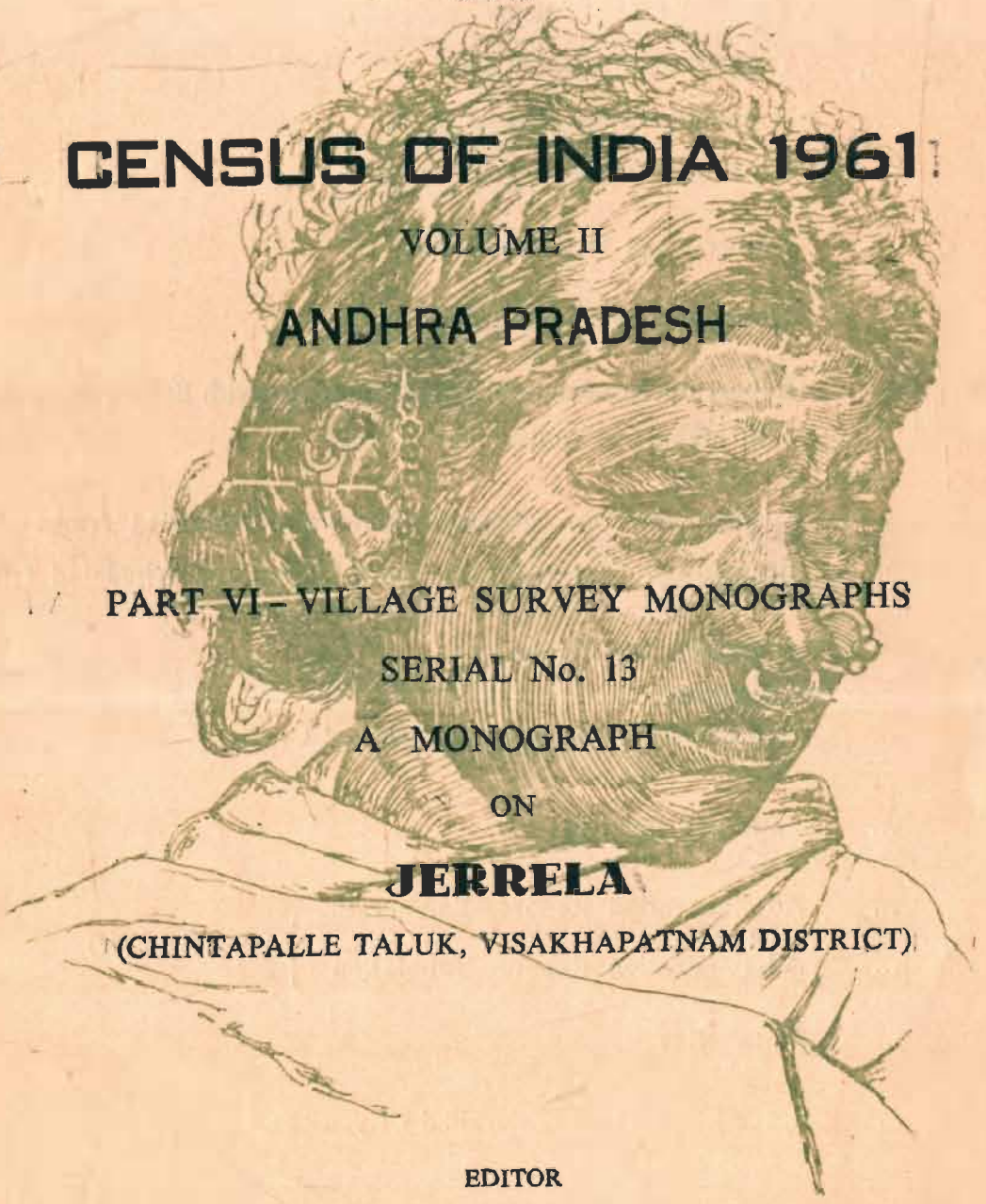
PRG. 178. 4 (N)
1,000



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH



PART VI – VILLAGE SURVEY MONOGRAPHS

SERIAL No. 13

A MONOGRAPH

ON

JERRELA

(CHINTAPALLE TALUK, VISAKHAPATNAM DISTRICT)

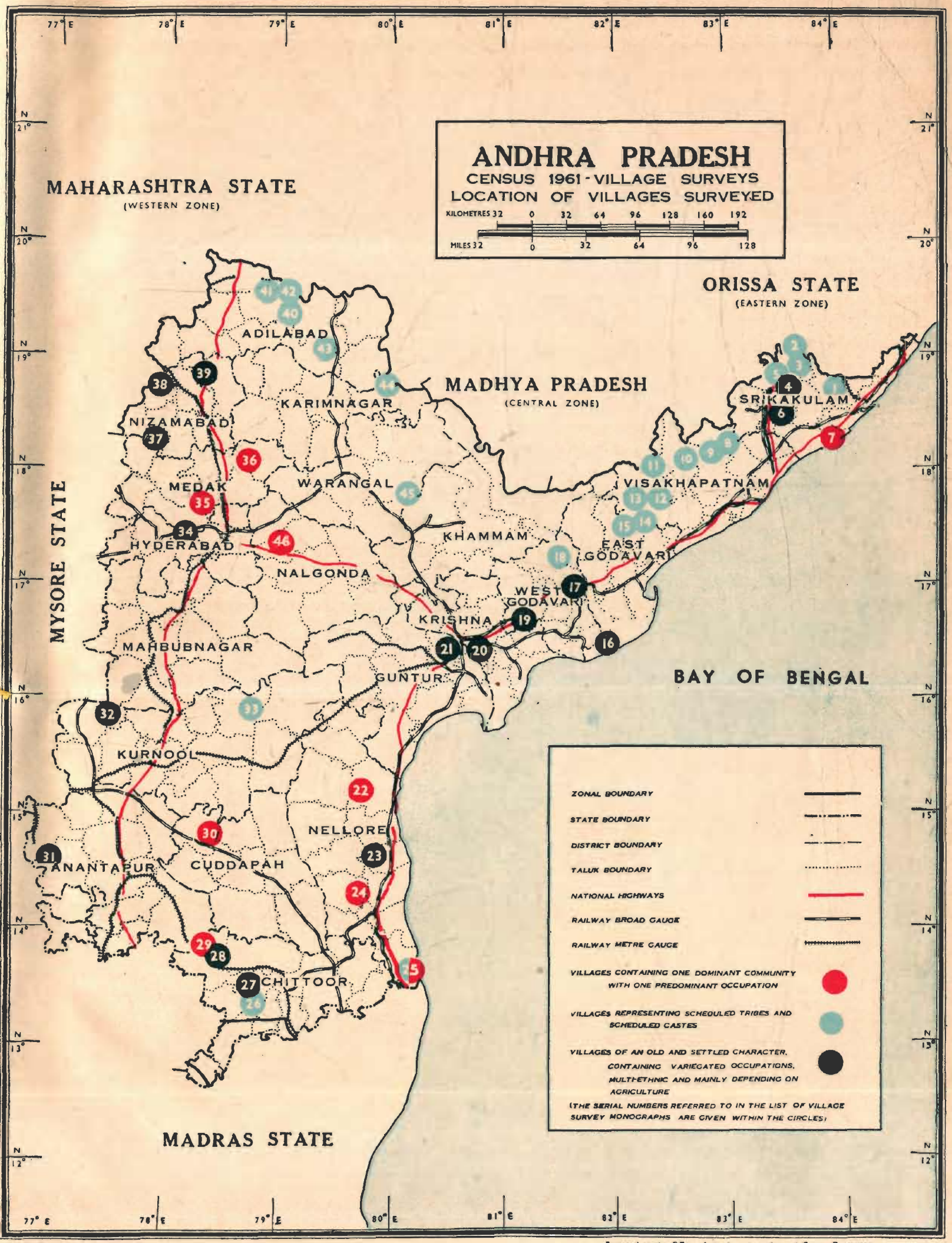
EDITOR

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh

Price : Rs. 5·25 P. or 12 Sh. 3 d. or 1 $ 89 c.



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

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

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

*Surveyed by the Indian Institute of Economics, Hyderabad–A. P. †Present Monograph ‡Monographs already published.

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

PART I (with Sub-parts)	...	General Report Report on Vital Statistics Subsidiary Tables
PART II-A	...	General Population Tables
PART II-B(i)	...	Economic Tables [B-I to B-IV]
PART II-B(ii)	...	Economic Tables [B-V to B-IX]
PART II-C	...	Cultural and Migration Tables
PART III	...	Household Economic Tables
PART IV-A	...	Report on Housing and Establishments (with Subsidiary Tables)
PART IV-B	...	Housing and Establishment Tables
PART V-A	...	Special Tables for Scheduled Castes and Scheduled Tribes
PART V-B	...	Ethnographic Notes on Scheduled Castes and Scheduled Tribes
PART VI	...	Village Survey Monographs
PART VII-A (1) PART VII-A (2)	...	Handicraft Survey Reports (Selected Crafts)
PART VII-B	...	Fairs and Festivals
PART VIII-A	...	Administration Report—Enumeration (*Not For Sale*)
PART VIII-B	...	Administration Report—Tabulation (*Not For Sale*)
PART IX	...	State Atlas
PART X	...	Special Report on Hyderabad City

Supervision and Guidance

By

Sri K. V. N. GOWD, B.Com. (HONS.),
Deputy Superintendent of Census Operations

First Draft

By

Sri V. D. CHARY,
Economic Investigator.

Field Investigation

1. Sri V. D. CHARY,
   Economic Investigator.
2. Sri M. V. S. RAI, B.A.,
   Economic Investigator.
3. Sri Ch. PURNACHANDRA RAO, M.A.,
   Economic Investigator.

Scrutiny of the Draft

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

Photographs

1. Sri V. D. CHARY.
2. Sri M.V.S. RAI, B.A.

Maps & Drawings

1. Sri M. KRISHNA SWAMY,
   Artist-Draughtsman.
2. Sri S. PRABHAKAR, B.Com.,
   Compiler-Artist.

FOREWORD

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

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

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

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

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

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

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

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

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

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

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

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

NEW DELHI
July 30, 1964.

A. MITRA
Registrar General, India.

P R E F A C E

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.

It has been mentioned in the Preface to *A Monograph on Kotha Armur*, published first in the Village Survey Monographs Series, that in this State 47 villages were selected for the survey of which 9 villages fell under the category of villages each 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. Of these 47 villages, 2 villages, *viz*, Keslapur and Bhurnur were proposed to be covered in one monograph as both of them represented the Gonds and Pradhans. But subsequently it was considered adequate if Bhurnur village alone was studied in detail incorporating the importance and role of the tribal *jatara* (annual fair) which is held at Keslapur village, in the cultural life of Gonds and Pradhans. Hence Keslapur is omitted from the scope of village survey as such. This brings the total number of villages covered in the State to 46 reducing the second category of villages, *i.e.*, those predominantly populated by a Scheduled Tribe taken up for survey from 22 to 21 (17 villages with Scheduled Tribes, 3 villages with tribes not Scheduled, *viz*, Samanthus, Koya Dhoras and Mathuras, and 1 village with a Scheduled Caste, Dombs).

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

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

Certain limitations to our efforts in this field may have to be, however, recognised. While the Investigators who were put on the job of canvassing the schedules were carefully chosen for their academic qualifications or their experience in community development organisation, their ability and aptitude to move closely with the rural and tribalfolk, live with them, gain their confidence and evoke positive response, to observe things first hand and record their observations truthfully, they were not specialists. They had no special technical training in anthropological, sociological and in demographic investigations except the knowledge and the fund of expereince they acquired after surveying a few villages at the present Census under the informed guidance and direction from the Officers in charge of Village Surveys. Some of their observations may not stand the minute scrutiny of an expert in a particular field but they can certainly claim to have truthfully recorded all the information they gathered first hand, and it is open to the experts to draw their own conclusion on the statistical data presented. The purpose of the present survey will be served if it has helped to give an authentic picture of the life and conditions of the people as is observed now.

The present monograph deals with Jerrela, a village inhabited by Bagatas, a Scheduled Tribe who live mainly by settled agriculture in the hilly parts of the Agency area. They live not as an isolated community, like for instance Kondhs, Savaras, Gadabas of this tract but form an integral part of a village community where they always keep at least a few families of Valmikis, another tribe in this area, attached to them serving them as subordinates in the village administration as also playing an important role in the economic life of the village as the chief traders. The high social status and the influence of the Bagatas is evident from the fact that they play the top administrative role as Muttadars over a number of villages in the Agency areas or as Village Headman of a village or group of hamlets. Economically, they have maintained a tradition of settled and stable agricultural practices owning fertile plots of arable land. It is to the credit of the Bagatas that they have suitably adjusted some of the farming practices obtaining in the plains to the needs of a hilly area whose topographical features demand new modes of cultivation practices. Enjoying a superior social status they have played all through a unique role in moulding the political character in the Agency area assisted by the Valmikis known for their loyalty and shrewdness. These Valmikis have been serving the Bagatas in performing the administrative duties as Barikas (village servants) and in marketing the agricultural and minor forest produce as itinerant traders. These two important areas of interdependence in the social economy of the Bagatas and the Valmikis as also the assertion of superiority by the Bagatas reflect certain cultural characteristics such as feelings of untouchability entertained by the Bagatas towards the Valmikis, attempts of the Valmikis to improve their social and economic status with minimum of inter-tribal social friction by 'Sanskritisation' and greater participation in such economic activities as agriculture and increasing use of such facilities as education and other developmental benefits accruing from the schemes implemented by the Government. With the ushering in of the Panchayati Raj Institutions the Valmikis have found another area to compete with the Bagatas who always consider themselves by tradition socially superior and sometimes feel less inclined to tolerate the Valmikis occupying position with equality of status. The study of Jerrela village brings to light some of these social processes obtaining in a village which has peculiar topographical and ecological setting in the hilly tract of Visakhapatnam District.

In May 1961, this village was first investigated by Sarvasri M. V. S. Rai and K. S. S. Raju and a draft based on the limited data was prepared by Sri M. V. S. Rai. Later in January 1963 this village was resurveyed by canvassing the enlarged schedules by Sarvasri V. D. Chary, Ch. Purnachandra Rao and M. V. S. Rai, Economic Investigators of my office. A review sent by the Officer on Special Duty on an earlier draft of this monograph further helped in pin-pointing the spheres of investigation. Processing and tabulation work was guided by Sri M. Sreeramulu, Tabulation Officer and by Sri P. Pattayya, Section Head under the direction of Sri K. V. N. Gowd, Deputy Superintendent of Census Operations. First draft of the report was prepared by Sri V. D. Chary. Scrutiny and editing was done by Sri V. Radhakrishna, Research Assistant. Sri M. Krishnaswamy has prepared the line drawings and sketches. The printing was supervised by Sri S. K. V. Gupta, Senior Proof Reader.

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

CONTENTS

		Pages
	Foreword : . . .	iii-v
	Preface	vii-viii
Chapter I	THE VILLAGE	1–4
	Introduction — Location — Flora and fauna — Climate and rainfall — Pre-requisites for selection of the village site — Size and number of households — Residential pattern — Sources of water — Sanitation — Places of worship — Crematorium — Welfare and administrative institutions — Market — Settlement history — Origin of the village.	
Chapter II	THE PEOPLE AND THEIR MATERIAL EQUIPMENT .	5–17
	Ethnic composition — Bagatas — Valmikis — Sathani Vaishnava — Social status — Language — Population by sex and age-group — Marital status — Literacy — Household heads — House types — Selection of house site — Foundation laying ceremony—Collection of materials — House-warming ceremony — Expenditure on construction — Dress — Cost of dress— Hair style—Tattooing—Ornaments—Cooking utensils— Lighting equipment — Other consumer goods — Bedding and furniture — Food habits — Drink — Smoking.	
Chapter III	SOCIAL CUSTOMS	19–30
	General — Pregnancy — Naming ceremony — First feeding ceremony — Tonsuring — Initiation to learning — Puberty — Marriage — Age at first marriage — Permissible partners — Consanguinity — Types of marriages — Fixation of muhurtham by traditional Muhurthagadu — Marriage procedures — Consummation — *Case study* — Marriage by elopement — *Case study* — Marriage by service — Widow remarriage — Divorce — Death customs — Obsequies — Other beliefs and practices.	
Chapter IV	ECONOMY	31–40
	General—Basic economic activity—Ownership of land—Types of lands— Livestock—Factors influencing the economic life in the village — Communications — Workers and non-workers — Traditional occupation— Main occupation—Combination of occupations—Occupational mobility— DESCRIPTION OF DIFFERENT OCCUPATIONS — Agriculture—Wet cultivation—Dry cultivation—Preparation of land — Seed preservation — Implements — System of tenancy — Attached agricultural labour — Casual labour—Business—Agricultural production and its disposal—Distribution of households by income-range — Main occupation and per capita annual income—Sale and purchase of assets—Village income—Village expenditure —Credit facility — Indebtedness — The Andhra Scheduled Tribes Co-operative Finance and Development Corporation — Trends of change.	

		Pages
Chapter V	CULTURAL LIFE AND VILLAGE ORGANISATION General — Language — Types of families — Leisure — Religion — Fairs and festivals — Cultural life—Village organisation — Village Panchayat — Inter-hamlet and inter-village relationship — Inter-tribal, inter-caste and inter-household relationship.	41–48
Chapter VI	SOCIAL REFORMS, AWARENESS AND ATTITUDE General — Inheritance of property — Social awareness — Opinion about the survey.	49–50
Chapter VII	CONCLUSION	51
Appendix	TABLES	53–94
Glossary	. . . . .	95

MAPS

Andhra Pradesh State Map showing the Location of Villages Surveyed	*Before Inner Title*
Location Map of Jerrela	xv
Village Map of Jerrela	xvi
Layout Sketch of Households by Communities in Jerrela . .	xvii

ILLUSTRATIONS

Figure No.		
1	A panoramic view of Jerrela village	xix
2	A cross section showing a loft inside the house . . .	xx
3	House type – A	xxi
4	House type – B	xxii
5	Typical Bagata men	xxiii
6	A typical Bagata old woman dressed in sari . . .	xxiii
7	Typical Bagata women	xxiv
8	Valmiki women	xxiv
9	Hair styles of women	xxv
10	Tattooing designs	xxvi
11	Ear and nose ornaments	xxvii
12	Leg ornaments	xxvii
13	Nose and ear ornaments	xxviii
14	Ornaments	xxix
15	Domestic utensils	xxx

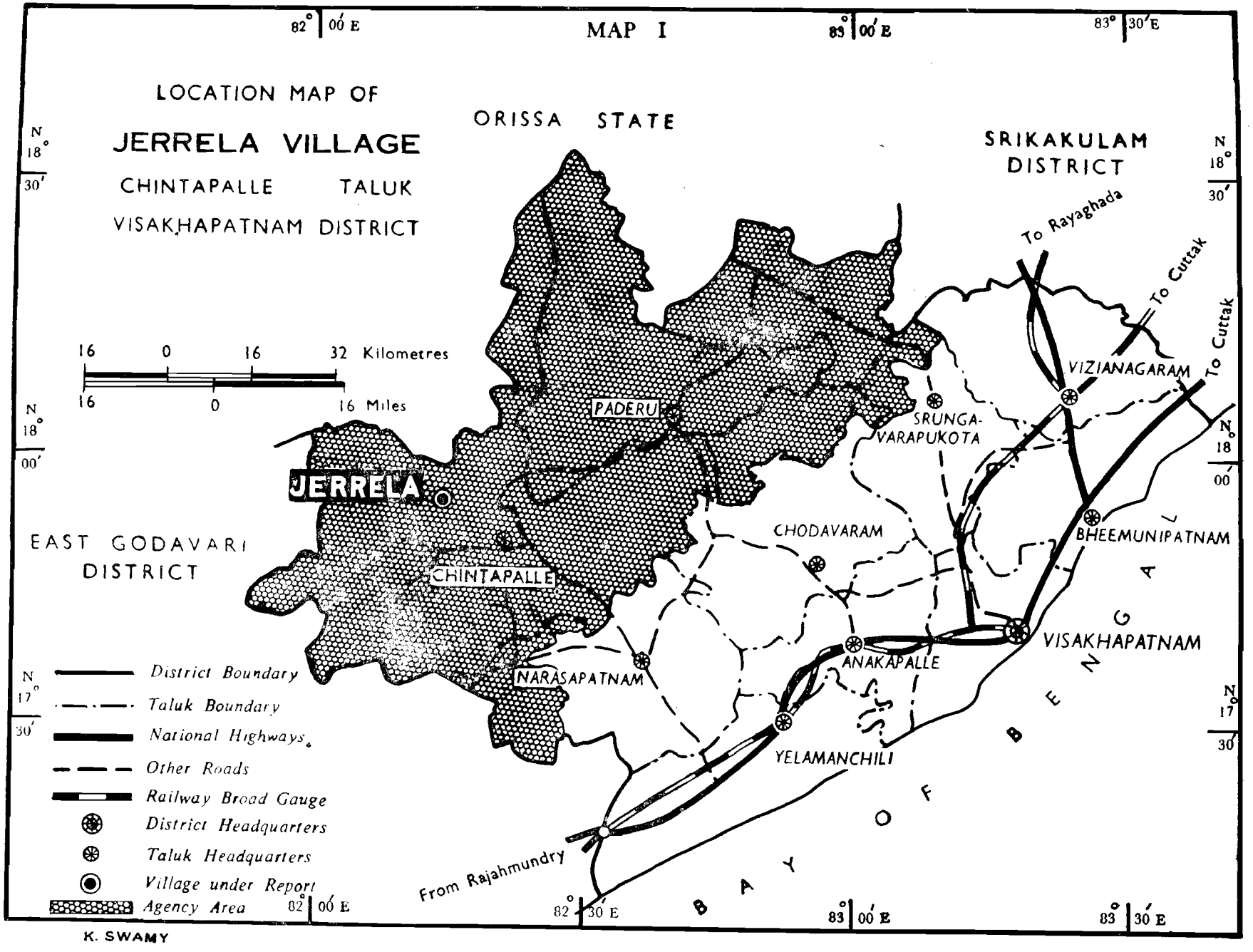
Figure No.		*Pages*
16	*Dippa* used for carrying gruel	xxx
17	Domestic utensils	xxxi
18	Sri Vanjari Bojayya, the traditional Muhurthagadu	xxxii
19	Crematorium of Bagatas	xxxiii
20	Crematorium of Valmikis	xxxiii
21	Anjali	xxxiv
22	*Rodda* — A shelter for the dead	xxxiv
23	Transporting corn on cattle	xxxv
24	A cattle shed	xxxv
25	Giving food to the cowherd family	xxxvi
26	An old Bagata woman working on *kondapodu*	xxxvi
27	Ploughing in *chalkapodu*	xxxvii
28	*Toka nagali*	xxxviii
29	*Burra nagali*	xxxviii
30	Agricultural implements	xxxix
31	Valmiki women playing *gangasellata*	xl
32	Bagata man armed with gun	xl
33	Bagata aiming at the prey	xli
34	Cock fighting	xli
35	A Dommari troupe	xlii
36	Dommari acrobatic feat	xlii
37	*Neelati revu*	xliii
38	Woman carrying food to the field	xliii
39	Valmiki Bhajana Mandali	xliv
40	Staunch Saivaite devotees	xliv
41	*Tambura* and *dhol*	xlv
42	Gangalamma — the village deity	xlvi
43	Katamayya — the village deity	xlvi
44	Changing trends among Valmiki men	xlvii
45	Changing trends among Valmiki women	xlvii

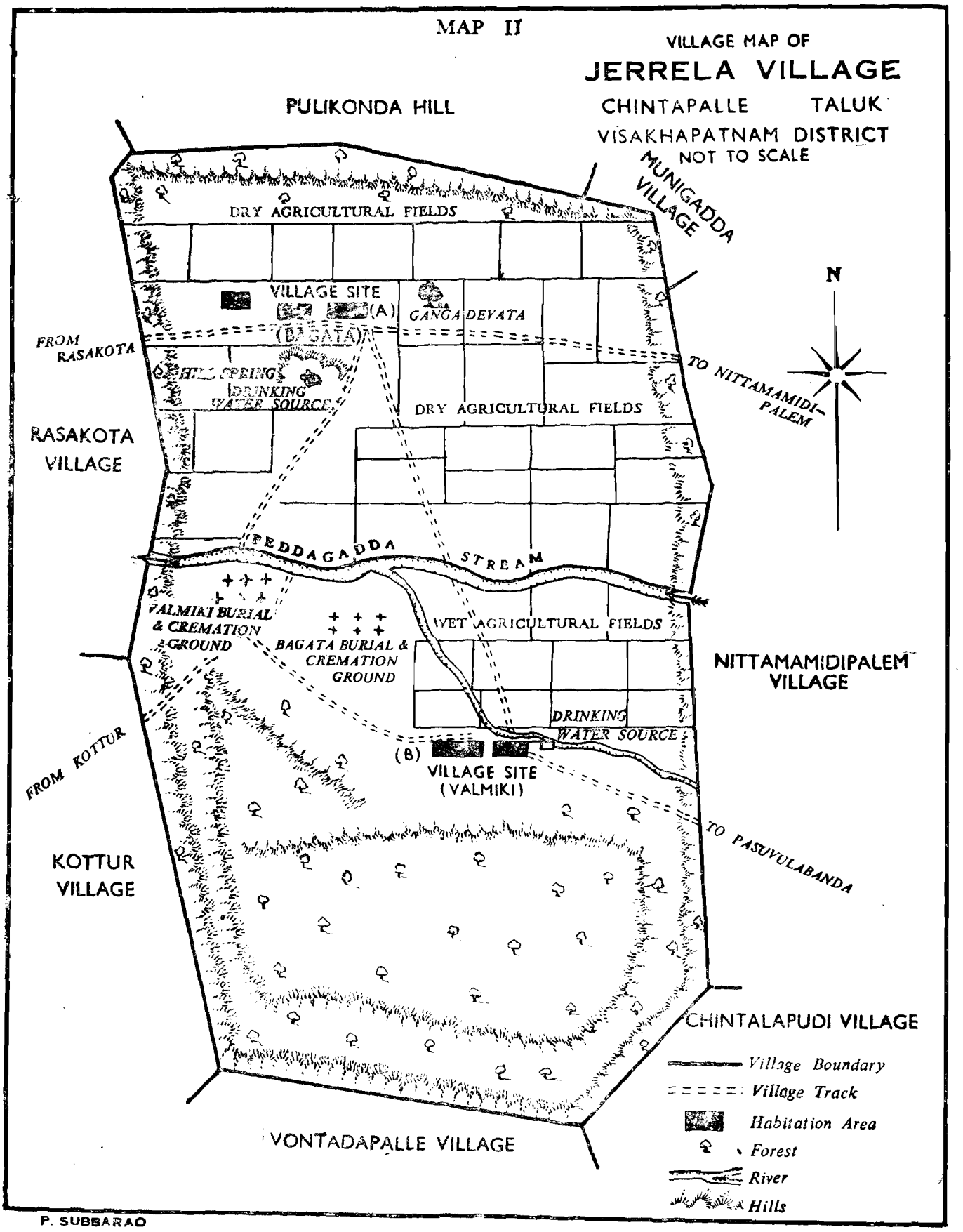
TABLES

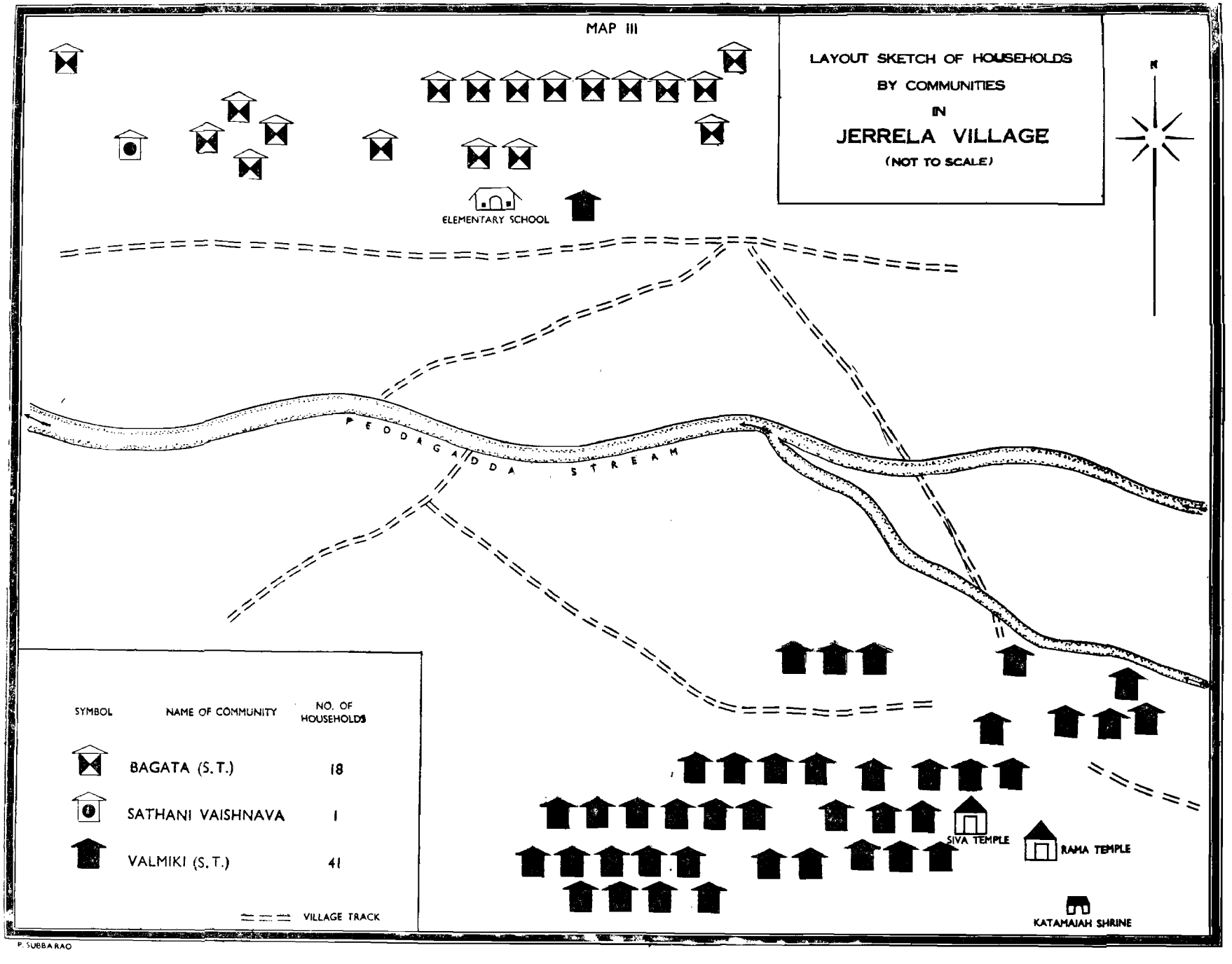
TABLE NO.		
1	Size and Composition of Households	53
2	Population by Age-group and Sex	53
3	Population by Age-group and marital Status	53

