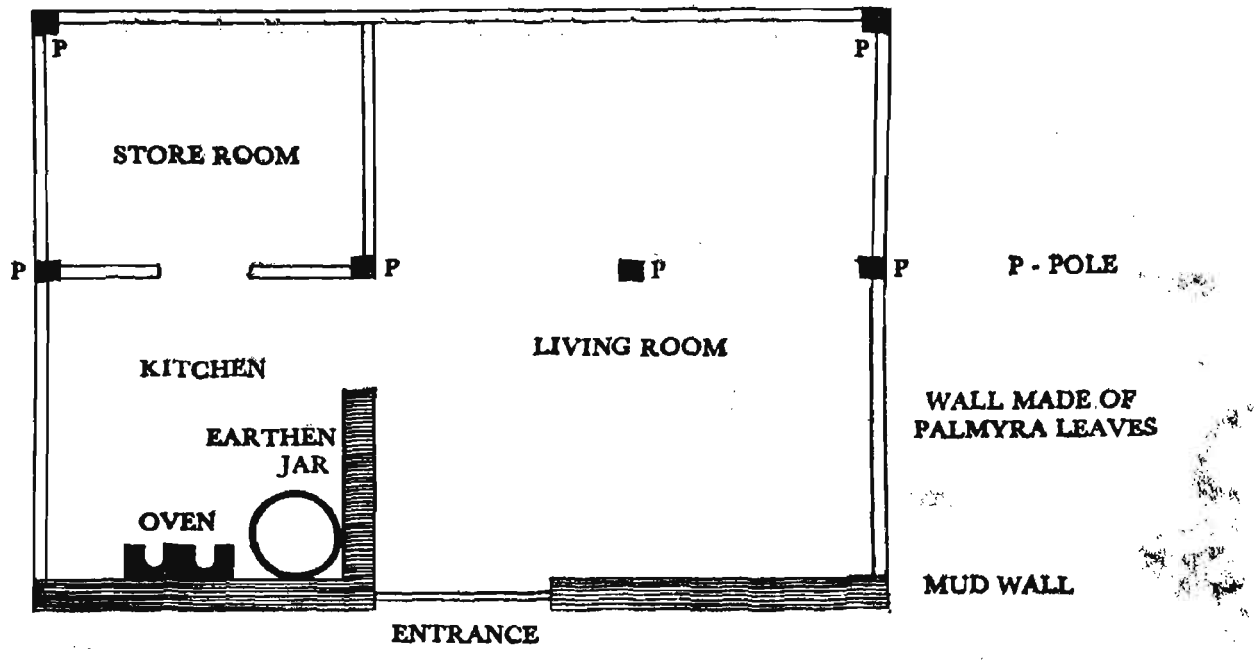


Fig. 13 Bungalow house. *(Chapter II – Para 44)*

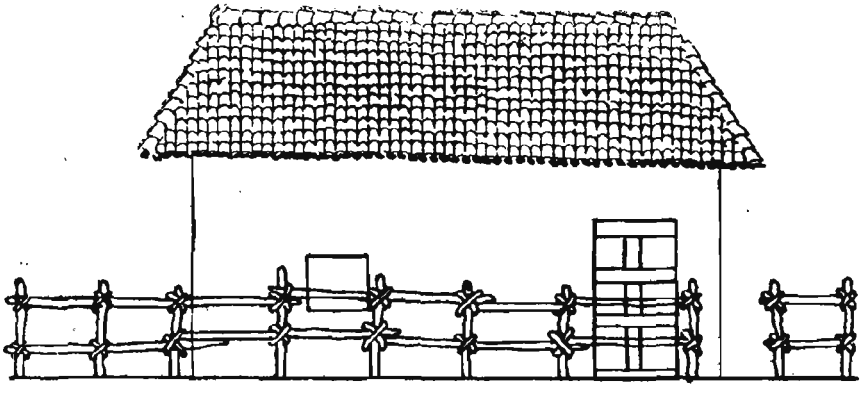


FRONT ELEVATION

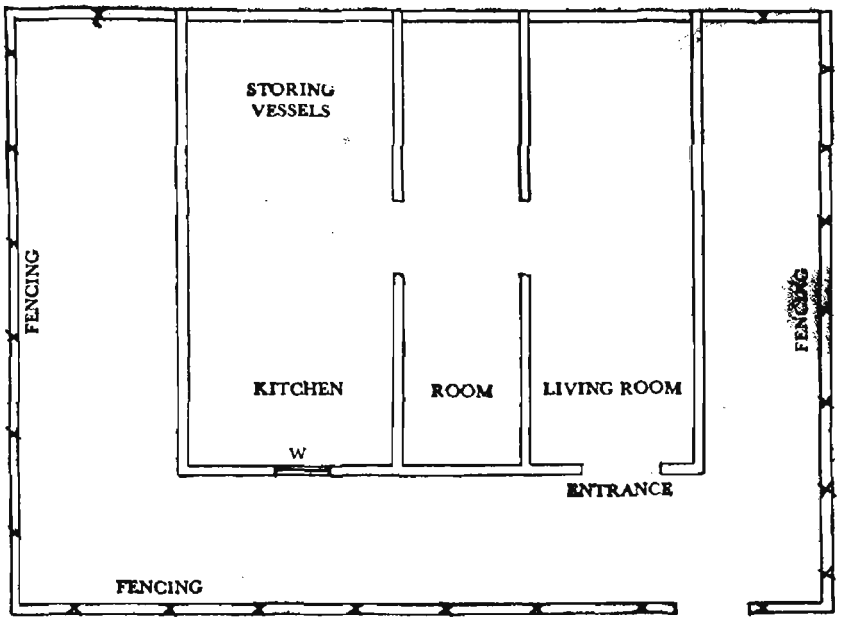


GROUND PLAN

Fig. 14 *Paorillu. (Chapter II – Para 45)*



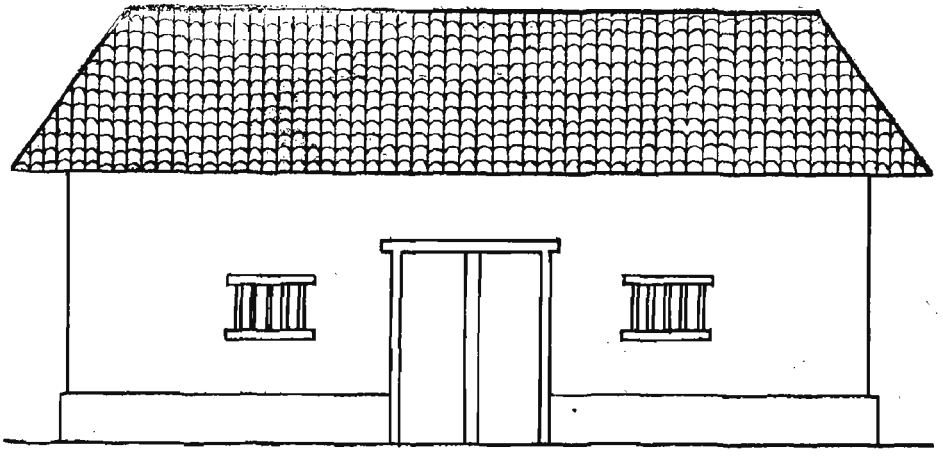
FRONT ELEVATION



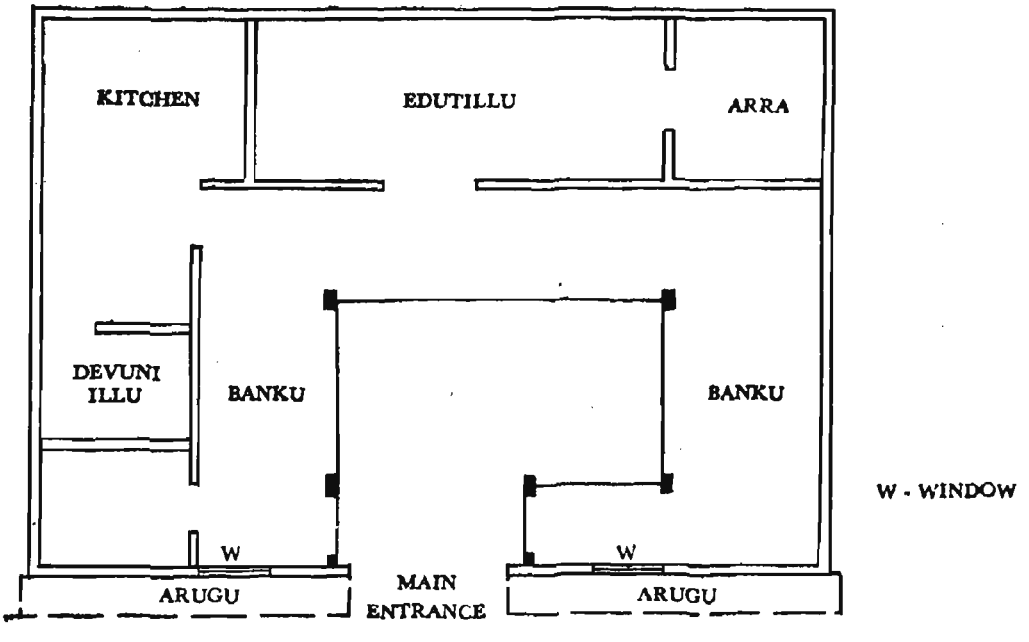
GROUND PLAN

W - WINDOW

Fig. 15 *Ekeri* house. *(Chapter II – Para 50)*

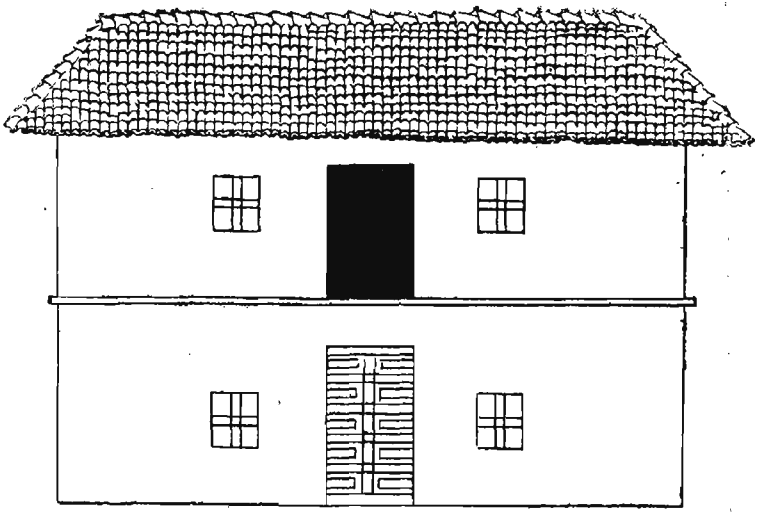


FRONT ELEVATION



GROUND PLAN

Fig. 16 *Duheri* house. *(Chapter II – Para 51)*



FRONT ELEVATION

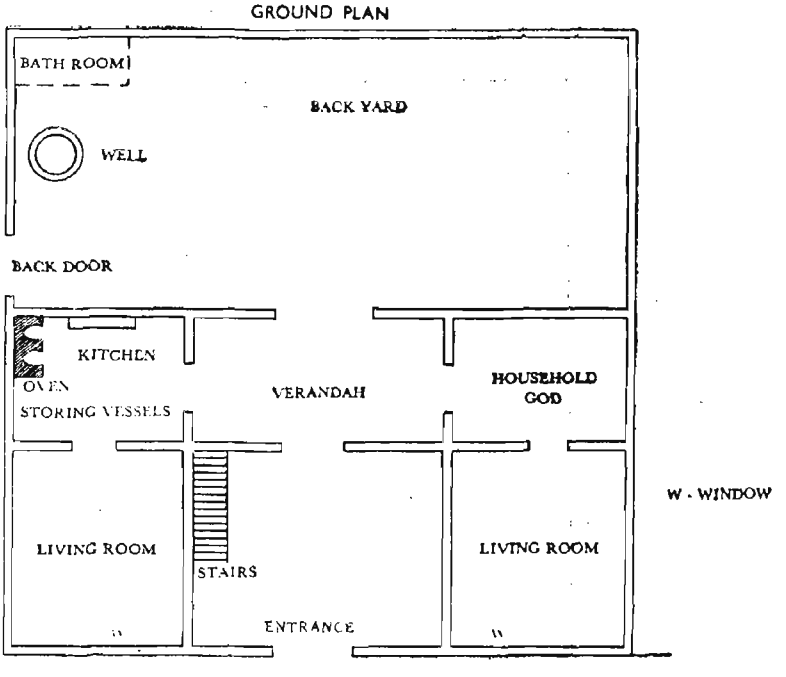


Fig 17 Bungalow. *(Chapter II – Para 52)*

22199.



Fig. 18 Kitchen of a Reddy household. *(Chapter II – Para 66)*

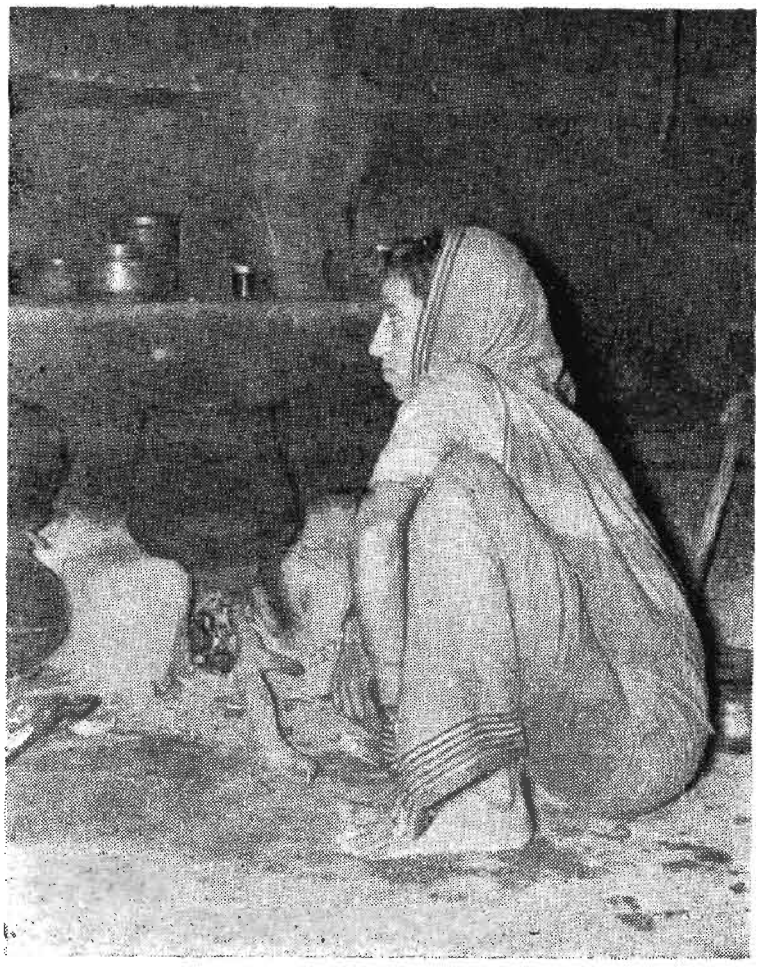


Fig. 19 Kitchen of a Koshti household.
(Chapter II – Para 66)



Fig. 20 A Devanga woman in her usual dress.
(Chapter II - Para 67)



Fig. 21 Ear and nose ornaments.
(Chapter II - Para 71)



Fig. 22 Elbow and other hand ornaments. *(Chapter II - Para 71)*



Fig. 23 Leg ornaments. *(Chapter II - Para 71)*



Fig. 24 A bier. *(Chapter III – Para 34)*



Fig. 25 Funeral procession followed by *jogu*. *(Chapter III – Para 36)*



Fig. 26 Pyre. *(Chapter III – Para 37)*

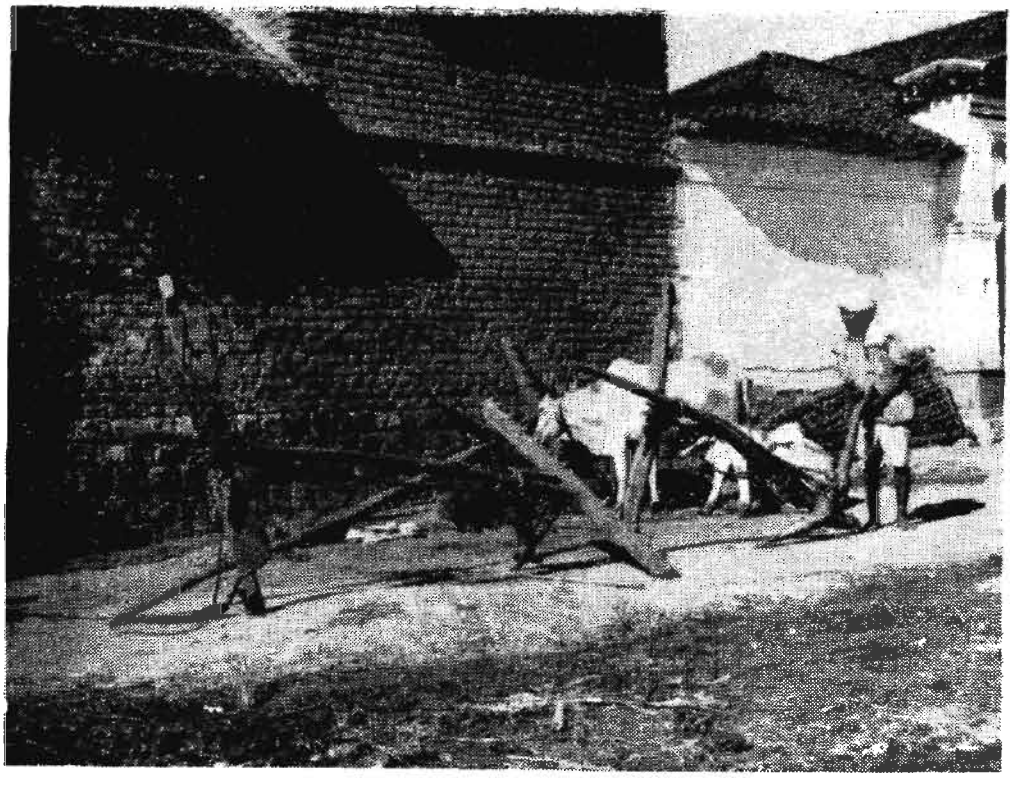


Fig. 27 Agricultural implements. *(Chapter IV – Para 24)*

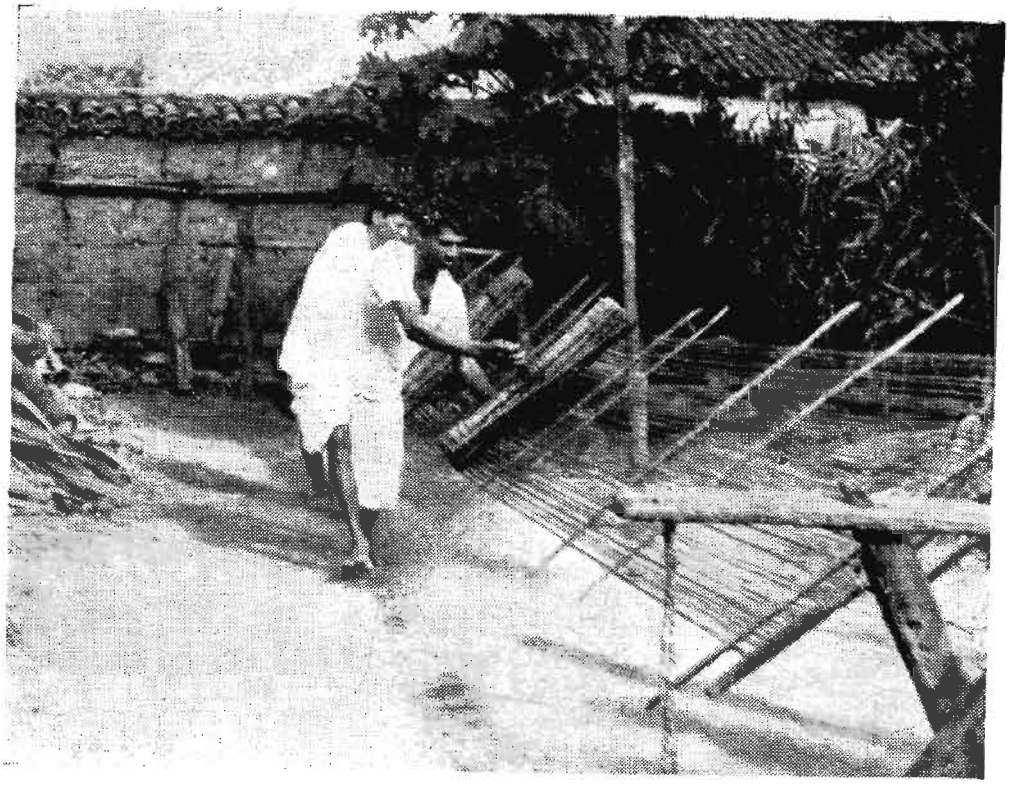


Fig. 28 Third stage in the process of weaving. *(Chapter IV – Para 50)*

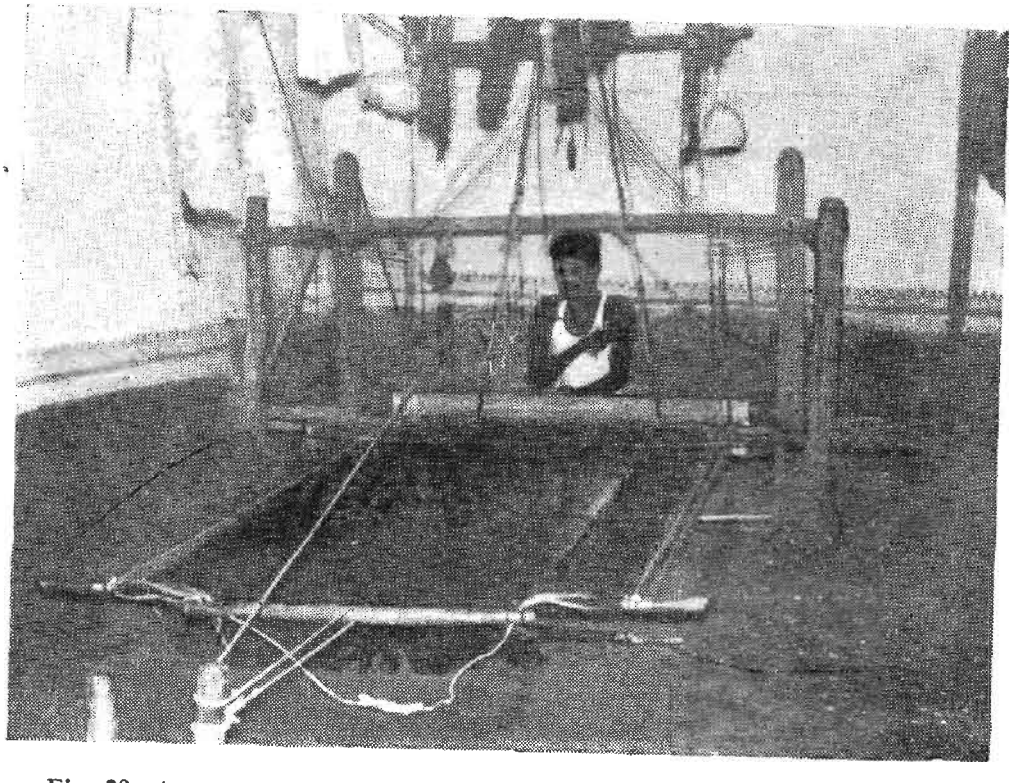


Fig 29 A weaver at work during the final stage. *(Chapter IV – Para 50)*



Fig. 30 Women workers in a beedi factory. *(Chapter IV - Para 58)*



Fig. 31 Mat weaving. *(Chapter IV - Para 62)*

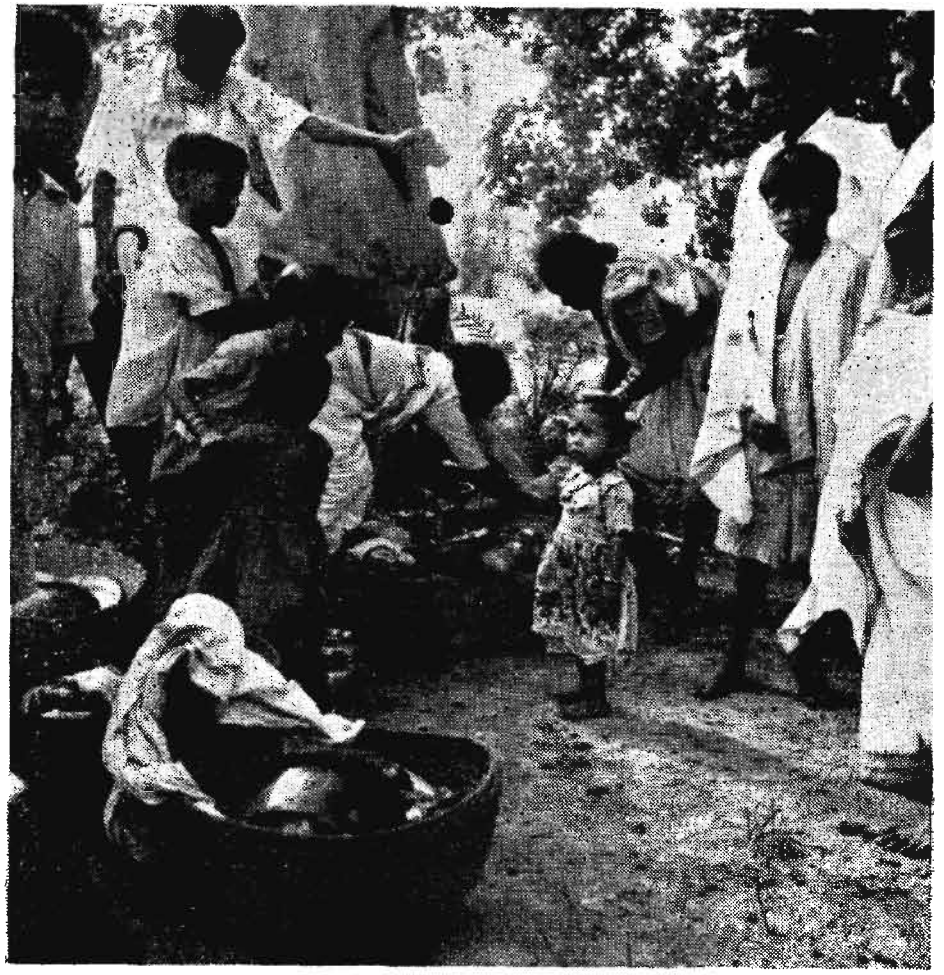


Fig. 32 Offerings before a village deity.
(Chapter V – Para 7)

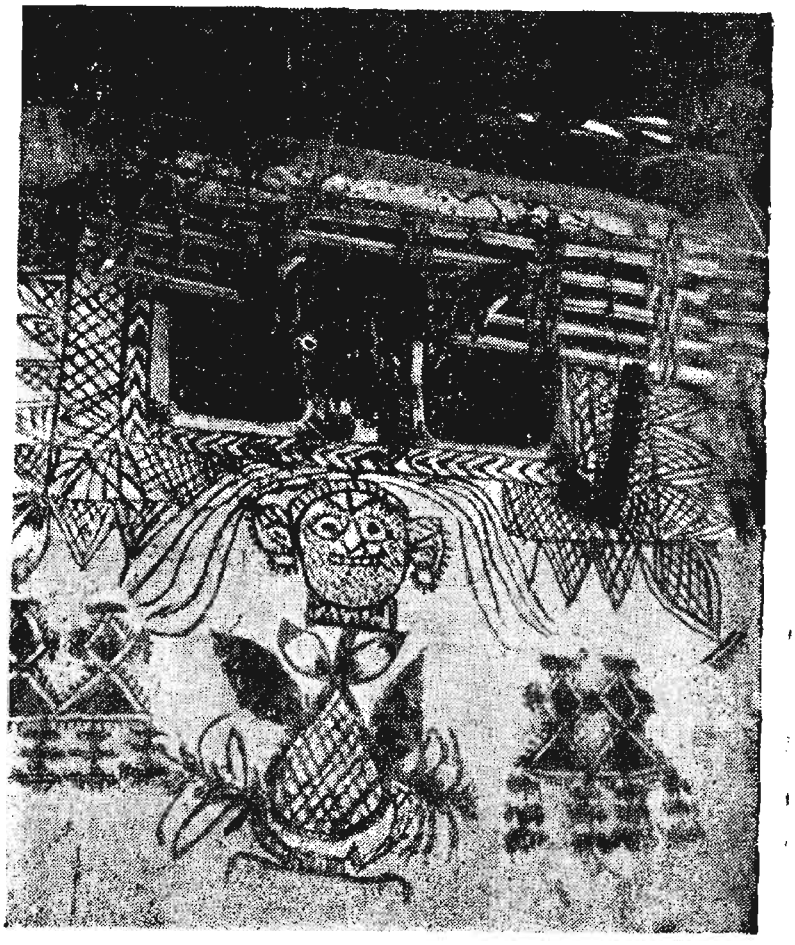


Fig. 33 Sketch of Maisamma on the wall.
(Chapter V – Para 10)

Chapter I

THE VILLAGE - INTRODUCTORY

General

Kotha Armur, a village of an old and settled character, containing variegated occupations, multi-ethnic and depending mainly on agriculture, lies in Armur taluk of Nizamabad district. This village along with 55 other villages in the districts of Mahbubnagar, Nizamabad, Nanded, Warangal, Aurangabad and Raichur of the former Hyderabad State was surveyed during the year 1929-30 by Sri S. Kesava Iyengar, Special Officer for Economic Investigations, H E. H. the Nizam's Government with the main objects of :

(a) "Ascertaining to what extent registered holders of land in the State have been dispossessed of their holdings in the last 25 years and what were the causes of their being dispossessed ; and

(b) Ascertaining the extent of the indebtedness of the existing holders."

2. This village was again surveyed by Sri S. Kesava Iyengar in the capacity of Economic Adviser, Finance Department, Government of the erstwhile Hyderabad State during the year 1949–51 while conducting Rural Economic Enquiries covering all aspects of economic life in 118 villages spread all over the State wherein he has dealt with a few salient differences in the economic conditions of this village during the former and latter periods.

Object of present survey

3. The main object in selecting this village for the present survey *inter alia* is to study the progress made in the life of people of this village within the span of 32 years *i.e.* 1929–30 to 1961-62. Apart from presenting a comparative picture of the economic conditions of this village over the years, main focus is, however, laid on an analysis of the following factors, *viz.*,

(1) Social and economic processes inherent in the structural setting, and

(2) Social and economic processes induced through different factors.

Location

4. The village Kotha Armur (location : 78° 18′ 50″ E and 18° 47′ 30″ N) administratively falls under Armur taluk of Nizamabad district and is at a distance of 2 miles to the north-east of Armur, the taluk headquarters and 18 miles from Nizamabad, the district headquarters. The village is bounded, by Lakkaram in the east, Mamidipally in the south Perkit in the west and Chepoor in the north. The village being situated along the Hyderabad - Nagpur National Highway at the 111th milestone is well served by bus routes as all the buses which go to Adilabad and Jagtial (a town in Karimnagar district) pass through this village. Kotha Armur and Perkit are adjacent villages lying on either side of the National Highway on the east and west respectively. These two villages, to a stranger, look, for all purposes, one village though they are two separate revenue villages. There is, however, only one village Panchayat for these two villages. Being closely situated, these two villages are very closely inter-related both socially and economically. This village is covered by the Community Development Block of Armur and falls under the jurisdiction of Armur Police Station. The Post Office situated in Perkit village serves this village as well. The nearest Telegraphic Office and the Government Hospital are at Armur, while the nearest Railway Station is at Dichpelly about 17 miles from the village.

Marketing centres

5. There are no marketing centres nearby. Nizamabad is the centre for marketing the agricultural produce, which the villagers find it convenient to reach on account of the availability of quick moving transport and good communications and on the return journey their domestic requirements too are also obtained at Nizamabad. Now and then commodities like condiments, spices *etc.*, are purchased from Armur too ; the poorer sections almost invariably obtain their day-to-day requirements from the weekly shandy held at Armur on every Thursday. The local shops within the village itself meet the urgent and petty requirements of the villagers.

Village industries

6. Handloom weaving and *beedi* making are the major industries of the village, which play an

important role in the economy of the village. A detailed account of these industries will be presented in the forthcoming chapters. The finished products of handloom goods are sent to the Handloom Co-operative Society at Armur of which all the weavers are members. The Society supplies all the raw material required to the weaver who weaves for the Society on wages. The *beedis* manufactured here are sent either daily or weekly to Nizamabad from where they are exported to Poona, Aurangabad and other places. The *beedi* rolling industry provides employment to majority of the women folk of this village.

Cultural life

7. This village has nothing to boast of culturally nor are there any cultural centres as such nearby. The villagers now and then conduct Bhajans and Harikathas by raising subscriptions. The Harikathas are specially arranged during summer season while Bhajans are regularly conducted on Mondays near Hanuman deity by a few devoted people.

Flora and fauna

8. Situated on an even and plain land, the village has palmyra groves and agricultural fields to the east and a growth of date palms on the southern side. Teakwood trees are found here and there, though in negligible numbers Palmyra groves are interspersed with *Moduga* trees. There are a few tamarind and neem trees in the village which are purely shade bearing. The houses are all generally tile roofed (Fig. 1).

9. The usual domesticated animals like cows, bullocks, goats, sheep, dogs *etc.*, are found in the village.

10 Two small tanks and a feeder channel of Nizamsagar canal are the main sources of irrigation for this village. A small hillock lies on the south-eastern side of the village. The Reserve Forest falling within the borders of Lakkaram village is at a distance of 8 miles due east from Kotha Armur and it abounds in deer, cheeta, pea-cock, *etc.*, which afford an attraction to the *shikaris*.

Population

11. According to the 1961 Census, there are 220 households with a population of 1,012 (468 males and 544 females) in this village. But there were only 184 households at the time of survey which was conducted from 10—7—1962 to 9—8—1962. This variation has been reported to be the result of the migration of some households to various other places to eke out their livelihood. Koshti community, forming the major section of the migrated households, is reported to have gone to Bombay. Out of the 184 households, 100 households covering all the 24 communities in this village were taken up for intensive survey. The total number of households and the sample households selected, community-wise are detailed below :—

S.No.	Name of caste	Total number of house-holds	Number of samples selected
(1)	(2)	(3)	(4)
1	Chakali	2	2
2	Dhor (S. C.)	1	1
3	Fakeer (Muslim)	5	2
4	Ghoshka	2	2
5	Goondla (Boya)	3	2
6	Goondla (Fishermen)	6	3
7	Goundla	21	10
8	Guratikapu	11	5
9	Guratireddy	5	2
10	Kamsali (Viswa-brahmin)	1	1
11	Komati (Vaisya)	3	2
12	Koshti	54	27
13	Kummari	2	2
14	Madiga (S. C.)	17	9
15	Mala (S. C.)	9	5
16	Mangali	1	1
17	Mashitla	1	1
18	Mera	2	2
19	Munnurukapu	10	5
20	Padmasale	4	2
21	Poosala	9	5
22	Sathani	1	1
23	Tenugu (Muthrasi)	2	2
24	Vaddara	12	6
	Total	184	100

12. The hundred samples were selected among all the communities by taking every alternative household.

Village lay-out

13. As already indicated, the entire village of Kotha Armur lies on the eastern side of Hyderabad-Nagpur National Highway which runs from south to north. The Nizamabad - Jagtial road which branches off from the National Highway almost from the middle of this village and runs due east divides the village into two major divisions. The habitation on the northern side of this road represents the newly

extended area of the village while that on the southern side the old one. The lay-out of the village is haphazard. In the old habitation the houses are clustered together with narrow lanes whereas the roads in the new habitation are comparatively wider.

14. There are in all 220 households having a population of 1,012 according to 1961 Census, thus the average size of the households is 4.6. The density of population per square mile taking the entire area of the village is 547. Most of the Devanga community people live in a separate cluster on south-western side of the village though there are a few houses adjoining the habitations of the other caste people. The Mala, Madiga and other untouchables have their separate habitations on the south-east corner of the village as they are not allowed to live in the neighbourhood of the other caste Hindus. Again Malas and Madigas have their own habitation areas in separate clusters who practise segregation among themselves. They do not draw water from the same well. Of these two castes, the Malas are considered to be superior. A couple of houses of the Muslims who are Fakeers residing in this village are, however, found close to those belonging to Scheduled Castes (please see the habitation sketch).

Area

15. The total area of the village is 1,182 acres and 20 guntas (1 acre = 40 guntas) as per the records available with the village Karnam. Out of this total area, the registered village site accounts for about 6 acres 35 guntas according to the Revenue records and this area covers only the old habitation to the south of the Jagtial road. The newly extended habitation area to the north covering about 2 acres is still registered as a patta land only.

Communications

16. With the Hyderabad–Nagpur National High way and the Nizamabad-Jagtial road passing through this village can be said to possess excellent communication facilities by road connecting it to the district and taluk headquarters. Armur, the taluk headquarters, at a distance of only 2 miles is reached by the villagers conveniently by bicycles. It is also a common sight to see people reaching this village on cycle rickshaws. Bullock carts form the other best means of conveyance.

Places of worship

17. There are no important places of public interest except the small temples of a few village deities. A small Hanuman temple under a tamarind tree on the northern side of the habitation area on a raised platform is the place of worship where on Saturdays people offer cocoanuts, and Bhajans are sometimes conducted. A small park provided by Panchayat to the east of the National Highway with a community radio set is the place where the people spend their evenings. The village deities, Mahalaxmi, Pochammathalli, Thathayi, Bhoolaxmi, Rakthamahankali and Aydu Chethula Pochamma are located in the agricultural fields on the south-eastern side of the village.

Crematorium

18. With no cremation ground set apart as such in this village, the land with S. No. 14 situated near a small tank on the south-eastern side of the habitation area is being used as a burial ground.

Monuments

19. A huge dilapidated earthen wall is found around the house of Malipatel (of Reddy caste) called Guruju which is said to have been constructed by the ancestors of the Malipatel in olden days when conditions were insecure to safeguard and defend themselves against the raiders. All the inhabitants used to take shelter within this high wall in times of danger (Fig. 2).

Sources of water

20. Wells are the only source of drinking water for the villagers. A peculiar feature of this village is that each caste has got its own well and all caste Hindus are allowed to draw water from any one of those wells irrespective of the fact that a particular well is owned by a particular community. The Harijans cannot use the wells of other communities. There is only one public well in the village just near the entrance to the village and the Harijans are also allowed to draw water from it.

Administrative, educational and other institutions

21. The village administration is looked after by the Karnam and the Police Patel (Village Munsiff). The land records are maintained by the Karnam while the revenue collections are made by the Malipatel. According to the prevalent system in this area, the Malipatel is responsible for the collection of land revenue as per the demands fixed by the Tahsildar based on the Karnam's records. The Police Patel is solely responsible for the maintenance of law and order in the village. The Village Panchayat looks after village sanitation and

provides civic amenities. The Agricultural Credit Co-operative Society and Bhajan Mandali are the other institutions. The Primary School located in Perkit village provides educational facilities for the children of this village upto primary standard. For secondary and collegiate education, the students have to go to Armur and Nizamabad respectively.

22. At the entrance to the village are two small hotels, four *kirana* shops and two cloth shops. There are toddy and liquor shops as well in the village.

Settlement history and origin

23. The history of the village and also as to how the village derived its name is narrated by the inhabitants as follows :

Some two hundred years back, Armur, the present taluk headquarters was a Jagir. Modthad, a village on the north-western side at a distance of 8 miles from Kotha Armur was also a Jagir (abolished under the Jagir Abolition Act only very recently) under which fell Kotha Armur originally. The present area of Kotha Armur village was given as dowry when the daughter of Modthad Jagirdar was given in marriage to the son of the Armur Jagirdar. The Armur Jagirdar therefore named this originally as 'Kodalarmore'. 'Kodalu' in Telugu means daughter-in-law and hence it was named after their daughter-in-law and was known as 'Kodal Armoor' in those days. But as the days rolled on, this name had undergone a change and the people began to pronounce it as Kodarmore. Though the Revenue records show it as Kotha Armur, the villagers even now call it as 'Kodarmore'.

24. Regarding the first settlers of this village there is no authentic information. But both the Kapus, an agricultural class and Devangas (Koshtis), a weaving class claim that their community people were the first settlers. This, however, continues to be still a fact in dispute. Devangas, however, say that their ancestors migrated to this area from Krishna district. From times immemorial, Armur had been noted as a silk weaving centre. Fine silk sarees with embroidered work are woven. During the olden days, the Devangas who are traditional weavers would appear to have migrated to this area to try their luck and make their fortunes by weaving. According to the version of an elderly person of the Koshti (Devanga) community, they are found only in Armur taluk of Nizamabad district and that too in the nearby villages around Armur. It is not definite how and when the communities gathered in this place, but it is quite likely that as the village gradually developed, people belonging to other castes following different avocations migrated to this village to eke out their livelihood by providing necessary services to the village community.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

A. PEOPLE

Population and its ethnic composition

1. The population of the village as per 1961 Census is 1,012 made up of 468 males and 544 females as against a total of 675 comprising 344 males and 331 females in 1951. A very big increase of 50% in 10 years has thus been recorded. The rate of growth of women is found to be faster than that of men in this village. Also, at present women are numerically dominant in this village. Whereas during the time of first survey in 1929-30, there were only 64 inhabited houses in this village, there are 202 houses with 220 households as per 1961 Census. During the present survey conducted in July-August, 1962, altogether 184 Census households distributed amongst 24 castes have been recorded. As already explained in Chapter I, the difference of 36 households within a period of 17 months is due to these households having migrated to various places to eke out their livelihood. If the figure of 202 houses at the time of 1961 Census is taken into consideration, there is an increase of 138 houses *i. e.*, 215.6% in about 3 decades. The opening of the Nizamsagar canal and the fast development of agriculture in the area with the resultant immigration of a large number of agricultural families and others into the village would account for the large increase in the number of houses and the population in the last three decades.

2. Out of the total 184 households, 100 samples covering all the castes have been selected for the present survey. The following Table gives the caste-wise distribution of population of the 100 sample households with sex break-up.

Sl. No.	Name of caste	No. of houses selected	Total Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
1	Chakali	2	8	3	5
2	Dhor (Scheduled Caste)	1	9	2	7
3	Fakeer (Muslim)	2	11	4	7
4	Ghoshka	2	11	4	7
5	Goondla (Boya)	2	8	6	2
6	Goondla (Fishermen)	3	15	7	8
7	Goundla	10	66	34	32
8	Guratikapu	5	28	12	16
9	Guratireddy	2	28	12	16
10	Kamsali (Viswabrahmin)	1	13	5	8
11	Komati (Vaisya)	2	8	4	4
12	Koshti	27	142	67	75
13	Kummari	2	8	3	5
14	Madiga (Scheduled Caste)	9	36	18	18
15	Mala (Scheduled Caste)	5	20	9	11
16	Mangali	1	1	...	1
17	Mashitla	1	4	1	3
18	Mera	2	12	5	7
19	Munnurukapu	5	25	13	12
20	Padmasale	2	7	3	4
21	Poosala	5	26	14	12
22	Sathani	1	3	1	2
23	Tenugu (Muthrasi)	2	8	4	4
24	Vaddara	6	31	11	20
	Total	100	528	242	286

3. The salient features, as seen from the above Table are: the total population of the surveyed households amounting to 528 is made up of 242 males and 286 females; the females are found in excess of the males in almost all the castes except Goundla, Munnurukapu, Goondla (Boya) and Poosala castes; among Vaisya, Mutharasi and Madiga the males and females are equal in number. Out of the 100 households surveyed, with the exception of 2 which belong to Muslims, the rest *i.e.*, 98 are of Hindus. Among these 98 Hindu households, 18 households belong to Scheduled Castes whose total population is 80 (34 males and 46 females) or 15.15% of the total population. Among these Scheduled Castes too, the number of females exceeds males except in respect of Madiga where they are in equal number.

4. The Koshti community having 27 households with a population of 142 is numerically predominant followed by all the Scheduled Castes put together, Goundla and Kapu castes (both Gurati and Munnuru) with 18, 10 and 10 households respectively. The remaining 35 households are spread over among the other 15 castes, each of which account for households ranging from one to six. The Reddy Community though numerically small, is economically dominant in the village.

Family types

5. Table No. 33 shows the types of families among the 100 households surveyed. It is seen that all the four types of families *i.e.*, simple, intermediate, joint and others are found in this village and the respective number of households in each type are 36, 15, 20 and 29. Whereas the simple family consists of husband, wife and unmarried children and the intermediate family consists of married couple, unmarried brothers, sisters and one of the parents, the joint family consists of married couple with married sons/ daughters or with married brothers/sisters. All the rest are treated as other types. The existence of a major number of simple family type of households indicates a disintegrating tendency in the joint and intermediate form of family organisation. The age old joint family system is slowly giving way to the simple type of family due to various economic and social changes brought with the rapid industrialisation and social reforms. The heads of the households are mostly males. Out of the 100 heads of the households 87 are men, the rest being women. Only 19 out of the 100 household heads are literates and they too are males.

Age-groups and sex

6. Table No. 4 gives the community-wise breakup of the population of the 100 surveyed households by age-group and sex. The total population of 528 is made up of 242 males and 286 females, the sex ratio being 118 females for 100 males. The Table also gives the distribution of the population among the broad age-groups 0–14, 15–24, 25–59, and 60 and over.

Marital status

7. Table No. 5 gives the marital status of the people of the village by age-groups. The figures recorded against the age-groups of 0–14 and 15–24 under category 'married' shows that the child marriages are still prevalent in the village. This appears common amongst all the communities as seen from Table No. 40. The villagers seem to be unaware of the Child Marriage Act and, if at all they know, they do not appear to respect it as it is not enforced effectively. One wonders how far the social legislations enacted by the Government are honoured by the community.

8. The highest proportion of married persons is recorded obviously under age-group 25–59, both for males and females. Out of 26 widows except 2 in the age-group of 15–24, the rest fall naturally under the age-groups of 25–59 and 60 and over. The negligible existence of widow-hood in the younger age-groups might be due to the common practice of remarriages among all castes of this village except Vaisyas and Sathani.

Literacy

9. Out of the total population of 528 only 78, *i. e.*, 15% are literates and the rest 450, *i.e.*, 85% are illiterates (Table No. 6). Among the 78 literates, 71 are males and the rest 7 are females. There are no persons who have achieved a higher educational level than Matriculation; there are only 4 Matriculates that too among males. Among the literates 55% are without any educational standard. The above facts show that the percentage of literacy is still low in this village. There is only one Elementary School located on the other side of the Trunk Road within the limits of the adjoining village of Perkit serving this village as well which appears inadequate. Most of the villagers are following their traditional occupations *i. e.* agriculture, weaving, fishing and tapping *etc.*, due to lack of other employment opportunities.

Though the parents may desire that their children should get educated and take to other profitable professions, their poverty coupled with lack of educational facilities in the village are the main factors for confining their children to their traditional occupations. Considerable number of literates are found in Devanga, Reddy, Vaisya and Goundla communities whereas not even a single literate is found among Vaddara, Goondla (fishermen), Muslim, Padmasale, Kummari, Mangali, Mashitla, Ghoska, Dhor and Goondla (Boya) castes. There are 2 literates among Madiga who are in the age-group of 25–59, while there is one each among Mala and Sathani in the age-group of 0–14. There are 4 Matriculates (males) two among Devanga, one each in Reddy and Viswabrahmin castes. Of these 4 Matriculates, 2 of Devanga community are working as teachers, one belonging to Reddy community is attending to agriculture and the other person of Viswabrahmin caste is in search of employment.

Educational facilities

10. There is no separate school for this village and the nearest one is the Panchayat Samithi Central Primary School at Perkit. This School was started some 2 decades ago and is now run by the Panchayat Samithi. The present building was constructed by local as well as Government's contributions 4 to 5 years back. In this institution students are taught upto 5th standard. The strength of each class is given below :

Class	Total number of pupils	Boys	Girls
(1)	(2)	(3)	(4)
I	67	56	11
II	22	19	3
III	36	33	3
IV	15	14	1
V	12	11	1
Total	152	133	19

11. Out of 152 students, 56 are from this village (48 boys and 8 girls) and only 1 among them is from Scheduled Caste. The strength of the teaching staff is 5. Facilities for Secondary Education are available at Armur and for College studies they have to go to Nizamabad.

Migration

12. There has been a considerable flow of immigrants to this village during the last 2½ decades. According to the 1929-30 *Investigations* there were only 64 inhabited houses while the total number of households at 1961 Census is 220. There is an increase of 156 households which cannot obviously be fully accounted for by the natural increase of the original population of the village. Though the breakage of joint family system has contributed to the increase of the number of households to some extent, the opening of Nizamsagar canal has attracted many families from the surrounding areas. The marriage alliances and the consequent immigration is also another factor for this increase of households in this village.

13. Table No. 46 relates to the settlement history of the 100 households surveyed and shows that there are no households living in this village for more than four generations. Immigration is found almost in all the castes. The largest number of settlers are of the present generation, which accounts for 36 households immigrated from various places. Out of these 36 households, one household could not definitely say as to when they have immigrated to this place. Majority of these households, *i. e.*, numbering about 33, appears to have come and settled during the last 30 years. Among these 36 households, 24 are from rural areas while 11 are from urban areas. One household could not definitely say whether they have come from urban or rural area. Among these immigrant families majority of the households numbering about 24 are from the same taluk while there is only one household belonging to Goundla community immigrated from outside this State.

Majority of the Urban migrants are from Armur town (2 miles). The need to eke out one's livelihood and the formation of marital alliances are the causes for the migration. The following two case studies will give an idea of the motivation of those migrants.

A Vaisya household from Armur has migrated some 25 years back when there was nobody to attend to the demands of grocery of the local people on the one hand and also due to his correct foresight and high expectations that the village would develop and prosper with the opening of the Nizamsagar canal.

In another case, a Vaddara (stone-cutter community) has migrated from Armur purely on marital grounds. Before and after migration, his occupation was and is still stone-cutting.

14. Most of these immigrant families are engaged either in their traditional occupations or in agriculture. In majority of the cases the reason for migration is to eke out their livelihood. As the general tendency is to migrate from dry areas to wet areas, the opening of the Nizamsagar canal gave impetus to the prospective agriculturists to migrate to this village. Added to this, the *beedi* industry also played an equally important role in providing new avenues of employment. There are 8 families who have migrated due to marriage alliance.

15. There has been some emigration also from this village. As this village has the tradition of cotton weaving, the Bombay Mills offer a congenial avenue of employment as mill labourers to many of these villagers. It is understood that it is common among Devanga community to go to Bombay either with or without families to work in textile mills as the wages are more attractive there.

The local enquiries revealed that there were in all 66 weaving families in the village. Out of them the heads of 12 households migrated to Bombay with their families and 8 others have left behind their families in the village. Those who have gone with their families very rarely visit the village to see their relatives. But in the case of latter they visit the village once in a year, preferably during Dasara and Diwali festivals and stay for about two months. The wives look after the families while the husbands are away at Bombay who will be making regular remittances to their families.

Mortality

16. The mortality rate appears to be low in the village which indicates good sanitary and health conditions prevailing there. No major epidemics are reported to have occurred during the last 5 or 6 years. During the last five years, 24 deaths have occurred in the surveyed households of which 11 were males and the rest were females. Of the 24 deaths, 4 males and 3 females were of above 60 years age and except one male who died of T. B., the rest had a natural death. There were ten cases of infant mortality, half of which were on account of small-pox.

Medical facilities

17. The villagers generally depend upon the village midwife locally called *mantrasani* for the delivery cases. Two heads of households reported having taken their wives to Government Hospital at Armur for delivery, while 22 households had the services of an unqualified midwife of the village. It is a practice among the villagers to visit the Government Hospital either at Armur (2 miles) or Nizamabad (18 miles) or the Kisan Hospital at Kisanagar (10 miles) for consultations. 39 households have reported to have taken Allopathic treatment while 2 have undergone Ayurvedic treatment. Now-a-days among the villagers, a greater tendency to consult doctors even for petty diseases like cough and cold is noticeable rather than to depend either on the village indigenous hakeem or on village *mantric*.

Castes and communities

18. A description of the castes and communities inhabiting this village is given below.

Devanga :

19. As has been observed earlier, the numerically dominant community is Devanga (Koshti) who account for 27 households out of 100 households surveyed. Koshti, Devella or Devangulu as they are called in these parts, claim themselves to be the progeny of Devanga Mahamuni and to be the people who had woven cloth to the Gods. Deva in Sanskrit means God and Anga means limb, and as such they claim to have been named as Devanga.

20. The Devangas of the village could not give a vivid account of the origin of the community. The accounts recorded by a few authorities are reproduced below. E. Thurston writes :

> "The following legend is narrated concerning the origin of the caste. Brahma, having created Manu, told him to weave clothes for Devas and men. Accordingly, Manu continued to weave for some years and reached heaven through his piety and virtuous life. There being no one left to weave for them, the Devas and men had to weave garments of leaves. Vexed at this, they prayed to Brahma that he would rescue them from their plight. Brahma took them to Siva, who at once created a lustrous spirit, and called him Devalan. Struck with the brilliancy thereof, ail fled in confusion, excepting Parvati who remained near Siva. Siva told her that Devalan was created to weave clothes, to cover the limbs and bodies of Devas and men, whose descendants are in consequence called Devangas (Devangam, limb of God). Devalan was advised to obtain thread from the lotus stalks springing from the navel of Vishnu, and he secured them after a severe penance. On his way back he met a Rakshasa, Vajradantan by name, who was doing penance at a hermitage, disguised as a Sanyasi. Deceived by his appearance, Devalan paid homage to him and determined to spend

the night at the hermitage. But, towards the close of the day, the Rishi and his followers threw off their disguise and appeared in their true colours as Asuras. Devalan sought the assistance of Vishnu, and Chakra was given to him, with which he attempted to overthrow the increasing number of Asuras. He then invoked the assistance of Chaudanayaki or Choudeswari, who came riding on a lion, and the Asuras were killed off. The mighty Asuras who met their death were Vajradanthan (diamond-toothed), Pugainethran (smoke-eyed), Pugaimugan (smoke-faced), Chitrasenan (leader of armies) and Jayadrathan (owner of a victory-securing car). The blood of these five was coloured respectively yellow, red, white, green and black. For dyeing threads of different colours, Devalan dipped them in the blood. The Devangas claim to be the descendants of Devalan and say they are Devanga Brahmans."[1]

21. The same view is expressed of their origin by Syed Siraj-ul-Hassan :

"Devanga is a Sanskrit word which means 'body of the gods' and is applied to this caste since it claims to be descended from one Devanga Rishi, who was created by the God Mahadeva for the purpose of weaving clothes for Gods and men. The thread was obtained from the lotus which sprang from Vishnu's navel."[2]

Whatever may be the origin of the caste, they are traditionally weavers and Lingayats. Every adult Devanga, both man and woman, wears the sacred *linga* around the neck. Their principal Goddess is Choudeshwari, who is worshipped annually at a festival wherein the entire community takes part.

22. Some of the elderly people of this community have stated that formerly, they never used to take water or food from any other caste Hindus (either lower or higher), though now-a-days they accept food and water from Brahmin, Vaisya and Reddy castes.

23. Weaving and agriculture are their contemporary occupations. They are all Saivites or Lingadhars. They invite Jangam for their death ceremonies.

Goundla :

24. The toddy tappers are locally known as Goundlas. Besides following their traditional occupation *i.e.*, toddy tapping, they are having agriculture as their subsidiary occupation. In point of social status, the Goundlas rank above Chakali and Mangali castes.

"Regarding their origin, several stories are current. According to the Goud Purana, they are said to have come from Benares and other parts of Northern India where they were originally engaged in the manufacture and sale of spirituous liquors."[3]

25. There are two sects among this caste, *i.e.*, Vibhutidhars and Tirumandhars. Vibhutidhars (Saivaites) apply ash to their forehead and the others (Vaishnavites) have perpendicular lines of sandalwood paste on their foreheads. These marks on their foreheads facilitate identification of the sect of the person. A Jangam in the case of Saivaites and a Sathani in the case of Vaishnavites officiates at death ceremonies. Marriages are generally contacted within the same sect though there is no prohibition for inter-marriages between these two sects. Marriages between persons having same *intiperu* (surname) are prohibited as they are considered to be brothers and sisters.

Vaddara :

26. Vaddara is a caste with stone breaking as traditional occupation. These people also seem to be divided as Vibhutidhars and Tirumandhars. *Intiperu* plays an important role in the social organisation of this community. They do not accept water or food from Muslims and Christians.

Kapu :

27. Kapus are land holding and cultivating caste and there are a number of sub-divisions among them. The term 'Kapu' in Telugu means to watch, and probably they might have been, in the remote past, the guardians of the cultivable land. Several stories are current regarding their origin. Whatever might be their origin they are the chief cultivating class. With the passing of time, they might have taken up cultivating the lands instead of watching them. Even now, these people, irrespective of their status, depend mostly on agriculture in which occupation they are proficient. Very few people among this community have taken up other occupations. Fig. 6 shows a Kapu with his two wives.

1 E. Thurston, *Castes and Tribes of Southern India*, Vol. II (Madras : 1909), pp. 155–156.
2 Syed Siraj-ul-Hassan, *The Castes and Tribes of H. E. H. The Nizam's Dominions*, Vol. I (Hyderabad-Dn. : 1920), p. 162.
3 Syed Siraj-ul-Hassan, *op., cit.*, p. 240.

28. Among Kapus of this village are two groups- Guratikapu and Munnurukapu who, though do not intermarry, interdine and to all other intents and purposes are one and the same community. Each group is further sub-divided into two sects *i.e.*, Vibhutidhars and Tirumandhars.

Reddy :

29. Reddis are the chief land holding and cultivating caste and there are five endogamous groups *i.e.*, Muttati, Gurati, Paknati, Chittapu and Gone. Though they represent a very small percentage of the total population, they occupy a distinct position on account of their wealth. Mostly they are landlords enjoying high social status. A Kapu, when he becomes rich usually affixes the word Reddy to his name. Agriculturists, industrialists, politicians, doctors, engineers and businessmen are found hailing from this caste. A unique feature of this caste people is that whatever contemporary occupation they may be following, their traditional occupation of agriculture is not given up. Being economically well-off, they have their social functions performed in the Brahminical way. Fig. 7 shows a well-to-do Reddy couple.

Goondla :

30. Goondla (Fishrmen) and Goondla (Boya) are the two castes whose traditional occupation is fishing. In these parts these two castes are treated as identical.

Vaisya :

31. Vaisya or Komati or Baniya as locally known, is a caste whose traditional occupation is business. They are also the money lenders in the village. A very wealthy community, they still follow their own traditional occupation of business.

Muthrasi :

32. Muthrasi caste is also known as Tenugu in these parts. According to Mr. Hassan, the origin of the word Muthrasi is uncertain.

> "Mutrasi, Mut-Raj, Modiraj, Koli, Naik, Bantu, Telagaund, Tengaud, Telaga— is a large cultivating, hunting and labouring tribe of Dravidian descent,... are engaged as village watchmen under the title of Mannepod. They were in ancient times, engaged as soldiers, which has won for them the military title Bantu. Their numerical preponderance in all the Telugu speaking districts, their wild aboriginal physiognomy and the absence of any traditional occupation among them, suggest the interence that they are the oldest inhabitants of the country. This view is also borne out by the fact that throughout Telingana, members of this tribe are popularly designated as Telagas (inhabitants of Telingana or the Telugu speaking districts)."