TABLE NO.		Pages
4	Population by Age-group, Sex, Education and Caste/Tribe	54
5	Population by Age-group, Sex and Education	55
6	Household Heads by Caste/Tribe, Age-group, Sex and Literacy	55–56
7	Deaths by marital Status, Sex, Age-group and Caste/Tribe during the last 5 years	56
8	Livelihood Classes	57
8-A	1961 Primary Census Abstract	58
9	Workers and Non-workers by Age-group and Sex	59
10	Workers by Age-group, Occupation and Sex	59
11	Workers by Age-group, Sex, Industry, Business and Cultivation belonging to Household	59
12	Non-workers by Age-group, Sex and Nature of Activity	60
13	Households engaged in Cultivation, Industry and Business belonging to the Household	60
14	Traditional Occupation by Households	60
15	Occupational Mobility, Cause of Change and Contentment by Caste/Tribe	61
16	Occupational Mobility—Nature of Aspiration	61
17	Distribution of Households by Main Occupation and Caste/Tribe	62
18	Combination of Occupations of Household Heads	62
19	Main Occupation, per capita Annual Household Income and Family Type	63
20	Nature of Interest in Land by Caste/Tribe and Households	64
21	Agricultural Produce and Disposal, 1960–61 to 1962–63	65
22	Reciprocal Aid and Improvement in Agricultural practices	66–67
23	Land Reclamation and Development Benefits by Households and Caste/Tribe	68
24	Number of Pattadars by Size of Holdings	68
25	Livestock Statistics by Caste/Tribe	68
26	Trade or Business	69
27	Material Culture—Possession of Furniture by Caste/Tribe and Households	69
28	Material Culture—Possession and Use of Consumer Goods by Caste/Tribe and Households	70
29	Material Culture—Consumer Goods used in last five years by Caste/Tribe and Households	71
30	Material Culture—Some Consumption Habits by Caste/Tribe, Annual Household Income and Households	71
31	Annual Household Income by Main Occupation and Source of Income	72–73
32	Average Annual Expenditure per Household of Income-groups and Occupations by Caste/Tribe	74–77
33	Overall Household Income and Expenditure Position by Caste/Tribe and Households	78–79

TABLE No.		Pages
34	Indebtedness by Annual Household Income and Households	80
35	Indebtedness by Causes, Amount and Households	80
36	Number of Money Lenders and Debtors by Caste/Tribe	81
37	Capital Formation by Caste/Tribe and Households	81
38	Amount realised by Sale of Assets by Caste/Tribe and Reasons	82
39	Caste/Tribe and Nature of Family	82
40	Association of Deity, Special Object of Worship by Caste/Tribe	82
41	Cultural life of the village	83
42	Dietary Habits by Households and Caste/Tribe	83
43	Staple Food and dietary Habits by Caste/Tribe and Households	83
44	Habit of taking Tea and Coffee by household Income, Caste/Tribe and Households	84
45	Prohibition of Drinks by Number of Households and Caste/Tribe	84
46	Marriages by Consanguinity and Caste/Tribe	84
47	Objection to Inter-caste Marriages by Caste/Tribe	85
48	Attitude towards Marriage with Persons of different Caste/Tribe but of the same Socio-economic Status	85
49	Marriages by Caste/Tribe	86
50	Marriages by spatial Distribution and Caste/Tribe	86
51	Persons by Age at first Marriage and Caste/Tribe	86
52	Separation/Divorce by Causes, Agency, Conditions and Caste/Tribe	87
53	Information and Attitude towards Family Planning by Caste/Tribe	87
54	Attitude towards Family Planning with reference to Age of Head of Household by Caste/Tribe	88
55	Attitude towards Family Planning with reference to Age of Child bearing Woman by Caste/Tribe	89
56	Attitude towards Family Planning with reference to duration of Marriage by Caste/Tribe	90
57	Attitude towards Family Planning with reference to Annual Income by Caste/Tribe	90
58	General Knowledge of Household Heads by Caste/Tribe	91
59	Settlement History of Households by Caste/Tribe	91
60	Place of Birth	92
61	Households, Number of Rooms and Number of Members Occupying by Caste/Tribe	92
62	Different Types of Labour in House Construction	93
63	Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad	93
64	Caste/Tribe Panchayat—Functions	93
65	Co-operative Society Membership and Benefit by Caste/Tribe	94
66	Co-operative Society Members by Caste/Tribe and Literacy	94


MAP I
LOCATION MAP OF
JERRELA VILLAGE
CHINTAPALLE TALUK
VISAKHAPATNAM DISTRICT
ORISSA STATE
SRIKAKULAM DISTRICT
EAST GODAVARI DISTRICT
82° 00' E
83° 00' E
83° 30' E
N 18° 30'
N 18° 00'
N 17° 30'
16 0 16 32 Kilometres
16 0 16 Miles
JERRELA
PADERU
CHINTAPALLE
NARASAPATNAM
SRUNGA-VARAPUKOTA
CHODAVARAM
VIZIANAGARAM
BHEEMUNIPATNAM
VISAKHAPATNAM
ANAKAPALLE
YELAMANCHILI
To Rayaghada
To Cuttak
To Cuttak
From Rajahmundry
BAY OF BENGAL
District Boundary
Taluk Boundary
National Highways
Other Roads
Railway Broad Gauge
District Headquarters
Taluk Headquarters
Village under Report
Agency Area
K. SWAMY


MAP II
VILLAGE MAP OF
JERRELA VILLAGE
CHINTAPALLE TALUK
VISAKHAPATNAM DISTRICT
NOT TO SCALE
PULIKONDA HILL
MUNIGADDA VILLAGE
DRY AGRICULTURAL FIELDS
VILLAGE SITE
(A)
GANGA DEVATA
(BAGATA)
FROM RASAKOTA
HILL SPRING DRINKING WATER SOURCE
TO NITTAMAMIDI-PALEM
N
DRY AGRICULTURAL FIELDS
RASAKOTA VILLAGE
PEDDAGADDA STREAM
VALMIKI BURIAL & CREMATION GROUND
BAGATA BURIAL & CREMATION GROUND
WET AGRICULTURAL FIELDS
NITTAMAMIDIPALEM VILLAGE
DRINKING WATER SOURCE
(B)
VILLAGE SITE (VALMIKI)
FROM KOTTUR
TO PASUVULABANDA
KOTTUR VILLAGE
CHINTALAPUDI VILLAGE
VONTADAPALLE VILLAGE
Village Boundary
Village Track
Habitation Area
Forest
River
Hills
P. SUBBARAO


MAP III
LAYOUT SKETCH OF HOUSEHOLDS
BY COMMUNITIES
IN
JERRELA VILLAGE
(NOT TO SCALE)
N
ELEMENTARY SCHOOL
PEDDAGADDA STREAM
SYMBOL
NAME OF COMMUNITY
NO. OF HOUSEHOLDS
BAGATA (S.T.) 18
SATHANI VAISHNAVA 1
VALMIKI (S.T.) 41
VILLAGE TRACK
SIVA TEMPLE
RAMA TEMPLE
KATAMAIAH SHRINE
P. SUBBARAO

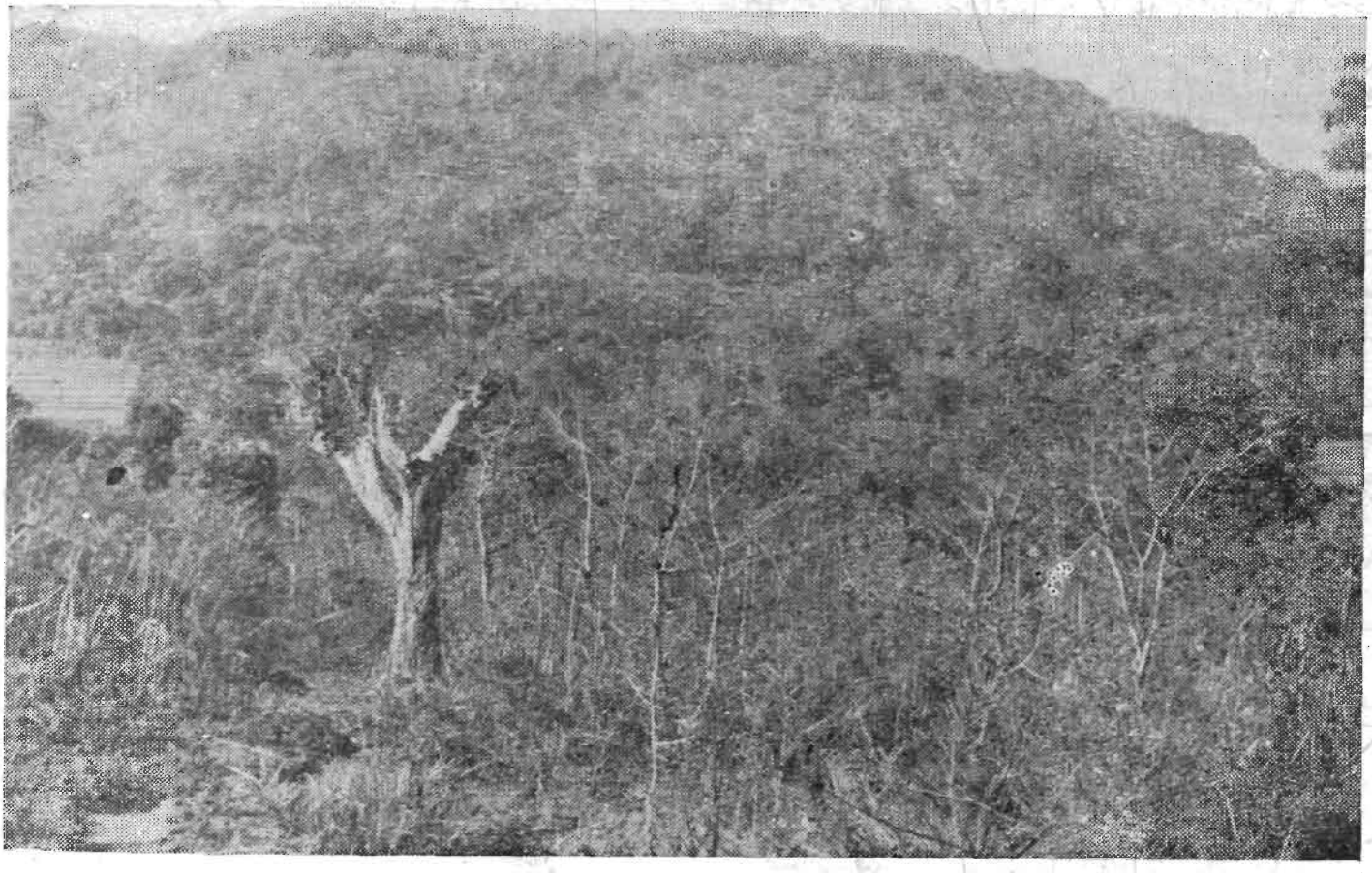


Fig. 1 A panoramic view of Jerrela village. (*Chapter I—Para* 1)

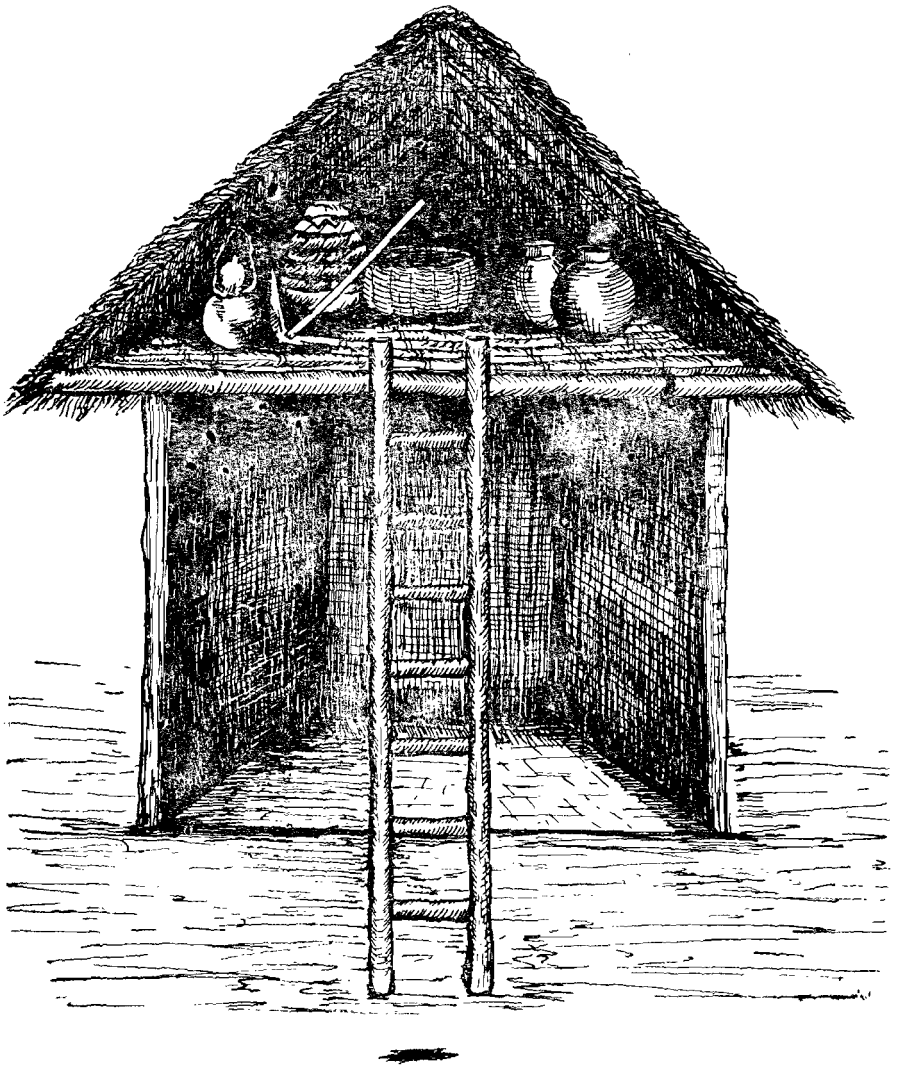


Fig. 2 A cross section showing a loft inside the house. (*Chapter II—Para* 31)

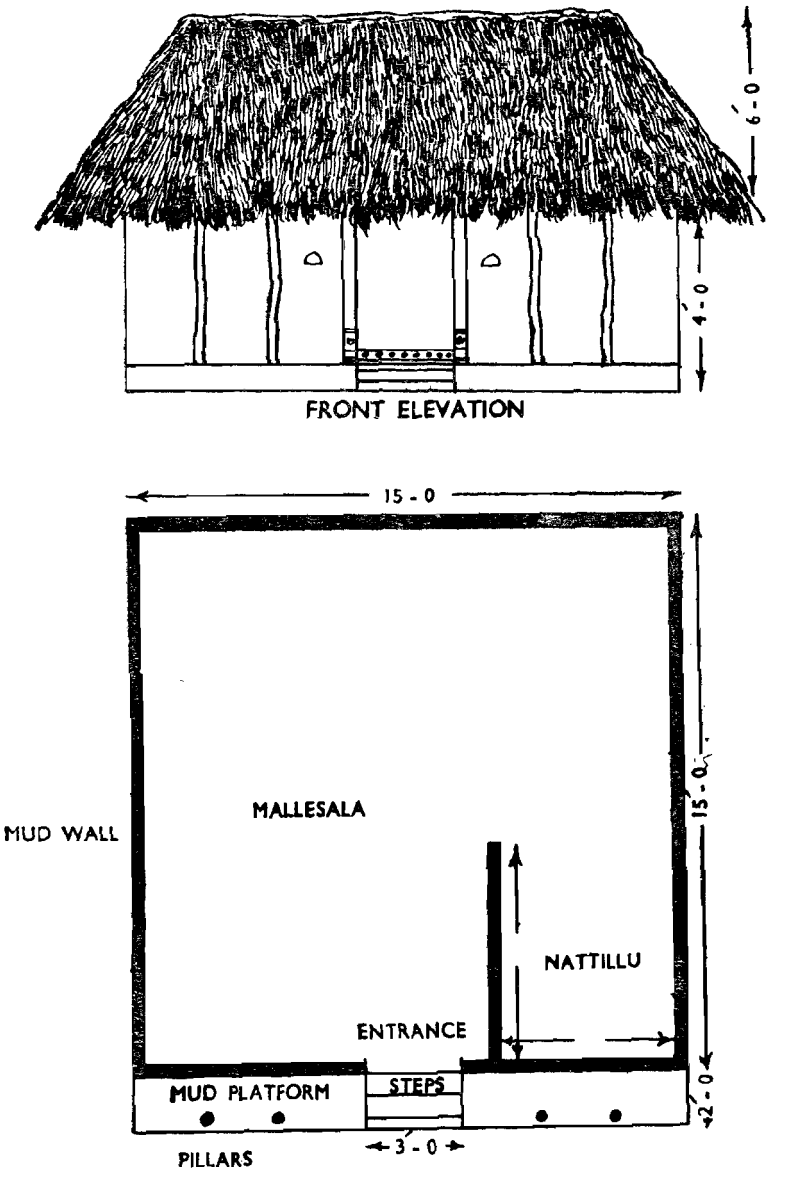
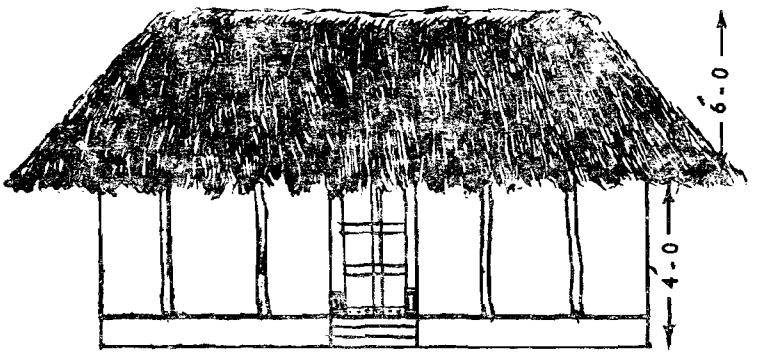
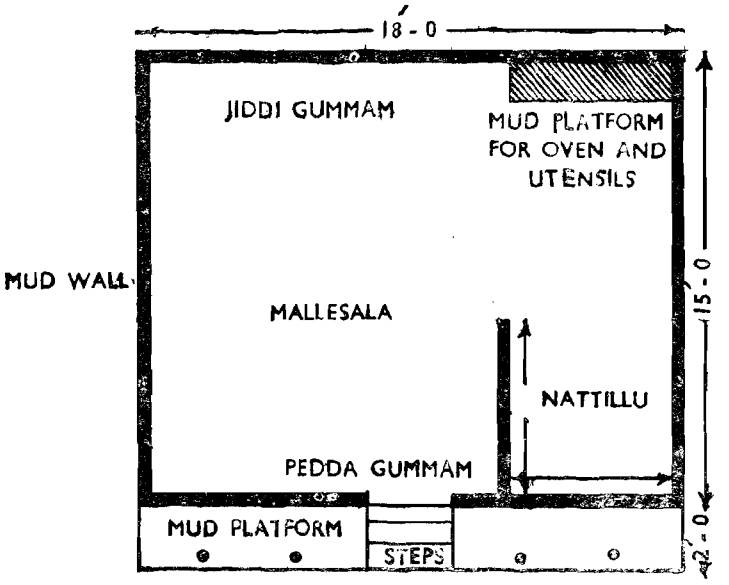


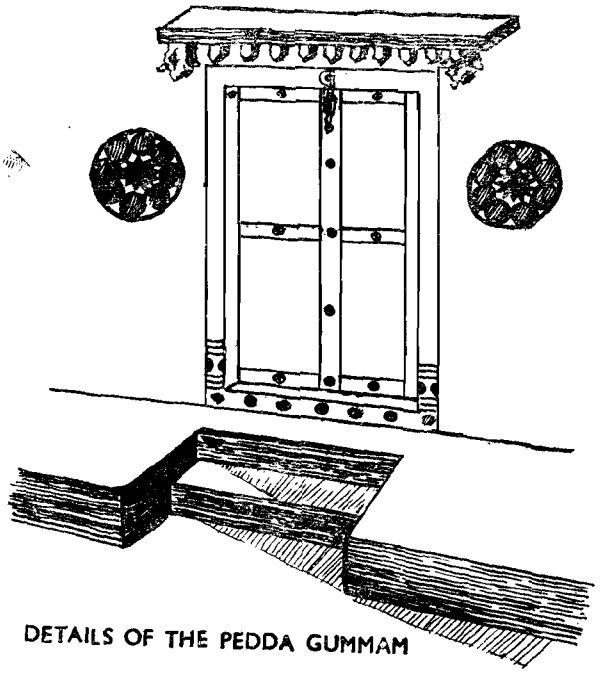
Fig. 3 House type - A. (*Chapter II—Para* 31)



FRONT ELEVATION



GROUND PLAN



DETAILS OF THE PEDDA GUMMAM

Fig. 4 House type - B. (*Chapter II—Para* 32)



Fig. .5 Typical Bagata men. (*Chapter II—Para* 37)



Fig. 6 A typical Bagata old woman dressed in sari. (*Chapter II—Para* 38)



Fig. 7 Typical Bagata women. (*Chapter II—Para* 39)



Fig. 8 Valmiki women. (*Chapter II—Para* 39)



Fig. 9 Hair styles of women (*Chapter II—Para* 42)

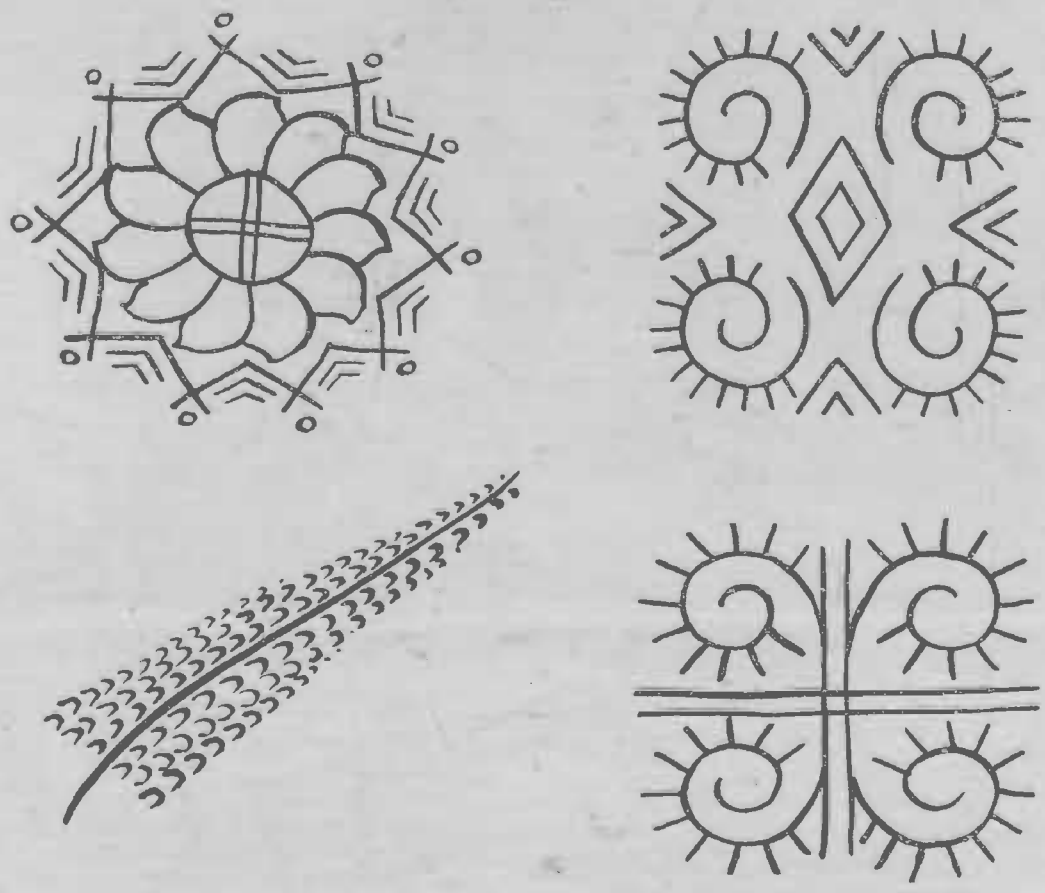


Fig. 10 Tattooing designs. (*Chapter II—Para* 43)



Fig. 11 Ear and nose ornaments (*Chapter II—Para* 50)

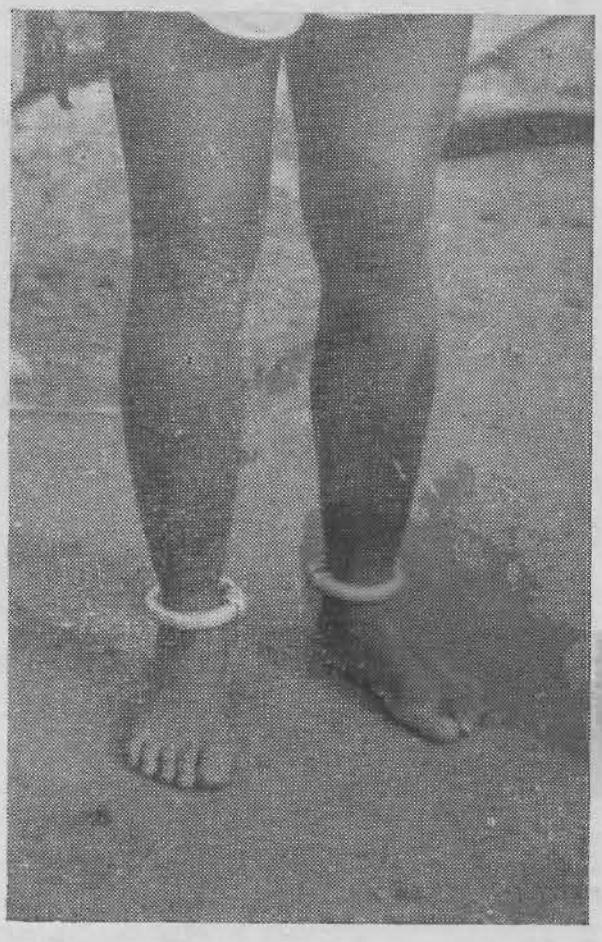


Fig. 12 Leg ornaments. (*Chapter II—Para* 50)



Fig. 13 Nose and ear ornaments. (*Chapter II—Para* 50)

(1) *Talukulu* (2) *Champasaralu* (3) *Duddulu*
(4) *Addakammi* (5) *Mukkupulla*

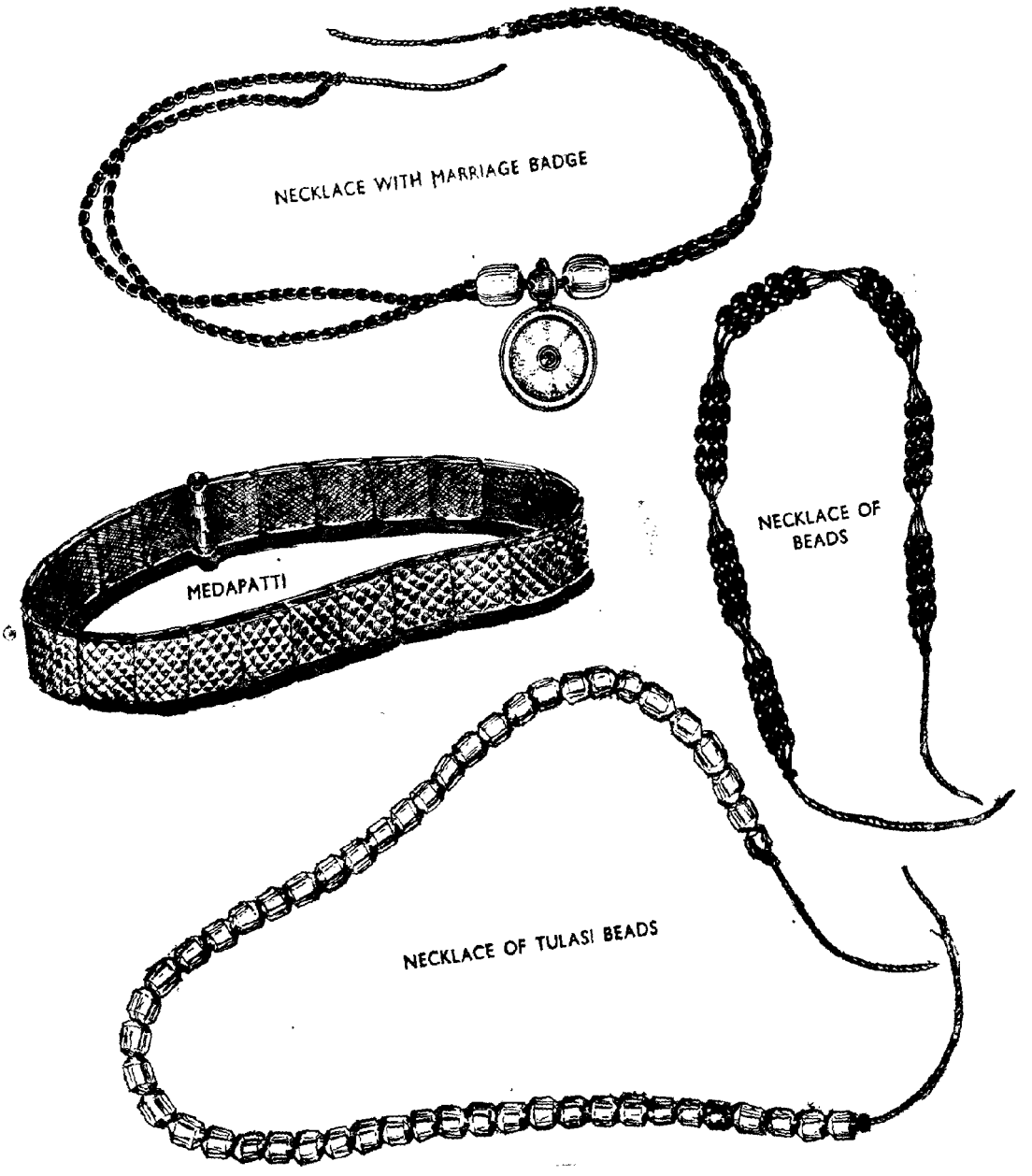


Fig. 14 Ornaments. (*Chapter II—Para* 50)

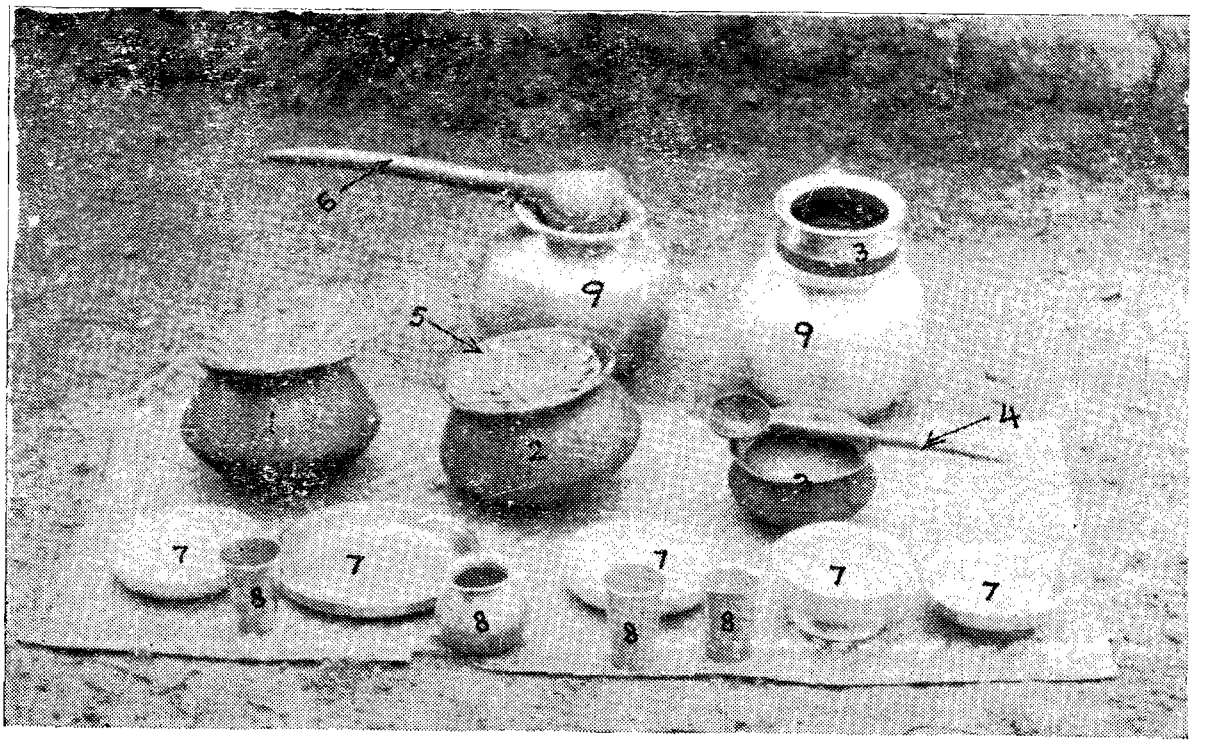


Fig. 15 Domestic utensils. (*Chapter II—Para* 54)

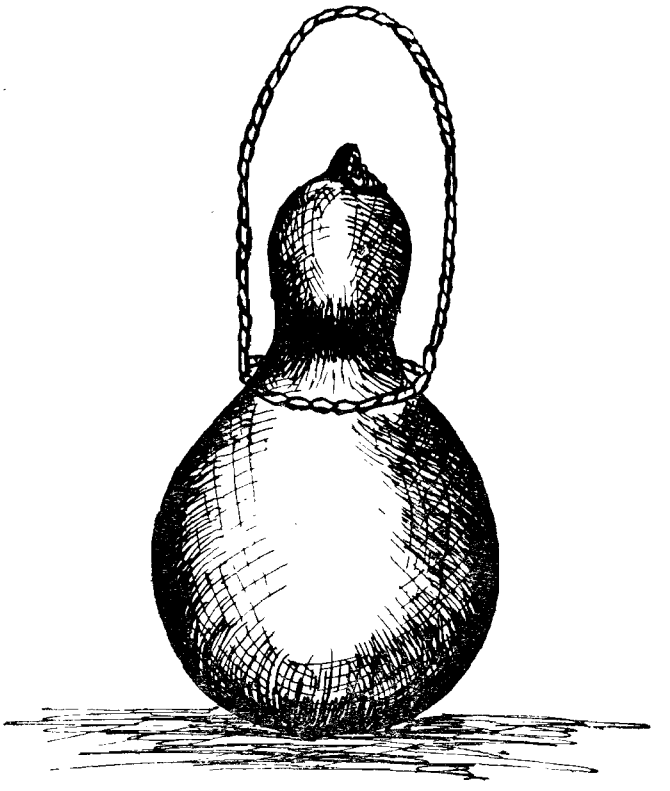


Fig. 16 *Dippa* used for carrying gruel (*Chapter II—Para* 54)

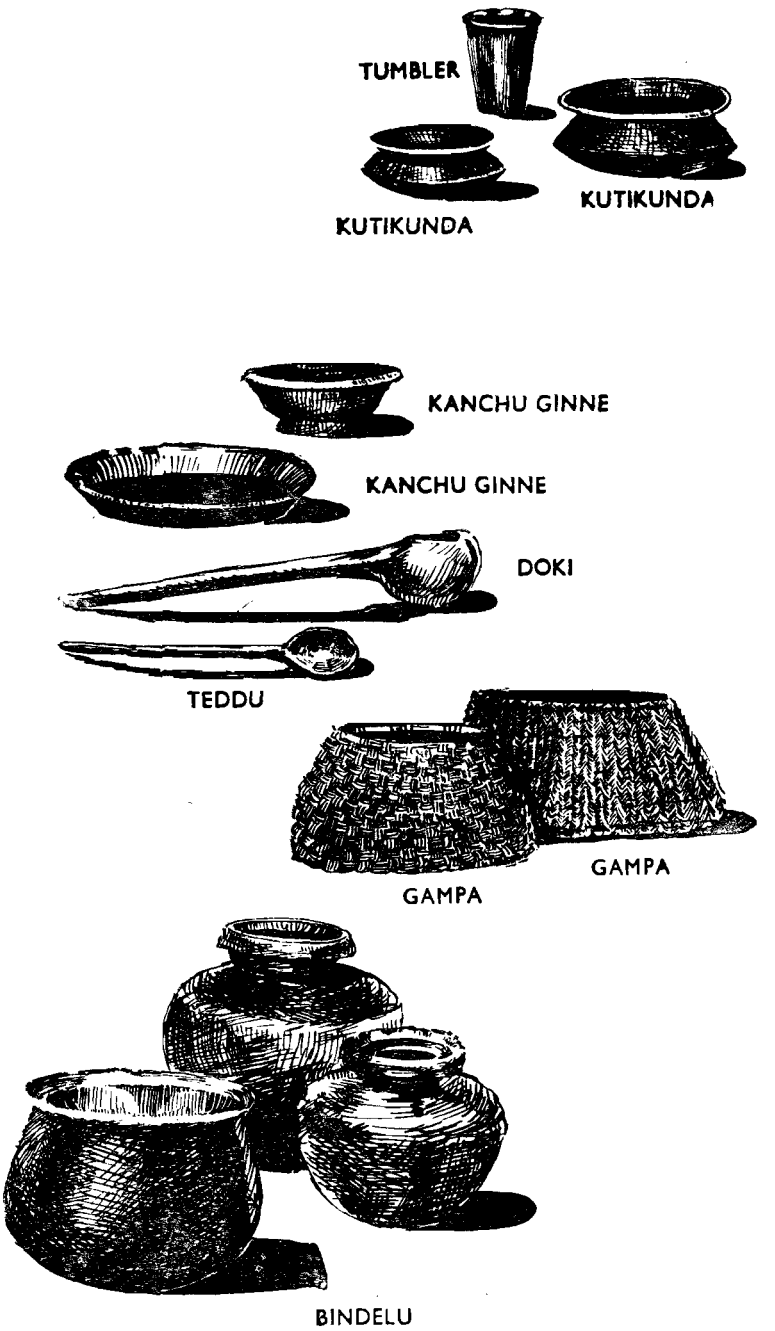


Fig. 17 Domestic utensils. (*Chapter II—Para* 54)



Fig. 18 Sri Vanjari Bojayya, the traditional Muhurthagadu. (*Chapter III—Para* 24)



Fig. 19 Crematorium of Bagatas. (*Chapter III—Para* 60)



Fig. 20 Crematorium of Valmikis. (*Chapter III—Para* 60)

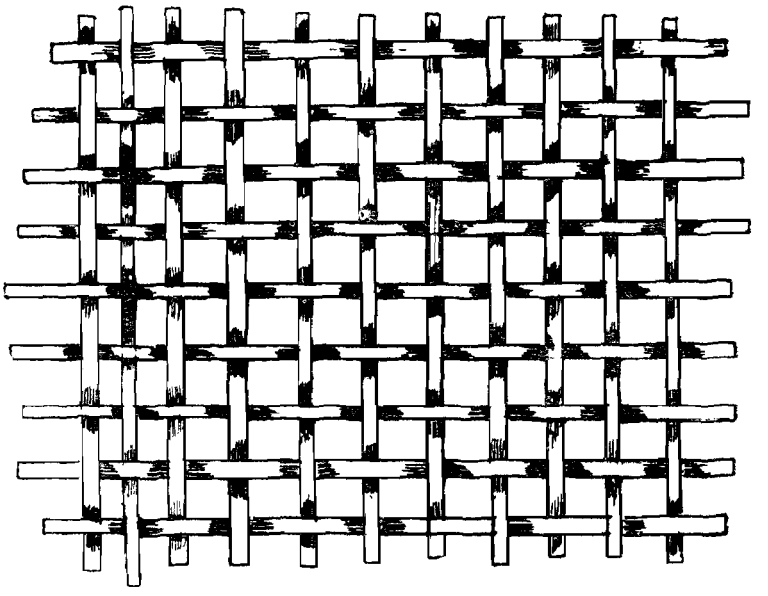


Fig. 21 Anjali. (*Chapter III—Para* 61)

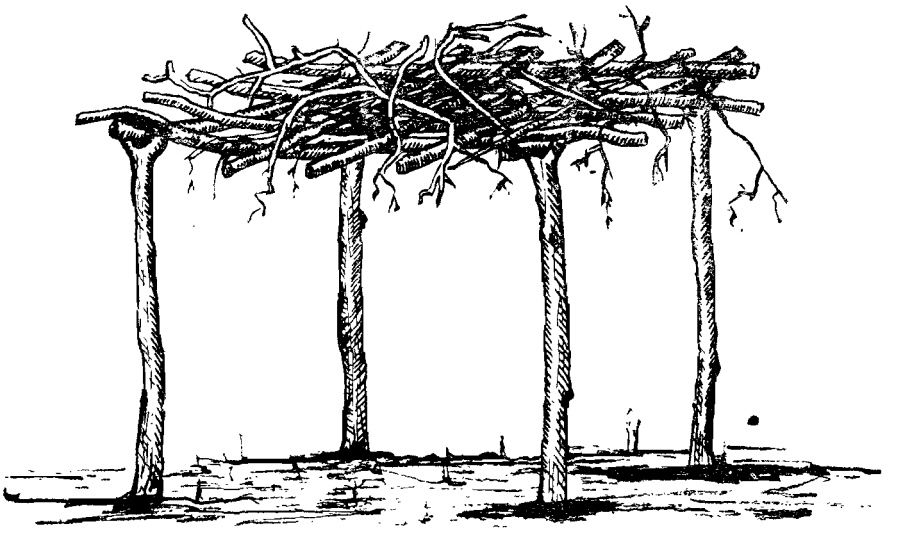


Fig. 22 *Rodda* — A shelter for the dead. (*Chapter III—Para* 61)

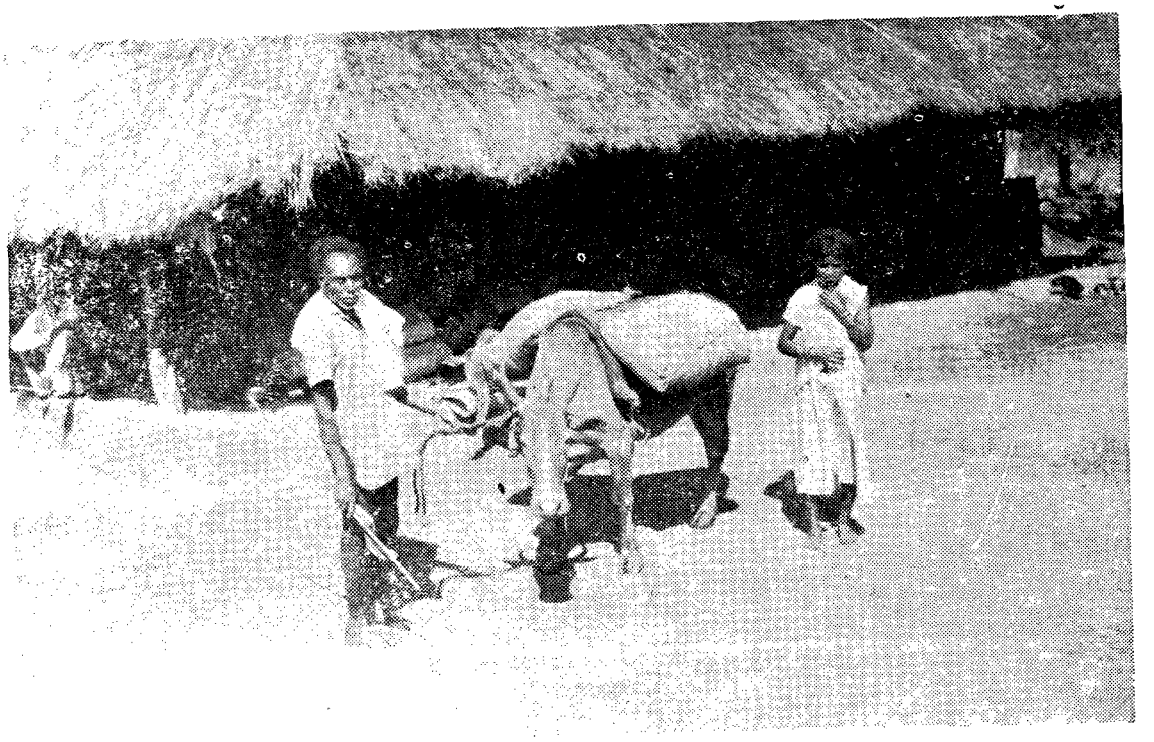


Fig. 23 Transporting corn on cattle. (*Chapter IV—Para* 7)



Fig. 24 A cattle shed. (*Chapter IV—Para* 8)



Fig. 25 Giving food to the cowherd family. (*Chapter IV—Para* 8)



Fig. 26 An old Bagata woman working on *kondapodu.* (*Chapter IV—Para* 26)



Fig 27 Ploughing in *chalkapodu.* (*Chapter IV—Para* 26)

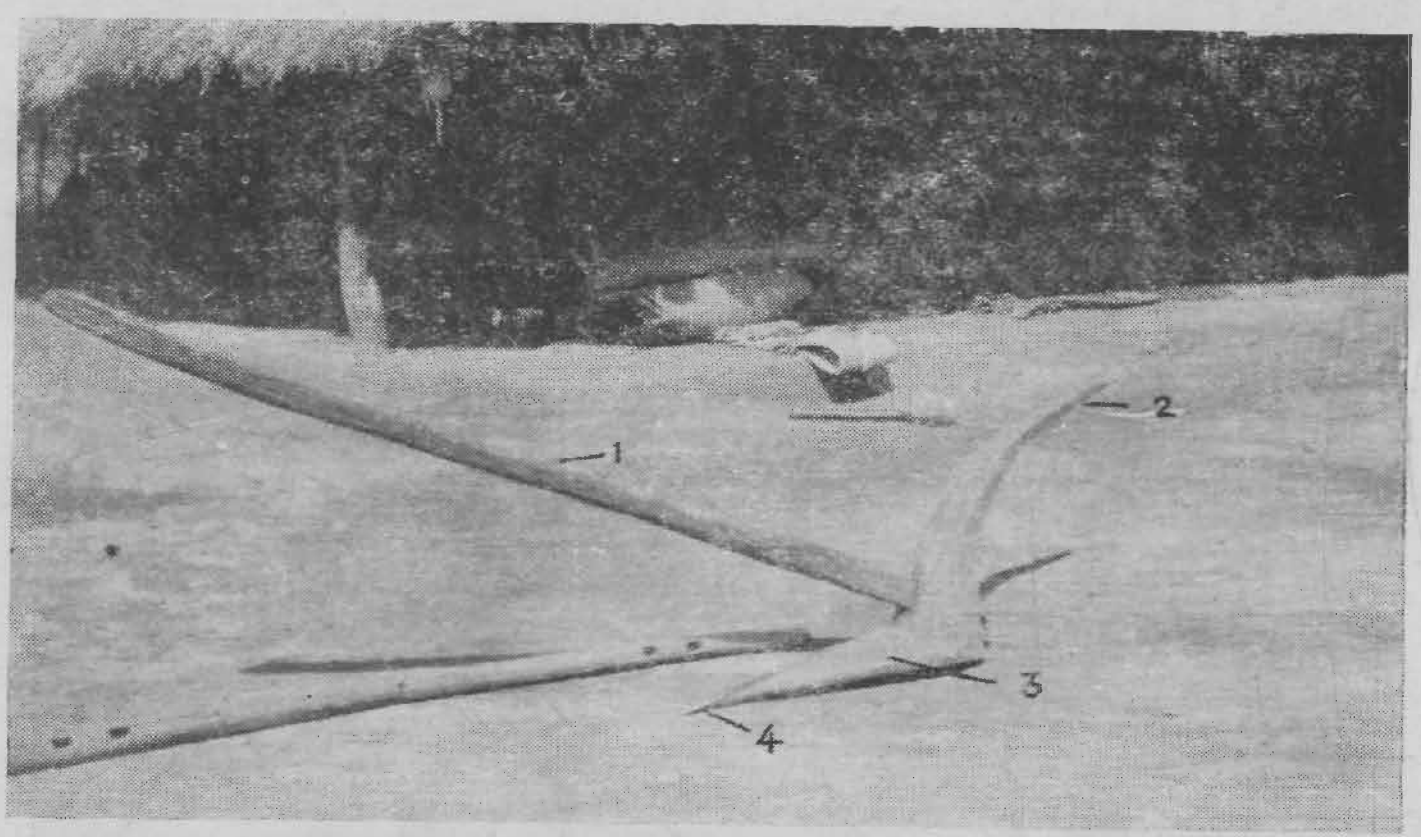


Fig. 28 *Toka nagali*—(a plough used over dry lands). (*Chapter IV—Para* 29)
(1) *Vetakarra* (2) *Medi* (3) *Nagali* (4) *Nakku*

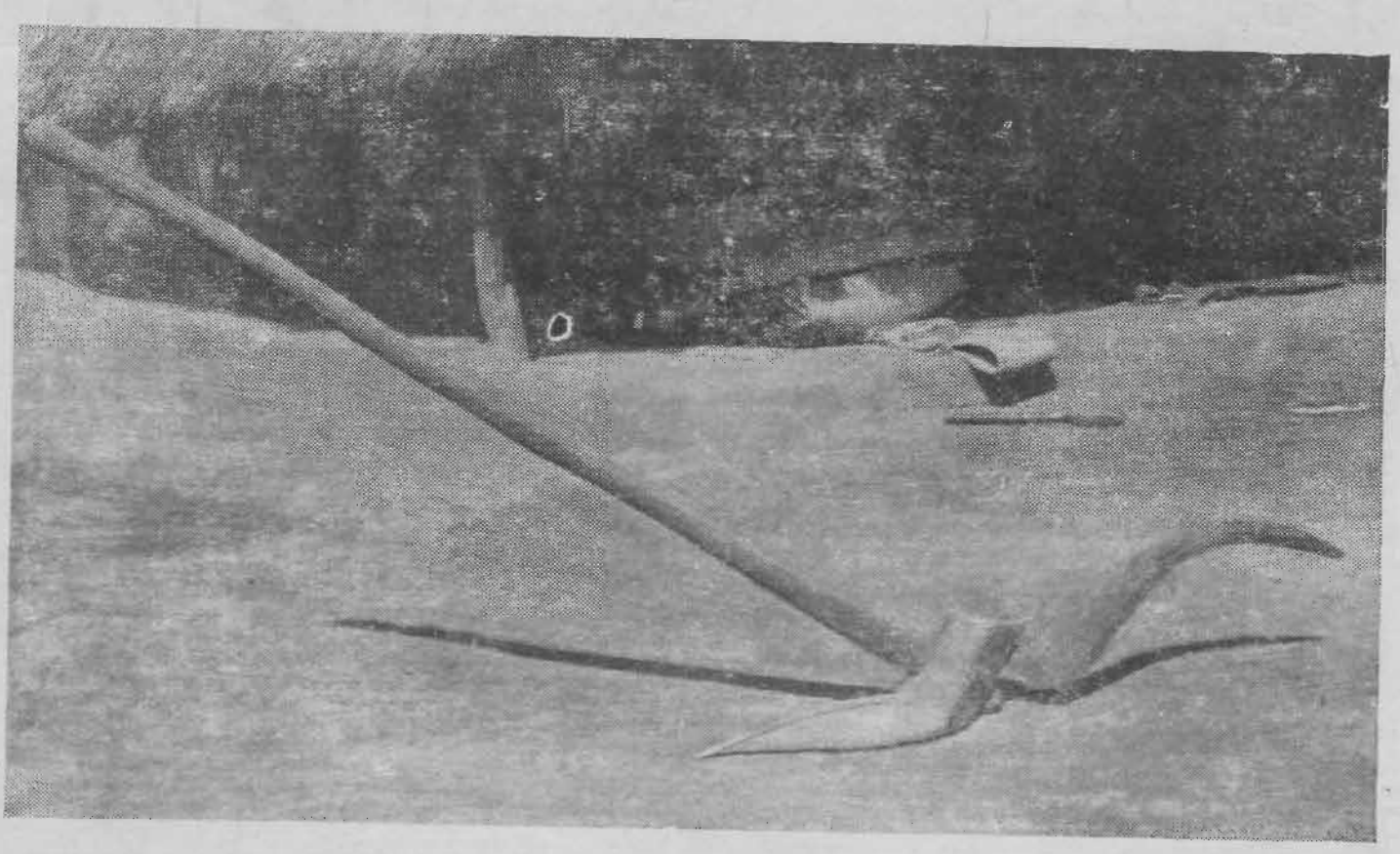


Fig. 29 *Burranagali*—(a plough used in wet lands). (*Chapter IV—Para* 29)

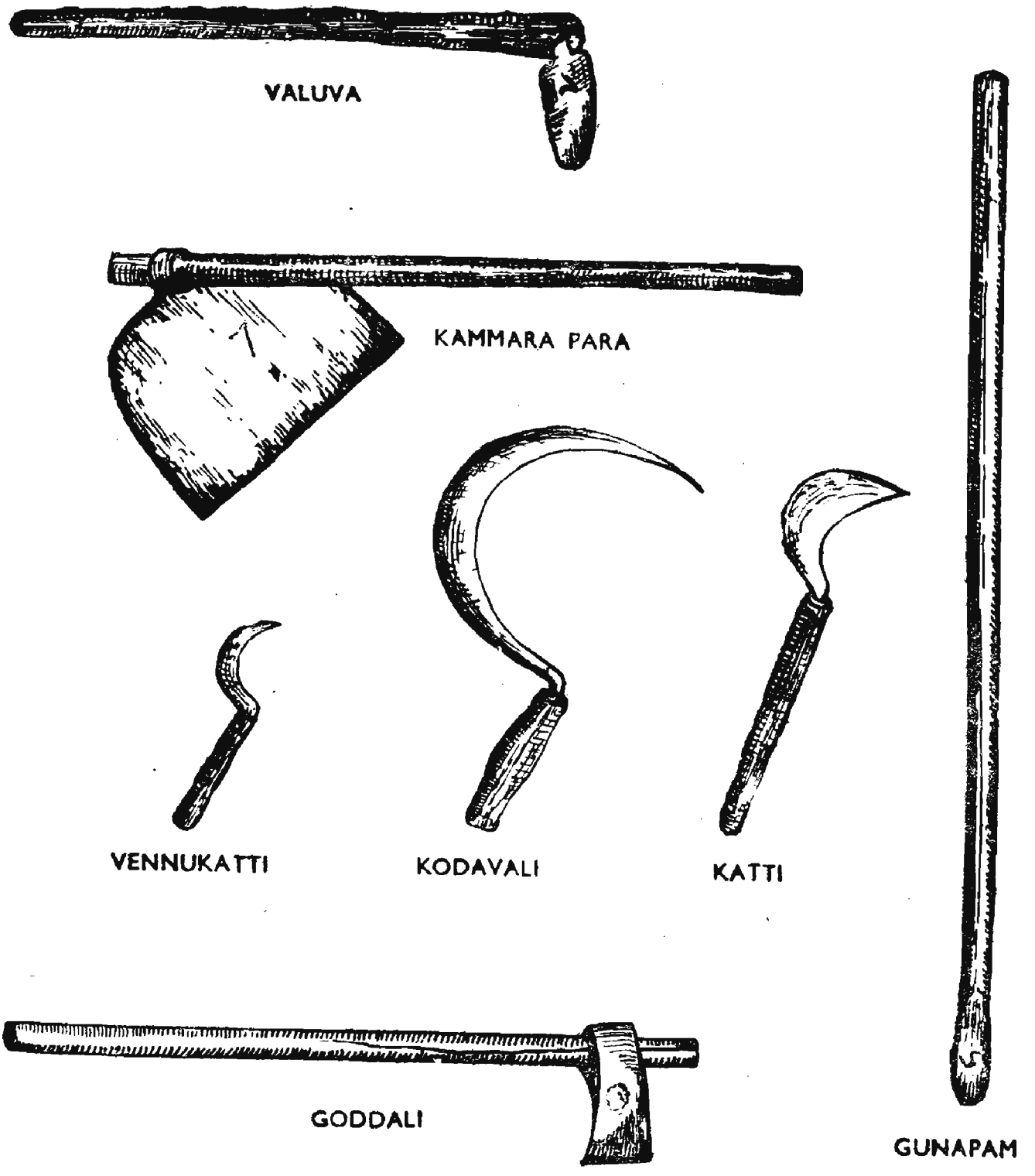


Fig. 30 Agricultural implements. (*Chapter IV—Para* 31)



Fig. 31 Valmiki women playing *gangasellata*. (*Chapter V—Para* 4)



Fig. 32 Bagata man armed with gun. (*Chapter V—Para* 6)



Fig 33 Bagata aiming at the prey. (*Chapter V—Para 6*)



Fig. 34 Cock fighting. (*Chapter V—Para 7*)



Fig. 35 A Dommari troupe. (*Chapter V—Para* 8)

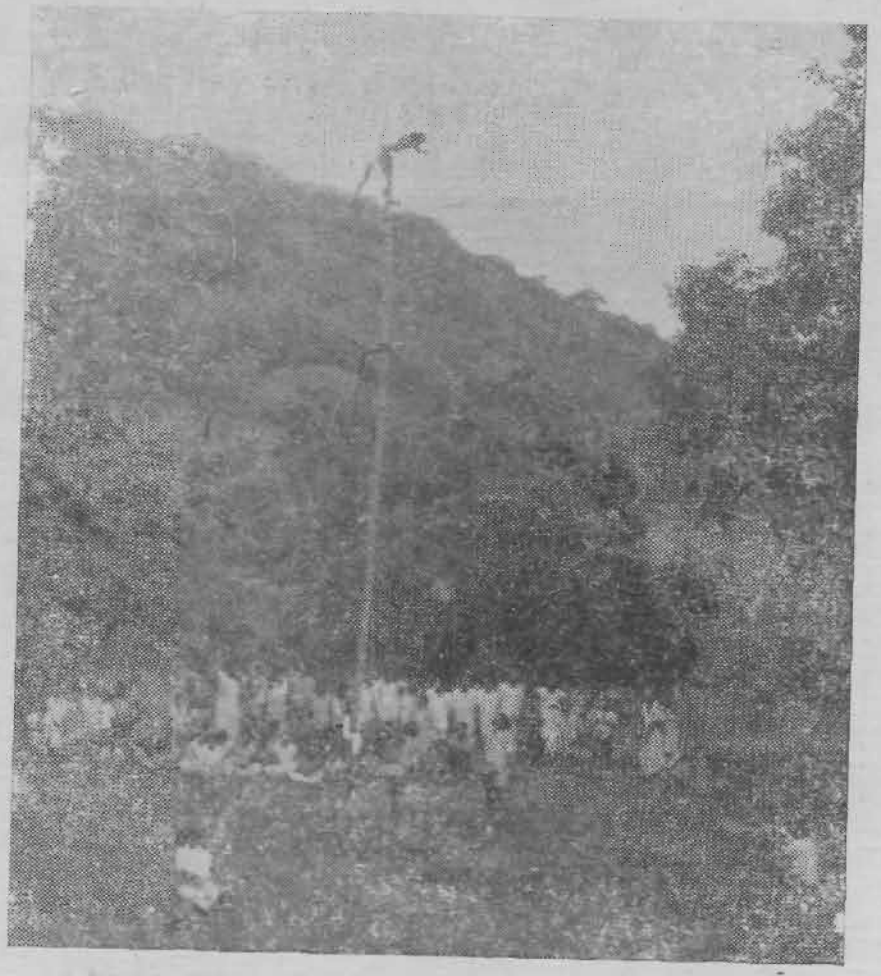


Fig. 36 Dommari acrobatic feat. (*Chapter V—Para* 8)



Fig. 37 *Neelati revu.* (*Chapter V—Para* 11)



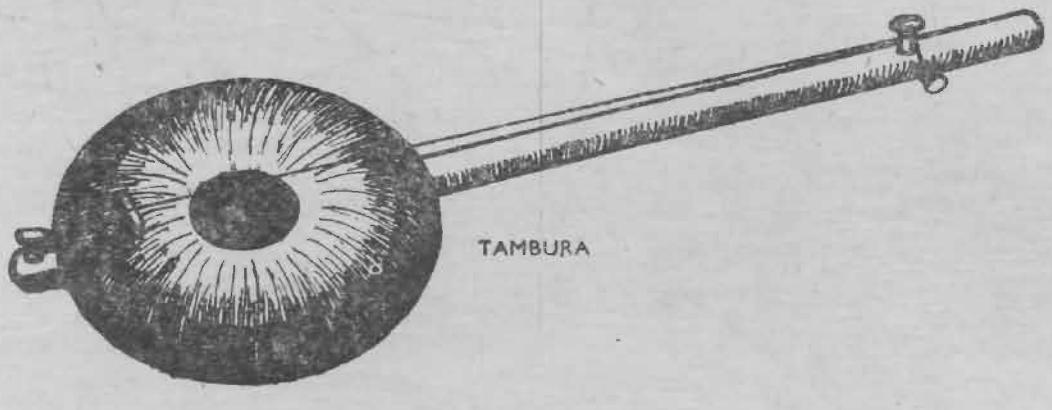
Fig. 38 Woman carrying food to the field. (*Chapter V—Para* 13)



Fig. 39 Valmiki Bhajana Mandali. (*Chapter V—Para* 16)



Fig. 40 Staunch Saivaite devotees. (*Chapter V—Para* 16)