33. An elderly member of this community is able to give an account of the origin of the community with reference to a legend obviously taken from the epic *Mahabharatha :*

> Dewayani, daughter of Shukracharya, preceptor of demons, was married to the Kshatriya King Yayati of the Solar race and was accompanied to her husband's house by the Daitya Princess Sharmistha as her life long attendant. After Dewayani had borne two sons, she discovered that the king had maintained an illicit connection with the charming Sharmistha, by whom he had had three sons. Dewayani appealed to her father, who cursed the king and doomed him to decrepitude. Instantly the king was seized with extreme old age, his hair became grey, his teeth fell from his head and every sign of infirmity came upon him. Yayati appealed, in vain, for mercy, but Shukra was relentless. 'Your daughter is still in the prime of youth', remonstrated the king at length, 'Who will enjoy her now that you have brought this old age upon me?' These words had the desired effect and Shukra ordained that the king might be restored to youth if he could induce one of his sons to take the curse on him. The sons were asked, but none consented except Sharmistha's youngest son who volunteered to help his father out of the difficulty. The father's old age descended upon the son, who was subsequently nicknamed Modiraj and whom the Mutarasis regard to be their progenitor."[1]

34. The Muthrasis practise agriculture and also engage themselves as casual labourers. According to a version both men and women are generally engaged in the Reddy houses as servants. Good looking girls are generally retained as concubines in the Reddy households. Heads of two households, covered by the survey, are reported to have been born of a Muthrasi woman and a Reddy man.

35. Muthrasis are socially considered to be equal to Kapus and do not eat with Goundla, Goondla, Koshti and Scheduled Castes. The members of this caste indulge freely in drinking spirituous and fermented liquors and eat fish, fowl and goat.

Poosala:

36. Poosala, a nomadic tribe, are the traditional peripatetic merchants. Poosalu in Telugu means beads. Their wandering about from place to place

1. Syed Siraj-ul-Hassan, *op. cit.*, pp. 525-526.

selling beads might have accounted for their being called Poosala caste, thus an occupational term finally becoming a caste name. All the Poosala families of this village are said to be recent migrants to this village, having settled down here due to the availability of house sites at cheap rates. Toilet goods and aluminiumware purchased from the nearby towns are sold by them, going about from village to village. Both males and females do this business. The Poosalas of this village visit the neighbouring villages within a radius of 40 miles. When their wanderings last for one or two months, they move about with bag and baggage. Being Hindus by religion, the same customs as are followed and the same deities as are worshipped by other caste Hindus are also observed and worshipped by these people. Socially they are considered to be superior to Chakali (washerman), Mangali (barber) and other Scheduled Castes. They are non-vegetarians and take the meat of goat, fowl, duck, mongoose and squirrels. *Intiperu* (surname) plays an important role in the social organisation of their caste.

Sathani:

37. Sathani is a caste whose presence in the death ceremonies among the lower castes of Vaishnavite sect (Tirumandhars) is a must. They are traditional beggars, but of late they are also taking up to various other occupations.

Artisan communities:

38. The other castes are identified with the occupation they follow, *viz.*, Mera (tailor), Chakali (washerman), Padmasale (weaver), Kummari (potter), Mangali (barber),Viswabrahmin (goldsmith). All these caste people enjoy more or less the same social status. These people serve the village community through their respective professions. They do not dine with the Scheduled Castes. A few people are also owning land and practising agriculture. The social customs followed by them are more or less the same with minor deviations here and there in the mode of performance.

Scheduled Castes:

39 Mala, Madiga, Dhor, Mashitla, and Ghoska who reside in this village belong to Scheduled Castes and are treated as untouchables by the other caste Hindus. Malas, besides being agriculturists and casual labourers, also follow other sundry avocations. Madigas are the traditional cobblers and even now, they follow the same occupation. Fig. 8 shows a Madiga couple. They supply all the required leather goods to the agriculturists including foot wear for which they are in turn given paddy or any other crop at the time of harvest by the agriculturists. They are using the same age old instruments for the manufacture of leather goods (Fig. 9).

They also do other casual labour. Between Mala and Madiga, the former claims superiority over the latter as they are not beef eaters. It is interesting to know that these two castes practice untouchability among themselves. Both these castes do not draw water from the same well and do not dine together. They eat the flesh of goat, sheep, squirrel, fowl, *etc.*, but not beef and pork. Food cooked by the Chakali, Mangali and Vishwabrahmin is not eaten by these two castes. Madigas propitiate Goddess Maisamma.

40. Dhors who are traditional shoe-makers claim superiority over the above. There is only one household of Dhors in this village and it is reported that this household has migrated some 40 years back. They do not eat food cooked by Mala, Madiga, Ghoshka, Mashitla, Devanga, Chakali, Mangali and Muslims. They consume alcoholic drinks and take the meat of goat, sheep, ram and fowl. Eating of beef and pork is, however, prohibited.

41. Mashitla, a sub-caste among Madigas, is considered to be lower than Madigas. They are the traditional beggars. They beg at the time of harvest in the villages allotted to them. The jurisdiction of the Mashitla family of this village is over a radius of 24 miles. They accept food from Madigas but not from Mala, Dhor, Ghoshka and Vishwabhrahmin. They take meat of goat, sheep, fowl, ram, duck and consume alcoholic drinks. Eating of beef and pork is prohibited.

42. Ghoshka is another caste among the Scheduled Castes. No household could report their traditional occupations. Casual or agriculutural labour and agriculture constitute their present occupation. According to them they are superior than Madigas and inferior to Malas. They do not dine with Malas, Madigas, Vishwabrahmins, Jangam and Sathani. Meat of goat, ram, sheep, fowl and duck is eaten. Alcoholic drinks are consumed without any discrimination. This family of Ghoshka caste has migrated to this place from Jagtial taluk of Karimnagar district some 5 years back. They do not even draw water from the well used by the Madigas and Malas. Fig. 10 shows a Ghoshka young woman.

There are no Brahmins in this village. Except Vaisya community, who are vegetarians by class, all the other castes are non-vegetarians. Muslims are the only beef eaters in this village among the non-vegetarians. An interesting feature is that almost all the Hindu caste people mentioned above do not take food either cooked or served by Viswa-brahmins.

Muslims :

43. There are a few Fakeer households in this village who are Muslims by religion. They belong to Shaik, a sub-group. There are four sub-sects among the Fakeers which indicate the peer they follow, *viz.*,

1. *Jalali:* The peer (cult head) of this sect is 'Lalsha Bajkhandar' and the seat of this cult head is at Shinangadi in Pakistan.

2. *Rafai:* The peer (cult head) of this 'Sayyed Ahamed Kabeer' and the seat of the cult head is at Surat in Gujarat.

The remaining two sects, *i.e.*, *Banua* and *Siddi* also claim the same geneology respectively. Their traditional occupation is begging. They have got some villages demarcated among themselves for their daily begging. They eat beef, goat, fowl, *etc.*, but eating of pork is prohibited.

B. HOUSING

House Types

44. The three types of houses that one comes across in this village are *poorillu* (thatched hut), *koonaillu* (tiled house) and Pucca house (R.C C. roofed house). Among the tiled houses there are again two types, *i.e.*, *ekeri* and *duheri*. (Figs. 11&12) The double storied buildings are locally called as bungalows (Fig. 13). Out of the 99 houses surveyed (in one house there are two households living) 66 are with tiled roof, one with a pucca roof and 32 have their roofs thatched with palmyra leaves. Thus it can be seen that the housing condition in this village is quite satisfactory and encouraging when compared to 1929–30. The following extract from 1929-30 *Investigations* (see Appendix I)with regards to the housing condition prevailing then lend support to the above statement. "The houses are frail and ill-kept, there being only 2 good houses belonging to two of the well-to-do landlords of the place. Most of the houses are thatched, and in rainy weather the people must be subjected to a great deal of discomfort and illness." Now the condition is changed.

45. A detailed description of each of these three types of houses is given below:

Poorillu

The houses which are roofed with palmyra leaves or grass are called locally *poorillu* (Fig. 14). The walls may be of bricks, mud or of any other material. There are a few houses with no side walls but constructed with small side poles and a deep slope which are called *poori gudise*—the poor man's house without walls and windows. These houses can be constructed with one or two rooms. Such types of houses are found among Vaddara and Poosala castes. Following is the brief description of a *poori gudise* of Vaddara caste.

46. The normal measurements of the *gudise* are 26' x 10'. Small poles of 3' height locally called *gunjalu* are fixed in the earth in the four corners. Besides, poles of the same height are fixed on both sides lengthwise at an interval of 5'. Over them big rafters are placed lengthwise. These poles are of palmyra tree or of date palm or any other kind of wood locally available. Then in the centre of the other two sides *nittallu* (centre poles) of 8' height according to the length of the house are fixed in the earth. These two central poles are essential to any house, *i. e.*, one in the front and one in the rear and the number of central poles may increase depending upon the length of the house. A rafter is placed lengthwise over the central poles. which is called *yenugarra*. Then *Vasalu* (bamboos, are placed on both sides of the *yenugarra* at an interval of 1/2 foot keeping one end on *yenugarra* and the other on the rafter placed over the small poles. The ends of the bamboos are then tied with thin ropes or with palmyra fibre. The roof is thatched with palmyra leaves on both sides. The slope of the roof on both the sides of *yenugarra* is such that ends almost touch the ground on both sides. The rear portion is completely covered while the front portion is used for entrance which is covered by a door made of palmyra leaves locally called *thadika*. After completing the thatching, a big rafter is placed on the ridge lengthwise and is tied with palmyra fibre in such a way that the both ends will be brought in the inner portion to protect the palmyra leaves from flying. This particular house is used both for living as well as cooking but some houses have

separate kitchens also. Palmyra leaves and palmyra rafters, *etc.* required for constructing this type of house are procured from the local palmyra groves. The cost of palmyra leaves per 1,000 is about Rs. 4. The barren palmyra tree will be cut with the permission of the Excise authorities and used for rafters, poles *etc.* The poor people generally cut the palmyra tree for themselves and pay the charges for cutting palmyra leaves only. The cost of construction will be less than Rs. 10 in ordinary cases and may be Rs. 25 in exceptional ones.

47. *Poorillu* type of houses can sometimes be fairly costly. In such cases the walls will be of either mud or brick and the wood used for superstructure will be of teak or any other costly one. There would be more rooms with doors and windows. There would be no *gunjalu* and *nittalu* in whose place are constructed walls. *Yenugarra* and *vasalu* (rafter) etc., would be used. Only the roofing is done with palmyra leaves. The minimum amount required for such type of houses would be Rs. 250 and the maximum depends upon the quality of the wood used.

48. Thirty-two per cent of the houses are having roofs of palmyra leaves. Out of these 32 houses, 13 are having only palmyra leaf walls, 2 are of twigs and branches of trees *etc.*, and only one is of bamboo wattled wall plastered with mud. The remaining 16 houses are having either mud or brick walls.

Tiled House

49. Among the tiled houses, one comes across two types of houses, *viz.*, *ekeri* and *duheri*. *Ekeri* houses do not have verandahs whilst those with verandahs go by the name of *duheri*. Figs. 15 and 16 show these two types of houses.

Ekeri

50. One of the *ekeri* houses is described below: The total area of the house site of the average weavers' family who generally occupy this type of house, is 36′ x 24′. The actual plinth area of the house is 24′ x 8′. The foundation is of stones and mud. Wall is 1½′ thick and the side walls are 6′ high. Two teak wood beams are placed on the walls breadth-wise at an interval of 12′. On these two beams two frames of 3′ height in the shape of inverted 'V' called *komirelu* are fixed. A rafter called *yenugarra* is placed lengthwise over these *komirelu*. Then the rafters at an interval of ½ a foot are placed on all sides with one end resting on the ridge piece and the other end on the walls. Small size bamboo rafters are woven closely and covered thickly with neem leaves plastered with mud over which tiles are spread. The main door of the house generally faces east. The space between the walls and beams is closely knitted with small wooden rafters. The space so covered is locally called *ataka* and is used for storing purposes. The *ekeri* house generally consists of one room which is divided into two portions by erecting a small mud wall of 3′, of which one is used as a kitchen (Fig. 15).

Duheri

51. The *duheri* type of house is also constructed on lines similar to the *ekeri*. It will, however, have more than one room and verandahs on three sides. These verandahs are called *arugu* and the rooms are called *arra*. The verandahs are used for fixing looms by the weaver community while the other caste people make it the venue for gossiping. In most of the *duheri* houses there is open space in the middle with verandahs on all the three sides and a wall on the fourth side with a main entrance in the middle. The top of the main house as well as the wall are covered with tiles as a protection from rains leaving the central courtyard open (Fig. 16).

Bungalow

52. The Bungalow or "bungala sayabanillu" is a double storeyed building having verandahs. The roof of ground floor is constructed with wood and the roof of first storey will invariably be a tiled one. The types of construction will be the same as in the case of other tiled houses. Only a few well-to-do families have such type of houses. There are no special arrangements of the rooms according to the different purposes for which they are to be used. The front portion is called *arugu* and all the rooms are called *arralu*. The names of these rooms will be according to their usage, *i. e.*, the room used for cooking is called *vantaillu* and the one used for keeping other utensils is called *samanarra* (Fig. 17).

53. The majority of houses have their main doors facing east locally referred to as *poddikku*, *i. e.*, direction of the sun, whilst in a few cases the main doors may be facing north, locally referred to as *Gangadikku*, *i. e.*, the direction of the Ganga.

Housing material

54. How and where from the timber required for the houses was procured could not be specifically

stated by the villagers. It is, however, said by some that in by-gone days when there was no rigid enforcement of forest conservancy laws, the timber might have been got from the surrounding forests. Now-a-days the timber is, however, brought all the way from Khanapur in Adilabad district or from Balkonda. Timber is also procured by way of purchases from the timber depots of Nizamabad. The minimum cost of a teak beam is about Rs. 25 with the maximum varying with the size. The rafters and other wood required for doors and windows are purchased either from forest contractors or from the timber depots. The palmyra wood is generally procured locally. The tiles are purchased from the local potter at Rs. 5 per thousand. The bricks too are locally secured from brick makers at a rate of Rs. 22 to 25 per thousand. Skilled masons are brought from Armur or from Perkit. The carpenter's services are obtained from Perkit village. The cost of a bungalow house recently constructed by one of the households is about Rs. 6,000. The *duheri* house constructed by a Goondla caste man, some 6 years back had cost about Rs. 1,000.

55. Out of 99 houses surveyed, 33 are having brick walls, 30 mud walls, 1 stone wall, 15 leaf and bamboo wattled walls and 20 households had not furnished the particulars.

56. The general housing condition of the inhabitants is quite satisfactory. The tendency of the villagers is more towards the construction of tiled and brick walled houses. Table 48 in Appendix II shows that 25% of the households are having one-room, 40% are having two rooms, 20% are having three rooms and only 15% are having four or more rooms. The type of dwellings, caste-wise is given below :

Sl. No.	Name of caste	Type of dwellings		
		Tiled roof	Palmyra leaf roof	Pucca roof
(1)	(2)	(3)	(4)	(5)
1	Chakali	1	1	...
2	Dhor (Scheduled Caste)	...	1	...
3	Fakeer (Muslim)	2	...	...
4	Ghoshka	...	2	...
5	Gpondla (Boya)	2	...	...
6	Goondla (Fisherman)	2	1	...
7	Goundla	7	3	...
8	Guratikapu	5	...	...
9	Guratireddy	1	...	1
10	Kamsali (Viswabrahmin)	1	...	...
11	Komati (Vaisya)	1	1	...
12	Koshti	21	5	...
13	Kummari	1	1	...
14	Madiga (Scheduled Caste)	7	2	...
15	Mala (Scheduled Caste)	5	...	...
16	Mangali	...	1	...
17	Mashitla	...	1	...
18	Mera	2	...	...
19	Munnurukapu	4	1	...
20	Padmasale	...	2	...
21	Poosala	...	5	...
22	Sathani	1	...	...
23	Tenugu (Muthrasi)	2	...	...
24	Vaddara	...	6	...
	Total	66	32	1

57. Thus it can be seen from the above that out of 66 tile roofed houses 21 are owned by the Koshti, the predominant caste in the village. There is not even one tile roofed house possessed by Poosala, Vaddara, Padmasale, Dhor and Mashitla and Ghoshka castes. It is evident that their housing conditions are poor as compared to other castes. Mala and Madiga account for 12 tiled roof houses. Out of the 100 households covered, 79 live in houses used entirely for residential purposes and the remaining 21 live in houses used as residence-cum-workshops.

Selection of house site

58. Very few people have constructed houses during the recent past. The selection of a site for the construction of a house is made only after consulting a Brahmin. Madigas, Malas, Goundlas *etc.*, who are considered to be low caste people generally consult a Viswabrahmin or an elderly man of Koshti community and follow his advice. Only 33 out of 100 households have reported that they attach importance to the selection of house site and again out of them 23 households consult a Brahmin of Armur town and the remaining consult the local Vishwabrahmin or any other elderly man or a mason.

Ceremonies observed at the time of construction and house warming

59. The general pattern of the customs followed and the ceremonies observed in all the castes of the village are more or less the same. The expen-

diture on house warming ceremony depends upon one's own taste and purse. The villagers generally consult a Brahmin of Armur for any auspicious date and some people also consult a goldsmith or an elderly man of Koshti community. The survey revealed that out of 100 households, 43 fixed up the auspicious days for the above ceremonies in consultation with a Brahmin. 15 consulted others, 10 households have not consulted any, while 11 households have not observed the ceremonies at all.

60. The foundation laying ceremony locally called *muhurtham* is celebrated on an auspicious day fixed in consultation with a Brahmin or with any other person who is versed with Hindu almanac and the Brahmin is paid a minimum of one anna for this purpose while there is no limit for the maximum. Sundays and Fridays are considered auspicious and lucky by all the people. Even those who do not consult the Brahmin generally celebrate the ceremony on these two days.

61. The foundation laying ceremony is generally held during the early hours of the morning. On the auspicious day fixed, both the husband and wife after having an oil bath and dressing themselves either in new or at least clean clothes reach the selected site before dawn. They bring turmeric, vermilion, *agarbathi* (pastil) and cocoanut, either in a brass or metal plate called *thambalam*. Sneezing when one is about to start on a good mission, is considered a bad omen among Hindus. Seldom do they take other members of the family for the fear that they may accidentally sneeze. Generally it is so arranged that the carpenter and mason reach the site by the time these people reach. The crowbar and *paura* (spade) placed in the south-western corner of the selected site are worshipped by the couple by offering vermilion and turmeric and the *agarbathis* (pastils) are lighted. Then a cocoanut is broken into two pieces and its water is sprinkled over these implements while the two pieces are placed there beside the implements. Then exactly on the arrival of the time of *muhurtham*, the husband digs the ground five times with crowbar in the south-western corner which is called *Peddamula* or *Devunimula* (God's corner) while his wife collects the earth in a heap. Then, after distributing the cocoanut pieces to the carpenter, mason and others, if any, the carpenter and mason start the work by drawing lines with a thread locally called *nulka* according to the plan already finalised. Digging up of foundation starts and some people keep a bit of gold in the corner. There will not be any other function till the foundation is raised upto the ground level. At the time of installing the main front door a few cotton seeds and a rupee coin, knotted in a cloth soaked in turmeric are tied to it which is taken by the carpenter. Some people break cocoanut or sacrifice a fowl even while placing the first beam on the raised walls.

62. After completion of the construction of the house, the house warming ceremony locally called *grihapravesam* or *illujochhuta* is celebrated on an auspicious day fixed by a Brahmin. Prior to the day of house warming ceremony, a goat is sacrificed by all communities including Vaisyas, in the centre of the house to propitiate Maisamma, the village deity. This sacrifice is done near a pit dug in the middle so that the entire blood flows into it. One *manika* (two seers) of rice is cooked and placed near the pit. The head of the sacrificed goat and the cooked rice are given to the dhobi. The remaining portion of the sacrificed animal is cooked and all the people who are engaged for the construction are fed in leaf plates which are also thrown in the same pit and then covered. This ceremony is called *bali* or *poli* which is observed soon after the completion of the house. The other caste people like Goondla, Poosala, Vaddara and Scheduled Castes occupy the house on the same day and a feast is arranged for their near relatives. Cash gifts are also given to the occupants by the invitees.

63. On this day the new house is decorated with festoons of green leaves. The relatives are invited. Well-to-do people send printed invitation cards to their friends and relatives. On the appointed time a female member of the household, *i.e.*, either daughter or sister of the head of the household with a potful of water mixed with turmeric locally called *kavatikunda* in her hand enters the house by placing her right leg first, followed by other members of the family. Then Satyanarayana *vratham* is performed. The relatives are fed with vegetarian meals. The food is cooked in the new house only and fire is kept burning for three days. A peculiar feature in this village is that those persons who had been residing as tenants in others' houses and who have constructed a new house of their own will not be allowed to take *kavatikunda* from the former house as it is considered that Lakshmi, Goddess of Wealth, will leave the former house. In such cases, this item pertaining to taking of this *kavatikunda* is dispensed with.

64. The expenditure on house warming ceremony varies from house to house depending upon

the economic position of the owner. It is reported that an amount of Rs. 3/– has been actually spent by a household belonging to Ghoshka caste while Rs. 150 and Rs. 500 have been spent by a Devanga and Reddy household respectively.

65. The Muslims of this village sacrifice a goat or ram or fowl while entering the new house which is called *zuba*. They do not observe other ceremonies. On the same day, they feed their relatives.

Maintenance of the house

66. As already described in the above paragraphs, most of the houses in the village are built with bricks. Very few people have white-washed or plastered the walls from outside. But, invariably the walls inside are white-washed. And a few people have simply plastered the walls with red clay locally called *yerramatti* and have decorated with lime drawings like flower pots, *etc*. There are no wall decorations worth mentioning. Nenety five percent of the houses are having only mud flooring. Shahabad flooring is found only in two households, one belonging to a Reddy and another Kapu. All the caste people sweep their houses thrice a day and plaster the floor with cow dung and red clay once in a week and on festive occasions. Of course, there are some exceptions where people plaster their houses thrice in a week and decorate with lime lines. The rubbish of the daily sweep and other waste are collected in a pit in the back yard of the house or outside the habitation. The rubbish thus collected will be used as manure for fields. The hearth is daily cleaned by all the Hindu castes. Once in a year, generally either on Dasara or on Deepavali festival, the houses are white-washed or plastered with red clay. Before the rains set in, a few households replace the tiles on roofs. But the thatched houses need replacement of roof every year before the onset of the monsoons. The hearth is always located in the kitchen room called *vantaillu* in the north-eastern corner *(agneya-mula)* of the house. Invariably, a big pot called *kuratikunda* is substituted for one of the three stones of a hearth and is used for boiling water. This earthern pot is cleaned once in a week. The Muslims do not keep any such pot. All the cooking utensils, and other eating and drinking utensils are placed in the kitchen (Figs 18 & 19). Five households (2 from Koshti caste, 2 from Vaisyas and 1 Muthrasi) possess kerosene stove which is used for preparing tea, *etc*.

C. DRESS AND ORNAMENTS

Dress

67. The villager's dress is not merely simple but also suited to the local climatic conditions. The male dress consists of a dhoti of 4 yards, in length, a shirt and a turban of 2½ yards or a towel. Women wear sarees of 6 to 9 yards in length and light fitting cholis or blouses called *ravika*. Fig. 20 shows a Devanga women in her usual dress. Dhoti and saree are worn by working class men and women respectively in such a way that it is above their knees. Sarees which are 6 yards in length are becoming more popular with the younger generation, and particularly among such castes as do not have to work as agricultural labourers. The Scheduled Castes as also Goundla, Goondla caste men wear dhotis above their knees. The other caste people, *i.e.*, Reddy Koshti, Vaisya and Kapu wear dhoti in such a way that the entire lower portion upto ankles is covered by having the dhoti taken round the hips and tucked in the front on both the sides of the waist leaving some portion which is taken between the two legs and tucked in the back called *gochi*, while the other end is wound in several folds and tucked in the front. 3 yards of cloth for a shirt and 1½ yards of cloth for a banian are required. Such a dress consisting usually of a dhoti, a shirt, a banian and a towel normally cost about Rs. 12. The shirts and banians are got stitched by a local tailor The average stitching charges for a shirt are 75 nP. and for banian 25 nP. On the average, a person would generally have two pairs of dress a year. The young men wear trousers and shirts. It is strange that the Koshti caste people, though weavers by themselves wear mill-made clothes only.

68. Women folk wear a saree of 8 yards and a blouse called *ravika*. The lower caste people wear the saree above their knees and while they are at work, the upper cloth called *kongu* covering the breasts is tied round their waist. The elderly women do not wear *ravika* at all. Now-a-days the young women wear petticoat and bodice too. Most of the women use handloom clothes. The minimum cost of their ordinary dress would be about Rs. 12. The female children wear frocks while grown-up girls wear *langhas* (skirt) or even small sarees. The *ravika* and other garments are got stitched locally, for a nominal rate of about 25 nP. per piece.

69. There is no special dress for any festival, excepting that new and gaudily coloured dresses are preferred by the people to be worn on such occasion particularly during the Dasara festival. It is only

during such festive occasions that purchases to meet the entire year's dress requirements of both the men and women of the households are effected. On occasions of weddings the bride and the bridegroom are expected to put on saffron coloured dresses. There is no special dress for mourning, except that a widow has to wear a white saree and a blouse. This custom is now honoured more in the breach than in practice, as coloured sarees and blouses are now-a-days being increasingly put on by widows too.

Hair style

70. The women apply oil to their hair, comb it and part it into two and get the hair back and tie it in a knot at the nape of the neck.

Ornaments

71. Males have, as their main ornaments, gold rings and silver waist-belt called *molthadu*. The ornaments for women are many and varied. Prominent among the ear ornaments are the *guvvagoobalu*, gold ornament worn in the helix, *theegalu* (rings) made of gold, worn in the sides of the ear, both in small and big size, *padigalu*, gold ornament worn in the lower part of the ear. A gold rod called *mukkupulla* is worn on the nose. Fig. 21 shows the ear and nose ornaments. *Theega*, a sturdy gold ornament, *gundla golusu*, a chain of gold balls, *golusu*, a gold chain are the ornaments worn round the neck. *Dhandakadiyam*, silver ornament, is worn on the elbow. *Gotulu*, silver ornaments, are worn over the wrists. Fig. 22 shows the elbow and other hand ornaments. In only one Reddy household, among the several households; covered by survey are found the gold bangles in use. Rings locally called *ungaralu* both gold and silver are worn on the fingers. *Kadiyalu* and *patta golusulu* are the silver ornaments used over the anklet. *Mattelu*, silver rings, are worn on the toes. Fig. 23 shows the leg ornaments. *Nallapusalu* (black beads threaded) are also worn around the neck. The widows and the unmarried women do not use the toe rings. Gold ear rings are generally used by the children. Tattooing marks of different decorative types are found generally on the forearms of women. Tattooing is done by the *pachabotlollu* who visit the village once or twice a year.

D. OTHER MATERIAL EQUIPMENT

Domestic utensils

72. The common domestic utensils consist of earthen, brass and other metallic vessels. A few families possessing only a few earthen pots and one or two brass plates and tumblers were also noticed during the survey. Excepting in the two Vaisya households, earthen vessels are in common use in the households of all other castes including Reddy, Kapu, Devanga, who use earthen vessels for cooking and storing commodities and other condiments. Vaisyas, however, use the earthen vessels for preserving foodgrains only. Earthen vessels are used for cooking as well as storing purposes in 97% of the households. *Buvvakunda* and *kurakunda* are the common earthen vessels used for cooking rice and preparing curry respectively. These earthen vessels of average size usually costing 25 nP. each, are purchased from the local potter as well as from the weekly *shandy* at Armur.

73. The well-to-do people bring into use the metal vessels on such occasions as festivals or the visit of the relatives. Aluminium and brass utensils are used for eating and drinking water. The plates used for eating are called *thatlu*, and tumblers used for drinking water are called *muntalu* or *chembulu*. A brass vessel called *binde* is used for fetching water which is stored in earthen pots. *Koppera* or *gangalam*, a large iron or brass vessel is also used for heating water in well-to-do families. Ninty-five per cent and 81% of the households use brass and aluminium vessels respectively. The brass utensils are purchased from itinerary merchants who visit the village once in a year and they are also purchased from Armur or Nizamabad. Only 11% of the households are using stainless steel articles.

Fuel and lighting

74. Fuel for the hearth in this village is obtained commonly from the local palmyra groves in the form of sheaves of palmyra leaves called *mattalu*. Sometimes firewood is also purchased from the local shop. Eighty-seven per cent of households are using purely palmyra *mattalu* while 51% use both firewood and *mattalu*. This palmyra fuel is generally collected free of cost. A noteworthy feature of this village is that the villagers do not generally waste cow dung by burning it as fuel but make use of it as manure with only 6% of the households using it as dung cakes for fuel purposes. The above account shows that expenditure on fuel is negligible in the case of most of the households. The womenfolk of this village in general, other than those of Reddy and Vaisya castes, usually collect fuel from the local palmyra groves daily or once in a week or whenever they are free. Reddis

and Vaisyas who are economically well-off obtain their requirements of fuel cut by their attached labourers from their fields or from any other place.

75. The common type of lighting in the village is kerosene oil lamp locally called *ekka* or *buddi* made up of tin with or without chimney. Fifty-six households possess hurricane lanterns while 7 households possess petromax-lights and of these 5 have acquired them during the last five years. Eighty-four per cent of the households are using kerosene oil while 20% are using electricity. Though the village is not electrified, connections have been given for the domestic use since the main electricity line is passing through this village. Among the electrified houses the maximum number of houses *i.e.*, 8 belonging to Koshti caste and next comes the Kapu caste with 6 households. The *ekkas* are purchased locally as well as at Armur. Hurricane lanterns and petromax-lights are however purchased at Nizamabad. The minimum cost of an *ekka* is about Re 1.12 nP. while the cost of a hurricane lantern is about Rs. 3.50 nP.

Bedding

76. Cots are commonly used by all castes in the village for sleeping purposes. Eighty-eight per cent of the households possess cots prepared by the local carpenters which are woven with a thin country rope called *nulaka*, a by-product of the palmyra tree. The cots possessed by the villagers are of inferior quality. The minimum cost of a cot is Rs. 5/. These cots are used both for sitting and sleeping purposes. Whenever a visitor or a relative visits, he is cordially invited and seated on the cot over which either a mat or a *kambali* or any other cloth is spread. A quilt-like thing called *bontha* stitched with rags is used for spreading as well as for covering by the common people. These are some of the bedding materials commonly possessed by an average villager. All Vaisya, Reddy and a few households of Kapu and Koshti community possess cotton beds and blankets. There are a few families who do not even possess a single bedding material. Vaddara, Scheduled Castes and other poorer sections use their spare dhoties and sarees for bedding purposes. Only two households (Koshti and Reddy) in the annual income range of Rs. 1,201 and above are using mosquito curtains.

Furniture

77. Chairs, tables, benches and stools are the main articles of furniture possessed by a few households, their number being 14, 7, 31 and 16 respectively. Only one Reddy household possessed an almirah and a suit-case. Trunk and wooden boxes are among the other possessions, which are used for preserving the costly clothes and other valuables and these are possessed only by 34 and 24 households respectively. Very few families possess torch-lights and bicycles. Seventeen households of different castes are possessing bicycles of which 5 are owned by Goundla, 3 Koshti, 1 Mala (Scheduled Caste), 2 Reddy, 2 Munnurukapu, 1 Poosala, 2 Vaisya and 1 Viswabrahmin. Torch-lights are found in 19 households of different castes, the maximum number *viz.*, 6 being found in Koshti caste households alone. A Reddy household possesses a motor car and a radio-set.

Toilet

78. The habit of toiletting and a sense of personal cleanliness among the villagers has, of late, been on the increase. Mirrors, toilet and washing soaps are getting popular. Sixty-seven per cent of the households of different castes possess mirrors while toilet and washing soaps are used by 56% and 78% of households respectively. The average expenditure on toilets in an average family is about Rs. 12/- per annum. Clothes are sent to washerman by 89% of the households. Most of the people go for haircut to Armur.

79. The dhobies (washermen) in the village wash the clothes of Scheduled Castes also but the barbers do not serve them. Most of the people send their clothes to dhobi once in a week. Only Reddy and Vaisya households send their clothes daily to washerman. The payments to washerman are made both in kind and cash. The agriculturists pay in kind at the time of harvest—minimum being 6 *manikas* of paddy (value : about Rs. 6/-) and maximum one *thoomu* (value : about Rs. 24/-). There are one or two households getting their clothes washed at the rate of 12 nP. per cloth. The non-agricultural households pay the washerman according to the strength of each household—the minimum being Re. 1/- p. m. All the households with whose castes washermen eat give food on the day of wash. The potters supply the required number of pots to washermen who in turn wash their clothes. The washerman does not iron the clothes, but it is done at a local laundry at a rate of 6 nP. for each piece.

E. DIETARY HABITS

Food and drink

80. Rice is the staple food of the villagers. All the 100 households surveyed take rice daily and 84

out of them take their food 3 times daily. Ten households take food 2 times with coffee or tea in the morning, while 6 households take meals 2 times only.

81. Ghee and butter-milk are consumed rarely. Dhal and pickles are commonly used by all the castes. Besides rice, 11 households mostly of Vaddara caste take coarse grain like *jawar* and *bajra* which are cooked. These grains are cleaned and pounded before being cooked for consumption. This food is locally known as *jonna annam* and *sajja annam*.

82. The diet of an average family consists of breakfast (*poddugalla buvva*), lunch (*pagatyala buvva*), supper (*poddumuka buvva*). The breakfast consists of food left-over on the previous night and is eaten between 8 to 9 a. m. along with butter-milk or *thokku* (pickle). Poor people eat even with raw chillies. The well-to-do people, specially, Reddis, do not eat the left-over food of the previous night. The midday meal consists of freshly cooked rice which is taken with dhal and vegetable curry. This is taken between 1 and 2 p. m. Among agriculturists midday meal is taken in the fields brought there either by the housewives or some other members of the household. Evening meal, *i.e.*, supper, consists of the same items as midday meal. Excepting Vaisyas all the others are non-vegetarians and take meat and fish along with rice occasionally, *i.e.*, once or twice a week or once in a month depending upon one's economic position.

83. On festive occasions, sweet dishes, vegetables and other sumptuous dishes are prepared and enjoyed. During the summer season on account of fishing operations by the fishermen in a local tank, fish is available cheap and in plenty and hence is generally consumed by all the non-vegetarians. During this season it is a regular feature among Goondla to have fish for their night meal. Dry fish is also available and is consumed occasionally. Meat of sheep and goat is commonly used by all the non-vegetarians, while pork and beef are prohibited among Muslims and Hindus respectively. Madigas (Scheduled Caste) once beef eaters, have now given it up but Muslims do eat it.

84. The habit of taking tea or coffee with or without tiffin is slowly increasing among the villagers. Fifty-five per cent of the households are in the habit of taking tea while the rest are not. The maximum number of households, *i. e.*, 33 among 55 households, who are in the habit of taking tea, fall in the income group of Rs. 1,201 and above. The maximum number of households, *i e.*, 22 among 45 who are not in the habit of taking tea also fall under the same group. Thus it is evident that both extremities are found in the higher income group.

85. Except Vaisyas the other castes consume toddy and liquor. Toddy is commonly taken by all sections while well-to-do people go in for liquor. Among working classes and poorer sections toddy is habitually consumed every evening. It is no exaggeration to say that there are certain people in the village who even forego their meal but not toddy. The habit of taking toddy is also seen among women, though restricted to festive and other social occasions.

Smoking

86. Habit of smoking *beedi* is common among all the males. Cigar locally called *chutta* is used by a few people. Chewing of pan and tobacco is found more among women. Most of the women indulging in this habit are found among Koshtis.

Chapter III

SOCIAL CUSTOMS

Birth

1. The birth of a child is an occasion of great joy to every parent and is more so in the case of a male child. Barrenness is always attributed to one's own ill-luck. Sometimes, women without children take a vow before a deity to be fulfilled if blessed with a child. Delivery takes place, ordinarily, in a separate room of the same house. This village is not having any modern maternity facilities and as such the entire village depends upon the village *dai*, a woman of barber caste for delivery cases. The number of people who go to hospitals in the nearby urban areas is very negligible. The village *dai* attends on all the castes except Scheduled Castes among whom an elderly woman of their caste performs these duties. Customarily, the expectant mother is kept for delivery in a closed room with no ventilation. Besides, a *kumpati* (an earthen jar) filled with fire is kept for keeping the room warm. An old *chappal* (foot-wear) and a broomstick are placed in front of the room for keeping away the evil spirits from entering the room. After delivery, the umbilical cord of the child is cut with a country knife called *kodavali* by the *dai* and is put in a new pot along with the placenta and is then buried in a pit dug in the compound of the house. Immediately after this, the child and the woman are given bath with hot water boiled with neem leaves, *vailaku* (vitex negundo), *thakkellaku* (a kind of leaves locally available) both put on clean clothes. It is the belief of the villagers that these leaves relieve the pains of the woman. Customarily, the woman with her child is made to sit on two wooden planks placed above the pit and given bath, thus letting the bathed water flow into the pit. It is believed that this water should not be allowed to flow outside upto 21 days. The husband is not allowed to see her upto 9th day. She will be kept under pollution for 11 days.

2. On the 3rd or 5th day a ceremony locally called *purudu* is observed by all the castes except Muslims. On this day, *gudalu i.e.*, the mixture of *bobberlu* (cow gram) and *anumulu* (field beans) both pulses soaked in water are distributed to the women who are specially invited for the occasion and toddy is offered by all castes except Vaisya community to the invitees. Later, the new mother will be given bath on every third day. The final bath is given on the 11th day when the room is cleaned and the bed sheets are replaced. There will be no function on this occasion. After this, though she is not considered to be under pollution, she will not be allowed to move freely in the house upto 21st day.

3. Cooked rice and chilli powder ground with garlic is the food for the new mother till 21st day. Soon after her delivery, a bit of mercury and camphor are given to her and this will be continued in some cases upto 9 days. Pepper, *pippalu* (piper longum) and *shonti* (dried ginger) are ground into powder, mixed in gingili oil and balls are prepared of it which will be served upto 21st day and this is locally called *kayam*.

Naming Ceremony

4. The naming ceremony is performed on the 21st day in most of the castes but Goondla and Mashitla observe this ceremony on the 3rd day itself. On this day, both the baby and the mother put on new clothes brought by her in-laws. Among Reddy and Vaisya, the Brahmin is consulted for choosing a name to the child according to date and time of the birth which is called *janmanamamu*, and in respect of others, name is generally chosen by the parents or by elderly members. On the same day, the child is cradled. Before this, the mother is taken to a well in her new clothes, in which she throws some cotton seeds and applies turmeric powder to its parapet wall as an offering to the goddess Ganga and draws water from the well. From this day onwards, she is allowed to move freely in the house and attend to her normal duties. When they return from the well, the baby is cradled and named first by an elderly member of the same household, who announces it thrice after which the other members repeat the name. On this day, the relatives are entertained to a vegetarian feast, and presents are offered to the baby. The village *dai* is paid on this day. In Reddy households, the *dai* is paid Rs. 8/- and sixteen seers of paddy in case of a female child and it is doubled in case of a male child. The other caste people pay Rs. 2-50 and a seer of rice, in case of a female and Rs. 5/- in case of a male

child. There are cases where she is paid only one rupee. An amount of Rs. 3/- to 5/- is spent for other articles required on the day of delivery. The expenditure on the day of *purudu* will be between Rs. 5 and 10. In a Goondla household it is reported that an amount of Rs. 18/- was spent from the day of delivery till the day of naming ceremony of the child which include the expenses incurred towards the fee of *dai* and purchase of a new blouse piece to the mother and a shirt to the new born and a vegetarian feast to a few selected relatives. In contrast to this, for the *namakaranam i.e.*, naming ceremony in a well-to-do Reddy household, an amount of Rs. 138/- had been spent. Thus, it is clear that the expenditure pattern for the same functions vary according to the economic conditions of the particular household. Among lower castes, children are named after Pochamma deity or the river Ganges (the nearby river Godavari is locally known as Ganga). Following are some of the typical names : (1) Pochetti, (2) Rajanna, (3) Neelamma, (4) Jangam, (5) Lachma Reddy, (6) Vimala, (7) Chinnubai, (8) Chinnaiah, (9) Lingaiah, (10) Badiga, (11) Pochiga, and (12) Pochi.

Child feeding

5. The new born child is fed at breast for a minimum period of six months and sometimes upto a year. When the child is in teething stage *i.e.*, between six months and one year, they start giving food to the baby. No ceremony is observed at the time of first feeding. Daily, for about a year, cocoanut oil is profusely applied to the head of the baby, and castor oil prepared locally is used as a purgative. Poverty and ignorance among the lower castes stand in the way of the infants being well nourished and well clothed. The infants are left in the care of grown-up children while the elderly people of the household go out for work.

Tonsure ceremony

6. The tonsure ceremony, locally called *puttu ventrukalu theeyatam*, is celebrated only for male child either in the 11th month or in the 3rd or 5th year among all castes but Koshti community people perform this ceremony both for male and female children. In other castes, the ceremony for female child is performed only in fulfilment of a vow. As far as this village is concerned, Muslims perform this ceremony on the 40th day. The venue of this ceremony is either Badenna *Dargah* (locally known as Turka Devudu) at Armur or Pochamma deity, or on the bank of the river Godavari which is at a distance of 8 miles from this village. The well-to-do families perform this tonsure ceremony at a place called Vemulawada in Karimnagar district, which is at a distance of 30 miles. Among the lower castes, the venue of this ceremony is selected according to the name of the child; for example, if the name is Pochanna, they perform it near Pochamma deity. In case they go to the river Godavari, they make *teppa* (a tiny boat made up of small sticks) in which is placed a bit of hair let go in the river. Though Telugu almanac or *panchangam* is referred to for fixing up specific time for this ceremony, Sundays, Wednesdays and Fridays are generally considered auspicious for this ceremony. In case this ceremony is performed before any deity, a fowl or goat is first sacrificed whereafter the child's hair is cut by her maternal uncle at three places with scissors and then the barber shaves the head of the child clean. The relatives who participate in the function take a copper coin and turn it thrice around the head of the baby and put it in a brass tumbler placed before the child. The money, thus collected, is taken by the barber. This sort of procedure is followed by all communities, except Vaisya, Koshti and Reddy, who generally hold this ceremony either at their houses or at Vemulawada, but they do not resort to sacrificing a fowl or goat. If the maternal uncle is not available to initiate symbolically the hair cut, the barber himself completes the tonsuring. In some castes, vegetarian meal is served on the first day followed by non-vegetarian meal on the second day. Clean shave is done on the third day. The minimum expenses vary between Rs. 5/- and Rs. 10/- while there is no limit for the maximum.

Attainment of puberty

7. The girls usually attain puberty between 11 and 13 years of their age. *Samartha*, *shana* or *peddamanishi* are the local terms used for the attainment of puberty. Soon after the first menstruation, the girl is made to sit in a corner of the house secluded by a partition. Caste women are invited by applying *bottu* (a mark of vermilion) on their foreheads by one or two women who go round for informing and inviting. In the meantime, a Chakali woman to whom word would have been sent will come and spread a white cloth in the place earmarked for the girl. The Chakali woman will not attend to the Scheduled Castes. Four dry cocoanut cups are placed in four corners of cloth by the *muthaidalu* (women in married status) while the Chakali woman brings the girl and makes her sit on the cloth in the centre. The women, who are invited, place dry

cocoanuts, jaggery and vermilion before the girl who in turn takes a little of vermlion and applies it on her forehead. Songs are then sung and blessings are showered upon the girl by throwing sacred rice upon her, after which all the women invited disperse. The women, while so dispersing, are offered betel leaves and nuts and *bottu* is applied on their foreheads. This entire procedure is called *dhadivam parachuta*. There will be no function till the final bath. She is considered to be under pollution for 9 days among all castes except Muslims and Mashitla who observe it for 40 and 5 days respectively. During this period of pollution she is given an earthen plate and a tumbler for her use. On all these days she anoints her body with turmeric powder mixed with oil. On the 10th day *i.e.*, final day, in the early hours of dawn she is given bath. On this day the relatives are invited for a vegetarian meal. In case she is already married, the parents-in-law send some rice and eatables called *samarthabiyyam* on the 5th day. In the Koshti community, if the girl already married attains puberty at her parent's house, she is immediately sent to the house of the parents-in-law where the ceremony is performed. This is, however, not observed by other castes. In case the day on which the already married girl attains puberty is not auspicious, both the husband and wife are taken separately to the Hanuman temple where the husband has to see the face of his wife in the oil placed in a cocoanut cup, while the *purohit* (priest) chants some *manthras*. This ceremony is rigidly followed among Vaisya, Koshti, Reddy and Kapu castes while it is not given much importance in the other castes. For unmarried girls, no such function is held.

Marriage

8. Marriage is a common and compulsory social custom among all the castes. Child marriages are common among all the communities in the village. Table No. 40 shows the persons by age at first marriage and it is seen therefrom that in the early age-groups of 0–4, 5–9 and 10–14 there are 2, 17, 59 males and 15, 102 and 62 females respectively who are married. A further glance at age-groups 0–4 and 5–9 reveals that there are instances of child marriage even in these tender age-groups among as many as 21 out of 24 castes in this village. This amply demonstrates the prevalence of child marriages among the villagers who are still clinging to their age old tradition of performing marriages before the girls attain puberty. These child marriages seem to be more common among Madiga, Mala, Goundla, Guratikapu and Munnurukapu communities.

9. Marriages must be as a rule and are in effect made within the caste. Inter-caste marriages are not countenanced and any contravention is punished by ex-communication. There is only one person belonging to Muthrasi (Tenugu) caste who had married a Koshti woman and both of them are not only looked down upon by either castes but are also not allowed to participate in the social and religious functions of either caste. In the past marriages within or near blood relationship were generally preferred. Out of 264 marriages, only 64 are within the blood group while the rest are outside the blood group. From this it may safely be presumed that the tendency of marrying within the blood group is slowly decreasing. Polygamous marriages are allowed among all the castes, but it is not common in the village. There are only six cases of polygamous marriages in the village. Marriage payments both in cash and kind are permitted. The habit of paying and receiving cash is found more among the Vaddara and Poosala castes. Dowry system is prevalent among Vaisyas and Reddis. Only four households know about the legislation on prohibition of dowry. Nine households have some knowledge about the changes in the Hindu Marriages Act. Most of the households have expressed their resentment to the payment of dowry. Marriages are generally contracted within the taluk and surrounding areas. There are 147 marriages contracted by the villagers within a radius of ten miles. There are 38 marriages contracted outside the district. Contracting the marriages outside the State is almost uncommon except two marriages among Goondlas (Boya) who have contracted outside the State. Thus it is quite evident that the tendency of the villagers is to contract marriages with partners chosen from not too distant a neighbourhood.

10. Among all the castes of the village except Muslims, marriages among the people having same *intiperu* (surname) are prohibited. Except among Poosala caste, marrying own sister's daughter is prohibited among all the castes of the village. Marrying mother's own brother's daughter is permitted among all Hindu castes and it is common. There are 45 such cases in the village. Marrying father's own sister's daughter is permitted among Koshti and Mashitla castes. There is one such case among Koshti caste in the village. Marrying younger brother's widow is allowed among Koshti and Chakali (Washerman) castes in the village. A

Brahmin *purohit* officiates at the marriages among all castes except Scheduled Castes and Poosala caste where the *Kula Pedda* (Caste Head) discharges the duties of *purohit*. The Caste Heads of other lower castes play an important role in the finalisation of marriage alliances. The marriage customs among all the Hindu castes in this village are basically common with a few changes here and there. Payment of bride price is common among Mala, Madiga, Poosala, Vaddara and Kummari castes. The bride price ranges from Rs. 3 to Rs. 30 for Mala and Madiga, Rs. 12 to Rs. 25 for Kummari, Rs. 96 for Poosala and Rs. 110 for Vaddara castes. The bride price is usually a little less in the case of a widow. There is no practice of taking bride price among other castes.

11. Initiation of matrimonial negotiations is always from boy's side. The negotiations start through a middle man of their caste preferably a relative. First, they know the name of the girl and consult a Brahmin. If the horoscopes of the boy and girl agree, then only further negotiations are carried on. Of course date of birth is also taken into consideration among Reddy, Vaisya, Viswabrahmin and Koshti. This ceremony is known as *perubalalu choosukotam* (referring to the planetary position of the boy and girl at the time of their birth).

12. In case the girl's party expresses its willingness, the boy's party consisting of five members (3 males and 2 females or *vice versa*) visit the girl's house on an auspicious day. When they reach the girl's village, they first either stay at their relative's house or at their caste people's house who will generally be the mediators also. The formal things like giving and taking are discussed through the middleman and if they are acceptable to both the parties the girl's parents invite the boy's party to their house where the women from boy's party see the girl. After this, they go back to their village fixing another date for the next visit. During the first visit, they neither eat nor drink anything in the girl's house. This custom is prevailing among the Koshti, Reddy, Vaisya and Vishwabrahmin castes while among other castes they directly visit the girl's house and ask them in their traditional manner '*Pappu annam vunda ?*' and if reply is in the affirmative, they enter and finalise the negotiations. This ceremony is called *pendlichoopulu* (seeing the girl).

13. The boy's party having fixed the day for revisiting the girl's place, proceed with the following articles and finalise the date and venue of the marriage, (1) one saree, (2) one blouse piece, (3) five dates, (4) five kinds of fruits and sugar, and (5) dry cocoanuts, vermilion and turmeric.

14. This time 10 males and 2 females go to the girl's village and stay in the house of the Caste Head in case of Koshti caste while other caste people directly proceed to the girl's house. Then the Caste Head sends word to the girl's people about the arrival of boy's party through his assistant called *bandari*. Then the girl's people make necessary arrangements to receive the boy's party who visit their house accompanied by the Caste Head of the village. As soon as they enter the house, they are given water to wash their feet and made to sit either on a mat or carpet and *beedis* are distributed to all male members. In the meanwhile, arrangements for presenting the articles to the girl are made. The girl is brought outside and made to sit on a wooden plank facing east and the saree, blouse, betal nuts and dates are given to her after applying *bottu* (a mark of vermilion) on the forehead and turmeric paste is applied to her feet. Then the dates, by applying a *bottu* are given to the Caste Head first and then to all others present. This ceremony is called *shakarpudi* among the Koshti Caste and *chinna idem* (betrothal) among all other castes. After this is over, all the members are entertained to toddy and the cost is borne both by boy's party and girl's at 3 : 1 ratio respectively and are fed with vegetarian meals. Among Vaisyas, no toddy is offered.

15. This ceremony is performed by all the castes in a near uniform manner with slight difference in giving of the articles stated above. Among Madiga, Mala, Vaddara and Poosala castes, a blouse piece is offered and entertaining with toddy culminates the function. Among Reddy and Vaisya, this ceremony is observed in a more fitting manner. They go directly to the girl's house and finalise the proceedings and prepare a list of articles that are to be given to the girl's party and *vice versa*, which is called *lagnapatti*. On this day, the venue of the marriage is fixed. There is no hard and fast rule that the venue of marriage must be either at bride's house or at groom's, except in Koshti caste where the venue of the marriage is invariably at groom's residence. Generally among the lower castes the marriage ceremony is performed at bridegroom's place. Some people on behalf of the bride pay a visit to the groom's house before the actual marriage. The accepted bride price is also decided

upon on this day by all those castes among which it is prevalent.

16. The day of the marriage is fixed in consultation with the Brahmin *purohit* by the groom's people and the same is informed to the girl's party. A day or two before the actual marriage, depending on the distance of the girl's village, five members of the boy's family go to the girl's house with the following articles after having erected the marriage-booth with 13 poles: (1) one white saree and one blouse piece, (2) silver *gotlu* (wrist ornament) and gold *theegalu*, (ear ornaments) which are essential among all the castes and other ornaments which are promised at the time of negotiation and; (3) dates. The girl's people also erect marriage booth with five poles by the time the boy's party arrives.

17. Invitations are sent through special messengers among all the lower castes. Now-a-days the well-to-do people are extending the invitations through printed wedding cards. The boy's party first visit the Caste Head who accompanies them to the girl's house. After handing over all the articles brought to the bride's parents, they return to their village leaving one or two persons to bring the girl's party on the next day. This ceremony is called *pedda idem* or *pagidi mudupu*.

18. On the day of marriage, after propitiating the village deities, the bride's party along with their relatives start for the groom's village where they stay near Hanuman temple and in case of Scheduled Castes on the outskirts of the village. Then the groom's people accompanied by drums and trumpets meet the bride's party. They give water to all the people to drink and distribute *beedis* and conduct all of them to their house leaving the bride there. When they reach the place of the groom the other people receive them by applying vermilion and sprinkling scented water on each other. Considerable fun is indulged in by both parties on this occasion and they are served with vegetarian meals. Afterwards the bride's people are given temporary lodging called *vididillu* very near to the groom's house. Then five *muthaidulu* (women in married status) of their caste accompanied by drums and trumpets go to the potter's house and get 3 big and 5 small pots with lids called *ariveni kundalu* or *aynaru* by paying Rs. 12/-. The pots are decorated with lime and *jaju* (a red plaster) by the potter. While getting, a bit of *jawar* is placed in them and green mango leaves are tied around them. The pots thus brought are placed in a room after having placed some paddy or *jawar* underneath after which the bride is brought to the groom's house. The same ceremony will be performed at the bride's place also before they start to the groom's village.

19. Under the marriage booth, four earthen pots are placed in the four corners and are woven by thread five times which is called *polu*. Paddy or *jawar* is placed in the pots and over it a wooden plank is placed, on that, first the bridegroom is made to sit and the barber removes his nails and later, those of the bride. Among the Scheduled Castes and other low castes the nails are removed at the same time for both the bride and bridegroom. Both of them are given bath separately and dressed with new clothes. There is no special dress for the bride and groom. Wooden planks are placed under the marriage booth and first the groom is brought and made to sit over it and then the bride is seated on a plank facing east and a curtain is held between them. Then *bashikalu* (badges) are tied on to the forehead of the bride and groom by the Brahmin *purohit* chanting *manthras*. The relatives and other invitees take their seats under the booth. Sacred rice is distributed to all the members and the marriage locket is shown to all who touch it and after which the groom ties it around the neck of the bride while the Brahmin *purohit* recites some *slokas*. Then the curtain is removed. All the assembled bless the pair by throwing sacred rice on them. This ceremony is called *prathanam*. Among Scheduled Castes, the Caste Head officiates as the priest. Then the bride and groom are made to sit face-to-face and the rice is poured over the head of the bride by the groom first and this is repeated by the bride also. After that, the presentations of gifts to the couple, if any, by the relatives will take place. Thus the marriage is solemnised. With this, the duties of Brahmin *purohit* are over who will be usually paid Rs. 2 but among Reddy and Vaisya, he is paid between Rs. 10 and Rs. 15. The couple is then taken to the room where *ariveni* pots are kept where they offer their respects and then take their meals. All the relatives are fed with vegetarian meals on this day.

20. Then follow the other subsidiary functions. The barber lifts the groom and the dhobi, the bride on their shoulders and jump to the beat of drums and trumpets, while the relatives of either party sprinkle *bukka* and *gulal* (red and white powder) on each other. This ceremony is called *Inande*. Now-a-days this is given up by the Reddy caste.

21. After this ceremony is over, generally on the next day, the bridal pair is made to sit on a cot facing each other while a cloth is held in between them like a cradle by two women standing opposite to each other and in it a wooden doll is kept. The couple then rock the doll formally while all the women present sing songs involving considerable fun. This ceremony called *nagavelly* is dominated by women. The bridal pair, after this, are taken near the *ariveni* pots where *bhashikalu* are untied. This ceremony differs in respect of agricultural classes *i.e.*, Kapu, Reddy, Goundla, Goondla and Scheduled Castes and among these castes the groom is taken to the back yard or to an open space in the house where he will plough with an iron rod called *karru* (plough share) while the bride follows behind with a basket containing food and puts some seeds in the furrow and feeds him with one or two morsels of cooked food mixed with curd. On this day, non-vegetarian food is served.

22. Then follows the *vadibiyyam* ceremony. The bridal pair is made to sit on the floor facing each other. Five *muthaidulu* belonging to bride's party put a handful of rice five times each in the upper cloth of the bridegroom spread over on the floor. In the same way women belonging to groom's party put rice in the upper cloth of the bride.

23. Then comes the final touching ceremony called *appaginthalu i.e.*, handing over the bride to the groom's parents while the women sing farewell songs. Since this involves separation of their daughter from them the parents give a send off with a heavy heart. While leaving the village, the bridal pair pay a visit to all the village deities and offer their respects by offering turmeric and vermilion. The expenses of marriage vary from caste to caste. Except Vaisya and Reddy, the marriage expenses in all the castes will be between Rs. 200 and Rs. 600. The minimum expenses among Reddy and Vaisya will be about Rs. 2,000/-. There is no limit for the maximum and it all depends upon one's economic position. Among Vaisya it is reported that one household has spent Rs. 12,000/- which includes the dowry.

Consummation

24. Since child marriages are common in this village, consummation ceremony is performed after the girl attains puberty.

25. Generally it is performed among all the castes on the same night of her final bath of puberty. New clothes are given to the couple by the parents of the girl. A separate apartment is arranged for the ceremony. After all the relatives having been fed, the girl is first sent into the room by the other women and then the husband enters. While entering they must first place their right leg. Both are made to sit on the bed arranged and the women will give *mangalaharathi* (flame of prosperity) and vacate the room leaving the two there. Some eatables are kept. Upto 3 days neither cot nor bed is removed. But among the lower castes the function will not be so elaborate. Among Poosala caste a separate hut is erected for this ceremony. Among Muslims consummation ceremony is performed on the same night of the marriage day in case the girl has attained puberty, if not it is deferred till she attains puberty.

Pregnancy and confinement

26. The common signs of pregnancy are stoppage of menstruation and a feeling of vomiting sensation. Till the completion of 3rd month, no medical care is taken. During this initial period of pregnancy the women like to eat sour eatables like lemon, tamarind *etc.* Though no special food is served, hot drinks and heat generating diet are avoided lest it may result in abortion. But special dishes, if any, desired by the expectant mother are generally served. In the earlier stages of pregnancy the woman is allowed to do normal work. During advanced stages, she is, however, forbidden to do even normal household duties. If it is a first confinement, the husband as well as in-laws take great care and pay special attention. There are no restrictions to be observed either by the relatives or the parents of the women. Co-habitation is stopped after the 7th month. It is only for this, the parents generally take away their daughters to their places and it is customary among all castes to take their daughters for the 1st delivery either in the 3rd month or 5th month. While taking her, they generally give her a blouse piece, new bangles and also a saree, if they can afford, in the presence of *muttaidalu* (women in married status). Before she is taken to her parent's house, some sweetmeats and eatables would be distributed among friends and relatives. The same practice is prevalent among Muslims also. Among poorer sections, sometimes this custom is not observed, on account of their economic conditions. In respect of Poosala community, the practice is slightly different. The pregnant woman is given green clothes and green bangles by her parents and this ceremony is locally called *sare*. After a week or

so, she will be brought back to her husband's house and during the seventh month she will be taken back again by her parents where she stays till her delivery. As mentioned earlier, the first confinement invariably takes place in her parent's place. Subsequent confinement may take place either at the husband's place or at her parent's place.