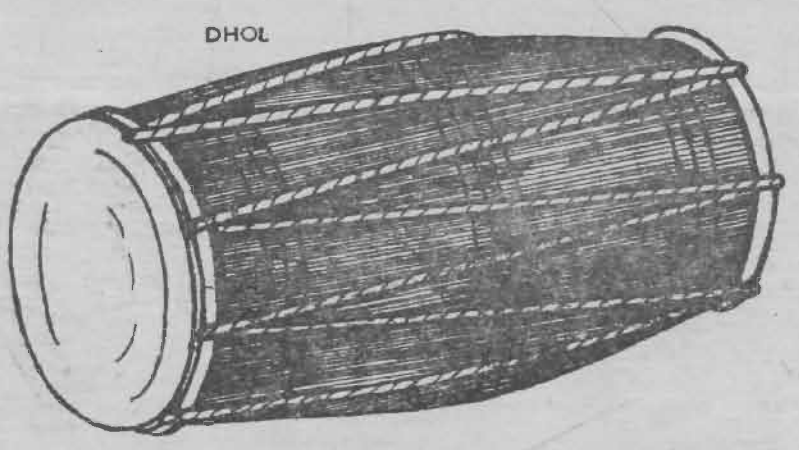


Fig. 41 *Tambura* and *dhol*. (*Chapter V—Para* 16)

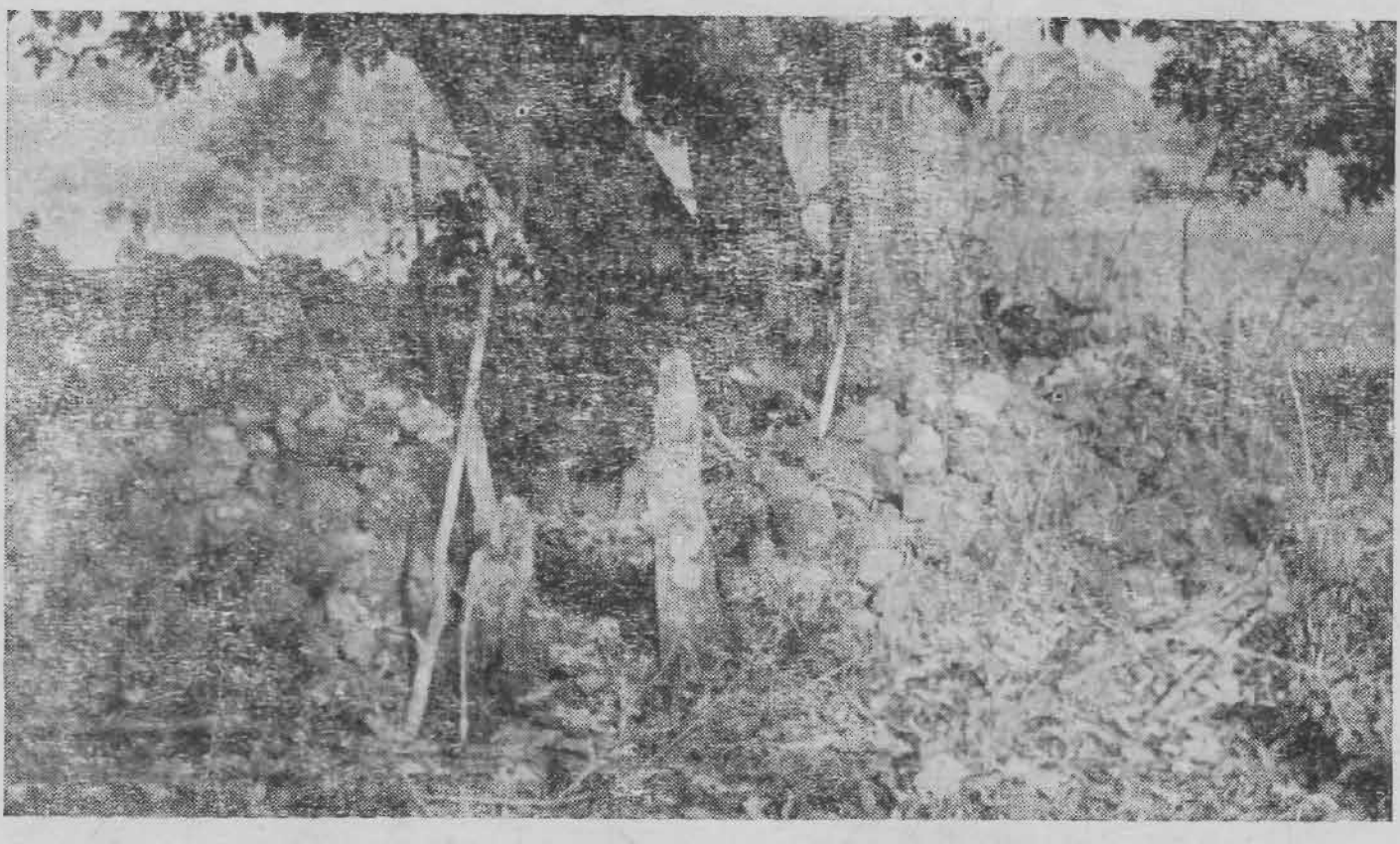


Fig. 42 Gangalamma—the village deity. (*Chapter V—Para* 27)

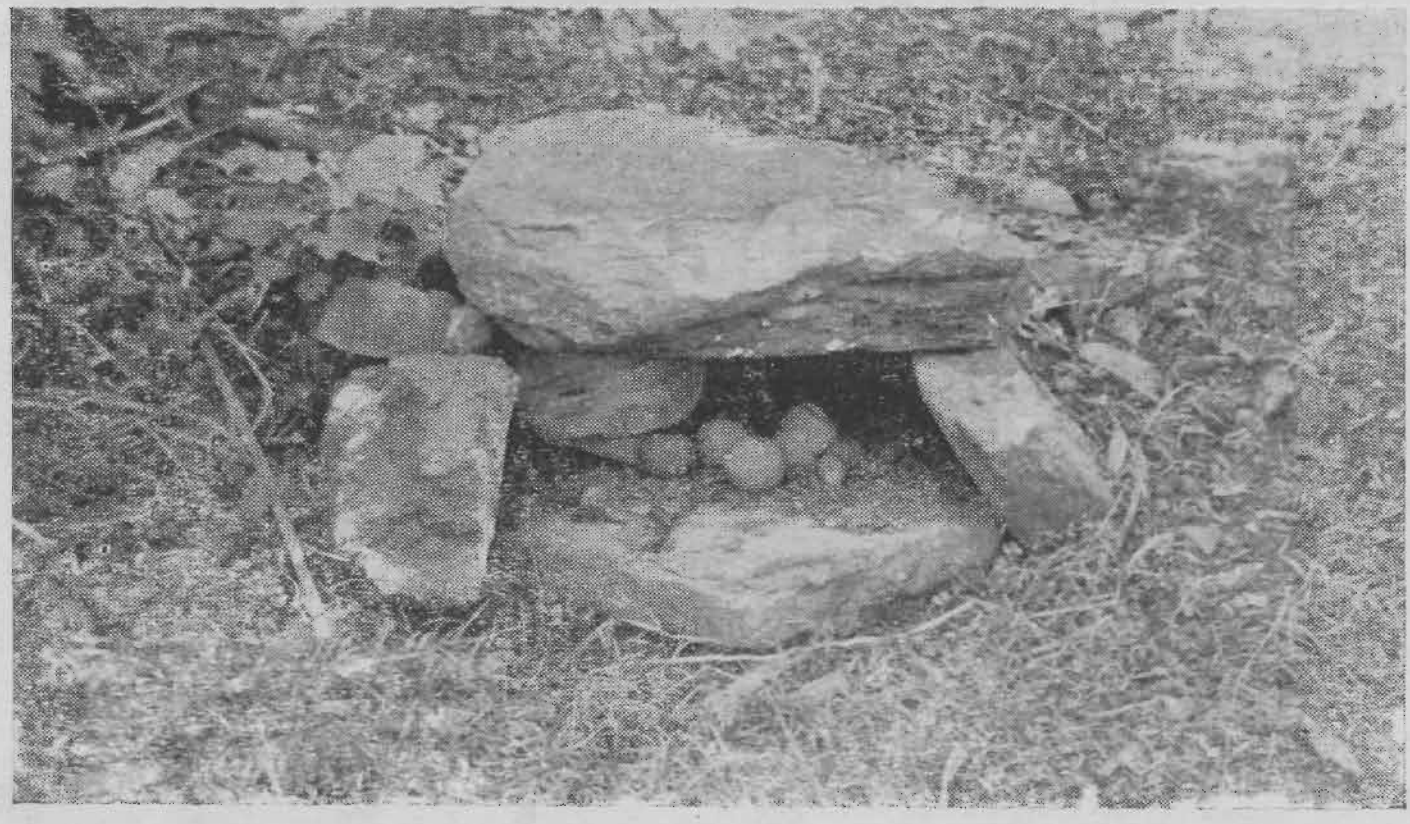


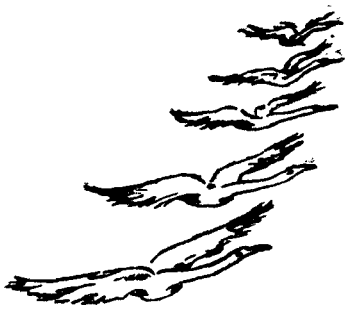
Fig. 43 Katamayya—the village deity. (*Chapter V—Para* 33)



Fig. 44 Changing trends among Valmiki men. (*Chapter VII—Para* 2)



Fig. 45 Changing trends among Valmiki women. (*Chapter VII—Para* 2)



Chapter I

THE VILLAGE

Introduction

Jerrela, a tribal village, picturesque in its natural grandeur, is situated on the slopes of the rolling hills of wild nature in Chintapalle Taluk, an Agency tract of Visakhapatnam District of Andhra Pradesh State. The higher slopes and a great part of plateau are covered by thick, impenetrable tropical forests. Figure 1 gives a panoramic view of the village which lies nestled in the forest clad slopes of hills. The survey of this village has been taken up for a study in particular of Bagatas, a Scheduled Tribe, who inhabit this village in good number. The village Jerrela is however inhabited not only by Bagatas but also by Valmikis (another Scheduled Tribe) even in a larger number and Sathani Vaishnava (a priestly caste). Hence apart from presenting a picture depicting the socio-economic conditions of Bagatas an attempt has been made to present the life and customs of Valmikis and Sathani Vaishnavas also. Thus the monograph covers the entire village population including Bagatas. The tribals of this remote village are slowly coming under the influence of the plains people and yet they retain their own indigenous ways of life and their economic isolation. The survey of the village was taken up first in May 1961. Again it was visited for a more comprehensive resurvey early in January 1963.

Location

2. Lying at an altitude of 2,000 feet on a hill slope (80°25′ eastern longitude and 17°14′ northern latitude) this village is about 10 miles away on the north-western side of Chintapalle, the Agency taluk headquarters.

3. The village is bounded by Baddipadasakonda (about one mile away), Nittamamidipalem (about 2 furlongs away) and Chintalapudi village (nearly a mile away) on the east, Jakarametta and Vontadapalle villages (each one mile away) in the south, Gorrelametta and Gabbampallikonda hills, Kottur and Rasakota villages on the west and Pulikonda hill on the north and Munigadda village in the north-east.

4. A difficult meandering foot path through the hilly regions connects the village to Chintapalle which itself is at a distance of 30 miles from Narsapatnam town, the Revenue Divisional headquarters. The town Narsapatnam is considered as the gateway to the Agency area. Private-owned buses ply not only between Chintapalle and Narsapatnam town but also between the latter and the Narsapatnam Road Station, the nearest railway station at a distance of 18 miles from the Narsapatnam town and which is on the broad gauge section of Southern Railway connecting Madras with Howrah. An inhabitant of this village has thus to cover a total distance of 60 miles to reach the nearest railway station.

5. Chintapalle, the taluk headquarters as also the headquarters of Panchayat Samithi of this name provides several facilities to the tribals of the area besides being the centre of several institutions under the Agency Development Schemes. The Taluk Office, a Police Station, a Post & Telegraph Office, a Middle School with a tribal hostel attached, Government Hospital, Veterinary Hospital and the Agricultural Demonstrator's Office are all situated at Chintapalle. A sericulture farm run by the Industries Department of the State Government and a dairy farm are also located there. A sales depot at Chintapalle, supplying all the domestic requirements of the tribals, is run by the Andhra Scheduled Tribes Co-operative Finance and Development Corporation.

6. Though this village with a population of 272 has no commercial importance as such yet it plays its own part in the supply of loose jacket oranges (*kamala* fruits) as there are a few *kamala* fruit gardens in the village. The businessmen from Narsapatnam visit the village during the season and enter into an agreement with Valmikis who are traditional businessmen and who first of all purchase the whole lot of the fruit from the local farmers and export them to Chintapalle from where the dealers get them transported to Narsapatnam. The Valmikis make a small margin of profit. There

are no industries in this village. There are no cultural organisations except one Bhajana Mandali.

Flora and fauna

7. The village, situated as it is, in the midst of thick forests, is rich in flora and fauna. Teak, *nallamaddi* (terminalia tomentosa), *tellamaddi* (terminalia arjuna) and etc., are some amongst the various species of trees found here. Wild boars, cheetahs, peacocks and other wild animals and birds abound in the forests surrounding the village.

Climate and rainfall

8. In the summer months of March and April the tribals burn the dried-up forest which then presents a desolated appearance. The first rains with thunder storms arrive by about the end of April. The forest becomes green by the end of May. There will be heavy rainfall from the middle of May till the end of September. By the end of October thick foliage develops and the forest is all green and the valleys present a very pleasant landscape. The winter is severe from October to February. Both the mornings and evenings of December and January are uncomfortably chill and the nights are bitterly cold. The nights in general are cool and pleasant through the rest of the year. The average annual rainfall in this hilly area is 56". The rainfall is caused both by the south-west monsoon (June to September) and the north-east monsoon (October to December). The temperature generally ranges between 40°F. and 102°F. during the year.

Pre-requisites for selection of the village site

9. The tribals generally select an open site at the foot of a hill in a valley or sometimes on the top of the hill also. A perennial water source at a convenient distance is another factor that determines the selection of a site for their settlement since their women generally take bath and wash clothes at such water sources. The dwellings are, however, never built very close to the water source for fear of wild animals that frequent the spot. The tribes of this village have a permanent village site. It is reported that they would abandon the permanent site and rebuild their houses in a distant place, should an epidemic break out and many deaths occur. But no such incident has occurred in this village during the last three to four generations.

Size and number of households

10. The village is not covered by the cadastral survey and hence no area of the village is computed. According to 1961 Census in March there were 74 households in this village. At the time of an initial village survey conducted by the Census Organisation during May 1961 there were 73 households while during the period of resurvey there were 60 households, made up of 18 households of Bagatas, 41 of Valmikis and only one household of Sathani Vaishnava. Thus, for the purpose of the present report the number of households inhabiting the village is taken as 60 comprising a population of 272 (126 males and 146 females) as recorded at the resurvey in 1963. It is interesting to note that females are in preponderance over males both according to the 1961 Census figures as also the present survey. The average size of the household in this village is 4·53. Table 1 shows that of the 60 households 30 are having four to six members while there are only 17 households with two or three members. Nine households fall in the category of seven to nine members whereas single and ten membered households are only 3 and 1 respectively.

Residential pattern

11. The village can conveniently be divided into two parts *viz*, Valmikipeta and Padalaveedi or Bagataveedi facing each other and located on the opposite slopes of hills in a very narrow valley. Peddagadda, a hill stream that flows in east-west direction divides the village into the two distinct parts mentioned above. Another hill stream, a smaller one, after flowing for some distance close to Valmikipeta in a north-westerly direction joins the former. The presence of these two hill streams and the adjacent paddy fields make it difficult to move about from one locality to the other during the rainy season. The only household of Sathani Vaishnava is situated to the extreme north of Bagataveedi. The village is not laid out in any systematic manner and the houses have been built haphazardly depending upon the availability of a suitable plot of land. It is however obvious from the layout of the habitations that the three communities Bagatas, Valmikis and Sathani Vaishnava inhabiting the village live in distinct localities separated from one another. Since the Valmikis are considered to be lower in social status, the Bagatas do not allow them to reside in the vicinity of their habitat. The Valmikis are thus forced to have a separate settlement.

Sources of water

12. The Peddagadda which is a perennial hill stream is the source of drinking water for the entire village and is locally called *gadda*. The clothes and utensils are also washed by the womenfolk in this hill stream. It is not only a source of drinking water but also the main source for wet cultivation.

Sanitation

13. While the approach to the village is beautiful and picturesque, the presence by the side of the village streets of rubbish heaps in plenty and open cattle pens with a few forked stakes to which the animals are tethered at night has made the sanitary conditions of the village rather poor. The frontyard of every house is, however, kept clean since it is swept and sprinkled with water mixed with cow dung in the early hours of each day by the womenfolk. Though there is no drainage system as such there are a few naturally formed *katcha* open cut drains through which the surface water flows, the village being located on the slope of the hill.

Places of worship

14. The two temples in the village *viz*, Rama temple and Siva temple are located in Valmikipeta. Both are thatched huts whose side walls are of mud. Elderly women and men of Valmiki tribe alone worship these deities daily and the Bagatas do not participate. On festive occasions both men and women of Valmiki tribe congregate in front of Rama temple and perform *bhajans*. The Jakaramma, one of the village deities, is located on the southern side of the village under a *vegesa* tree (plerocorpus marsupium). A circular wall of three feet height is constructed with stones and a narrow passage is left on the eastern side. There are other places of worship like Gangadevatha near Bagataveedi and Katamaiah near Valmikipeta.

Crematorium

15. Valmikis and Bagatas have separate cremation grounds which are situated side by side to the south-west of Peddagadda, the hill stream. There are no historical monuments in the village.

Welfare and administrative institutions

16. Panchayat is the only welfare and administrative institution in the village. As it is of recent origin, it has not yet started functioning. The general administration of the village is being looked after by the Village Munsiff and the Pettandar who are responsible for the maintenance of law and order and who keep the authorities informed of the day to day affairs in the village. There is an elementary school in this village. The detailed working of these institutions will be discussed later.

Market

17. Chintapalle is the only marketing centre for the tribals of this area where a *shandy* is held on every Monday. Tribals of this village seldom miss to visit the *shandy*. The agricultural produce and other minor forest produce are sold there by the tribals and in return their daily requirements are purchased. The sales depot of the Andhra Scheduled Tribes Co-operative Finance and Development Corporation makes arrangements for the purchase of produce from the tribals on *shandy* days. A few Valmikis go to Narsapatnam also for marketing the *kamala* fruits (loose jacket oranges).

Settlement history

18. Table 59 gives the settlement history of the households belonging to the different sections of the village. Out of 18 Bagata households, 2 are reported to be living here for over 5 generations, 12 between 5 and 4 generations and one between 3 and 2 generationas. If all the 60 households are taken into considertion, more than half the number, *i.e.*, 37 have the duration of residence ranging from 4 to 5 generations. Only 5 households one among Bagata and 4 Valmikis are reported to have migrated to this village during the present generation. Of these 5, 4 households have come to the village 4–10 years back while the remaining are 11–20 years back. No special privileges are enjoyed by either tribe or the caste by virtue of their long stay.

Origin of the village

19. None could throw any light about the origin of the village and also as to how the village derived its name. But some elderly people have stated that some eighty years back both Bagatas and the Valmikis used to live on the site where now lies the present habitation of Valmikis which was then known as Jakarametta but, of course, the habitation area of Bagatas was an elevated one while that of Valmikis was a little below to Bagata habitation. The Bagatas shifted to the present habitation due to the outbreak of smallpox and cholera. Since then, these two tribes started living in separate

habitations. The Bagatas were reported to be the earliest settlers in the village. Though there is one household of Sathani Vaishnava living for the past three generations in the village, he could not throw any light as to how and why his forefathers settled in this village.

20. In respect of 12 households (1 Bagata and 11 Valmikis) out of the total 60 households, the areas from which they have emigrated to this village could be specified. Among them two Valmiki households have come from the rural parts of another taluk of the same district while the remaining 9 Valmiki households and the one Bagata household originally hailed from the rural parts of the same taluk itself. Out of these 12 households only 10 households could give their occupations before immigration whereas 11 households could give the reasons for immigration therefor. Out of the 10 households who could thus give their pre-migration occupations, the occupation of the 9 households before migration was mostly cultivation either of *kondapodu* (shifting hill slope cultivation) or settled wet cultivation. Four Valmiki households have migrated to this place to eke out their livelihood while in the case of 2 households (Valmikis) some compelling domestic circumstances such as the loss of father, etc., have motivated the migration; the practice of *illarikam*, one of the types of marriages under which the son-in-law agrees to live with the father-in-law permanently has much to do with migration. In this village there are 5 such cases among Valmikis.



Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The village is inhabited by Bagata, Valmiki tribes, and Sathani Vaishnava caste. According to 1961 Census, there were 267 persons, 124 males and 143 females distributed among 74 households, living in 66 houses (Table 8). The population at that time was distributed among four Scheduled Tribes *viz*, Bagata, Valmiki, Konda Dhora and Kammara and two other communities *viz*, Sathani Vaishnava and Christian. According to the present survey (January 1963) there are 60 households with a population of 272 comprising of 126 males and 146 females spread over two Scheduled Tribes, Bagatas and Valmikis and one other caste *viz*, Sathani Vaishnava (Table 8). There were 73 households at the time of survey in May 1961. There is thus a difference of 13 households. Of these 13 households, 3 of Valmiki tribe who were living separately at that time are now living together thus merging into a single household. Among the remaining ten households who have migrated to various places to eke out their livelihood, as many as 7 households are from Valmiki tribe of whom one belongs to Valmiki Vaishnava, a sub-group among Valmikis. Three of these Valmiki households, though migrated, are still keeping some social connections or the other with their local community people. Enquiries revealed that these six Valmiki households have gone temporarily in search of work. The other households of Kammara, Konda Dhora and Christian have permanently migrated to other places and have severed their connections with this village.

Bagatas

2. As revealed by a few elderly people of this tribe, the Bagatas seem to be a martial community at one time and appear to have been the devoted soldiers of the kings of Golugonda Estate near Narasapatnam (not to be mistaken for Golkonda near Hyderabad, Andhra Pradesh) who in appreciation of their loyalty called them *Bhaktalu* meaning devotees. With the passage of time the term *Bhakta* gradually became pronounced as Bagata which is thus a corrupted form of *Bhakta*. Probably this sort of title conferred by the then Rajas might have led to the formation of a community of Bagatas.

3. Another version connected with the origin of the term Bagatas and narrated by a few elderly Bagata members relates to puranas. Among all the hill folks it is a custom to associate themselves with some puranas or deities, and so also the Bagatas. Every male member of Bagata tribe customarily affixes a title Padala to his name. The origin of word Padala is reported to have a puranic derivation.

4. The story runs that after the distribution of nector among *Gandharvas*, *Kinnaras* and *Kimpurushas*, Lord Vishnu in the guise of a pig *(Varahavatara)* took mud from *Rasathalam* (lower world) prepared two mud dolls and produced innumerable children all of whom belonged to only one caste (*jati*). Afterwards the *Trimurthis*—Brahma, Vishnu and Maheshwara—brought a black cow (*karri avu*) which was killed. While Maheshwara was attending to the cooking of this meat Brahma and Vishnu took a few of these people for bath in the nearby hill stream. Before Brahma and Vishnu could return from the hill stream those that were left behind along with Maheshwara at the cooking place ate away the meat out of hunger. The people that took un-cooked meat were called *Padala* (పచ్చిమాంసము తిన్నవారు, *i. e.*, eaters of raw flesh) and the people that took the half-boiled meat were called *Kakari* (కందింది తిన్నవారు, *i. e.*, eaters of half boiled meat) and the people that took the cooked meat were known as *Ulangi* (ఉడికింది తిన్నవారు, *i. e.*, eaters of boiled meat). Thus the exogamous groups among this tribe were formed and named accordingly. The inter-group marriages are prohibited but inter-group dining is prevalent.

5. E. Thurston refers to the Bagatas as an offshoot of the Kapus, and the Bagatas at present are aware of this belief as well. The local people belonging to other tribes call the Bagatas as Kapus. Much similarity exists between the *inti peru* of this tribe and that of Kapus of plains.

> " The Bagatas, Bhaktas or Baktas are a class of Telugu fresh water fishermen, who are said to be very expert at catching fish with a long spear. It is noted, in the Madras Census Report, 1901, that 'on the Dasara day they worship the fishing baskets, and also (for some obscure reason) a kind of trident.' The trident is

probably the fishing spear. Some of the Bagatas are hill cultivators in the Agency tracts of Vizagapatam. They account for their name by the tradition that they served with great devotion (*bhakti*) the former rulers of Golgonda and Madugula, who made grants of land to them in mokhasa tenure. Some of them are heads of hill villages. The head of a single village is called a Padal, and it may be noted that Padala occurs as an exogamous sect of the Kapus, of which caste it has been suggested that the Bagatas are an offshoot. The overlord of a number of Padalas styles himself Nayak or Raju, and a Mokhasadar has the title of Dora. It is recorded, in the Census Report, 1871, that 'in the low country the Bhaktas consider themselves to take the rank of soldiery, and rather disdain the occupation of ryots (cultivators). Here, however (in hill Madugulu in the Vizagapatam district), necessity has divested them of such prejudices, and they are compelled to delve for their daily bread. They generally, nevertheless, manage to get the Kapus to work for them, for they make poor farmers, and are unskilled in husbandry'."[1]

6. Further according to the Vizagapatam District Gazetteer of 1907—

"The Bagatas (Bhaktas), who number 30,000 (more than in any other district), are a branch of the Kapus who chiefly reside in the Madgole and Golgonda hills and form the aristocracy there. The Golgonda muttadars were usually of this caste. The Bagata *inti perulu* are in several cases the same as those in the Kapu and Telaga castes and their marriage customs resemble generally those of the Nagaralu. They are both Vaishnavites and Saivites, but members of the two sects intermarry and dine together. The former own allegience to, and are often branded with the Vaishnavite chank and chakram emblems by, aguru who lives in Godavari; and the latter bury their dead in the usual sitting posture instead of burning them."[2]

7. As is evident from the above quotations, as well as from the information recorded during the survey, there is a controversy about the sub-group Padala. The men of this sub-group invariably affix the word 'Padala' at the end of their names. Whatever might be the origin of the tribe, these Bagatas were patronised by the Golugonda Rajas in bygone days. As told by them their traditional occupation was never fishing. They were always *podu* cultivators and still remain to be the predominant agricultural class in the Agency.

8. Ethnographically speaking the Bagatas may broadly be classified as mentioned earlier into three sub-groups *viz*, (*a*) Padala (*b*) Kakari and (*c*) Ulangi. Though there appears to have been nine *gotras* among them, the local Bagatas belong to only three *gotras*; they are Hanumanthu, Surbhi and Matsya. The people of the former two *gotras* do not kill monkey and cow respectively while those of the last do not kill fish, though they eat fish. As regards the surnames there are eight *viz*, Sagina Mammiguru, Thaggi, Kotalingi, Kakari, Muthadam, Veluma and Samasi in this village.

9. No informant is able to elucidate the relationship between the *gotras*, surname and the sub-group. Though inter-dining is prevalent and practised among all the Bagatas irrespective of surname and *gotras*, marriages between persons of the same *gotras* and surname are not allowed. Besides the three *gotras* of Hanumanthu, Surbhi and Matsya, four more *gotras* of Elugu, Surbha, Naga and Puli in some other places, are reported to exist among them. It is, however, difficult to establish even a hypothetical correlation between the *gotras* and sub-group. Further, people belonging to other sub-groups and *gotras* also affix the word 'Padala' when they happen to be the head of the village (Pettandar). The word 'Padala' is thus more a title than a sub-group which later might have grown into a group by itself.

Valmikis

10. Thurston[3] points out that Valmika or Valmiki is a name assumed by the Boyas and Paidis, who claim to be descended from Valmiki, the author of *Ramayana* who did penance for so long in one spot that a white ant-hill (*valmikam*) grew up round him. Valmikis of this village have stated that they are also called as Dombs and Paidis. It has, however, been reported by the Bagatas of this village that they call the former either as Valmikis or as Malas but not as Dombs or Paidis. It may, however, be noted that Valmikis are notified as a Scheduled Tribe in the Agency area of Andhra region, whereas the Dombs or Paidis are notified only as a Scheduled Caste in that area. Strictly speaking they are the Malas (Scheduled Caste) of the plains who some centuries back migrated to the interior Agency and have assumed the name of Valmikis just to have a higher social status. This is evidenced by practice now current in the village, whereby Bagatas address Valmikis as Malas and their habitation area as Malapalle.

11. But the Valmikis in the Agency areas assert that they are the descendents of the sage Valmiki. They could not however give a continuous history of their tribe from its origin. Whatever may be their origin, it is a fact that they are not the original settlers of the Agency. They are only migrants and have taken up trade as their main occupation. Now-a-days they have also taken up cultivation on hill slopes. There are two sub-groups among this tribe *viz*, Valmiki and Valmiki Vaish-

1. E. Thurston, *Castes and Tribes of Southern India*, Vol. I (Madras: 1909), p. 128
2. Madras District Gazetteers, *Vizagapatam*, Vol. I (Madras: 1907), p. 79
3. *Op. cit.*, p. 310.

nava. Inter-dining is allowed but marriages are not permitted among these sub-groups. Valmiki Vaishnavas who are to conduct all the social and religious ceremonies of the Valmikis are the *gurus* for the latter. There are however no Valmiki Vaishnava households in the village. (But the local Valmikis depend upon the Valmiki Vaishnavas of the neighbouring village Kitlingi at a distance of 6 miles).

12. Though the organisation of *gotras* is reported to be existing among Valmikis they could not say as to how many *gotras* exist among them. Local people belong to such *gotras* as Hanumantha, Kamba, Naga, Puli, Yelugu and Kosalya. There are also a number of *inti perlu* (surnames) in each *gotra* and 24 are found in this village.

Sathani Vaishnava

13. There is in this village only one household of Sathani Vaishnava caste which is considered superior to the two tribes. As the head of this household is economically well off and educated, the villagers usually consult him for all purposes. He is also the president of the newly constituted statutory Panchayat in the village, perhaps because of his higher social status and better qualifications. He is however reported to be always trying to create an unhealthy atmosphere between the two tribes, Bagata and Valmiki.

Social status

14. Bagatas consider themselves superior to Valmikis as the latter are still treated as untouchables. Valmikis dine with Bagatas and Sathani Vaishnava but have a prejudice against dining with Komati caste men who are considered to be their traditional rivals in business, though, of course, there is no Komati household in this village. Sathani Vaishnava does not accept food from Bagatas and Valmikis. The post of Village Munsiff is held by the Bagatas while the Barika (village servant) is a Valmiki.

15. Both the tribes are non-vegetarians. They do not however eat beef and pork. Though the Valmikis are beef eaters, they do not disclose it for the fear of being looked down upon. A few Valmikis have become staunch disciples of one Swami. The detailed description of the religious faiths is given in Chapter V. Socially and economically Bagatas are superior to Valmikis. A few Valmiki households who have, of late, become economically well off, have been the eye-sore of the Bagatas who resent the former who were once under their clutches, now competing with them. This is the crux of the problem in the none-too-happy relationship between Bagatas and Valmikis of this village. Added to this the Sathani Vaishnava always tries to fish in the troubled water.

Language

16. These tribes do not have a language of their own. They talk Telugu language and do not know any other language.

Population by sex and age-group

17. There are 60 households with a total population of 272. The following statement gives the break-up of the households and the population communitywise.

Sl. No.	Name of Tribe/ Caste	No. of house-holds	Percent to total house-holds	Number of		
				Persons	Males	Females
1	Bagatas (S.T.) ...	18	30	88	38	50
2	Sathani Vaishnava (Caste) ...	1	1·7	5	2	3
3	Valmiki (S.T.) ...	41	68·3	179	86	93
	Total ...	60	100·00	272	126	146

18. Table 2 gives the population picture according to sex and age. Of the total population of 272, 116 (42·5%) persons fall within the age-group of 25–59 and 95 (34·9%) within the age-group of 0–14, 49 (17%) and 12 (5·45%) of the population fall in the age-groups of 15–24, and 60 & above respectively. Females outnumber the males in almost all the age-groups excepting in the age-group of 60 and above among the Valmikis. Among the Bagatas females outnumber the males in all the age-groups. There are no members in the age-group of 0–14 in the Sathani Vaishnava caste.

Marital status

19. Of the total population of 272, 40% or 109 persons are never married, 54·8% or 149 persons are married and 5·4% or 14 persons are widowed (Table 3). Out of 109 never married as many as 94 are children of below 14 years of age. There are 149 married persons comprising 72 males and 77 females, of whom one married female falls in the age-group of 0–14. There are only two married males in the age-group of 15–19 as compared to

eleven married females in the same age-group. The females are generally married after puberty. Thirteen females and one male are found in the category of widowed. More widows are found in the age-group of 45–59 while there is only one widower in the age-group of 35–44. There are no widows below 29 years of age.

Literacy

20. Table 4 gives the particulars of literacy communitywise in the village. Only 26·1% or 71 out of the total population of 272 are literates. Among the 71 literates as many as 59 consisting of 50 males and 9 females are literates without any educational standard while the remaining 12 literates comprising 10 males and 2 females are having only Primary or Junior Basic qulification. There are more literates amog Valmikis than among Bagatas. Though the genefal percentage of literacy exceeds the State average of 21·2%, the highest level of education attained by anyone in this village is however limited to only Primary standard. Only 1, 3 and 8 persons have studied upto Primary standard in the Sathani Vaishnava caste and in the Bagata and the Valmiki tribes respectively. Only 2 females, one each among the Bagatas and the Valmikis are found in this category.

21. Though the percentage of literacy may be considered to be encouraging (47·6%) among males, it is deplorably low (8·7%) among females. These people are not at all interested in the female education (Table 5).

Household heads

22. Of the 60 household heads, 28 are reported to be literates the remaining being illiterates (Table 6). Of the four females that are reported to be the heads of the households one of them only is literate and rest are illiterates.. Out of the 18 household heads among the Bagatas 16 are males and two are females. Whereas there are no literate among these two females, there are six literate household heads among the 16 males. Similarly, out of 41 household heads of Valmiki tribe 2 are females and 39 are males. Whereas 20 out of these 39 males are literates, only one female out of the two is literate. The literate heads of households are comparatively more in the Valmiki tribe than among the Bagatas. The head of the household of Sathani Vaishnava caste is a literate male.

House types

23. This villge is no exception to the general practice of the hill tribes constructing either a *purillu* or *middillu* for their dwellings, in this Agency area. Availability and proximity of the housing material have determined such types of houses. The mode of construction and the types of houses are one and the same among both the tribes irrespective of the economic status except with an addition of one or two rooms.

Selection of house site

24. Both Bagatas and Valmikis follow the same method for the selection of house site. The preliminary test conducted by these people for the selection of house site is known as *pathi*. An auspicious day locally called *muhurtham* is fixed in consultation with the Muhurthagadu (one who fixes an auspicious day) of their own tribe. The house builder cleans the central portion of the proposed house site with mud and dung, and decorates it with *rangavalli* (decorative lines drawn with *mugga* or with *chodi* flour). This is generally done during the evening times only. After this is done, the house builder stands facing east at the site and places a plantain leaf over the cleaned place at the auspicious time fixed by Muhurthagadu; measures half a seer of rice and places the rice over the leaf. This is then covered with a bamboo basket. In the early hours of the following day the house builder again measures the rice. If the rice so measured is equal or more in quantity, the site is considered to be a lucky one and his livestock and family would prosper and be happy. Thus the house site is selected.

25. Though there are 60 households in the village, only 56 are having their own houses and the remaining are either living in other's houses or in the cattle sheds. The traditional method of selecting the house site, as described in the preceding para, is not invariably followed by the inhabitants of this village. When questioned about the importance of the selection of house site, it has been reported in the case of 34 out of 56 households that the traditional method of selecting the house site is not known to them as the houses were constructed by their fathers or forefathers. Six Valmiki and two Bagata families have reported that they have consulted their caste Muhurthagadu for the selection of house site and followed the above said custom. Similarly 3 Bagata households have reported that they have consulted a Brahmin at the time of selection of house site as he happened to visit that village at that particular time.

Foundation laying ceremony

26. After the selection of site is over, the first ceremony attended to is *shankusthapana* or the foundation laying ceremony. For this ceremony also both Valmikis and Bagatas consult Muhurthagadu of their respective tribes. This ceremony is generally performed by these tribes depending upon one's economic position. As majority of the households are living in the houses constructed by their ancestors they have not got any such experience as to what has actually been done. There are some cases where no such ceremony is observed due to their poverty. Generally, Fridays and Thursdays are considered auspicious for such ceremonies. The construction work is usually taken up by these tribes from February (Sivaratri) to April (Gandhamavasya) which is the most convenient period as the agricultural operations would have been completed and is uninterrupted by rains. The proceedings of the said ceremony as narrated by the head of a household who has actually performed it is related below:

27. One Sri K., a Valmiki constructed a house some two years ago. He did not consult any one regarding the selection of house site nor for starting the construction. On the evening of a Friday, the foundation ceremony locally known as *shankusthapana* was done by himself. On that day he first dug a small pit in the north-eastern corner, put one *ginja* of gold, a *kani* (copper coin) and got one *neredi komma* (branch of eugenia jambolane) fixed by an elderly man of his tribe. Both wife and husband took part in this ceremony and offered a cocoanut and distributed the pieces of cocoanut among the gathering. After this ceremony he started the digging of foundations. Excepting this, no other ceremony was performed at that time.

Collection of materials

28. The house builder generally collects the timber and other required articles well in advance from the local forest either with the assistance of family labour or community labour. It is almost a tradition of living among the tribals to extend help to one another. Exchange of inter-tribal labour is not common though it is not prohibited. Both at the time of house construction as well as while carrying out repairs, community labour is utilised irrespective of kinship relation. On that day the house owner offers food to all participants in this co-operative effort. Fourteen Bagata households have reported that they have either constructed or repaired their houses with the assistance of family and community labour. Among the Valmikis, 14 households have reported that family labour has been utilised either at the time of house construction or house repairs whereas 6 others have reported the use of community labour on such occasions (Table 62). Ten other Valmiki households have however reported the use of hired labour. Family as well as hired labour has been used both for construction as well as repairs in the case of one Sathani Vaishnava household. For such skilled work as the manufacture of doors and windows, skilled labour is hired and brought from Narsapatnam.

29. Though *purillu* and *middillu* are the two types of dwellings of the tribals, *purillu* (thatched hut) is the only type of house that one comes across in this village. Walls are of mud which is locally available. Timber required for the house is also secured free of cost from the forest. All the tribals and the other caste people living in the Agency areas are allowed to take timber free from the forest for their domestic requirements. The roofing grass is obtained from the interior of the forests by the Bagatas from whom it is purchased by the Valmikis and the Sathani Vaishnava at the rate of six bundles per rupee. The wood of *neredi* (eugenia jambolane) and *maddi* (terminalia alata), *karaka* (terminalia chebula), *sennamgi* and *korukubusi* is preferred for beams whereas *vandanam* and *anem* wood is used for posts. The roofing supports are constructed with bamboos and their long beams, of *neredi, maddi, karaka, sennamgi* and *korukubusi.* The roofing grass is of four types *viz, darbha, puthika, bonthu* and *kopiri.* All these housing materials can be secured from the nearby forests. All the houses are having straw roofs only. Of the 56 houses in the village 51 houses are having mud walls while 5 are having walls of twigs and branches plastered with mud. Four among the latter belong to the Valmikis and the remaining to the Bagata tribe. Fifty-one out of 56 houses in the village are being used purely for residential purpose while the 5 houses are being used both as residences-*cum*-cattle sheds.

30. A foundation of two feet depth is dug and is filled with rubble. No basement is raised with stones. The mud walls of six feet height are erected. No foundation is dug for the houses having twigged walls but pillars are raised in all the four corners. The main door is generally made to face

either north or south but not east or west. The significance of having the main door facing towards the north or south could not be related by any one. The required carpentry work is mostly done by the tribals themselves. But the doors with designed carving, etc., are generally got prepared by those who can afford at Narsapatnam town where skilled carpenters are available. The cost of manufacturing such doors varies from Rs. 50 to Rs. 116. Sometimes a carpenter of Vadrangi caste from Narsapatnam is brought to the village on payment of daily wages besides providing two meals a day, during the period of work. One Valmiki household is reported to have engaged a carpenter like this for house construction. The doors of the Bagata houses present finer workmanship when compared to those of the Valmiki tribe. There are a few households whose members have themselves manufactured the doors, etc. All depends thus on one's economic position and taste.

31. The roof is supported by a post six feet high which rests on one of the cross beams, besides the central pole. Four or five beams depending on the number of rooms and the length and breadth of the homestead, rest on the wall, extending from south to north, over which a loft at a height of 7′ from the ground with an opening of 4′-6″ × 4′-0″ is constructed with bamboos or thin wooden poles. The loft locally known as *atika* (Fig. 2) is used to preserve the corn, seed and other agricultural implements. A small bamboo ladder is used to gain access to the loft. Generally every house will have one door but a few Bagata houses have two doors also. There are only one or two houses having windows (Figs. 3 & 4). The main door is called Peddagummam and the rear, if any, is called Jiddigummam and this has no special significance.

32. Every house irrespective of tribe, will have two pials on the either side of the threshold. The central portion of the house is divided into two parts namely the *mallesala* which is the main living room and the *nattillu* which is the kitchen portion. The main entrance leads one to *mallesala* and a cross wall of 5½′ length, 3½′ in height and 6″ thickness separates *mallesala* and *nattillu*. An oven and a mud platform (*gunnakuduru*) are found in *nattillu*. The Valmikis call this place as *devunimoola* where the ancestors are worshipped. A bamboo *thatti* known as *joli* is hung over the oven in *nattillu*. This is used to keep condiments and also to dry corn like *chodi*, *sama* and paddy over the heat of the oven. A wooden plank is fixed in the north-east corner of the house known as *chittiga* which is used for keeping small household goods. This is found generally in all the houses. Those who are not having earthen walls cannot have this. The *peena* an earthen platform, three feet high, one-and-half feet wide and 6′ to 8′ long is used for keeping cooked food and the water vessels. Over this *peena*, wooden planks known as *munthala ballalu* are fixed in the wall at a height of 4′ to 5′ from the ground level, to keep cleaned brass vessels. There is a small hole in the ground in *mallesala* known as *rolu* (mortar) which is used for pounding the corn. Adjacent to that a grinding stone is fixed in the main living room for grinding *chodi* flour (Figs. 3 and 4).

33. The womenfolk maintain the houses very clean by sweeping daily twice or thrice. The frontyard is daily swept in morning hours and dung water is sprinkled. Once in a week preferably on Friday the inner portion including pials are plastered with dung and mud and decorated with *muggu* lines. The womenfolk take apecial interest in arranging their utensils quite neatly and are also proud of keeping their houses clean and tidy. In respect of cleanliness, both the Valmikis and the Bagatas maintain good standards.

34. Out of 60 households 40 are having one room each, 16 are living in two-roomed houses each and only one house of Sathani Vaishnava caste is living in three-roomed house. The remaining three Valmikis are living in the houses with no regular rooms. In other words 57 households are living in houses with one or more regular rooms. The remaining 3 households are either living in cattle sheds or on pials of others. 58 members of the Bagata tribe are living in 13 one-roomed houses whereas 119 members of the Valmiki tribe are living in 27 one-roomed houses. Similarly there are 5 two-roomed houses in Bagata tribe and eleven in Valmiki tribe accommodating 30 and 52 members of the two tribes respectively. A majority of the houses are thus single-roomed (Table 61). There are no proper facilities for the privacy of married couple. All people, whether married or unmarried, whether young or old live huddled together in the same room. As the women have their bath at the hill stream, no house has a bath room. Men, however, take their bath in the frontyards of their houses.

House-warming ceremony

35. As already discussed in earlier pages, most of the houses are constructed some decades

back and only a few constructions have taken place during the recent past. The general custom followed by both these tribes is very simple. After the completion of the house construction the house builder consults the Muhurthagadu and on the day fixed by him or on any Thursday invites his near relatives and those who assisted him in the construction and entertains them with non-vegetarian food. The head of a Valmiki household who has recently constructed a house reported that he did not consult any one for an auspicious day but that in the early hours of a Thursday he and his wife took bath and carrying water in a brass vessel entered the newly constructed house and after boiling milk in the first instance in the central part of the house, they prepared vegetarian food with which all those present were fed and that the expenditure had come to Rs. 10. No uniformity is seen among these people in observing the traditional customs. A few households both among the Bagatas and the Valmikis have reported that they neither consulted the Muhurthagadu nor observed any ceremony at the time of starting the house construction or at housewarming. The performance of the ceremonies largely depends on one's economic condition.

Expenditure on construction

36. Amount spent on construction or on repairs is not the same in respect of each household. Construction costs and repairing costs depend upon the economic position of a person and also the extent of the community help one receives. The maximum and minimum reported for house construction are Rs. 300 and Rs. 50 respectively. The houses are repaired once in 3 or 5 years depending on the type of roofing grass used and the expenditure on repairs varied from Rs. 20 to Rs. 70. The repairs are not an annual feature and when they occur the items of replacement are mainly bamboos and beams along with the thatching grass. The wherewithal for the construction and repairs is found either by selling the corn, minor forest produce, bulls or by pledging the ornaments, etc. Sometimes they raise loans from the *sowcars* at an abnormal rate of interest ranging upto 25%.

Dress

37. The common dress of a Bagata or Valmiki male consists of a *gochi, badi* or a shirt and a *duppati* (Fig. 5). The men of the present generation are found using shirts also. The *gochi* is a small piece of cotton cloth worn in between legs in such a way that it covers the private parts and the ends of which fall loosely over the waist-ring both to the front and back. Dhotis are worn when they go out and on ceremonial and festive occasions. A *duppati* or a piece of cloth is put loosely over the shoulder.

38. Womenfolk wear sarees just as any other women of the plains but slightly in a different style in the sense that Bagata and Valmiki women keep the end of the saree on the right shoulder while it is on the left in the plains. The present generation of late, has taken to the habit of wearing jackets while the older women are still respecting their age-old custom of not wearing a jacket (Fig. 6). But wearing a jacket or bodice is not a taboo among these tribes. The young girls wear frocks and skirts till they attain puberty. Whenever the women attend to their work either in the farm or the forest or while carrying food to the menfolk in the fields the saree is folded above the knees and tucked at the waist towards the back.

39. The modern styles of dressing have also penetrated to these remote areas to some extent. The young girls and boys dress themselves like their counterparts in the plains (Fig. 7). Valmikis have greater affinity to the plains way of dressing as compared to Bagatas (Fig. 8). They are more succeptible to the influence of the plains because of their frequent contact with the plains people during business transactions and their frequent visits to the nearby towns. Though use of foot-wear is not a taboo among the tribes, very few people use foot-wear and that too when they go out. Their poor economic condition may be the reason. Apart from men a few young Valmiki women are using foot-wear. Umbrellas are also found in use by these tribals.

40. Handloom cloth is preferred to mill-made cloth as the former is believed to be more durable than the latter. But the young people purchase mill cloth of various designs according to their tastes. There are a few males and females who are also using silk apparel. The cloth required is generally bought at Chintapalle *shandy* though occasionally it is purchased at Narsapatnam also. Some households purchase readymade dresses in the *shandy*. They have given up visiting Downur *shandy* and have been, instead, visiting Chintapalle *shandy* for the last 10 to 15 years owing to the proximity of the latter. Both males and females get their clothes stitched either at Chintapalle or at Narsapatnam. There is no special dress as such for the festivals except that they put on new ones on such

occasions. Generally the villagers purchase their annual requirements at the time of different festive occasions and use them regularly. Of course, a few households do possess costly clothes like silk shirts and sarees and etc., which they preserve in boxes and use only when they go out or while visiting relatives.

Cost of dress

41. Whereas a dhoti, a shirt, a *gochi* and a banian constitute the minimum attire of a male, a saree and sometimes a blouse constitute the minimum requirements of a female attire. There is one Valmiki household of 3 adult members which is reported to have spent Rs. 150 on clothing during 1962–63 while another household of the same tribe with six members is reported to have spent only Rs. 29 during that year. Such large variations in expenditure on dress occurs even among the Bagatas. So the quantity of clothing possessed is dependent more on the economic conditions of the family than on mere size and composition of the household.

Hair style

42. The hair style of the man is known as *sikha* which is mostly found among older generation. The youths of the present generation are adopting the modern crop-cut. They have their hair cut once or twice in a month at Chintapalle *shandy* on paying 25 Paise to the barber. Four Valmiki, two Bagata and one Sathani Vaishnava households are found using razors of their own. The hair style of the women is known as *koppu*. The young women are also adopting the plains way of dressing the hair called *jada* (plait)—*See* Fig. 9. Cocoanut and gingelly oil are generally applied both by men and women for their hair and particularly on the day of *shandy* or when they go out. A few young people are found using perfumed oils also. Nevertheless the poor people are applying castor oil and *verrinune* or *nepala* oil both for head and body. The *verrinune* or *nepala* oil protects the body from blisters caused due to severe winter and frost and also softens the body and as such it is used, though it gives out very unpleasant odour. The castor oil is extracted by every household but the *nepala* oil is purchased at Chintapalle *shandy*. Whereas 8 Bagata and 13 Valmiki households have been using *seekaya* (acacia amara), toilet soap is found in use among the 9 households of the Bagatas, 17 of the Valmikis and one of the Sathani Vaishnava.

Tattooing

43. Mostly women are found of having tattooing marks purely for decorative purposes. Some people have also reported that they have tattooing marks on their joints to get rid of the pain. The people known as Mala Mashti (a Scheduled Caste) from the plains visit once in a year preferably in summer season and do tattooing. The male members of this community will beg while the women engage themselves on tattooing. The charges for tattooing are from 50 Paise to Rs. 3 depending on the design and the payment is mostly made in kind (Fig. 10).

Ornaments

44. The ornaments of Valmiki and Bagatas are made of either gold, brass or aluminium. Some of the menfolk wear a pair of ear-rings popularly known as *gundu jathalu* or *pogulu* made of gold weighing a tola in ring shape on the lobes of both the ears. They pay Rs. 4 to Rs. 5 towards making charges and get them prepared by the jewellers (goldsmith) at Narsapatnam. A few males also wear silver waist-ring of 8 to 16 tolas in weight locally known as *molatradu*. The making charges for this vary from Rs. 2 to Rs. 5 depending upon the quantity of silver used in preparing the ornaments. Not all the male members wear the ornaments. Generally those who are economically sound alone have them.

45. Tribal women are no exception to the general liking of women towards ornaments. The ornaments of the women are many and varied. The Bagata women appear to wear more jewellery than the women of Valmiki tribe. The sound economic condition of the Bagatas might account for this. Most of the women wear gold ornaments though the quantity of gold used is small and a few also wear brass ornaments. The ornaments are got made by the goldsmith at Narsapatnam though at times he is brought down to the village itself when there is adequate volume of work for him. The making charges of these ornaments vary according to the design and the quantity of gold. Gold-plated ornaments are also worn by some young women who purchase them in Chintapalle *shandy*.

46. The girls when they are 6 to 8 years old have their ear lobes and nostrils bored. Either the mother or an elderly woman in the family conducts this operation using a pointed needle. Small thin wooden splinters are kept in the holes so as to

prevent them from getting blocked till the girls commence wearing ear-rings. Excepting widows, all women wear bangles of different colours. These bangles are either purchased at Chintapalle *shandy* or from the peripatetic bangle sellers who occasionally visit these interior villages too. The ornaments commonly worn by the tribal women of this village are described below.

47. No ornaments are worn on the head by the womenfolk. *Talukulu* or *thammetlu* made of either gold or brass are worn in the centre of the helix of two ears. The gold one costs Rs. 25 to Rs. 30 whereas the brass one costs Rs. 5 or more. *Duddulu* made of gold studded with white and red stones are worn in the lobe of the ear. *Champasaralu* another ear ornament made of gold weighing from half a tola to one tola and one inch long connecting *duddulu* and the hair over the helix are worn in the two ears. Small ear rods known as *chevula pullalu* made of gold are worn by girls in the ears.

48. *Saramakamma*, a gold ornament, is worn on either side of the nose in the nostrils. A few women wear gold *mukkupulla* or *nathukada* (nose rod) with or without being studded with stones in place of *saramakamma*. Another nose ornament known as *addakammi* either of gold or brass studded with or without stones is worn in the centre of the nose in such a way that it hangs on the upper lip. A stiff gold ornament known as *medapatti* or *patteda* is worn round the neck by a few rich. The marriage badge and a necklace of black beads are worn by married women of both Bagata and Valmiki tribes. A necklace of *tulasi* beads is worn by Valmiki women of religious inclination. Another gold ornament known as *nanu* is worn in the neck.

49. Besides glass bangles the women wear brass bangles called *pathulu* (wristlets) on the wrist. Each pair of *pathulu* which cost about 75 Paise are purchased at *shandy*. *Kadiyalu* or *thodalu* made either of silver or 'German silver' and worn on the legs above the anklets are commonly used by the Bagata women. The same type of ornaments are worn by the women of the Sathani Vaishnava caste.

50. It may, however, be stated that all of them do not possess all the ornaments described above. The womenfolk of all the 60 households certainly do not possess all the different ornaments mentioned in the preceding paragraphs. It is considered that wearing some kind of ornaments by womenfolk is a symbol of respectability. A widow is prohibited from wearing glass bangles and garlands of beads and *bottu* (a spot on the forehead). Girls or women in married status are at liberty to wear any ornament (Figs. 11, 12, 13 and 14).

Cooking utensils

51. Earthen pots or aluminium vessels are generally used for cooking purposes by all the households in the village. Thirty-six out of the 41 Valmiki households have reported that they use aluminium cooking vessels. The one Sathani Vaishnava household and 16 Bagata households out of 18 also possess aluminium vessels. The use of earthenware is not however completely avoided. Brass and aluminium vessels locally known as *bindelu* are used for carrying and storing water. Except two Bagata households and 7 Valmiki households, all the other households are having this brass vessel. The various utensils, earthen or metal are purchased at Chintapalle *shandy* though a few households occasionally purchase them at Narsapatnam also. The earthen cooking utensils are generally purchased whenever they are broken and the annual expenditure per household may not exceed Rs. 3. The cost of these earthen pots depending upon size varies from 25 Paise to 75 Paise The aluminium vessels are locally known as *thappalalu* whose cost depends on the size and weight.

52. Plates of either aluminium or porcelain or of bell-metal locally called *ginnelu* are used by all the households for eating purposes. Similarly aluminium glasses and tumblers are commonly used by both the tribes for drinking purposes. There are 11 households in each of the two tribes using brass tumblers and glasses. The Sathani Vaishnava household is using both aluminium and brass vessels but not earthenware. Drinking glasses made of silver and stainless steel are found in use among two households in each of the Valmiki and Bagata tribes respectively. Only one Valmiki household is possessing a zinc sheet bucket meant for bathing purposes.

53. The food grains and other condiments are preserved in bamboo-woven baskets or in big earthen pots and stored on *atika*—loft. These baskets are purchased at Chintapalle *shandy*. The small sized baskets are locally called *buttalu* while the bigger ones are called *gampalu*. There are 13 and 39 households of Bagata and Valmiki respectively

possessing these baskets. Kerosene oil and vegetable oil, etc., purchased at Chinthapalle *shandy* are either preserved in tins or in bottles.

54. Among other domestic goods and utensils in use by the tribes, is *teddu* a wooden device used for stirring the rice while cooking. A *jibbi* or a bamboo plate is used as a lid over the *kutikunda* (earthen pot used for cooking rice) to let out the excess water from the cooked rice. *Pulusukunda* is another small pot used for cooking curry or *sambar*. This sort of bamboo plate is also used by the low caste people living in the plains. *Doki* prepared out of dried water-gourd is used for taking water from the storing vessels. *Dippa* also prepared out of dried water-gourd is used to carry gruel to the field or to the work-spot (Fig. 16). These are locally prepared by the households themselves (Figs. 15 and 17).

Lighting equipment

55. An uncovered lamp locally known as *buddi* is used by all the households in the village during the night. About 1/3 of the households, *i.e.*, 6 Bagata, 16 Valmiki and one Sathani Vaishnava are however possessing hurricane lanterns also (Table 28). Kerosene oil purchased from Chintapalle *shandy* is used both in hurricane lanterns and the uncovered lamps, *i.e.*, *buddi*. Of the 16 Valmiki households possessing hurricane lanterns, 4 have reported having acquired them during the last 5 years (Table 29). Only three Valmiki households and one Sathani Vaishnava are possessing petromax lights which are however used occasionally. Similarly one Bagata and two Valmiki households are having torchlights. The consumption of kerosene oil is always dependent upon the economic condition of the household. There are a few households who keep the light burning till only their supper is over while the others keep it burning throughout the night.

56. All the 60 households, irrespective of tribe and caste, are using wood as fuel which is procured free from the local forest. The womenfolk after attending to their kitchen duties or while returning from the fields get a head load of fuel once or twice in a week, and some get it even daily. Firewood is not a problem for the tribals. Much is consumed during the winter season as they always keep the firewood burning to keep themselves warm. None is having a kerosene or gas stove.

Other consumer goods

57. There is only one Valmiki household which possesses a gramophone in this village and none possesses either a radio set or a bicycle (Table 28). There is no washerman in the village and all the people wash their own clothes for themselves. Washing soap is being used by 1, 3 and 17 households of Sathani Vaishnava, Bagata and Valmiki respectively. The remaining households use oven ash for cleaning their clothes. The clothes are boiled in the ash water and then are washed in the clean water. Though a few Bagata households can afford to have the washing soap they do not use it as their womenfolk are not used to it. This is not the case with Valmikis among whom 17 households are reported to be using the washing soap. This fact can very well be attributed to their adoption of the way of living of the plains. One Valmiki household is having an iron tool to press the clothes.

58. Table 30 throws light on the material culture of the households by income. None of the households is having a mosquito curtain. Similarly no household is using the services of the washerman. Half of the households are in the habit of either using the toilet soap or washing soap or both.

Bedding and furniture

59. It is customary among the tribes to offer a bamboo *thatti* or cot to the guests to sit on. As many as 36 out of 60 households in the village possess cots. The remaining households either use *thattis* or the gunny bags for bedding. The people of this village are very poorly equipped with bedding material. Only one household each of Bagata and Valmiki are having a carpet while beds are owned by only 5 Bagata and one Sathani Vaishnava household. Bed sheets locally known as *duppatlu* are possessed by 35 households (8 Bagata and 27 Valmiki). Similarly nine households of Bagata, fourteen of Valmiki and one of Sathani Vaishnava have reported the possession of cotton blankets while two Bagata households and the one Sathani Vaishnava household reported to be using woollen rugs also. Only six households are found using pillows. One Bagata household possesses a quilt also(Table 27).

60. Apart from these bedding materials, they use gunny bags for spreading on the cots. Old sarees and dhotis are used as bed sheets during the night. They somehow manage with their limited bedding articles during the summer and rainy seasons but winter in these parts is almost beyond

human endurance and is bitingly cold. During winter months therefore fire is kept burning in a broken earthen pot known as *kumpati* in the sleeping room of every household throughout the night. In the morning hours the people squat on the pials wrapped in cotton cloth keeping a *kumpati* in between their legs while a few sit around the burning fire to keep themselves warm. The wooden cot generally made by the household itself with the local wood is knitted with *nulaka* (twisted fibre). A few people have purchased them at Chintapalle *shandy*. The cotton and other bedding materials are purchased at *shandy* only. The cost of a *duppati* is about Rs. 10. while that of a bed is about Rs. 15. The pillows stuffed with rags are made by the womenfolk at home for their own use.

61. A very few households possess furniture. Only 9 households are using chairs while 4 are having tables. 7 and 5 households have benches and stools respectively. The number of households in each ethnic group possessing the furniture is presented (Table 27).

62. Mirrors, wooden and trunk boxes are some of the other material goods possessed by the inhabitants. The wooden and trunk boxes are used for keeping clothes to protect them from rats. The mirrors and combs are purchased from the *shandy*. 47 households possess metal trunks while 20 have wooden boxes and only 2 households bamboo baskets. 4 Bagata and 8 Valmiki households have reported having acquired the trunks during the last five years whereas one Bagata and 3 Valmiki households have acquired wooden boxes during the same period (Table 27).

Food habits

63. Rice forms the staple diet of the inhabitants of the village. Besides this, other coarse grains like *sama, chodi* and maize are also consumed along with rice. Of the 60 households, 56 take rice, 40 rice and *chodi*, and 39 rice and *sama*, thus forming a percentage of 93·6, 66·60 and 65 respectively.

64. All the inhabitants in the village are non-vegetarians. But there a few Valmiki households which have stopped taking non-vegetarian food due to the influence of one Saivaite *guru* whose history is not known. The trend among people is more towards Sanskritisation. A few households still take beef but have not disclosed the same for the fear that they might be looked down upon by others. They eat eggs, chicken, and the meat of goat, sheep and game such as wild boar, sambar, wild goat, spotted deer, rabbit and birds like peacock, etc. Which is cooked just as the plains people do by using all the required spices to make it palatable. Pulses like green, black, horse, bengal and red gram are very commonly used by them. The vegetables like pumpkins, beans, *gummadi kaya* (cucurbatacea) unripe jack fruits and brinjals are also taken. Excepting the Sathani Vaishnava household, others eat roots during the respective seasons. The roots and tubers available in these Agency parts like *pindi dumpa, tega dumpa, cheda dumpa, vymu dumpa, sida dumpa* and *jeeta dumpa* are cooked like any other vegetable except *chedu dumpa* (bitter root) and consumed. The *chedu dumpa* is first boiled in water and cut into small slices known as *rekulu* which are collected in a bamboo basket and kept in a running stream for about twelve hours so that the bitterness would disappear. Afterwards they are mixed with salt and chillies before cooking and then consumed. Over and above, a few families grow *matangu dumpa*, tapioca, sweet potato and other vegetables in their backyards for their consumption. *Totakura, goddumara, sazakura, gatukura, gongura, nallathotakura, gummadikura* and *bachhalikura* are some of the greens consumed by them.