Divorce

27. Divorce is an accepted institution among all the castes inhabiting this village. The cases of divorce and separation are more in the Scheduled Castes and other lower castes. The causes of separation and divorce are many. There are 15 cases of separation and 6 cases of divorce among the surveyed households and the common causes are impotency, continuous illness, adultery, over age, *etc.*

28. Table No. 42 gives the details of the causes for separation and divorce and also the agency settling the disputes. Interesting among them are two persons among Devangas who have divorced their wives simply because they are not good looking; in one case belonging to Goundla caste, the wife has been divorced for non-payment of dowry while in yet another case among Guratikapus the cause of divorce has been the attainment of puberty by the girl before the boy attained suitable age. The following case studies will give an idea as to how the Caste Panchayats deal with such cases effectively.

29. One, Gangubai who is now staying with Gangaram of Koshti community, on grounds of barrenness was divorced by her first husband, when he, desirous of obtaining a divorce, approached the Caste Panchayat, the latter after hearing the arguments of both the sides decided the case in his favour. No fine was imposed but she was allowed to take the ornaments, *etc.*, along with her and both were at liberty to marry again.

30. Similarly there is another case decided by the Kapu Caste Panchayat. The wife of one, Narsimhulu was avoiding to stay with him and the case was thus brought before the Caste Panchayat. It was stated by her during the course of hearing that her husband was impotent and that she did not like to stay with him. Then the Caste elders decided the case by imposing a fine of Rs. 70/- on her and by setting both of them free to marry again.

31. Such cases are generally decided by the Caste Panchayats. Both wife and husband are at liberty to initiate divorce. Generally, the women never take a lead and instead they simply go and stay with their parents. It is always the husband who approaches the Caste Head who summons Caste Panchayat. After hearing the arguments of both sides, a decision is given. In certain cases, no compensation is paid and in others compensation depending upon the nature of the case has to be paid to the aggrieved party fixed by the Caste Panchayat. After this, both the parties are at liberty to remarry. However, until a decision is given by the Caste Panchayat either party is not allowed to remarry. If this is done it constitutes another offence.

Widow marriage

32. Widow marriages locally called *udiki* are permitted among all castes except Vaisya and Sathani. Generally, the women who are having children by the first husband and had inherited some property do not resort to the second marriage. Unlike first marriage, the widow marriages are very simple. Widow marriages are generally finalised in consultation with the Caste Heads of their respective communities. Negotiations are finalised by contacting the parents of the woman through the Caste Head. An auspicious day is fixed and on that day the man who intends to marry goes with a saree and blouse and other ornaments, if any, accompanied by some selected relatives to the woman's house where the pair with new clothes are made to sit on a wooden plank. The Caste Head throws sacred rice over the couple followed by others present on the occasion. With this, the marriage is solemnized. A feast is arranged on that day. On the same night the consummation ceremony is arranged. Similarly, the ceremony connected with remarriage of divorced women is simpler than that of a first marriage as the following case study would show. One, Sri Pasupula Gangaram after the death of his first wife, married a divorced woman. This woman was staying in this village with her relatives. He expressed his desire for marrying that woman by approaching the Caste Head who thereupon consulted her and finalised the alliance. He gave a saree and a blouse piece and some minor ornaments and the parents of the girl presented a pair of dhoti and a shirt to him. After wearing new clothes, they sat on a wooden plank and the people present blessed them by throwing the sacred rice. He gave a vegetarian feast along with toddy to the invitees. No musical instruments were played. He spent Rs. 100/- for this marriage.

33. The widow even after her remarriage is not allowed to participate in marriage functions and other rituals.

Death

34. The customs and practices connected with death are not the same among all the communities of this village. In the Madiga, Ghoshka, Mashitla and Poosala castes, dead bodies are usually burnt. Both burial and cremation are practised by all the other castes. However, there appears to be a general custom that persons belonging to the Tirumandar sect have to be cremated while those belonging to Veebhudidar have to be buried. Except Reddy, Kapu and Vaisya, the other community people do not strictly follow this custom. The children and persons dying of cholera, smallpox are buried irrespective of caste and sect. When it is felt that a person is about to die, he will be removed from the resting place and placed on a mat and all those present there, both relatives and other household members, each pour few drops of water in his mouth. Among Vaddaras, *ganji* is poured. As soon as life is extinct, the dead body is brought out and all the relatives as well as other caste people immediately on coming to know of the death proceed to the house of the bereaved and console them. The dead body is seated on a wooden plank with hands held by two persons on either side and given a bath with hot water. Koshti community people however, give a cold water bath. A new cloth is wrapped up and vermilion mark is applied to the forehead. In case of women not in widowhood, forehead and legs are anointed with turmeric. While these things are being performed, the local Madigas play on *dappulu* and flute. Among Reddy, Koshti, Kapu, Goundla, Vaisya and Viswabrahmin castes the bier is prepared by the local carpenter while in other castes the bier is prepared with the assistance of the caste people. The bier is prepared in a different manner in respect of Reddy, Viswabrahmin and Koshti castes as the corpse is placed in a sitting posture which is called *nivalam*. Fig. 24 shows the bier.

35. The corpse is then placed on the bier and tied up with another new cloth covered over the body. A new earthen pot is placed in reverse on the top of the bier by those who carry the corpse in sitting posture. The last resting place of the dead is plastered with cow dung and a candle is lighted there before the corpse is taken to the burial ground.

36. The bier is then borne by four persons to the cremation ground, while the chief mourner *i.e.*, the son or some relative in his absence, leads the procession holding an earthen pot filled with water in one hand and an earthen plate called *chippa* filled with fire in the other hand and accompanied by *dappulu* played by Madigas. All the people including women accompany the procession. As the procession moves, the flute players of Madiga caste ahead of the funeral procession go on dancing with short intervals with the jingling bells tied to their legs and this is locally termed *jogu* (Fig. 25). This custom is not prevalent among Reddy, Vaisya, Koshti and Viswabrahmin castes. The people following the funeral procession throw fried *jawar* called *pelalu* over the dead while some people throw copper coins *i.e.*, Naya Paise along with *jawar*. The coins thus thrown over the dead are collected by the Madigas playing *dappulu*.

37. On reaching the outskirts of the village, the bier is unloaded for a while which is called *dimpudu kallam*. The chief mourner then places the sacred rice in the four corners of bier and removes the ornaments, if any. Soon after they reach the burial ground they take three rounds around the burial pit (dug by the *talari*, a person belonging to Mala caste) or pyre as the case may be and the corpse is placed in the pit or pyre with head pointing to east and in some castes like Guratireddy, Goundla and Viswabrahmin pointing to south. Fig. 26 shows the pyre. First, the chief mourner throws a bit of soil followed by other people present. The corpse is then buried and in case of cremation the pyre with the corpse is then set on fire by the eldest son. The chief mourner goes round in clock-wise direction with the pot and plate, while some one will make a hole to the pot. After this, the pot and plate are thrown towards the side on which the head of the corpse is lying. Then all of them return home after taking bath in a nearby well or tank and see the candle already lighted in the house. The people who participated in the funeral ceremony are entertained to toddy. This, however, is not observed in respect of Vaisya caste. If it is a burial, the minimum expenses of an average family on this day will be Rs. 10/- to Rs. 15/-. In case of cremation the expenses will be more. The expenditure is, however, dependent upon the economic conditions of the particular family. A Reddy is reported to have spent Rs. 100/- on the day of his father's death. There will be no ceremony upto three days.

38. The period of mourning differs from caste to caste; 21 days for Poosala, 3 days for Koshti, Goondla, Mashitla and Ghoska castes, and 10 days for other castes. Among Muslims it is 40 days. No mourning period is observed for unmarried children by all the castes. Only on the 3rd day milk is poured on the burial pit.

Obsequies

39. The funeral rites of the deceased are performed according to age old Hindu customs. The obsequies called *moododivasam* or *pittaku-pettuta* start from the third day in all the castes. Jangam will be invited in case of Veebhudidars and *Sathani* is invited in case of Tirumandars among all castes except the Scheduled Castes. Obsequies in Reddy or Vaisya households are performed by a Brahmin priest. Non-vegetarian food is cooked by those who belong to Thirumandar sect while vegetarian food by Veebhudidars. On the 3rd day, food is offered to the dead at the burial place by the chief mourner. Bones and ashes are collected on that day by all those who attend cremation and if possible they go to a nearby river and immerse the ashes. This immersion ceremony is observed by some people on the 5th or 10th day. The food so offered at the burial place is to be touched by a bird and in case it is not touched, it is believed that the deceased died with some unfulfilled desire. Those who are well off give offerings to the Brahmins in the name of the dead. The relatives and the people who carried the corpse are specially invited and fed on this day.

40. On the 5th day the wife of the deceased is taken by another widow to a nearby well or tank where the Chakali woman breaks the bangles and removes toe rings, nose rod and the marriage badge. She takes bath and changes the saree. The saree which she puts on while bathing is taken by the Chakali woman. In case of Scheduled Castes, the Chakali woman does not participate and only a widow of their caste will attend to these functions. Both while going and returning, she walks with her head fully covered and bent downwards. After returning home she is asked to sit in a corner of the house wearing a white saree generally brought by her parents.

41. The final obsequies are performed on the 10th day in respect of all castes except Reddy and Vaisya who perform these rites for 4 days starting from 10th till 13th day and engage a Brahmin priest for this purpose. On this day the chief mourner *i.e.*, the eldest son, other sons and near blood relatives have a clean shave of the head and wear new clothes. The food is cooked by Jangam or the Sathani as the case may be and oblations offered in the name of dead and *tulasi* (ocymum sanctum) water is given to all the members of the household. The caste people and relatives are then entertained to a vegetarian feast. Among Koshti caste, on the final day, Jangam accompanied by the chief mourner visits the burial pit, offers oblations and blows conch and after returning home offers *tulasi* water to all the members.

42. The final obsequies are observed on 21st day among Poosala caste and all the caste people as well as relatives are entertained to a non-vegetarian feast. Among Goondlas, the final obsequies called *gudikipettuta* are sometimes performed within a year without fail if one is not in a position to perform these final rites on the 10th day. In such castes, on the 10th day, a small booth with green leaves is erected on the spot where the deceased had his last breath and a candle is lighted daily till the day of final obsequies. On the day of final obsequies, a goat or sheep or fowl is beheaded and the green leaves booth is dismantled and the caste people entertained to a feast.

43. No monthly *sraddha* is observed in any caste except Reddy and Vaisya who perform it till one year. On the day of monthly *sraddha*, oblations are offered in the name of the dead and on completion of one year, annual ceremony called *yadadi-thithi* is performed. Among lower castes, this annual ceremony is called *peddala panduga* and is observed in memory of all the dead. All this is done with a view to keep the departed soul in peace.

Superstitious beliefs

44. Except a couple of Muslim households, the rest of the population profess Hinduism. Though the social customs differ from caste to caste, the common belief in luck, superstition, omens and taboos are almost similar. They consider that the hearing of Ramanamam, Mangalavadyam, lizard's voice, cry of fox and *palapitta* (a local bird) in the morning are lucky, while the howling of owl, barking of dog, sounds from hearth and voice of *peddapitta* (a local bird) are unlucky.

45. Seeing the face of the wife, cow, dog and jackal, seeing a woman with a potful of water, man with *chaddimuta* (food kept in a vessel), funeral procession, and neem tree are considered to be lucky if they appear as the first sight on an occasion, while seeing the face of cat, widow and seeing a woman with an empty pot, person with a bundle of fire wood, *talari* a person who digs grave pits and seeing a tamarind tree are unlucky. Among the metals, articles made of copper and gold are considered good to see at first sight whereas articles of silver, iron and brass are unlucky.

46. A cow or bull or dog coming forward while starting on a journey as also sneezing twice by some body are considered lucky whereas dog flopping its ears, cat coming forward, falling of things, breaking of articles, yawning and sneezing once are considered unlucky.

47. *Magham* (January–February), *Vaisakham* (April – May), *Jaishtam* (May – June), *Karthikam* (October–November) months are considered auspicious for performing marriages and, the birth of a male child on full moon day and the birth of a female child on new moon day are considered good.

Chapter IV

ECONOMY

General

1. The economic life of this village is simple. The opening of Nizamsagar canal and the provision of irrigation facilities in this village in 1938 has played a notable part in the economic growth of this village. Agriculture continues to be the major source of livelihood for these villagers. Agriculture and weaving were reported to be the main occupations of this village, according to the 1929–30 *Investigation* while at present not only agriculture and weaving but also *beedi* making constitute the main economic pursuits of the villagers with toddy tapping, goldsmithy, pottery, stone cutting and shoe-making as the other minor occupations. As against 32 landowners during 1929–30, there are now 192 landowners whereby there is an increase of 160 land owners *i.e.*, 500%. A change in the size of holdings also is reflected by the following comparative statement.

Classfication	During 1929-30		During 1961	
	Biggest holdings	Smallest holdings	Biggest holdings	Smallest holdings
(1)	(2)	(3)	(4)	(5)
	Ac. G.	Ac.G.	Ac. G.	Ac. G.
Dry	216-29	0- 2	85-13	0- 3
Wet	13-37	0-10	31-14	0-11
Garden	1-14	...	2-12	...

2. An appreciable increase in the size of the biggest holding under wet cultivation and a steep fall in the size of the biggest holding under dry cultivation would only indicate the trend brought about by the irrigation facilities provided by the Nizamsagar canal. There is, however, no marked change in the size of the smallest holding. Since the provision of irrigation facilities during the year 1938, there has been continuous progress in the field of agriculture. An agriculturist of this village has even remarked that but for these irrigation facilities, the village would have been deserted long back.

3. Prior to the opening of the Nizamsagar canal, only dry crops like *jawar* and gingili and a little of rain fed paddy dependent upon the undependable monsoons were grown. Now, much of the dry cultivation is replaced by irrigated crops. Popularised by private entrepreneurs, the *beedi* industry which is providing employment to a large number of women irrespective of their caste has also contributed to the growth of the village economy. The handloom industry once confined only to the master weavers has now overgrown due to the facilities provided by the Handloom Weavers' Co-operative Society, Armur.

Land

4. As mentioned in Chapter I, the total area of this village is 1,182 acres and 20 guntas. Due to the opening of Nizamsagar canal, the dry lands are being gradually converted into wet lands, resulting in a continuous increase in the area under irrigation. The total area of 1,182 acres and 20 guntas is composed of the following items and the land under each category during the last agricultural year, 1961–62 is indicated below :

Name of the item	Area (Acres and Guntas)			
	Wet	Dry	Fallow	Total
(1)	(2)	(3)	(4)	(5)
Patta land .	338-11	127-25	341-27	807-23
Inam .	2-33	...	2-01	4-34
Kharijkhata (cultivable waste) .	14-19	18-17	11-34	44-30
Grazing land .	17-23	14-05	185-24	217-12
Poramboke .	5-10	9-10	12-24	27-04
Tank-bed .	0-19	...	15-36	16-15
Village site .	...	...	13-17	13-17
Roads .	...	...	6-35	6-35
Rivers and canals .	2-29	5-12	36-09	44-10
Total .	381-24	174-29	626-07	1,182-20

5. The patta land of 807 acres 23 guntas is distributed among 192 land-holders, the average size of a holding thus working out to 4.2 acres. Out of this 192 land-holders, 106 are of this village and the remaining 86 are from Perkit and other neighbouring villages. The extent of the land, during the last agricultural year, 1961-62 under wet cultivation was 381 acres 24 guntas, under dry cultivation 174 acres 29 guntas, while 626 acres 7 guntas of land was fallow. Out of the fallow land of 626 acres and 7 guntas, an extent of 374 acres 23 guntas could be further brought under cultivation if the irrigation facilities are provided. This land is left fallow as the present available source of irrigation could not feed certain plots which are at a higher level besides certain other plots the holders of which have not taken steps to reclaim them for lack of finances, *etc.* The land thus lying fallow at present is used by the holders for grazing their cattle. Wet cultivation which was, prior to the opening of the Nizamsagar canal, dependent upon tanks and wells, is now increasingly served by canals. Garden land is mostly under well irrigation.

Sources of irrigation

6. The area under each source of irrigation since 1950 is as follows:—

Year	Source of irrigation			
	Tanks Ac. G.	*Wells* Ac. G.	*Canals* Ac. G.	*Total* Ac. G.
(1)	(2)	(3)	(4)	(5)
1950	71-28	18-09	128-06	218-03
1951	70-05	12-13	132-07	214-25
1952	71-30	28-33	167-36	267-19
1953	69-10	28-33	187-32	265-35
1954	71-30	29-13	193-13	294-16
1955	71-32	11-10	204-16	287-18
1956	74-28	10-12	209-33	294-33
1957	83-09	26-38	219-11	329-18
1958	83-09	25-07	227-38	336-14
1959	80-01	6-06	245-17	342-24
1960	80-01	6-06	281-20	378-27
1961	80-01	6-06	294-17	381-24

Note: Ac.=acres G.=guntas 40 guntas=1 acre

While the acreage under canal irrigation is gradually and perceptibly on the increase, there is a steep fall in the acreage under well irrigation. Two crops are grown on the lands under well and tank irrigation whilst one crop only is raised on lands under canal irrigation. Increasing prosperity is thus reflected in the continuous increase of the area under wet cultivation from year to year.

Impact of the Nizamsagar canal

7. It is now nearly 24 years since irrigation facilities under the Nizamsagar project canal were extended to this village. The figures of land improvement since the inception of the canal area were not available either with the Village Karnam or the Tahsil authorities; figures from the year 1950 alone could be obtained; the latter alone are analysed. A glance at the table given in the previous paragraph reveals that the acreage under canals during the last 12 years from 1950 to 1961 has more than doubled. During the survey it has been represented by some villagers that more land could have been brought under canal cultivation during the above period but for the fact that conversion of lands from dry cultivation to wet cultivation requires considerable investment on the part of the owners. The existing sugar-cane growing area is given priority in the supply of water making the position of the newly converted wet lands uncertain. There appears to be a scope in this village for more land to be brought under wet cultivation.

Crop pattern

8. Table No. 22 in the Appendix gives the general crop pattern of the village for the last 12 years *i. e.*, 1950-61. The area under each crop and the yield obtained are also furnished. During the last three years, paddy and maize have been the major crops whilst prior to that *jawar* had occupied the place of maize. Greengram, blackgram among pulses and gingili, groundnut, chillies and turmeric among commercial crops are being raised. The area under pulses is comparatively small. Not only there is a continuous increase in the area brought under cultivation but there is also an increase in the yield of paddy because of the usage of chemical as well as organic manures by the farmers. The commercial crops and the amount of tax collected for each crop during the last five years are given below:

Sl. No.	Name of crop	Amount collected during the year					Rate per acre
		1958	1959	1960	1961	1962	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Turmeric	111-25	45-50	41-62	64-83	84-55	5
2	Chillies	7-52	1-65	7-52	13-84	8-85	3
3	Groundnuts	12-45	9-25	8-03	5-66	5-45	1

9. According to the 1929-30 *Investigations*, paddy, *jawar* and gingili were the only crops then grown in the village whereas, now, as many as 8 kinds of crops *i.e.*, paddy, maize, *jawar*, greengram, blackgram, groundnut, chillies and turmeric are grown. Paddy which was tank irrigated during 1929-30 is now mostly a canal irrigated crop. It is recorded during the 1929-30 *Investigations* that there were 3 tanks and about 15 irrigation wells then in the village. Now there is only one well in the village being used for irrigation purposes, thus bringing forth the information that the land which was formerly under well irrigation is now brought under canal irrigation.

Assessment of Land Revenue

10. There were only three grades of lands both in wet and dry at the time of first survey during the year 1929-30 and the prevalent rates were as follows :—

Class of land	Assessment per acre (1929-30)		
	Dry Land	Wet Land	Garden Land
(1)	(2)	(3)	(4)
	Rs.A.P.	Rs. A.P.	Rs. A. P.
Grade I	2—8—0	16—0—0	...
Grade II	1—4—0	11—0—0	...
Grade III	0—8—0	9—0—0	10—0—0

11. A considerable change has, however, been brought about since the resurvey of the village for assessment purposes during the year 1939 just after the opening of Nizamsagar canal and the assessment was refixed under each source of irrigation which are as follows :—

Class of land	Assessment per acre (1939)			
	Wet land			Dry land
	Tank	Well	Canal	
(1)	(2)	(3)	(4)	(5)
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Grade I	15— 7—0	14—6—0	15— 7—0	0—12—0
Grade II	14— 1—0	13—9—0	14— 1—0	0—11—0
Grade III	13— 0—0	...	13—13—0	0—10—0
Grade IV	11—15—0	...	12— 8—0	0— 6—0
Grade V	10— 4—0	...	12— 6—0	...
Grade VI	...	...	11— 7—0	...
Grade VII	...	...	9—13—0	...

During 1929-30, there were only three grades of land under wet, the minimum and maximum rates being Rs. 16/- and Rs. 9/- respectively. Now the land under canal cultivation has been divided into as many as seven grades as shown in the above table and under this revised assessment the minimum Land Revenue per acre is Rs. 9-13-0 while maximum is Rs. 15-7-0. Consequent on the reassessment, there is an increase in the Land Revenue too. The figures of Land Revenue collections of 1929-30 are not available but the figures for the last 12 years give a picture as to how the yield of Land Revenue has been on the increase from year to year.

Land Revenue collections, 1950-61

Year	Wet land	Dry land	Total
(1)	(2)	(3)	(4)
	Rs. nP.	Rs.nP.	Rs. nP.
1950	3,599-84	167-14	3,766-98
1951	3,578-85	322-40	3,901-25
1952	3,655-20	336-14	3,991-34
1953	3,390-08	333-96	3,724-04
1954	3,507-49	351-28	3,858-77
1955	3,642-09	351-56	3,993-65
1956	3,774-69	372-19	4,146-88
1957	4,059-39	373-29	4,432-67
1958	4,441-58	44-67	4,486-25
1959	4,494-75	392-97	4,887-72
1960	4,282-05	410-59	4,692-64
1961	6,747-46	465-51	7,212-97

Land values

12. There is a considerable increase in the land values also. It is revealed by the local enquiries that a decade ago an acre of wet land used to cost about Rs. 300/- but now it is between Rs. 1,500/- and Rs. 2,500/-. Similarly the rate for dry land was about Rs. 40/- per acre or even less but now the rate is between Rs. 75/- and Rs. 180/-.

Holdings

13. As mentioned earlier, there are 192 occupants according to the Village Records. But it is found during the survey that the information available with the Village Officers is incomplete with regard to actual occupants of the land and the area of land held by each (severally or jointly). It is found in many cases that the sons of a deceased father divide the land on some rough and ready method and even cultivate the land jointly and divide the yield. The Village Records do not, however, show such partitions. If there are four occupants actually instead of one as shown in the Village Records against certain patta land, the size of the average holding is bound to vary widely between the figures arrived at with reference to Village Records and as per the existing things on ground. To avoid this discrepancy, as far as the households surveyed are concerned, while conducting field investigations,

the following principles have been adopted. Land disputes were not taken into consideration and the actual occupant of the land at the time of investigation alone has been taken into consideration. A group of people maintaining a separate kitchen is taken as an independent unit while enquiring about the land possessed by each family. By this process of interrogation and verification, correct data were compiled with regard to actual occupants and the extent of land held by each of the surveyed households and these are presented in the concerned tables appended to this report. There is every possibility of a difference between the Revenue Records maintained by the Village Officer and that of the information collected during investigation.

14. To give a comparative picture of the size of holding both wet and dry at the time of 1929-30 *Investigations,* and the present survey in 1962, the following table is presented. In this regard, it may have to be, however, pointed out that the 1962 figures for the entire village are obtained from the Village Records for the purpose of the following statement.

Description of land	Extent	No. of land-holders	Average size of holding
(1)	(2)	(3)	(4)
1929-30	Ac. G.		Ac.G.
Dry	718-10	24	29-37
Wet	77-00	21	3-26
Garden	1-14	1	1-14
1961-62			
Dry	516-33	118	4-15
Wet	381-33	157	2-17
Garden	2-12	1	2-12

Note: Ac.=Acre G.=Guntas 40 Guntas=One acre.

Occupants

15. Out of 192 total occupants, who own three varieties of land *viz.*, dry, wet and garden, 118 possess dry land with an average of Ac. 4-15 G. each; 157 occupants possess wet land with an average of 2 acres 17 guntas each; and only 1 has garden land with an extent of 2 acres and 12 guntas. There are only 34 occupants who do not possess any wet land. A glance at the figures then and now reveal that there is a considerable decline in the average holdings of dry land during the last three decades. The main factors causing such rapid decline in the holdings of dry land are the conversion of considerable extent of dry land into wet with the irrigational facilities provided by the Nizamsagar Canal and break-up of joint family system which naturally increased the number of occupants. Over and above these, there is also another factor *viz.*, the holders of dry land in the past might have also sold away a portion of their land as the wet cultivation needs more finances for capital investment and labour too when compared to the dry cultivation. The following table shows the total number of land-owners in the village together with the size of holdings:

Size of holdings (Acres)	*No. of holdings* *
Below 3	134
3 to 5	26
6 to 8	18
9 to 11	2
12 to 14	5
15 to 17	1
18 to 20	2
21 to 30	...
31 to 40	1
41 to 50	...
51 to 75	1
76 to 99	1
100 and above	1
Total	192

* Based on the Records of the Village Karnam.

16. Seventy per cent of the holders fall under the range of persons having below 3 acres. There is only one occupant having more than 100 acres. Bulk of the holders contributing 92.7% fall under the first three groups *i.e.*, below 3 acres, 3 to 5 and 6 to 8 acres.

17. As regards the 100 households surveyed, 56 own land and they are distributed among 17 castes. The households belonging to Vaisya, Muslim, Mashitla, Mera, Sathani, Mangali and Dhor do not possess any land. Almost all the 56 households owning land are either cultivating the land themselves or getting it cultivated by hired labour except 2 households of Koshti caste, one household each of Kummari, Madiga and Chakali (Washerman) who have leased out their lands. This reveals that the persons whose traditional occupation is other than agriculture have a tendency merely to acquire and lease out the land.

18. Table No. 19 gives the details regarding the land owned and the size of holdings caste-wise of the surveyed households. Among 56 land-own-

ing households as many as 40 households *i.e.*, 71.4% fall within the category of persons owning below 3 acres and the remaining 28.6% fall under the various other ranges shown in the table. In the higher ranges *i.e.*, above 12 acres, there are only two households, one in the range of 15–17 acres and the other in the range of 51–75 acres and they belong to Reddy community. An extent of Ac. 4–32 G. of dry land has been converted into wet during the last 5 years by three households—two of Reddy and one of Kapu. Except Reddy and Kapu all the households belonging to other castes owning land are engaged either in their traditional occupations or other contemporary occupations. Almost all the Reddy and Kapu households are having land and depend only on agriculture. Agriculture is a subsidiary occupation for several of the Koshti households in this village who are engaged in their traditional occupation of handloom industry. The table below lends support to the above observations.

Number of pattadars by caste, main occupation and size of holdings

S. No.	Caste / Community and traditional occupation*	Name of main occupation	Size of holdings (in acres)				
			Below 3	3—5	6—8	9—11	12 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Chakali (Washerman)	Washing	1	1	...	...	...
2	Ghoshka (Casual labour)	Agriculture	1	...	...	...	...
3	Goondla [Boya] (Fishing)	Agriculture	1	...	...	...	...
4	Goondla (Fishing)	Agricultural labour	1	...	...	...	...
		Agriculture	2	...	...	...	...
		Working in mill	1	...	...	...	...
5	Goundla (Toddy tapping)	Toddy tapping	1	...	...	...	...
		Agriculture	1	...	...	...	...
6	Guratikapu (Agriculture)	Agriculture	...	2	2	1	...
7	Guratireddy (Agriculture)	Agriculture	...	...	...	...	2
8	Kamsali (Goldsmithy)	Goldsmithy	1	...	...	...	...
9	Koshti (Weaving)	Rural labour	1	...	...	...	...
		Weaving	5	1	...	...	...
		Agriculture	2	...	...	...	...
		Clerk in factory	1	...	...	...	...
		Agricultural labour	1	...	...	...	...
		Beedi making	2	...	...	...	...
		Teacher	...	1	...	...	...
10	Kummari (Pottery)	Agriculture	1	...	...	...	...
		Pottery	1	...	...	...	...
11	Madiga (Cobblery)	Agriculture	6	...	...	...	...
		Agricultural labour	1	...	...	...	...
		Sweeper	1	...	...	...	...
12	Mala (Labour)	Village servant	1	...	...	...	...
		Agricultural labour	1	...	...	...	...
		Agriculture	1	1	...	1	...
13	Munnurukapu (Agriculture)	Cleaner in lorry service	1	...	...	...	...
		Agriculture	...	1	1	1	...
14	Padmasale (Weaving)	*Beedi* making	1	...	...	...	...
15	Poosala (Itinerant merchant)	Itinerant merchant	1	...	...	...	...
16	Tenugu (Agriculture)	Agriculture	...	1	...	...	...
17	Vaddara (Stone-cutting)	Stone-cutting	2	...	...	...	...
		Total	40	8	3	3	2

* Note: Traditional occupation is shown within brackets.

Livestock

19. There is not much worth mentioning about the livestock of this village. As most of the womenfolk engaged themselves in *beedi* industry they seem to take hardly any interest in looking after or breeding milch cattle. In all there are 100 draught bullocks and about 20 to 25 milch cattle in the village. As has been stated earlier, there are 86 land-holders possessing land in this village but staying in the neighbouring villages and the livestock possessed by them has not been taken into consideration. The details presented in the statement below give a caste-wise picture of the livestock possessed by the surveyed households.

S. No.	Name of caste	Milch cattle		Draught bullocks		Poultry	
		No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Ghoshka	...	...	1	2	...	...
2	Goondla	...	...	1	2	...	...
3	Guratikapu	...	...	1	2	...	...
4	Guratireddy	...	...	2	14	...	...
5	Koshti	...	...	1	4	1	3
6	Mala	1	1	1	2	1	14
7	Tenugu	...	...	1	2	...	...
8	Vaddara	1	4	1	3	...	...
	Total	2	5	9	31	2	17

20. It is a general practice in the village that the people possessing small holdings do not generally maintain livestock. Only the households having bigger holdings and depending entirely on agriculture maintain the livestock. The other households having draught bullocks, after attending to their field work, generally go and plough others' land on hire.

21. For purchasing or selling of cattle the agriculturists of this village go to Nizamabad where on every Friday a cattle fair is held. Animal diseases are treated at the Veterinary Hospital at Armur.

Land Reforms

22. Very few households know about the land legislations. Except one person belonging to the Reddy household of a well-to-do family who happens to be the Mandal Congress President, no other household knows about the abolition of *Jagirs*. Out of 100 surveyed households, only 14 know about tenancy legislation. One Goundla (Toddy tapper) household had been effected by way of loosing land under this legislation. Seven households reported to have a knowledge of Land Ceiling Act. No other land legislations are known to the villagers. There are 9 households who were benefited by the Land Assignment Scheme, of which 2 households belong to Vaddara community. Under these rules, the Government fallow lands are assigned to the landless poor. Preference is given to the Scheduled Castes, Scheduled Tribes, Ex-criminal Tribes and other Backward Classes. The villagers being mostly illiterate, do not evince much interest in social legislations and various other changes that are being brought about by the Government. An understandable tendency among the villagers is that they would like to know about such of those legislations as are likely to bring them immediate benefits. Ordinarily the villager seems to be too busily engaged in his daily chores that he hardly bothers about social legislation and the like.

Seeds

23. Each cultivator generally preserves his requirements of seed from year to year. In a few cases they are borrowed or purchased. Where the seeds are so borrowed, he will pay 25% more at the time of harvest. There are no cases of using improved seeds.

Agricultural implements

24. Agricultural implements used by the villagers are mostly of the indigenous type. They are locally manufactured and repaired by the carpenter of neighbouring village, Perkit. Modern implements are generally not in use as they are beyond the needs of average peasant, who seems to view the modern implements with suspicion. Only one household belonging to Guratikapu caste in the income group of Rs. 1,201 and above per annum is using improved weeders. The common agricultural implements in the village are a wooden plough and

a *gorru* (Fig. 27). Among other accessories possessed by the agriculturists are crowbars, spade, axe and sickle. The ploughs which are not available in the market are locally prepared for sale by the carpenter. The iron implements are purchased from Nizamabad market. It is customary for the villagers to get the plough and other minor implements prepared by the local carpenter and the blacksmith to whom they supply the required wood and iron. The wood required for the plough is locally procured either from their fields or from the nearby forest and the cost of it would be about Rs. 9 to 10 and the iron is purchased from Armur or Nizamabad and it is sharpened by the blacksmith and later fixed to the plough. This costs about Rs. 2 to 3. The service charges to the carpenter and the blacksmith are not paid then and there by the agriculturists. There being no carpenters and blacksmiths in their village, the agriculturists of this village are solely depending upon the services of the carpenter-*cum*-blacksmith of Perkit village and he is paid in kind at the time of harvest. Before the agricultural season starts, the carpenter-*cum*-blacksmith of Perkit village visits this village and undertakes the work like repairing the agricultural implements. On the very first day of commencing work, the Peddakapu of Kapu caste will inaugurate by breaking a cocoanut. The agriculturist brings his implements that are to be repaired or supplies materials to the carpenter for manufacturing a new implement. The charcoal required for heating the iron is brought by the farmer himself. The minimum charges that are paid in kind in the village are six *manikas* of paddy, the money value of which is about Rs 6/–. In case the carpenter and the blacksmith are separate this will be distributed between the two. But in this village it is not the case as both the services are being discharged by the same person. The maximum service charges of two *pallas* of paddy is paid by a Reddy household to the carpenter-*cum*-blacksmith, the money value of which is about Rs. 80/. In addition to this, the carpenter is given small quantities of other produce, if any, of the crops raised by the households *i.e.*, chillies, maize, onion and turmeric. This is, however, not binding on the agriculturist but he gives it as a convention. Separate payment is made to him for works not connected with agricultural implements.

Fertilisers

25. Both chemical fertilisers and organic manures are used by the agriculturists of the village. Due to the efforts of the Agricultural Department, using of chemicals has been popular for the last 8 to 10 years. Uria, ammonia, paddy-mixture, calcium nitrate and *khalli* are some of the popular manures being used in this village. Most of the agriculturists purchase these chemical fertilisers from the Agricultural Department godown at Armur both on *taccavi* loan as well as on cash payment. Organic manures are being used by all the agriculturists and for this, the peasant depends mostly on the manure in his own back yard or the soak pit outside the habitation where the daily waste is preserved. The non-agricultural families collect this manure and sell to the agriculturists at Rs. 8/– or so per cart load. Some agriculturists advance money or grain to such families for preserving the manure. Of the 56 land owning households surveyed, 80.4% of agriculturists use organic manure and 90% use chemical fertilisers. The trend is thus more towards using chemical fertilisers. The dearth of organic manures is also one of the main factors for the popularity of chemical fertilisers. It is the view of the majority of farmers that the continued use of chemical fertilisers, though augments the quantum of yield, would deplete the soil of its fertility. The use of organic manure would not only enrich the soil but also increase the yield therefrom. Hence, in order to see that the fertility of the soil is not lost, the farmers generally mix organic manures with chemical fertilisers.

Improved methods of cultivation

26. No improved methods of cultivation are adopted by any farmer in the village. They follow their age-old traditional methods. 37.4% of the agriculturists are using pesticides like endrine supplied by the Panchayat Samithi at Armur. The age-long traditional custom of extending mutual help in the agricultural operations has not died in the rural area. They help each other in harvesting, sowing and other operations by way of manual labour and lending agricultural implements. Thirty instances where agricultural implements were borrowed and 29 instances where there was mutual help by way of manual labour in agricultural operations have been reported during the survey. Fifty-one agriculturists have reported to have adopted measures for improving their land by preventing soil erosion by way of contour-bunding and fencing. In a year two crops of paddy are raised, the first crop called *abi* and the second, *tabi*. *Abi* is the major crop as water is available only for this crop through Nizamsagar Canal. Almost all the lands under canal irrigation in this village remain fallow for the second crop. In these lands some people sow blackgram and *gingili* during

this period. Second crop is grown only in those fields that have the benefit of tank irrigation.

Agricultural operations and seasons

27. The water is made available by the canal authorities somewhere during the second week of May. First of all, seed-bed locally called *madi* is prepared. Before transplanting, the field is ploughed twice or thrice with the help of the plough and levelled with another kind of plough called *gorru.* Manuring the field is done before they take up ploughing. The operation of preparing land will go on upto the end of May. Before transplantation is started, the chemical fertilisers are applied. Transplantaion generally starts during the month of June. Often it is delayed due to labour scarcity and these operations will prolong upto middle of July. The first weeding is started in the first week of September while the second weeding is done in the month of October by which time the earheads ripen when harvesting takes place. The harvested crop is tied into bundles which are thrashed and the grain separated from the straw and stored in gunny bags or in *gummis.*

28. Preparations for second crop, *tabi* are started during January and seeds are sown in the same month and harvested in March-April. It is a four-month crop. For this second crop also, the same operations are carried out. The mixed crops like maize, chillies, turmeric and onion are sown in the month of June. The maize is harvested in the month of September and the other crops are harvested in the month of March. In single crop wet lands the practice is to raise fodder crops like greengram *etc.*, that too by those who possess livestock after the first crop is harvested. Before starting to plough the land on the first day, the peasant applies vermilion to his bullocks as well as on his forehead and breaks a cocoanut as an offering in order to evoke blessings of Gods for plenty and prosperity.

Labour and wages

29. Due to the increased intensive wet cultivation in the village, the introduction of land reforms and the presence of *beedi* factories which offer continuous employment to the womenfolk in particular, there is a dearth of agricultural labour in this village. The wages are not the same throughout different stages of agricultural operations. The needs of the village for field labour are met from five sources: (1) families residing permanently in the village and whose main source of livelihood is labour, (2) non-residential labour from the neighbouring villages, (3) seasonal migratory labour, (4) families which have labour as additional occupation and (5) persons who are employed on monthly salary (attached agricultural labour). Besides these, some of the poor peasants work for each other not on a wage basis but on the basis of mutual co-operation. A willing worker - male or female can always find employment of one kind or the other in the agricultural season. Labour is paid generally in money except at the time of harvest at which time too, a few families are paying in cash. The wage rates that are prevalent in the village are as shown below:

Crop season	*Nature of operation*	*Wage rate*
(1)	(2)	(3)
First Crop	Ploughing	Rs. 1-50 per head
	Transplantation	Rs. 1-25 to Rs. 1-50 per head
	Weeding	Rs. 1-25 per head
	Harvesting	Rs. 1-50 for male Rs. 1-25 for female
	Thrashing	Rs. 2-00 or two *manikas* of paddy per head
Second Crop	Ploughing	Rs. 1-50 per head
	Transplantation	Rs. 0-75 to Rs. 1-00 per head
	Weeding	-do-
	Harvesting	Rs. 1-00 per head
	Thrashing	Rs. 2-00 or two *manikas* of paddy per head

It can be seen that there is a difference in wage rate between the first and second crops. The reason for this difference is that during the first crop the area of the irrigated land is more and the available labour force is less. Hence the higher rate. During the second crop the area under irrigation will be less and the labour will be available in surplus. The wage rate for dry crops is comparatively low and is generally paid in kind except at the time of weeding when Re. 1/- is paid. At the time of harvesting too, wages are paid in kind, the money value of which will be about 50 nP per day. But, for turmeric crop it is paid in cash.

30. The wage rate of the attached agricultural labour engaged on an yearly basis is between Rs. 25/-

and Rs. 30/- per month. Even if they are engaged for a period of less than a year they are paid at the same rate. Boys are engaged to look after cattle and are paid Rs. 9/- to Rs. 15/- per month according to their age. For these labourers advances are given at the time of appointment to be deducted from their monthly wages later. The practice of giving food either in the morning or evening is now extinct. In case the attached labour is served food for one time, he will be paid between Rs. 15 and Rs. 20 per month. There are no such cases in this village. A few agriculturists who have large agricultural holdings have employed regular labourers on monthly wages. On festive occassions they are fed and at the time of harvest something extra of paddy or any other grain is given to them. They have to work from morning to evening with an interval of one or two hours for lunch.

31. There has been a steady and definite rise in the wages paid to the labourer during the last one decade both in cash and kind. But both, employee and employer have their own complaints. The employee says that the increase in wage rate is not commensurate with the present standard of life and employer complains that there has been no corresponding improvement in the efficiency of the farm labour and that they have become more indifferent requiring constant supervision.

Agricultural finance and cost of production

32. Most of the households meet their agricultural expenses from their own resources. A few people borrow from the well-to-do agriculturists or from the village *sahukar* (money lender). Since majority of agricultural families have other subsidiary occupations like *beedi* making *etc.*, they experience no great difficulty for finances. The cost of production varies from peasant to peasant and on the personal interest one evinces, as well as the contribution of family labour. The following examples of peasants of different categories will give an idea as to how the cost of production varies.

Case studies on cost of agricultural production and value of produce

(a) Following is the brief picture of Sri Poddatoor Rajanna of Muthrasi Caste. It is an average agricultural family owning bullocks and agricultural implements solely depending on agriculture and had cultivated 1½ acres of dry land during 1961-62. This household belongs to the simple family type and the family members took part in the operations.

Farm income and expenditure, 1961-62

Sale proceeds	Rs. nP.	*Cost of production*	Rs.nP.
Paddy	976-00	Land Revenue	50-00
Turmeric	185-00	Cost of manure	260-00
Coriander	27-00	Wages	367-00
Chillies	40-00	Ropes etc.	22-00
Garlic	20-00	Service charges	11-00
Maize	200-00		
Total	1,448-00	Total	710-00

(b) The following account in brief explains the case of Sri Poddatoor Rukmareddy a well-to-do agriculturist of Reddy caste, owning bullocks and agricultural implements who has cultivated the maximum acreage of land among the surveyed households (17 acres 14 guntas of dry, 17 acres 33 guntas of wet land) by engaging hired labour. Besides agriculture, this individual is plying lorries for hire. His household belongs to the intermediate family type and members of the household do not participate in agricultural operations.

Farm income and expenditure, 1961-62

Sale proceeds	Rs. nP.	*Cost of production*	Rs.nP.
Paddy	7,200-00	Land Revenue	200-00
Maize	300-00	Manures	800-00
Turmeric	800-00	Attached agricultural labour	2,155-00
Gingili	480-00	Casual labour engaged during the agricultural operations	2,000-00
		Ropes etc.	65-00
		Implements and service charges	170-00
Total	8,780-00	Total	5,677-00

(c) The income and expenditure position, so far as agriculture is concerned, of Sri Gaddipelly Gangaram of Koshti caste following the traditional occupation of weaving and owning land is given below. He cultivated 4½ acres of wet land using his own bullocks and agricultural implements. The contribution of family labour is there and it is a joint family.

Farm income and expenditure, 1961–62

Sale proceeds		*Cost of production*	
	Rs. nP.		Rs. nP.
Paddy	1,560-00	Land Revenue	70-00
		Manures	137-00
		Manual labour	281-00
		Livestock maintenance	135-00
		Ropes etc.	25-00
		Implements	18-00
		Service charges	18-00
Total	1,560-00	Total	684-00

Net amount earned : Rs. 1,560—684=876

(d) Bonki Chinnayya belonging to an intermediary family of Koshti caste, is a clerk in *beedi* factory owning one acre of wet land. He cultivated his land by engaging hired labour. His farm income and expenditure during 1961–62 are given below:

Sale proceeds		*Cost of production*	
	Rs. nP.		Rs. nP.
Paddy	367-00	Land Revenue	14-00
		Manures	89-50
		Animal labour	50-00
		Manual labour	36-00
Total	367-00	Total	189-50

Net amount earned . Rs. 367—189-50=177-50

33. The above cases illustrate the point that the net income would be more in cases where the members of the household participate in agricultural operations. It is apprehended that the household (b) might not have given the correct figures regarding the cost of the production *etc.*, as it is generally the case with the well-to-do families, for fear of taxation *etc.* Cultivation of small holdings by engaging hired labour seems to be unprofitable. Regarding the finances required, all the households met from their own earnings except the household (a) who borrowed from a private individual as well as from a co-operative society at an interest rate of 12% and 6½% respectively.

Agricultural produce and marketing

34. The surplus agricultural produce is generally marketed by the villagers at Nizamabad market. As far as transport facilities are concerned, Kotha Armur village is favourably situated unlike many other nearby villages, as it is on the National Highway besides being connected by motorable roads with Armur, Nizamabad and also Jagtial. Apparently the transport facilities should have also improved since 1929–30. The produce is transported by lorries to Nizamabad market. The following table gives the total produce during 1961–62 of the surveyed households of which 24 households have marketed their produce direct in open market at Nizamabad while 4 households have done it through commission agents.

Sl. No.	Name of agricultural produce	QUANTITY						Sale amount realised (in Rs.)
		Produced		Consumed		Marketed		
(1)	(2)	(3)		(4)		(5)		(6)
1	Paddy	1,807	Mds.	824	Mds.	983	Mds.	14,777-66
2	Straw	387	Cart loads.	368	Cart loads.	19	Cart loads.	215-00
3	Maize	352	Mds.	66	Mds.	286	Mds.	5,827-00
4	*Choppa* (maize straw)	67 ½	Cart loads.	67 ½	Cart loads.	...		...
5	Turmeric	80	Mds.	20 ½	Mds.	59 ½	Mds.	580-00
		110 ½	Mds.	½	Md.	110	Mds.	1,100-00
		10 ¼	Bags.	¼	Bag.	10 ¼	Bags.	615-00
		2	*Puttis.*	...		2	*Puttis.*	300-00
		91	*Katikelu.*	6	*Katikelu.*	85	*Katikelu.*	3,215-00
6	Chillies	28 ½	Mds.	19 ½	Md.	9	Mds.	184-00
7	Gingili	41	Mds.	...		41	Mds.	400-00
8	Horsegram	10	Mds.	10	Mds.	...		...
9	Garlic	83 ½	Mds.	1	Md.	82 ½	Mds.	565-00
10	Onion	132	Mds.	27	Mds.	105	Mds.	229-50

Total value of the marketed produce=Rs. 22,807-16

Local Measures

34 (a). The local measures in use in the village are as follows:

For Grains

Local measure	*Equivalent standard measure*
1 *manika*	6 seers
1 *thoomu*	96 seers or 16 *manikas*
1 *thoomu*	1 Md.
1 *putti*	20 Mds.
1 *putti* or 20 Mds.	13⅓ *pallas*
1 Md. or 1 *thoomu*	One bag

For Oils

One *thakkedu*	1½ seers
One Maund	12 seers

Market prices of produce

34 (b). The market prices at Nizamabad during June 1962 are as follows:

Name of the crop	*Price at Nizamabad market*
Paddy . .	Rs. 32/- per *palla*
Turmeric . .	Rs. 90/- ,,
Chillies . .	Rs. 20/- ,,
Garlic . .	Rs. 60/- ,,
Maize . .	Rs. 25/- ,,
Onion . .	Rs. 15/- ,,

In the 1929–30 report it is mentioned that the rate of paddy per *palla* was about Rs. 10/–. This means that the price of paddy has recorded an increase of 220 per cent. The prices of other commodities too have registered a steep rise when compared to those prevailing at the time of survey in 1929–30.

Indebtedness

35. The following statement gives some trends in indebtedness in the village from 1929–30 to 1961–62.

Indebtedness, 1929–30 to 1961–62

Period	No. of resident house-holds covered	No. of house-holds in debt	% to total house-holds covered	Amount Rs.	Rate of Interest
(1)	(2)	(3)	(4)	(5)	(6)
1929-30*	64	49	76.56	2,465	12 to 15%
1961-62	100	77	77.00	109,136	4 to 25%

*1929–30 *Investigations*. Family is taken as household.

Though comparability of indebtedness in the village based on 1929–30 *Investigations* data and those of 1961–62 may not be very accurate due to differences in coverage and method adopted in the investigation, the broad tendency for the percentage of households running into debt seems not to decrease. The range in interest rate has widened from 12 to 15% in 1929–30 to 4 to 25% in 1961–62. Obviously, the spread of institutional credit has made it possible for the villagers to borrow money at a lower rate of interest, but it seems that it has yet to make its headway to supply all the growing credit needs of the villagers at a fair rate of interest to lessen the scope for usurious practices. Out of 100 surveyed households (in 1962) 77 are in debt. The private money lenders and the Agricultural Credit Co-operative Society are the main sources of credit. Table No. 28 gives the details of indebted families. The significant feature is that the number of debtors are more in the higher income group of Rs. 1,200 and above, wherein there are 47 households with an average indebtedness of Rs. 1,468–66 nP. There are only two families in the first two income groups *i.e.*, Rs. 300 and below, and Rs. 301 to Rs. 600 having an average indebtedness of Rs. 260 and 300 respectively. It goes to show that the higher the income, the greater the debt. Apparently the needs of such families are greater. Table No. 29 gives the causes of indebtedness. More number of households are reported to have taken loans for household cultivation, marriages, ordinary wants, house construction and repairs, and business. The loans seem to be generally raised for constructive and productive purposes.

Sources of credit

36. There are no households in the village who have money lending as their regular business. Out of one hundred households only two *i.e.*, one from Goondla caste and the other from Muthrasi caste are reported to have lent a sum of Rs. 600/- and Rs. 480/- respectively. The villagers obtain loans from the *shahukars* of Perkit, Armur and even of Nizamabad. Sometimes they obtain loans from their relatives also on a nominal or no interest. The rate of interest charged by the private money lenders is about 4 to 25 per cent. Loans are obtained not only from the Agricultural Credit Co-operative Society but also from the Revenue and Planning Departments of the State Government and Land Mortgage Bank at Nizamabad.

37. Of the 100 households surveyed, 45 have taken loans from private money lenders and out of these 12 have taken loans amounting to Rs. 7,810/-

in the year 1961-62 free of interest. One household is reported to have taken a loan of Rs. 200/- at 120% interest.

38. The Agricultural Credit Co-operative Society whose area of operations covers Kotha Armur and Perkit had started functioning from 30th March, 1960 with the main object of advancing loans to its members for meeting the expenses connected with agricultural operations. In all there are 55 members in the Society and out of this, 54 are from this village. The Society has so far advanced loans to the agriculturists aggregating to an amount of Rs. 23,956-36 nP. at an interest of 6¼%. Only those households engaged in cultivation have become members. Out of hundred surveyed households only 12, engaged in cultivation, are the members of the co-operative society and almost all these households have taken loans excepting one.

39. Similarly, there is another co-operative institution called Grain Bank and the area of operation is limited to this village. This institution was established on 15th January, 1945. The object of this bank is to supply the paddy seeds to the agriculturists and also to the other members for domestic consumption. The membership is open to all, irrespective of occupation. The total membership is about 142 and out of this 126 are the resident families of this village and the remaining are from other villages who are having lands in this village limits. Among the households surveyed, 18 belonging to different castes have taken loans from this bank. It is reported that this institution is not functioning properly for the last three years.

Other economic activities

40. With no large scale industries in this village, handloom weaving and *beedi* making among the cottage industries provide employment opportunities to a large number of male and female workers. Tailoring, pottery, shoe-making, goldsmithy and mat-weaving which are mostly traditional occupations followed by particular communities are not run on the lines or the scale on which handloom weaving and *beedi* making industries are run. These traditional occupations provide employment to the family members and are limited to particular castes.

41. Table No. 8 gives the details of workers and non-workers by sex and broad age-groups. Out of 528 persons (242 males and 286 females) 287 are workers and 241 are non-workers. The number of workers are more in the age-group of 15-34 *i.e.*, 71 males and 70 females. The next important age-group is 35-59 where the working population is 94 (52 males, 42 females). There are 29 workers in the age-group of 0-14. The workers are engaged in various occupations in the village. Among non-workers most of them are school going boys and girls, the housewives engaged in household work and dependents. There are 176 non-workers in the age-group of 0-14 (74 males and 102 females), while there are 21 in the age-group, 60 and over (5 males and 16 females) who are all dependents. It may be observed that a good proportion of women in the age-group 15-59 (112 out of 137) *i.e.*, nearly 82% are workers.

Workers and non-workers

42. Agriculture, agricultural labour, *beedi* making and weaving are the important main occupations of the village and the following is the sex-wise distribution of workers among those occupations.

Name of occupation	Persons	Males	Females
(1)	(2)	(3)	(4)
Agriculture .	46	35	11
Agricultural labour .	46	8	38
Beedi making .	69	10	59
Weaving .	23	7	16

It may be observed from the above figures that the number of female workers is more in *beedi* making and agricultural labour. More female labour is attracted towards these occupations which do not involve much physical strain. For the remaining two occupations *i.e.*, agriculture and weaving where physical strain is involved, men are more suited.

43. Table No. 10 gives the broad details of non-workers. Out of 241 non-workers, 98 are males and 143 are females. In the age-group of 0-14, 25 are school going children and 141 are dependents *i.e.*, infants and children not attending schools and doing no other work. No males are found engaged in household duties. There are 15 dependents *i.e.*, disabled or infirm in the age-group of 60 and over. Among unemployed there are only two males in the age-group of 15-34.

Occupational distribution

44. Out of 100 households surveyed 29 are engaged in cultivation run by the household, 6 in industry run by the household, 7 in business run by the

household while 59 households are engaged in other occupations.

Weaving industry

45. Weaving is the traditional occupation of the Koshti and Padmasale castes. The people of these castes were once solely dependent upon weaving for their livelihood. In spite of the assistance extended by the State Government the handloom cloth is not able to face competition from the mill made cloth. Many weaving families are, therefore, switching over to other more lucrative occupations. Armur, the taluk headquarters, is noted for silk weaving.

46. Kotha Armur being nearby, several of the families are engaged in weaving cotton sarees and *kans* (blouse pieces) worn daily by the ryot classes.

47. In the 1929-30 *Investigations* it has been said that "no land holder (except one) weaves and no weaver is either an agricultural tenant or an occupant". The present position is vastly different. With the extension of irrigational facilities and with dry lands having been purchased gradually from the owners of large holdings many a weaving family now own lands and have agriculture as subsidiary occupation. Some have even changed over to various other occupations. These changes can well be seen in the Table No. 12 in the Appendix. Many weavers are reported to have migrated with their families to Bombay and in certain cases the male members have gone to Bombay to work in the textile mills as labourers leaving behind their womenfolk and children. The avenue of employment thrown open by these Bombay Textile Mills to many of these weavers is more lucrative when compared to their traditional occupation.

48. It was revealed during the local enquiries that there are in all 66 weaving families in the village. Of the 27 surveyed households of the weaving community, only 8 households follow weaving as main occupation and there are 10 working looms in these households. The remaining families are engaged in agriculture, agricultural labour, and *beedi* making. The village community once depending on the local weaver for their requirements of cloth is not doing so now with the availability of mill made cloth in various attractive designs at cheaper rates in the market catering to the changed tastes. The weaving class themselves wear mill made cloth and admit the above fact! Now the weavers of this village weave sarees of a very rough quality of 20 counts.

49. The one-time total dependence of the weaver on the local *shahukars* or on the master weavers has now greatly diminished owing to the activities of the Handloom Weavers' Co-operative Society. All the weaving families of this village are members of the Handloom Weavers Co-operative Society at Armur. The Society supplies the required yarn and the other raw material to the weaver and pays him Rs. 3-25 nP. per saree as his wage. The designs are furnished by the Society. The finished product has to be handed over to the Society once in a fortnight when wages are paid. Generally, the material is also supplied once in a fortnight by the Society. Till the finished product of the material already given is handed over to the Society no further material is issued to the weaver. Now and then, the Society advances loans to the weavers to the tune of Rs. 20/- to Rs. 30/- free of interest to meet their urgent needs and these advances are deducted from their wages in easy instalments. The Co-operative Society is thus providing continuous employment for the local weavers and has enhanced their earnings as compared to the past. The money lender and the master-weaver who used to appropriate a lion's share of the profits which normally should go to the common weaver are now largely done away with the advent of the Co-operative Society.

49 (a). The weaver's tools and implements are not only simple but indigenous in character. Some two decades back, throw shuttle looms were the order of the day whereas now they are in general replaced by fly shuttle looms. No power-looms are in use in this village. Excepting one or two accessories all can be manufactured by the local carpenter. The cost details of the loom and other accessories as given by a local weaver are given below. The approximate cost will be between Rs. 100 and Rs. 124 whereas the cost of a loom, probably throw shuttle type, was Rs. 9 in the year 1929-30.

Items	*1961-62*	*1929-30*
1 Loom and accompaniments	Rs. 60	Rs. 7
2 Other accessories	Rs. 64	Rs. 2
Total	Rs. 124	Rs. 9

Methods of production

50. There are four stages in the process of weaving. As already mentioned in the previous paragraphs, the weavers of this village weave only 20 counts sarees without any special designs.

1st stage: The yarn is first wrapped to the wooden instrument called *pentelu* with the help of a

charka (wheel). This process is locally called *thodudu.*

2nd stage: The yarn wrapped to *pentelu* is then transferred to another instrument called *asu.* This operation is called *padugupouta.*

3rd stage: The yarn thus wrapped on *asu* is taken out and hung with the help of an instrument called *udithi.* At this stage, other small appliances like *ankelu, kunchelu etc.*, are used. This operation is known as *sari.* The material is then ready to be fixed in the loom (Fig. 28).

4th stage : The ends of yarn are then affixed in an instrument called *achhu* which is fixed in the loom for weaving (Fig. 29). The operations at 1st and 2nd stages are solely carried out by women while the latter two stages are operated by men.

COST OF PRODUCTION AND RETURNS

I. Cost of raw material required for one saree of 9 yds. of 20 counts:

	Rs. nP
Price of yarn of 4 *ladis* or one standard seer–20 cts.	6–00
Price of yarn of one *ladi* or ¼th seer for the borders–40 cts.	1–50
Coloured yarn	1–00
Total	8–50

II. Labour charges:

	Rs.nP.
Wrapping and sizing by a female	0–36
Dyeing and cleaning	0–36
Arranging the yarn and preparing edges	0–36
Preparing the reels of thread (3 hours)	0–36
Weaving	2–00
Total	3–44

III. Time taken :

The above production involves whole time work of a man and part time work of a woman for 2 days.

IV. Amount available to the weaver and his family:

	Rs. nP
Sale price of a saree at Armur market	12–25
Cost of the material	8–50
Net receipt	3–75

51. The weaving of a saree which takes two days by a man working full time and a woman part time, the weaver will get a net return of Rs. 3–75 as shown above. The average wage per day for a man and a woman is about Rs. 1–20 and 55 nP. respectively. The net profit of Rs. 3–75 nP. is available to him if he invests his own money for the purchase of raw material without borrowing or obtaining on credit. In such a case the weaver has to take the risk of market fluctuations and competition. If the material is supplied by the Society the weaver will get Rs. 3–25 nP. as wages for each saree. In most of the cases the Society supplies the dyed yarn of different colours to the weaver. The raw material given by the Society for making eight sarees of 20 cts. and the cost of production are given below.

Cost of material:

	Rs.nP.
Price of yarn of 35 *ladis*	56–00
Coloured yarn for borders–6 *ladis* of 40 counts	6–60
Coloured yarn for *kongu*–20 cts.	0–75
Green coloured yarn for mixing in the border of 4 *ladis*	0–60
White yarn of 20 counts for *kongu*–2 *ladis*	0–24
40/2 counts white yarn for mixing in borders	0–90
Total	65–09
Wages paid to the weaver at the rate of Rs. 3–25 for each saree (8x3–25)	26–00
Total expenses	91–09

Returns to Society:

Sale price of 8 sarees at the rate of Rs. 12/– each (8x12)	96–00
Total charges including cost of material	91–09
Profit to the Society	4–91

The advantage of working as a member of the Society is that the weaver is not bothered about the marketing of the produce as well as fluctuations of the market price. The production of 8 sarees requires the whole time work of a man and part time work of a woman for 15 days. Then the average earning of a weaving family with one male worker and one female worker per day is about Rs. 1–73.

52. There is, no doubt, an increase in the average wage rate of a weaver's family as compared to 1929–30 level from 0–56 nP. to Re. 1–73 nP. at present.