65. The tribes of this village use castor oil for cooking purposes. This is extracted by every housewife. The castor seeds are first fried and pounded into small particles and then mixed in boiling water and stirred thoroughly till such time as the castor oil floats on the surface of the water. Afterwards the oil is collected with the feather of a fowl or peacock.

66. Besides the above food-stuffs, they also take jack fruits in the months of June and July. A curry is prepared with unripe jack fruit which is available in plenty from May to July in the local forest. They also take mango fruits in the months of June and July. They preserve the mango nuts to prepare *tenka ambali* in the months of September and October. The kernel of mango nuts is collected in a bamboo basket and preserved for two days, then pounded, cleaned and preserved in a basket for a day. A basketful of mango kernel is kept in a running stream to wash off the bitterness. Then the bread known as *tenka rotte* is prepared by mixing this with salt and jaggery. They grind this and soak in water for one night and on the following day it is mixed in boiling water to prepare *tenka ambali*.

67. Majority of the households take their food three times a day. The morning meal known as *chalava* and consisting of liquid *i.e.*, *ganji* or gruel prepared out of rice or ragi as the case may be is taken in the early hours of the day. The lunch and dinner are known as *bhojanam.* Lunch is taken between 12·00 noon and 1·00 p.m., consisting either of cooked rice or ragi (*chodi*) or cooked *sama* complemented by boiled dal or vegetable curry or sometimes meat. The poor people even take *saru* prepared with tamarind boiled in water and dry chillies as side dish. The dinner consists almost of the same menu as in the case of lunch. They generally take non-vegetarian food once in a week on the *shandy* day as meat is sold only on the *shandy* day. Sometimes, a goat or a fowl is also cut in the village and shared by a few people. Butter, milk, ghee and all other products of milk are also consumed without any stigma.

68. Table 42 gives a picture of the dietary habits of the inhabitants. Of the 60 households, 21 have reported that they take breakfast, mid-day meal and supper, while 15 households take only two meals a day. 11 households *i.e.*, 6 Valmiki, 4 Bagata and one Sathani Vaishnava have reported that they are in the habit of taking breakfast, mid-day meal and supper and tea or coffee at any other time. There are 11 households that take meals twice a day with coffee or tea at any time.

69. On festive occasions they take two meals only. Both vegetarian and non-vegetarian dishes are prepared by both the tribes and castes. Of course there are a few Valmiki households who do not prepare non-vegetarian food at all. Sweet-meats like *ariselu* and *boorelu* prepared with rice flour and jaggery are the special dishes on festive days.

Drink

70. The drinking of intoxicants is not prohibited among these tribes. However the habit of drinking among the people of this village seems to be not so excessive as in other Agency areas. Of the 60 households, 11 reported that the drinking of liquor is prohibited in their case, 10 have stated they are habitual drinkers of liquor, 29 have reported that they are not habituated to drinks, 8 have stated they are only occasional drinkers whereas two households did not respond. Tribewise details are given in (Table 45).

71. Eight of the 11 households who have represented that drinking is prohibited are Valmikis. The word prohibition should not be taken here in its literal sense, the fact being that these 8 households having come under the influence of Saivism have taken an oath that they would not indulge either in intoxicants or meat eating. Whatever might be the reason, the habit of drinking is not acute in this village and probably this might also be one of the reasons for their comparatively sound economy. Those who are in the habit of drinking acquire it from Chintapalle on *shandy* day where it is available in plenty though selling is prohibited. These liquor sellers who are mostly from plains carry it in the earthen pots and sit on the wayside and sell. Because it is sold at very cheap rate, these tribals are tempted and they often become prey to the prohibition staff while the sellers do their business without any interruption, though surreptiously.

72. The habit of drinking tea regularly is not common among these tribals, though a few who are economically sound do take it daily. Others take tea occasionally as for example when they visit *shandy* or other places. Table 44 shows the number of households that are taking tea in different income groups. Of the 60 households 25 or 41·7% take tea while 32 households or 53% do not take. Three households did not say anything. Only one household of Bagata tribe in the income group of Rs. 300 and less is found taking tea. There are eight households in the habit of taking tea in the income range of Rs. 301–600, seven in the income group of Rs. 601–900, three in the income group of Rs. 901–1200, and six in the income group Rs. 1201 and above.

Smoking

73. Smoking either *beedi* or cheroot is common among all the people. No one in the village chews tobacco or pan or betel nut. Of the 272 total population in the village 110 persons or 40·4% are habituated to smoking. A further analysis shows that 44 persons among the Bagatas smoke. Of these 44, only two males smoke *beedi* and the remaining 42 smoke cheroot locally known as *chutta*. Both male and female smokers among this tribe are numerically equal. Among the Valmikis, 64 out of the total of 179 *i. e.*, 35·7% are smokers. Among them 50 are males and 14 are females. Again out of the 50 male smokers, 18 smoke *beedi* and the rest smoke cheroot. Both

among the Bagata and the Valmiki, women smoke cheroot only. Two Sathani Vaishnava males smoke cheroot.

74. From the above, it can be seen that the percentage of smokers is more among the Bagatas than among the Valmikis. Even among females who are accustomed to smoking there are more among the Bagatas than among the Valmikis. The *beedis* are purchased from *shandy*. It has also been observed that these people give cheroot even to little children whenever they cry and as a result the younger ones too develop this habit gradually. This sort of habit is found more among the Bagatas than among the others.



Chapter III

SOCIAL CUSTOMS

General

The social customs followed by both the tribes in the village do not differ much. They observe their own rituals and practices on important occasions in the life cycle just as all other Hindu castes do. While discussing the various practices of the inhabitants, attempts have been made to correlate and bring out the subtle differences, if any, among them.

Pregnancy

2. Pregnancy is considered as gift of God. Barrenness of a woman is always attributed to one's destiny and no special methods are resorted to for begetting children. The birth of a child is always a source of joy to the parents and it is more so if the first one is a male. Stoppage of menses, vomitings and desire to have sour food-stuffs are considered the sure signs of pregnancy. No special food is served for the expectant mother. Of course people with sound economic condition do give some sweetmeats or any other food desired by the expectant mother. Similarly, no special ceremonies or functions are celebrated after the conception except the expectant mother is taken in the eighth month by her parents to their house provided they can afford. It is, however, not an obligation. In case she is to be taken to her parents' house they bring some sweets locally called as *ariselu* and present them to her at her husband's house. During the third month after delivery she is sent back with a new saree for herself and new clothes to the child, presented by her parents. This custom is, however, not being followed rigidly. There are seven cases where the first birth has taken place in the husband's house while only one case is reported to have taken place at the mother's parents' house (Table 60). As told by the elderly people, it seems they do not have sexual intercourse from the date of conception till the new born stops suckling. The women in this area do not restrict their movements till the labour pains start.

3. The delivery takes place in the same residential house. When the woman develops labour pains, she is made to rest on a cot in a corner of the house and an elderly woman locally known as Boddubuddi of the respective tribes is summoned immediately to attend on her. Even difficult cases are attended to by this Boddubuddi only, as there are no medical facilities in the village; the nearest place for modern medical facilities is Chintapalle at a distance of 10 miles. Soon after the child is born, the woman in attendance cuts the umbilical cord with a country knife and hot water bath is given to both the mother and baby if that day is auspicious. But among the Valmikis, bath is given on the same day whether the day is auspicious or not. The Bagatas consult Muhurthagadu or the Sathani Vaishnava about the auspicious day. The pollution among the Bagatas lasts till the dropping of umbilical cord. Final bath is given to both the mother and the child only on that day. The placenta and the umbilical cord are kept either in a new or old pot and the same is buried in the ground where men and cattle do not frequent.

4. In the case of Valmiki Tribe the pollution lasts for 9 days. On the 10th day mother and child are given final bath. The placenta is disposed of in a similar manner as in the case of the Bagatas but the umbilical cord, it seems, is taken and thrown in the *shandy* place in case of female child or in the compound of a Taluk Office in case of a male child, with the belief that the child, if a female, would grow intelligent enough to attend the *shandy* or if it be a male, would grow to be a learned man. Prevalence of such practice is reported by a few households. This custom of throwing the umbilical cord at a *shandy* or the Taluk Office seems to be a later addition among the Valmikis. In case of a difficult and protracted delivery a little water, purified and sanctified by uttering a *mantram* by an elderly woman or male is given and a tender palmyra leaf known as *thatipuvvu* is kept in her hair knot. Among both these tribes they do not pay cash to Boddubuddi except giving her food on the day of final bath. She attends on her daily till the umbilical cord of the baby falls and applies on it *verrinune* (a kind of oil prepared out of a ripened *nepala* fruit) and turmeric and foments daily.

5. Excepting a solid stuff known as *kayum* prepared out of asafotida, jaggery, *vamu*, gingelly oil and *pippallu* (piper longum) no other food is

given for about two days to the mother after delivery. All these articles are put together, ground and mixed in oil and small pills are prepared out of it. This is given to her thrice or four times in a day. Excepting this, no other expenditure is incurred on the day of delivery, the minimum being about Rs. 3 and the maximum about Rs. 5 to 8. After two days she is given cooked *sama* food without chillies for about five days and the same food is continued for two months with some chillies, vegetables or meat, etc., added on in the menu. Suckling by the baby starts from the day of birth and it will continue upto one year and in some cases even more. To see that breast milk is available in abundance, the mother is fed with dry fish and *anapakaya* (water gourd) curry is given along with food. Similarly for the stoppage of breast suckling by the baby, the paste of *pippallu* is applied to the nipple.

6. From the enquiries conducted among all households, it is revealed that the unqualified midwife of the village will attend to all the delivery cases. So far they have not sought the assistance of a qualified midwife. Only 4 households are following allopathic treatment while 8 households do not adopt any one system at all.

7. On the 3rd day, among both the tribes, bath is given to the mother and the bedding clothes, etc., also are changed. This is known as *chinnapurudu*. The final bathing ceremony known as *peddapurudu* is held on the 9th day. On this day the house is cleaned and bath is given to both the mother and child. Relatives are invited and are fed with vegetarian food in the Bagata households but with non-vegetarian dishes also in the Valmiki households. This sort of giving the feast is not being followed rigidly. There are a few households who have reported that they have not fed any on that day. One Valmiki household has fed a few children only. All these ceremonies are mostly observed on the occasion of the first delivery only. For subsequent births no such feasting, etc., are generally held. The use of contraceptives is not known to them.

Naming ceremony

8. The child is named on the 9th day among the Bagatas. The Boddubuddi prepares a small rice ball known as *pidapa* out of all the food-stuffs prepared for the day's feast. She recites the names of all the forefathers while keeping the *pidapa* in the palm of the child. That name which was being uttered at the time the child catches the *pidapa* in the fist is given to the child. The Valmikis and the Sathani Vaishnava name the child in a different way. They select the name of one of their forefathers or any other name liked by them and the Boddubuddi thrice cries out that name in the ear of the new born. Even among the Bagatas also, the first mentioned ceremony seems to be slowly dying out. Those households which do not arrange feast on that day, distribute bengal gram, cocoanut pieces and a little of jaggery to the community people. A few typical names old and new given below here would show the trend of changes and the taste of the people:

Old names:—Nadipanna, Ratnalamma, Nagamma, Joginath;

New names:—Kamalamma, Laxmamma, Subba Rao, Krishna Rao.

First feeding ceremony

9. No first feeding ceremony as such is performed by the people. Generally, they start giving solid food, *i.e.*, *sama* gruel after the completion of first year by the child.

Tonsuring

10. The child, whether male or female is tonsured which is known as *keedu* or *puttuventrukalu theeyuta*. This ceremony is mostly performed either in the third or fifth or seventh or ninth month of the child depending upon the convenience of the parents. Fridays or Wednesdays are generally considered auspicious. A few people, however, consult Muhurthagadu or any other person who can refer to the Telugu calendar for fixing auspicious days. On this day the maternal uncle who is invited takes the child on to his thigh facing east and shaves the head. Those who can afford give an upper cloth known as *kanduva* to the maternal uncle and he in turn presents new clothes to the child. The caste people who are also invited for this function after taking a Paisa round the head of the child three times put it in a brass vessel kept before the child. All the invitees are given a small quantity of *palaharam* made of soaked bengal gram, cocoanut pieces and jaggery. In the absence of maternal uncle, the grandfather, if alive, or the mother herself removes the hair. One Valmiki had reported that he himself had removed the hair of his son in the fifth year of the latter and had not done tonsuring for his daughter. While tonsuring his son, he had neither consulted any one nor arranged any feast for function.

Initiation to learning

11. Holding the initiation ceremony when the child is first initiated to learning does not as such exist among the tribes of this village. A few well-to-do households have, however, been observing the initiation ceremony for the past four to five years and more particularly because of the influence of the teacher of the elementary school. On the day when child is admitted into the school, the child is given oil bath, a cocoanut, a little jaggery, bengal gram, a slate and a slate-pencil are taken to the school. In the school, worship of Lord Ganesa is done invoking his blessings so that the child could get over all the obstacles in the pursuit of education. During this worship, the teacher holding the hand of the child makes the latter write on the rice placed before him the words OM, NA, MAHA (ఓం, నమ, మహ). *Prasadam* is then distributed to all the children in the school and the teacher is paid one rupee towards *gurudakshina.* Such a ceremony has recently been performed by a Valmiki household while sending his boy to school.

Puberty

12. It is reported that the girls normally attain puberty at the age of fifteen or sixteen which is locally known as *revu thokkuta.* The reasons for the attainment of puberty by girls at this age which seems to be rather late could not be given by any of the villagers, probably the cold climate has something to do with it. The pollution among the Bagatas lasts for three days while it is observed among the Valmikis for four days. During this period she is kept in a separate room or on a pial sides of which are so closed that she could not be seen by men. The neighbours who are informed of this incident pay a visit and throw *akshintalu* (sacred rice) on her and also present her with flowers and fruits. She is served food in separate utensils during this period and she is, however, given bath every day. On the 3rd day, the barber who is brought from Chintapalle removes the toe nails which is known as *kanya kalla gollu theeyuta.* They pay Rs. 2 to the barber besides offering him meals. After this she is given a hot water bath. The clothes are washed by herself near the hill stream. During the days of pollution, another woman accompanies her while going out to attend calls of nature. No function is arranged on the day of final bath.

13. As already stated in the preceding para the pollution among the Valmikis lasts for four days. A plantain sapling is planted in the front yard of the house to signify the event. A Madiga (Scheduled Caste) from Chintapalle removes the toe nails on the final day. Food is served to the girl in pollution in a leaf plate and drinking water is served in an earthen vessel, during this period. Besides removing the nails, the Madiga breaks the glass bangles and removes bead ornamets, if any, from the body of the girl. All the other metallic bangles and ornaments are, however, retained. The Madiga is presented with the saree worn by the girl on the day of removing nails, and a rupee besides free meals. Bath is given on the first and the last day among the Valmikis while it is given daily among the Bagatas.

14. The subsequent normal menstruation period of a woman is observed as five days among the Bagtas and only two days among the Valmikis. The Bagata women while in the menstrual period (*i.e.*, for five days) do not attend to the household duties except cleaning the cattle shed and sweeping the front yard of their dwellings. On the sixth day, after taking a head bath she attends to all the regular duties. Similarly the Valmiki women on the 3rd day take head bath and attend to the household duties normally.

Marriage

15. Marriage plays a vital part in the life of these tribes as the responsibility of leading the life has to be shared by the man and woman alike thereafter. Initially the parents give little thought to the marriages of their young. They express robust optimism by saying that " we do not know whom and when they marry and how their fate is ". Young girls and boys have considerable freedom in choosing their partners and settle down in life as husband and wife. There are wide opportunities for the young to meet either in the forest or in the farm, as they freely participate in the work. Premarital sex relations are, however, not approved among both the tribes.

Age at first marriage

16. From Table 51 it can be seen that the usual marriageable age for the girls used to be between 10 and 19 years and, for boys between 16 and 24 years. There were of course a few cases where marriages had been performed at a very early age. For example there were two females among the Bagatas who married at the ages of 5 to 9 and, one male and one female in the Sathani Vaishnava caste who married in the same age-group. Of the 73 males, as many as

24 and 31 were married in the age-groups of 15–19 and 20–24. Similarly among 90 females as many as 30 and 39 were married in the age-groups of 10–14 and 15–19. Among the males only seven were married in the age-group of 10–24. A comparative study of Tables 3 and 51 reveals that as against 30 child marriages in the age-group of 10–14 (Table 51) recorded at their first marriage, there is only one child marriage in the same age-group at present (Table 3). Thus it may be inferred that child marriages among the two tribes and the caste are, of late, becoming rare.

Permissible partners

17. Consanguineous marriages are permissible in all the three ethnic groups found in the village. But *intiperu* (surname) plays an important role in contracting marriages. People having the same surname are considered as brothers and sisters and as such contracting marriages among them are prohibited. A man may marry his mother's own brother's daughter (*menarikam*) or his father's own sister's daughter (*eduru menarikam*). Father's own sister's sons' daughter is a permissible partner among Sathani Vaishnava caste and the Valmiki tribe. Marrying the elder brother's widow is prevalent among the Valmiki and the Bagata tribes. No marriage has so far taken place in contravention or violation of the tribal or caste customs. Generally the tribals do not like inter-tribal marriage and any violation is viewed severly and dealt with firmly. All the eighteen Bagata households and one Sathani Vaishnava have shown their disapproval for the inter-caste or inter-tribal marriages. But four out of 41 Valmiki households have considered inter-caste or inter-tribal marriages unobjectionable. Of these four Valmiki households, 3 had desired to have marital alliances with higher caste people while one has no objection to marry in any caste or tribe irrespective of their status. All the 18 informants of the Bagata tribe have declined to express their attitude towards inter-caste marriage whereas 6 out of 41 Valmiki informants not only expressed their desire to marry outside their tribe but also showed preference of inter-caste in the order of Brahmin, Bagata, Sathani Vaishnava, etc., (Tables 47 & 48).

Consanguinity

18. Out of 169 marriages that had taken place in the 59 households, one head of the household being unmarried, 50 are consanguineous marriages and the remaining 119 are non-consanguineous. Of the 50 consanguineous marriages, 7 are contracted with one's own sister's daughter, 14 are contracted with mother's own brother's daughter (*menarikam*), 20 are contracted with father's own sister's daughter (*eduru menarikam*), 8 are with other kinship groups. There is only one marriage among the Valmikis with elder brother's widow, *i.e.*, *maru manuvu* (Table 46).

19. The main factor influencing the consanguineous marriages is the hope of the parents that if they choose their daughter-in-law from among their own nearest relatives, they can be assured of being looked after well in their old age. And they prefer to select matches for their sons from among their relatives rather than selecting unknown girls from distant places with unpredictable attitudes. Even so, the proportion of consanguineous marriages is small compared to the non-consanguineous marriages at the village. Among 169 marriages, 31 were contracted within the village, 115 were contracted outside the village but within the same taluk, 21 were contracted outside the taluk but within the district and only 2 marriages were contracted outside the district but within the State (Table 50).

Types of marriages

20. Marriage by negotiation is the only type of marriage prevailing among the Sathani Vaishnavas. Among the Bagatas and the Valmikis, the types of marriages existing are marriage by negotiation, marriage by elopement and marriage by service. Widow marriage locally known as *manuvu* or *maru manuvu* is an accepted institution among both the tribes and the one caste inhabiting the village.

21. Payment of *voli* or the bride price which does not exist among the Sathani Vaishnavas, is prevalent among the Valmikis and the quantum of *voli* is variable. There are cases where the minimum amount paid towards *voli* is Rs. 6 and the maximum is more than Rs. 300. Besides cash, one or two *kunchams* of rice and a goat are also offered as part of *voli*. The payment of *voli* is not so rigidly insisted upon if the marriages are contracted in the kinship group. Among the 18 Bagata households, only nine have made payment in cash towards bride price while only one has received. Similarly among the Valmikis, 32 households out of 41 have given bride price in cash whereas only one has received. Giving gold ornaments is not common among the people. Only two households, *i.e.*, one each in Bagata and Valmiki presented gold ornaments and one Valmiki household had received a gold ring.

22. Polygyny though not prohibited among the two tribes and one caste, is rarely practised. Polygyny among these tribals has an ecomomic background too for plurality of wives helps substantially in all the agricultural activities. A man having more than one wife is commonly regarded as wealthy. Restriction of family life till the child stops suckling may, perhaps, be one of the causes of polygynous marriages. However, 138 out of 169 marriages are of monogamous nature whereas polygynous marriages have occurred in only 14 cases comprising 9 Valmikis, 4 Bagatas and 1 Sathani Vaishnava (Table 49).

23. Besides the traditional Muhurthagadu the Sathani Vaishnava too is consulted by the Bagatas for fixing up an auspicious day for starting marriage negotiations. The Valmiki Vaishnava and at times the Muhurthagadu are consulted by the Valmikis for such a purpose. Among the two tribes and the caste it is only the boy's father that sets the ball rolling in the matter of negotiations. Not much difference exists among these two tribes and the caste in regard to the celebration of the marriage. While describing the marriage functions, attempts have been made to deal with all the common and varying aspects among the three ethnic groups.

Fixation of muhurtham by traditional Muhurthagadu

24. Most of the Bagatas and the Valmikis even today consult the traditional Muhurthagadu for auspicious days. Sri Vanjari Bojayya, a Bagata by caste residing at Obalingi at a distance of 2 miles from Jerrela is the traditional Muhurthagadu (Fig. 18). He reported that it is he who has been traditionally fixing auspicious days to celebrate different functions among the Bagatas and the Valmikis. This art of fixing such auspicious days was learnt by him from his father and the same has been handed down from generation to generation by word of mouth. In fixing *muhurtham* or an auspicious day the stars are counted as given below. The counting of stars starts from Kruthika and ends with Bharani.

1. Kruthika
2. Rohini
3. Mrugasira
4. Arudra
5. Punarvasu
6. Poushyami
7. Aslesha
8. Makha
9. Pubba
10. Uttara
11. Hastha
12. Chitta
13. Swathi
14. Visakha
15. Anuradha
16. Jyeshta
17. Mula
18. Purvashada
19. Uttarashada
20. Sravanam
21. Dhanishta
22. Sathabhisham
23. Purvabhadra
24. Uttarabhadra
25. Revathi
26. Aswani
27. Bharani

25. The days with Swathi, Hastha, Aswani and Bharani stars are considered to be good for fixing up the *muhurtham*. The marriage *muhurtham* is fixed on the star day of Jyeshta provided the couple do not have brothers and sisters. In *Suklapaksham* (bright fortnight) he fixes *lagnam* between 8 p.m. and 9 p.m. whereas in *Krishnapaksham* (dark fortnight) *muhurtham* is fixed between 5 a.m. and 6 a.m. The marriages among the Bagatas are not celebrated in the months of Kothamavasya (March–April) and Dasara (September–October). But Valmikis consider Kothamavasya as auspicious for marriages. February, March, April and May are the usual months for the marriages among Valmikis.

Marriage procedures

26. Westermarck's well known remark is enough to convey the value of the biological aspect of human marriage. He observes: "Marriage is rooted in the family rather than the family in the marriage". Availability of the girl in the nearby village or elsewhere is generally enquired with some elderly people through the near relatives. Besides this, the *shandy* place where people meet and discuss the issues concerning matrimony plays an important role in finding a suitable match. Based on this knowledge, the boy's party takes the initiative.

27. The boy's party consisting of three males and one married or un-married woman visit the village of the proposed bride. With half a seer of rice and half a seer of dal, locally known as *pappu biyyam* they go to the girl's house. On reaching there the woman who accompanied the boy's party places the *pappu biyyam* in *gunnakuduru* (place where the ancestors are worshipped) of the girl's house and asks her parents to give her in marriage. In case of acceptance of the proposal, the *pappu biyyam* are retained by them whereas the same is returned if the proposal is not accepted. In the latter case, the boy's party does not even take water. In case of acceptance of the proposal a treat by the girl's parents including a few village elders of their village is given to the boy's party. Similar custom is also followed among the Valmiki tribe.

28. A fortnight thereafter, the boy's party consisting of five elderly people again leaves for the girl's village on some auspicious day to fix up the *voli* in consultation with the parents and the community elders of the village. The father of the bridegroom sends the *voli* amount, fixed by the community elders, to the father of the bride and also informs of the date of actual marriage. This ceremony is not observed by the Valmikis. The *voli* among the Valmikis is paid at the time of taking *petti.**

29. It is customary to erect a wedding pandal both at the residence of the bride and that of groom with twelve posts. All the marriage functions take place under this booth. In the central portion of the pandal the twigs of mango, *neredi* (eugenia jambolane) and plantain stems are planted opposite the main gate of the house. A small mud platform known as *pendli peena* is constructed in the centre of the pandal. Over this *pendli peena*, a wooden plank known as *peeta* is placed.

30. One day prior to the actual marriage, the first formal celebration known as *kalla gollu* ceremony (removing the toe and finger nails) is observed for the groom and the bride at their respective residences. The groom's parents send a bamboo-woven basket known as *katha petti* containing a saree for the bride, 15 pairs of *ariselu* (a kind of sweetmeat), one seer of rice, one seer of black gram, sandalwood, sindhur, turmeric, mirror, comb, 15 *adda* leaf plates, 15 cigars, 15 thin bamboo strips known as *mutta*, a little of cow dung, *yerramannu pidapa* (a piece of cloth dipped in red soil), vermilion broom-stick, *pasupuboddu* (turmeric thread) and a silver ring, accompanied by *melam* (local musical instruments like *dappulu* and *veeranalu*) and followed by fifty or sixty or even more community people. The groom and his parents do not form part of this party. A feast is then given to the groom's party and after its completion, the *katha petti* is handed over by one of the community elders to the parents of the bride in the presence of the elders of the village. The Valmikis also observe this custom in the same fashion and the *voli* among this tribe is paid on this occasion.

31. After this the bride is made to sit on the wooden plank on the *pendli peena* facing the main gate of the house and the barber removes the nails of her toe and fingers. The barber engaged for this usually comes from Narsapatnam or Chintapalle. *Akshintalu* (sacred rice) are then sprinkled on the bride by the assembled, after which she is given bath with water in which the bark of *neredi* (eugenia jambolane), mango and *ravi* (ficus religiosa) trees are soaked (all the three are known as *viditoguru*) and then dressed with clothes brought by the groom's party. The function at the bride's residence ends with a non-vegetarian feast. The same ceremony of removing nails is also done for the groom by the time the bride's party arrives. Valmikis too follow this custom but a Madiga (a Scheduled Caste) instead of a barber attends to the removal of nails for which he is paid Rs. 5 plus free meals.

32. The venue of the marriage is invariably the groom's residence. The groom's party returns to his village with the bride. The near relatives and either mother or the father of the bride follow her accompanied by the local musicians. The party arrives at the village much earlier than the actual *muhurtham* or *lagnam* time and directly goes to the groom's house as there is no custom of arranging separate residence for them. Only the bride is kept in another house till all the preliminary arrangements are completed under the booth. The same practice holds good among the Valmikis too.

33. The bride and the groom are then made to sit on the *pendli peena* already arranged under the marriage booth. The bridegroom ties *kankanam* (a sacred wrist band with *neredi* leaves) prepared by Muhurthagadu to the right hand of the bride and the bride ties a similar one to the left hand of the groom. After this *bashakalu* (badges) are tied by the Muhurthagadu on the foreheads of the couple and the upper end of the saree of the bride and the upper cloth of the groom are then knotted into what is known as *brahmamudi*. This ceremony too is observed by the Valmikis in a similar way and officiated both by the Valmiki Vaishnava or the same Muhurthagadu.

34. Then Muhurthagadu prepares a leaf plate with fourteen *ravi* leaves and keeps in it seven varieties of flowers, seven grains of black gram dal, seven grains of bengal gram dal, seven jaggery pieces and seven wicks prepared with worn out clothes dipped in refined (ginger) oil used for cooking. He also keeps seven grains of rice and makes seven lights with these wicks. This leaf plate is taken thrice round the bride and the groom and

* *See para 30 infra*

after this a small chicken is also offered in sacrifice and thrown out. No informant including the Muhurthagadu could say the significance attached to the number 7 in this ceremony excepting that they have been observing it as a convention. While conducting this ceremony, the Muhurthagadu recites all the names of stars mentioned earlier and also adds to them the eastern Makha, western Makha, southern Makha and northern Makha offering the prayers to the stars to bless the newly wedded couple with happiness and prosperity. After this ceremony is over, the Muhurthagadu gives the *satamanam* (marriage locket) to the groom who after showing it to all the persons gathered ties it to the neck of the bride. All present shower their blessings by sprinkling the *akshintalu* (sacred rice) over the wedded couple. On this occasion a few women sing the following song:

"పాలసముద్రమున పావవచ్చింది బయలుదేరు శ్రీరాములు
బయలుదేరు.
నెమిలి బున్నాగొడుగు అరచేతి బుట్టి ముత్యాలు
నీ పాగముంజల్లాసి, ముత్యల్లి ముంజుల్లాసి
కాముళ్ళు సదవంగ కాలుదొక్కె! మెలళ్ళు చదవంగ
కొడందెను.
పున్నాలు పడవ పుస్తె ముడిసెను.
శుభకళ్యాణంసరి శోభనం వైభాగనం
ఆదిలక్ష్మిదేవి అంఃసరస్వతి గదగొని
నీయందు గలాతురై పుట్టె శుభకల్యాణం చిరు శుభోదయం."

In this song the bride is compared to Lakshmi for her riches and elegant movements. The bridegroom is invited to accept the hand of such a bride who brings good fortune.

35. The Valmikis also observe this ceremony more or less in a similar way. As already said, the same Muhurthagadu as in the case of the Bagatas officiates among this tribe also. But a few households have reported that they engage Valmiki Vaishnava for conducting all these ceremonies.

36. A vegetarian feast known as *pala vindu* is arranged the following day by the groom's parents to all the relatives among the Bagatas whereas among the Valmikis a non-vegetarian feast is arranged. After the feast, the couple are made to sit over the *peena* and the barber in the case of Bagatas and Madiga in the case of Valmikis again attends to *kalla gollu* ceremony (removing the nails). The couple are then given bath separately with the water soaked with mango, *neredi* and *ravi* bark and are dressed in new clothes. They pay a visit to the village deity Katamayya and offer their prayers.

37. A community feast known as *pedda vindu* (big feast) is arranged for all the invitees. After this, all disperse and the bride is left with her husband. While entering into the house, she places her right leg first. Thus ends the marriage ceremony. After a week or a fortnight, the couple are taken by the bride's parents to their house.

Consummation

38. A separate day is fixed for consummation. They consult Muhurthagadu for this also. The wife and husband are on this day sent into a room where only a cot with bed is arranged. In the case of poor a mat and a bed sheet alone form the bed material. Sweetmeats known as *ariselu* are kept in the room for the couple.