53. A weaver working in Bombay Textile mill gets a monthly salary of Rs. 100 to 140, his average daily wage thus working out to about Rs. 3 to 4 whereas the weaver who follows his traditional occupation in his village gets about Rs. 1–50 nP. per day. It is further said that working in the mill is less

strenuous due to limited hours. Hence the gradual migration of weavers to Bombay.

54. All the eight weaving families who are engaged in their traditional occupation are members of the Weavers Co-operative Society, Armur. The total number of sarees produced in the village during last year 1961–62 are 1,329 and out of them only 9 are retained for home consumption and the remaining 1,320 sarees are given to the Society valued at Rs. 16,524/–. The net annual income earned by way of wages by the eight households is Rs. 3,721/–. To supplement their income, certain households now and then weave independently and sell in the Armur weekly market as well as in the surrounding villages. The demand for such type of sarees is more among the labour classes.

Beedi industry

55. This industry found practically in every district of Telangana region of the State in varying degrees of importance, is particularly important in the Nizamabad district where next only to handloom weaving, this is the biggest industry providing employment to a very large number of people who are thereby enabled to supplement their income. This industry established about 10 years ago in this village plays an important role in its economy. Most of the women above or even below 12 years of age irrespective of caste get gainfully employed in *beedi* making. A significant feature is that all the women of Koshti caste are working in this industry and thereby contribute a substantial amount to their family incomes. The location of four large *beedi* factories employing about 400 workers on the average in Perkit village across the road makes the workers of the Kotha Armur village go there for work.

56. The following are a few noteworthy features of this industry :

(a) Though a cottage industry, it requires large financial outlay. The production and returns mostly depend upon the extent of capital invested and the size of the organisation.

(b) The capital equipment in the shape of machines and implements is almost negligible when compared to any other cottage industry. The only implement required is scissors. Finance, labour force and marketing are the major factors that go to make this venture a success.

(c) The wages to the workers are paid on piecework basis.

(d) It has got another peculiarity. The women who, for certain reasons, cannot go out of their house for eking out their livelihood can supplement their family income by working at their own homes for the *beedi* factories, which facility other industries rarely offer. It requires patience on the part of the worker but does not involve physical strain. Hence this industry is most suited to women. The number of male workers is almost negligible in the industry.

57. The industry is in the hands of private enterprisers and it is doubtful whether it would be feasible to run this industry on co-operative basis as it is loosely knit with persons belonging to various sections. The owners of the *beedi* factories live in Poona and one or two at Nizamabad. The main office of each owner is located at Nizamabad with branch offices either at taluk headquarters or at a centrally located village. The factories in the villages are generally named after the owners with their own trade mark and they are manned by a commission agent and a clerk. While the latter is paid a monthly salary the former is given a commission at the rate of Rs. 2/– for every thousand *beedis* produced in the factory. The accommodation and the other facilities required are to be provided by the commission agent. The daily sheet of production is sent to the branch office. The finished product is collected once in a week and taken to the main office through a lorry.

58. There are three factories in the village and four larger factories in Perkit village, 95% of whose labour consists of women.

Name of the factory	*Location*	*Total workers*
(1)	(2)	(3)
Thamasab & Co.	Kotha Armur	70
Thakur & Co.	do	
Shivaji & Co.	do	
Bakram & Co.	Perkit	400 (30% of this labour force is from the village Kotha Armur)
Thamasab & Co.	do	
Limbanna & Co.	do	
Umakantha & Co.	do	

Figure 30 shows women workers in a *beedi* factory. Most of the workers come and work in the factory, the rest being allowed to work in their houses. Even though the general working hours are from 10 A. M. to 8 P. M., there is no hard and fast rule that workers should stick to

the hours prescribed, since the wages are paid according to the number of *beedis* manufactured by them. The wage rate is Rs. 1-25 nP. per 1000 *beedis*. Daily turn-over sheet for each worker is maintained in the form of a card and the wages are distributed once in a week or fortnight by a representative of the respective concerns. Out of the 100 surveyed households, 38 households with 69 workers *i.e.*, 10 males and 59 females are engaged in *beedi* industry. A major portion of workers are employed in this occupation with the exception of agriculture.

59. Poona is the headquarters of the concerns that go by the name of Thakur & Co., Shivaji & Co., and Umakantha & Co., whereas Nizamabad and Armur are the headquarters of the other concerns which are local enterprises.

60. *Beedi* leaves and tobacco constitute the main raw materials for this industry. The former are available in most of the taluks of Nizamabad district and in the forests of Adilabad district. The Forest Department auctions the leaves annually and the contractors supply the leaves to the concerns. These leaves will be made into bundles each weighing about $\frac{1}{4}$ seer of weight. The tobacco used is mostly imported. A small quantity of tobacco locally produced is also used but it is purely meant for local consumption.

61. The daily average production of *beedis* in Kotha Armur village is about sixty to eighty thousands while at Perkit it is about four lakhs and the daily disbursements towards wages are about Rs. 360/- and Rs. 2,400/- respectively. A proficient worker can prepare one thousand to fourteen hundred *beedis* daily whilst the minimum that is turned out is about 800.

Other cottage industries

62. The other occupations like shoe-making, tailoring and pottery *etc.*, are the traditional occupations followed by a few families. The implements used are mostly indigenous. There are two workers in shoe-making, 3 workers in tailoring and 1 in pottery. Mat weaving employs 4 female workers and the mats are locally sold (Fig. 31). A Mashitla (Scheduled Caste) family prepares rope hanger called *utti* for keeping pots wherein the food stuffs are preserved by the villagers in their kitchen to keep them out of the reach of cats and rats. Each *utti* costs 75 nP.

Fishing

63. The Goondla (both Boya and fishermen) whose traditional occupation is fishing, do fishing during the months of March to May. During the other seasons they engage themselves in agriculture. Fishing is done in the local tank. Of the 9 total households of these two castes in the village 8 households still follow their traditional occupation. Every year during the summer season, the fishing rights are auctioned by the Fisheries Department. During last year (1961-62) the auction fetched an amount of Rs. 250/- and this amount was met by equal contributions from these 8 fishing households. Nets used for fishing are prepared by the members of these households themselves. Yarn worth about Rs. 5/- to Rs. 50/- is required depending on the size of the net. During the slack season they engage themselves in knitting or repairing it.

64. During the season spread over March to May, fishing is done daily by these households who go in groups, and the total daily catch is distributed among them equally. Each member will get about 2 pounds of fish daily on an average, besides a small quantity required for home consumption. The catch is sold in the village as well as in Armur at the rate of Re. 1/- per pound. The daily average income of a fisherman is thus Rs. 2/-. Each got a net income of Rs. 180/- during the last season. *Korramattalu* or *murrel* (ophiocephalus striatus), *valga* or *vallogo* (wallagoniaattu), *budda parakalu* (barbus) and *marapolu* or *marff*(clarias)are the varieties of fish that are generally caught. The income derived from the fishing occupation of the surveyed households is Rs. 1,040 which is 0.54% of the total income of the village.

Business establishments

65. Not being a commercial centre, this village has no big commercial establishments. The *kirana* shops, tea stalls and a cloth store are the main commercial establishments. A few households of Poosala caste follow itinerary business which is their traditional occupation. Both males and females sell aluminium utensils, soaps, beads and other toilet articles by carrying them in baskets or in small trunks from place to place. The transactions are done both in cash and kind. One Koshti household is engaged in running a tea shop. Two Vaisya households are running *kirana* stores, their traditional occupation. People purchase their urgent and immediate needs in these shops, where credit is allowed and also grains accepted.

Livelihood classes

66. Table No. 7 gives comparative details of livelihood classes in the village in 1951 and 1962.

An extract of the 1961 Primary Census Abstract is also given in this Table. However, it has to be mentioned here that the 1951 figures cover the entire village as ascertained from the Census Hand Book of 1951, the figures for 1962 represent the details of the 100 households systematically surveyed. In 1951 there were 485 persons depending upon cultivation of land wholly or mainly owned and their dependents, 17 persons as cultivating labourers, 182 persons engaged in production other than cultivation, 6 persons under commerce and 51 persons under other services whereas among the 100 surveyed households there are 140 persons depending on cultivation of land wholly or mainly owned and their dependents, 52 persons as cultivating labourers, 191 persons engaged in production other than cultivation, 41 under commerce and 104 persons engaged in other services and miscellaneous occupations. From the above figures it can be inferred that there is a shift from agriculture to occupations other than agriculture. More number is found under the livelihood classes depending on occupations other than cultivation. This may be due to the presence of other productive occupations like *beedi* making and agricultural labour *etc.*

Traditional occupations

67. There are as many as 19 traditional occupations in the village. Among all these occupations, weaving, agriculture, agricultural labour including casual labour and toddy tapping are the important ones and are almost hereditary. Table No. 14 gives the caste-wise distribution of the households according to main occupation. It may be made clear in this connection that in determining the main occupation the income is taken as the criterion. Twenty-nine per cent of the households follow agriculture as main occupation, 10% agricultural labour, 8% weaving and 6% *beedi* making. Table No. 15 gives the details regarding the combination of occupations followed by the households. Of the 29 households following agriculture as main occupation, each one of the two households is having agricultural labour and fishing as subsidiary occupation and of the remaining households one household is having shoe-making, village service, plying vehicles, working as clerk in Panchayat office, and pottery as subsidiary occupation. Ten households are having agricultural labour as main occupation with subsidiary occupations of agriculture, weaving, mat making and fishing. Of the 8 households with weaving as their main occupation, 5 are having agriculture and one *beedi* making as subsidiary occupations. The 5 Vaddara households whose main occupation is stone-cutting are having both agriculture and agricultural labour as their subsidiary occupations. Of the 100 surveyed households following different main occupations, 31%, 14%, 5%, 5%, 5% and 2% are having agriculture, agricultural labour, *beedi* making, fishing, mat weaving and weaving as subsidiary occupations respectively. Thus it is evident that, both as main and subsidiary occupation, agriculture is the predominant one.

Occupational mobility

68. Table No. 12 shows that out of 100 households with different traditional occupations, 49 households have changed to various other occupations either voluntarily or due to the force of circumstances. Majority have shifted over to the contemporary occupation voluntarily with a view to get higher income therefrom than from their traditional occupations. There are as many as 21 households among weavers who have changed over to various contemporary occupations like working in mills at Bombay, *beedi* making, rural labour *etc.* It has been expressed by many a weaver during the present survey that weaving, once a paying proposition, is no longer so and that the ordinary labourer is better off. A Madiga household has changed from traditional cobblery to sweeping as, apparently, it could not make a living from cobblery. A Sathani teacher has taken to *beedi* making which is positively more lucrative. No specific reasons could be attributed for the change-over from the other traditional occupations except the pursuit for a more assured income. Sixty-two out of 100 surveyed households have given their opinion about the occupation that they would wish their sons to follow. Among them 23 households desire their sons to follow the same occupations, 39 desire a break-away from their traditional occupations, 16 aspire for employment in Government service and 7 intend to follow agriculture. It is encouraging to find one household of Koshti community desiring its son to become an Engineer. There is obviously a general discontentment among the villagers with their present conditions, which perhaps indicates a desire for progress.

Income and expenditure

69. The total income of the surveyed households is Rs. 192,373-32 nP. and the expenditure is Rs. 184,872-62 nP. There is a surplus of Rs. 7,500-70 nP. in the year 1961-62. The overall financial position of the village based on the results of the surveyed households seems to be satisfactory.

Of the 100 surveyed households, 6 are having balanced budgets, 62 are having surplus, 31 are in deficit and 1 household is a dependant. Out of the 62 households having surplus budgets, 39, 9, 11, 1 and 2 households fall in the income groups of Rs. 1,201 and above, Rs. 901–1,200, Rs. 601–900, Rs. 301–600 and below Rs. 300, respectively. Majority of the households having surplus budgets fall under the income group of Rs. 1,201/- and above. If caste is taken into consideration more number of families having surplus budgets are found among Koshti caste in the higher income group. Among the 31 households with deficit budget, more number of households are found in the group of Rs. 1,201 and above. Thus in the higher income groups both the extremes are found. Specially the economic position of Koshtis, a traditional weaving class is comparatively better than all other castes of the village with the exception of Reddy community.

70. Of the total income of Rs. 192,373-32 nP. derived from various occupations 52.37% (Rs. 100,750) is derived by 29 households with agriculture as main occupation combined with other subsidiary occupations like fishing, transport, weaving and agricultural labour *etc.* Again, out of this, 23.3% of the total income *i e.*, Rs. 44,819-60 is derived from agriculture alone while 16.76% is on account of transport. Transport as a source of income is a monopoly of a Reddy household which falls in the income group of Rs. 1,201 and above. Of the Rs. 44,819/- derived from agriculture by 29 households, the major portion *i.e.*, Rs. 41,469 is contributed by 19 households falling in the income group of Rs. 1,201/- and above, and the remaining amount of Rs. 3,350 is contributed by 7 and 2 households falling in the income groups of Rs. 901-1,200 and Rs. 601-900 respectively. The remaining 48% of the total income is derived from various sources like agricultural and other casual labour, weaving, *beedi* making and other services whose independent contribution to the total wealth is insignificant.

71. The expenditure pattern changes from caste to caste depending upon the size and source of income. The total expenditure of surveyed households in the village on various consumer goods including purchase of assets *etc.*, in the year 1961-62 is about Rs. 184,872-62 nP.

Case studies of domestic budgets

72. To give an idea of the budgetory position of different types of families, the following three typical case studies selected out of the surveyed households are presented.

A (1). The following is the family budget of a Reddy household, the head of which is shri P. Rukma Reddy depending upon agriculture and transport. The household consists of 13 members.

Income	Rs. nP.	*Expenditure*	Rs. nP.
Cultivation	8,780-00	Food	2,500-00
Transport	32,250-00	Coffee & Tiffin	209-00
Borrowings	3,900-00	Toddy	65-00
		Electricity fitting charges	450-00
		Lighting	50-00
		Clothing	800-00
		Travelling	500-00
		Pan chewing	48-00
		Smoking	180-00
		Education	65-00
		Miscellaneous services *i.e.*, dhobi, barber *etc.*,	124-00
		Maintenance of vehicles	30,000-00
		Land tax	200-00
		Attached labour charges	2,155-00
		Hired labour charges during agricultural season	2,000-00
		Livestock maintenance	287-00
		Agricultural production charges	2,800-00
		Ropes and implements	235-00
Total	44,930-00	Total	42,868-00

The excess of income of Rs. 2,062/- over the expenditure, shown above, is as a result of the borrowed amount of Rs. 3,900/- being included under income. If this borrowed amount of Rs. 3,900/- is excluded from income, the excess of income of Rs. 2,062/- gets replaced by a deficit of Rs. 1,838/-. The expenditure of Rs. 30,000/- on the maintenance of vehicles is so high in comparison with the income of Rs. 32,250/- by way of transport that the authenticity of the figures as given by the informant is not beyond doubt.

(2). The income from land *i.e.*, cultivation is Rs. 8,780/- and the expenditure incurred in conducting all the agricultural operations consisting of land tax of Rs. 200/-, labour charges during agricultural seasons of Rs. 2,000/-, livestock maintenance of

Rs. 287/- and agricultural production charges Rs. 2,800/- is a total of Rs. 5,287/-. So, the net income from land is only Rs. 3,493/-. Therefore the net total income *i.e.*, excluding all the maintenance charges both from land and transport is only Rs. 5,331/-.

(3) A sum of Rs. 4,639/- is spent on the major items of expenditure *viz.*, food (Rs. 2,500), coffee (Rs. 209), electricity (Rs. 450/-), clothing (Rs. 800/-), travelling (Rs. 500/-) and smoking (Rs. 180/-). The average monthly expenditure on food, dress and drinks thus comes to Rs. 208/-, Rs. 67/- and Rs. 17/- respectively which for a family of 13 members is not high. An amount of Rs. 228/- is spent on smoking and pan chewing. Considerably large amounts are spent on electricity (Rs. 450/-), attached labour charges (Rs. 2,155/-), ropes and implements (Rs. 235/-).

B (1) Family budget of Sri Goondla Bajanna depending on cultivation, agricultural labour and fishing with 6 family members is given below.

Income	Rs.nP.	*Expenditure*	Rs.nP.
Cultivation	450-00	Food	720-00
Wages	150-00	Toddy	90 00
Fishery	550-00	Lighting	18-00
		Repairs of house	10-00
		Clothing	75-00
		Smoking	45-00
		Miscellaneous	20-00
		Land Revenue	6-50
		Investment in fishing	125-00
		Agricultural operations	20-00
		Investment for agricultural production	40-00
Total	1,150-00	Total	1,169-50

(2) It can be seen from the above that the income of the household is from three sources *viz.*, cultivation, fishing and wages. The expenditure of Rs. 720/- on food and Rs. 75/- on dress in a household that consists of 6 members speaks of the low standard of living. All the same, an amount of Rs. 90/- and Rs. 45/- has been spent on consumption of toddy and smoking, the two vices to which the household is addicted. The total expenditure of Rs. 1,169 also includes an amount of Rs. 125 made towards investment in fishing which might be for purchase of nets while the income from fishing is Rs. 550.

(3) Budget of Sri Dharshanam Malkadu's family consisting of 5 members and depending on wage earning and begging is as follows:—

Income	Rs.nP.	*Expenditure*	Rs.nP.
Begging	60-00	Food	420-00
Wages (casual labour)	495-00	Toddy	12-00
Selling of rope hangers	36-00	Lighting	12-00
		Clothing	50-00
		Smoking	22-50
		Travelling	60-00
		Miscellaneous	13-25
Total	591-00	Total	589-75

In this case the total earnings from all the sources have not exceeded even Rs. 50/- per month. This may be due to non-availability of labour and fluctuating rates of wages from time to time on the one hand, and the meagre earnings from the subsidiary and uncertain occupation of begging, on the other.

The expenditure on food and dress *etc.*, is also relatively low. The expenditure on travelling is said to be due to his son's going to Bombay to eke out the livelihood by working in the textile mills.

Expenditure on education

73. Of the 100 surveyed households, 24 belonging to 12 castes have reported expenditure on the education of their children. Of the 24, 12 households are spending a very low amount *i.e.*, below Rs. 25/- per year and 5 households (1 from each caste of Muthrasi, Kamsali, Koshti, Guratireddy and Guratikapu) are spending the maximum amount in the range of Rs. 101 to 200 per year on education. Of the remaining 7, 5 households spend Rs. 51/- and 2 households Rs. 25-50 per annum. Thus the amount spent on education is very low. The importance of education does not seem to have been realised as yet in the village.

Capital formation

74. The investment pattern in the village during the last 10 years is as follows:

1	House building . .	43.00 %
2	Land . .	25.23 %
3	Jewellery . .	18.75 %
4	Machinery . .	6.49 %
5	Livestock . .	4.00 %
6	National Savings . .	1.63 %
7	Tools and equipment .	0.90 %

75. The total value of the investment in all the above categories put together is Rs. 199,207. 36.62 per cent of the savings is utilised for productive purposes covered by items 2, 4, 5 and 7· while 63.38 per cent for such other purposes as housebuilding, jewellery and National Savings. 25.23 per cent is invested for the purchase of land while 18.75 per cent is invested for the purchase of jewellery. The major portion of the amount for the purchase of jewellery is spent by two households, one of Goundla and the other of Vaisya castes. The Devanga caste comes next having purchased gold ornaments worth about Rs. 607.50. A gratifying feature is that 1.63 per cent of the savings is invested in the purchase of National Savings Certificates and Prize Bonds by two households of Vaisya, two of Devanga and one of Kapu castes to the tune of Rs. 2,900, Rs. 85.00 and Rs. 15.00 respectively.

76. The appreciable progress in the economic condition of the people of this village in the last ten years is evidenced by the fact that four households had repaid their old debts to the tune of Rs. 27,805/-, 33 households have acquired landed property, 28 families have constructed houses and 5 households have invested in National Savings Scheme. The general tendency of the villagers seems to be towards the construction of buildings, purchase of landed property and investment on other productive activities, which are all indicative of the growing prosperity of the villagers.

77. As mentioned earlier, this village is not an important business centre nor is there any regulated market. The agricultural produce *i.e.*, paddy, maize, chillies and turmeric, *etc.*, are exported and the consumer goods are imported. Among the exports of industrial production, *beedis* and the handloom sarees are the only products. Most of the agriculturists directly sell their produce at Nizamabad market. The modern means of quick transport and the advantageous position this village has by being located on the Hyderabad - Nagpur National Highway have made it possible for the producers to eliminate the middle man to a large extent.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

A. RELIGION AND LANGUAGE

1. Except the five Muslim households (Fakeers), all the people residing in the village are Hindus and the main sects among Hindus are Vaishnavite and Saivaite locally known as Tirumandhars and Vibhudidhars who worship Vishnu and Siva, respectively. All the other tutelary deities of the village are worshipped irrespective of sect. Telugu is the mother tongue of all the Hindus. Besides Telugu, Urdu is also spoken by 45 persons. A few people know Kannada, Hindi, English and Marathi. Among the two Muslim households surveyed, all the eleven members know Telugu though Urdu is their mother tongue (Table 34).

Trends of changes in family types

2. The rapid pace of industrialisation and the growth of urban centres providing wide avenues of employment and entertainment have brought in their wake the simple family system in place of the traditional joint family system. This trend is slowly spreading even to this place as can be seen from Table 33 according to which there are 36% of simple (*i.e.*, husband, wife and unmarried children alone staying as one unit), 15% intermediary (married couple, unmarried brothers, sisters and one of the parents living together in the family unit), 20% joint (married couple with married sons, daughters or with married brothers and sisters staying together), and 29% other types of families (all other types of households) in the surveyed households. It is therefore evident that the joint family system is slowly being replaced by the simple type of families.

Inheritance

3. After the death of the father, the sons will inherit the property in equal shares and the expenses in connection with the marriages of unmarried sisters and maintenance of mother also are equally borne by all of them. Almost all the households have reported that the property is inherited by the sons. No share is given to daughters and if at all anything is given it is in the shape of dowry offered at the time of marriage of the daughter by the father. Not even a single household, barring one Vaisya household, knows the changes in the Inheritance of Property Act. Forty-one households expressed their desire that the daughters also should be given equal share in the property along with sons. In case where there are no sons they generally adopt the children of their blood relation.

Leisure and recreation

4. There are no specific leisure hours as such for the villagers as in the case of city dwellers. Most of the families are economically backward and they toil from dawn to dusk to make both ends meet. Agriculturists and labourers do not usually have any leisure except one or two hours when they have lunch during which they either chit-chat with members of their family or play with children. After the day's hard labour, he returns home in the evening and after finishing his dinner, he fondles the children and goes to bed. Simply, this is the daily life of a common man in the village. Of late, the younger generation of the few well-to-do families are visiting cinemas at Nizamabad. Occasionally, during nights, *bhajans* and *purana kalakshepams* are arranged by the villagers which are the only recreation for them. Listening to community radio set installed in the Panchayat Office is another recreation for the villagers. There is a Bhajana Mandali organised by the youth of this village and a harmonium and a *tabala* are provided by the Panchayat Samiti. On every Monday night, people congregate near Hanuman deity and participate in *bhajan* for a few hours. Forty households have reported that they daily hear radio either by going to the Panchayat Office or by sitting at their homes which are situated near and around the Panchayat Office. Though there is a library attached to the Panchayat Office, very few people go there either to read newspapers or books. In the 100 households surveyed only seven persons are reported to be in the habit of reading newspaper.

Village deities and their worship

5. There are no temples as such in the village except the idols of village deities and Hanuman. The idol of Hanuman is installed on a raised platform under a tamarind tree. The so-called *grama devatas* or village deities do not aetually come under the strict purview of Hindu iconography though most of

them are Saivaite deities who have been adopted for worship by the lower classes of people. The idols of these village deities are installed in places outside the village either in small structures or under trees. Further, these deities are propitiated with flesh, blood and liquor. Usually, they are installed not as images but as some objects like a trident, or a small piece of stone fixed to the ground symbolizing them. Most of them are female deities and bear names like Pochamma and Gangamma, *etc.* The names of these village deities are not the same in all parts of the country. The names of the deities as also the way of worship differs, though only to a degree, from one part to another part in the State. The worship of these village deities is almost similar in the Telangana region of Andhra Pradesh. Worship of all these deities is done by non-brahmins.

6. The following are the village deities in Kotha Armur and the abodes of all these deities are on the outskirts of the village.

(1) *Mahalakshmi* :—The image of Mahalakshmi, the small-pox deity made of wood is located in a small temple constructed with bricks.

(2) *Pochammathalli:*—This deity is known as Pochamma in other parts. The abode of this deity is located a few yards away from that of deity, Mahalakshmi and is under a huge banian tree on a raised earthen platform in the form of a wooden doll. This deity is supposed to be the goddess of cholera.

(3) *Thathayi:*—This deity is purely of local significance and is in the form of a wooden doll under a neem tree in the midst of wet agricultural fields.

(4) *Bhoolakshmi:*—The abode of this deity is located by the side of Thathayi deity under a neem tree in the shape of a wooden doll in the paddy fields. These two deities are considered to be the guardians of agricultural fields and are supposed to bless the agriculturists with rich harvests.

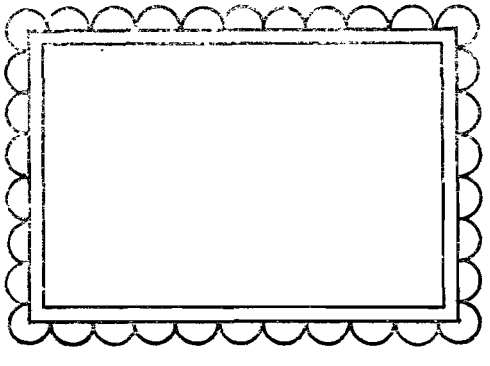
(5) *Rakthamahankali:*—This is another village deity in the shape of a wooden doll, located under a neem tree.

(6) *Aiduchethula Pochamma:*—The image of this deity is in the form of a wooden doll. The literary meaning of this deity's name is Pochamma, the five handed; considered to be an important one among all the village deities, all sacrifices are offered before this deity. She is also considered to be the boundary deity guarding the village from all the calamities.

7. The common belief of the villagers about these deities is that they guard the village against all the evils and calamities. These deities are worshipped by people of all castes in the village thrice in a year. In the month of *Ashada* (June-July) before the new moon, either on a Sunday or a Thursday, the festival of these deities called Pochamma Panduga is celebrated for the first time in a year on a large scale by all the communities by sacrificing goats and fowls *etc.* The caste elder of each caste *(Kula pedda)* decides, in consultation with the other elders, the day for the worship of deities and subscriptions are collected for the purchase of goat or sheep or fowl as the case may be, to be sacrificed on that day. The worship starts from the deity Mahalakshmi and ends with the sacrifice before Aiduchethula Pochamma. The offering is equally distributed among all the households who have subscribed, who will cook the meat under a tree. The head of the decapitated animal is given to the Madigas who play *dappulu* on this occasion while the intestines and liver are given to the Chakalis. The next propitiation is held in the month of *Phalguna* (February-March) in the same way as in the case of the first one but not on such a large scale. Turmeric and vermilion are applied and cooked food is offered to all the deities to whom fowls are sacrificed by a few individuals. This time it is not collectively worshipped. After the harvest, in case there is good yield, the festival is again celebrated for the third time on a grand scale in the month of December. On the other hand if the yield is not encouraging, it will be observed ordinarily as during the second time. The festival day is a holiday for all people who keep themselves busy in making necessary arrangements. All the members take bath early in the morning and the women plaster the houses with red clay and cow dung and decorate the floor with *muggulu.* People of all castes prepare a common sweet dish called *burelu* out of rice flour mixed with jaggery cooked in oil which are offered to the deity along with certain other vegetarian dishes (Fig. 32). The deities are worshipped by the womenfolk by applying turmeric, vermilion and offering the cooked food. Considerable quantity of toddy is consumed on this day. The Vaisyas being vegetarians do not propitiate these deities.

8. During the course of investigation in this village the Investigators had the opportunity of

witnessing the worship of the village deities. Sunday the 29th July, 1962 was the busiest day in Kotha Armur village as it was the time of the first propitiation of the village deities. Most of the caste people were busy with their own arrangements and some people went to the neighbouring villages to get goats and fowls for sacrifice. The din and bustle in the Kapu houses created an interesting scene. In the morning hours after finishing their bath and completing the preparation of special dishes for the festival both men and women together with their children in their festival costumes gathered near the Peddakapu's residence, while the local Madigas were playing on their traditional *dappulu*, the Chakali holding the ram. Afterwards, followed by trumpets, those who congregated there, first visited Mahalakshmi deity where they offered cooked food, turmeric and vermilion and then proceeded to the other deities in the same order described earlier. After offering food to all the other deities they were proceeding to Aiduchetula Pochamma and when the procession was about to reach this deity one Sri Limbanna, a Kapu by caste, holding a few neem leaves in his hand, believed to be under the spell of the goddess, instantaneously started chasing the Madigas who were playing *dappulu* while others followed them swiftly. When the party finally reached Aiduchethula Pochamma, women began applying turmeric vermilion and offering food to the deity while the Chakali cleaned a little space before the deity, plastered it with water, drew a sketch as shown below with lime powder and then spread turmeric over it.



To the accompaniment of the trumpets the ram was made to stand before the sketch; turmeric and vermilion were applied on its forehead and the incense was offered. Thereafter, the ram was given a bath there and a small quantity of toddy was poured into its mouth and also sprinkled over it. When the Madigas were playing their *dappulu* very loudly, the congregation was closely observing whether the ram would shiver or not. If it shivers it is considered a favourable omen. If it does not, it is considered to be a bad omen and is believed that the goddess is not pleased with their sacrifice. Unfortunately it did not shiver in the first instance on that day and there was great anxiety among the people who began to offer their salutations to the deity to excuse them if anything had gone wrong. In the meanwhile Sri Limbanna under the spell of the goddess abruptly came and prostrated himself before the goddess and went a few yards rolling and got up. One of the members among the crowd asked him why the deity was angry to which he replied that the goddess was silent. Again after applying turmeric and vermilion to the ram all the members touched its feet and toddy was poured in its mouth and also sprinkled over the body. Then as the ram shivered a few minutes later, they were relieved of the anxiety and were very happy. The Chakali then decapitated it. The Chakali was given the intestines and the liver while the head was given to the Madigas. The rest of the animal was equally distributed among all who cooked the meat and consumed it. They returned home in the evening. Thus the propitiation of village deities ended.

9. It is reported by the villagers that formerly the ritual was observed on a very grand scale whereas for the last four to five years this was not so. Those attacked by small-pox or cholera specially take vows to offer fowl or goat and fulfil them accordingly on being relieved. The younger generation at present is not giving much importance to these rituals.

Caste deities

10. Another deity called Maisamma is specially worshipped by the Madigas. No one among the Madigas could report as to how the deity was associated with their caste. It appears that every Madiga household has to keep the image of this deity on the front wall of their house but they seldom observe this practice. Only one household is having the sketch of Maisamma on the wall which is given in Fig. 33. The fowl or goat is decapitated before this deity at the time of house warming ceremony. No special function is held in honour of this deity as in the case of other village deities. In the years when there are bumper harvests the agriculturists irrespective of their caste offer a goat or fowl in sacrifice and sprinkle the blood on the field and harvested crop.

11. Propitiation of Chowdeswari, a special deity of the Koshtis is done annually by these caste

people collectively on the day of *Sravana Poornima* (August-September). The idol of this deity made of wood and cow dung is located in a specially erected tiled room in the house of the Caste Head. This shelter was erected some 15 years back through the contributions from the caste people. No daily worship is made. The Caste Panchayat of this community plays a major role in performing this caste festival.

12. Four to five days prior to the actual day of celebrations of Chowdeswari festival, the Caste Head known as the Methari will send a word to all the family heads through his assistant called the Bandari for finalising the details of the festival. All the caste people gather in the house of the Methari and decide as to how many goats are to be sacrificed. Subscriptions are raised from all the households of their caste. A portion of the amount collected by way of fine, if any, in the caste disputes, is also utilised for this festival. All the looms are completely stopped on this day. The houses are cleaned, sweetmeats and other special dishes are prepared. Except four persons who take part in the performance of the *pooja*, no member observes fast. The *pooja* starts at about 10 o'clock in the night. Sweet rice and *appalu* prepared out of rice flour are specially cooked for *naivejyam* (offering to god). *Bhajans* are conducted and by midnight the goats or rams are immolated in front of the deity on a particular spot where the figure of a flower with rice flour and turmeric powder is specially drawn for this purpose and the meat of the sacrificed animals is equally distributed among all the households. The special food cooked for *naivejyam* is also distributed among all the assembled. After three days, every household offers vegetarian food to the deity. Thus the Chowdeswari festival comes to an end.

Temples

13. There are no temples in this village.

Fairs

14. No fair is held in the village. But people of this village take part in the fairs held in the surrounding villages and fulfil their oaths on those occasions. Prominent among them are Santhamallanna *Jatara* at Anksapoor village, Lord Venkateswara *Uthsavam* at Modthada, Janda *Panduga* at Armur and the Rukkalagutta *Teertham* at Perkit village. These fairs, though not held in the village under survey, are described briefly below as they play an important part in the cultural life of the villagers.

15. *Santhamallanna Jatara:*—This fair is held during the month of November for four days at Anksapoor, a village at a distance of 6 miles. Though this deity is called Kula Daivam (caste deity) of Yadavas, all the other caste people also participate in this fair. The *poojas* are conducted by the Yadavas only. People living within a radius of 10 to 12 miles take part in this festival. Those who are in distress pray to this deity and take vow to pay a visit and on being relieved of their distress, they fulfil their promises. The congregation will be about 2 to 3 thousand people and various kinds of shops and other entertainment programmes like dramas and merry-go-round, *etc.*, are arranged.

16. *Lord Venkateswara Uthsavam:*—The village Modthad, once a *jagir*, at a distance of 12 miles in the same taluk is the seat of Lord Venkateswara. This temple was built some eighty years back by the *jagirdars* of the village and since then a fair locally called *Uthsavam* is being held in the last week of March every year. People within a radius of 10 to 15 miles participate in this festival. The congregation will be about 5,000 people. Businessmen from Nizamabad and other nearby urban areas come and instal temporary shops to sell their goods.

17. *Janda Panduga:*—This is a flag festival in the name of Lord Venkateswara. A fair connected with this festival held at Armur is very popular and important in these parts. About 4 to 5 thousand people from various places of this taluk participate in the festival which is held in the month of *Sravanam* (July-August). Those who cannot afford to visit Lord Venkateswara of Tirumalai-Tirupati of Chittoor district to fulfil their vows participate in this fair as this is considered equivalent to that great pilgrim centre. The amount and other offerings collected here are taken direct to Tirupati. This fair lasts for five days.

18. *Rukkalagutta Theertham*:— This is held in the neighbouring village Perkit on Ugadi day (Telugu NewYear's day) which generally falls in the month of April. There is one small hillock in Perkit village called Rukkalagutta where a small temple of Lord Venkateswara is located. No one could enlighten as to when and by whom it was built. On Ugadi a fair is held for a day and people of Kotha Armur and Perkit congregate there. Shopkeepers from Armur and Nirmal come and sell their goods on this occasion.

Festivals

19. Numerous are the Hindu festivals. Some are local and some are common throughout the

country. No Telugu calendar month goes without a festival which is observed either by a particular caste or by all the Hindus generally. There are a few festivals connected with agricultural seasons also. Feasts and fasts form an important part of Hindu religious life. Festivals are spread evenly over the whole year. Apart from the village festivals, agricultural rituals and special worships organised by some castes individually, there are several festivals which are observed by most Hindu families, irrespective of their caste and social status. It is customary among all the Hindus on festive days to keep their houses neat and tidy and to take bath and put on new or neatly washed clothes. Sumptuous dishes according to their convenience and capacity are prepared and consumed. During certain festivals non-vegetarian dishes are specially prepared.

20. The important festivals that are observed in Kotha Armur are Dasara (commemorating the day on which Arjuna of the Pandavas rearmed himself with Gandiva, his bow, to fight the Kauravas in Uttaar Gograhanam, after a lapse of one year period incognito in the court of Virata preceded by 12 years of exile in the forest), Deepavali (festival of lights in memory of the death of Narakasura, a demon king), Holi (bonfire to commemorate the burning of Kamadeva), Sivaratri (the worship of Lord Siva), and Vinayaka Chavithi (birth day of Ganesh, son of Lord Siva). Among all these festivals, Dasara and Deepavali are the main festivals observed by all the castes. On these two festival days, non-vegetarian food is prepared and particularly on Dasara large quantities of toddy and liquor are consumed. Here, in these parts, on the night of Deepavali, Lakshmi Pooja (worship of goddess of wealth) is performed specially by the Vaisyas. The remaining customs and rituals are the same as in other parts of the country. Besides these, other Hindu festivals like Ekadasi, Gokulashtami, Nagapanchami, Sankranti, Ugadi and Sriramanavami are also observed.

21. On the day of Ekadasi, *i.e.*, the eleventh day in both the fortnights of a lunar month, the Vaisyas and the Reddis in particular and a few families of the Koshtis, clean their houses and after having an oil bath put on neat dress. The Hanuman is worshipped and they take vegetarian meals cooked in aluminium or brass utensils in the evening only. Throughout the night, they keep awake and do some *bhajans* or arrange some *harikatha kalakshepams*. The Vaisyas and also those who can afford perform special *poojas* locally called *vrathams*.

22. Gokulashtami, the birth day of Lord Krishna is observed by the majority of people in the village. Only vegetarian meal is prepared on this festival. In the evening the villagers congregate in front of the Panchayat office where a pole is fixed in the ground and one end of small stick is tied on to the top of it horizontally. A rupee or 50 nP. coin, a cucumber and some grain of maize are kept in a small earthen pot which is tied to the other end of the small stick. Moistened black cotton soil (*regadimatti*) is thickly applied to the pole. A competition is organised in which a man has to climb the vertical pole and take the articles tied at the end. While he tries to climb, the spectators throw water on the pole to make it slippery thus making it difficult for the man to climb the pole. After great struggle the man may succeed finally. Considerable fun is enjoyed by the spectators and thus ends the festival.

23. On the day of *Bhadrapada Suddha Chavithi* (August-September) a few people worship Lord Vinayaka or Ganesh, the son of Lord Siva. *Undrallu* (small ball-like preparation made out of rice flour) and sweet rice are the special dishes prepared on this day in addition to the vegetarian dishes. The image of Vinayaka is worshipped with green leaves and flowers.

24. Nagapanchami (worship of Serpent God) is observed on *Sudda Panchami* in the month of *Sravanam* (July-August) mostly by women. After having taken oil bath in the early hours of the day the women put on either new or washed clothes, take some milk to an ant-hill and pour a little quantity and bring back the remaining quantity home, with which they just wash the eyes of their brothers and father who in turn either present some articles or money.

25. The birth day of Lord Rama is known as Sriramanavami and on this day *vrathams* are arranged and only vegetarian meals are enjoyed.

26. Another important festival Sankranti, locally known as Peddala Panduga or Pithra is observed by all the castes. On this day, food is offered in memory of the departed. Both vegetarian and non-vegetarian meals are prepared and enjoyed. Similarly Ugadi, the Telugu New Year's Day is observed by preparing a special dish called *pacchadi* (chutney) with tender neem flowers, tamarind and mangoes.

B. VILLAGE ORGANISATION

27. The Village Officers are the functionaries of Government at the village level. The Patwari (Village Accountant – Karnam) is responsible for the

maintenance of theVillage Land Records as prescribed by the Government, and also has to prepare a Land Revenue Demand sheet based on the crops raised by the various agriculturists according to the Land Revenue Code. The Mali Patel is responsible for the collection of Land Revenue while the Police Patel is responsible for the maintenance of Law and Order and general administration of the village. The births and deaths register are maintained by the Police Patel. All these posts are hereditary and they work on commission basis. The post of Mali Patel and Police Patel are held by persons belonging to Reddy Caste while the post of Patwari is held generally by a Brahmin. These people can discharge their duties either directly or through a nominee called *gumashta* on their behalf. At the time of survey these three posts in the village were being looked after by their nominees.

Village Panchayat

28. With the advent of Panchayati Raj certain changes have taken place in the village administration. As already mentioned in the earlier Chapter, though Kotha Armur and Perkit are two separate and distinct villages for the purposes of Revenue Administration, they are one and the same as far as village Panchayat Administration is concerned. Originally the Panchayat was constituted for Perkit alone on 1-4-1953 and it was only on 1-4-1961 the Village Kotha Armur was merged with it. The following members of the Panchayat were elected unanimously in 1962.

S. No.	*Name of the Panchayat Member and Village**	*Caste*	*Occupation*	*Age*
(1)	(2)	(3)	(4)	(5)
1	Sri Madhusudhan Reddy Sarpanch (Perkit)	Reddy	Agriculture	28
2	Sri Ram Reddy (Kotha Armur) Dy. Sarpanch	Reddy	Agriculture	26
3	Sri Barripennam Kishtanna (Kotha Armur)	Gurati-kapu	Agriculture	36
4	Sri Nimmala Rajanna (Kotha Armur)	Koshti	Weaving	28
5	Sri Narsa Reddy (Perkit)	Reddy	Agriculture	45
6	Sri Donda Rajalingam (Perkit)	Koshti	Agriculture	32
7	Sri Shaik Dawood (Perkit)	Muslim	Agriculture	38
8	Sri Mochi Lakshman (Kotha Armur) Reserved seat	Dhor	Shoe-making	44

*Given within brackets.

This shows that, of the total 8 members, each village has four representatives and except one weaver and one shoemaker, the rest are agriculturists. Reddis, though numerically small, are the dominating class on account of their riches and political influence. The fact that both the offices of Sarpanch and Deputy Sarpanch are occupied by Reddis, substantiates the statement made above. The functions of the Village Panchayat are many and numerous but seldom do the members evince proper interest in the betterment of the village due to unhealthy political atmosphere prevailing in the village. The Village Panchayat has powers to levy duties on all kinds of transport, except motor cars and has to promote the development of agriculture, industry, co-operation and education. The other functions of the Panchayat are construction, repair and maintenance of village roads, cart tracks and foot-paths, looking after the general sanitation of the village and supply of drinking water. The income and expenditure of this Panchayat during 1961-62 gives an idea of the working of this organisation.

Panchayat Income and Expenditure during 1961-62

Income	Rs. nP.	*Expenditure*	Rs.nP.
House tax	1,950-00	Maintenance of office	425-00
Professionaltax	200-00		
Cattle pounds and *rahadari*	921-25	Salaries to sanitary staff	1,300-00
Auction of house sites	700-00	Repairs of well	35-00
		Construction of drains	1,000-00
Transfer of property fee and permission fee	300-00	Health programmes	100-00
Government contribution from the Land Revenue	521-25	Street lighting	1,200-00
		Miscellaneous	365-00
		Advances	330-00
Cycle tax and brick kilns	360-00	Cash balance	3,159-88
Previous balances	2,962-38		
Total	7,914-88	Total	7,914-88

29. It is understood that out of the total expenditure of Rs. 4,755/- during the year 1961-62 only Rs. 815/- were spent in Kotha Armur village during that year. Though the Village Panchayat is reported to have laid out roads, provided open drainages, dug wells and electrified the village, *etc.*, the inhabitants of this village are not satisfied with the present set-up of the Panchayat as very little is spent in this village and in fact many have expressed

their desire for a separate Panchayat for Kotha Armur village. Except one community radio set, no other recreation is provided by the Panchayat. It subscribes for one Telugu and one Urdu Daily News Paper. In the absence of any pucca building it is at present located in the Local Fund Chavadi which is electrified. There is one Reading Room with 41 Telugu books and a clerk is in charge of issuing them.

30. Out of 100 surveyed households, the heads of 95 households are aware of the functioning of the Panchayat while only 12 are aware of the functioning of both the Panchayat Samiti and the Zila Parishad. Sixteen households who are aware of the existence of the Panchayat are not satisfied with its functioning while 19 households felt it otherwise. It appears that very few people know the present set-up of Panchayati Raj. Out of 100 households surveyed only 12 households, belonging to Koshti, Kapu and Reddy castes know the names of the Panchayat Samiti and Zila Parishad members, 2 households of Reddy caste know the functions and mode of elections to these organisations. 85 heads of households know the names of Taluk and District headquarters while only 48 know the name of principal river of the area *i.e.*, Godavari and 26 are aware of the proposed Pochampadu project. Only 6 heads of households are aware of the functions of *grama sevak* (Village Level Worker). All these go to show that the villagers hardly take any interest beyond their work and affairs of the family and they need to be educated fully about the basic changes that have been brought in the village administration through the Panchayati Raj Institutions, *etc.*

Inter-village relationship

31. There are no hamlets for this village. But as already indicated, this village and the adjoining village of Perkit separated only by the Trunk road are interdependent in several respects with a number of common institutions serving both. People of this village depend on Perkit for educational facilities, traditional services of the blacksmith and carpenter, Village Panchayat and supply of agricultural labour. Over and above these factors, 30% of workers in *beedi* factories of Perkit are from this village.

Inter-caste relationship

32. That there has so far been no incident of communal tension, speaks of the complete communal harmony even though there are as many as 24 castes in this village. The Koshti caste is numerically strong, though the Reddy caste is dominating the village scene both socially and economically. Excepting five Fakeer (Muslim) households, the rest are all Hindu households, the atmosphere of the village reflecting the cultural life of the Hindus. Overwhelmingly agricultural in economy, this village serves as an instance of different households helping and assisting one another in the form of manual labour or exchange of agricultural implements, *etc.* That people of different castes sit and work together in the *beedi* factories which have been providing employment to a considerable number of people, has also inculcated a feeling of oneness among inhabitants of this village.

33. Untouchability, still no doubt existing, is also gradually on the wane.

Caste Panchayats

34. The ushering of the Village Panchayat has not completely done away with the traditional caste panchayats. Except Reddy, Vaisya, and Viswabrahmin castes, it has been reported by all the other caste people that they have their own caste panchayats, Mangali (Barber), Chakali (Washerman), Mera, Ghoshka and Mashitla caste people are not having their caste panchayats because of their meagre strength. For any caste dispute they either go to or invite their caste people from the neighbouring village and occasionally they approach the elders of other castes also. The caste panchayats in the village are effectively functioning even to-day among Devanga, Mala, Madiga, Goondla, Vaddara, Poosala and Kapu caste. The functions of all these caste panchayats are almost the same. They decide the cases of divorce and separation, property and other minor disputes of civil nature. But the organisational set-up slightly differs from one another. The decisions awarded by these caste panchayats are generally accepted by all and those who dare to disobey them would be ex-communicated.

35. The Caste Panchayat of Devanga caste consists of Methari, the Caste Head and Bandari, an assistant. Both these posts are hereditary, but they can be removed by the caste people if they fail to discharge their duties properly. In case of any dispute, the aggrieved party first reports the incident to the Bandari who in turn informs the Methari and on his advice, the Caste Panchayat is summoned. The Bandari visits each house and gives a *beedi* in token of the call for participation in the meeting on the

fixed day. On the day so fixed one from each house will attend the meeting and one can absent himself from attending this meeting after obtaining prior permission of the Methari. Those who attend will have to throw the *beedi* given by the Bandari on the cloth spread before the Methari. Then the nature of dispute is explained by the Bandari whereupon all the participants freely discuss the various aspects of the case and after hearing the various shades of opinion, the Methari gives his impartial judgement which will be accepted by both the parties. Female members are not allowed to take part. Fines are imposed and a portion of it called 'sitting fee' is spent towards toddy drinking by all the participants and the remaining is retained with the Methari which will be spent for the annual worship of their caste deity, Chowdeswari. The quantum of fine generally depends on the nature of the case and there are no fixed maximum and minimum amounts. In some cases where either money or property is involved, the other party is made to compensate the aggrieved party. Certain privileges are attached to these hereditary posts of caste functioneries. They are given preferential treatment in all religious and social functions by honouring them first in applying *bottu* (a mark of vermilion on the forehead). This custom is prevalent among all castes who are having caste panchayats. An incident narrated by one Sri Nimmala Gangaram, the Methari, which is interesting as illustrating the great hold that the caste panchayats have over the people is reproduced below.

36. Some six months back, the Caste Panchayat of Koshtis was summoned and all the household heads took part except four who were away on that day on some work. As they left the village without informing the Methari, they were asked to pay a fine of Rs. 10/-. As they did not honour this, on one day, some caste people approached them with a request for the payment of the fine imposed by the Caste Panchayat and reminded them of the consequences in case they did not pay. However, this resulted in a scuffle and later it was tried in a Munsiff's Court at Armur as a criminal case. The majority party was found guilty by the Court and was fined Rs. 370/- which was equally shared by all the households who participated in the meeting of the Caste Panchayat on that day. Subsequently these four households were socially ostracized. This ostracism was so effective that these four households had no other go but come to terms with the caste people. When they approached the Methari for pardon, the Caste Panchayat was convened whereupon these four households were forgiven with a stern warning not to repeat such acts thereafter. The above incident lends support to the fact that the caste panchayats are still effective even to-day and got a hold over the entire community.

37. The Caste Panchayat of the Goondla community consists of the Pedda Boyudu and the Kolakadu. Though these posts are hereditary the incumbents could be removed by a majority vote. The Panchayat is summoned by the Pedda Boyudu through the Kolakadu, an assistant whose functions are the same as those of the Bandari of the Koshti caste. The system of summoning is the same as in the case of the Koshti caste. These caste functioneries are given preferential treatment in all the religious and social functions. A caste dispute decided by this Caste Panchayat is narrated below:

38. On the occasion of the marriage of his daughter one, Pochigadu invited all the caste people except one, Bajgadu despite the fact that the latter had invited the former for a function in the latter's house on an earlier occasion. Bajgadu felt insulted and reported this incident to the Caste Panchayat. The Caste Panchayat was summoned and Pochigadu was found guilty and he was fined Rs. 10/-. This amount was collectively spent by all the members participating including both the complainant and the respondent on drinking. In this way, rapprochement between the two households was brought about.

39. The Caste Panchayat of the Kapus is headed by a Peddakapu who is elected by all the Kapu caste people. The post is not hereditary. Originally the Guratikapu and Munnurukapu were having separate caste panchayats but a few years back both these panchayats have been clubbed together on the understanding that in all the Caste Panchayat meetings the Peddakapus of both these castes should participate. The functions and procedures of the Panchayat are the same as in other castes. The membership is decided according to *araka* (plough) *i.e.*, the number of ploughs possessed by each household. In other words, if there are three ploughs in a particular household, three members from that household are allowed to take part in the Caste Panchayat. The Peddakapu sends a word to all the caste people through a person of their caste who, after giving a *beedi* to each person informs the date of sitting of the Caste Panchayat. If any member abstains from the meeting on that day he will be

summarily fined Rs. 5/-. A case decided by this combined Panchayat is narrated below:

40. There are two brothers belonging to the Guratikapu family. Both of them are married. The younger brother purchased the house for Rs. 1,500/-. When the elder brother approached him for a portion of the house, after taking an amount of Rs. 750/- being half of the total cost, the younger brother gave half the portion to his elder brother. A document (bond) was also executed to this effect. They lived in this house amicably for sometime. Later, as a result of some misunderstandings between the womenfolk of the two brothers, the relationship between them grew so strained that one fine morning the younger brother asked his elder brother to leave the house as he has no right to stay there. The elder brother then approached the combined Caste Panchayat for justice. He paid the customary fee (locally called *mamool*) of Rs. 10/- to the Peddakapu. On the appointed day all the members gathered and both the brothers were called upon to appear before them. The younger brother when interrogated by the Peddakapu regarding the authenticity of the complaint, told the Panchayat that he did not give a share to his elder brother and that the complaint made was false. The elder brother in reply produced the bond originally executed by his younger brother and on further interrogation the truth came out. The Panchayat then fined the younger brother Rs. 20/- for harassing his elder brother and trying to usurp his property. The amount of Rs. 30/- then collected from both the parties was spent on drinking by all the members.

41. Similarly, there are caste panchayats among the Vaddara, Poosala, Mala and Madiga. The Caste Heads among Vaddara and Poosala are called Peddamanishi, while among Mala and Madiga they are called Peddamala and Peddamadiga, respectively. These posts are hereditary and the proceedings are conducted more or less in the same manner as in the case of other castes and the fine collected is collectively spent on drinking. They also decide cases of divorce and separation and petty disputes. As mentioned earlier, the Caste Heads are given preferential treatment in all social and religious functions. As a matter of fact these Caste Heads take leading part in the social functions like marriages, *etc.* Among the Madigas, recently a dispute relating to house site between two brothers was decided.

42. The above case studies show as to how the traditional caste panchayats are still popular in the rural areas. Even though the Village Panchayats are organised under the new set-up of Panchayati Raj, the traditional caste panchayats have not yet lost their ground. Among the 100 households surveyed, 53 persons have expressed the view that the caste panchayats should continue. The popular feeling among the villagers is that these caste panchayats are better than the Village Panchayat recently established by the Government. Some even expressed that it is always better to resolve disputes between two parties of the same caste within themselves without taking it to the notice of people belonging to other communities and that justice is dispensed by the caste panchayats quickly and economically. It is also reported that in cases of dispute between one caste and another no proper justice is done by the newly formed Panchayat, especially when one caste happens to be a minority one. The very fact that not even a single case has so far been brought before the Village Panchayat by any person illustrates the preference of the people for caste panchayats.

Voluntary organisation

43. The village has no institution of social and cultural importance. No voluntary organisations like clubs, *etc.*, are there except one Bhajana Mandali organised by one Sri Nimmala Rajanna, a Panchayat Member of the Koshti caste. All the young people generally participate. One harmonium and one tabla are supplied by the Panchayat Samiti and *bhajans* are conducted on every Monday and Saturday.

C. SOCIAL LEGISLATION

44. With the advent of Freedom, though many social legislations have been enacted by the Government in the country, the villagers are hardly aware of them. No doubt illiteracy is the main cause; but one cannot help entertaining a feeling that the Government machinery has taken no effective measure to propagate knowledge of social legislations among villages and dispel the ignorance of the masses. For example, though the Child Marriage Restraint Act and the Prohibition of Dowry Act are in force, the villagers are hardly aware of their existence. A glance at the figures recorded against the age-groups 0–4, 5–9 and 10–14 of Table 40 shows how common the child marriages are in this village. There are 257 persons among the surveyed households who were married below 14 years of age. With this it is evident that important social legislations introduced

for the well-being of the community are hardly enforced nor do the rural folk even feel that they are transgressing the law. Widespread education may be the only remedy to correct the social evils.

45. Almost all the villagers with an exception of one or two are not aware of the changes in the Hindu Adoption and Succession Act. While only one person belonging to the Vaisya caste knows the changes that have taken place in the Hindu Adoption Act, two persons, one from the Koshti and another from the Guratikapu community know the changes in the Hindu Succession Act.

46. Regarding family planning, there is considerable ignorance. It is no wonder that there are still some persons who entertain a prejudice against family planning and believe that birth control is a sin. Among the 100 households surveyed, only one person is aware of the existence of a Family Planning Centre, while 50 persons are merely aware that the natural birth can be stopped or controlled or delayed by artificial methods. But very few people know about the methods involved in family planning. It was, however, encouraging that when explained of the various advantages, 58 households have expressed their approval and out of them 32 households desire to adopt family planning method after four children, 14 households like to have after three children while none desires to adopt it after one child. These families have, however, expressed that they would like to adopt the methods of family planning provided they are given all facilities by the Government. The remaining households expressed their unwillingness *in toto* to adopt these modern artificial methods of birth control. It is worth reproducing here the remarks of a person in this village who, when explained of the advantages, said, 'Why should we stop when the God is giving? He who creates will also show the way to live'.

Untouchability

47. Untouchability, one of the major social evils of our country has not completely vanished from society in spite of various measures undertaken by both the Government and non-governmental agencies. It is still prevailing in some form or other in the villages. Only 40 households are aware of the provisions of the Untouchability Act. No person belonging to the Scheduled Castes is allowed to enter the residences or move freely with the other caste Hindus. Touching a *Harijan is considered a pollution and he who touches has to take a bath and change his clothes. The Harijans are not allowed to draw water from the wells and tanks used by caste Hindus. A peculiar feature is that untouchability is practised even between two of the Scheduled Castes *viz.*, the Malas and Madigas themselves. The Malas claiming superiority over the Madigas do not allow the latter to draw water from their wells, leave alone dining with each other. The converse is also the case.

Social order of castes

48. All the inhabitants of the village are not of the same stratum socially or economically. In the social order, Vaisyas occupy the first place in the absence of the Brahmins in the village. But as already mentioned earlier, the Reddis are the dominating caste both economically and socially though they are numerically small. Next to them the Koshti and the Kapu enjoy an equivalent status. The Goundlas and the Goondlas come next in the social order. Next to them, all the other castes except those belonging to the Scheduled Castes consider themselves of one social stratum and treat each other equally irrespective of their occupation. However, a noticeable change even in rural areas is that the economic condition of a particular person plays a great part in determining his social status in the society irrespective of his caste. For example, if a toddy tapper is economically well off, he will be enjoying almost the same status as that of a Reddy. On the other hand a person of the same caste who is poor will be treated altogether on a different footing socially, thus confirming the truth of the Sanskrit saying *'sarvegunaha kanchanam asrayanthi' i.e.*, all qualities are attributed to gold. In other words, the quantum of wealth one possesses decides one's position in the society and not the caste alone.

*Harijan is used as a synonym to Scheduled Caste.

Chapter VI

CONCLUSION

1. The foregoing report shows that Kotha Armur is a typical Telangana village truly reflecting the social and cultural traditions of the rural people. Economically, the village has been quite progressive. It is fortunate that a detailed survey of the village conducted in 1929–30 and the recorded observations about the economic conditions of the village in 1949–51 enable us to assess correctly the substantial progress by making a comparative study. The opening up of the famous Nizamsagar project in the Nizamabad district and the provision of assured irrigational facilities to this village through the Nizamsagar canal during 1938 has been the single factor that has fully influenced the economic growth of this village. The immigration of population, the inception of a few subsidiary industries like *beedi* rolling, the draw of Bombay textile mills on the languishing handloom weavers of this village are the other factors that have impressed their stamp on the economic structure of the village.

2. The number that owns land has been gradually on the increase, with 32 in 1929-30, 60 in 1949–51 and 192 at the time of the present survey. The number of non-cultivating occupants which was only five in 1929–30 and 10 in 1949–51 is now 5 out of 100 surveyed households. These too have been now treated as non-cultivating owners of land. The number of cultivating occupants with agriculture as a main occupation supplemented by a few other subsidiary occupations is now 28, whereas it was about 45 in 1949–51 and only 9 in 1929–30.

3. While there were no landless agricultural labourers during 1929-30 and only 5 were so recorded in 1949-51, at the time of the present survey 10 among the 100 surveyed households have reported agricultural labour as the main occupation. The opening of the Nizamsagar canal has facilitated wet cultivation on a large scale in this village where previously much of the land was dry and even such land as was wet was under well and tank irrigation. As wet cultivation involves the use of large labour force, the daily wage rate of agricultural labour has consequently gone up. This daily wage rate for an adult male which was only Re. 0-5-4 in 1929 and Re. 0-14-0 in 1949–51 has now gone upto Rs. 1–50 to Rs. 2–00. In the case of women labour, it is now Re. 1-00 to Rs. 1–50 whereas it was Re. 0–10–0 in 1949–51 and a very meagre rate of Re. 0–2–8 in 1929.

4. The use of chemical manures and improved seeds which was unheard of in 1929 and which was viewed with prejudice and suspicion in 1949–51 is now extensive and common.

5. An acre of wet land costing Rs. 40 to 50 in 1929 and about Rs. 1,000 in 1949–51, is now worth between Rs. 1,500 and Rs. 2,500. A large measure of this increase may be attributed directly to the opening up of the Nizamsagar canal. Similar has been the increase in the price of dry land too, which is now about Rs. 180 per acre.

6. With no co-operative credit societies in existence in 1929–31 and 1949–51, the village money lender was the only source of credit in the village with all the evils associated with it. The village money lender is now slowly being replaced by an Agricultural Credit Co-operative Society and a Grain Bank which provide cheap credit to the villagers.

7. While, no doubt, there is now an increase in the total quantum of indebtedness, it is heartening to find that the agriculturists are able to raise loans without having to mortgage their lands. The increase in the volume of indebtedness may incidentally throw light on the increasing creditworthiness of the agriculturists, made possible by an economy which is gradually growing, due to the opening of the Nizamsagar canal. It is also revealed during the survey that the debts made now are mostly for productive purposes *viz.*, improvement of agriculture and purchase of modern agricultural implements, *etc.*

8. No cottage industry other than weaving was worthy of note in the village in 1929–30 while one *beedi* making factory providing employment to about 50 workers was found operating in 1949–51. Out of the 41 weaving households in 1929–31, 38 households were practising agriculture too as a subsidiary occupation. The present survey though confined only to 100 households has laid bare the fact that handloom weaving is uneconomic and not able to stand in competition with mill made goods as evidenced by the emigration of 20 families to Bombay to eke out their

livelihood in the textile mills therein and the presence of only 8 families with weaving still as their main occupation. The growth in the number of *beedi* factories from one employing about 50 labourers in 1949-51 to 3 in Kotha Armur employing about 200 labourers and 4 in Perkit providing employment for about 400 workers also reflects the growing diversification of the economy of this village.

9. Even in the field of transport, Kotha Armur being connected by black topped roads with Armur, Nizamabad, Jagtial, Adilabad and other places, today presents a far brighter picture than it did 32 years ago.

10. The progress that is so conspicuous in the field of agriculture and other industries is unfortunately not very encouraging in the educational field. It is, however, hoped that in future this village would record appreciable progress in this field also.

11. The general knowledge of the villagers and their awareness of social legislation is appallingly poor. Except that they know the mere geographical location of their village as lying within a particular taluk and particular district, a good many of them seem to have no knowledge of the more recent administrative changes such as the introduction of Panchayat Samitis, Zila Parishad, and social legislations such as the Child Marriage Restraint Act, the Untouchability (Offences) Act appear to be a dead letter in this village, nor are the villagers even aware of several other social legislations. It is strange that the villagers are quite unfamiliar with the Village Level Worker and the Social Education Organiser who are expected to acquaint themselves with almost every villager. The extent of ignorance among the people in a wayside village as Kotha Armur so well served by communications and hardly a couple of miles from the Taluk headquarters should be an eye-opener to our administration and our planning machinery and it should help them to guage the problem correctly and direct the required effort to dispel ignorance and make social legislation more effective even in the remotest of our villages. Widespread education with a properly directed educational policy with right knowledge being disseminated through the schools seems to be the only effective way of ensuring that at least the succeeding generations may not suffer from the same disabilities from that the present generation does.

APPENDICES

APPENDIX I

VILLAGE KOTHARMUR*

Armoor Taluqa

Kotharmur is a village on the road from Dichpalle to Adilabad, nearly 24 miles from Nizamabad by the recently repaired road running direct to Armoor, and 29 miles *via* Dichpalle.

Armoor is a place famous for silk weaving: numerous kinds of silk sarees with embroidery work are woven, and scores of merchants make their fortunes by acting as sowcars and salesmen for the weavers. Kotharmur being nearby, several of the families do weaving work: ordinary cotton sarees and kans worn daily by the raiyat classes are woven. But it is significant that no land holder (except one) weaves and no weaver is either an agricultural tenant or an occupant.

The number of inhabited houses is 64.

Agricultural holdings.

2. There are 32 land holders. In 5 cases, sikmidari divisions (if a person shares in a smaller or larger degree, occupancy rights with a pattadar, then that person is called a sikmidar) were over-looked as the divisions were all among brothers who lived together, ate from the same granary and kitchen and carried on agricultural operations on a full joint family basis. The holdings are in all in 174 bits. The sizes of the average dry, wet and garden holdings are:

dry land .. $\frac{\text{acres } 718\text{–}10}{24} = 29\text{–}37$ nearly.

wet land .. $\frac{\text{acres } 77\text{–}0}{21} = 3\text{–}26$ nearly.

garden land .. $\frac{\text{acres } 1\text{–}14}{1} = 1\text{–}14$.

The holdings vary in size between—

	dry	wet	garden
biggest holding	216–29	13–37	1–14
smallest holding	0–2	0–10	

5 owners do not cultivate, 2 being village officers, 1 deshmukh, 1 trader and 1 coolie. 9 of the 27 cultivating owners have other occupations in addition: 6 are village officers, 1 is a weaver, 1 is a trader and 1 a barber.

The land classified as double-cropped area is 11-19 acres, but all the wet land is lying fallow on account of want of rain. Certain wet lands are assessable for abi crops only, certain others for thabi crops only, and some lands for both. In many cases of late, holders of the 1st and the 2nd classes of land do not cultivate in the season for the crop of which they are not assessed—even though water and other facilities may be available to do so. And if in the other season (as is now-a-days frequently the case) the crop fails, the occupant is anxious to get remission: he does not realise the loss he sustains by letting go the opportunity to get a crop simply with a view to avoid the possibility of additional assessment as on double-cropped area.

*This is an extract from *Economic Investigations in the Hyderabad State, 1929-30*, Vol. I (General Survey) by S. Kesava Iyengar, Special Officer for Economic Investigations, H. E. H. the Nizam's Government, Hyderabad-Dn. 1931, pp. 75–82.

Agricultural tenants.

3. No land holder has taken up other lands than his own for cultivation. Landless tenants number 11, and the sizes of the average tenant farms are—

dry land .. $\frac{\text{acres } 202\text{-}17}{9}$ = 22-20 nearly.

wet land .. $\frac{\text{acres } 2\text{-}10}{2}$ = 1-5.

There is no case of dispossession. Tenancy is generally for 3-4 years. In wet lands the tenants deliver to the occupants half the produce (the hay being the tenants') but in dry lands the tenants generally pay the occupants 8 as. to Re. 1 more than the Government assessment per acre. There are several cases where the tenant pays the occupant only the Government assessment. The reason for this appears to be that some (especially the village officers) manage to keep in their names large extents of agricultural land without expecting any immediate profit, but making it practically impossible for landless tenants or labourers to get land from Government by *darkast*. 5 tenants do other work in addition to agriculture.

Labourers.

4. 31 families earn their bread by manual labour in fields other than agricultural, out of which 17 are of untouchables. Many of these 31 families have sent relatives to Bombay for working as mill-labourers. This village has the tradition of cotton weaving, and so the Bombay Mills offer a congenial avenue of employment to many of them. Wages are mostly paid in money, men getting Re. 0-5-4 a day and women Re. 0-2-8 a day. The domestic weaver fares no better, the account of a typical case working at the following figures:

Material.

		*O.S.Rs.
Price of yarn sufficient for one saree—18 cubits in length—20 counts—*i.e.*, 5 *ludies*		2 8 0
Colouring stuff for body of the saree		1 0 0
Colouring stuff for edge of the saree		0 8 0
Finishing	Kas 4 tolas	0 1 0
	Sweet oil 2 tolas	0 0 3
	Ganji (thin rice paste)	0 0 3
	Total :	4 1 6

Labour.

Male-adult ..	1 day for dyeing (4 days are required to dye yarn sufficient for 4 sarees).	
	3 days for weaving.	
Total : ..	4 days.	
Female-adult	1 day for arranging the yarn and preparing the edge.	
Average Price	At which merchant buys (who advances money or the material required) 1 such saree 18 cubits long.	5 12 0

Amount available for distribution to the weaver and his wife :—

	Rs.
	5 12 0
Minus	4 1 6
	1 10 6

*O. S. = Osmania Sikka—the legal tender money in H. E. H the Nizam's Government, Hyderabad-Dn. Rs. 100-0-0 Indian Currency = Rs. 116-10-8 Osmania Currency.

Re. 1-10-6 for 4 days man's work and 1 day woman's work, yields roughly 6 as. per day for the weaver and 3 as. per day for his wife. The merchant makes a profit of at least Re. 1 per saree (he takes no interest from the weaver: it would not pay him to do so as the period intervening loan and supply of sarees is short—ranging between a week and a month according to amount of product). The weaver has no liberty to sell his own wares directly, having contracted away all his product to the sowcar on account of the loan. The capital outlay of a weaver's family for the profession, amounts to—

loom and accompaniments	7 0 0
other accessories	2 0 0
	9 0 0 per loom

5. There is no land mortgage debt of any kind in this village.

Land mortgage debts.

6. 15 families have no debts, and the total debt of 49 families works at Rs. 2,465, the average debt per indebted family working at Rs. 50-5-0 nearly. The interest charged is generally between Re. 1 and Re. 1-4-0 per month, *no commission being allowed to merchants on sale of harvest* (except of course the usual additions in order to make up for later decrease in quantity, etc.). This absence of commission is probably due to the businesslike temperament of the people who take model from the weaving families. It is also noteworthy that the average debt per indebted family is particularly low here.

Other debts.

7. Practically all preserve seed. Those who borrow from neighbours or from merchants pay 50 per cent. more at harvest time. It is only in this and another of the 8 villages inspected, that people know that there is a Government Department like the Agricultural Department. An Agricultural Inspector seems to have visited the village reeently and taken an application for the supply of tobacco seed.

Seed supply.

8. The debt-free raiyats sell their produce at Armoor, merchants of which place sell paddy to Nizamabad rice-mills. The Dichpalli-Nirmal road is now being much improved. Local measurements are —

How produce is disposed of.

5¾ measure seers	=	1 paili.
16 pailies	=	1 maund.
20 maunds	=	1 khundi.

Crops	Harvest price secured by the debt-free raiyats	Present Hyderabad Price
	Rs.	Rs.
paddy	.. 10 a palla	Rice 18-25 a palla
jawari	.. 12 a palla	11-14/8 a palla
til	.. 14-16 a palla	24-36 a palla

All the crops are measured in Government sealed seers. But this admits of the use of other measures "as good", and of a good deal of irregularity—how much a measure holds largely depending upon the will, skill and the physical prowess of the measurer.

9. The prevalent rates vary between—

Land Revenue assessment.

	Per acre		
	Grade I.	Grade II.	Grade III.
dry land ..	Rs. 2-8-0	Rs. 1-4-0	Rs. 0-8-0
wet land ..	Rs. 16-0-0	Rs. 11-0-0	Rs. 9-0-0
garden land ..	—	—	Rs. 10-0-0

The total remission granted this year is Rs. 819-4-0, and this represents the extent of neglect of wet land cultivation.

General.

10. The taste for partitions among members of joint families is gaining ground. In Kotharmur there are cases where partitions have been entered in the village registers, but the partitioners live together, cultivate together and eat together. The idea seems to be that at any time it must be convenient to the partitioners to separate without any hitch. For purposes of this investigation these partitions have not been taken into account because there is no partition in fact either in agricultural operations, or in the yield, or living.

There are 3 tanks all of which are in bad condition. 15 irrigation wells there are, out of which 10 are Government wells.

Milk supply there is none in summer. After the rains the villagers expect to have an average daily supply of 20 seers. The houses are frail and ill-kept, there being only 2 good houses belonging to 2 of the well-to-do landholders of the place. Most of the houses are thatched, and in rainy weather the people must be subjected to a great deal of discomfort and illness.

APPENDIX II

TABLES

The Tables presented herein are based on the data collected in respect of 100 sample households out of the total of 184 households in Kotha Armur village. In selecting the samples care has been taken to see that all the 24 communities living in the village are represented.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per Sq. 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	Kotha Armur	1,184	479.35	547	202	220	1,012	468	544

Source:—1961 Primary Census Abstract.

TABLE 2

Size and Composition of the Households

Total No. of households surveyed	Single member			2 to 3 members			4 to 6 members		
	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
100	8	1	7	16	15	24	54	126	146

TABLE 2—*Concld.*

Size and Composition of the Households

7 to 9 members			10 members and over		
No. of house-holds	Males	Females	No. of house-holds	Males	Females
(11)	(12)	(13)	(14)	(15)	(16)
15	54	63	7	46	46

APPENDIX II

TABLE 3

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

S. No.	Religion (Caste / Community)	Sect	Sub-sect	Not belonging to any sect or sub-sect	Total No. of households	Population		
						Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I	HINDU							
1	Chakali	Not reported	...	...	2	8	3	5
2	Dhor (Scheduled Caste)	Not reported	...	...	1	9	2	7
3	Ghoshka	Tirumandhars	...	...	2	11	4	7
4	Goondla (Boya)	Not reported	...	...	2	8	6	2
5	Goondla (Fisherman)	Not reported	...	...	2	9	5	4
		Vibhutidhars	...	...	1	6	2	4
6	Goundla	Not reported	...	...	7	47	21	26
		Tirumandhars	...	...	1	5	3	2
		Vibhutidhars	...	...	2	14	10	4
7	Guratikapu	Gurati	...	...	2	7	3	4
		Vibhutidhars	...	...	3	21	9	12
8	Guratireddy	Gurati	...	...	1	13	4	9
		Tirumandhars	...	...	1	15	8	7
9	Kamsali (Viswabrahmin)	Not reported	...	...	1	13	5	8
10	Komati (Vaisya)	Vegina	...	...	2	8	4	4
11	Koshti	Not reported	...	...	10	52	22	30
		Vibhutidhars	...	...	17	90	45	45
12	Kummari	Vibhutidhars	...	...	2	8	3	5
13	Madiga (Scheduled Caste)	Vibhutidhars	...	...	6	22	10	12
		Tirumandhars	...	...	3	14	8	6
14	Mala (Scheduled Caste)	Tirumandhars	...	...	4	17	8	9
		Vibhutidhars	...	...	1	3	1	2
15	Mangali	Not reported	...	...	1	1	...	1
16	Mashitla	Tirumandhars	...	...	1	4	1	3
17	Mera	Not reported	...	...	2	12	5	7
18	Munnurukapu	Tirumandhars	...	...	5	25	13	12
19	Padmasale	Not reported	...	...	1	2	...	2
		Tirumandhars	...	...	1	5	3	2
20	Poosala	Not reported	...	...	5	26	14	12
21	Sathani	Not reported	...	...	1	3	1	2
22	Tenugu (Muthrasi)	Tirumandhars	...	...	2	8	4	4
23	Vaddara	Not reported	...	...	6	31	11	20
	Total	...	...	...	98	517	238	279
II	MUSLIM							
	Muslim (*Fakeer*)	Shaik	Jalali	...	1	6	2	4
		Not reported	Rafai	...	1	5	2	3
	Total	...	...	...	2	11	4	7
	GRAND TOTAL		...	...	100	528	242	286

TABLE 4

Population by Sex and Age-groups

S. No.	Caste/Community	Sex	Broad age-groups in years					
			Total of all ages	0-14	15-24	25-59	60 & over	Age not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Chakal	Total	8	2	2	4	...	...
		Males	3	1	1	1	...	...
		Females	5	1	1	3	...	...
2	Dhor (S. C.)	Total	9	4	1	3	1	...
		Males	2	...	...	2	...	...
		Females	7	4	1	1	1	...
3	Fakeer (Muslim)	Total	11	7	...	4	...	...
		Males	4	2	...	2	...	...
		Females	7	5	...	2	...	...
4	Ghoshka	Total	11	7	...	4	...	...
		Males	4	2	...	2	...	...
		Females	7	5	...	2	...	...
5	Goondla (Boya)	Total	8	2	2	4	...	...
		Males	6	2	2	2	...	...
		Females	2	...	...	2	...	...
6	Goondla (Fisherman)	Total	15	8	1	6	...	...
		Males	7	3	1	3	...	...
		Females	8	5	...	3	...	...
7	Goundla	Total	66	23	13	21	9	...
		Males	34	11	6	13	4	...
		Females	32	12	7	8	5	...
8	Guratikapu	Total	28	18	2	8	...	...
		Males	12	7	...	5	...	...
		Females	16	11	2	3	...	...
9	Guratireddy	Total	28	14	6	7	1	...
		Males	12	6	2	4	...	...
		Females	16	8	4	3	1	...
10	Kamsali (Viswabrahmin)	Total	13	4	5	3	1	...
		Males	5	1	2	2	...	...
		Females	8	3	3	1	1	...
11	Komati (Vaisya)	Total	8	2	1	3	2	...
		Males	4	1	...	2	1	...
		Females	4	1	1	1	1	...
12	Koshti	Total	142	51	27	54	10	...
		Males	67	24	13	28	2	...
		Females	75	27	14	26	8	...
13	Kummari	Total	8	3	...	4	1	...
		Males	3	1	...	2	...	...
		Females	5	2	...	2	1	...
14	Madiga (S. C.)	Total	36	10	8	13	5	...
		Males	18	4	5	5	4	...
		Females	18	6	3	8	1	...
15	Mala (S. C.)	Total	20	8	3	8	1	...
		Males	9	4	1	3	1	...
		Females	11	4	2	5	...	...

TABLE 4—*Concld.*

Population by Sex and Age-groups

S. No.	Caste/Community	Sex	Broad age-groups in years: Total of all ages	0–14	15–24	25–59	60 & over	Age not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
16	Mangali	Total	1	...	...	...	1	...
		Males	...	...	...	...	...	...
		Females	1	...	...	...	1	...
17	Mashitla	Total	4	2	...	2	...	...
		Males	1	...	...	1	...	...
		Females	3	2	...	1	...	...
18	Mera	Total	12	6	...	5	1	...
		Males	5	3	...	2	...	...
		Females	7	3	...	3	1	...
19	Munnurukapu	Total	25	4	11	9	1	...
		Males	13	1	6	5	1	...
		Females	12	3	5	4	...	...
20	Padmasale	Total	7	2	...	4	1	...
		Males	3	1	...	2	...	...
		Females	4	1	...	2	1	...
21	Poosala	Total	26	10	5	8	3	...
		Males	14	5	4	4	1	...
		Females	12	5	1	4	2	...
22	Sathani	Total	3	1	1	1	...	...
		Males	1	...	1	...	...	...
		Females	2	1	...	1	...	...
23	Tenugu (Muthrasi)	Total	8	2	1	2	3	...
		Males	4	1	1	1	1	...
		Females	4	1	...	1	2	...
24	Vaddara	Total	31	15	1	12	3	...
		Males	11	5	...	6	...	...
		Females	20	10	1	6	3	...
	Total		528	205	90	189	44	...

TABLE 5

Population by Age-groups and Marital Status

Age-groups in years	Total Population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	P.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
0–14	205	85	120	74	91	11	29	...	...	...	...	...	...
15–24	90	45	45	16	1	29	42	...	2	...	...	...	...
25–59	189	97	92	...	...	91	79	4	13	2	...	...	...
60 & over	44	15	29	...	...	12	17	3	11	...	1	...	...
Age not stated	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	528	242	286	90	92	143	167	7	26	2	1	...	...

P : Persons. M : Males. F : Females.

TABLE 6

Population by Sex, Age-groups and Education

Age-groups 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)
0–14	205	85	120	176	61	115	18	15	3
15–24	90	45	45	68	25	43	5	4	1
25–59	189	97	92	165	73	92	18	18	...
60 & over	44	15	29	41	12	29	2	2	...
All Ages	528	242	286	450	171	279	43	39	4

TABLE 6—*Contd.*

Population by Sex, Age-groups and Education

Age-groups in years	Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
0–14	11	9	2	...	...	...	...	...	...
15–24	13	12	1	4	4	...	...	...	...
25–59	6	6	...	...	...	...	...	...	...
60 & over	1	1	...	...	...	...	...	...	...
All Ages	31	28	3	4	4	...	...	...	...

TABLE 6—*Concld.*

Population by Sex, Age-groups and Education

Age-groups in years	Graduates			Diploma Holders			Holders of Oriental Titles			Any other qualifications		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
0–14	...	...	...	...	...	...	...	...	...	...	...	...
15–24	...	...	...	...	...	...	...	...	...	...	...	...
25–59	...	...	...	...	...	...	...	...	...	...	...	...
60 & over	...	...	..	...	...	...	...	...	...	...	...	...
All Ages	...	...	...	...	...	...	...	...	...	...	...	...

TABLE 7

Livelihood Classes

Location code number and name of village	Area in square miles	Occupied houses		Total number of persons enumerated (including inmates of institutions and houseless persons)			Inmates of institutions and houseless people		Literates	
		No. of houses	No. of households	P.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
				1951 Census*						
7 Kotha Armur	1·85	136	146	675	344	331	...	...	31	...
				1962 (Surveyed households only)						
38 Kotha Armur	1·85	...	100	528	242	286	...	...	71	7

TABLE 7—*Contd.*

Livelihood Classes

Location code number and name of village	Agricultural classes											
	I-Cultivators of land wholly or mainly owned and their dependents			II-Cultivators of land wholly or mainly unowned and their dependents			III-Cultivating labourers and their dependents			IV-Non-cultivating owners of land, agricultural rent receivers and their dependents		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P,	M.	F.
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
					1951 Census							
7 Kotha Armur	485	...	...	...	...	...	17	...	...	...	...	...
					1962 (Surveyed households only)							
38 Kotha Armur	140	76	64	...	...	...	52	12	40	...	...	...

TABLE 7—*Contd.*

Livelihood Classes

Location code number and name of village	Non-agricultural classes											
	Persons (including dependents) who derive their principal means of livelihood from											
	V – Production other than cultivation			VI – Commerce			VII – Transport			VIII–Other services and miscellaneous sources		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
(1)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
					1951 Census							
7 Kotha Armur	182	...	...	6	...	...	...	...	...	51	...	...
					1962 (Surveyed households only)							
38 Kotha Armur	191	85	106	41	19	22	...	...	...	104	50	54

* Sources: 1951 Census Hand book, Nizamabad District.
P: Persons. M: Males. F: Females.

TABLE 7 — *Contd.*

1961 Primary Census Abstract

Location Code No.	Name of village	Area in square miles	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless Population	
			No. of houses	No. of households	P.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
38	Kotha Armur	1·85	202	220	1,012	468	544	54	62	...	...	6	10

TABLE 7 — *Contd.*

1961 Primary Census Abstract

Location Code No.	Name of village	Institutional population		Literate & educated persons		Total Workers (I–IX)		Workers I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards, and allied activities		IV At Household Industry	
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
38	Kotha Armur	...	...	139	16	298	319	109	58	36	47	6	1	48	94

TABLE 7 — *Concld.*

1961 Primary Census Abstract

Location Code No.	Name of village	Workers V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage, and Communications		IX In Other Services		X Non-workers	
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
38	Kotha Armur	64	92	1	...	17	19	1	...	16	8	170	225

P: Persons. M: Males. F: Females.

TABLE 8

Workers and Non-workers by Sex and Broad Age-groups

Age-groups 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	205	85	120	29	11	18	176	74	102
15-34	167	87	80	141	71	70	26	16	10
35-59	112	55	57	94	52	42	18	3	15
60 & over	44	15	29	23	10	13	21	5	16
Total	528	242	286	287	144	143	241	98	143

TABLE 9

Workers by Sex, Broad Age-groups and Occupations

S. No.	Occupations	Age-groups in years												Total		
		0—14			15—34			35—59			60 & over					
		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	Beedi making	14	2	12	47	8	39	8	...	8	...	...	...	69	10	59
2	Agriculture	1	1	...	14	9	5	24	20	4	7	5	2	46	35	11
3	Agricultural labour	3	...	3	20	4	16	21	4	17	2	...	2	46	8	38
4	Weaving	...	...	...	16	12	4	7	5	2	...	...	...	23	17	6
5	Rural labour	3	...	3	3	2	1	8	1	7	1	...	1	15	3	12
6	Trade and commerce	1	1	...	5	4	1	4	2	2	3	1	2	13	8	5
7	Toddy tapping	...	...	...	6	6	...	4	4	...	1	1	...	11	11	...
8	Stone-cutting	1	1	...	4	4	...	2	2	...	...	...	...	7	7	...
9	Attached agricultural labour	1	1	...	4	4	...	...	...	...	...	...	...	5	5	...
10	Weaving in cotton mill	...	...	...	1	1	...	4	4	...	...	...	...	5	5	...
11	Begging	2	2	...	...	...	...	2	2	...	...	...	...	4	4	...
12	Mat weaving	...	...	...	2	...	2	...	...	...	2	...	2	4	...	4
13	Tailoring	...	...	...	...	...	...	3	2	1	...	...	...	3	2	1
14	Cattle rearing	2	2	...	1	1	...	...	...	...	...	...	...	3	3	...
15	Pedlar	...	...	...	2	1	1	1	1	...	...	...	...	3	2	1
16	Clerk in beedi factory	...	...	...	2	2	...	...	...	...	...	...	...	2	2	...
17	Goldsmithy	...	...	...	1	1	...	1	1	...	...	...	...	2	2	...

TABLE 9—*Concld.*

Workers by Sex, Broad Age-groups and Occupations

S. No.	Occupations	Age-groups 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)
18	Shoe-making	...	...	...	2	2	...	...	...	...	...	...	...	2	2	...
19	Sweeping	...	...	...	...	...	...	...	...	...	2	1	1	2	1	1
20	Village service	...	...	...	1	1	...	...	...	...	1	1	...	2	2	...
21	Cleaning in lorry service	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
22	Country liquor commission agent	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
23	Itinerary merchant	...	...	...	...	...	...	1	...	1	...	...	...	1	...	1
24	Maistry under toddy contractor	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...
25	Midwifery	...	...	...	...	...	...	...	...	...	1	...	1	1	...	1
26	Pottery	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
27	Preparation and selling of meat safes	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
28	Selling of betel leaves	...	...	...	...	...	...	...	...	...	1	...	1	1	...	1
29	Tapestry	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
30	Tea stall	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
31	Teaching	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
32	Watchman	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
33	Unspecified	1	1	...	5	4	1	1	1	...	1	...	1	8	6	2
	Total	29	11	18	141	71	70	94	52	42	23	10	13	287	144	143

P: Persons. M: Males. F: Females.

TABLE 10

Non-workers by Sex, Broad Age-groups and Nature of Activity

Age-groups 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	176	74	102	10	...	10	25	21	4	141	53	88	...	...	...
15–34	26	16	10	10	...	10	8	8	...	6	6	...	2	2	...
35–59	18	3	15	15	...	15	...	...	...	3	3	...	...	...	...
60 & over	21	5	16	6	...	6	...	...	...	15	5	10	...	...	...
Total	241	98	143	41	...	41	33	29	4	165	67	98	2	2	...

P: Persons. M: Males. F: Females.

TABLE 11

Traditional Occupation by Households

S No.	Name of traditional occupation	No. of households in each traditional occupation
(1)	(2)	(3)
1	Weaving	28
2	Cultivation	19
3	Agricultural labour	7
4	Goldsmithy	1
5	Shoe-making	3
6	Washing clothes	2
7	Pedlar	3
8	Stone-cutting	6
9	Tailoring	2
10	Fishing	5
11	Pottery	2
12	Itinerary merchant	1
13	Watchman (forest guard)	1
14	Village servant	1
15	Teaching	1
16	Hair cutting	1
17	Toddy tapping	10
18	Begging	3
19	Unspecified	1
	Total	100

TABLE 12

Occupational Mobility, Cause of Change, Contentment by Caste/Community

S. No.	Caste/Community	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 the present occupation
					Voluntarily	Forced by circumstances	Other reasons	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Ghoshka	Agriculture	1	Agricultural labour	...	1	...	1
2	Goondla (Boya)	Fishing	1	Agriculture	1	...	...	...
		,,	1	Working in cotton mill	1	...	...	...
3	Goondla (Fisherman)	Fishing	1	Agricultural labour	1	...	...	...
		,,	2	Agriculture	2	...	...	...
4	Goundla	Toddy tapping	1	Beedi making	1	...	...	1
		,,	3	Toddy tapping labour	...	3	...	...
		,,	1	Agriculture	...	...	1	1
		,,	1	Maistry under toddy contractor	1	...	...	...
5	Koshti	Weaving (in handloom)	5	Working in mill	3	2	...	1
		,,	1	Tea stall	...	1	...	...
		,,	3	Beedi making	1	2	...	...
		,,	1	Clerk in factory	...	1	...	...
		,,	2	Rural labour	2	...	...	...
		,,	2	Agricultural labour	1	1	...	1
		,,	3	Agriculture	3	...	...	...
		,,	1	Teacher	1	...	...	...
		,,	1	Dependent	...	...	1	...
6	Kummari	Pottery	1	Agriculture	1	...	...	...
7	Madiga	Agricultural labour	3	Agriculture	3	...	...	...
		Shoe-making	1	Agricultural labour	...	1	...	...
		,,	1	Sweeping	...	1	...	...
8	Mala	Agricultural labour	1	Agriculture	1	...	...	...
		Forest guard	1	Agriculture	1	...	...	...
9	Mangali	Hair cutting	1	Midwifery	...	1	...	...
10	Munnurukapu	Agriculture	1	Agricultural labour	...	1	...	1
		,,	1	Cleaning in lorry service	...	1	...	...
11	Padmasale	Weaving (in handloom)	1	Agricultural labour	...	1	...	...
		,,	1	Beedi making	...	1	...	...
12	Sathani	Teaching	1	Beedi making	1	...	...	...
13	Tenugu (Muthrasi)	Unspecified	1	Agriculture	1	...	...	...
14	Vaddara	Stone-cutting	1	Mat making	...	1	...	...
		Total	47		26	19	2	6

TAB

Occupational Mobility –

	Occupation	No. of persons in the occupation	Number of persons who: In the same occupation as in Col.(2) (*i.e.* his own)	In Government service only	Agriculturist only	Engineer only	In beedi factory	In weaving	Shoemaker	Toddy tapping contractor	Tailor in Government workshop
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Agriculture	29	11	3	...	...	...	...	1	...	...
2	Agricultural labour	10	1	...	1	...	...	1	...	...	...
3	Rural labour	2	...	...	...	...	...	...	...	...	...
4	Weaving in cotton mill	6	...	4	...	...	...	...	...	...	...
5	Tea stall	1	...	1	...	...	...	...	...	...	...
6	Weaving	8	1	...	1	1	...	...	...	...	...
7	Beedi making labour	6	...	1	1	...	...	...	...	...	...
8	Pottery	1	...	...	...	...	...	...	...	...	...
9	Clerk in factory	1	...	...	...	...	...	...	...	...	...
10	Teaching	1	1	...	...	...	...	...	...	...	...
11	Toddy tapping	4	2	...	...	...	...	...	...	...	...
12	Toddy tapping labour	3	...	1	...	...	...	...	...	1	...
13	Maistry (under toddy contractor)	1	...	1	...	...	...	...	...	...	...
14	Cleaning in lorry service	1	...	...	...	...	...	...	...	...	...
15	Stone-cutting	5	2	...	1	...	...	...	...	...	...
16	Mat making	1	...	...	...	...	...	...	...	...	...
17	Pedlar	3	1	...	...	...	...	...	...	...	...
18	Itinerary business	4	1	2	...	...	...	...	...	...	...
19	Tailoring	2	1	1	...	...	...	...	...	...	...
20	Goldsmithy	1	...	1	...	...	...	...	...	...	...
21	Washing clothes	2	1	...	...	...	...	...	...	...	...
22	Shoe-making	1	...	1	...	...	...	...	...	...	...
23	Midwifery	1	...	...	...	...	...	...	...	...	...
24	Sweeping	1	...	...	1	...	...	...	...	...	...
25	Supervision on water tanks	1	1	...	...	...	...	...	...	...	...
26	Begging	3	...	...	2	...	...	...	...	...	...
	Total	* 99	23	16	7	1	...	1	1	1	...

* One household is dependent.

L E 13

Nature of Aspiration

want their sons to be

Worker in cement factory at Bombay	Potter	Barber	Police	Tahsil-dar	Easy manual labour-er	In fishing and agri-culture	Engi-neer or Doctor	Agri-cultural labour-er	Agricul-turist or Govern-ment servant	Occupation	
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)		(1)
...	1	...	...	1	...	2	1	1	...	1	Agriculture
...	...	...	...	...	...	1	...	...	...	2	Agricultural labour
...	...	...	...	...	1	...	...	...	...	3	Rural labour
...	...	...	...	...	...	...	...	...	...	4	Weaving in cotton mill
...	...	...	...	...	...	...	...	...	...	5	Tea stall
...	...	...	1	1	...	...	...	...	...	6	Weaving
...	...	...	...	...	...	...	...	...	...	7	Beedi making labour
...	...	...	...	...	...	...	...	...	...	8	Pottery
...	...	...	...	...	...	...	...	...	...	9	Clerk in factory
...	...	...	...	...	...	...	...	...	...	10	Teaching
...	...	...	...	...	...	...	...	...	...	11	Toddy tapping
...	...	...	...	...	...	...	...	...	1	12	Toddy tapping labour
...	...	...	...	...	...	...	...	...	...	13	Maistry (under toddy contractor)
...	...	...	...	...	...	...	...	...	...	14	Cleaning in lorry service
...	...	...	...	...	...	...	...	...	...	15	Stone-cutting
...	...	...	...	...	...	...	...	...	...	16	Mat making
...	...	...	...	...	...	...	...	...	...	17	Pedlar
...	...	...	...	...	...	...	...	...	...	18	Itinerary business
...	...	...	...	...	...	...	...	...	...	19	Tailoring
...	...	...	...	...	...	...	...	...	...	20	Goldsmithy
...	...	...	...	...	...	...	...	...	...	21	Washing clothes
...	...	...	...	...	...	...	...	...	...	22	Shoe-making
...	...	...	...	...	...	...	...	...	...	23	Midwifery
...	...	...	...	...	...	...	...	...	...	24	Sweeping
...	...	...	...	...	...	...	...	...	...	25	Supervision on water tanks
1	...	...	...	...	...	...	...	...	...	26	Begging
1	1	...	1	2	1	3	1	1	1		Total

TAB

Distribution of Households by main

Number of households

	Main Occupation	Chakali	Dhor	Fakeer (Muslim)	Ghoshka	Goondla (Boya)	Goondla (Fisherman)	Goundla	Gurati-kapu	Gurati-reddy	Kamsali	Komati (Vaisya)	Koshti
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Agriculture	...	...	...	1	1	2	1	5	2	...	...	2
2	Agricultural labour	...	...	...	1	...	1	...	...	...	...	...	3
3	Rural labour	...	...	...	...	...	...	...	...	...	...	...	2
4	Weaving in cotton mill	...	...	...	...	1	...	...	...	...	...	...	5
5	Tea stall	...	...	...	...	...	...	...	...	...	...	...	1
6	Weaving	...	...	...	...	...	...	...	...	...	...	...	8
7	Beedi making labour	...	...	...	...	...	...	1	...	...	...	...	3
8	Pottery	...	...	...	...	...	...	...	...	...	...	...	...
9	Clerk in factory	...	...	...	...	...	...	...	...	...	...	...	1
10	Teaching	...	...	...	...	...	...	...	...	...	...	...	1
11	Toddy tapping	...	...	...	...	...	...	4	...	...	...	...	...
12	Toddy tapping labour	...	...	...	...	...	...	3	...	...	...	...	...
13	Maistry (under toddy contractor)	...	...	...	...	...	...	1	...	...	...	...	...
14	Cleaning in lorry service	...	...	...	...	...	...	...	...	...	...	...	...
15	Stone-cutting	...	...	...	...	...	...	...	...	...	...	...	...
16	Mat making	...	...	...	...	...	...	...	...	...	...	...	...
17	Pedlar	...	...	...	...	...	...	...	...	...	...	...	...
18	Itinerary business	...	...	...	...	...	...	...	...	...	...	2	...
19	Tailoring	...	...	...	...	...	...	...	...	...	...	...	...
20	Goldsmithy	...	...	...	...	...	...	...	...	...	1	...	...
21	Washing clothes	2	...	...	...	...	...	...	...	...	...	...	...
22	Shoe-making	...	1	...	...	...	...	...	...	...	...	...	...
23	Midwifery	...	...	...	...	...	...	...	...	...	...	...	...
24	Sweeping	...	...	...	...	...	...	...	...	...	...	...	...
25	Supervision on water tanks	...	...	...	...	...	...	...	...	...	...	...	...
26	Begging	...	...	2	...	...	...	...	...	...	...	...	...
	Total	2	1	2	2	2	3	10	5	2	1	2	26

L E 14

Occupation and Caste/Community

in caste/community

Kum-mari	Madiga	Mala	Man-gali	Mashi-tla	Mera	Mun-nuru-kapu	Padma-sale	Poo-sala	Satha-ni	Tenugu (Muth-rasi)	Vad-dara	Main occupation	
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(1)	
1	6	3	...	...	...	3	...	...	...	2	...	1 Agriculture	
...	2	1	...	...	...	1	1	...	...	...	...	2 Agricultural labour	
...	...	...	...	...	...	...	...	...	...	...	...	3 Rural labour	
...	...	...	...	...	...	...	...	...	...	...	..	4 Weaving in cotton mill	
...	...	...	...	...	...	...	...	...	...	...	...	5 Tea stall	
...	...	...	...	...	...	...	...	...	...	...	...	6 Weaving	
...	...	...	...	...	...	...	1	...	1	...	...	7 Beedi making labour	
1	...	...	...	...	...	...	...	...	...	...	...	8 Pottery	
...	...	...	...	...	...	...	...	...	...	...	...	9 Clerk in factory	
...	...	...	...	...	...	...	...	...	...	...	...	10 Teaching	
...	...	...	...	...	...	...	...	...	...	...	...	11 Toddy tapping	
...	...	...	...	...	...	...	...	...	...	...	...	12 Toddy tapping labour	
...	...	...	...	...	...	...	...	...	...	...	...	13 Maistry (under toddy contractor)	
...	...	...	...	...	...	1	...	...	...	...	...	14 Cleaning in lorry service	
...	...	...	...	...	...	...	...	...	...	...	5	15 Stone-cutting	
...	...	...	...	...	...	...	...	...	...	...	1	16 Mat making	
...	...	...	...	...	...	...	..	3	...	...	...	17 Pedlar	
...	...	...	...	...	...	...	...	2	...	...	...	18 Itinerary business	
...	...	...	...	...	2	...	...	...	...	...	...	19 Tailoring	
...	...	...	...	...	...	...	...	...	...	...	...	20 Goldsmithy	
...	...	...	...	...	...	...	...	...	...	...	...	21 Washing clothes	
...	...	...	...	...	...	...	...	...	...	...	...	22 Shoe-making	
...	...	...	1	...	...	...	...	...	...	...	...	23 Midwifery	
...	1	...	...	...	...	...	...	...	...	...	...	24 Sweeping	
...	...	1	...	...	...	...	...	...	...	...	...	25 Supervision on water tanks	
...	...	...	...	1	...	...	...	...	...	...	...	26 Begging	
2	9	5	1	1	2	5	2	5	1	2	6	Total	

TAB

Combination

	Main occupation	Total No. of house-holds	Number of households						
			Agriculture	Beedi making	Agricultural labour	Weaving	Shoe-making	Village servant	Rural labour
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Agriculture	29	...	...	2	...	1	1	...
2	Agricultural labour	10	4	...	...	2	...	...	...
3	Rural labour	2	...	1	...	...		...	...
4	Weaving in cotton mill	6	2	...	...	...	...	...	...
5	Tea stall	1	...	...	...	...	...	...	...
6	Weaving	8	5	1	...	...	...	...	...
7	Beedi making labour	6	3	...	5	...	...	...	1
8	Pottery	1	1	...	1	...	...	...	...
9	Clerk in factory	1	1	...	...	...	...	...	...
10	Teaching	1	1	...	...	...	...	...	...
11	Toddy tapping	4	1	...	...	...	...	...	...
12	Toddy tapping labour	3	...	...	...	...	...	...	...
13	Maistry (under toddy contractor)	1	..	...	...	...	...	...	...
14	Cleaning in lorry service	1	1	...	...	...	...	...	...
15	Stone-cutting	5	4	...	5	...	...	...	...
16	Mat making	1	...	...	...	...	...	...	...
17	Pedlar	3	...	...	...	...	...	...	...
18	Itinerary business	4	1	1	...	...	...	...	...
19	Tailoring	2	...	1	...	...	...	...	...
20	Goldsmithy	1	2	...	...	...	...	...	...
21	Washing clothes	2	2	...	...	...	...	...	...
22	Shoe-making	1	...	1	...	...	...	...	...
23	Midwifery	1	1	...	...	...	...	...	...
24	Sweeping	1	1	...	...	...	...	...	...
25	Supervision on water tanks	1	1	...	1	...	...	...	...
26	Begging	3	...	...	...	...	...	...	...
	Total	*99	31	5	14	2	1	1	1

*one household is dependent.

L E 15

of Occupations

with subsidiary occupation

Toddy tapping	Plying vehicle	Clerk in Panchayat office	Mat making	Fishing	Tailoring	Pottery	Main occupation
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(1)
...	1	1	...	2	...	1	1 Agriculture
...	...	...	5	3	...	...	2 Agricultural labour
...	...	...	...	...	...	...	3 Rural labour
...	...	...	...	...	...	...	4 Weaving in cotton mill
...	...	...	...	...	...	...	5 Tea stall
...	...	...	...	...	...	...	6 Weaving
...	...	...	...	...	1	...	7 Beedi making labour
...	...	...	...	...	...	...	8 Pottery
...	...	...	...	...	...	...	9 Clerk in factory
...	...	...	...	...	...	...	10 Teaching
...	...	...	...	...	...	...	11 Toddy tapping
...	...	...	...	...	...	...	12 Toddy tapping labour
1	...	...	...	...	...	...	13 Maistry (under toddy contractor)
...	...	...	...	...	...	...	14 Cleaning in lorry service
...	...	...	...	...	...	...	15 Stone-cutting
...	...	...	...	...	...	...	16 Mat making
...	...	...	...	...	...	...	17 Pedlar
...	...	...	...	...	...	...	18 Itinerary business
...	...	...	...	...	...	...	19 Tailoring
...	...	...	...	...	...	...	20 Goldsmithy
...	...	...	...	...	...	...	21 Washing clothes
...	...	...	...	...	...	...	22 Shoe-making
...	...	...	...	...	...	...	23 Midwifery
...	...	...	...	...	...	...	24 Sweeping
...	...	...	...	...	...	...	25 Supervision on water tanks
...	...	...	...	...	...	...	26 Begging
1	1	1	5	5	1	1	Total

TAB

Main Occupation, per capita annual

Main occupation	No. of households, per capita aunual household															
	1-50				51-100				101-200				201-300			
	S	I	J	O	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)	(14)	(15)	(16)	(17)
1 Agriculture	...	...	...	...	...	...	...	...	3	...	1	2	2	2	7	...
2 Agricultural labour	...	...	...	...	...	...	...	...	2	1	1	1	1	...	1	2
3 Rural labour	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
4 Weaving in cotton mill	...	...	...	...	...	...	...	1	...	...	...	...	1	1	1	...
5 Tea stall	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
6 Weaving	...	...	...	...	1	...	...	...	...	1	...	...	1	1	...	2
7 Beedi making labour	...	...	...	...	...	...	...	...	1	...	...	1	2	...	...	...
8 Pottery	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...
9 Clerk in factory	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
10 Teaching	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
11 Toddy tapping	...	...	...	...		...	...	...	...	1	...	...	...	...	1	...
12 Toddy tapping labour	...	...	...	...	...	...	...	...	1	...	...	1	...	...	1	...
13 Maistry (under toddy contractor)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14 Cleaning in lorry service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15 Stone-cutting	...	...	...	...	...	...	...	...	2	...	...	...	...	...	1	...
16 Mat making	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
17 Pedlar	...	...	...	...	...	...	...	...	...	1	...	...	1	1	...	...
18 Itinerary business	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
19 Tailoring	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20 Goldsmithy	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
21 Washing clothes	...	...	...	...	...	...	...	...	1	...	...	1	...	...	...	...
22 Shoe-making	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
23 Midwifery	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
24 Sweeping	...	...	..	...	...	...	...	...	...	...	...	...	1	...	...	...
25 Supervision on water tanks	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
26 Begging	...	...	...	...	1	...	...	...	2	...	...	...	...	...	...	...
Total*	...	...	..	...	2	...	...	1	12	5	2	7	10	6	12	8

S : Simple family (husband, wife and unmarried children).
I : Intermediate family (married couple and unmarried brother, sister and one of the parents).
* One household is dependent.

L E 16

Household Income and Family Type

income ranges (in Rupees)

301-500				501& over				Total				Main occupation	
S	I	J	O	S	I	J	O	S	I	J	O		
(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)		(1)
1	1	3	2	3	...	1	1	9	3	12	5	1	Agriculture
...	1	...	...	...	...	...	...	3	2	2	3	2	Agricultural labour
1	...	...	...	...	...	...	...	2	...	...	...	3	Rural labour
1	...	...	...	1	...	...	...	3	1	1	1	4	Weaving in cotton mill
...	...	...	...	...	...	...	...	...	...	...	1	5	Tea stall
...	...	1	1	...	...	...	...	2	2	1	3	6	Weaving
...	...	...	1	...	...	...	1	3	...	...	3	7	Beedi making labour
...	...	...	1	...	...	...	...	...	...	...	1	8	Pottery
...	...	...	...	...	...	...	...	...	...	...	1	9	Clerk in factory
...	...	...	...	...	...	...	...	...	...	...	1	10	Teaching
...	1	...	...	1	...	...	...	1	2	1	...	11	Toddy tapping
...	...	...	...	...	...	...	...	1	...	1	1	12	Toddy tapping labour
...	...	1	...	...	...	...	...	...	...	1	...	13	Maistry (under toddy contractor)
...	...	...	...	1	...	...	...	1	...	...	...	14	Cleaning in lorry service
1	1	...	...	...	...	...	...	3	1	1	...	15	Stone-cutting
...	...	...	...	...	...	...	...	...	1	...	...	16	Mat making
...	...	...	...	...	...	...	...	1	2	...	...	17	Pedlar
...	...	...	1	1	...	...	1	1	1	...	2	18	Itinerary business
...	...	...	2	...	...	...	...	...	...	...	2	19	Tailoring
...	...	...	...	...	...	...	...	...	...	...	1	20	Goldsmithy
...	...	...	...	...	...	...	...	1	...	...	1	21	Washing clothes
...	...	...	1	...	...	...	...	...	...	...	1	22	Shoe-making
...	...	...	...	...	...	...	...	...	...	...	1	23	Midwifery
...	...	...	...	...	...	...	...	1	...	...	...	24	Sweeping
1	...	...	...	...	...	...	...	1	...	...	...	25	Supervision on water tanks
...	...	...	...	...	...	...	...	3	...	...	...	26	Begging
5	4	5	9	7	...	1	3	36	15	20	28		Total

J : Joint family (married couple with married sons/daughters or with married brothers/sisters).
O : Others.

APPENDIX II

TABLE 17

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

S. No.	Caste/ Community	Nature of interest in land	Number of households and extent of land							
			10 cents and below	11 to 20 cents	21 to 50 cents	51 cents to one acre below	1 acre to 2·4 acres	2·5 to 4·9 acres	5 to 9 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Chakali	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	...	...	...	...	...	1	...	...
2	Ghoshka	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	Goondla (Boya)	Land owned	...	...	2	...	...	...	...	...
		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	Goondla (Fisherman)	Land owned	...	1	...	...	2	...	...	...
		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	...	...	...	...	...	...	...	...
5	Goundla	Land owned	...	...	...	...	...	2	2	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	...	...	...	...	...	...	...	...

TABLE 17—*Contd.*

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

S. No.	Caste/ Community	Nature of interest in land	Number of households and extent of land							
			10 cents and below	11 to 20 cents	21 to 50 cents	51 cents to one acre below	1 acre to 2·4 acres	2·5 to 4·9 acres	5 to 9 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
6	Guratikapu	Land owned	...	...	...	1	...	...	4	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	...	...	...	...	...	...	...	...
7	Guratireddy	Land owned	...	...	...	...	...	...	...	2
		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	...	...	...	...	...	...	...	...
8	Kamsali (Viswabrahmin)	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	...	...	...	...	...	...	...	...
9	Koshti	Land owned	...	...	3	4	3	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	1	...	...	...
10	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	...	...	...	...	1	...	...	...

TABLE 17—*Contd.*

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

S. No.	Caste/ Community	Nature of interest in land	Number of households and extent of land							
			10 cents and below	11 to 20 cents	21 to 50 cents	51 cents to one acre below	1 acre to 2·4 acres	2·5 to 4·9 acres	5 to 9 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
11	Madiga	Land owned	...	...	...	...	3	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	...	...	...
12	Mala	Land owned	...	...	...	...	1	3	...	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	...	...	...	...	...	...	...	...
13	Munnurukapu	Land owned	...	...	...	...	1	1	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	...	...	...	...	...	...	...	...
14	Padmasale	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	...	...	...	...	...	...	...	...
15	Poosala	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	...	...	...	...	...	...	...	...

TABLE 17—*Concld.*

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

S. No.	Caste/ Community	Nature of interest in land	Number of households and extent of land							
			10 cents and below	11 to 20 cents	21 to 50 cents	51 cents to one acre below	1 acre to 2·4 acres	2·5 to 4·9 acres	5 to 9 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
16	Tenugu (Muthrasu)	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	...	...	...	...	...	...	...	...
17	Vaddara	Land owned	...	...	...	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	...	...	...	...	...	...	...	...

TAB

Reciprocal Aid and Improvement

Number of agri-

Caste/ Community	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 Ghoshka	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	1	1	...	...	...
2 Goondla (Boya)	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	2	2	...	...	...
	1201 & over	...	...	...	...	...	...
3 Goondla (Fisherman)	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	1	1	...	...	...
	901 — 1200	...	2	2	...	...	...
	1201 & over	...	...	...	...	...	...
4 Goundla	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	1	...	...	...
	1201 & over	...	...	1	...	...	...
5 Guratikapu	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	1	4	5	...	...	2
6 Guratireddy	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	2	2	...	...	2
7 Kamsali (Viswa-brahmin)	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	...	1	...	...	...
8 Koshti	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	2	2	...	...	2
	901 — 1200	...	2	2	...	...	...
	1201 & over	...	6	8	...	...	1

L E 18

in agricultural Practices

cultural households

Borrowing agricultural implements from others at the time of cultivation	Taking help of neighbours at the time of sowing and harvesting	Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour	Benefited from land reclamation & land development schemes	Benefited from land assignment scheme	Adopting land improvement measures	Having contact with Village Level Worker	Benefited from having contact with Village Level Worker	Households who followed advice of Village Level Worker	Caste/ Community
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(1)
...	...	...	...	...	...	...	...	...	1 Ghoshka
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
1	...	...	...	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	2 Goondla (Boya)
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	..	1	2	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	3 Goondla (Fisherman)
...	...	...	...	...	...	...	...	...	
1	...	...	...	...	1	...	...	...	
...	...	...	...	...	2	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	4 Goundla
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	1	...	...	...	
...	1	1	...	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	5 Guratikapu
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
4	3	3	...	1	5	...	...	...	
...	...	...	...	...	...	...	...	...	6 Guratireddy
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
2	1	1	...	...	2	...	...	...	
...	...	...	...	...	...	...	...	...	7 Kamsali (Viswabrahmin)
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	1	1	...	...	...	
...	...	...	...	...	...	...	...	...	8 Koshti
...	...	...	...	...	...	...	...	...	
2	2	2	...	...	2	...	...	...	
...	...	...	...	...	2	...	...	...	
3	4	4	...	1	8	...	...	...	

TAB

Reciprocal Aid and Improvement

Number of agri-

Caste/ Community	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)
9 Kummari	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	1	1	...	...	1
	1201 & over	...	1	1	...	...	1
10 Madiga (S. C.)	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	2	2	...	...	2
	901 — 1200	...	2	2	...	...	2
	1201 & over	...	3	3	...	...	2
11 Mala (S. C.)	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	2	2	...	...	2
	901 — 1200	...	1	1	...	...	1
	1201 & over	...	2	2	...	...	1
12 Munnurukapu	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	4	4	...	...	1
13 Padmasale	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	1	1	...	...	1
	1201 & over	...	...	...	...	...	...
14 Poosala	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	1	...	...	...	...
15 Tenugu (Muthrasi)	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	1	1	...	...	...
16 Vaddara	300 & less	...	...	...	...	...	...
	301 — 600	...	...	...	...	...	...
	601 — 900	...	...	...	...	...	...
	901 — 1200	...	...	...	...	...	...
	1201 & over	...	2	2	...	...	...

L E 18—*Concld.*

in agricultural Practices

cultural households

Borrowing agricultural implements from others at the time of cultivation	Taking help of neighbours at the time of sowing and harvesting	Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour	Benefited from land reclamation & land development schemes	Benefited from land assignment scheme	Adopting land improvement measures	Having contact with Village Level Worker	Benefited from having contact witn Village Level Worker	Households who followed advice of Village Level Worker	Caste/ Community
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(1)
...	...	...	...	...	...	...	...	...	9 Kummari
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
1	1	1	...	...	1	...	...	...	
1	1	1	...	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	10 Madiga (S. C.)
...	...	...	...	...	...	...	...	...	
2	2	2	...	1	2	...	...	...	
2	2	2	...	1	2	...	...	...	
3	3	3	...	1	3	...	...	...	
...	...	...	...	...	...	...	...	...	11 Mala (S. C.)
...	...	...	...	...	...	...	...	...	
2	2	2	...	1	2	...	...	...	
1	1	1	...	...	1	...	...	...	
2	2	2	...	...	2	...	...	...	
...	...	...	...	...	...	...	...	...	12 Munnurukapu
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
1	2	2	...	...	4	...	...	...	
...	...	...	...	...	...	...	...	...	13 Padmasale
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
1	1	1	...	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	14 Poosala
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	15 Tenugu (Muthrasi)
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
1	1	1	...	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	16 Vaddara
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	2	2	...	...	...	

TABLE 19

Number of Pattadars by Size of Holdings

Extent in acres	Number of Pattadars in Caste/Community																
	Chakali	Ghoshka	Goondla (Boya)	Goondla (Fisherman)	Goundla	Gurati-kapu	Gurati reddy	Kamsali (Viswabrahmin)	Koshti	Kummari	Madiga (S.C.)	Mala (S.C.)	Munnurukapu	Padmasale	Poosala	Telugu (Muthrasi)	Vaddara
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Below 3 acres	1	1	2	3	2	...	...	1	12	2	8	3	1	1	1	...	2
3 — 5	1	...	...	...	...	2	...	...	2	...	...	1	...	...	...	1	...
6 — 8	...	...	...	...	...	2	...	...	...	...	...	...	2	...	...	...	...
9 – 11	...	...	...	...	...	1	...	...	...	...	...	1	1	...	...	...	...
12 – 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15 – 17	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
18 – 20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21 – 30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31 – 40	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
41 – 50	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
51 – 75	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
76 – 99	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
100 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	2	1	2	3	2	5	2	1	14	2	8	5	4	1	1	1	2

TABLE 20

Area under Cultivation by Caste/Community and Households

Extent in acres	Number of households in Caste/Community																
	Chakali	Ghoshka	Goondla (Boya)	Goondla (Fisherman)	Goundla	Gurati-kapu	Gurati-reddy	Kamsali (Viswabrahmin)	Kosthi	Kummari	Madiga (S.C.)	Mala (S.C.)	Munnurukapu	Padmasale	Poosala	Telugu (Muthrasi)	Vaddara
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Below 3 acres	1	1	2	3	2	...	...	1	12	2	8	4	1	1	1	...	2
3 - 5	1	...	...	...	...	2	...	...	2	...	...	...	...	...	...	1	...
6 - 8	...	...	...	...	...	3	...	...	...	...	...	...	2	...	...	...	...
9 - 11	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
12 - 14	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
15 - 17	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18 - 20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21 - 30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31 - 40	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
41 - 50	. .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
51 - 75	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...
76 - 99	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
100 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	2	1	2	3	2	5	2	1	14	2	8	5	4	1	1	1	2

T A B

Land Utilisation,

Name of item	1950				1951			
	* Wet	Dry	Fallow	Total	Wet	Dry	Fallow	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Ac.G.	Ac.G.	Ac. G.	Ac. G	Ac. G.	Ac.G.	Ac. G.	Ac. G.
1 Patta land	270–29	80–12	377–32	728–33	273–14	77–09	378–10	728–33
2 Inam	4–15	...	8–34	13–09	4–15	...	8–34	13–09
3 Cultivable waste	50–25	17–38	37–12	105–35	44–25	3–13	57–37	105–35
4 Grazing land	5–20	1–04	215–03	221–27	7–20	0–13	213–34	221–27
5 Poramboke	0–05	...	32–00	32–05	0–14	...	31–31	32–05
6 Tank bed	0–04	...	16–11	16–15	0–04	...	16–11	16–15
7 Village site	...	...	13–11	13–11	...	...	13–11	13–11
8 Road	...	...	6–35	6–35	...	..	6–35	6–35
9 Rivers and canals	...	6–09	38–01	44–10	0–01	5–12	38–37	44—10
Total	331–18	105–23	745–19	1,182–20	330–13	86–07	766–00	1,182–20

T A B

Land Utilisation,

Name of item	1954				1955			
	Wet	Dry	Fallow	Total	Wet	Dry	Fallow	Total
(1)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
	Ac. G.	Ac.G.	Ac. G.	Ac. G.	Ac. G.	Ac.G.	Ac. G.	Ac. G.
1 Patta land	221–38	243–02	285–33	750–33	264–06	229–23	289–35	783–24
2 Inam	4–15	...	8–34	13–09	4–15	...	8–34	13–09
3 Cultivable waste	41–34	3–10	38–25	83–29	2–09	15–35	42–10	60–14
4 Grazing land	15–35	10–11	195–21	221–27	15–12	10–05	191–35	217–12
5 Poramboke	3–05	...	29–00	32–05	1–05	...	25–39	27–04
6 Tank bed	0–10	...	16–05	16–15	0–10	...	16–05	16–15
7 Village site	...	...	13–17	13–17	...	...	13–17	13–17
8 Road	...	...	6–35	6–35	...	...	6–35	6–35
9 Rivers and canals	0–01	5–31	38–18	44–10	0–01	6–31	37–18	44–10
Total	287–18	262–14	632–28	1,182–20	287–18	262–14	632–28	1,182–20

T A B

Land Utilisation,

Name of item	1958				1959			
	Wet	Dry	Fallow	Total	Wet	Dry	Fallow	Total
(1)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)
	Ac. G.	Ac. G.	Ac. G.	Ac. G.	Ac. G.	Ac.G.	Ac. G.	Ac. G.
1 Patta land	288–25	226–16	268–23	783–24	293–29	87–29	426–05	807–23
2 Inam	4–15	2–01	6–33	13–09	2–33	...	2–01	4–34
3 Cultivable waste	2–09	35–20	22–25	60–14	1–25	24–34	18–11	44–30
4 Grazing land	19–02	9–10	189–00	217–12	16–01	0–03	201–08	217–12
5 Poramboke	1–06	...	25–38	27–04	1–06	0–08	25–30	27–04
6 Tank bed	0–19	...	15–36	16–15	0–19	...	15–36	16–15
7 Village site	...	...	13–17	13–17	...	...	13–17	13–17
8 Road	...	..	6–35	6–35	...	...	6–35	6–35
9 Rivers and canals	1–05	10–02	33–03	44–10	2–06	13–29	28–15	44–10
Total	317–01	283–09	582–10	1,182–20	317–39	126–23	737–38	1,182–20

*As. 2–12 guntas of garden land are included under wet. Ac. = Acres. G. = Guntas.