39. The expenditure for marriage always depends on the economic condition of the particular household. The minimum expenditure for the marriage is about Rs. 300 and the maximum may go to even more than Rs. 2,000. Generally the expenditure is met either from the savings or by pledging the land or raising loans, etc.

40. The above description of the marriage gives the general practice prevailing among both the tribes. There are, however, changes and deviations from that particular norm. Such deviation can only be studied by way of citing a case study. Though the marriage among the two tribes is usually celebrated in their traditional way, certain deviations are found in certain households; but the degree of deviation depends upon the acculturation of that particular household.

Case study

41. One Sri K., a Valmiki who has performed his brother's marriage has narrated his experiences thus:— Having come to know about the availability of a girl through his relatives, he deputed an elderly man of his tribe to enquire about the willingness of the girl's parents. On an auspicious day he visited the girl's house directly and expressed his desire of having *pappu buvva* which literally means if he can have his food there, probably meant to convey if a relationship can be established. The girl's parents immediately expressed their acceptance by saying *thinavachchu* (can have) and offered him meals.

42. After this, on an auspicious day fixed in consultation with a Sathani Vaishnava of the same village five people including their caste head went to the girl's village and approached the caste head of that village, who sent a word to the girl's parents to discuss the alliance. No *voli* or bride price is paid by him except one bag of rice, three *kunchams* of dal and one goat. These things were sent by him four days before the actual day of marriage and also informed the girl's party about the day of marriage. He cousulted Vanjara Bojayya, Muhurthagadu of Bagatas for fixing up the *lagnam*. Nothing was paid to the Muhurthagadu for the consultation. He sent information to all his near relatives through a special messenger.

43. A day before the marriage, a bamboo-woven basket known as *katha petti* consisting of one saree, one blouse, one saree for the girl's mother, five *pappalu* or *ariselu*, one small toy, ladder, one winnowing fan, one *jibbi* (used for separating gruel from cooked rice) half a tola of turmeric powder, half a tola of vermilion, one comb and one *bharini* (a small box) was sent to the girl's parents. A few females and males went carrying this *petti*. After their arrival only, the nail removing ceremony was conducted by the Madiga in the marriage booth. The girl was bedecked with the clothes sent by the groom's party and the party was then entertained with non-vegetarian feast.

44. The party returned along with the bride and her parents to the village on the following day. By the time the bride arrived, he erected the marriage booth with eight poles and a *peena* was arranged as detailed in the preceding paragraphs. The boy was dressed in turmeric clothes and the nails removing ceremony was conducted. The bride was received by the groom's party. He engaged a band of musicians of Vomangi village and paid Rs. 125 besides giving free meals to all of them. All the members who had accompanied the bride had come to the groom's house except the bride herself who was kept in the neighbour's house for a while. A few minutes before the *muhurtham* the bride and the bridegroom were carried thrice by two caste people on their shoulders around *peena* after which they were made to sit over the *pendli peena*. The couple poured the sacred rice over each other's head freely. The *satamanam* (marriage locket) was then tied by the bridegroom to the bride's neck.

45. Nails of the couple were again removed on the following day by the Madiga and they were thereafter given bath. A *chirlikomma* (branch of a tree) was planted just a little away from the *peena* and *muggu* lines were drawn over which a fowl was sacrificed by a *muttaiduva* (a woman in married status) while the couple were standing. After this the bride carrying a small bundle of fuel followed the groom into the house. Then the guests were entertained to a non-vegetarian feast. When the guests finally started dispersing, the couple washed the feet of all who in turn gave them cash presents. The newly married couple visited Rama temple and Siva temple. The consummation was arranged after a week in the birde's house. Sri K., spent Rs. 2,000 over this marriage.

Marriage by elopement

46. The marriage by elopement locally known as *thechchukunna* is socially recognised both among Bagatas and Valmikis. This type of marriage generally occurs when the wishes of the young are not approved by the parents and also sometimes due to poverty on account of which the various rituals involving expenditure could not be gone through. Both males and females have ample opportunities to meet each other either in the forest or in the farm and during the visits from village to village. In this type of marriage a mediator locally known as *manthri* generally plays an important part. Any man or woman who is generally acquainted with both the parties can perform this job. This mediator informs the young man about the place where the girl comes on the appointed day. The young man carries her away by force to his village and starts living with her. When the incident is known to the girl's parents they come to the boy's village and report it to the caste head and demand *voli* from the boy. The young man throws a community feast after which they are accepted as wife and husband. The couple married in this way are treated like any married in the traditional way and they can participate freely in all the social functions. A case study recorded here gives the actual method followed by a household in such a type of marriage.

Case study

47. Sri K., a Valmiki, reported that he married by elopement. One of his relatives by name B., a resident of Kolangi, four miles away from the village, married a girl from Peddamakaram. This man gave the information about the availability of a girl at his father-in-law's house and also promised to work as mediator. They both went to Peddamakaram and stayed in

B.'s father-in-law's house. It is B., who introduced K., to the people as his relative and told them that he has come to this village just to keep company with him. B., being the brother-in-law of the girl had the privilege of talking with her freely and taking advantage of this intimacy with her, he told her that his relative K., desires to take her as his wife and succeeded in gaining her acceptance. B., and K., stayed there for about four days. B., acted as messenger in conveying their views to each other. K., as instructed by B., waited on the 5th day near the hill stream whereto the girl also went on the pretext of getting water. From there both he and the girl came away to his village. B., the mediator, did not, however, accompany them. After a month, the mother and the brother of the girl came and gave their approval. He neither paid any *voli* nor entertained the community to a feast.

Marriage by service

48. Marriage by service is locally known as *illarikam pendli*. In such type of marriages, the young man serves the girl's parent for one or two years before marriage. During this period the boy's character, etc., are observed and willingness of the girl is also ascertained. Then a community feast is given either on a Thursday or a Friday which is taken to solemnise the marriage. No regular marriage proceedings are observed. The couple if they so desire can also stay separately. In such case the father of the girl provides the minimum requirements to enable them to set up an independent family.

Widow remarriage

49. The remarriage of a widow or of a divorced woman is known as *marumanuvu*. Marriage of this type is very simple. Negotiations are conducted by the person who desires to marry either directly or through a mediator. A simple wearing of new clothes by both the man and woman on an appointed day solemnises the marriage. A feast is also arranged. Generally the widows who are a little advanced in age and with children do not entertain the idea of remarriage and if they, however, so desire, the children born to her by first husband are retained by her in-laws. The same holds good in case of divorced or separated women also. The Valmikis perform such marriages either on Thursday or Friday. There is, however, a slight difference in the ritual observed by the Bagatas, who seem to consult the traditional Muhurthagadu for such type of marriages also. Among this tribe turmeric root tied with a cotton thread soaked in turmeric water is tied to the neck of the woman on this day.

Divorce

50. Divorce is an accepted institution among the two tribes. Separation usually leads to divorce. Divorces are generally due to long illness, maltreatment, adultery and at the will of either party. Two cases of separation and one of divorce are reported among the Bagatas (Table 52). Two are due to the willingness of both the parties and other is due to maltreatment by in-laws. Four cases each of separation and divorce are reported among the Valmikis. Of the 4 separation cases three of the separation cases were at will, the other one being due to elopement. Among the four divorced cases, only one was at will, one each due to prolonged illness and adultery, and the reasons for the fourth one not known. The incidence of separation or divorce is more among the Valmikis than among the Bagatas. One woman in Valmiki tribe has divorced thrice and is now living with a young man though the latter is younger than her. She plainly says that this was due to her liking for young men. Among Sathani Vaishnava no cases of separation or divorce are reported.

51. The Bagata or the Valmiki woman does not stay long with a man she dislikes. Soon after she finds another mate of her choice she runs away with him. All such cases are brought to the notice of community elders for decision. It is evident from the statistics given in Table 52 that all the separation and divorce cases have been decided upon by the Caste Panchayat and fines are imposed. Any amount of fine could be imposed the quantum depending upon the economic condition of the particular person concerned. There are cases where fines imposed are to a tune of Rs. 325 while the minimum reported is only Rs. 30.

52. If divorce or separation is initiated by the husband, the woman retains with her all the ornaments and she has also to be paid *bharanam* (compensation) provided she does not marry again. This *bharanam* generally consists of two sarees and one *putti* of paddy per annum. *Bharanam*, as fixed by the Caste Panchayat, will have to be paid to her as long as she remains unmarried. However, *bharanam* could be discontinued if she is found indulging in adultery If divorce or separation is initiated by

the wife who might have entertained a paramour the aggrieved husband takes away all the ornaments and also demands *maganali* (compensation for taking away the woman) from her paramour. The amount of compensation is decided upon by the Caste Panchayat. A portion of this amount is spent for entertaining the community elders as well as other persons who attend the Caste Panchayat. The woman does not suffer any social disability by her living with another man.

53. In both the cases the right over the children always rests with the father. In case of a widow remarriage, the new partner takes up the responsibility of maintaining the children provided the latter have no guardians. The same is, however, not binding.

54. Of 113 marriages, 40 are by negotiation, 58 by elopement, 3 by *marumanuvu* (widow remarriage) and 12 are unspecified. No marriage by service is reported. The following statement gives the details of the marriages in each tribe.

S. No.	*Name of Tribe/Caste*	*No. of house-holds*	*Total No. of marriages*	*No. of marriages by negotiation*	*No. of marriages by elopement*	*No. of widow remarriages*	*Unspeci-fied*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Bagata	18	33	14	15	1	3
2	Sathani Vaishnava	1	4	4	...	...	...
3	Valmiki	40	76	22	43	2	9
	Total	59	113	40	58	3	12

The above statement is based on the household as the unit and types of marriage of the couple living, and may therefore differ from the number of marriages recorded for consanguinity which covers all marriages that had occurred.

Death customs

55. The Muttadari system of administration, though legally abolished, is still in vogue in these parts. The village being an unsurveyed one, no Karnam or Munsiff is appointed. The Pettandar is in charge of the general administration of the village. No records of births and deaths are being maintained and statistics with regard to birth and deaths could not therefore be obtained. The data collected during the survey, however, give the picture of mortality in the last five years. 17 cases of deaths composed of 2 among the Bagata and 15 among the Valmiki have been reported during the last five years. The two deaths among the Bagata males have been reported to be due to old age and infirmity. Among the 9 deaths that occurred among the Valmiki women, 4 are reported to have died at the time of delivery and 2 due to fever, one due to rheumatic pains, one dysentery and other due to smallpox. Of the 6 deaths among Valmikis, 2 have occurred due to accidents like falling of roof, 2 due to cough and fever, another due to venereal diseases and one due to smallpox. No deaths among the Sathani Vaishnava have been reported during this 5 year period.

56. Table 7 gives details of marital status and age of the above 17 death cases. Of the 8 deaths among males, there are three in the age-group of 60 and above, two each in the age-groups 0–14 and 25–59 respectively and one in the age-group of 15–24. There are 9 deaths among females and of this, as many as seven cases are in the age-group of 25–59 and one each in the age-groups of 15–24 and 60 and above respectively. That infant mortality is absent in this village during the recent years is clear from this analysis and also from the local enquiries. Four out of 8 males and all the females were in married status at the time death laid its icy hands on them.

57. Both cremation and burial are in vogue among the Bagatas and the Valmikis. Those who die due to accidents and the women who die in pregnancy are necessarily cremated; those who are killed by a tiger, snake-bite or by a fall from tree are also cremated.

58. When death occurs, the near and dear relatives and friends assemble together irrespective of age and sex, and mourn. After a while the adult male members of the tribe go to the forest to collect the required fuel in case of cremation and dig a burial pit in case of burial.

59. The corpse is removed from the dwelling and placed on a wooden plank in a sitting posture with a support facing east. Every household brings

a potful of water which is used for giving bath to the corpse. The dead body is then applied with turmeric paste and is dressed either with a new or washed *dhovati* and a shirt and a head gear. A bier is constructed with bamboos known as a *ananta-sayanam* and the corpse is tied to it and is carried to the burial ground by four persons accompanied by *dappu* or *melam*. The women also follow the procession upto the burial ground. The procession is led by a son or by the nearest relative carrying fire in a broken pot. By the time this procession reaches the burial ground the batch of people who had earlier left, keep ready the pyre or the pit as the case may be. The corpse is placed on the pyre with its head pointing towards the east. A few families have, however, reported that they carry the corpse in a sitting posture. In case of burial too the head of the corpse is pointed towards east. The entire party stays at the crematorium till the corpse is fully burnt. Afterwards they go to the hill stream nearby and take bath before they return home. The pollution lasts for three days and on the fourth day, they take bath with *thogara neeru* prepared by soaking the bark of *neredi*, *ravi* and mango trees in water. The pollution thus comes to an end.

60. The practices among the Valmikis differ slightly. The chief mourner does not lead as in the case of the Bagatas but follows the procession carrying fire. When they return after having taken bath in the hill stream, they see the candle already lighted near the place where deceased had his last breath. After this, tea or *ganjee* (gruel) is served to all those who had followed the procession. Women do not follow the procession to the burial ground. Pollution among this tribe is observed only for one day. No *thogara neeru* as in the case of the Bagatas is used. *Samadhis* are also constructed. If death occurs on any inauspicious day the Valmikis change their residence. The minimum expenditure on the dayof disposal of a corpse is about Rs. 10 while the maximum is about Rs. 50 or so. Figs. 19 and 20 show the crematorium of the Bagatas and *samadhis* of Valmikis respectively.

Obsequies

61. The obsequies are performed on the third or fifteenth day after death. It can also be performed either in the third month or even after three years depending on the monetary condition. A *panupu* or bed is prepared with ten seers of rice in *gondimoola* (a corner of the house where the ancestors are worshipped) of the house. A few brass idols known as *vigrahalu* are kept over this *panupu* and a light is lit in an earthen lamp which is called *sampathi deepam*. An *anjali* (Fig. 21) is prepared with thin bamboo ribs which is tied over this *panupu*. An unripe plantain is hung by a cotton thread at the centre of the *anjali*. Dishes most liked by the departed soul are prepared on this day. The chief mourner carries the *anjali* and cooked food to the burial ground accompanied by the *guru*. A small pandal is then erected with four posts at the cremation or burial place and is covered with small branches of trees locally known as *rodda* (Fig. 22). An *alpana* (festoons of mango) and *neredi* leaves are tied on all the four sides of it. Under this pandal a small platform is constructed with mud, where the corpse is cremated or buried. With the same mud, four *nandis* or bulls are prepared and are placed in the four corners of the earthen platform facing each other. Cloth wick candles are lighted and are placed in the four corners. In the centre of the earthen platform is planted a *tulasi* plant near which a small hole is made. Then the food brought is poured in the hole with the belief that the departed soul enjoys the feast. All these functions are done under the supervision of a *guru* who recites some *mantras*. The *guru* is paid a little money depending on the capacity of the person who performs obsequies. Then the entire party, while leaving the burial ground, takes bath in the nearby hill stream and returns home. Afterwards they all participate in a non-vegetarian feast, the obsequies ceremony thus comes to an end.

62. There is a slight difference in the obsequies ceremony performed by the Valmikis. Unlike that of the Bagatas the burial ground of the Valmikis is full of *samadhis*. The *samadhis* are generally constructed on the day of obsequies. The burial and the cremation grounds of the Valmikis are a little away from those of the Bagatas towards the west of the village. The construction of *samadhi* is not a must among the Valmikis but depends upon the will and the economic condition of the person.

63. The obsequies among this tribe are either performed on 3rd, 5th, 15th, 21st day or in the third month or even after three years. Performance of obsequies mostly depends upon one's economic position. In case the obsequies are postponed, the household on the 3rd or 5th day offers food at the burial ground in the name of the departed and this is known as *chinna divasam*. No practice of erecting pandal or arranging *panupu* as in the case of the Bagatas exists among the Valmikis. The Valmiki Vaishnava attends on the day of obsequies.

After deciding upon the day for the performance of obsequies, the Valmiki Vaishnava is invited who draws some *muggu* lines in *gondimoola* (corner in the house) and places the brass idols brought by him known as *demudlu* and offer *teertham* (sacred water) to all the members of the household. Vegetarian food is served to all the relatives on this day. All the relatives including women accompanied by the Valmiki Vaishnava visit the burial ground and offer meals to the dead on the following day. All the members gathered offer their *pranamams* and give something in cash to the Vaishnava. They then take bath in the nearby hill stream and return home and are entertained to a non-vegetarian feast. The Valmiki Vaishnava sprinkles the turmeric water in all the corners of the house and thus ends the obsequies among Valmikis. Payment to the Vaishnava depends upon the economic position of the household. A few people reported that they have donated even cows.

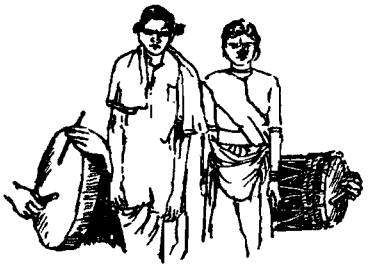
64. Among both the tribes, the wife of the deceased is formally made a widow on the day of obsequies. The glass bangles are broken and the marriage badge is removed by a widow of the same tribe among the Bagatas and by the Valmiki Vaishnava among the Valmikis making her to sit in the front yard of the house. From that day onwards she is forbidden from wearing glass bangles, from applying *sindhur* on her forehead and from using flowers. The widow is not permitted to remarry till the obsequies are performed.

65. The annual ceremonies are not performed to the departed soul either by the Bagatas or by the Valmikis, but Sathani Vaishnava household perform *shraddha* every year.

Other beliefs and practices

66. The people have faith in luck and superstitious belief. There are, however, a few households which do not seem to have belief in evil eye and use of mascots for protection from illness. Those who are superstitious consider sneezing when one is about to start, or cat crossing the path, or a man or woman coming across with fuel or empty pots as bad omens. They believe that such things are unlucky while going on some work or starting on some new venture. Likewise a woman carrying a potful of water, two men or a corpse coming across one's way or the sight of an elephant are considered good omens. A few households have also reported that the domestication of cows and dogs is lucky.

67. The number of households who believe in evil eye is negligible. People use mascots mostly for prevention from illness. The tying of mascots is locally known as *raksha.* There is no particular person specified for giving mascots. A few people get them from the plainsmen and some others from the local men who knew the art. There is one Valmiki household in the village which prepares and gives mascots now and then. It is also reported that a few people take from a Bagata Muhurthagadu of Obalingi village. Generally such mascots are used when a person is suffering from illness. Thursdays and Fridays are considered auspicious to start any new business or any other good work. Men do not have any particular day for cutting one's hair or for shaving. Generally, they get their hair cut on Wednesday at Chintapalle because it is a *shandy* day. They do not have any superstitious beliefs regarding barrenness of women.



Chapter IV

ECONOMY

General

The economy of the hillfolk depends mostly upon nature as reflected in the surroundings and the environment in which they live. The economy of the tribal people is very simple and almost intertwined with their social phenomena. Keeping this in view, the economic life of the inhabitants is studied in this Chapter.

2. According to 1951 Census the principal source of livelihood for almost all the 319 persons living in this village was agriculture only, but at the time of survey 238 persons out of 272 live on agriculture and the remaining 34 persons derive their livelihood from non-agricultural occupations. There is thus a slight change-over from agriculture to non-agriculture (Table 8).

Basic economic activity

3. The basic economic activities of the village are agriculture both settled and *kondapodu* (shifting cultivation on hill slopes), collection of minor forest produce, business and agricultural labour. The Bagatas are attracted more towards land unlike the Valmikis who are more interested in business and allied pursuits. Every Bagata agriculturist is better equipped with agricultural implements than the Valmikis.

4. A large part of Visakhapatnam Agency land is unsurveyed and so is this village. No land records are maintained either by the Muttadar or by the Revenue authorities. In the absence of such authentic records, correct area of the village and the area under cultivation cannot be given. Of course, the data are collected during the survey from the households directly, and if it is taken as basis it may be quite speculative since most of the informants are illiterate and do not have any documentary records to produce. The acreage is locally denoted in terms of *kunchams*. As it is popularly believed that one *kuncham* of seed is sufficient to cultivate ten cents of land, ten *kunchams* of land make one acre (Table 24).

Ownership of land

5. Of the 60 households only 26 are owning land. The minimum land area owned is about 10 to 20 cents, while the maximum is about 20 acres. Out of 18 Bagata households, 9 or 50% of them are owning land when compared to Valmikis amongst whom only 16 of the 41 households or 39% are owning land. The one household of Sathani Vaishnava is also owning land. The above analysis makes it quite clear that the percentage of land-owning class is more in Bagatas than among others. A glance at Table 20 shows that one Bagata household owning land has leased it out while there is none such among the Valmiki households. On the other hand, three Valmiki households have taken possession of land mortgaged to them known as *thanaka* for having advanced loans. Though the Valmikis are numerically predominant, the Bagatas seem to be dominant socially and economically.

Types of lands

6. The land in the village can broadly be classified into three categories *viz*, *garuvu*, *kondapodu* and wet land. The soil is black and fertile. The *garuvu* or *chilkapodu* type of land is nothing but a flat piece of dry land on which regular cultivation is possible. The cultivation on the hill slope is known as *kondapodu*. The wet lands are generally on the soft banks of the hill stream which is the only source of irrigation. Paddy is cultivated in the wet lands. The agriculturists depend upon the settled cultivation besides raising *chodi* and other dry crops by *kondapodu* cultivation. Most of the households grow chillies, tobacco and vegetables in the immediate vicinity of the residences. The dry crops are raised in *garuvu* type of lands.

Livestock

7. The livestock wealth of the village is not quite encouraging. The cattle wealth of the entire village is 159 (59 milch cattle and 100 draught bullocks) (Table 25). Among the milch cattle, most of them are cows which are occasionally used for carrying luggage to the market and other places. Besides using the bullocks in agricultural operations, they are also used for the transport of agricultural and minor forest produce (Fig. 23). From the above Table, it is evident that half of the total livestock is possessed by the Bagatas. The one Sathani Vaishnava household is having quite a good number of livestock both milch cattle as well as

draught bullocks. Possession of more number of bullocks and cows is one of the sources of income as they are hired for the transportation and also ploughing purposes. The Valmikis do not attach much importance to the maintenance of the livestock. One household each of the Valmiki, Sathani Vaishnava and the Bagatas are possessing horses which are purely used for travelling purposes. Among other livestock possessed by the inhabitants are fowls. As the village is amidst forests, grazing facilities are quite abundant. The straw is also used for feeding the cattle. Cattle feeds like oil cakes, bran, seeds and oil seeds, salt and concentrates are not at all in use. This may perhaps be the reason for the poor health of the cattle. The cattle diseases are locally cured with the help of roots and herbs. Though this village falls under the Chintapalle Panchayat Samithi Block jurisdiction, the people seem not to avail themselves of the facilities provided for the animal husbandry nor the officials in charge of this seem to care to visit this interior village. Most of the activities of the Animal Husbandry Department are concentrated in the areas surrounding and easily accessible to Chintapalle.

8. Almost all the animals in Jerrela are of local breed and are quite poor. There being no shortage of fodder, the cattle never starve. Cows of this area are very poor milch cows. Milk is used strictly to meet the domestic requirements and never sold. The cattle are tethered in separate sheds locally known as *sala* which are erected just in the front or back yard of the household (Fig. 24). Those who are having one or two tie them on their pials also. Grazers are employed by the villagers to tend their livestock during the day. Households who possess quite a good number of cattle have a separate grazing servant for their cattle. Besides paying 3 to 4 *kunchams* of grain per year, the household gives him meal twice a day. The other people who engage the grazers in common, pay one *kuncham* per head of cattle per annum and a few people also give a little food either in the morning or in the evening (Fig. 25).

Factors influencing the economic life in the village

9. The recent Land Reforms which have been introduced in the agrarian sphere have very little effect on the economic life of the village. However, the Agency Tracts Interest and Land Transfer Act, 1917 protects the Agency people from the exploitation of the plainsmen. This Act prohibits the plainsmen from acquiring lands from the tribals either by purchase or mortgage without the specific permission of the Agent to the Governor. Thanks to the originators of this Act, it at least gives the guarantee to the hill-folk to enjoy the land. The people of this village are not aware of the various Legislations enacted by the State. This village being in the Chintapalle Development Block, the concerned officials of the organisation should at least have made known to the villagers the implications of various enactments made for their benefit. The village has no industrial base. Frequent visits by these people to the towns like Narsapatnam and Chintapalle and the contacts with the plainsmen, have created chances and channels for acculturation among the inhabitants. This aspect is found more among the Valmiki tribe than among the Bagatas who are still more primitive in character. Though the people visit the towns, no household has migrated to an urban area. A tendency to migrate to urban centres hardly exists amongst the tribals of the Agency areas generally.

10. The prevailing practice of acquiring lands by the tribals in the village is that only the influential and wealthy few acquire land with the connivance of either the Munsiff or the Muttadar. The persons who thus acquire land enjoy hereditary rights. As already discussed in the preceding paras, the village is an unsurveyed one and no statutory Land Reform Laws have yet been implemented. Hence, though, it is reported that six households (4 Valmikis and 2 Bagatas) have been benefited under the Land Reclamation and Development Scheme because of the increase in the extent of their cultivated area, it may not be quite correct literally as they might have got the land in the manner aforesaid (Table 23).

Communications

11. From Chintapalle, the taluk headquarters this village can be reached only by walk, though horses are also engaged now and then. It takes two days to reach this village from the district headquarters and roughly 8 to 10 hours from taluk headquarters. The footpath is not good enough for being traversed even by walk. One has to ascend one or two hills and it is really a Herculean task for the strangers to reach this village without local assistance. Bullocks are used for transporting hill produce and other commodities. As it is possible for a road to be laid, its fulfilment will go a long way

in the improvement of communication facilities and thereby adding to the economic well-being of the local inhabitants. This village is noted for *kamala* fruits (loose jacket oranges) and ginger. In case communications are improved facilitating quick transport of these products, the middlemen will soon disappear from the scene.

Workers and non-workers

12. There are 272 persons—126 males and 146 females in the various age-groups in the village. Of this 160 persons or 59% are workers and the remaining 112 persons or 41% are non-workers. Among workers males exceed females while among non-workers females exceed males, for obviously most of the females are housewives. The numerical strength of the workers in the age-groups 15 to 34 and 35 to 59 is 89 and 57 respectively. In the former age-group the number of female workers is more than males while in the latter age-group it is quite the opposite. There are only eight workers—3 males and 5 females—in the age-group of 0–14 and 6 workers in the age-group of 60 and over. Similarly among the non-workers 87 persons fall in the age-group of 0–14 who may be infants or children of school-going age; 9 and 10 persons are in the age-groups of 15–34 and 35–59 respectively and are mostly from the fair sex who might be attending to their domestic duties. There is only one male non-worker in the age-group of 15–34 who is insane. Out of the total strength of 165 persons in these two age-groups which constitute the working population except 19 persons, the rest are workers, *i.e.*, 88·5% among these two age-groups are workers (Table 9).

13. The classification of workers by sex, age-groups and occupation can be seen from Table 10. Agriculture including *kondapodu* and casual labour are the predominant occupational activities followed by the inhabitants of this village. 123 persons comprising of 66 males and 57 females are cultivators whereas only 25 persons are casual labourers. There is only one person in the age-group of 35–59 working as attached agricultural labourer. Three persons (2 males and one female) are engaged in business.

14. Of the 160 workers 132 are engaged in business and cultivation owned by the households themselves. Again of these 132 persons, as many as 129 are solely engaged in cultivation belonging to them and the remaining 3 are in business. The rest 28 are engaged in other services (Table 11).

15. The non-workers are mostly dependents. Of the 112 non-workers, there are 17 females in the age-groups of 15 to 34 and 35 to 39 engaged in household duties. 21 persons are children attending school and 74 are dependents. The numerical strength of the dependents in the age-group of 0–14 is more than in other groups. Under dependents one each is there in the age-groups of 15–34 and 35–59 and 6 persons in the age-group of 60 and over—probably they are all infirm unable to work and are purely dependents (Table 12).

Traditional occupation

16. The major occupational activity of the people is agriculture. The Bagatas of this village have reported that their traditional occupation was and is still agriculture but was never fishing as observed by E. Thurston. Fifty-five households have reported agriculture as their traditional occupation while one each has reported business and road maistri work as its traditional occupation. Three households were not able to state their traditional occupations. Almost all the households have reported their traditional occupation basically as agriculture irrespective of whether it is settled or *kondapodu* cultivation and a few have combined it with other occupations. Business, once the primary occupation of Valmikis, has now completely faded away and has become a subsidiary one to a few (Table 14).

Main occupation

17. Table 17 gives the picture of the community-wise distribution of households by main occupation. Cultivation is the main occupation for 49 households out of the total 60, *i.e.*, 82% of the households are following agriculture. One household is a dependent and the rest 10 households are distributed among agricultural labour (1 household), begging (1 household), casual labour (3 households), petty business (2 households), rent receivers (1 household), selling of fruits (1 household) and village servant (1 household). The place of the calling of all the persons is in the village itself. Only four persons go out of the village not beyond 34 miles, *i.e.*, upto Narsapatnam for selling *kamala* fruits and other agricultural produce.

Combination of occupations

18. Usually the poorer section of the people in villages have some subsidiary occupation or other

besides their main to keep the pot boiling. Sometimes it so happens that the agricultural families with small holdings combine rural labour or agricultural labour, etc., and supplement their family income. This is true in this village too. Almost all the households having agriculture as main occupation are having nine different subsidiary occupations. Among them, 18, 12 and 5 households have taken up subsidiary occupation of rural labour, agricultural labour and business respectively. Two households have taken up fruit selling business. Out of two households having business as their main occupation, one each is supplementing its income by having rural labour and agriculture respectively as its subsidiary occupation. The three households with casual labour as main occupation are not having any subsidiary occupation at all. From the above discussion, it is evident that mostly the people having agriculture as main occupation combine rural labour and agricultural labour as subsidiary occupations (Table 18).

Occupational mobility

19. The general causes for the mobility of occupation among the tribals are attributed to their migratory character, lack of attachment to traditional occupation and also to some extent the influence of the cultural contact with plains people. In this village mobility of occupation is nil among the Bagatas and the Sathani Vaishnavas who are content with their traditional occupations. As against this, mobility of occupation is noticeable to a considerable extent among the Valmiki tribe of this village. For example, of the 41 Valmiki households, 9 households have changed their traditional occupation. Of these 9 households, 6 households have changed their traditional occupation of agriculture and have taken up contemporary occupations like services, casual labour and selling of fruits. Among these 9 households 2 households have changed their traditional occupation voluntarily whereas 7 households have done so due to force of circumstances (Table 15). There also seems to be an undercurrent of discontentment among some of the households. Ten households among the Valmikis and 3 households among the Bagatas have expressed that they are discontented with their present occupations (Table 16).