Note: There is no forest in this village. No land is also set apart for burial ground as such, Survey No. 14 measuring 21 guntas is being used for the purpose.

L E 21

1950 to 1961

1952				1953				Name of item
Wet	Dry	Fallow	Total	Wet	Dry	Fallow	Total	
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(1)
Ac. G.	Ac. G.	Ac. G.	Ac.G.	Ac. G.	Ac. G.	Ac. G.	Ac. G.	
237-20	180-17	310-36	728-33	204-36	225-18	298-19	728-33	1 Patta land
4-15	2-01	6-33	13-09	4-15	...	8-34	13-09	2 Inam
4-34	44-30	56-11	105-35	2-01	22-13	81-21	105-35	3 Cultivable waste
9-13	1-00	211-14	221-27	1-03	1-18	219-06	221-27	4 Grazing land
0-17	...	31-28	32-05	1-37	...	30-08	32-05	5 Poramboke
0-12	...	16-03	16-15	0-14	...	16-01	16-15	6 Tank bed
...	...	13-11	13-11	...	...	13-11	13-11	7 Village site
...	...	6-35	6-35	...	...	6-35	6-35	8 Road
0-01	8-33	35-16	44-10	0-01	8-36	35-13	44-10	9 Rivers and canals
256-32	237-01	688-27	1,182-20	214-27	258-05	709-28	1,182-20	Total

L E 21—*Contd.*

1950 to 1961

1956				1957				Name of item
Wet	Dry	Fallow	Total	Wet	Dry	Fallow	Total	
(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(1)
Ac. G.	Ac. G.	Ac.G	Ac G.	Ac. G.	Ac. G.	Ac. G.	Ac. G.	
282-28	160-12	340-24	783-24	288-25	226-16	268-23	783-24	1 Patta land
4-15	...	8-34	13-09	4-15	2-01	6-33	13-09	2 Inam
2-09	25-19	32-26	60-14	2-09	34-24	23-21	60-14	3 Cultivable waste
18-22	9-20	189-10	217-12	18-26	8-10	190-16	217-12	4 Grazing land
1-10	...	25-34	27-04	1-06	...	25-38	27-04	5 Poramboke
0-14	...	16-01	16-15	0-19	...	15-36	16-15	6 Tank bed
...	...	13-17	13-17	...	...	13-17	13-17	7 Village site
...	...	6-35	6-35	...	...	6-35	6-35	8 Road
0-01	3-08	41-01	44-10	0-01	3-08	41-01	44-10	9 Rivers and canals
309-19	198-19	674-22	1,182-20	315-21	274-19	592-20	1,182-20	Total

L E 21—*Concld.*

1950 to 1961

1960				1961				Name of item
Wet	Dry	Fallow	Total	Wet	Dry	Fallow	Total	
(42)	(43)	(44)	(45)	(46)	(47)	(48)	(49)	(1)
Ac. G.	Ac.G.	Ac. G.	Ac. G.	Ac.G.	Ac. G.	Ac. G.	Ac. G.	
303-15	93-03	421-05	817-23	338-11	127-25	341-27	807-23	1 Patta land
2-33	...	2-01	4-34	2-33	...	2-01	4-34	2 Inam
9-04	16-08	19-18	44-30	14-19	18-17	11-34	44-30	3 Cultivable waste
27-09	12-02	168-01	207-12	17-23	14-05	185-24	217-12	4 Grazing land
1-26	0-08	25-10	27-04	5-10	9-10	12-24	27-04	5 Poramboke
0-19	...	15-36	16-15	0-19	...	15-36	16-15	6 Tank bed
...	...	13-17	13-17	...	...	13-17	13-17	7 Village site
...	...	6-35	6-35	...	...	6-35	6-35	8 Road
5-14	3-24	35-12	44-10	2-29	5-12	36-09	44-10	9 Rivers and canals
350-00	125-05	707-15	1,182-20	381-24	174-29	626-07	1,182-20	Total

T A B

Crop Pattern and estimated

	Crops	1950		1951		1952		1953		1954		1955	
		*Area	‡Yield	Area	Yield	Area	Yield	Area	Yield	Area	Yield	Area	Yield
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Paddy	203-03	0-6	214-25	0-6	218-18	0-8	221-12	0-7	232-17	0-8	261-01	0-10
2	Jawar	80-25	0-4	74-03	0-3	51-35	0-4	106-21	0-4	73-30	0-4	101-12	0- 6
3	Maize	28-06	0-7	31-25	0-4	34-28	0-6	40-18	0-6	45-02	0-4	42-16	0- 9
4	Alasandalu (cowgram)	1-20	0-2	3-31	0-2	2-30	0-2	2-35	0-4	4-26	0-2	1-19	0- 4
5	Anumulu (fieldbean)	0-27	0-2	1-30	0-3	1-38	...	4-33	0-3	8-21	0-3	4-00	0-4
6	Thogari (redgram)	0-06	0-4	...	...	...	...	0-10	0-4	0-25	0-2	0-38	0- 6
7	Greengram	9-28	0-4	6-35	0-2	4-35	0-2	8-24	0-3	13-28	0-2	12-04	0 4
8	Blackgram	1-04	0-4	3-36	0-3	2-32	0-2	5-24	0-3	6-22	0-2	5-26	0-3
9	Gingili	16-35	0-6	19-02	0-2	92-32	0-3	29-16	0-4	119-36	0-3	17-39	0-6
10	Groundnut	4-21	0-7	7-30	0-3	5-30	0-4	15-28	0-6	19-11	0-4	33-08	0- 8
11	Chillies	0-32	0-8	0-12	0-4	0-34	0-6	1-04	0-6	0-05	0-2	0-39	0- 8
12	Turmeric	9-29	0-8	13-36	0-8	51-27	0-7	12-11	0-7	7-04	0-6	4-27	0- 9
13	Brinjal	. .	...	...	...	0-04	0-6	0-04	0-4	0-03	0-3	0-03	0- 6
14	Tomato	...	...	...	...	...	...	...	...	...	...	...	...
15	Argu	...	. .	0-29	0-3	0-28	0-2	0-08	0-4	0-04	...	0-04	0- 6
16	Horsegram	53-33	0-6	34-15	0-6	35-28	0-3	33-26	0-4	51-19	0-3	63-08	0- 6
17	Cotton	0-14	0-4	0-05	0-3	0-05	0-2	0-11	0-4	...	...	0-28	0- 4
18	Sugarcane	1 24	0-9	0 10	0-7	0-30	0 8	0-08	0-7	0-08	0-4	...	...
19	Jute	...	...	0-08	0-4	...	...	4-34	0-4	0-05	0-2	...	...
	Total	412-27		413-12		505-34	..	488-07	...	583-26		549-32	

* Area is given in acres and guntas.
‡ Yield is given in annas only.

T A B

Traditional Industry

	Name of traditional industry
	(1)
1	Weaving in handloom . .
2	Shoe-making . .
3	Toddy tapping . .
4	Stone-cutting . .
5	Tailoring . .
6	Pottery . .
7	Goldsmithy . .
	Total . .

L E 22

Yield, 1950 to 1961

1956		1957		1958		1959		1960		1961			
Area	Yield	Area	Yield	Area	Yield	Area	Yield	Area	Yield	Area	Yield		Crops
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)		(1)
272-32	0- 9	287-15	0-8	299-32	0-10	310-32	0-10	328-39	0-11	351-08	0-12	1	Paddy
76-05	0- 4	56-02	0-5	113-32	0- 6	6-24	0- 4	19-22	0- 5	3-35	0- 2	2	Jawar
39-22	0- 6	43-39	0-7	50-17	0- 8	55-18	0- 9	53-34	0- 8	54-21	0- 6	3	Maize
4-23	0- 3	1-18	0-4	1-39	0- 4	1-22	0- 3	1-00	0- 2	...	...	4	Alasandalu (cowgram)
3-38	0- 4	1-08	0-3	0-39	0- 4	0-33	0- 4	0-18	0- 3	...	...	5	Anumulu (fieldbean)
2-08	0- 4	0-17	0-5	0-05	0- 6	0-21	0- 4	0-04	0- 2	0-08	0- 4	6	Thogari (redgram)
2-11	0- 3	6-08	0-4	1-30	0- 5	3-37	0- 6	2-30	0- 2	1-18	0- 4	7	Greengram
2-10	0- 3	3-33	0-2	2-38	0- 4	5-22	0- 4	3-30	0- 2	6-08	0- 3	8	Blackgram
32-10	0- 4	61-24	0-4	14-37	0- 6	17-36	0- 2	0-08	0- 2	0-21	0- 2	9	Gingili
17-35	0- 6	13-15	0-7	12-19	0- 7	7-10	0- 6	7-05	0- 6	5-05	0- 5	10	Groundnut
1-01	0- 7	1-16	0-6	1-28	0- 6	0-15	0- 7	2-09	0- 6	4-07	0- 7	11	Chillies
6-23	0- 8	12-04	0-7	11-35	0- 7	4-22	0- 8	7-16	0- 9	11-23	0-10	12	Turmeric
...	...	...	...	...	...	0-03	0- 4	...	...	...	...	13	Brinjal
0-03	0-10	0-06	0-8	0-06	0- 4	0-05	0-10	...	...	...	...	14	Tomato
0-06	...	...	...	...	...	...	...	...	...	...	...	15	Argu
24-38	0- 7	69-08	0-6	16-15	0- 4	...	...	5-25	0- 4	...	...	16	Horsegram
0-05	0- 4	...	...	...	...	...	...	...	...	...	...	17	Cotton
0-11	0- 8	0-18	0-6	...	...	...	...	...	...	...	...	18	Sugarcane
...	...	...	...	...	...	...	...	...	...	...	...	19	Jute
487-01		558-31		529-12		415-20		433-00		438-34			Total

L E 23

by Households

Number of households in each traditional industry
(2)
28
3
10
6
2
2
1
52

TAB

Material Culture — Possession of Furniture

Number of house-

	Caste/Community	Cot	Car-pet	Mat	Bed	Quilt	Bed sheet	Pil-low	Blan-ket	Mos-quito net	Chair	Table
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Chakali	2	...	2	...	2	2	...	...	...	...	1
2	*Dhor* (S. C.)	1	...	1	...	1	...	1	1	...	...	...
3	Fakeer (Muslim)	2	1	2	2	...	...	2	2	...	...	...
4	Ghoshka	2	...	...	1	...	...	...	...	...	...	...
5	Goondla (Boya)	2	...	1	...	...	2	1	1	...	...	...
6	Goondla (Fisherman)	1	1	2	...	...	2	...	1	...	...	...
7	Goundla	10	...	8	5	9	10	4	6	...	7	1
8	Guratikapu	5	1	5	4	2	5	3	3	...	...	...
9	Guratireddy	2	2	2	2	...	2	2	1	1	2	2
10	Kamsali (Viswabrahmin)	1	...	1	1	1	1	1	1	...	...	...
11	Komati (Vaisya)	2	...	1	2	...	2	2	2	...	2	1
12	Koshti	25	8	21	4	14	17	4	12	1	2	1
13	Kummari	2	...	2	...	2	1	...	...	...	...	...
14	Madiga (S. C.)	9	...	5	...	1	5	...	4	...	...	...
15	Mala (S. C.)	5	...	5	...	4	4	...	4	...	1	...
16	Mangali	1	1	...	...	1	...	...	...	...	...	...
17	Mashitla	1	...	1	...	...	...	...	...	...	...	...
18	Mera	2	...	1	2	2	...	2	2	...	...	...
19	Munnurukapu	5	4	3	2	1	5	2	2	...	1	...
20	Padmasale	2	...	2	...	2	...	...	...	...	...	...
21	Poosala	3	4	4	...	3	4	3	1	...	...	...
22	Sathani	1	...	...	1	...	1	1	1	...	1	1
23	Tenugu (Muthrasi)	1	2	2	2	...	1	2	2	...	...	...
24	Vaddara	1	...	6	...	...	4	1	...	...	...	...
	Total	88	24	77	28	45	68	31	46	2	16	7

* Wooden plank improvised into a bench.

L E 24

by Caste/Community and Households

holds possessing

Mirror	Bhoshanam (big wooden box)	Gadamanchi*	Bench	Stool	Wall shelf	Bedstead	Wooden box	Almirah	Iron box	Suitcase	Iron safe	Caste/Community
(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(1)
2	...	...	...	...	...	2	...	...	...	...	...	1 Chakali
...	...	...	...	...	...	...	1	...	1	...	...	2 Dhor (S. C)
2	...	2	2	...	...	...	...	...	2	...	...	3 Fakeer (Muslim)
2	...	...	...	...	...	...	...	...	...	...	...	4 Ghoshka
1	...	...	...	...	...	...	1	...	...	...	...	5 Goondla (Boya)
2	...	...	...	...	...	...	...	...	2	...	...	6 Goondla (Fisherman)
1	...	3	2	1	6	1	9	...	6	...	...	7 Goundla
4	...	3	1	...	3	1	1	...	...	...	...	8 Guratikapu
2	...	1	1	1	2	1	1	1	...	1	...	9 Guratireddy
...	..	1	...	1	...	...	...	...	1	...	...	10 Kamsali (Viswabrahmin)
...	...	2	2	2	2	2	...	...	1	...	1	11 Komati (Vaisya)
19	...	14	13	3	10	3	7	...	10	...	...	12 Koshti
2	...	...	...	...	...	...	...	...	...	...	...	13 Kummari
8	...	...	...	...	...	...	...	...	...	...	...	14 Madiga (S. C.)
5	...	1	1	...	1	1	...	...	...	...	...	15 Mala (S. C.)
...	...	...	...	...	...	...	...	...	...	...	...	16 Mangáli
1	...	...	...	...	...	...	1	...	...	...	...	17 Mashitla
...	...	...	...	2	2	...	2	...	...	...	...	18 Mera
5	...	2	2	3	3	1	...	...	3	...	...	19 Munnurukapu
2	...	1	1	...	...	...	...	...	...	...	...	20 Padmasale
5	...	3	3	...	...	...	...	...	4	...	...	21 Poosala
...	...	1	1	1	1	...	1	...	1	...	...	22 Sathani
2	...	2	1	1	...	...	...	...	2	...	...	23 Tenugu (Muthrasi)
2	1	1	1	1	1	...	...	...	1	...	...	24 Vaddara
67	1	37	31	16	31	12	24	1	34	1	1	Total

TAB

Material Culture—Use of consumer Goods and

Particulars	Number of households using												
	Chakali	Dhor (Scheduled Caste)	Fakeer (Muslim)	Ghoshka	Goondla (Boya)	Goondla (Fisherman)	Gounda	Gurati-kapu	Gurati-reddy	Kamsali (Viswa brahmin)	Komati (Vaisya)	Koshti	Kummari
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
(a) Fuel and lighting													
1 Cow dung cakes	...	...	...	...	...	...	4	...	...	...	...	2	...
2 Electricity	...	...	...	...	...	...	2	4	2	1	1	8	...
3 Firewood	1	1	...	...	...	...	3	4	2	1	2	12	2
4 Kerosene	2	1	2	2	2	3	8	1	1	...	1	21	2
5 Palmyra mattelu	1	1	2	2	2	3	10	2	1	1	1	23	2
(b) Utensils and furniture													
6 Aluminium vessels	2	1	2	2	2	3	10	4	2	...	1	21	1
7 Bottles	...	...	...	...	...	...	...	...	...	...	...	3	1
8 Brass vessels	2	1	2	1	2	3	10	5	2	1	2	25	2
9 Bronze vessels	...	...	...	2	...	1	...	1	...	...	...	3	...
10 Copper vessels	...	...	...	...	...	...	...	...	...	...	1	11	...
11 Cement tub	...	...	...	...	...	...	...	...	...	1	...	...	...
12 Crockery	...	...	...	...	...	...	...	...	...	...	...	1	...
13 Glass tumbler	...	...	...	...	...	...	...	...	1	...	...	...	...
14 Iron bucket	...	...	...	...	...	...	...	...	...	1	1	1	...
15 Pottery	2	1	2	2	2	3	10	5	2	1	...	26	2
16 Silver vessels	...	...	...	...	...	...	...	...	...	...	1	...	...
17 Stainless steel	...	...	...	...	...	...	...	1	2	...	2	6	...
18 Tin	1	...	1	...	...	...	...	...	2	...	2	4	1
19 Almirah	...	...	...	...	...	...	...	...	1	...	...	...	...
20 Bedstead	2	...	...	...	...	...	1	1	1	...	2	2	...
21 Bench	...	...	2	...	...	...	2	1	1	...	2	13	...
22 Bhoshanam (big wooden box)	...	...	...	...	...	...	...	...	...	...	...	...	...
23 Chair	...	...	...	...	...	...	6	...	2	...	2	2	...
24 Cot	2	1	2	2	2	1	10	5	2	1	2	25	2
25 Gadamanchi*	...	...	2	...	...	...	3	3	1	1	2	14	...
26 Stool	...	...	...	...	...	...	1	...	1	1	2	3	...

*Wooden plank improvised into a bench.

L E 25

Services by Caste/Community and Households

among Caste/Community

Madiga (Scheduled Caste)	Mala (Scheduled Caste)	Mangali	Mashitla	Mera	Munnurukapu	Padmasale	Poosala	Sathani	Tenugu (Muthrasi)	Vaddara	Total	Particulars
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(1)
												(*a*) *Fuel and lighting*
...	...	...	...	...	...	...	...	...	...	...	6	1 Cow dung cakes
...	...	...	...	...	2	...	...	...	...	...	20	2 Electricity
8	5	1	...	...	5	2	...	1	...	1	51	3 Firewood
8	5	1	1	2	5	2	5	1	2	6	84	4 Kerosene
7	4	1	1	2	5	2	5	1	2	6	87	5 Palmyra mattelu
												(*b*) *Utensils and furniture*
8	5	1	1	2	2	...	4	1	2	4	81	6 Aluminium vessels
6	...	1	...	...	4	1	4	...	...	4	24	7 Bottles
8	5	1	...	2	5	2	5	1	2	6	95	8 Brass vessels
...	...	...	1	...	2	...	...	...	...	6	16	9 Bronze vessels
...	2	...	...	1	...	...	...	...	...	...	15	10 Copper vessels
...	...	...	...	...	...	...	...	...	...	...	1	11 Cement tub
...	...	...	...	...	...	...	...	...	...	...	1	12 Crockery
...	...	...	...	...	2	...	...	...	...	...	3	13 Glass tumbler
...	...	...	...	1	...	...	...	...	...	...	4	14 Iron bucket
9	5	1	1	2	5	2	5	1	2	6	97	15 Pottery
...	...	...	...	...	...	...	...	...	...	...	1	16 Silver vessels
...	...	...	...	...	...	...	...	...	...	...	11	17 Stainless steel
...	...	...	...	...	4	...	...	...	...	2	17	18 Tin
...	...	...	...	...	...	...	...	...	...	...	1	19 Almirah
...	1	...	...	...	1	...	...	1	...	1	13	20 Bedstead
...	1	...	...	...	2	1	3	1	1	1	31	21 Bench
...	...	...	...	...	...	...	...	...	...	1	1	22 Bhoshanam (big wooden box)
...	...	...	...	...	1	...	...	1	...	...	14	23 Chair
9	5	1	1	2	5	2	3	1	1	1	88	24 Cot
...	1	...	...	...	2	1	3	1	2	1	37	25 Gadamanchi*
...	...	...	...	2	3	...	...	1	1	1	16	26 Stool

TAB

Material Culture—Use of consumer Goods and

Number of households using

Particulars	Chakali	Dhor (Scheduled Caste)	Fakeer (Muslim)	Ghoshka	Goondla (Boya)	Goondla (Fisherman)	Goundla	Gurati-kapu	Gurati-reddy	Kamsali (Viswa brahmin)	Komati (Vaisya)	Koshti	Kummari
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
27 Table	1	...	...	...	...	...	1	...	2	...	1	1	...
28 Wall shelf	...	...	2	...	...	...	6	3	2	...	2	10	...
(c) *Other consumer goods and services*													
29 Bicycle	...	...	...	...	...	...	5	...	2	1	2	3	...
30 Gunny bag	...	...	...	...	...	...	...	...	1	...	2	...	...
31 Hurricane lamp	1	1	2	...	...	1	7	3	2	1	2	16	1
32 Iron safe	...	...	...	...	...	...	...	...	...	...	1	...	...
33 Kerosene stove	...	...	...	...	...	...	...	...	...	...	2	2	...
34 Mirror	2	...	2	2	1	2	1	4	2	...	...	19	2
35 Motor car	...	...	...	...	...	...	...	...	1	...	...	...	...
36 Petromax light	...	...	1	...	...	...	1	...	1	...	2	2	...
37 Radio set	...	...	...	...	...	...	...	...	1	...	...	...	...
38 Suit case	...	...	...	...	...	...	...	...	1	...	...	...	...
39 Toilet soap	2	1	1	...	1	...	6	4	2	1	2	16	...
40 Torch-light	...	...	1	...	...	...	2	2	2	1	1	6	...
41 Trunk	...	1	2	...	...	2	6	...	...	1	1	10	...
42 Wall clock	...	...	...	...	...	...	...	...	...	...	...	1	...
43 Washing soap	2	...	2	2	1	...	7	5	2	1	...	22	2
44 Wrist watch	...	...	...	...	...	...	...	...	...	...	...	2	...
45 Wooden box	...	1	...	...	1	...	9	1	1	...	...	7	...
46 Washerman service	...	1	2	1	2	3	9	5	2	1	2	26	2

L E 25—*Concld.*

Services by Caste/Community and Households

among Caste/Community

Madiga (Scheduled Caste)	Mala (Scheduled Caste)	Mangali	Mashitla	Mera	Munnurukapu	Padmasale	Poosala	Sathani	Tenugu (Muthrasi)	Vaddara	Total	Particulars
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(1)
...	...	...	...	...	...	...	...	1	...	...	7	27 Table
...	1	...	...	2	3	...	...	1	...	1	33	28 Wall shelf
												(C) Other consumer goods and services
...	1	...	...	...	2	...	1	...	...	...	17	29 Bicycle
...	...	...	...	...	1	...	...	...	...	...	4	30 Gunny bag
5	2	...	...	...	4	1	5	1	1	...	56	31 Hurricane lamp
...	...	...	...	...	...	...	...	...	...	...	1	32 Iron safe
...	...	...	...	...	...	...	...	...	1	...	5	33 Kerosene stove
8	5	...	1	...	5	2	5	...	2	2	67	34 Mirror
...	...	...	...	...	...	...	...	...	...	...	1	35 Motor car
...	...	...	...	...	...	...	...	...	...	...	7	36 Petromax light
...	...	...	...	...	...	...	...	...	...	...	1	37 Radio set
...	...	...	...	...	...	...	...	...	...	...	1	38 Suit case
7	5	...	...	2	2	...	1	1	1	1	56	39 Toilet soap
1	1	...	...	...	2	...	...	...	...	...	19	40 Torch-light
...	...	...	...	...	3	...	4	1	2	1	34	41 Trunk
...	...	...	...	...	...	...	...	...	...	...	1	42 Wall clock
8	5	...	1	1	5	2	5	1	1	3	78	43 Washing soap
...	...	...	...	...	...	...	...	...	...	...	2	44 Wrist watch
...	...	...	1	2	...	...	...	1	...	...	24	45 Wooden box
7	5	1	1	2	5	2	5	1	2	2	89	46 Washerman service

TAB

Annual Household Income by main

Main occupation	No. of house-holds	Source of income	No. of house-holds	All households		Households 300 & below	
				Amount	Per cent	Amount	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs. nP.		Rs.nP.	
1 Agriculture	29	1 Cultivation	29	44,819-66	23-30	...	...
		2 Livestock and its products	1	288-00	0·15	...	...
		3 Wages	20	9,359-75	4·87	...	...
		4 Fishery	3	860-00	0·45	...	...
		5 Transport	1	32,250-00	16·76	...	...
		6 Professions	1	666-00	0·35	...	...
		7 Service	3	422-00	0·22	...	...
		8 Others	2	700-00	0·36	...	...
		9 Borrowing	16	8,280-00	4·30	...	...
		10 Sale of assets	3	3,105-00	1·61	...	...
		Total		100,750-41	52·37	...	
2 Agricultural labour	10	1 Cultivation	4	1,060-00	0·55	...	...
		2 Wages	10	4,351-00	2·27	544-00	3
		3 Fishery	1	180-00	0·09	...	...
		4 Service	2	276-00	0·14	...	...
		5 Other sources	1	100-00	0·05	...	...
		6 Borrowing	4	395-00	0·21	20-00	1
		Total		6,362-00	3·31	564-00	
3 Rural labour	2	1 Cultivation	1	180-00	0·09	...	...
		2 Wages	2	705-00	0·37	225-00	1
		3 Borrowing	1	600-00	0·31	...	...
		Total		1,485-00	0·77	225-00	
4 Weaving in cotton mill	6	1 Cultivation	2	450-00	0·23		
		2 Wages	6	7,801-90	4·06	...	...
		3 Trade	1	84-00	0·04	...	...
		4 Rent	1	75-00	0·04	...	...
		5 Remittances	1	300-00	0·16	...	...
		Total		8,710-90	4·53	...	
5 Tea stall	1	1 Wages	1	375-00	0·19	...	...
		2 Trade	1	1,080-00	0·57	...	...
		3 Rent	1	150-00	0·08	...	...
		4 Borrowing	1	160-00	0·08	...	...
		Total		1,765-00	0·92	...	

L E 26—*Concld.*

Occupation and Source of Income

with an annual income (in Rs.)

301-600		601-900		901-1,200		1,201 & over			
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Source of income	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(3)	(1)
Rs.nP.		Rs.nP.		Rs. nP.		Rs. nP.			
...	...	520-00	2	2,830-00	7	41,469-66	20	1 Cultivation	1 Agriculture
...	...	288-00	1	...	...	...	...	2 Livestock and its products	
...	...	160-00	1	3,368-50	8	5,836-25	11	3 Wages	
...	...	...	...	860-00	3	...	...	4 Fishery	
...	...	...	...	...	...	32,250-00	1	5 Transport	
...	...	...	...	...	...	666-00	1	6 Professions	
...	...	240-00	1	...	...	182-00	2	7 Service	
...	...	...	...	...	...	700-00	2	8 Others	
...	...	100-00	2	200-00	3	7,980-00	11	9 Borrowing	
...	...	140-00	1	1,000-00	1	1,965-00	1	10 Sale of assets	
...		1,448-00		8,253-50		91,084-91		Total	
...	...	380-00	2	480-00	1	200-00	1	1 Cultivation	2 Agricultural labour
447-00	1	1,831-50	4	388-50	1	1,140-00	1	2 Wages	
...	...	180-00	1	...	...	...	...	3 Fishery	
...	...	240-00	1	36-00	1	...	...	4 Service	
...	...	...	...	100-00	1	...	...	5 Other sources	
...	...	325-00	2	50-00	1	...	...	6 Borrowing	
447-00		2,956-50		1,054-50		1,340-00		Total	
...	...	...	...	...	...	180-00	1	1 Cultivation	3 Rural labour
...	...	...	...	...	...	480-00	1	2 Wages	
...	...	...	...	...	...	600-00	1	3 Borrowing	
...		...		...		1,260-00		Total	
...	...	...	...	300-00	1	150-00	1	1 Cultivation	4 Weaving in cotton mill
...	...	712-00	1	800-00	1	6,289-90	4	2 Wages	
...	...	84-00	1	...	...	...	...	3 Trade	
...	...	...	...	...	...	75-00	1	4 Rent	
...	...	...	...	...	...	300-00	1	5 Remittances	
...		796-00		1,100-00		6,814-90		Total	
...	...	...	...	...	...	375-00	1	1 Wages	5 Tea stall
...	...	...	...	...	...	1,080-00	1	2 Trade	
...	...	...	...	...	...	150-00	1	3 Rent	
...	...	...	...	...	...	160-00	1	4 Borrowing	
...		...		...		1,765-00		Total	

TAB

Annual Household Income by main

Main occupation	No. of house-holds	Source of income	No. of house-holds	All households		Households 300 & below	
				Amount	Per cent	Amount	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs. nP.		Rs.nP.	
6 Weaving	8	1 Cultivation	6	3,225-00	1·68	...	...
		2 Wages	8	6,043-00	3·14	...	...
		3 Remittances	2	280-00	0·15	...	...
		4 Others	1	210-00	0·11	...	...
		5 Borrowing	5	1,424-00	0·74	...	...
		6 Sale of assets	1	100-00	0·05	...	...
		Total		11,282-00	5·87	...	
7 Beedi making labour	6	1 Cultivation	3	680-00	0·35	...	...
		2 Wages	6	3,303-10	1·72	264-00	1
		3 Rent	1	75-00	0·04	...	...
		4 Borrowing	2	1,100-00	0·57	...	...
		Total		5,158-10	2·68	264-00	
8 Pottery	1	1 Cultivation	1	180-00	0·09	...	...
		2 Wages	1	352-00	0·19	...	...
		3 Arts & crafts	1	400-00	0·21	...	...
		4 Borrowing	1	100-00	0·05	...	...
		Total		1,032-00	0·54	...	
9 Clerk in factory	1	1 Cultivation	1	367-00	0·19	...	...
		2 Wages	1	600-00	0·31	...	...
		3 Service	1	495-00	0·26	...	...
		4 Borrowing	1	300-00	0·16	...	...
		Total		1,762-00	0·92	...	
10 Teaching	1	1 Cultivation	1	1,200-00	0·62	...	...
		2 Wages	1	559-00	0·29	...	...
		3 Service	1	780-00	0·41	...	...
		4 Borrowing	1	600-00	0·31	...	...
		Total		3,139-00	1·63	...	
11 Toddy tapping	4	1 Cultivation	1	350-00	0·18	...	...
		2 Wages	4	3,949-00	2·05	...	...
		3 Rent	2	420-00	0·22	...	...
		4 Borrowing	4	1,500-00	0·78	...	...
		Total		6,219-00	3·23	...	

L E 26

Occupation and Source of Income

with an annual income (in Rs.)

301-600		601-900		901-1,200		1,201 & over			
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Source of income	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(3)	(1)
Rs.nP.		Rs.nP.		Rs. nP.		Rs. nP.			
...	...	635-00	3	...	...	2,590-00	3	1 Cultivation	6 Weaving
...	...	1,305-00	3	1,722-00	2	3,016-00	3	2 Wages	
...	...	250-00	1	30-00	1	...	...	3 Remittances	
...	...	...	...	210-00	1	...	...	4 Others	
...	...	60-00	1	64-00	1	1,300-00	3	5 Borrowing	
...	...	100-00	1	...	...	...	...	6 Sale of assets	
...		2,350-00		2,026-00		6,906-00		Total	
...	...	470-00	2	210-00	1	...	...	1 Cultivation	7 Beedi making
...	...	1,110-00	2	1,282-50	2	646-60	1	2 Wages	labour
...	...	...	...	...	...	75-00	1	3 Rent	
...	...	...	...	600-00	1	500-00	1	4 Borrowing	
...		1,580-00		2,092-50		1,221-60		Total	
...	...	...	...	180-00	1	...	...	1 Cultivation	8 Pottery
...	...	...	...	352-00	1	...	...	2 Wages	
...	...	...	...	400-00	1	...	...	3 Arts & crafts	
...	...	...	...	100-00	1	...	...	4 Borrowing	
...		...		1,032-00		...		Total	
...	...	...	...	...	...	367-00	1	1 Cultivation	9 Clerk in
...	...	...	...	...	...	600-00	1	2 Wages	factory
...	...	...	...	...	...	495-00	1	3 Service	
...	...	...	...	...	...	300-00	1	4 Borrowing	
...		...		...		1,762-00		Total	
...	...	...	...	...	...	1,200-00	1	1 Cultivation	10 Teaching
...	...	...	...	...	...	559-00	1	2 Wages	
...	...	...	...	...	...	780-00	1	3 Service	
...	...	...	...	...	...	600-00	1	4 Borrowing	
...		...		...		3,139-00		Total	
...	...	...	...	...	...	350-00	1	1 Cultivation	11 Toddy tapping
...	...	...	...	...	...	3,949-00	4	2 Wages	
...	...	...	...	...	...	420-00	2	3 Rent	
...	...	...	...	...	...	1,500-00	4	4 Borrowing	
...		...		...		6,219-00		Total	

TAB

Annual Household Income by main

Main occupation	No. of house-holds	Source of income	No. of house-holds	All households		Households 300 & below	
				Amount	Per cent	Amount	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs. nP.		Rs.nP.	
12 Toddy tapping labour	3	1 Wages	3	4,523-50	2·35	...	...
		2 Rent	1	216-00	0·11	...	...
		3 Borrowing	1	50-00	0·03	...	...
		4 Sale of assets	1	100-00	0·05	...	...
		Total		4,889-50	2·54	...	
13 Maistry (under toddy contractor)	1	1 Wages	1	1,507-00	0·78	...	...
		2 Service	1	1,200-00	0·62	...	...
		3 Rent	1	300-00	0·16	...	...
		Total		3,007-00	1·56	...	
14 Cleaning in lorry service	1	1 Cultivation	1	192-00	0·10	...	...
		2 Wages	1	267-00	0·14	...	...
		3 Service	1	720-00	0·37	...	...
		4 Sale of assets	1	450-00	0·23	...	...
		Total		1,629-00	0·84	...	
15 Stone-cutting	5	1 Cultivation	2	318-00	0·17	...	...
		2 Livestock and its products	1	300-00	0·16	...	...
		3 Wages	5	4,084-00	2·12	...	...
		4 Arts & crafts	4	129-21	0·07	...	...
		5 Borrowing	4	680-00	0·35	...	...
		Total		5,511-21	2·87	...	
16 Mat making	1	1 Wages	1	866-25	0·45	...	...
		2 Arts & crafts	1	97-50	0·05	...	...
		3 Borrowing	1	400-00	0·21	...	...
		Total		1,363-75	0·71	...	
17 Pedlar	3	1 Trade	2	2,387-10	1·24	...	...
		2 Others	1	1,168-00	0·61	...	...
		Total		3,555-10	1·85	...	

L E 26—*Contd.*

Occupation and Source of Income

with an annual income (in Rs.)

301-600		601-900		901-1,200		1,201 & over				
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds		Source of income	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)		(3)	(1)
Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.				
...	...	627-50	1	...	...	3,896-00	2	1	Wages	12 Toddy tapping
...	...	...	...	...	...	216-00	1	2	Rent	labour
...	...	50-00	1	...	...	...	...	3	Borrowing	
...	...	100-00	1	...	...	...	...	4	Sale of assets	
...		777-50		...		4,112-00			Total	
...	...	...	...	...	...	1,507-00	1	1	Wages	13 Maistry (under
...	...	...	...	...	...	1,200-00	1	2	Service	toddy contractor)
...	...	...	...	...	...	300-00	1	3	Rent	
...		...		...		3,007-00			Total	
...	...	...	...	...	...	192-00	1	1	Cultivation	14 Cleaning in lorry
...	...	...	...	...	...	267-00	1	2	Wages	service
...	...	...	...	...	...	720-00	1	3	Service	
...	...	...	...	...	...	450-00	1	4	Sale of assets	
...		...		...		1,629-00			Total	
...	...	...	...	...	...	318-00	2	1	Cultivation	15 Stone-cutting
...	...	...	...	...	...	300-00	1	2	Livestock and its products	
...	...	744-50	1	810-00	1	2,529-50	3	3	Wages	
...	...	22-50	1	18-31	1	88-40	2	4	Arts & crafts	
...	...	...	...	95-00	1	585-00	3	5	Borrowing	
...		767-00		923-31		3,820-90			Total	
...	...	...	...	...	...	866-25	1	1	Wages	16 Mat making
...	...	...	...	...	...	97-50	1	2	Arts & crafts	
...	...	...	...	...	...	400-00	1	3	Borrowing	
...		...		...		1,363-75			Total	
...	...	...	...	1,138-60	1	1,248-50	1	1	Trade	17 Pedlar
...	...	...	...	1,168-00	1	...	...	2	Others	
..		...		2,306-60		1,248-50			Total	

TAB

Annual Household Income by main

Main occupation	No. of house-holds	Source of income	No. of house-holds	All households		Households 300 & below	
				Amount	Per cent	Amount	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs. nP.		Rs.nP.	
18 Itinerary business	4	1 Cultivation	1	86-00	0·04	...	...
		2 Wages	1	289-00	0·15	...	...
		3 Trade	4	4,989-10	2·59	...	...
		4 Rent	1	240-00	0·12	...	...
		5 Borrowing	1	3,400-00	1·77	...	...
		6 Sale of assets	1	1,430-00	0·74	...	...
		Total		10,434-10	5·41	...	
19 Tailoring	2	1 Wages	2	236-00	0·12	...	...
		2 Service	2	3,612-50	1·88	...	...
		3 Borrowing	1	600-00	0·31	...	...
		Total		4,448-50	2·31	...	
20 Goldsmithy	1	1 Cultivation	1	560-00	0·29	...	...
		2 Wages	1	450-00	0·23	...	...
		3 Arts & crafts	1	300-00	0·16	...	...
		4 Borrowing	1	600-00	0·31	...	...
		Total		1,910-00	0·99	...	
21 Washing clothes	2	1 Cultivation	2	500-00	0·26	...	...
		2 Service	2	640-00	0·33	...	...
		Total		1,140-00	0·59	...	
22 Shoe-making	1	1 Wages	1	198-75	0·10	...	...
		2 Arts & crafts	1	768-00	0·40	...	...
		3 Trade	1	36-00	0·02	...	...
		4 Rent	1	250-00	0·13	...	...
		5 Borrowing	1	1,000-00	0·52	...	...
		6 Sale of assets	1	560-00	0·29	...	...
		Total		2,812-75	1·46	...	
23 Midwifery	1	1 Service	1	279-00	0·15	279-00	1
		Total		279-00	0·15	279-00	

L E 26—*Contd.*

Occupation and Source of Income

with an annual income (in Rs)

301-600		601-900		901-1,200		1,201 & over			
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Source of income	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(3)	(1)
Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.			
...	...	...	...	...	...	86-00	1	1 Cultivation	18 Itinerary business
...	...	...	...	...	...	289-00	1	2 Wages	
369-10	1	...	...	...	...	4,620-00	3	3 Trade	
...	...	...	...	...	...	240-00	1	4 Rent	
...	...	...	...	...	...	3,400-00	1	5 Borrowing	
...	...	...	...	...	...	1,430-00	1	6 Sale of assets	
369-10		...		...		10,065-00		Total	
...	...	...	...	...	...	236-00	2	1 Wages	19 Tailoring
...	...	...	...	...	...	3,612-50	2	2 Service	
...	...	...	...	...	...	600-00	1	3 Borrowing	
...		...		...		4,448-50		Total	
...	...	...	...	...	...	560-00	1	1 Cultivation	20 Goldsmithy
...	...	...	...	...	...	450-00	1	2 Wages	
...	...	...	...	...	...	300-00	1	3 Arts & crafts	
...	...	...	...	...	...	600-00	1	4 Borrowing	
...		...		...		1,910-00		Total	
150-00	1	350-00	1	...	...	...	...	1 Cultivation	21 Washing clothes
240-00	1	400-00	1	...	...	...	...	2 Service	
390-00		750-00		...		...		Total	
...	...	...	...	...	...	198-75	1	1 Wages	22 Shoe-making
...	...	...	...	...	...	768-00	1	2 Arts & crafts	
...	...	...	...	...	...	36-00	1	3 Trade	
...	...	...	...	...	...	250-00	1	4 Rent	
...	...	...	...	...	...	1,000-00	1	5 Borrowing	
...	...	...	...	...	...	500-00	1	6 Sale of assets	
...		...		...		2,812-75		Total	
...	...	...	...	...	...	...	...	1 Service	23 Midwifery
...		...		...		...		Total	

T A B

Annual Household Income by main

Main occupation	No. of house-holds	Source of income	No. of house-holds	All households		Households 300 & below	
				Amount	Per cent	Amount	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				Rs. nP.		Rs.nP.	
24 Sweeping	1	1 Cultivation	1	50-00	0·03	...	...
		2 Wages	1	192-50	0·10	...	...
		3 Service	1	600-00	0·31	...	...
		4 Borrowing	1	50-00	0·03	...	...
		Total		892-50	0·47	...	
25 Supervision on water tanks	1	1 Cultivation	1	500-00	0·26	...	...
		2 Wages	1	164-50	0·09	...	...
		3 Service	1	108-00	0·06	...	...
		Total		772-50	0·41	...	
26 Begging	3	1 Wages	1	195-00	0·10	195-00	1
		2 Arts & crafts	1	12-00	0·01	...	...
		3 Trade	2	46-00	0·02	36-00	1
		4 Begging	3	1,810-00	0·94	60-00	1
		Total		2 063-00	1·07	291-00	

Note: One household is dependent.

L E 26—*Concld.*

Occupation and Source of Income

with an annual income (in Rs.)									
301-600		601-900		901-1,200		1,201 & over			
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-ho'ds	Amount	No. of house-holds	Source of income	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(3)	(1)
Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.			
...	...	50-00	1	...	...	...	...	1 Cultivation	24 Sweeping
...	...	192-50	1	...	...	...	...	2 Wages	
...	...	600-00	1	...	...	...	...	3 Service	
...	...	50-00	1	...	...	...	...	4 Borrowing	
...		892-50		...		...		Total	
...	...	500-00	1	...	...	...	...	1 Cultivation	25 Supervision on
...	...	164-50	1	...	...	...	...	2 Wages	water tanks
...	...	108-00	1	...	...	...	...	3 Service	
...		772-50		...		...		Total	
...	...	...	...	...	...	...	...	1 Wages	26 Begging
...	...	12-00	1	...	...	...	...	2 Arts & crafts	
...	...	...	...	10-00	1	...	...	3 Trade	
...	...	790-00	1	960-00	1	...	...	4 Begging	
...		802-00		970-00		...		Total	

TAB

Overall household Income and Expenditure

Number of house-

Caste/ Community	Rs. 300 & below			Rs. 301 - 600			Rs. 601 -
	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Chakali	...	...	...	...	1	...	...
2 Dhor (S.C.)	...	...	...	...	...	...	...
3 Fakeer (Muslim)	...	...	...	...	...	...	...
4 Ghoshka	...	...	...	...	...	1	...
5 Goondla (Boya)	...	...	...	...	...	...	...
6 Goondla (Fisherman)	...	...	...	...	...	...	...
7 Goundla	...	...	...	...	...	...	...
8 Guratikapu	...	...	...	...	...	...	...
9 Guratireddy	...	...	...	...	...	...	.
10 Kamsali (Viswabrahmin)	...	...	...	...	...	...	...
11 Komati (Vaisya)	...	...	...	...	...	...	...
12 Koshti	1	1	1	...	...	...	...
13 Kummari	...	...	...	...	...	...	..
14 Madiga (S.C.)	...	1	...	...	...	...	...
15 Mala (S.C.)	...	...	...	...	...	...	...
16 Mangali	1	...	...	...	...	...	...
17 Mashitla	...	...	1	...	...	...	...
18 Mera	...	...	...	...	...	...	...
19 Munnurukapu	...	...	1	...	...	...	...
20 Padmasale	...	...	...	...	...	...	...
21 Poosala	...	...	...	1	...	...	...
22 Sathani	...	...	...	...	...	...	...
23 Tenugu (Muthrasi)	...	...	...	...	...	...	...
24 Vaddara	...	...	...	...	...	...	...
Total	2	2	3	1	1	1	...

L E 27

Position by Caste/Community and Households

holds with income

900		Rs. 901 – 1,200			Rs. 1,201 & over			
Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Caste/ Community
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(1)
1	...	...	...	...	...	...	...	1 Chakali
...	...	...	...	...	...	1	...	2 Dhor (S. C.)
...	1	...	...	1	...	...	...	3 Fakeer (Muslim)
...	...	...	...	...	...	1	...	4 Ghoshka
...	...	...	1	1	...	...	...	5 Goondla (Boya)
...	1	...	1	1	...	...	...	6 Goondla (Fisherman)
1	...	...	2	...	...	5	2	7 Goundla
...	...	...	...	...	...	5	...	8 Guratikapu
...	...	...	...	...	...	1	1	9 Guratireddy
...	...	...	...	...	...	...	1	10 Kamsali (Viswabrahmin)
...	...	...	...	...	...	2	...	11 Komati (Vaisya)
5	2	...	1	2	...	10	3	12 Koshti
...	...	...	1	...	...	1	...	13 Kummari
1	2	...	...	2	...	1	2	14 Madiga (S. C.)
2	...	...	1	...	...	2	...	15 Mala (S. C)
...	...	...	...	...	...	...	...	16 Mangali
...	...	...	...	...	...	...	...	17 Mashitla
...	...	...	...	...	...	1	1	18 Mera
...	...	...	...	...	...	3	1	19 Munnurukapu
1	...	...	1	...	...	...	...	20 Padmasale
...	...	2	...	...	1	1	...	21 Poosala
...	...	...	...	...	...	1	...	22 Sathani
...	...	...	1	...	...	1	...	23 Tenugu (Muthrasi)
...	1	...	...	1	...	3	1	24 Vaddara
11	7	2	9	8	1	39	12	Total

TAB

Overall household Income and Expenditure

Caste/ Community	Number of households with income				Number of households with surplus					
	All households									
	Balanced account	Surplus account	Deficit account	Total	Below Rs. 5	5-10	11-25	26-50	51-100	101-200
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
1 Chakali	...	2	...	2	...	...	...	...	1	1
2 Dhor (S.C.)	...	1	...	1	...	...	...	...	1	...
3 Fakeer (Muslim)	...	...	2	2	...	...	...	...	...	...
4 Ghoshka	...	1	1	2	1	...	...	...	...	...
5 Goondla (Boya)	...	1	1	2	...	...	...	...	1	...
6 Goondla (Fisherman)	...	1	2	3	...	...	...	...	...	...
7 Goundla	...	8	2	10	...	1	1	...	3	1
8 Guratikapu	...	5	...	5	...	1	...	1	...	2
9 Guratireddy	...	1	1	2	...	...	...	...	...	...
10 Kamsali (Viswabrahmin)	...	...	1	1	...	...	...	...	...	...
11 Komati (Vaisya)	...	2	...	2	...	...	...	...	...	1
12 Koshti	1	17	8	26	2	1	4	1	3	2
13 Kummari	...	2	...	2	...	...	...	1	...	...
14 Madiga (S.C.)	...	3	6	9	1	...	1	...	...	1
15 Mala (S.C.)	...	5	...	5	1	4	...	...	...	...
16 Mangali	1	...	...	1	...	...	...	...	...	...
17 Mashitla	...	...	1	1	...	...	...	...	...	...
18 Mera	...	1	1	2	...	...	...	...	...	...
19 Munnurukapu	...	3	2	5	...	1	...	...	...	...
20 Padmasale	...	2	...	2	2	...	...	...	...	...
21 Poosala	4	1	...	5	...	1	...	...	...	...
22 Sathani	...	1	...	1	...	...	1	...	...	...
23 Tenugu (Muthrasi)	...	2	...	2	...	...	...	...	...	1
24 Vaddara	...	3	3	6	...	1	...	...	...	1
Total	6	62	31	99	7	10	7	3	9	10

L E 27—*Concld.*

Position by Caste/Community and Households

account		Number of households with deficit account								
201–500	501 & over	Below Rs. 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & over	Caste/ Community
(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(1)
...	...	...	...	...	...	...	...	...	...	1 Chakali
...	...	...	...	...	...	...	...	...	...	2 Dhor (S C.)
...	...	...	...	1	...	1	...	...	...	3 Fakeer (Muslim)
...	...	...	1	...	...	...	...	...	...	4 Ghoshka
...	...	...	...	...	...	...	...	1	...	5 Goondla (Boya)
1	...	...	...	2	...	...	...	...	...	6 Goondla (Fisherman)
...	2	...	1	...	1	...	...	...	...	7 Goundla
1	...	...	...	...	...	...	...	...	...	8 Guratikapu
...	1	...	...	...	...	...	...	...	1	9 Guratireddy
...	...	...	...	...	...	...	...	1	...	10 Kamsali (Viswabrahmin)
...	1	...	...	...	...	...	...	...	...	11 Komati (Vaisya)
2	2	3	...	...	1	2	1	1	...	12 Koshti
1	...	...	...	...	...	...	...	...	...	13 Kummari
...	...	2	2	2	...	...	...	...	...	14 Madiga (S.C.)
...	...	...	...	...	...	...	...	...	...	15 Mala (S.C.)
...	...	...	...	...	...	...	...	...	...	16 Mangali
...	...	...	...	...	...	...	...	1	...	17 Mashitla
...	1	1	...	...	...	...	...	...	...	18 Mera
1	1	...	...	1	...	...	1	...	...	19 Munnurukapu
...	...	...	...	...	...	...	...	...	...	20 Padmasale
...	...	...	...	...	...	...	...	...	...	21 Poosala
...	...	...	...	...	...	...	...	...	...	22 Sathani
1	...	...	...	...	...	...	...	...	...	23 Tenugu (Muthrasi)
1	...	...	1	...	1	1	...	...	...	24 Vaddara
8	8	6	5	6	3	4	2	4	1	Total

TABLE 28

Indebtedness by annual household Income and Households

Annual income group	Total number of households	Number of households in debt and total debt		Percentage of column 3 to column 2	Average indebtedness per household in debt
		Number of households	Total debt		
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. nP.		Rs.nP.
Rs. 300 & below	7	2	520-00	28·57%	260-00
Rs. 301 — 600	3	2	600-00	66·66%	300-00
Rs. 601 — 900	18	13	3,315-00	72·22%	255-00
Rs. 901 — 1,200	19	13	35,674-00	68·42%	2,744-15
Rs. 1,201 & over	52	47	69,027-00	90·39%	1,468-66
Total	99	77	109,136-00		

Note:— One of the 100 households surveyed is purely dependent having no debt.

TABLE 29

Indebtedness by Causes, Amount and Households

Causes	Amount of debt	Number of households	Average indebtedness of each household	Percentage of debt due to each cause to the total amount of debt
(1)	(2)	(3)	(4)	(5)
	Rs. nP.		Rs. nP.	
(a) Purchase of land	1,400-00	2	700-00	1·28
(b) House construction or repairs to existing buildings	11,800-00	10	1,180-00	10·81
(c) Marriages	9,430-00	18	523-88	8·64
(d) Funerals	300-00	1	300-00	0·27
(e) To clear outstanding debts	2,200 00	2	1,100-00	2·01
(f) Sickness	1,846-00	6	307-66	1·69
(g) Ordinary wants	4,334-00	18	240-77	3·97
(h) Household cultivation	11,996-00	26	461-42	10·99
(i) Business run by household	65,830-00	12	5,485-83	60·32
Grand Total	109,136-00			100-00

TABLE 30

Sale of Assets during last 30 years by Caste / Community

S. No.	Caste/ Community	Number of households selling assets: Land	Livestock	Machinery	Tools and equipment	Buildings	Jewellery and valuables	Investments	Other assets
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
During 1932-1942		Rs.nP.	Rs.nP.	Rs.nP.	Rs.nP.	Rs.nP.	Rs.nP.	Rs nP.	Rs.nP.
1.	Mala (S.C.)	140-00	...	...	...	...	...		
During 1942-1952									
1	Fakeer (Muslim)	...	...	...	...	...	215-00	...	...
2	Goundla	6,750-00	...	...	...	980-00	150-00	...	...
3	Guratireddy	3,900-00	...	...	...	...	1,500-00	...	...
4	Madiga (S.C.)	...	...	...	...	...	50-00	...	...
5	Mala (S.C.)	400-00	...	...	...	...	...	...	...
6	Poosala	...	...	...	...	...	550-00	...	...
	Total	11,050-00	...	...	...	980-00	2,465-00	...	...
During 1952-1957									
1	Goundla	27,600-00	1,600-00	...	...	32,000-00	34,400-00	...	...
2	Guratikapu	...	...	...	...	...	560-00	...	...
3	Koshti	800-00	60-00	...	...	...	790-00	...	...
4	Kummari	820-00	165-00	...	...	...	...	...	...
5	Madiga (S.C.)	...	...	...	...	...	90-00	...	...
6	Sathani	2,000-00	...	...	...	3,000-00	...	...	...
7	Tenugu (Muthrasi)	...	...	...	...	...	300-00	...	...
	Total	31,220-00	1,825-00	...	...	35,000-00	36,140-00	...	...
During 1957-1960									
1	Ghoshka	...	...	...	80-00	90-00	...	...	...
2	Goundla	630-00	...	...	...	800-00	1,100-00	...	...
3	Guratikapu	...	1,400-00	...	70-00	850-00	...	...	...
4	Guratireddy	...	400-00	...	...	...	...	...	...
5	Koshti	1,200-00	...	...	...	...	...	...	...
6	Madiga (S.C.)	560-00	1,140-00	...	...	...	...	...	...
7	Mala (S.C.)	...	230-00	...	25-00	...	70-00	...	...
8	Tenugu (Muthrasi)	550-00	...	...	...	...	...	...	...
9	Vaddara	60-00	...	...	...	...	...	...	...
	Total	3,000-00	3,170-00	...	175-00	1,740-00	1,170-00	...	...
During 1960-1961									
1	Dhor (S.C.)	...	...	...	...	...	560-00	...	...
2	Guratikapu	1,740-00	800-00	...	60-00	...	480-00	...	...
3	Koshti	...	180-00	...	...	...	...	...	...
4	Mala (S.C.)	...	...	...	...	...	140-00	...	...
5	Munnurukapu	...	580-00	...	...	...	...	...	...
6	Tenugu (Muthrasi)	1,000-00	...	...	...	...	...	...	...
	Total	2,740-00	1,560-00	...	60-00	...	1,180-00	...	...
During 1961 April to July 1962									
1	Goundla	...	...	...	...	...	100-00	...	...
2	Komati (Vaisya)	...	...	...	...	...	1,430-00	...	...
	Total	...	...	...	...	...	1,530-00	...	...

TAB

Sale Value of Assets by Reasons and

Reason for sale	Number of households selling land valued at								
	Below Rs. 50	51-100	101-200	201-300	301-500	501-1,000	1,001-1,500	1,501-3,000	3,001 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 To repay debt	...	...	...	...	...	3	...	1	...
2 To meet daily expenses	...	1	...	...	1	2	...	...	...
3 To construct a house	...	...	...	...	1	...	...	...	...
4 To purchase livestock	...	...	...	...	...	...	...	...	...
5 Being dry land	...	...	1	...	...	...	...	...	...
6 Because of litigation	...	...	...	...	...	1	...	...	...
7 For medical expenses	...	...	...	...	1	...	...	...	...
8 Due to migration	...	...	...	...	...	1	...	1	...
9 Attachment of land/ property by Government	...	...	...	...	...	...	...	...	2
10 To meet the loss in business	...	...	...	...	1	...	...	...	...
11 To purchase land	...	...	...	...	...	...	...	...	1
12 To purchase new cart	...	...	...	...	...	...	...	...	...
13 Livestock found unfit for further use	...	...	...	...	...	...	...	...	...
14 Unspecified	...	...	...	...	...	...	...	...	...
Total	...	1	1	...	4	7	...	2	3

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Households, 1932–1962

Number of households selling assets other than land valued at									
Below Rs. 50	51–100	101–200	201–300	301–500	501–1,000	1,001–1,500	1,501–3,000	3,001 & over	Reason for sale
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(1)
...	...	...	...	1	1	...	...	...	1 To repay debt
1	1	3	...	1	2	1	...	...	2 To meet daily expenses
1	...	1	1	...	1	1	...	...	3 To construct a house
...	1	...	...	...	...	1	...	...	4 To purchase livestock
...	...	...	...	...	...	...	...	...	5 Being dry land
...	...	...	...	...	...	...	...	...	6 Because of litigation
...	1	1	...	...	...	...	...	...	7 For medical expenses
...	1	...	...	...	2	...	1	...	8 Due to migration
...	...	...	...	...	...	...	...	2	9 Attachment of land/ property by Government
...	...	...	...	...	1	...	...	...	10 To meet the loss in business
...	...	...	...	1	...	1	...	...	11 To purchase land
1	3	...	...	...	...	...	...	...	12 To purchase new cart
1	2	5	...	3	2	...	...	...	13 Livestock found unfit for further use
...	...	...	1	1	1	...	...	...	14 Unspecified
4	9	10	2	7	10	4	1	2	Total

TAB

Capital Formation by Caste/

Particulars of capital formation	Chakali		Dhor (S. C.)		Fakeer (Muslim)		Ghoshka	
	Value of capital formation (in Rs.)	No of house-holds	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No of house-holds	Value of capital formation (in Rs.)	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Land	220-00	2	...	...	150-00	1	...	...
2 Livestock	...	...	...	...	...	...	...	...
3 Machinery	...	...	...	...	...	...	...	...
4 Tools & equipment	...	...	...	...	...	...	60-00	1
5 Buildings	10-00	1	50-00	1	...	...	...	...
6 Jewellery & valuables	...	...	...	...	...	...	...	...
7 Investments*	...	...	...	...	...	...	...	...
Total	230-00	...	50-00	...	150-00	...	60-00	...

TAB

Capital Formation by Caste/

Particulars of capital formation	Kamsali (Viswabrahmin)		Komati (Vaisya)		Koshti		Kummari	
	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No. of house-holds
(1)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
1 Land	...	...	2,140-00	2	2,740-00	6	260-00	2
2 Livestock	...	...	...	...	220-00	2	525-00	2
3 Machinery	...	...	...	...	...	...	...	...
4 Tools & equipment	...	...	...	...	...	...	125-00	2
5 Buildings	500-00	1	12,100-00	2	7,150-00	8	...	...
6 Jewellery & valuables	...	...	1,400-00	1	607-50	4	...	...
7 Investments	...	...	2,900-00	2	85-00	2	...	...
Total	500-00	...	18,540-00	...	10,802-50	...	910-00	...

TAB

Capital Formation by Caste/

Particulars of capital formation	Munnurukapu		Padmasale		Poosala
	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)	No. of house-holds	Value of capital formation (in Rs.)
(1)	(34)	(35)	(36)	(37)	(38)
1 Land	1,475-00	2	250-00	1	185-00
2 Livestock	1,400-00	3	...	...	...
3 Machinery	215-00	1	...	...	65-00
4 Tools & equipment	...	...	...	...	...
5 Buildings	8,500-00	2	...	...	50-00
6 Jewellery & valuables	...	...	...	...	...
7 Investments	...	...	...	...	...
Total	11,590-00	...	250-00	...	300-00

* Savings bonds, prize bonds, treasury bonds, shares etc.

L E 32

Community and Households

Goondla (Fisherman)		Goundla		Guratikapu		Guratireddy		Particulars of capital formation
Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(1)
...	...	28,580-00	8	5,792-50	4	4,400-00	2	1 Land
...	...	300-00	1	2,260-00	3	800-00	1	2 Livestock
...	...	...	...	500-00	1	12,000-00	1	3 Machinery
...	...	...	...	620-00	3	...	...	4 Tools & equipment
1,000-00	1	37,550-00	10	2,300-00	1	10,000-00	1	5 Buildings
...	...	34,000-00	2	...	...	...	...	6 Jewellery & valuables
...	...	...	...	15-00	1	...	...	7 Investments*
1,000-00	...	100,430-00	...	11,487-50	...	27,200-00		Total

L E 32—*Contd.*

Community and Households

Madiga (S. C.)		Mala (S. C.)		Mangali		Mera		Particulars of capital formation
Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	
(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(1)
390-00	5	1,660-00	4	370-00	1	...	...	1 Land
1,630-00	6	850-00	4	...	...	...	...	2 Livestock
...	...	...	...	...	...	...	...	3 Machinery
424-00	6	115-00	3	...	...	400-00	1	4 Tools & equipment
...	...	...	...	...	...	...	...	5 Buildings
670-00	5	120-00	2	...	...	...	...	6 Jewellery & valuables
...	...	...	...	...	...	...	...	7 Investments
3,114-00	...	2,745-00	...	370-00	...	400-00	...	Total

L E 32—*Concld.*

Community and Households

Poosala—*Concld.*	Sathani		Vaddara		Particulars of capital formation
No. of households	Value of capital formation (in Rs.)	No. of households	Value of capital formation (in Rs.)	No. of households	
(39)	(40)	(41)	(42)	(43)	(1)
3	1,000-00	1	80-00	2	1 Land
...	80-00	1	750-00	4	2 Livestock
1	...	...	...	...	3 Machinery
...	...	...	20-00	1	4 Tools & equipment
1	7,000-00	1	...	...	5 Buildings
...	...	...	148-00	1	6 Jewellery & valuables
	...	...	...	...	7 Investments
...	8,080-00	...	998-00	...	Total

TABLE 33

Caste/Community and Nature of Family

S. No.	Caste/ Community	Total No. of house-holds	Types of families living in the households			
			Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Chakali	2	1	...	...	1
2	Dhor (S. C.)	1	...	...	...	1
3	Fakeer (Muslim)	2	2	...	...	...
4	Ghoshka	2	1	...	1	...
5	Goondla (Boya)	2	2	...	...	...
6	Goondla (Fisherman)	3	1	...	2	...
7	Goundla	10	2	2	3	3
8	Guratikapu	5	3	...	2	...
9	Guratireddy	2	...	...	...	2
10	Kamsali (Viswabrahmin)	1	...	...	...	1
11	Komati (Vaisya)	2	1	...	...	1
12	Koshti	27	10	4	4	9
13	Kummari	2	...	...	1	1
14	Madiga (S. C.)	9	3	1	4	1
15	Mala (S. C.)	5	3	2	...	...
16	Mangali	1	...	...	...	1
17	Mashitla	1	1	...	...	...
18	Mera	2	...	...	...	2
19	Munnurukapu	5	1	...	2	2
20	Padmasale	2	...	...	...	2
21	Poosala	5	1	3	...	1
22	Sathani	1	...	...	...	1
23	Tenugu (Muthrasi)	2	1	1	...	...
24	Vaddara	6	3	2	1	...
	Total	100	36	15	20	29

TABLE 34

Mother Tongue and Other Languages spoken

Language	Number of persons		
	Total	Males	Females
(1)	(2)	(3)	(4)
Mother tongue			
(i) Telugu	517	238	279
(ii) Urdu	11	4	7
Other languages spoken			
(i) Kannada	1	1	...
(ii) Hindi	12	12	...
(iii) Marathi	9	9	...
(iv) Urdu	45	43	2
(v) English	5	5	...
(vi) Telugu	11	4	7

TABLE 35

Cultural Life of the Village

S. No.	Caste/ Community	No. interviewed		No. of persons participating in/associating with												
		House holds	Persons	Youth Club	Recreation centre	Bharat Sevak Samaj	Scout	Vigilance Committee	Mahila Samithi	Library	Bhajana Mandali	Purana, harikatha, burrakatha kalakshepam	Reading newspaper	Listening to radio	Folk dances and songs	Any other cultural activity
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	Chakali	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
2	Dhor (S.C.)	1	1	...	...	...	...	...	...	...	...	1	...	1	...	...
3	Fakeer (Muslim)	2	2	...	...	...	...	...	...	...	...	...	...	1	...	...
4	Ghoshka	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
5	Goondla (Boya)	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
6	Goondla (Fisherman)	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...
7	Goundla	10	10	...	...	...	...	...	...	...	9	10	1	6	...	...
8	Guratikapu	5	5	...	...	...	...	...	...	...	1	1	...	4	...	...
9	Guratireddy	2	2	...	...	...	...	...	...	...	1	2	2	2	...	...
10	Kamsali (Viswabrahmin)	1	1	...	...	...	...	...	...	...	1	1	1	1	...	...
11	Komati (Vaisya)	2	2	...	...	...	...	...	...	...	2	2	...	2	...	...
12	Koshti	27	27	...	...	...	...	...	...	...	12	12	2	17	...	...
13	Kummari	2	2	...	...	...	...	...	...	...	1	...	...	1	...	...
14	Madiga (S.C.)	9	9	...	...	...	...	...	...	...	...	3	...	...	...	...
15	Mala (S C.)	5	5	...	...	...	...	...	...	...	...	1	...	2	...	...
16	Mangali	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
17	Mashitla	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
18	Mera	2	2	...	...	...	...	...	...	...	2	1	...	2	...	...
19	Munnurukapu	5	5	...	...	...	...	...	...	...	...	...	1	...	...	...
20	Padmasale	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
21	Poosala	5	5	...	...	...	...	...	...	...	...	1	...	...	...	...
22	Sathani	1	1	...	...	...	...	...	...	...	1	1	...	1	...	...
23	Tenugu (Muthrasi)	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
24	Vaddara	6	6	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE 36

Dietary Habits by Households and Caste/Community

S. No.	Caste/ Community	Total number of households	Two time meals	Breakfast, midday meal and supper, tea, coffee with light dishes between midday meals and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between noon meal and supper	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Chakali	2	...	...	...	2	...	...
2	Dhor (S.C.)	1	...	...	...	...	1	...
3	Fakeer (Muslim)	2	...	...	...	1	...	1
4	Ghoshka	2	...	...	...	...	2	...
5	Goondla (Boya)	2	1	...	...	1	...	...
6	Goondla (Fisherman)	3	...	...	...	...	3	...
7	Goundla	10	...	...	...	5	4	1
8	Guratikapu	5	...	...	...	3	2	...
9	Guratireddy	2	...	...	...	2	...	...
10	Kamsali (Viswabrahmin)	1	...	...	...	...	1	...
11	Komati (Vaisya)	2	...	...	...	...	...	2
12	Koshti	27	...	...	...	14	9	4
13	Kummari	2	...	...	...	1	1	...
14	Madiga (S.C.)	9	...	...	...	1	8	...
15	Mala (S.C.)	5	...	...	...	1	4	...
16	Mangali	1	...	...	...	...	...	1
17	Mashitla	1	1	...	...	...	...	...
18	Mera	2	...	...	...	2	...	...
19	Munnurukapu	5	...	...	...	1	4	...
20	Padmasale	2	...	...	...	...	2	...
21	Poosala	5	...	...	...	...	5	...
22	Sathani	1	...	...	...	...	...	1
23	Tenugu (Muthrasi)	2	1	...	...	1	...	...
24	Vaddara	6	3	...	...	...	3	...
	Total	100	6	...	...	35	49	10

TABLE 37

Staple Food and dietary Habits by Caste/Community and Households

S. No.	Caste/ Community	Number of households taking		
		Rice	Coarse grain like bajra, millet or jawar or maize	Total
(1)	(2)	(3)	(4)	(5)
1	Chakali	2	...	2
2	Dhor (S.C.)	1	...	1
3	Fakeer (Muslim)	2	...	2
4	Ghoshka	2	...	2
5	Goondla (Boya)	2	...	2
6	Goondla (Fisherman)	3	...	3
7	Goundla	10	...	10
8	Guratikapu	5	...	5
9	Guratireddy	2	...	2
10	Kamsali (Viswabrahmin)	1	...	1
11	Komati (Vaisya)	2	...	2
12	Koshti	27	...	27
13	Kummari	2	1	2
14	Madiga (S.C.)	9	...	9
15	Mala (S.C.)	5	...	5
16	Mangali	1	1	1
17	Mashitla	1	...	1
18	Mera	2	1	2
19	Munnurukapu	5	2	5
20	Padmasale	2	...	2
21	Poosala	5	1	5
22	Sathani	1	...	1
23	Tenugu (Muthrasi)	2	...	2
24	Vaddara	6	5	6
	Total	100	11	100

TABLE 38

Attitude towards Marriage with Persons of different Caste/Community

S. No.	Caste/ Community	No. of persons interviewed	Number having no objection to marriage with the caste/ community shown in Col. No. (8)	No. of persons who consider it not objectionable to marry with higher caste people with good economic status	No. of persons who consider it not objectionable to marry with higher caste people irrespective of their economic status	No. of persons who consider it not objectionable to marry with any community or caste with good economic and social status	Caste/ Community in order of preferance
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Chakali	2	...	...	...	...	...
2	Dhor (S.C.)	1	...	...	...	1	Not indicated
3	Fakeer (Muslim)	2	...	...	...	...	...
4	Ghoshka	2	...	...	...	...	...
5	Goondla (Boya)	2	...	...	...	...	...
6	Goondla (Fisherman)	3	...	...	...	...	...
7	Goundla	10	...	3	2	...	Not indicated
8	Guratikapu	5	1	...	...	...	Not indicated
9	Guratireddy	2	...	...	...	...	...
10	Kamsali (Viswabrahmin)	1	...	...	...	...	...
11	Komati (Vaisya)	2	...	...	...	...	...
12	Koshti	27	1	...	1	...	Not indicated
13	Kummari	2	...	...	...	...	...
14	Madiga (S.C.)	9	...	...	...	...	...
15	Mala (S.C.)	5	...	...	...	...	...
16	Mangali	1	...	...	...	...	...
17	Mashitla	1	...	...	...	...	...
18	Mera	2	...	...	...	...	...
19	Munnurukapu	5	...	...	...	...	...
20	Padmasale	2	...	...	...	...	...
21	Poosala	5	...	...	...	...	...
22	Sathani	1	...	...	...	...	...
23	Tenugu (Muthrasi)	2	1	...	...	...	Not indicated
24	Vaddara	6	...	...	...	...	...
	Total	100	3	3	3	1	...

TAB

Marriage and

Caste/ Community	Total No. of house-holds	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 Chakali	2	6	1	2	2	4	2	6
2 Dhor (S.C.)	1	3	1	3	...	...	1	3
3 Fakeer (Muslim)	2	2	2	2	...	...	2	2
4 Ghoshka	2	5	1	1	1	4	2	4
5 Goondla (Boya)	2	2	...	...	2	2	2	2
6 Goondla (Fisherman)	3	6	2	2	2	4	3	6
7 Goundla	10	34	5	6	10	28	10	32
8 Guratikapu	5	16	2	2	5	14	5	16
9 Guratireddy	2	9	1	4	2	5	2	8
10 Kamsali (Viswabrahmin)	1	8	1	2	1	6	1	8
11 Komati (Vaisya)	2	4	1	1	2	3	2	4
12 Koshti	27	78	15	19	25	59	27	77
13 Kummari	2	5	2	3	2	2	2	5
14 Madiga (S.C)	9	16	2	2	9	14	9	16
15 Mala (S.C.)	5	10	3	3	4	7	5	10
16 Mangali	1	1	1	1	...	...	1	1
17 Mashitla	1	2	1	1	1	1	1	2
18 Mera	2	7	1	1	2	6	2	6
19 Munnurukapu	5	15	1	2	5	13	5	15
20 Padmasale	2	6	1	1	2	5	2	6
21 Poosala	5	10	3	4	4	6	5	10
22 Sathani	1	1	1	1	...	...	1	1
23 Tenugu (Muthrasi)	2	6	1	1	2	5	2	6
24 Vaddara	6	12	...	...	6	12	6	12
Total	100	264	49	64	89	200	100	258

L E 39

Caste/Community

Polygamous		Polyandrous		Inter-communal in the same religion		Inter-communal with a member of different religion		Caste/ Community
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 Chakali
...	...	...	...	...	...	...	...	2 Dhor (S.C.)
...	...	...	...	...	...	...	...	3 Fakeer (Muslim)
1	1	...	...	...	...	...	...	4 Ghoshka
...	...	...	...	...	...	...	...	5 Goondla (Boya)
...	...	...	...	...	...	...	...	6 Goondla (Fisherman)
2	2	...	...	...	...	...	...	7 Goundla
...	...	...	...	...	...	...	...	8 Guratikapu
1	1	...	...	...	...	...	...	9 Guratireddy
...	...	...	...	...	...	...	...	10 Kamsali (Viswabrahmin)
...	...	...	...	...	...	..	...	11 Komati (Vaisya)
1	1	...	...	...	..	...	...	12 Koshti
...	...	...	...	...	...	...	...	13 Kummati
...	...	...	...	...	...	...	...	14 Madiga (S.C.)
...	...	...	...	...	...	...	...	15 Mala (S.C.)
...	...	...	...	...	...	...	...	16 Mangali
...	...	...	...	...	...	...	...	17 Mashitla
1	1	...	...	...	...	...	...	18 Mera
...	...	...	...	...	...	...	...	19 Munnurukapu
...	...	...	...	...	...	...	...	20 Padmasale
...	...	...	...	...	...	...	...	21 Poosala
...	...	...	...	...	...	...	...	22 Sathani
...	...	...	...	1	1	...	...	23 Tenugu (Muthrasi)
...	...	...	...	...	...	...	...	24 Vaddara
6	6	...	...	1	1	...	...	Total

TAB

Persons by Age at first

Caste/ Community	Age-groups 0—4 Males	0—4 Females	5—9 Males	5—9 Females	10—14 Males	10—14 Females	15—19 Males	15—19 Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Chakali	...	...	...	3	1	1	1	...
2 Dhor (S.C.)	...	...	...	...	...	3	2	...
3 Fakeer (Muslim)	...	...	...	1	1	1	...	...
4 Ghoshka	...	...	...	1	...	1	...	1
5 Goondla (Boya)	...	...	...	2	1	...	1	...
6 Goondla (Fisherman)	...	...	...	2	4	1	1	1
7 Goundla	...	...	...	13	7	9	8	1
8 Guratikapu	2	8	4	2	3	2	...	...
9 Guratireddy	...	...	...	4	2	4	2	...
10 Kamsali (Viswabrahmin)	...	...	...	5	1	1	2	...
11 Komati (Vaisya)	...	...	...	1	1	1	...	1
12 Koshti	...	3	3	34	22	16	15	1
13 Kummari	...	...	...	3	2	1	1	...
14 Madiga (S.C.)	...	1	1	7	6	7	3	...
15 Mala (S.C.)	...	2	2	5	3	1	2	...
16 Mangali	...	...	...	1	...	...	...	...
17 Mashitla	...	...	...	...	...	...	...	1
18 Mera	...	...	...	3	...	1	2	...
19 Munnurukapu	...	1	6	8	3	2	1	...
20 Padmasale	...	...	...	2	...	1	1	...
21 Poosala	...	...	...	...	...	2	1	5
22 Sathani	...	...	...	1	...	...	...	...
23 Tenugu (Muthrasi)	...	...	1	...	...	3	...	...
24 Vaddara	...	...	...	4	2	4	2	3
Total	2	15	17	102	59	62	45	14

L E 40

Marriage and Caste/Community

in years

20—24		25—29		30—34		35 & over		Total of all Age-groups		Caste/ Community
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(1)
...	...	...	...	...	...	...	...	2	4	1 Chakali
...	...	...	...	...	...	...	...	2	3	2 Dhor (S.C.)
1	...	...	...	...	...	...	...	2	2	3 Fakeer (Muslim)
2	...	...	...	...	...	...	...	2	3	4 Ghoshka
...	...	...	...	...	...	...	...	2	2	5 Goondla (Boya)
...	...	...	...	...	...	...	...	5	4	6 Goondla (Fisherman)
7	...	...	...	...	...	...	...	22	23	7 Goundla
...	...	...	...	...	...	...	...	9	12	8 Guratikapu
1	...	...	...	...	...	...	...	5	8	9 Guratireddy
1	...	...	...	...	...	...	...	4	6	10 Kamsali (Viswabrahmin)
1	...	...	...	...	...	...	...	2	3	11 Komati (Vaisya)
1	...	1	...	...	...	...	...	42	54	12 Koshti
...	...	...	...	...	...	...	...	3	4	13 Kummari
2	...	1	...	...	...	...	...	13	15	14 Madiga (S. C.)
...	...	...	...	...	...	...	...	7	8	15 Mala (S. C.)
...	...	...	...	...	...	...	...	...	1	16 Mangali
1	...	...	...	...	...	...	...	1	1	17 Mashitla
...	...	...	1	...	...	...	...	2	5	18 Mera
2	...	...	...	...	...	...	...	12	11	19 Munnurukapu
1	...	...	...	...	...	...	...	2	3	20 Padmasale
4	...	...	...	...	...	...	...	5	7	21 Poosala
...	...	...	...	...	...	...	...	...	1	22 Sathani
1	...	...	...	...	...	...	...	2	3	23 Tenugu (Muthrasi)
2	...	...	...	...	...	...	...	6	11	24 Vaddara
27	...	2	1	...	...	...	...	152	194	Total

TABLE 41

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

S. No.	Caste/ Community	Number of households		Number of households aware of legislation prohibiting dowry	With reference to Col. (5) number of households with an attitude of		Number of informants who know that there have been changes in the recent years in Hindu Marriage Act	Informants' views or thoughts about the salient features of the Hindu Marriage Act
		Giving dowry	Amount of dowry		Approval	Disapproval		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Dhor (S.C.)	...	...	...	...	...	1	...
2	Goundla	...	...	...	...	...	2	...
3	Guratikapu	...	...	...	...	...	2	...
4	Guratireddy	1	20 Tolas of gold	2	2	...	1	...
5	Kamsali (Viswabrahmin)	...	...	...	...	...	1	...
6	Komati (Vaisya)	2	Rs. 5,000	...	...	...	...	...
7	Koshti	...	...	1	1	...	2	...
8	Mera	1	1 Tola gold ring	...	...	...	...	...
9	Munnurukapu	...	...	1	1	...	...	...

TABLE 42

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

S. No.	Caste/ Community	Reasons for separation/divorce	No. of households reporting separation/divorce		Agency settling the dispute and a brief note on its composition	Amount of compensation, if any, paid	A note on condition of separation/ divorce
			Separation	Divorce			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
						Rs.	
1	Chakali	Misbehaviour of the boy	1	...	Elder of the caste	200	Marriage expenses have to be paid to the aggrieved party
2	Ghoshka	Not attained puberty and also mal-treatment	1	...	...	...	...
3	Goundla	Non-payment of dowry	...	1	...	...	...
		The bride was of greater size and of his own age	1	...	...	...	...
		Not known	1	...	...	...	...
4	Guratikapu	She attained puberty before the groom attained the suitable age	...	1	Kula Pedda	...	Under irreconcilable conditions, the divorce is accepted
		Wife very young	1	...	Kula Pedda	50	She is at liberty to marry again
5	Kamsali (Viswabrahmin)	Continuous illness	1	...	...	500	Under irreconcilable conditions, the separation is allowed.
6	Koshti	The housewife wanted good sarees without doing any work	...	1	Kula Panchayat(Consists of an elderly member of the caste and persons of the same caste to assist him)	200	When the wife and the husband do not accept each other and could not be reconciled, separation will be accepted.
		The housewife was not beautiful	...	1	...	...	...
		The housewife was not beautiful	...	1	Kula Panchayat	75	...
		Continuous illness of wife	1	...	Kula Panchayat	200	By mutual agreement
		Not cordial with her husband	...	1	A Fakeer	130	...
		The housewife was not blessed with children	...	1	Kula Panchayat	...	The person divorced must give in writing till such time either party cannot remarry.
		Nagging by the wife	1	...	Kula Panchayat	300	No connection whatsoever shall exist between them.
7	Kummari	Husband lame	1	...	...	...	...
8	Munnurukapu	Continuous illness of wife	1	...	...	...	...
		Impotency	...	1	Elders of the caste	70	No connection whatsoever shall exist between them
9	Tenugu (Muthrasi)	Sickness of the husband and adultery on the part of the wife	1	...	Kula Pedda	...	At liberty to marry anybody
10	Vaddara	To have the benefit of *voli*, the bride's parents arranged another marriage for the bride	...	1	Elders of the caste	60 (to the groom)	No connection whatsoever shall exist between them
		Not known	...	1	...	...	...

TABLE 43

Information and Attitude towards Family Planning by Caste/Community

S. No.	Caste/ Community	No. aware of Family Planning Centre	No. aware of family planning	No. approving family planning	No. approving family planning after explanation	Total of cols. (5) & (6)	Number liking to adopt family planning methods after							
							One child	Two children	Three children	Four children	Five children	Six children	Eight children	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Chakali	...	1	...	...	...	...	...	...	...	...	...	...	...
2	Dhor (S.C.)	...	1	1	...	1	...	...	...	1	...	...	...	...
3	Fakeer (Muslim)	...	1	1	1	2	...	...	...	1	...	...	...	1
4	Goondla (Boya)	...	1	1	...	1	...	1	...	...	...	...	...	...
5	Goondla (Fisherman)	...	2	2	...	2	...	...	...	1	...	...	...	1
6	Goundla	...	4	4	4	8	...	...	...	8	...	...	...	...
7	Guratikapu	...	5	5	...	5	...	...	1	4	...	...	...	...
8	Guratireddy	...	2	2	...	2	...	...	...	1	...	...	1	...
9	Kamsali (Viswabrahmin)	...	1	1	...	1	...	...	1	...	...	...	...	...
10	Komati (Vaisya)	...	1	1	...	1	...	...	...	...	...	1	...	...
11	Koshti	1	15	13	6	19	...	1	7	7	2	...	...	2
12	Kummari	...	1	1	...	1	...	...	1	...	...	...	...	...
13	Madiga (S.C.)	...	3	2	...	2	...	...	...	2	...	...	...	...
14	Mala (S.C.)	...	3	3	...	3	...	...	...	2	...	1	...	...
15	Mangali	...	...	...	1	1	...	...	...	1	...	...	...	...
16	Mera	...	2	1	...	1	...	...	...	1	...	...	...	...
17	Munnurukapu	...	1	...	...	...	...	...	...	...	...	...	...	...
18	Poosala	...	3	3	1	4	...	...	2	2	...	...	...	...
19	Sathani	...	1	1	...	1	...	...	...	1	...	...	...	...
20	Tenugu (Muthrasi)	...	2	2	...	2	...	...	1	...	...	...	...	1
21	Vaddara	...	...	...	1	1	...	...	1	...	...	...	...	...
	Total	1	50	44	14	58	...	2	14	32	2	2	1	5

TABLE 44

Death by Causes, Sex, Age-groups and Caste/Community during last 5 years

S. No.	Cause of death	Number of males						Number of females					
		Age-groups in years				60 & over	Age not stated	Age-groups in years				60 & over	Age not stated
		0–14	15–24	25–34	35–59			0–14	15–24	25–34	35–59		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1	Chakali												
	Fever and cough	...	...	1	...	...	...	...	...	...	...	...	...
	Fever	...	...	...		...	...	1	...	...	...	...	...
	Total	...	...	1	...	...	...	1	...	...	...	...	...
2	Goundla												
	Over perspiration	1	...	...	...	...	...	...	...	...	...	...	...
	Total	1	...	...	...	...	...	...	...	...	...	...	...
3	Koshti												
	Fever	...	...	...	...	1	...	...	...	...	...	...	...
	Soon after birth	1	...	...	...	...	...	1	...	...	...	...	...
	Tuberculosis		...	...	...	1	...	...	...	...	1	...	...
	Cough and asthama		...	...	...	1	...	...	...	...	...	...	...
	Smallpox	...	...	...	...	...	...	1	...	...	...	...	...
	Due to old age	...	...	...	...	1	...	...	...	...	...	1	...
	Due to diabetes	...	...	...	...	...	...	..	...	...	...	1	...
	Total	1	...	...	...	4	...	2	...	...	1	2	...
4	Madiga (S.C.)												
	Cough and fever	...	...	...	1	...	...	...	...	...	...	...	...
	Vomitings & motions	...	...	...	...	...	...	...	1	...	...	...	...
	Fever	...	...	...	...	...	...	1	..	...	...	...	...
	Total	...	...	...	1	...	...	1	1	...	...	...	...
5	Mala (S.C.)												
	Severe pain in head	...	...	...	...	...	...	...	1	...	...	...	...
	Fever	...	...	...	...	...	1	...	...	...	...	...	...
	Due to old age	...	...	...	...	...	...	...	...	...	...	1	...
	Total	...	...	...	...	...	1	...	1	...	...	1	...
6	Vaddara												
	Smallpox	2	...	..	...	...	...	3		...	...	...	...
	Total	2	...	...	...	...	...	3	...	...	...	...	...
	Grand Total	4	...	1	1	4	1	7	2	...	1	3	...

TABLE 45

Attitude of Informants towards the Survey

S. No.	Attitude	No. of informants	
		Males	Females
(1)	(2)	(3)	(4)
1	Hostile	...	...
2	Indifferent	9	3
3	Co-operative	66	14
4	Hostile and indifferent	1	...
5	Unspecified	4	3
	Total	80	20

TABLE 46

Settlement History of Households by Caste/Community

S. No.	Caste/ Community	Total No. of house-holds	Number of households settled for generations					
			5 and above	3 and below 5	Above 1 and below 3	One genera-tion	Present genera-tion	Unspe-cified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Chakali	2	...	...	2	...	...	...
2	Dhor (S.C.)	1	...	...	1	...	...	...
3	Fakeer (Muslim)	2	...	...	2	...	...	...
4	Ghoshka	2	...	...	...	...	2	...
5	Goondla (Boya)	2	...	1	...	...	1	...
6	Goondla (Fisherman)	3	...	3	...	...	...	...
7	Goundla	10	...	...	4	...	5	1
8	Guratikapu	5	...	4	...	...	1	...
9	Guratireddy	2	...	2	...	...	...	...
10	Kamsali (Viswabrahmin)	1	...	...	...	...	1	...
11	Komati (Vaisya)	2	...	...	1	...	1	...
12	Koshti	27	...	12	6	2	6	1
13	Kummari	2	...	...	1	...	1	...
14	Madiga (S.C.)	9	...	6	1	...	2	...
15	Mala (S.C.)	5	...	2	...	...	3	...
16	Mangali	1	...	...	...	...	1	...
17	Mashitla	1	...	...	...	...	1	...
18	Mera	2	...	...	2	...	...	...
19	Munnurukapu	5	...	...	2	2	1	...
20	Padmasale	2	...	...	...	...	2	...
21	Poosala	5	...	...	...	1	4	...
22	Sathani	1	...	...	...	...	1	...
23	Tenugu (Muthrasi)	2	...	2	...	...	...	...
24	Vaddara	6	...	...	...	3	3	...
	Total	100	...	32	22	8	36	2

TAB

Immigrant Households

Caste/ Community	Number of households immigrating from									Occupation			
	Outside the State		Outside the District but within the State		Outside the Taluk but within the District		Within the Taluk		Unspecified	Weaving	Agriculture	Ganuga or oil extraction	Toddy tapping
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban					
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Chakali	...	...	1	...	1	...	...	...	...	...	...	...	...
2 Dhor (S.C.)	...	...	...	...	...	...	1	...	...	...	...	...	...
3 Fakeer (Muslim)	...	...	...	...	1	...	...	...	1	...	...	...	...
4 Ghoshka	...	...	2	...	...	...	...	...	...	...	...	...	...
5 Goondla (Boya)	...	...	...	...	...	...	1	...	1	...	...	...	...
6 Goondla (Fisherman)	...	...	...	...	...	...	...	...	3	...	...	...	...
7 Goundla	1	...	2	...	3	...	3	...	1	...	...	...	9
8 Guratikapu	...	...	...	...	...	...	1	...	4	...	1	...	...
9 Guratireddy	1	...	...	...	...	...	...	...	1	...	1	...	...
10 Kamsali (Viswabrahmin)	...	...	...	...	...	...	1	...	...	...	...	...	...
11 Komati (Vaisya)	...	...	...	...	1	...	1	...	...	...	...	...	...
12 Koshti	...	...	...	...	1	...	10	1	15	9	...	1	...
13 Kummari	...	...	...	...	1	...	1	...	...	...	...	...	...
14 Madiga (S.C.)	...	...	...	...	2	...	...	...	7	...	2	...	...
15 Mala (S.C.)	...	...	...	...	2	...	...	...	3	...	1	...	1
16 Mangali	...	...	...	...	...	...	1	...	...	...	...	...	...
17 Mashitla	...	...	...	...	...	...	1	...	...	...	...	...	...
18 Mera	...	...	...	...	...	...	2	...	...	...	...	...	...
19 Munnurukapu	...	...	...	...	...	...	...	3	2	...	3	...	...
20 Padmasale	...	...	...	...	1	...	1	...	...	1	...	...	...
21 Poosala	...	...	1	...	1	2	...	1	...	...	...	...	...
22 Sathani	...	...	...	...	...	...	1	...	...	...	...	...	...
23 Tenugu (Muthrasi)	...	...	...	...	...	...	...	...	2	...	...	...	...
24 Vaddara	...	...	...	...	...	...	...	4	2	...	...	...	...
Total	2	...	6	...	14	2	25	9	42	10	8	1	10

L E 47

by Caste/Community

before immigration

Business (street peddlars)	Stone-cutting	Working in cement factory at Bombay	Tailoring	Washing clothes	Agricultural labour and rural labour	Pottery	Shoemaking	Hair dressing	Goldsmithy	Begging	No work	Unspecified		Caste/ Community
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)		(1)
...	...	...	...	2	...	...	...	...	...	...	...	...	1	Chakali
...	...	...	...	...	...	...	1	...	...	...	...	...	2	Dhor (S.C.)
...	...	...	...	...	...	...	...	...	...	1	...	1	3	Fakeer (Muslim)
...	...	...	...	...	2	...	...	...	...	...	...	...	4	Ghoshka
...	...	1	...	...	...	...	...	...	...	...	...	1	5	Goondla (Boya)
...	...	...	...	...	...	...	...	...	...	...	...	3	6	Goondla (Fisherman)
...	...	...	...	...	...	...	...	...	...	...	...	1	7	Goundla
...	...	...	...	...	...	...	...	...	...	...	...	4	8	Guratikapu
...	...	...	...	...	...	...	...	...	...	...	...	1	9	Guratireddy
...	...	...	...	...	...	...	...	...	1	...	...	...	10	Kamsali (Viswabrahmin)
2	...	...	...	...	...	...	...	...	...	...	...	...	11	Komati (Vaisya)
...	...	...	...	...	1	...	...	...	...	...	...	16	12	Koshti
...	...	...	...	...	...	1	...	...	...	...	1	...	13	Kummari
...	...	...	...	...	...	...	...	...	...	...	...	7	14	Madiga (S.C.)
...	...	...	...	...	...	...	...	...	...	...	...	3	15	Mala (S.C.)
...	...	...	...	...	...	...	...	1	...	...	...	...	16	Mangali
...	...	...	...	...	...	...	...	...	...	1	...	...	17	Mashitla
...	...	...	2	...	...	...	...	...	...	...	...	...	18	Mera
...	...	...	...	...	...	...	...	...	...	...	...	2	19	Munnurukapu
...	...	...	...	...	1	...	...	...	...	...	...	1	20	Padmasale
5	...	...	...	...	...	...	...	...	...	...	...	...	21	Poosala
...	...	...	...	...	1	...	...	...	...	...	...	...	22	Sathani
...	...	...	...	...	...	...	...	...	...	...	...	2	23	Tenugu (Muthrasi)
...	4	...	...	...	...	...	...	...	...	...	...	2	24	Vaddara
7	4	1	2	2	5	1	1	1	1	2	1	44		Total

T A B

Immigrant Households

Caste/ Community	Reason for: Cultivation or agriculture	Bad house	Ganuga or oil extraction	Weaving	Death	Marriage	To eke out livelihood or better living	Rural labour	Adoption
(1)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
1 Chakali	...	...	...	...	...	...	2	...	...
2 Dhor (S.C.)	...	...	...	...	...	...	1	...	...
3 Fakeer (Muslim)	...	...	...	...	...	...	...	...	...
4 Ghoshka	...	...	..	...	...	...	2	...	...
5 Goondla (Boya)	...	...	...	...	...	1	...	...	...
6 Goondla (Fisherman)	...	...	...	...	...	...	...	...	...
7 Goundla	...	...	...	...	2	1	5	...	...
8 Guratikapu	...	...	...	...	...	...	1	...	...
9 Guratireddy	...	...	...	...	...	...	...	...	1
10 Kamsali (Viswabrahmin)	...	...	...	...	...	...	...	...	...
11 Komati (Vaisya)	...	...	...	...	...	...	1	...	...
12 Koshti	...	2	1	...	2	1	3	...	...
13 Kummari	...	...	...	...	...	...	1	...	...
14 Madiga (S.C.)	...	...	...	...	...	...	2	...	...
15 Mala (S.C.)	...	...	...	...	...	...	...	1	...
16 Mangali	...	...	...	...	...	...	...	...	...
17 Mashitla	...	...	...	...	...	...	...	...	...
18 Mera	...	...	...	...	...	...	2	...	...
19 Munnurukapu	...	...	...	...	...	...	1	...	...
20 Padmasale	...	...	...	...	...	...	2	...	...
21 Poosala	...	...	...	...	...	...	1	...	...
22 Sathani	...	...	...	...	...	...	1	...	...
23 Tenugu (Muthrasi)	...	...	...	...	...	...	...	...	...
24 Vaddara	...	...	...	...	...	1	...	...	...
Total	...	2	1	...	4	4	25	1	1

L E 47—*Concld.*

by Caste/Community

immigration

Business (selling articles)	Goldsmithy	Due to plague	Illarikam	To quit Government sites	Pottery	Relatives and grand father's request to settle	To secure lands	Midwifery	Unspecified		Caste/ Community
(37)	(38)	(39)	(40)	(41)	(42)	(43)	(44)	(45)	(46)		(1)
...	...	...	...	...	...	...	...	...	...	1	Chakali
...	...	...	...	...	...	...	...	...	...	2	Dhor (S.C.)
...	...	...	...	...	...	1	...	...	1	3	Fakeer (Muslim)
...	...	...	...	...	...	...	...	...	...	4	Ghoshka
...	...	...	...	...	...	...	...	...	1	5	Goondla (Boya)
...	...	...	...	...	...	...	...	...	3	6	Goondla (Fisherman)
...	...	...	...	...	...	...	...	...	2	7	Goundla
...	...	...	...	...	...	...	...	...	4	8	Guratikapu
...	...	...	...	...	...	...	...	...	1	9	Guratireddy
...	1	...	...	...	...	...	...	...	...	10	Kamsali (Viswabrahmin)
1	...	...	...	...	...	...	...	...	...	11	Komati (Vaisya)
...	...	1	...	...	...	...	...	...	17	12	Koshti
...	...	...	...	...	1	...	...	...	...	13	Kummari
...	...	...	...	...	...	...	...	...	7	14	Madiga (S.C.)
...	...	...	1	...	...	...	...	...	3	15	Mala (S.C.)
...	...	...	...	...	...	...	...	1	...	16	Mangali
...	...	...	...	...	...	1	...	...	...	17	Mashitla
...	...	...	...	...	...	...	...	...	...	18	Mera
...	...	1	...	...	...	1	...	...	2	19	Munnurukapu
...	...	...	...	...	...	...	...	...	...	20	Padmasale
4	...	...	...	...	...	...	...	...	...	21	Poosala
...	...	...	...	...	...	...	...	...	...	22	Sathani
...	...	...	...	...	...	...	...	...	2	23	Tenugu (Muthrasi)
...	...	...	...	2	...	...	1	...	2	24	Vaddara
5	1	2	1	2	1	3	1	1	45		Total

TABLE 48

Households and Caste/Community by Number of Rooms and Number of Persons Occupying

S. No.	Caste/ Community	Total No. of house-holds	Total No. of rooms	Total No. of house-hold mem-bers	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
					No of house-holds	Total No. of house-hold mem-bers	No. of house-holds	Total No. of house-hold mem-bers	No. of house-holds	Total No. of house-hold mem-bers	No. of house-holds	Total No. of house-hold mem-bers	No. of house-holds	Total No. of house-hold mem-bers
(1)	(2	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Chakali	2	2	10	...	...	2	10	...	...	...	...	...	...
2	Dhor (S.C.)	1	3	2	...	...	...	...	...	...	1	2	...	...
3	Fakeer (Muslim)	2	4	15	...	...	...	...	2	15	...	...	...	...
4	Ghoshka	2	2	10	...	...	2	10	...	...	...	...	...	...
5	Goondla (Boya)	2	4	9	...	...	...	...	2	9	...	...	...	...
6	Goondla (Fisherman)	3	6	18	...	...	...	...	3	18	...	...	...	...
7	Goundla	10	19	46	...	...	3	11	5	25	2	10	...	...
8	Guratikapu	5	13	23	...	...	...	...	2	7	3	16	...	...
9	Guratireddy	2	18	23	...	...	...	...	...	...	...	...	2	23
10	Kamsali (Viswabrahmin)	1	7	11	...	...	...	...	...	...	...	...	1	11
11	Komati (Vaisya)	2	6	8	...	...	...	...	1	4	...	...	1	4
12	Koshti	27	80	134	...	...	4	14	6	27	10	42	7	51
13	Kummari	2	3	9	...	...	1	5	1	4	...	...	...	...
14	Madiga (S.C.)	9	16	33	...	...	2	5	7	28	...	...	...	...
15	Mala (S.C.)	5	12	20	...	...	...	...	4	16	...	...	1	4
16	Mangali	1	1	9	...	...	1	9	...	...	...	...	...	...
17	Mashitla	1	1	6	...	...	1	6	...	...	...	...	...	...
18	Mera	2	5	10	...	...	...	...	1	4	1	6	...	...
19	Munnurukapu	5	18	22	...	...	1	1	...	...	2	6	2	15
20	Padmasale	2	4	8	...	...	...	...	2	8	...	...	...	...
21	Poosala	5	8	30	...	...	2	10	3	20	...	...	...	...
22	Sathani	1	2	4	...	...	...	...	1	4	...	...	...	...
23	Tenugu (Muthrasi)	2	7	8	...	...	...	...	...	...	1	2	1	6
24	Vaddara	6	6	29	...	...	6	29	...	...	...	...	...	...
	Total	100	247	497	...	...	25	110	40	189	20	84	15	114

TABLE 49

Co-operative Society Membership and Benefit by Caste/Community

Name of Co-operative Society	Number of members belonging to									Number that have not become members because of			Remarks with a note on the nature of benefit
	Goondla (Fisherman)	Gurati-kapu	Gurati-reddy	Kamsali (Viswa-brahmin)	Koshti	Mala (S.C.)	Munnuru-kapu	Sathani	Tenugu (Muthrasi)	Lack of interest	No reason	No. of members benefited	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Agricultural Co-operative Credit Society	...	2	2	...	5	1	3	...	1	4	2	12	Borrowed money as loan
Co-operative Grain Bank	...	...	...	...	2	...	...	...	...	...	...	1	Took grains as loan
Weavers Co-operative Society	...	...	...	...	2	...	...	...	...	...	...	2	Took weaving implements as loan
Total	...	2	2	...	9	1	3	...	1	4	2	15	

APPENDIX III

VILLAGE SCHEDULE

I Topography of the village

(a) Is the village situated on a plain/an undulating surface/a plateau/a hillock/or at the bottom of a depression ?

(b) Brief description of flora and fauna of the village.

(c) History of the village including history of settlement of different sections of the population of the village.

(d) Legend, if any, concerning the village or any object or any section of the population of the village.

(e) The system of grouping of houses-average distance between two culsters of houses-reasons for such grouping, *e.g* , whether on account of the nature of the surface of land or on account of social custom.

(f) Internal roads-tanks-common for village-any stream or other extensive source of water-proximity or otherwise of any jungle-approximate number of shade-bearing trees and how they are arranged.

(g) (i) Draw a sketch map of the village with indication of north line ; direction of the main road ; railroad and other important channels of communication including rivers and distances from the village to each of these main channels of communication.

(ii) Draw on the cadastral survey map of the village (if available) or on a sketch map, the lay-out of the village allocating the habitation areas (one small triangle or any other suitable symbol should indicate one family even if that family occupies a group of structures. Separate symbols should be adopted for schools, hospitals, shops, Government offices, *etc.*). Indicate by drawing, water sources including irrigation wells, drinking wells, tube wells, ponds, streams, *etc.*, drainage; agricultural fields, pastures, village jungles, if any ; grave yards, burning ghats, *etc.* Show the main roads leading to and out of the village. Indicate the distrlbution of the main communities in the village either by over-writing on the map or by entering numbers or symbols in the map.

(iii) If possible, enclose a photograph of the village from a distant high point.

II (a) Furnish the following particulars regarding emigration from the village

Name of Caste	No. of families emigrated				Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the village and whether they occasionally visit the village
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
(1)	(2)	(3)	(4)	(5)	(5)	(7)	(8)

(b) Indicate whether the village is electrified. Is electricity used for agricultural and industrial purposes? If so, to what extent ?

III (a) Name and distance of the nearest railway station and bus route.

(b) Distance by road from taluk headquarters (by name) and sub-divisional headquarters (by name).

IV (a) Distance of the Post and Telegraph Office from the village. Mention the activities of Post and Telegraph Office.

(b) Location of nearest hospital or dispensary for the village.

V. Names and particulars of the markets most commonly visited

Name of the market	Distance from the village	Transport	Weekly *hat* day	Commodities exported to the market			Commodities imported from the market			General note on the market including its importance in the region; operation of middle men; weights & measures, tools, recreational activity, if any
				Item	Appr. quantity	Appr. value	Item	Appr. quantity	Appr. value	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

VI. Particulars about the fairs and festivals commonly visited by the villagers

Name of the fair/festival	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural and social activities	General note including trend of changes in size of gathering, main attraction, nature of commodities and different activities
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

VII. Names and particulars of the Educational Institutions where children residing in the village read

Type	Name of the institution	Where situated		Since when in existence	How many students from the village are enrolled ST/SC/Others	General note including history of the institutions, its problems, etc.
		Name of the place	Distance from the village			
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Lower Primary						
Upper Primary						
Secondary (including Higher Secondary)						
College						
Adult Education Centre						
Other Educational Institutions						

VIII. General particulars about the Co-operative Societies that serve the village

Type of Society	Name	Area of operation	Registered Headquarters: Name of the place	Registered Headquarters: Distance from the village	When registered	Members: Total	Members: No. from the village	Qualification for membership	Nature of operation	Aid from Govt.	Extent of business accg. to last audit report	Loss or profit accg. to last audit report	Dividend if any given	General note on its role including whether all sections of the population are attracted, its problems etc.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(16)
Credit Co-operative														
Co-operative grain gola														
Consumer's Co-operative														
Multi-purpose Co-operative														
Co-operative Farming Society														
Other Co-operatives														

IX. Organisational and operative details

Name of the Society	Composition of Board of management: Officials	Composition of Board of management: Non-officials ST/SC/Others	Date of registration	General meeting held after registration: Date	General meeting held after registration: No. of members attending	Meeting of the Board of management held during last year: Date	Meeting of the Board of management held during last year: No. of members attending	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)

X. Nature of social disabilities suffered by different castes in the village

Name of Caste	Access to: Shop, hotel, restaurant	Access to: Temple or place of worship	Access to: Any other place of public resort	Disability regarding services: Brahman priest	Disability regarding services: Barber	Disability regarding services: Washerman	Disability regarding services: Any other village servant	Avoided by caste Hindu in regard to: Touch	Avoided by caste Hindu in regard to: Serving cooked food	Avoided by caste Hindu in regard to: Serving water	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)

XI. Village disputes referred to different authorities last year

*Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of adjudicating authority	Nature of sanction	Remarks (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type case, place of trial *etc.*)
	Caste Panchyat	Name	Caste/ Tribe/ Community				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

*N. B:—1 Caste Panchayat. 2 Informal Panchayat. 3 Statutory Village Panchayat. 4 Court. 5 Others (specify).

XII. Villages leaders, members of Panchayat, priests and other office bearers

*Name of Organisation	When established	Members							Other offices held inside or outside the village	Remarks
		Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration if any		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

*N. B:—1 Statutory Panchayat. 2 Caste Panchayat (Name of Caste). 3 Other Leaders. 4 Members of Board of Director of Co-operative Society.

An account of the receipts and expenditure based on annual reports of the Panchayat from '56-'57 to '61-'62 may be collected. A brief note on the activities of the Village Panchayat with reference to the village or hamlet under survey may also be furnished.

XIII. Cultural life of the village

Names of clubs, libraries, drama parties or other cultural organisations in the village	When established	Members					Office bearers					Brief note on basis of membership (subscription, signing of pledge etc.)	Brief note on objectives of the organisation	Brief note on activities of the organisation
		Name	Caste	Occupation	Age	Education	Name	Caste	Occupation	Age	Education			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)

CONFI DENTIAL

GOVERNMENT OF INDIA

Ministry of Home Affairs

Office of the Superintendent of Census Operations

ANDHRA PRADESH

CENSUS — 1961

VILLAGE SURVEY

HOUSEHOLD SCHEDULE—I

District	L C. No. *
Taluk	L.C. No.
Village	L.C. No.
House No.	Sl. No. of Household

Name of the Head of the Household. ...

---

1. **Investigator**

1.1 Name of the Investigator

1.2 Period taken for completion of investigation From To

2. **Informant**

2 1 Name

2.2 Sex

2.3 Age

2.4 Date of interview

2.5 Relationship to the head

2.6 Community/Caste/Tribe

2.7 Literacy (educational standards, if any)

2.8 Attitude: hostile/indifferent/co-operative

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* L. C. No. = Location Code Number.

3. HOUSEHOLD COMPOSITION

3.1 Name of head of household

3.2 Sex

3.3 Composition of household including head

Serial No.	Name	Sex M/F	Age in completed years	Relation to the head of household	Place of birth: Name	Place of birth: Distance from the village	Religion	Community/ Caste/ Tribe	Gotra/ Clan
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)

Language: Mother tongue	Language: Other languages spoken	Education	Economic status: Earners: Living in the family	Economic status: Earners: Living away	Economic status: Dependents: Living in the family	Economic status: Dependents: Living away	*Casual member	Occupation: Main	Occupation: Subsidiary
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)

Place of occupation: Name	Place of occupation: Distance from the village	Income	Marriage: Marital status	Marriage: Age at marriage	Marriage payment if any: Made by the head of household: Cash	Made by the head of household: Property	Made by the head of household: Ornaments	Received by the head of household: Cash	Received by the head of household: Property	Received by the head of household: Ornaments	Remarks
(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)

* In the remarks column or in a separate note, the purpose of his/her stay as a casual member should be recorded.

3.4	What was the type of family during grand father's time ?		Simple/Intermediate/Joint	
3.5	What was the type of family during father's time?		Simple/Intermediate/Joint	
4.	**Duration of Residence and Migration**			
4.1	For how many generations, counting from the head of the household backwards, has the household been residing in this village			
4.2	If the migration took place during the present generation, for how many years has the household been residing in the village ?			
4.3	If there is any history or tradition of migration of the household			
4.4	Area from where migrated.			
4 5	Cause of migration.			
4.6	Occupation before migration.			
4.7	Any other significant information in respect of the migration.			
4.8	Whether a displaced household after partition.			
4.9	If so, how and why this village was selected ?			
4.10	Has the household received any loan or grant for rehabilitation ?			
4.11	Any comment (including whether the household considers itself to be adequately rehabilitated).			
4.12	Has any member of your household migrated/stayed away from the house?	Yes/No		
4.13	If so, mention place. Reasons.			
4.14	What was his occupation before migration?			
5.	**House**			
5.1	What is your house type called?			
5.2	Is this your own house?			
5.3	When was your house built and at what cost?			
5.4	Which direction the main gate faces?			
5.5	Give reasons.			
5.6	Do you attach any importance to the selection of the house site?	Yes/No		
5.7	If yes, give details.			
5.8	What is the area comprising the homestead?	Owned	Rented	How acquired?
5.9	Give details of construction plan, plinth, wall, roof, arrangements for ventilation, number of rooms and how they are used.			
5.10	Describe the materials used for construction and sources of the following: Wall Roof Doors, windows and ventilators. Floor			

5.11 Was your house constructed with the assistance of family labour/caste/tribe/community labour/hired labour,

5.12 Are there any auspicious days and months for commencing house construction ?

5.13 If yes, mention days and months.

5.14 What are the ceremonies observed concerning house construction and house warming ?

5.15 Are the unmarried sons/daughters provided with separate sleeping rooms?

5.16 Do you have separate cattle shed, pig sty, sheep pen, etc.?

5.17 How do you dispose of the rubbish?

5.18 Is there a well within the household?

5.19 Do you clean your house/kitchen/hearth/surroundings every day? If yes, how and decorations if any.

5.20 How is the house maintained ?

5.21 When was your house repaired last and at what cost?

6. **Fuel and Lighting**

6.1 What fuel do you use for domestic purposes? How do you procure them and at what intervals?

6.2 How much did you spend last year on fuel ?

6.3 What type of lighting do you use?

6.4 What is the annual expenditure on lighting?

6.5 At what intervals do you purchase and where from?

7. **Food Habits**

7.1 How many times in a day do the members of your household take their food?

Food routine (Ordinary)		Food routine (Festivals)		
Time of day	Items in the meal	Name of Festival	Time(s) of Principal meal	Items
(1)	(2)	(3)	(4)	(5)
Morning : (Before 10 A.M.)				
Adults				
Children				
Noon : (After 10 A. M. but before 3 P.M.)				
Adults				
Children				
Evening : (After 3 P.M. but before dark night)				
Adults				
Children				

7.2 Annual expenditure on food.

7.3 Do you take tiffin/coffee/tea ? If yes, when and how many times?

7.4 What was your expenditure on tiffin/coffee/tea last month?

7.5 What particular types of food/drink are prohibited?

7.5.1 Among animals — Why prohibited.

1.
2.
3.
4. etc.

7.5.2 Among birds — Why prohibited.

1.
2.
3.
4. etc.

7.5.3 Among eggs — Why prohibited.

1.
2.
3.
4. etc.

7.5.4 Among cereals, pulses, vegetables and greens, oil. — Why prohibited.

1.
2
3
4 etc·

7.5.5 Among drinks — Why prohibited.

1
2
3
4 etc.

8. Utensils

8.1 What utensils are used for

8.1.1 Cooking

8.1.2 Eating

8.1.3 Drinking

8.1.4 Fetching and storing water

8.1.5 Storing food grains, condiments, oil, etc.
(Give names, description with sketches)

8.2 Is there any prohibition for use of utensils made of metal, wood. stone, earth ? If so, give details and explain why they are prohibited.

8.3 Where do you purchase the utensils and at what interval ?

8.4 Give the cost of each type bought last time.

8.5 *Where are the utensils washed and who does it ?*

Man — above 18 years.
Woman — above 13 years.
Boy — below 18 and above 1 year.
Girl — below 13 and above 1 year.
Baby — below 1 year.

9. **Dress and Ornaments:**

9.1 Dress (ordinary)

Details	Description of garments	Numbers in possession	Value of each garment	Length of quantity of cloth used	Stitching charges	Home made	Mill	Khadi	Material: Cotton	Material: Silk	Material: Wool	Season summer/ winter/ rainy	Average life of a garment	Remarks (How many acquired each year? Any custom that new clothes should be acquired on particular festival?)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Umbrella														
Guda/Gidugu/														
Raincoat														
Others (specify)														
Men														
Upper garments														
Lower garments														
Headgear														
Footwear														
Women														
Upper garments														
Lower garments														
Headgear														
Footwear														
Boys														
Upper garments														
Lower garments														
Headgear														
Footwear														
Girls														
Upper garments														
Lower garments														
Headgear														
Footwear														
Babies														
Upper garments														
Lower garments														
Headgear														
Footwear														

9.1.1 Social restrictions, if any, on use of particular

Footwear Bodywear Headwear

9.2 Dress (Festivals)

Details	Description of garments	Numbers in possession	Value of each garment	Length of quantity of cloth used	Stitching charges	Home made	Mill	Khadi	Material: Cotton	Material: Silk	Material: Wool	Season summer/ winter/ rainy	Average life of a garment	Remarks (How many acquired each year? Any custom that new clothes should be acquired on particular festival?)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Men														
Upper garments														
Lower garments														
Headgear														
Footwear														
Women														
Upper garments														
Lower garments														
Headgear														
Footwear														
Boys														
Upper garments														
Lower garments														
Headgear														
Footwear														
Girls														
Upper garments														
Lower garments														
Headgear														
Footwear														
Babies														
Upper garments														
Lower garments														
Headgear														
Footwear														

9.3 Dress (Social Custom.)

Details	Description of garments	Numbers in possession	Value of each garment	Length of quantity of cloth used	Stitching charges	Home made	Mill	Khadi	Material: Cotton	Material: Silk	Material: Wool	Season summer/ winter/ rainy	Average life of a garment	Remarks (How many acquired each year? Any custom that new clothes should be acquired on particular festival?)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Bridegroom														
Upper garments														
Lower garments														
Headgear														
Footwear														
Bride														
Upper garments														
Lower garments														
Headgear														
Footwear														
Any other relatives														
Upper garments														
Lower garments														
Headgear														
Footwear														
Mourning widower														
Upper garments														
Lower garments														
Headgear														
Footwear														
Widow														
Upper garments														
Lower garments														
Headgear														
Footwear														
Son														
Upper garments														
Lower garments														
Headgear														
Footwear														
Other relatives														
Upper garments														
Lower garments														
Headgear														
Footwear														

9.4 Bedding

Details of bedding articles	No.	Cost	From where procured (distance)	Material used	Purchase made			Remarks
					No.	Amount	When	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Cot								
Carpet								
Matress								
Bed								
Quilt								
Bed-sheets								
Pillows								
Blankets								
Mosquito-net etc.								

9.5 Ornaments

Description of ornaments	Material, gold, silver, brass/ copper/iron/ bronze/bell· metal, glass, nickle, etc.	No.	Value	Maker/ Caste/Tribe/ Community	From where procured (distance)	Use	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
From head to foot							
Male							
Female							
Boys							
Girls							

(Photographs or sketches to be taken)

9.5.1 Is there ornament(s) prohibited for —

9.5.2 Widow

9.5 3 Unmarried girl

9.5.4 Is there any social prohibition for a man / woman to use any particular ornament of any particular metal ?

9.5.5 If yes, why ?

9.5.6 If the same be violated what repercussion would there be ?

9.6 Tatooing

9.6.1 Who does it?

Name	Where from he comes	Distance from the village	Community/ Caste/Tribe	Sex	Clan
(1)	(2)	(3)	(4)	(5)	(6)

9.6.2 Different designs and sketches

9.6.3 Importance of tatooing — Social — Decorative — Others

10 Material Culture

10.1 Does the household possess a bed-stead, cot, wooden/tape coir, chair, table, mirror *bhoshanam*, *gadamanchi*, bench, stool, wall-shelf, (cross out those not found)

10.2 Is the household using any new kind of furniture for the first time in the last five years?

10.3 Expenditure on the items on purchase or repair of the items

10.4 Does the household possess hurricane lantern / petromax/ battery / torch light / kerosene stove / bicycle / gramophone / radio set? (Cross out those which do not apply)

10.5 Has any of the items been acquired for the first time in the last five years? If yes, which are those articles.

10.6 Does the household use toilet soap/washing soap?

10.7 Are clothes sent to washerman to be cleaned?

10.7.1 Do you engage a barber? If so, at what intervals? To which community does he belong?

10.8 Expenditure on the above items this year for purchasing and repairing

11 Education

11.1 How many of your children are studying at school/college	School/ College	Name of school/ college	Number	Place where located	Distance
11.2 Did any of your children receive scholarship at any time?		Yes/No			
11.3 If yes, who awarded it and when?					

11.4 Are any of your children technically educated? If yes, specify the qualification, what was the expenditure and how did you meet it ?

11.5 How much did you spend on children's education (other than technical) ?

11.6 Is there any adult education centre in your village? If so, is any member of your household benefited by it ?

12 Common habits and beliefs

12.1 Describe the following with reference to the head of the household and other members.

12.1.1 At what time do they wake up ?

Name of member	Details

12.1.2 What is the first work attended to ?

Name of member	Details

12.1.3 Do you and other members take bath every day ? Yes/No

12.1.4 If no, at what intervals ?

	Details		
	Before attending to work in the morning	Before taking noon-meal	Before taking night meal
Household head			
Wife			
Other adults			
Children			

		Habit of going to bed	Habit of sleeping in the afternoon
12.1.5	Habit of sleeping in the afternoon and going to bed		
	Household head		
	Wife		
	Other adults		
	Children		

		Every day		Festive occasions		
		Males	Females	Males	Females	Monthly expenditure
		(1)	(2)	(3)	(4)	(5)
12.1.6	How many members of your household smoke?					
	(i) Beedi					
	(ii) Cigarette					
	(iii) Tobacco (Cheroot)					
	(iv) Leaf pipe					
12.1.7	How many members of your family chew?					
	(i) *Pan*					
	(ii) *Pan* with *jerda*					
	(iii) Only betel nut or nut powder					
	(iv) Tobacco					
12.1.8	Does any member of your household take drinks?					
	(i) Toddy					
	(ii) *Neera*					
	(iii) Country liquor					
	(iv) Foreign liquor					
	(v) *Ganja*					
	(vi) Opium					

12.2 Belief in luck and superstition

12.2.1	Do you believe in luck and superstition?	Yes/No
12.2.2	If yes, do you believe in omens, taboos, common inhibitions?	Yes/No
12.2.3	If yes, what things are lucky and unlucky to hear?	
12.2.4	What things are lucky and unlucky to see?	
12.2.5	What objects are lucky or unlucky in themselves, gems or metals or bits of clothing?	
12.2.6	What particular kind of domestic animals and what peculiarities about them are considered as lucky or unlucky?	
12.2.7	Which numbers are lucky and which unlucky?	

12.2.8 What sorts of acts are supposed to be lucky or unlucky, such as breaking things or falling or tripping or in eating or drinking or yawning or sneezing, passing through or under or across any object?

12.2.9 How do people protect themselves, from possessions of the evil eye?

12.2.10 What sorts of mascots are in use and how are they used? Are any objects worn on the person to bring good luck or prevent illness? Are any words or phrases considered protective?

12.2.11 In what months is it lucky or unlucky to be born or married?

12.2.12 What days of the week are considered lucky to cut one's hair or nails?

12.2.13 Are there any days in the calendar month which are considered lucky or unlucky, for example, for starting on a journey or undertaking any business?

12.3 Leisure and recreation

12.3.1 What are the months in a year when either you or any member of your family are not gainfully employed?

12.3.2 How do you spend the leisure (Give a brief account).

12.3.3 What are the leisure hours in a day?

12.3.4 How do you spend them? (Give a brief account).

12.3.5 Is there a Bhajana mandali in your village? Yes/No

12.3.6 Do you participate in Bhajans? Yes/No

12.3.7 On what occasions Bhajans are conducted?

12.3.8 Are Purana/Harikatha/Burra Katha Kalakshepam arranged in your village at any time in a year (specify time and occasion). Yes/No

12.3.9 Do you attend/participate in any of them?

12.3.10 Is there a dramatic association in your village? Yes/No

12.3.11 How many times in a year they stage dramas?

12.3.12 Is there a gambling house? Yes/No

12.3.13 Do you play cards? Yes/No

12.3.14 What is the stake amount?

12.3.15 Is cock-fighting arranged in your village? Yes/No

12.3.16 If 'yes' mention time and occasion.

12.3.17 Do you participate? Yes/No

12.3.18 Is there betting on such occasion? Yes/No

12.3.19 What is the range of betting?

12.3.20 What are the games played by

(i) Boys
(ii) Girls
(iii) Men
(iv) Women

12.3.21 Are there any games connected specially with some festivals:

(i) Girls
(ii) Boys
(iii) Men
(iv) Women

12.3.22 What are the games played with (a) marbles (b) tops (c) sticks (d) nuts (e) shells (f) pebbles etc.? Give a short description of other games played. Mention particularly any peculiar local games.

12.3.23 Draw plans of the games played in diagrams suchas "Puli-Meka" etc, and describe the games.

12.3.24 Sketch the various kinds of kites flown in the village showing their shape and structure. Is there any special time of year for kite flying? Is there any form of competition to decide which kite is the best?

12.3.25 Did the people of the village in olden times use or ill-use animals for amusements; e.g., for bull-baiting, bull-running, pulling heavy stones by bulls, cock-fighting etc. ?

12.3.26 Do they go to towns to see cinemas ? Generally how many times a month? What age groups in village visit the pictures?

12.3.27 Are any folk dances conducted in the village? What are their names? Draw plans or take photographs showing the positions and movements of the dancers. Are any of the dances connected with particular times of the year of festivals ?

		Participation			Limited to		
Festival	Duration	Male	Female	Girls	Family	Community/ Caste/Tribe	Village
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

12.3.28 Principal musical instruments used. (Draw sketches)

Names	How made or where obtained	Approximate cost
(1)	(2)	(3)

12.3.29 Is there any practice of arranging folk songs on festive and other occasions? Describe them in detail and record the folk songs and give their meanings.

12.3.30 Are there any folk tales in current usage in the village? Record them.

13 **The Life Cycle**

13.1 Birth

13.1.1 Method of ascertaining pregnancy

13.1.2 Food for the pregnant mother.

13.1.3 Describe any celebration—customarily held to celebrate the expectant motherhood.

13.1.4 How many births took place in your household during the last five years (1957 Ugadi to 1962 Ugadi)?	1957–58	1958–59	1959–60	1960–61	1961–62

13.1.5 Where does the birth take place?

(a) First birth

(i) Father's house

(ii) Husband's house

(b) For subsequent births

(i) Is it the same place as in the case of first birth?

(ii) Does the birth take place in the same house or in separate hut?

(iii) Did any birth take place in hospital?

		Medical Care				
Name of the member confined	Relationship to the head of the household	Confined in hospital	Doctor being called home	A qualified midwife being called home	An unqualified midwife being called home	Without any assistance from outside
(1)	(2)	(3)	(4)	(5)	(6)	(7)

(iv) Did a village dai, maternity assistant attend to it?

13.1.6 What is the approximate expenditure on actual delivery?

(a) Fee paid to dai or male attendant

(b) Other expenditure

(c) Total

13.1.7 Do you observe a ceremony for naming the child? If 'yes' mention the time when is celebrated. Give a few typical names.

13.1.8 State the names of—

Grandfather	Father	Son	Grandson	Grandmother	Mother	Daughter	Grand-daughter
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

13.1.9 Do you observe tonsure ceremony for every child? If 'yes' at what age? Where does it take place and who attends to it?

13.1.10 Do you observe the ceremony regarding the first feeding of the child with solid food? (Give the names of the food).

13.1.11 Do you observe any ceremony at the time of initiating the child to learning?

13 1.12 Is there any celebration connected with the attainment of puberty by a girl in your household? Give brief account of it.

13.2 **Marriage**

13 2.1 What are the different types of marriages in your community?

13.2.2 Who are the permissible partners for marriage among kins-folk and who are not?

13.2.3 Age of marriage

For woman	For man	In case of woman is it after/before the attainment of puberty ?
(1)	(2)	(3)

13.2.4 Is polyandry/polygamy customarily followed in the household?

13.2.5 Is widow marriage customary in the household? If 'yes', name social attitude approving/disapproving.

13.2.6 Are any premarital sex relations customary?

13.2.7 Give a detailed description of the marriage stage by stage.

13.2.8 How long after marriage consummation takes place? Give details.

13.2.9 **Expenditure on marriage**

(1) On functions before marriage

(2) On marriage ceremony

(3) On functions following marriage

13.2.10 **Usual range of bride-price**

(1) Who receives the bride price

(2) Bride price : Virgin — **From Rs.** — **To Rs.**

Widow

(3) Bridegroom price

(4) Manner in which paid

(5) Who officiates and what is he paid ?

(6) Describe briefly the role of the priest and mention particulars regarding community / caste / tribe.

13.2.11 Is there any practice of receiving gifts from relatives and friends in cash/kind?

13.2.12 Similarly are the relatives and friends given any presents like dhoties and sarees?

13.2.13 What are the ornaments/clothes given to bride and the groom?

13.2.14 Is there any special dress and ornaments prescribed for the bride and the bridegroom? (Give a brief description and also take photographs wherever necessary).

13.2.15 Is there any custom of taking the bride and the bridegroom in procession? Describe the mode of procession.

13.2.16 During the marriage time or during the procession are any musical instruments played? (Give names of these musical instruments with brief description. Draw sketches also).

13.2.17 Did any marriage in contravention of community/caste/tribal law take place in this household?

13.2.18 If such a marriage has taken place give details of the marriage and social attitude for approval/disapproval?

13.2.19 Was dowry given on the occasion of the marriage of the daughter? If 'yes" mention the amount.

13.2.20 Are you aware of the legislation regarding prohibition of dowry? If 'yes', what is your attitude towards it?

13.2.21 Do you know that there have been changes in the recent years in Hindu Marriage Act? If 'yes' what do you think of the salient features of the Hindu Marriage Act?

13.2.22 Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other communities? (Mention the communities in the order of preference).

13.3 **Divorce, Separation and Desertion**

13.3.1 Is divorce/separation an accepted institution in your community/caste/tribe?

13.3.2 Is there any case of separation of mates in your family? If 'yes' probable causes for separation:
For non-payment of bride price/For non-payment of dowry/Maltreatment of in-laws/Continuous illness/Indolence/Barrenness/Impotency/Adultery/At will/Others.

13.3.3 Agency settling the dispute and its composition.

13.3.4 Amount of compensation paid to the aggrieved party.

13.3.5 Conditions of separation.

13.4 **Disease**

13.4.1 Did any member of your family fall ill last year? If so, what was the disease?

13.4.2 What was the nature of medical aid available? Allopathic/Ayurvedic/Unani/Homeopathic/Others.

13.4.3 Mention the distance of medical aid available from the village.

13.4.4 Were there any occasions in your household to propitiate God / Gods for curing the sick?

13.4.5 If 'yes' give details.

13.4.6 Was anybody cured through *mantras* only?

13.4.7 If so, give details.

13.4.8 What was your expenditure on medical aid during last year?

13.5 **Death**

13.5.1 How many deaths occured in your household during the last five years?

S No.	Sex	Marital status	Age	Give causes of death	How disposed of		
					By cremation	By burial	By throwing in holy rivers
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

13.5.2 Is the corpse usually taken in procession to the burial ground?

13.5.3 Are trumpets and drums engaged to lead the procession?

13.5.4 Is there any practice of constructing samadhies?

13.5.5 How many days after death the obsequies take place?

13.5.6 What type of food is served at the time of obsequies?

13.5.7 Are friends and relatives invited on such days?

13.5.8 Is there any practice of changing the residence, if death occurs on any inauspicious day?

13.5.9 State the mourning periods for different relatives

Father	Mother	Husband	Wife	Son	Daughter	Brother	Sister
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

13.5.10 **Expenditure**

(1) Expenses before the disposal of the corpse.

(2) Expenses after the disposal of the corpse.

(3) Expenses for purification.

13.5.11 Disposal of ashes/bones.

(1) Do you customarily collect bones/ashes etc., of the departed ones?

(2) If 'yes' how do you dispose of them?

13.5.12 Give, in brief, the details of important customs when a woman becomes widow.

14 Inheritance

14.1 Do you know that there have been changes in recent years in the Hindu Adoption Act? — Yes/No

14.2 If 'yes' what do you think are the salient features of this Act?

14.3 Do you think that there have been changes in recent years in the Hindu Succession Act? — Yes/No

14.4 If 'yes' what do you think are the salient features of this Act?

14.5 Which relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to your caste?

Name of kinship relation	Sex M./F.	Marital status	Share of property

14.6 Are you in favour of inheritance of property by daughters equally with sons?

15 Religion and worship of deities

15.1 Religion

(a) Religion.
(b) Caste/tribe/community.
(c) Sect.
(d) Sub-sect.

15.2 Worship of deities.

15.2.1 Is there a deity or object of worship or sacred plant in the house?

15.2.2 If 'yes', where is the deity or object of worship located in the house?

15.2.3 What is the name of the deity or object of worship or sacred plant and what is the form and frequency of worship?

15.2.4 Name of the shrine (s) frequently visited, location. distance etc.

15.3 Festivals

15.3.1 What are the festivals observed, their occasion and time?

15.3.2 What are the festivals that are not observed with reasons?

15.3.3 Particular aspects in which festival procedure has become less/more elaborate.

15.3.4 Change in dress worn on such occasions?

15.3.5 Any change in games played on the occasion of particular festivals?

15.3.6 Is there any history or legend connected with any/all festivals?

15.3.7 If yes. give a brief description.

15.3.8 Is the festival connected with the worship of any deity? (Mention the name of the deity with a brief description of the image).

15.3.9 Is any festival observed in commemoration of the birth or death anniversary of any Saint or Pir? (Give a detailed report on the life and religious preachings of the saint or the pir).

15.3.10 Are vows of offering made by the people to the deity in fulfilment of prayers answered? Yes/No

15.3.11 If 'yes' what are the things and objects usually offered or dedicated as votive offerings ?

15.3.12 Are birds and animals sacrificed? (Mention the names of the birds and animals)

15.3.13 Are there any festivals celebrated in common by all castes and communities in the village ? (Mention the festivals)

15.3.14 What is the general ritual of observation of religious festivals at home? (Detailed description)

15.3.15 Is fasting or feasting or keeping awake in the night, sea or river bath etc., observed on any particular festival days?

15.4 **Fairs**

15.4.1 Is there any fair held in your village? How ancient is the fair ?

15.4.2 What are the main castes or classes from which the largest number of people attend the fair ?

15.4.3 What are the principal arrangements for providing recreation and amusement to the people coming to the fair ?

15.4.4 Give a brief description of the fair giving the duration, the importance and other interesting details.

16. **Neighbourhood**

16.1 **Inter-hamlet**

Are you depending on the neighbouring hamlets in any of the following ways?

16.1.1 Owner-Cultivator / Tenant-cultivator.

16.1.2 Agricultural labour or other casual labour.

16.1.3 Artisan

16.1.4 Any other occupation, (religious purposes, temples, fairs, priests etc.)

16.1.5 Any marital relationship.

16.1.6 Weekly *shandis*.

16.1.7 For purchase of domestic requirements.

16.1.8 For loans.

16.1.9 For any recreation and entertainment.

16.1.10 Any others (specify).

16.2 **Inter-household**

16.2.1 Drinking water

16.2.2 Agricultural implements and accessories

16.2.3 Domestic utensils

16.2.4 Food provisions

16.2.5 Hand loans

16.2.6 In times of sickness, death, birth, marriage.

16.2.7 Others (specify).

17. **Inter-caste relationship**

17.1 Are there any fairs or festivals common to all communities? (Specify) Yes/No

17.2 If 'yes' do you participate ?

17.3 Are there drinking water wells commonly used by all communities ? Yes/No

17.4 If 'no' what are the communities prohibited to take water from such wells? Give reasons.

17.5 Is there any common place of worship? (Specify)

17.6 Furnish the following details

Names of Communities/Castes/ Tribes with which you dine	Names of Communities/Castes/ Tribes with which you do not dine
(1)	(2)

17.7 Community / Caste / Tribe in the village from which the household takes water.

17.8 Community / Caste /Tribe in the village from which it will take food.

17.9 Commensality in the use of water/food (By community/ caste/tribe rating each in the descending order).

Drinking water from the same well	Using the same bucket	Food
(1)	(2)	(3)

18.	**Voluntary Organisations**	
18.1	Are there any of the following organisations in your village ?	
18.1.1	Youth club	
18.1.2	Recreation centre	
18 1.3	Bharat Sevak Samaj	
18.1.4	Scout	
18.1.5	Vigilance Committee	
18.1.6	Mahila Samithi	
18.1.7	Library	
18.1.8	Any others.	
18.2	If 'yes' are you/any member of your household a member in any of the above?	Yes/No
18 3	If 'yes' specify the organisation.	
18.4	Give a brief account of the organisation.	
19.	**Social and Land Legislation**	
19.1	What is your opinion on the following ?	
19.1.1	(a) Do you know the legislation against Untouchability ?	Yes/No
	(b) Is Untouchability in vogue ?	Yes/No
19.1.2	Do you approve of Prohibition? Give reasons.	
19.1.3	Do you approve of co-operative farming? Give reasons.	
19.1.4	Do you know about the abolition of Zamindaries ?	Yes/No
19.1.5	Do you think that abolition of Zamindari and intermediary rights resulted in any good to you? If yes, indicate how you have been benefited. If no, why have you not been benefited ?	
19.1.6	Are you aware of the Andhra Tenancy Act ?	Yes/No
19.1.7	If yes, how have you been affected by it ?	
19.1.8	Do you know about Land Ceiling legislation ?	Yes/No
19.1.9	How are you affected ?	
19.2	Have you been evicted from your land as a result of recent land legislation ? If yes, give reasons.	
19.3	Have you been benefited from any scheme of land reclamation or land development?	Yes/No
19.4	If yes, explain how have you been benefited.	

20.	**General knowledge of the villagers**	
20.1	Do you know where your Panchayat, Panchayat Samiti and Zila Parishad are situated?	
20.2	Do you know the District and Taluk in which your village is situated?	
20.3	State the names of the main rivers, main lakes etc., in your District.	
20.4	Are there any projects or dams etc., already constructed or under construction or under contemplation?	
20.5	Are you in the habit of reading newspapers? If yes, what papers do you read? (Specify the language).	
20.6	Do you purchase/read in a club/read with a neighbour?	
20.7	Does any one in your family/ your neighbourhood/a club read newspaper to you? (Specify the name of the paper and language).	
20.8	Do you own a radio?	Yes/No
20.9	Do you listen to a public radio?	Yes/No
20.10	Do you know the functions of *Grama Sevak?* If 'yes', describe his/her functions.	Yes/No
20.11	How is your household benefited by him/her?	
20.12	Are you aware of Family Planning? If 'yes' do you know that Family Planning means that man and woman can prevent by deliberate means the conception of a child.	Yes/No
20.13	Do you approve of Family Planning? Give reasons.	
20.14	If yes, at what stage would you like it to be put into effect.	
20.15	Is there a Family Planning centre in your area?	Yes/No
21.	**Village Democratic Institutions**	
21.1	Is there a Panchayat in your village?	
21.2	If yes, how long has the Panchayat been in your village?	

21.3 Do you know the present members of the Panchayat?

21.4 How were they last elected? By raising hands / secret ballot/unanimous election.

21.5 Do the members belong to any political party? If 'yes', details of members belonging to each party and castes are to be given.

21.6 Do you know how the members of Panchayat Samiti and Zila Parishads are elected?

21.7 How in your opinion the Panchayat / Panchayat Samiti / Zila Parishad are functioning?

21.8 What are the amenities provided by your Panchayati from its inception?

21.9 Are you satisfied with the present set up of Panchayati Raj? Give reasons.

21.10 Has your community/caste/tribe got separate Panchayat of its own?

21.11 If 'yes', what are the main functions of this community/caste/tribe Panchayats? (Give a few illustrations of the cases decided by the community/caste/tribal Panchayats?)

21.12 Since the statutory Panchayats are functioning why do you think that these community/caste/tribal Panchayats should still continue?

21.13 Is/Are there any co-operative society/societies in your village?

21.14 Name the type/types of society/societies.

21.15 Are you a member? If 'no' give reasons.

21.16 If yes, what is the share capital paid?

21.17 Are you benefited by the society?

(a) If 'yes', give details

(b) If 'no', give reasons

22. **Urbanisation and Rurbanisation**

22.1 What is the nearest urban centre? (Give distance and transport facility)

22.2 Are you depending on the nearby urban centre in any of the following ways ?

For sale of produce/for purchase of consumer goods/for employment / for recreation like cinema/for religious purpose/for education/for medical assistance / legal advice / communication/others (specify)

22.3 How many times do you visit the nearest urban centre ? In a day In a week

23. **Economy**

23.1 What are the economic activities of the household?

1.

2.

3.

4. etc.

23.2 What was your grandfather's occupation?

23.3 What was your father's occupation?

23.4 If you have changed your traditional occupation, why have you done so?

23.5 Were you forced for lack of choice into this occupation ?

23.6 If you were not forced for lack of choice, why did you choose this occupation?

23.7 If you have changed your father's occupation, why have you done so?

23.8 Have you yourself changed your occupation from an other kind to this one ?

23.9 If 'yes', explain why you have changed your own occupation.

23.10 Are you content with the present occupation?

23.11 If not, what other work do you propose to do ?

23.12 What kind of work would you like your son to do?

24. **Unemployment**

24.1 Is there any member of household searching for a job?

24.2 If so, give the following details.

Name	Academic qualifications	Other proficiency	Nature of previous employment, if any	Date of cessation of previous employment	Reasons for cessation	Any subsidiary work at present	Whether registered with any employment exchange
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

24.3 Are there any members of household who did not find work for any days/month during 1961-62?

24.4 If so, give details.

Name	Sex	Age	For how many man-days/months unemployed
(1)	(2)	(3)	(4)

25. **Debt and Credit**

25.1 Are you in debt now?

25.2 Specify the amount borrowed.

Period	When borrowed	Source	Purpose	Rate of interest	Terms of borrowing	Cash/kind
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Prior to 1951						
1951-61						
1961-62						

25.3 How was the debt repaid ?

Year when repaid	Amount repaid	How repaid
(1)	(2)	(3)
Prior to 1951		
1951–61		
1961–62		

25.4 Have you been advancing loans to others ?

25.5 If 'yes' to whom and how much ?

Period	Name	Caste/tribe/ community	Amount	Rate of interest	Terms of loans	Cash/ kind
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Prior to 1951						
1951-61						
1961-62						

25.6 How much you have received back :

Period (year)	Name of person	Amount Principal-interest	How recovered
(1)	(2)	(3)	(4)
Prior to 1951			
1951-61			
1961-62			

25.7 Do you know about the Money Lender's Act ? Yes/No

25.8 If 'yes' are you registered under the Act ?

25.9 If 'no', give reasons.

26. Household litigation

26.1 Were you/any member of your household ever involved in litigation ? Yes/No

26.2 If 'yes' give

(i) number of cases

(ii) against whom ?

(iii) reasons for litigation

26.3 How were they settled ?

(i) Mutually

(ii) Panchayat (statutory)
Panchayat (informal)

(iii) Court

26.4 What was the result and what was the cost of litigation ?

27. **Sale and purchase of valuable assets during last 30 years**

Sale						Purchase					
Time of sale	Buyer's residence	Reasons for sale	Occupation of buyer	Area/ No.	Sale price	Type of asset	Purchase price	Area/ No.	Seller's occupation	Seller's residence	Date of purchase
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
						Land					
						Livestock					
						Machinery					
						Tools, equipment					
						Buildings etc.					
						Jewellery and valuables					
						Investments					
						Other assets					
						Total					

28. **Major Heads of income and expenditure during last year (1961–62)**

Gross income			Expenditure		
Major head	Amount	Source (in or outside the village)	Major head	Amount	Incurred in or outside the village
(1)	(2)	(3)	(4)	(5)	(6)
Cultivation			Food (Cereal) (Non-cereal)		
Livestock and products			Drinks		
Wages			Fuel and lighting		
Arts and Crafts			House rent and repairs		
Fishery			Clothing		
Forestry			Travelling		
Trade			Recreation		
Transport			Education		
Professions			Other miscellaneous services		
Service			Interest		
Rent			Rent		
Investments			Remittances		
Remittances			Hired labour		
Interest			Purchase for production (e.g. seed, manures etc.)		
Others			Others		
Total			Total		
Borrowing			Purchase of assets (total of item 27)		
Principal received back			Construction and improvement of building and other structures		
Sale of assets (total of item 27)			Land development		
Grand Total			Grand Total		

SCHEDULE—II House No.

ECONOMIC ACTIVITY—AGRICULTURE

1. **Land**

1.1 Do you own land ? Yes/No

1.1.1 Total uncultivable fallow.

1.1.2 Total cultivable land.

1.1.3 Total land cultivated, with particulars as under :—

Situation, direction, and distance from homestead	Owned land cultivated				Leased in land cultivated			Total			Owned land leased out to others		
	Name of plot	Area		When and how acquired	Name of plot	Area		No. of plots	Area		Name of plot	Area	
		Dry	Wet			Dry	Wet		Dry	Wet		Dry	Wet
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Inside the village.													
Outside the village.													

1.2 What is the rate of assessment on your land ?

1.3 In case the household has leased in land, from how many landlords.

Who is the Landlord	Where does he stay (If outside the village note the distance)	What is his occupation	Since when has the land been leased in	On what terms the land has been leased in? Has there been any recent change?
(1)	(2)	(3)	(4)	(5)

1.4 If the land has been leased out, to how many ?

Who is the tenant	Where does he stay (If outside the village note the distance)	Since when	On what terms ? Has there been any recent change ?
(1)	(2)	(3)	(4)

1.5 If there is any cultivable land lying fallow,

1.5.1 Since when ?

1.5.2 Why is it lying fallow ?

1.6	Have you taken to self-cultivation as a result of the recent trend to abolish absentee landlordism? If yes, give particulars.	
1.7	Are you aware of consolidation of holdings?	Yes/No
1.8	If yes, what according to you are its advantages?	
1.9	Have you been benefited from any scheme of land reclamation or land development?	Yes/No
1.10	If yes, explain how you are benefited.	
1.11	Have you been benefited by the land assignment scheme?	
1.12	If yes, specify the year and the extent of land assigned to you.	
1.13	If there is any change in the extent of land owned, give reasons for such changes.	
1.14	Did partition of property take place during the last 30 years?	Yes/No
1.15	If yes, is it before or after father's death and give reasons.	
1.16	Whom did you consult for deciding the partition?	
2.	Farm Organisation	
2.1	Do you cultivate the land owning draught animals, agricultural implements?	Yes/No
2.2	Is the household cultivating any land by hired labour? If so,	
2.2.1	Extent of land cultivated through hired labour.	
2.2.2	Agricultural operations in which hired labourers were engaged.	
2.2.3	No. of mandays for which hired labourers were engaged.	
2.2.4	Average wage per day paid to hired labourers.	

2.3 Irrigation

If the household has irrigated land,

2.3.1 Source of water and nature of irrigation facility.

2.3.2 Since when irrigation facility is available.

2.3.3 Through what agencies the facility has been provided.

2.3.4 Terms on which the facility is obtained.

2.3.5 Whether there has been any change in extent of cultivation, nature of crop, yield etc. due to irrigation facility during the last 5 years.

2.4 Agricultural Operation

Name of the crop	Main implements	Main operations and season for each (ploughing, seed-bed, sowing, inter-culture, weeding, harvesting, thrashing and storing)
(1)	(2)	(3)

2.5 If the household uses improved varieties of any of the following, please give particulars as under :

Brief description	Since when adopted	Source from which obtained	Whether satisfactory result obtained	Comments
(1)	(2)	(3)	(4)	(5)
Improved seeds				
Chemical fertilisers				
Organic manures				
Improved implements				
Pesticides				

2.6 Mutual help

2.6.1 Do you cultivate jointly owning either land or draught animals or agricultural implements or all, with any of your kinship relation?

2.6.2 Do you borrow agricultural implements from others at the time of cultivation?

2.6.3 Do you take the help of neighbours at the time of sowing or harvesting?

2.6.4 Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

3. Agricultural Production

3.1 Average production, marketing and value of the crops prior to 1951, 1951-61 and 1961-62.

Period	Survey No. of plot or identification of the plot by local name	Total area (acres)	Name of the crop	Area under crop	Period (State the months)		Production				Home consumption			
							Unhusked		Straw		Unhusked		Straw	
					Sown	Harvested	Local Unit	Standard unit	Local unit	Standard unit	Local unit	Standard unit	Local unit	Standard unit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)

Farm price at harvest				Marketing price							Quantity & value of produce	
Unhusked		Straw		Unhusked				Straw				
Standard unit	Price Rs.	Standard unit	Price Rs.	Place	Local unit	Standard unit	Price Rs.	Local unit	Standard unit	Price Rs.	Retained for domestic consumption	Marketed Rs.
(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)

3.2 Give particulars as detailed below in respect of the crop where you have adopted the improved methods of cultivation. (Relate what the head of the household considers as the best and worst years respectively during each decade).

Period	Name of crop	Area sown	Quantity produced	Quantity retained for home consumption	Quantity retained for seeds	Quantity sold	Agency for sale	Price	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Prior to 1951									
Best year									
Worst year									
1951-61									
Best year									
Worst year									
1961-62									

4. Marketing

4 1 What are the nearest marketing centres visited?

Year	Name	Distance	Trans-port	Frequency	Whether visited regularly	Articles purchased and sold
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Prior to 1951						
1951–61						
1961–62						

4.2 Do you sell your goods direct/ through a commission agent to the merchant?

4.3 If through a commission agent give your experience.

4.4 Do you know about the Co-operative Marketing Society? Yes/No

4.5 If yes, what are its functions.

4.6 Is there any Co-operative Marketing Society in your village or neighbouring village? Yes/No

4.7 If yes, are you a member?

4.8 If yes, what are the benefits accruing to you? If not, state the reasons.

4.9 If yes, mention the goods sold to/purchased from the Society during 1961–62.

Sale			Purchase		
Name of produce	Quantity/ Number	Price	Name of produce	Quantity/ Number	Price
(1)	(2)	(3)	(4)	(5)	(6)

5. Agricultural Finance

How do you meet the financial requirements for your agricultural operations during 1961–62?

Operations	Season	Amount spent	Means of financing	Amount	Terms, if borrowed either in kind or cash
(1)	(2)	(3)	(4)	(5)	(6)

6. Agricultural Production Costs

6.1 Cost of seed, manure and water.

			Seed						Manure						
					Quantity used						Quantity used				
Crop	Area sown	Season and year	Local Unit	Standard Unit	Home supply	Purchased	Price per Local Unit	Total value Rs.	Local Unit	Standard Unit	Home supply	Purchased	Price per Local Unit	Total value Rs.	Water charge Rs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)

6.2 Animal labour cost in agricultural operations.

				Soil preparation				Sowing, transplanting and other growing operations				Harvesting, transporting, thrasning, storing			
				Labour days				Labour days				Labour days			
Sl. No.	Crop	Area sown	Season and year	Hired	Household	Charge per day Rs.	Total charge Rs.	Hired	Household	Charge per day Rs.	Total charge Rs.	Hired	Household	Charge per day Rs.	Total charge Rs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)

6.3 Human labour cost in agricultural operations.

				Sowing, preparation				Sowing, transplanting and other growing operations				Harvesting, transporting, thrashing, storing			
				Labour days				Labour days				Labour days			
Sl. No.	Crop	Area sown	Season and year	Hired	Household	Charge per day Rs.	Total charge Rs.	Hired	Household	Charge per day Rs.	Total charge Rs.	Hired	Household	Charge per day Rs.	Total charge Rs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)

6.4 Services charges on household livestock during 1961–62.

Sl. No.	Item	Man days			Charge per day Rs.	Total charge Rs.
		Hired	Household	Total		
(1)	(2)	(3)	(4)	(5)	(6)	(7)

N. B. :—Man day=Generally 9 A.M. to 5 P.M. with an interval of 1 hour.

6.5 Cost of materials for livestock maintenance during 1961–62.

Sl. No.	Item	Standard unit	Local unit	Home supply (in terms of standard unit)	Purchased (in terms of standard unit)	Price per standard unit Rs.	Total value Rs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1.	Green grass						
2.	Straw						
3.	Gram						
4.	Bran						
5.	Oil cakes						
6.	Seeds (including oil seeds)						
7.	Salt						
8.	Concentrates						
9.	Medicines						
10.	Miscellaneous						
	Total						

6.6 Other expenditure and income during 1961–62.

Sl. No.	Item	Agriculture	Animal husbandry	Transport	Total
(1)	(2)	(3)	(4)	(5)	(6)
1.	Expenses on other materials consumed.				
	(a) Ropes and cordages.				
	(b) Insecticides.				
	(c) Others.				
	Sub-total (1)				
2.	Interest on productive loan.				
	(a) Expenditure on litigation.				
	Sub-total (2)				
3.	Income from work done to others by.				
	(a) Animal labour.				
	(b) Human labour.				
	(c) Lending tools and implements.				
	Sub-total (3)				
	Total				

6.7 Implements and Equipments.

Sl. No.	Item	Expenditure during 1961-62								Percentage use in agriculture
		Inherited		Purchased		Maintenance & repairs		Hire charge		
		No.	Value Rs.	No.	Value Rs.	No.	Value Rs.	No.	Rs.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1.	(a) Plough									
	(b) Harrow									
	(c) Sickles									
	(d) Other instruments									
	(e) Pumps									
	(f) Persian wheels									
	(g) Other irrigation appliances									
	(h) Carts, boats									
	(i) Containers									
	Sub-total (1)									
2.	(a) Bunds and fencings									
	(b) Tanks and wells									
	(c) Store house and sheds									
	(d) Cattle sheds									
	(e) Reclamation									
	Sub-total (2)									
	Total									

SCHEDULE—III

House No.

ECONOMIC ACTIVITY — DAIRY FARMING

Date

1. Livestock owned during 1961-62.

Name of livestock	Number
(1)	(2)
Breeding Bull	
Milch Cattle	
Cow	
She-buffalo	
Draught Cattle	
Bullock	
Cow	
He-buffalo	
She-buffalo	
Other animals	
Horses	
Mules	
Others	

2. Did you acquire the bovine cattle by share/outright purchase/any other method ? (specify)

2.1 What is the breed of your bovine population ?

3. What are the markets you attend for purchase or sale of cattle ?

4. Give an account of your experience of marketing the cattle with reference to price, breed and financing method.

5. Did you attend any cattle show ? When and where ?

6. Did you receive any financial assistance from Government source ? If so, give details.

7. What are the common cattle diseases and how are they attended to?

8. Did you receive any veterinary assistance for your cattle from the Government? If yes, state details.

9. What are the names of your cattle?	Cow	Bull/ Bullock	She-buffalo	He-buffalo	Horses	Others
	(1)	(2)	(3)	(4)	(5)	(6)

10. Describe the method of feeding.

11. Do you sell milk and milk products?

12. If yes, give the following particulars, with reference to 1961-62

Name of the product	Quantity obtained per day	Household consumption per day	Quantity sold per day	
			Within the village	Outside the village
(1)	(2)	(3)	(4)	(5)
Milk				
Curds				
Butter				
Ghee				
Butter-milk				

13. If you did not sell, state the reasons.

14. Describe cattle-rearing practices and the provision of grazing and water facilities.

15. **Service and maintenance charges for milch cattle (1961-62).**

15.1 Service charges.

Item of service	Hired labour	Household labour	Method and periodicity of payment	Charge per day per head	Total charges (for columns 2 and 3)
(1)	(2)	(3)	(4)	(5)	(6)

15.2 Cattle feeding.

Items	Quantity used				Total price per local/ standard unit
	Home Supply		Purchased		
	St. unit	Local unit	St. unit	Local unit	
(1)	(2)	(3)	(4)	(5)	(6)
Green grass					
Straw					
Gram					
Oil cakes					
Seeds (including oil seeds)					
Salt					
Concentrates					
Other feed					

15.3 Fee paid to the Forest Department.

15.4 Fine paid for trespassing of cattle.

15.5 Ropes and cordages, and any other *mamulu* paid.

16. How many cart loads of dung manure did you obtain during 1961-62 ?

17. Is it used for your fields or sold? If so, mention the price per cart load.

18. Did you sell your stock to the slaughterers? If so, mention the number and the price.

19. How do you dispose of the dead cattle?

20. Are you affected by the Forest conservancy laws and land reclamation schemes? If so, how?

SCHEDULE—IV

House No.

Date

ECONOMIC ACTIVITY—SHEEP AND GOAT REARING

1. Number of ovine population owned during 1961-62. — Sheep / Goat

2. Did you acquire the ovine population by
   (i) Share
   (ii) Outright purchase
   (iii) Any other method (specify)

3. What are the market centres where you buy and sell the ovine population?

4. If you have purchased, how did you finance them?

Source	Amount taken	Rate of interest	When purchased	No. of cattle purchased	Value of the cattle
(1)	(2)	(3)	(4)	(5)	(6)

5. What is the breed of the ovine population?

6. Mention the breed and range of prices at which your ovine wealth was marketed and also through whom.

7. Do you sell wool separately? If so, mention the quantity of wool obtained per head and the season when you cut the wool.

8. To whom do you sell and at what price?

9. What are the ovine diseases and how are they attended to?

10. Did you receive any assistance from any Govt. source? If so, give details.

11. Did you introduce any new breed on your own or with the assistance of the Government?

12. Where do you shelter the ovine population?

13. Describe briefly the grazing practices in different seasons ?

14. Are you experiencing any difficulty with regard to grazing ?

15. What arrangements have you made to look after the ovine population ? Mention the expenses.

16. Do you hire out your sheep and goats for manuring purposes ? If so, how much did you realise during the last year and from whom ?

17. Are there any festivals and deities connected with the ovine population ?

18. Do you use the flock for manuring your own fields ? Yes/No

19. If yes, specify the value of the manure added.

20. Do you join with other's flock in manuring and grazing ? If so, mention their community/ caste/tribe and occupation and place.

SCHEDULE—V

House No.

ECONOMIC ACTIVITY—POULTRY FARMING

Date :

1. Mention the number of poultry owned during 1961-62.

   Cock

   Hen

   Others e.g., fancy birds (specify)

2. Did you acquire poultry by

   (i) Share

   (ii) Outright purchase

   (iii) Any other method (specify)

3. If you have purchased, how did you finance them ?

Source	Amount	Rate of interest	When purchased	Number of poultry purchased	Price Rs.
(1)	(2)	(3)	(4)	(5)	(6)

4. Did you receive any assistance from the Government ? If yes, give details.

5. What is the breed of your poultry ?

5.1 Did you introduce any new breed on your own or with the assistance of the Government ?

5.2 If so, when ?

6. Where do you shelter the poultry ? (draw sketches)

7. Describe briefly the feeding practices.

8. Who looks after the poultry in your house.

9. What are the market centres where you buy and sell the poultry stock ?

10. Furnish the following :—

		1961-62	
		Total No. (1)	Price (2)
Eggs (Kind)			
Domestic use	1		
	2		
	3		
Sold	1		
	2		
	3		
Poultry (Kind)			
Domestic use	1		
	2		
	3		
Sold	1		
	2		
	3		

11. What are the poultry diseases and how are they attended to ?

12. Describe how you get your eggs hatched ?

SCHEDULE—VI

House No.

ECONOMIC ACTIVITY — PIG REARING

Date

1. No. of pigs owned during 1961–62. Variety Total number

2. Did you acquire pigs by
   (i) *Palu* (share)
   (ii) Outright purchase
   (iii) Any other method

3. If you have purchased, how did you finance them ?

Source	Amount	Rate of interest	When purchased	No. of pigs purchased	Price Rs.
(1)	(2)	(8)	(4)	(5)	(6)

4. Did you receive any assistance from Government ? If yes, Give details,

5. Did you introduce any breed on your own or with the assistance of the Government ?

6. Where do you shelter them ? (Give sketches)

7. Describe briefly the feeding practices.

8. Who looks after pigs in your house ?

9. What are the market centres where you buy and sell the pigs ?

10. What are the pig diseases? How are they attended to?

11. Did you receive any veterinary assistance for your pigs from the Government? If yes, give details.

12. How much manure did you get last year? (1961-62)

13. How did you use it?

14. If sold, to whom did you sell and at what price?

15. Did you sell the pigs last year? (1961-62). If yes, give details.

No.	Through whom	Price
(1)	(2)	(3)

SCHEDULE—VII

House No.

ECONOMIC ACTIVITY — PISCICULTURE

Date

1. State the following details with reference to 1961–62 :—

Source	Location	Period of fishing	Terms of fishing
(1)	(2)	(3)	(4)

2. State the following details :—

Period	Quantity of the catch per day on the average during the season	Domestic consumption per day on the average during the season	Agency	Place	Quantity sold	Amount realised
(1)	(2)	(3)	(4)	(5)	(6)	(7)

3. State the type of equipment owned/shared for fishing purposes.

4. How did you acquire them ?

5. Do you prefer to sell dry fish ?

6 If yes, is it profitable to you and if so, how ?

7. What are the processes of drying fish ?

8. Do you go individually or in group for fishing ?

9. How do you distribute the catch among yourselves ?

10. Have you received any help or assistance from the Fisheries Department of the State or any other Government source? Mention the type of assistance received by you and the period when you received it.

11. Is there a co-operative society for fishermen in your village? Yes/No

12. If 'yes' are you a member of the society? Mention the type of society and give a brief account of the activities of the society.

13. Have you received any type of help from the society? If 'yes' give the details of the benefits/ assistance received by you.

14. What are the types of fish you generally catch?

15. Have you been supplied with any type of improved fingerlings? If 'yes' mention the type/types of fingerlings and the source of supply.

16. Do you know the improved methods of fishing? If 'yes' give a short account.

SCHEDULE—VIII

House No.

ECONOMIC ACTIVITY — INDUSTRY

Date

1. Do you conduct any industry ? If 'yes' state the name of the industry.

Yes/No

2. When and how did you earn proficiency in this industry ?

3. What are the products ?

4. When did you take up this industry ?

5. What are the tools and equipments used ?

Prior to 1951	1951-61	1961-62
(1)	(2)	(3)

6. Give particulars about the cost, make etc., of the various tools etc. (Give sketches also)

7. What are the sources of the models and designs ?

8. What are the raw materials used ?

9. How much/many of the products are retained for home consumption ?

10. Which of them do you sell to neighbours or in the market ? (specify)

11. Describe production:
[Please describe stage by stage and take photographs wherever possible. Photographs should be supplemented by pencil sketches of surface forms, designs, shapes, colours and processes of paper if necessary for sketches of stages]. (If the reporter himself is not capable of making a good pencil sketch he may take the assistance of some local artist).

11.1 First stage.

11.2 Second stage.

11.3 Third stage.

11.4 Final and finishing stage.

11.5 Give the following particulars* :—

Name of the stage	Name of the raw material used	Quantity of raw material used	Cost of the raw material used	Labour employed				Total cost
				Household labour skilled/ unskilled		Hired labour skilled/unskilled		
				Number	Imputed cost	Number	Wages	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1. First stage.								
2. Second stage.								
3. Third stage.								
4. Final and finishing stage.								

* While collecting the information on the questions relating to production, costs and sales under items 11.5 and 12.3, there may be local units which will vary from region to region. Information in local units may also be collected to maintain uniformity. Enquiries relating to the conversion into standard units should also be made by the investigators with a well informed trader either in the village or taluk headquarters.

12 Where do you generally sell?

12.1 How often do you sell?

12.2 What is the usual price at which it is sold?

12.3 Give details of production and sales.

Period	No./Quantity produced	Selling price
(1)	(2)	(3)

13. How do you procure the finance for purchasing

(i) Raw materials

(ii) Tools and equipment

(iii) Other materials and services

14. Are you a member of any co-operative society?

15 If so, mention the details

Name and type of society	Share amount	When became a member
(1)	(2)	(3)

15.1 Have you been benefited by it? If so, give details. If not, state reasons.

16. Did you receive any assistance from the Government or from any other source? Yes/No

17. If yes, give brief details.

SCHEDULE—IX House No.

ECONOMIC ACTIVITY — RURAL LABOUR Date

1. How many members of your household had worked in the following categories of rural labour in 1961-62

Type of labour	Number of workers				Number of days worked	Wage rate			Cash equivalent	Total wages
	Males		Females			Kind of				
	Adult	Child	Adult	Child		Cash	commodity	Quantity		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Agricultural labour										
(a) Ploughing										
(b) Ploughing with owned plough and cattle										
(c) Spade work, manuring and building										
(d) Sowing										
(e) Nursery bed (crop-wise)										
(f) Transplanting (crop-wise)										
(g) Weeding (crop-wise)										
(h) Loosening the soil and other inter-cultural operations (crop-wise)										
(i) Irrigational operations										
(j) Harvesting (crop-wise)										
(k) Thrashing and winnowing										
(l) Transport and storage										
(m) Herdsmen										
(n) Quarrying labour										
(o) Construction labour										
Skilled										
Unskilled										
(p) Road works labour										
(q) Bamboo and timber labour										
(r) Others										

2. Attached agricultural labour

2.1 Give the following particulars:—

Name of the person	Duration, terms and conditions of employment
(1)	(2)

3. Payment practices

3.1 Cash

3.2 Kind

3.2.1 Food grains and pulses

3.2.2 Food

3.2.3 Clothing

3.2.4 Tobacco

3.2.5 Presents

3.3 Facilities for advance of loans

3.4 Hours of work

3.5 Nature of work

3.6 Leave and holidays

4. Degree of association of the worker in the household (with reference to food, drinking).

5. Name, community, caste, occupation and address of the employer.

APPENDIX III

SCHEDULE—X

House No.

ECONOMIC ACTIVITY — TRADE AND COMMERCE

Date

1. Give the following particulars:—

1.1 Name of establishment.

1.2 When established?

1.3 Names of commodities dealt with.

1.4 Where from are they purchased and at what intervals? (period specify).

1.5 Quantity sold.

1.6 Amount of investment in the last year (1961-62).

1.7 Methods and arrangements for storage of commodities.

2. Do you deal in terms of barter? Yes/No

3. If so, mention the names of commodities accepted for barter purposes.

4. Do you sell commodities on credit? Yes/No

5. If yes, mention the number of persons on your credit roll.

6. Do you advance loans? Yes/No

6.1 If yes, give the following details.

Name of the loanee	Amount of loan	Terms of loan
(1)	(2)	(3)

7. Did you experience any difficulty in recovering the loans and dues from your customers? Yes/No

7.1 If yes, detail your difficulties.

8. What is the daily turn-over of your shop?

9. What are the village products/ produce that are brought to the shop for exchange? Give particulars for 1961–62.

Season	Produce/ products	Where and how purchased	Where and how disposed of
(1)	(2)	(3)	(4)

10. Do villagers residing in other villages and hamlets buy at your shop? If so, mention the name and distance of the villages.

11. Did you pay any tax?

11.1 If so, give particulars.

Period	Name of tax	How assessed	To whom paid	Amount Rs. nP.
(1)	(2)	(3)	(4)	(5)
Prior to 1951				
1951–61				
1961–62				

12. Give the quotations of the prices as on date of investigation.

Name of the commodity	Quantity	Price
(1)	(2)	(3)

13. What is your normal rate of profit per rupee? Give details with reference to different commodities.

APPENDIX III

SCHEDULE—XI

House No.

ECONOMIC ACTIVITY — ARTISAN AND OTHER SERVICES

Date

1. Describe the nature of activity.

2. What are the tools and implements that you prepare and repair ?

3. Describe your tools, equipment and your place of work.

4. Who are your customers and where from do they come ?

Year	Name of customer	Place	Type of service	Season	Details of remuneration received	
					In cash	In kind (here give the imputed value also in terms of money)
(1)	(2)	(3)	(4)	(5)	(6)	(7)

5. Periodicity of payment.

6. What are the busy seasons ?

7. Mention the number of workers.

Household labour				Number of hired or apprentice labour (Mention relationship and his native place)	Payment to the hired Rs.
Males		Females			
No.	Imputed money value	No.	Imputed money value		
(1)	(2)	(3)	(4)	(5)	(6)

8. Did you receive any assistance from the Government for purchase of tools and/for training in new methods and techniques.

SURVEY OF CONSANGUINEOUS MARRIAGES

House No.

Revenue No.

S. No. of household

Census Code No.

Name of head of household

Date

Surname or family name of head of household

Investigator

(Use separate column for each marriage including for more than one wife or one husband)

Questions	First married male (head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male	Sixth married male
(1)	(2)	(3)	(4)	(5)	(6)	(7)

A. Husband

1. Name
2. Relationship to head of household
3. Age in completed years
4. Married for how many years
5. Place/Village/Taluk, distance before marriage
6. Mother tongue
7. (a) Religion before marriage
   (b) Religion after marriage
8. Main Caste/Tribe
9. Sub-group within main Caste/Tribe
10. *Gotra* / *Kul* / Totem or other similar sub-division
11. Other marriages of husband, if any

B. Wife

12. Name
13. Age in completed years
14. Place / Village / Taluk, distance before marriage
15. (a) Religion before marriage
    (b) Religion after marriage
16. Main Caste / Tribe before marriage

Questions	(Use separate column for each marriage including for more than one wife or one husband) First married male (head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male	xth married male
(1)	(2)	(3)	(4)	(5)	(6)	(7)
17. Sub-group within main Caste/Tribe, before marriage						
18. *Gotra / Kul /* Totem or other similar sub-division' before marriage						
19. Age at first marriage						
20. Duration of present marriage						
21. Other marriages of wife, if any						
C. Relationships						
22. Are the husband and wife related in any way ?						
23. If "Yes", whether the relationship is a blood relationship (having common ancestors) ?						
24. If the answer is "Yes" for C-23, give in a condensed form, the informant's statement regarding the blood relationship, and draw the pedigree (with abbreviated names wherever mentioned by the informant) against the appropriate relationship among those given below—						
(a) Whether married to his own sister's daughter (husband and wife's mother being brother and sister having both parents same) ?						
(b) Whether married to his own brother's daughter (husband and wife's father having both parents same) ?						
(c) Whether married to his mother's own sister (husband's mother and wife having both parents same) ?						
(d) Whether married to his father's own sister, (husband's father and wife having both parents same) ?						

Questions	(Use separate column for each marriage including for more than one wife or one husband) First married male (head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male	Sixth married male
(1)	(2)	(3)	(4)	(5)	(6)	(7)
(e) Whether married to his mother's own brother's daughter (husband's mother and wife's father having both parents same)?						
(f) Whether married to his father's own sister's daughter (husband's father and wife's mother having both parents same)?						
(g) Whether married to his mother's own sister's daughter (husband's mother and wife's mother having both parents same)?						
(h) Whether married to his father's own brother's daughter (husband's father and wife's father having both parents same)?						
(i) Whether married to his step - sister's daughter (husband and wife's mother having only one parent in common)?						
(j) Whether married to his step-brother's daughter (husband and wife's father having only one parent in common)?						
(k) Whether married to his mother's step-sister(husband's mother and wife having only one parent in common)?						
(l) Whether married to his father's step-sister (husband's father and wife having only one parent in common)?						
(m) Whether married to his mother's step-brother's daughter (husband's mother and wife's father having only one parent in common)?						
(n) Whether married to his father's step-sister's daughter (husband's father and wife's mother having only one parent in common)?						

Questions	(Use separate column for each marriage including for more than one wife or one husband) First married male (head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male	Sixth married male
(1)	(2)	(3)	(4)	(5)	(6)	(7)
(o) Whether married to his mother's step - sister's daughter (husband's mother and wife's mother having only one parent in common) ?						
(p) Whether married to his father's step-brother's daughter (husband's father and wife's father having only one parent in common) ?						
(q) Whether there is any other blood relationship, not specified above, between the husband and wife ?						
25. If answer is "Yes" for C-22, but "No" for C-23, ascertain whether the relationship is one of the following---						
(a) Elder brother's widow						
(b) Younger brother's widow						
(c) Wife's sister						
(d) Daughter-in-law						
(e) Mother-in-law						
(f) Others (specify)						
26. Name and status of informant						

N. B. The instructions for filling up consanguineous marriages survey schedule are printed in the Appendix to the Village Survey Monograph No. 45 – Mattewada.

GLOSSARY

Abi . . . Paddy crop sown in July-August and harvested in November-December

Agarbathi . . Pastil

Agneyamula . . North-eastern corner

Aiduchetula Pochamma The Five handed Pochamma, a female village deity

Appagintalu . . Handing over the bride — the last sequence in marriage celebrations

Appalu . . A kind of sweet dish

Araka . . Plough

Ariveni Kundalu . Decorated sacred pots used in marriage

Arra . . Room

Arugu . . Pial

Ashadham . . Fourth month of the Telugu (lunar) year corresponding to June-July

Asviyujam . . Seventh month of the Telugu (lunar) year corresponding to September-October

Ataka . . Loft

Aynaru . . Ariveni Kundalu

Ayurvedic . . Relating to Ayurveda, a system of medicine in India

Bali . . Animal sacrifice

Bandari . . Assistant to the Koshti caste head

Baniya . . A merchant caste. It is also known as Komati and Vaisya

Beedi . . A country cigarette-Tuniki leaf rolled up and filled with tobacco leaf dust

Bhadrapadam . Sixth month of the Telugu (lunar) year corresponding to August-September

Bhajan . . Group prayer with devotional songs

Bhajana Mandali . An association for conducting Bhajan

Bhasikalu . . Marriage badges tied on the forehead of the bride and bridegroom

Bhoolakshmi . . Goddess of earth, a female village deity

Binde . . Brass vessel for fetching water

Bontha . . Quilt-like thing made with rags

Bottu . . A mark of vermilion

Buddi . . SEE *Ekka*

Burelu . . A sweet dish

Buvvakunda . . Pot used for cooking rice

Chaitram . . First month of the Telugu (lunar) year corresponding to March-April

Chakali . . A washerman caste

Chembulu . . Small tumblers used for holding and drinking water

Chippa . . A general term denoting a small earthen plate or a portion of a coconut shell

Chutta . . Country cigar made up by rolling tobacco leaf

Dai . . Midwife locally known as *manthrasani*

Dandakadiyam . An ornament worn on the upper arm

Dappulu . . Large tambourine-like skin instruments but without jingles. Each *dappu* is played by a Madiga (S.C.) with two sticks

Devanga . . A weaving caste

Devunimula . . God's corner

Dhor . . A Scheduled Caste

Dimpudukallam . A spot on the outskirts of the village where the bier is rested on the ground for a while on the way to funeral or burial ground

Duheri . . The name of a local house type with tiled roof and a verandah

Ekeri . . A tiled house with no verandah

Ekka . . A small kerosene oil lamp (also known as *buddi*) made up of tin with or without chimney

Gangalam : : See *Koppera*

Ganji : . Gruel. After rice is boiled the excess water is stained out. This water also is called *ganji*

Ghoshka . . A Scheduled Caste

Gidugu . . A hat like headwear made of thin bamboo ribs and *adda* leaves to protect from rain

Gochi : . In wearing dhoti a portion of it is taken on between the two legs and tucked in the back. *Gochi* also refers to a piece of cloth (10" x 2') generally worn as an underwear by tucking one end in the front and passing the other end in between the thighs so as to cover the nudity

Golusu : . Chain

Goondla : . A fisherman caste

Gorru . . A local agricultural implement

Gotulu . . Silver ornament worn on the wrist

Gouda Purana . One of the *puranas* in the ancient Hindu literature

Goundla : . A toddy tapping caste

Gramadevata . . Village deity

Guda . . An umbrella made of palmyra leaves

Gudikipettuta . Final obsequies (literally means offering to the temple)

Gudise . . Hut

Gummi : . A big bamboo basket to store foodgrains

Gundlagolusu . . A chain of round beads of gold or silver

Gunjalu . . Small poles

Guratikapu . . A caste (mainly agricultural)

Guratireddy . . A caste (mainly agricultural)

Grihapravesam . House warming (literally, entering the house)

Guruju . . . An earthen or stone fortification constructed in olden days. This is also pronounced as *buruju*

Guvvagoobalu . . A gold ornament worn in the helix

Hanuman . . A monkey hero in the epic Ramayana worshipped as a deity

Harikatha Kalakshepam . Solo exposition of Hindu mythological legends in prose and verse

Hat . . Market

Illarikam . . A social institution which denotes the practice of a son-in-law being brought to settle down in his father-in-law's house with rights to property. This is generally done in the case of the parents who do not have male children or where the son-in-law is very poor

Illujochchuta . . House warming ceremony

Intiperu . . Surname (family name)

Jagir . . A village or a number of villages conferred by the Nizam of Hyderabad on the nobility in lieu of the service recognising of one's loyalty to the Nizam

Jangam . . A Saivaite priest

Jatara . . Fair

Jawar . . Sorghum

Jyestham or Jaistham. Third month in Telugu (lunar) year corresponding to May-June

Kadiyalu . . Silver anklets

Kambali . . Coarse woollen blanket

Kapu . . A caste (mainly agricultural)

Karnam . . The Village Accountant

Kartikam . . Eighth month in the Telugu (lunar) year corresponding to October-November

Kavatikundalu . Pots full of water mixed with turmeric powder used in the house warming cere-

mony. Ordinarily they refer to a set of pots tied on either side of a sling to fetch water

Khalli . . Oil cake manure

Kirana . . Provisions

Kodavali . . Sickle

Komati . . See *Bania*

Komirelu . . 'V' shaped wooden frames used in roof making

Kongu . . That end of the saree left loose on the shoulder

Koonaillu . . Tiled house

Koppera . . A large iron or brass vessel used for heating water (also known as *gangalam*)

Koshti . . A weaving caste

Kula Daivam . . Caste deity

Kula Pedda . . Caste elder

Kummari . . A potter caste

Kumpati . . Oven

Kurakunda . . A pot used for preparing curry

Kuratikunda . A big pot filled with water. This pot is used as a substitute for a stone in the three-stoned oven

Langa . . Skirt

Lingn . . An oval shapped small sacred stone symbolising Lord Siva

Lingayat . . A South Indian Saivaite sect. A Lingayat person wears a small *linga* hung round the neck in a reliquary. In Kotha Armur village the Devangas are referred to as Lingayats

Madi . . Seed bed

Madiga . . A Scheduled Caste

Magham . . Eleventh month of the Telugu (lunar) year corresponding to January-February

Mahalakshmi . Goddess of wealth, a female village deity

Maisamma . . A female village deity

Mangali . . A barber caste

Mangalaharati . Flame of prosperity

Manika . . A measure equivalent to two seers

Manthras . . Hymns

Mantrasani . . Local midwife

Mantric . . One who is said to cure by chanting magic spells

Margasiram . . Ninth month of the Telugu (lunar) year corresponding to November-December

Mashitla . . A Scheduled Caste

Mattalu . . Palmyra sheaves

Mera . . A tailoring caste

Methari . . Caste Head of Koshti community

Moduga tree . . Burea frondosa. The leaves are stitched into leaf plates and used as eating plates

Molathadu . . Waist string

Moododivasam . Obsequies on the third day after death. See *Pittakupettuta*

Muggulu . . Decorative lines drawn with lime powder

Muhurtham . . Auspicious moment

Mukkupulla . . Nose rod, an ornament for the nose

Munnurukapu . A caste (mainly agricultural)

Muntalu . . See *chembulu*

Muthaidulu . . Women in married status

Muthrasi . . A caste(also called *Tenugu*)

Nagavalli . . A sequential ritual in marriage

Naivejyam (*Naivedyam*) . Offering of fruits,food etc., to God

Nallapoosalu . . Black beads worn in the form of a chain by married women

Namakaranam . Naming ceremony

Nittallu . . Central poles

Nizamsagar canal . A canal flowing from Nizamsagar, a lake built in 1932, across the Manjira river in the Nizamabad District

Nulka (Nulaka) . Thick thread

Pachchabottu . Tattooing mark

Pachchabottollu . Those who do tattooing

Padigalu . . Gold ornament worn in the lower part of the ear

Padmasale . . A weaving caste

Pagatala buvva . Lunch

Panchangam . . Almanac

Panchayat . . A council. The panchayat may be a statutory one or a traditional one

Panchayati Raj Institutions They refer to the three-tier set-up of policy making statutory bodies under democratic decentralisation from the village to the district level through the Blocks manned by the people's representatives (Andhra Pradesh Panchayat Samitis and Zilla Parishads Act, 1959). At the level of a village or a group of villages the people's representatives are elected on the basis of adult franchise. This elected body is known as Panchayat. A group of Panchayats are formed into Samiti Blocks and is administered by a body known as Panchayat Samiti which is composed of the Presidents of the Panchayats and other co-opted members. All the Samiti Blocks in a district are formed into a Zilla Parishad composed of all the Presidents of the Panchayat Samitis and other co-opted members

Panchayat Samiti . SEE *Panchayati Raj Institutions*

Panduga . . Festival

Pappu annam vunda . This is a euphemistic conventional expression with which the boy's party enquires of the inclinations of the girl's father to enter into marital alliance. Literally the expression means "Is dhal (*pappu*) and rice (*annam*) available with you (*vunda*)?" And sportively the party knows that the obvious reference is to a marital alliance

Paura . . Spade

Peddamanishiavuta . Aattainment of puberty. SEE also *Samarthaavuta* and *Shanaavuta*

Peddamula (Peddalamula) A corner in the house where ancestors are worshipped

Peddalapanduga . SEE *Yadadithithi*

Pelalu . . Fried paddy or *jawar*

Phalgunam . . Twelfth month in the Telugu (lunar) year corresponding to February-March

Pittakupettuta . Offering to the bird on the third day obsequies. SEE *Moododivasam*

Pochammatalli . A female village deity

Poddikku . . East

Poddugala buvva . Breakfast

Poddumuku buvvá . Supper

Poli . . SEE *Bali*

Pooja . . Worship

Poorigudise . . Thatched hut

Poorillu . . Thatched house

Poosala . . A caste of itinerary merchants

Purohit . . Priest

Purudu . . Pollution after birth and refers also to the ceremony done to end pollution of birth

Puranakalakshepam . Reading out sacred mythological stories to a gathering

Pushyam . . Tenth month of Telugu (lunar) year corresponding to December-January

Puttuventrukuluteeyutam . Tonsure ceremony

Raktamahankali . A female village deity

Ravika . . Blouse

Reddy . . A caste (mainly agricultural)

Sahukar . . A monied person

Saivaites . . Persons belonging to Saiva sect (devotees of Lord Siva)

Samanarra . . A room used for keeping utensils

Samarthaavuta . Attainment of puberty SEE *Shanaavuta* and *Pedamanishiavuta*

Sathani . . A priest for Vaishnavite sect

Satyanarayanavratham . A *pooja* performed in praise of Satyanarayana, an aspect of Vishnu

Shanaavuta . . Attainment of puberty. SEE *Peddamanishiavuta* and *Samarthaavuta*

Shikari . . Hunting

Slokas . . Compositions

Sraddha . . Death day celebration

Sravanam . . Fifth month in the Telugu (lunar) year corresponding to July-August

Sravana Poornima . Full moon day in *Sravanam*

Tabala . . A skin musical instrument

Taccavi . . An advance loan given by the Revenue Department of the Government to the cultivators

Thabi . . Paddy crop sown in January-February and harvested in March-April

Thadika . . Door shutter made of palmyra leaves

Thambalam . . A metal plate

Thathayi . . A village deity

Thatlu . . Plates used for eating meals

Theegalu . . Gold rings worn on the side of the ear

Theertham . . A socio-cultural congregation in the name of some deity e. g, Venkateswara, Nookalamma etc. Worship of deity and shopping form important features of these socio-cultural gatherings. It may last for a day or more

Thogari . . Red gram

Thoomu . . A measure of 4 *manikas*

Tulasi . . Ocymum sanctum (a sacred plant)

Ungaralu . . Rings worn on the fingers

Uthsavam . . Taking God in a procession

Vaddara . . A stone cutter caste

Vadibiyyam . . Putting a handful of rice five times in the upper cloth of the bridal pair

Vaisya . . A merchant caste. SEE *Baniya* or *Komati*

Vantaillu . . Kitchen

Vasalu . . Wood or bamboo rafters

Vididillu . . Lodging where the groom and his party stay during marriage celebrations

Vratham . . A special worship offered in the name of a deity. e.g., Satyanarayana *vratham* in the name of the deity Satyanarayana

Yadadithithi . . Death anniversary. It is also known as *Peddalapanduga*

Yenugarra . . A rafter placed length-wise over the central poles of a house

Yerramatti . . Red clay

Zilla Parishad . . SEE *Panchayati Raj Institutions*

Zuba . . Animal or bird sacrifice by a Muslim at the time of house warming ceremony