20. As every human being has some aspiration or other the tribal too has his own. Out of the 49 households now occupied in agriculture, the heads of 28 households desire that their sons should be in the same occupation, 3 each want to take up Government service or work as school teacher. Three heads of households having casual labour as main occupation desire that their sons should take up agriculture. The aspiration of the village servant is that his sons should take up agriculture. Only the heads of one and two households having agricultural labour and business respectively as their main occupation want their sons to continue in the same occupations.

21. Of the 60 households in the village, 49 are engaged in cultivation run by themselves and three are engaged in business run by themselves (Table 13).

DESCRIPTION OF DIFFERENT OCCUPATIONS

Agriculture

22. No change has come about in agricultural practices or in the use of agricultural implements. No modern methods of cultivation are employed nor any chemical fertilisers are being used. The cow dung is the only organic manure used in the wet fields of settled agriculture and that too out of 49 agriculturists, only 12 are using the organic manures. This illustrates the backwardness of the agricultural practices and the ignorance of the people regarding the use of chemical fertilisers in agriculture. The villagers mutually assist one another irrespective of caste or tribe in lending agricultural implements and in other agricultural operations. It is a tradition among the Bagata tribe to extend manual labour to one another in various agricultural operations. On such occasions the household which is assisted by the others gives meal to all who participate (Table 22). But it is not so conventional among the Valmikis. The spirit of co-operative outlook is however still alive in the village. No work has so far been done by the Community Development Block in the field of agriculture in this village.

Wet cultivation

23. The hill stream is the only source of water for wet cultivation. The lands on either side of this hill stream are being utilised for raising paddy. The seed bed is prepared in the first week of May. The fields are ploughed and prepared in the month of June and transplantation commences from the beginning of July. The weeding operations are conducted during the month of September or October. The harvest starts from the last week of November and continues upto the end of December. Thus comes to a close the operation of wet cultivation. Mamidipalla *dalva dhanyam*, a local variety of short

term paddy is raised by a few as a second crop in the months of February and March and harvested in June. It is only a three-month crop.

Dry cultivation

24. The dry and cash crops are grown in *podu*. There are two forms of *podu viz*, the ordinary or *chilkapodu* (*garuvu*) which is done on a comparatively flat land which is ploughed and cultivated for several years and the *kondapodu* which is practised on hill slopes which are abandoned after one or two crops are raised thereon. Obviously *chilkapodu* is a better system than *kondapodu*. The mode of cultivation also differs in these two types. Plough is used only in *garuvu* type.

25. Mixed crops are not generally raised by these people. *Sama* is mostly raised in *garuvu* lands while mustard, *chodi*, ginger, chillies, etc., are grown in *kondapodu*. Castor is also grown in the latter. Black, red and green grams are also raised in *garuvu* lands. They start sowing the crops in the month of June and harvest them in November. Plots for *kondapodu* cultivation are changed every year. No hereditary rights are established over *kondapodu* lands. A little extent of forest land on the hill slope of forest land is cut for cultivation. Holes of half an inch depth are made with a *valuva* for sowing the seeds in the months of April and May. The castor crop is harvested in February. Similarly the maize is broadcast in the month of May or June and is harvested in the last week of August or first week of September. The crop calendar given below gives the details of sowing and harvesting seasons of each crop in the village.

S. No.	*Name of crop*	*Sowing season*	*Harvesting season*
(1)	(2)	(3)	(4)
1	Black gram	September	November/December
2	Chillies	May/June	January/February
3	*Chodi* (*ragi*)	June/July	November/December
4	*Dalva* (paddy of local variety)	February/March	June
5	Ginger	May	January/February
6	Green gram	September	November/December
7	Maize	May–June	September/October
8	Paddy	June/July	November/December
9	Red gram (*chiri-kandulu*)	May	December
10	Red gram (*pedda-kandulu*)	May	February/March
11	*Sama* (local millet)	May	November/December

Preparation of land

26. Before the seeds are actually sown, it is ploughed three or four times soon after the first fall of the rain. The manuring is done in the months of April and May by family labour. In *kondapodu* lands the turning up of the soil is done with a type of agricultural implement known as *valuva* after the first fall of the rain. Even the old women in the family attend to this operation (Fig. 26). Both young and old irrespective of age and sex attend to the removal of the weeds which is locally known as *gabu teeyuta*. The plough is used in *garuvu* or *chilkapodu* if the gradient of the hill is convenient for the cattle (Fig. 27). The plots on which are grown tobacco and chillies, are fenced for protection against stray cattle.

Seed preservation

27. The people are ignorant of improved seeds. They depend on the local seeds only. A little corn of different crops is usually kept by from year to year as seeds. Bagatas are generous in lending the seed grain to other tribals whenever they are in need. In case of shortage of seeds, they borrow from the neighbouring villagers or from their relatives, failing which they also buy from the plains people in the weekly *shandies*. The agriculturists are quite ignorant about the usage of pesticides. The crop pest, popularly known as *chitta*, is cured by a few by spraying kerosene which they might have learnt from some plains people.

Implements

28. The agricultural implements used by these villagers are made by the local Kammara (blacksmith) of Nittamamidi village, two miles away from the village. The wood work is attended to by the tribals themselves. They depend on Kammara for preparing axe heads, knives and iron blade points of the plough. The required raw material is supplied by them only. He visits the village and attends to their demands whenever he is summoned. The payment to the blacksmith is made in kind at the time of harvest. He is paid 5 *kunchams* of corn per plough but not exceeding ten *kunchams*. Over and above this, a few well-to-do agriculturists give him chillies, grams, maize, etc., though not compulsory, this has almost become a custom.

29. The plough locally known as *nagali* is made up of four parts *viz*, *vetakarra*, *medi*, *nagali* and

nakku (Fig. 28). They select such a piece of wood which will have a suitable bend to prepare the *nagali* and the *medi* within itself. This is known as *toka*. The *medi* is used as handle while ploughing the land. The *vetakarra* is fixed to *nagali* as shown in Figures 28 and 29. The *nakku* is an iron piece of 18" length fixed to *nagali* which is prepared out of *vegi* (pterocarpus marsupium) or *tada* (grewia tiliaefolia) wood. The *vetakarra* is exclusively prepared out of *tada* and *ganneri* wood. The plough is yoked to the bullocks while ploughing. This type of *nagali* is known as *toka nagali* and is exclusively used for *kondapodu* and *garuvu* lands (Fig. 28). The plough used for wet lands is known as *burra nagali*. The only difference between the two is that the *medi* is a separate piece in this type and can be attached to *burra nagali* whenever it is required (Fig. 29).

30. They use two types of spades known as *kammapara* and *chepara*. The handle of *kammapara* is 3 feet in length whereas it is only $\frac{1}{2}$ foot for *chepara*. An iron blade is fixed to one end of the handle.

31. The axe is locally known as *goddali* and is used for cutting wood and felling trees. An iron blade called *valuva* is used to turn the earth in *kondapodu* lands. This is fixed to a three feet long wooden handle. *Vennukathi* and *kathi* are the implements exclusively used to cut *ragi* (*chodi*) crop. Sickle, locally known as *kodavali* is used to cut paddy, *sama* and *ragi* (*chodi*) crops. The crowbar locally called *gunapam* is a long iron piece of 4' length having a pointed end. This is used to dig pits and to turn heavy stones (Fig. 30).

System of tenancy

32. Households owning lands sometimes give their lands on lease to others. There are two methods of leasing the lands. *Palu* is one type of leasing under which the owner gets half of the crop for his land without contributing either family or hired labour; he, however, bears the entire cost of the seed. The second type of lease is known as *tanakha*. In this type the household that mortgages the land obtains a loan from the mortgagee. No interest is charged by the mortgagee on the loan advanced by him. But he has, however, to pay an agreed sum annually by way of rent to the mortgager (landowner) for the latter's land is under his cultivation which is usually set off against the loan amount due to him. As soon as the loan amount gets liquidated, the mortgager gets back possession of his land. Sometimes instead of the annual rent being set off against the loan amount, the mortgagee would be regularly paying the same till such time as the mortgager repays the loan and gets back the possession of the land. In both the types of lease, the land revenue is paid by the landowner only.

Attached agricultural labour

33. Engaging attached agricultural labourers is not common among the tribes of this village. One or two households have engaged attached labourers. The agricultural operations are mostly carried out by the family or hired labour. The payment to the attached labourer where there is one is made in kind annually. He will be treated as one of the family members. He dines with the master and is given two pairs of clothes besides wages ranging 50 to 60 *kunchams* of food-grain per annum. He attends not only to the agricultural operations but also to household duties during the slack season.

Casual labour

34. The wages of the casual or rural labourer varies from 50 Paise to Rs. 2 per day depending upon the nature of work that he does. Persons who are engaged in ploughing and digging *gatlu* (bunds) in wet lands are paid Re. 1 per day besides one meal in the afternoon. Females mostly participate in such operations as transplantation, weeding and harvesting and are paid 50 Paise per day. No meal is given to them. An unskilled labourer is paid 50 Paise or 75 Paise per day.One rupee per head is paid irrespective of sex for the collection of turmeric and ginger. While transporting the produce on pack bullocks, one or two men who are engaged to follow them are paid Rs. 2 daily besides being given meals. All the wages are paid in cash except at the time of harvesting when it is paid in kind, *i.e.*, one *kuncham* of paddy or any of the other crop harvested.

Business

35. There are no business establishments worth mentioning. Only the Valmikis are engaged in this occupation. Selling of condiments, fish and fruits form the main business pursuits. Those who are engaged in selling condiments visit the *shandy*, purchase the goods worth about Rs. 5 or 8 and go round neighbouring villages carrying the articles in a basket for four to five days and sell them and again visit *shandy* and thus the cycle continues.

These petty merchants deal both in barter as well as in cash. Paddy and *sama* are mostly accepted in barter dealings. There are no special arrangements made for the preservation of the articles. There are three or four households who deal in selling *kamala* fruits, ginger and turmeric during the respective seasons (Table 26). The business men purchase the ginger, turmeric and *seekaya* (acacia amara) from the agriculturists on cash payment; the merchants sometimes pay an advance to the producers on condition that they should sell the produce to them only. They thus purchase from the villagers and send the merchandise on pack bullocks to *shandy* as and when one bullock load of produce is accumulated. As for the fruit gardens, the crops in them are sold to the merchants of Narsapatnam who visit during the season. No household sells them carrying them all the way to the *shandy* or to any other town. Generally no agricultural produce like paddy or *sama* is sold. Marketing of commodities is done at Chintapalle *shandy* or at the Primary Marketing Society of Andhra Scheduled Tribes Co-operative Finance and Development Corporation at the same place.

Agricultural production and its disposal

36. Paddy, *sama, chodi,* ginger, turmeric, *pippallu* (piper longum), tobacco, *nelachikkulu* (dried up French beans), pulses and *kamala* fruits are the agricultural produce available in the village. Generally, paddy, *sama, chodi,* tobacco and pulses are not sold by the villagers as they are retained solely for the household consumption. They sometimes even purchase food-grains from the market to meet their requirements. Other products like ginger, turmeric, *pippallu* are almost sold. The produce worth Rs. 5,084·00 was marketed during the year 1962–63 as against Rs. 2,086 in 1961–62 (Table 21).

Distribution of households by income-range

37.

S. No.	Tribe/ Caste	Number of households in the annual income-group (in Rs.) of: 300 & Below	301-600	601-900	901-1200	1201 & above	Total households
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Bagata	3	6	3	2	2	16
2	Valmiki	5	24	4	4	3	40
3	Sathani Vaishnava	.	.	.	.	1	1

While one household is a dependent, two households were unable to state their income.

38. It is evident that 50% or 30 households fall in the income-group of Rs. 301 to 600 per annum and the remaining are distributed among the other income-groups. Only 6 households are earning more than Rs. 1,200 per annum each and another 6 households are earning between Rs. 901 and 1,200 each while 8 households earn less than Rs. 300 each. Twenty-seven households have a surplus budget and an equal number, a deficit budget while only three households have just balanced their income and expenditure.

Main occupation and per capita annual income

39. Table 19 gives particulars of main occupation, annual household income and family type. Of the 60 households as many as 49 have agriculture as main occupation including *kondapodu* and the remaining fall in other occupational groups. Among the 49 households engaged in agriculture, about 3/4 of them are having a per capita income ranging from Rs. 51 to 200. Seven households out of the remaining 11 households that follow different occupations other than agriculture also fall in the same range of per capita income as above. There is only one household with a per capita income of less than Rs. 50 while there are 3 households with a per capita income of Rs. 500 and above and all these four households are having agriculture as main occupation.

Sale and purchase of assets

40. Only 8 out of 60 households have sold their assets during the last thirty years. All these 9 households belong to Valmiki tribe only. Two households had disposed of their jewellery considered most valuable by the womenfolk, to the tune of about Rs. 6,500 reasons being to meet the expenditure on litigation, to purchase bullocks and to advance loans to the land owners. Similarly an amount of Rs. 2,600 has been realised by three households by way of selling land and the causes for selling are not known in one case though in the other two cases, the reasons are stated to be for constructing the house and also for meeting the daily needs and for repayment of loan and payment of *maganali* respectively (Table 38).

41. The capital formation, *i.e.,* purchase of assets among the inhabitants is quite encouraging. It is evident from Table 37 that 51% or 31 out of the total 60 households have effected purchases. Among these 31 households as many as 23 households

are of Valmiki tribe. The Bagatas, being agriculturists traditionally, have invested mostly in land (Rs. 4,000) whereas the Valmikis have invested much less in land, *i.e.*, Rs. 742. The Valmikis have, however, invested more in jewellery (Rs. 6,255) and livestock (Rs. 690) thus reflecting a business mind. The comparatively smaller investment made by the Bagatas in livestock when compared to the Valmikis reveals a lack of interest on the part of the former in livestock as against the extraordinary zeal and perseverance of the latter in furthering their transportation activities to which animals are a must. Majority of the investments are for productive purposes like purchase of land and livestock. Twelve households have of course invested in purchasing jewellery and construction of house which is almost a dead capital. Only three households of the Valmiki tribe have invested Rs. 16 in the shape of Savings Bonds, etc. This evidently shows that the people are on the road to improve their lot by their own efforts.

Village income

42. The total annual income of the village from various sources is Rs. 46,857 and about 44% is contributed by 13 agricultural households in the higher income group, *i.e.*, Rs. 1,201 & over and the remaining by the lower income-groups. Forty-nine households with agriculture as main occupation contributed about 91% of the total income of the village. Among these 49 households, trade (as subsidiary occupational activity) contributed 14·01% or Rs. 6,563·75 by 9 households. Three households with rural labour as main occupation combined with three other subsidiary occupations earned 4·23% or Rs. 1,982. Contribution from other sources is very negligible in the sense that they have contributed less than 2% of the total income of the village.

43. Further analysis of the data according to income-groups reveals an interesting picture. Of the 49 households with agriculture as main occupation, six in the income-group of Rs. 300 and below have contributed Rs. 846 from the source of cultivation. Twenty households coming under the income-group of Rs. 301–600 have earned as much as Rs. 6,680·25 with the same source. Similarly six and five households in the income-groups of Rs. 601–900 and Rs. 901–1,200 have contributed Rs. 8,052 and Rs. 4,469·25 respectively. Nearly 43·3% or Rs. 11,315 from the source of cultivation is earned by the six households in the income-group of Rs. 1,201 and above (Table 31).

Village expenditure

44. Food, clothing and shelter are the primary necessities for a human being. One can only think of other activities provided he could fulfil these primary needs. A major income of any society without much variation, goes towards the above three necessities of life and thereafter only towards other activities which again depend purely upon the capacity, taste and desire of the persons. With this background in view, the expenditure pattern of the tribals of the village is studied below.

45. As already explained in the earlier pages out of 60 households one is a dependent and two did not state their incomes. Of the total expenditure 46·57% is spent on food, 12·79% is on clothing and 3·74% is on drinking for all the households put together. The expenditure on shelter and for other necessaries is very very meagre. The average annual expenditure on food among the tribes is round about Rs. 400 per household when compared to the one household of Sathani Vaishnava who spent Rs. 1,500 on food. The percentage of expenditure on food to the total expenditure among 16 Bagata households is 13·88 while among 40 Valmiki households it is 29·68% and the expenditure of one Sathani Vaishnava household comes to 3·01%. Similarly the percentage of expenditure on clothing is 4·78, 6·81 and 1·29 among the above stated Bagata, Valmiki and Sathani Vaishnava households respectively. The pattern of expenditure varies according to income and the number of family members. The expenditure on recreational activities is almost nil. Only two households, one each of the Bagata and the Valmiki in the income-group of Rs. 1,201 and above have spent Rs. 400 and Rs. 6 respectively during the year 1962–63 on education (Table 32).

Credit facility

46. Private money lender is almost the only source of credit to both the agriculturists and businessmen of this village. Loans are also obtained interest-free either from their relatives or from businessmen. In case loans are obtained from the businessmen, the latter are promised that the ginger etc., after harvest would be given to them and no interest is therefore charged as the produce is taken by them at a relatively cheaper rate to make up for the interest. Of the 60 households, 16 households

are in debt to a tune of Rs. 6,096. Of this, an amount of Rs. 5,236 is obtained free of interest (Table 36). The rest of the amount is obtained on interest ranging from 4 to 5%. Table 33 shows the overall income and expenditure pattern of the village.

Indebtedness

47. No household in the income-group of Rs. 300 and below is having a debt. Of the 30 households in the income-group of Rs. 301 to 600, 10 are indebted to an extent of Rs. 3,286. Two out of 7 households under the income-group of Rs. 601 to 900 raised a total loan of Rs. 310. Similarly 3 households out of 6 in the income-group of Rs. 901–1,200 made a debt of Rs. 2,399. Only one out of six households in the income-group of over Rs. 1,201 and above is having a debt of Rs. 200. Thus it is seen that the average indebtedness is more for two households in the income-group of Rs. 901–1,200. The percentage of households in debt to the total number of households in each income-group is also more in the same income-group. The total absence of indebted families in income-group of Rs. 300 and below does not mean that they are economically sound but lack of credit-worthiness may perhaps be one of the causes (Table 34).

48. The loans are mostly for unproductive purposes. Only 5% or an amount of Rs. 310 was taken by three households for productive purposes *viz*, for cultivation and for investment in business. The remaining 95% or Rs. 5,786 of the total amount was taken and spent for unproductive purposes like meeting daily needs, marriages, funerals and sickness, etc. As much as Rs. 3,176, or 52% of the total debt raised by 9 households was only to meet the expenditure on ordinary wants (Table 35).

The Andhra Scheduled Tribes Co-operative Finance and Development Corporation

49. Before concluding this chapter, it is considered desirable to examine the impact of the Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation Limited, Visakhapatnam, which is one of the important institutions commissioned for the welfare of the tribals. This institution actually started its work on 5th April, 1957 and has been functioning as such ever since. There are at present, ten Agency Produce Primary Marketing Co-operative Societies at different centres of Agency areas of Visakhapatnam, Srikakulam, East and West Godavari Districts affiliated to the Corporation for carrying on the business effectively. These Primary Marketing Co-operative Societies are considered to be the limbs of the Corporation. The headquarters of the Corporation is at Visakhapatnam guided and controlled by a General Manager of the cadre of Indian Administrative Service. This institution co-ordinates, supervises and controls the activities of the affiliated Societies. Every Primary Marketing Co-operative Society is managed by a Manager who is equivalent in cadre to a Deputy Tahsildar assisted by other required staff. The details of working of this Corporation are comprehensively dealt with in the Survey Monograph of Makavaram village.*

50. Broadly speaking the main object of establishing this institution is to purchase all the minor forest produce from the tribals at a fair price and eliminate the unscrupulously exploiting local *sowcar* from this field and also supply food-grains and other commodities at cheaper rates through its Sale and Purchase Depots to enroll as many members as possible in the Primary Marketing Co-operative Society and to undertake generally such other activities as are conducive to the promotion of the economic interest and social welfare of the members of the Scheduled Tribes for the attainment of the above objectives. This Corporation has acquired monopoly over the purchase of minor forest produce like honey, tamarind, *adda* leaves, *pippallu*, etc.

51. Any person belonging to Scheduled Tribes of over 18 years of age, residing within the limits of the Agency Produce Primary Marketing Co-operative Society is eligible for admission as a member on purchasing one or more shares of Re. 1 each. The membership fee is 6 Paise. The net profit, if any, is to be distributed among the members according to the by-laws but so far not even a single pie is distributed to the tribals.

52. The objectives are indeed laudable but the achievement solely depends upon the personal zeal and enthusiasm with which the organisation works. These societies are popularly known as *godams* (godowns) among the tribals.

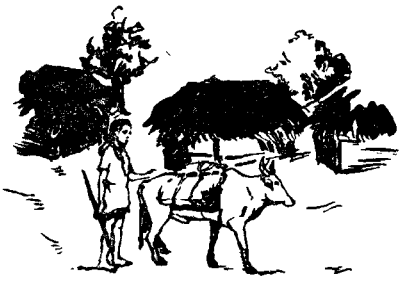
* *A Monograph on Makavaram*, Census of India 1961, Vol. II, Part VI–Village Survey Monographs, Serial No. 12.

53. The village Jerrela falls within the jurisdiction of one such Primary Marketing Co-operative Society, Downur, whose headquarters is at Narsapatnam. These Primary Marketing Co-operative Societies have their Sales Depots in all the important *shandy* places to cater to the needs of the tribals. There is one such Sales Depot at Chintapalle from where the tribals of this village purchase their requirements and also sell to the Society both their agricultural produce as well as minor forest produce.

54. Of the 60 households surveyed, 56 are aware of the existence of this organisation and its functions (Table 65). Only 10 households (2 Bagata and 8 Valmiki) have become members of the Primary Marketing Society, Downur and 8 out of them have taken a loan of Rs. 5 each. Only 6 out of them are literates (Table 66). Eight of them own lands, *i.e.*, one Bagata and 6 Valmiki households own lands of below 10 acres each except one Bagata who is owning above 10 acres but below 15 acres. Twenty-six households have sold the minor forest produce to the Sales Depot of the Primary Marketing Co-operative Society at Chintapalle and also purchased their domestic requirements from the same. The tribals are generally dissatisfied with the working of the Primary Marketing Co-operative Society. They complain that fair prices are not being given to their produce. Due to the monopoly rights acquired by the Society over the minor forest produce they could not secure loans from the local *sowcars* nor did the Corporation agree to meet the usurious needs of the tribals fully. It is an admitted fact that the *sowcar* advances loan at the door of the tribal but the Society takes much time even to grant a meagre loan due to its cumbersome procedure. The tribals however admit that a few commodities are supplied to them at cheaper rates. But at the same time they complain about the ill-treatment that the salesmen and weighmen of the depots mete out to them. It thus goes without saying that people in charge of this institution at different levels should have humanitarian outlook and a spirit of service. Further, the institution should be more liberal in granting loans and make it available at the very door of the tribals. Arrangements should also be made to distribute the profits to its members so as to create confidence in the tribals that the institution is theirs and solely for them. If such is the motto, there is no reason why the Corporation should not be more popular than the native money-lender who though charging more interest is still popular and is still treated with great respect among this people.

Trends of change

55. As already explained in the earlier pages, this village is not surveyed by the Survey and Settlement Department and hence the individual size of holdings could not be worked out. All the land-owning households have hereditary rights over the wet and *garuvu* lands. There is a trend of change among the inhabitants from *podu* cultivation to settled agriculture. Since they are in a transitional stage from shifting to settled agriculture, the concept of ownership of land and familywise demarcation of communal territory has been changing, conditioned by the type of plot under cultivation. If the land is *garuvu* and *polam* (wet land) the customary ownership rights continue in favour of the family members but, if it is *kondapodu*, no such ownership rights are perpetuated. Especially in the former type of lands, the occupant would be spending considerable labour and money to bring the land under plough and to harness the irrigational facilities from the nearby hill stream.



Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

General

Beliefs and customs which are the major constituents of culture may differ from one tribe to another tribe though they may be living in the same village. This is quite true in the case of the Valmikis and the Bagatas of this village. The Valmikis are, however, easily susceptible to any new idea and reciprocate to the changes taking place in their surroundings. They are quite religious and orthodox. Though everyone participates in all the community organisations and functions, they are quite individualistic in their outlook. Keeping this in view, the cultural life and social organisation of the village is studied in the succeeding paras.

Language

2. All the inhabitants irrespective of tribe and caste speak Telugu. They do not know any other language. Of course, the Telugu spoken by them is not so chaste as is spoken by the people of the neighbouring plains of this area.

Types of families

3. Of the 60 families, 27 are simple, 9 intermediary, 9 joint and 15 other type. Only one out of 18 Bagata households is of joint type whereas 7 out of 41 Valmiki households are of joint type. The one Sathani Vaishnava caste is of a joint family type (Table 39). The simple family consists of husband, wife and unmarried children while an intermediate family consists of married couple and unmarried brother, sister and one of the parents. A family having married couple with married sons/daughters or with married brothers/sisters is of joint type. The rest of the families are treated as others.

Leisure

4. There are no specific months in a year or hours in a day set apart as leisure months or hours for the inhabitants of the village. The Valmikis congregate now and then during the nights and conduct *bhajans*. In the bright fortnight, the women generally entertain themselves by playing the *gangasellata* a kind of dance (Fig. 31). The young people of each of the tribes play *kolatam* a dance to the beat of sticks separately in their own habitation areas. One tribe does not mix with the other in these recreational activities as the Bagatas consider themselves higher in social status than the Valmikis.

5. The children commonly play *palapatti* or *uppalapatti*. Each cross line is known as *patti* which is guarded by one person. The person who plays on this *palapatti* is known as *gotalamma*. The movements of *gotalamma* are not restricted, as she can go over to any line to catch the person. The other persons who guard the *pattis* cannot leave the *patti* to catch the person like *gotalamma*. Any number of *pattis* (lines) can be drawn depending upon the number of participants. This is also known as *gotalammata*.

6. One of the most favourite pastimes of the Bagata tribe is hunting. Whenever they are free from the agricultural operations, they generally set out for hunting in groups. They carry along with them bows and arrows besides guns. Three to four Bagata households are possessing guns. The Valmikis do not go out for hunting nor do they have guns (Fig. 32). The bows and arrows are locally prepared with bamboos (Fig. 33). The iron arrow tip is prepared by the local Kammara, the blacksmith. They are good hunters. It is also said that they have even killed tigers on many occasions. The required ammunition is purchased from Visakhapatnam by producing gun licence through the *sowcars* of Chintapalle or by any known person who visits Visakhapatnam.

7. Cock fighting is one of the amusements for the people of the village (Fig. 34). This takes place in connection with the Sankranti festival but starts from Chavithi (mid-December) and continues upto the end of Kothamavasya (end of March). Betting is very common on this occasion which varies from 25 Paise to Rs. 5 or even more.

8. A popular amusement is provided by the acrobatic feats of Dommaris who visit the village once in a year in the month of April from Narsapatnam or Yellamanchili plains. They stay in the village for two or three days and exhibit their feats (Figs. 35 and 36). The villagers pay Rs. 10 or Rs. 15 besides providing them provisions

free of cost during their stay. The amount is shared by all the villagers. The caste head generally takes the lead in collecting the money and looks after the comforts of the party.

9. Besides this, *bhajans* are conducted by the Valmikis in Rama temple with the accompaniment of a *dhol*. A few households have also reported that they attend film shows whenever they happen to visit Narsapatnam or any other town on some work, though no one goes specifically for seeing motion pictures.

10. The day-to-day life of these people can be better studied by watching them at work at the jungle and at home and during other leisure hours.

11. The elderly members of the family rise from bed at the first call of the cock. The women attend to nature's call in the early hours of the day in the privacy of the jungle growth on the outskirts of the village and then clean their teeth with the *kanuga* brushing sticks (green sticks of pongamia glabra tree). They sweep the front yard, sprinkle dung water, milk the cattle and go to the hill stream with the uncleaned utensils to wash them and bring water for domestic use. The drinking water source is locally known as *kalva* or *neelatirevu* (Fig. 37). All this is done before she attends to the preparation of *chalava* which is generally served between 6 a.m. and 7 a.m.

12. In the meantime the men similarly attend to the calls of nature on the outskirts of the village and clean their teeth with *kanuga* stick. During winter season they will be just sitting near the fire warming themselves. There are a few Valmiki households who perform *pooja* in the early hours to Lord Siva. In the morning hours the infants are left to the care of the father or an elderly child so that the woman may be free to attend to household work. The cowherd drives the cattle to graze in the morning hours. Then the women attend to the cleaning of the cattle shed. During the agricultural season the men go to work in the field very early in the morning and each returns home from the field with a plough on his shoulder, washes his feet, hands and face, and gets ready for *chalava* (breakfast) which is enjoyed along with the members of the family. Afterwards both wife and husband including any other elderly member of the family enjoy a smoke. At this time the parents offer smoke to small children out of affection. The infants and small children are left to the care of elderly ones or old people during the greater part of the day when the parents attend to agricultural work or any other work. During this period the children play in the village and in the nearby jungle.

13. If the agricultural work is heavy in the fields, the menfolk leave for the fields in the very early hours of the day with the plough on their shoulders. The women carry food and drinking water to the fields between 9 a.m. and 10 a.m., after finishing the household work (Fig. 38). Afterwards both men and women work in the fields till 12 noon or 1 p.m., and return home. The woman feeds the infant at her breast and fondles it for sometime. Afterwards the food is served to the elderly members of the family. Both men and women enjoy the smoke, play with children for a while before they go out for work in the field. The women return home a little earlier to attend to the household work. She again attends to the cleaning of the cooking utensils at the *neelatirevu* (drinking water source) and also brings water for cooking purposes. She keeps hot water ready by the time husband returns home, gives bath to the children and also takes bath in the evening hours between 6·30 p.m., and 7 p.m. The dinner (*bhojanam*) is enjoyed between 7 and 8 p.m. The women pound the corn and prepare *chodi* flour during the leisure hours of the day. The villagers do not generally keep the finished rice in store. Daily the required paddy is pounded.

14. All the villagers return home by sunset. During rainy and winter seasons they return a little earlier and spend the cold evenings and nights round the fire within doors. The villagers generally go to bed by 9 p.m., unless engaged in some social function. Besides attending to agricultural work in their fields, they collect jack fruits and mango nuts in the months of June and July. They collect edible roots and tubers and bring required fuel for the household consumption from the nearby forest during the non-agricultural season. Thus goes the routine life of the people.

Religion

15. All the people of this village irrespective of tribes and caste associate themselves with the Hindu deities. They worship Lord Siva, Vishnu, Venkateswaraswamy, Satyanarayanaswamy, Anjaneya (Monkey-God), Saraswati, Parvati, etc. Based on this they may be considered as Hindus and their

religion as Hinduism. Further study of their fairs and festivals speak more clearly about their religion.

16. Besides the village deities, Lord Rama and Siva are worshipped by these villagers, particularly by the Valmikis. The idols of these two are kept in separate thatched sheds side by side in the habitation area of the Valmikis. The idols of Rama, Sita, Lakshmana and Hanuman made of mud are kept in Ramakovila. The Siva temple is called Sivalayam. Lord Siva is symbolised in a mud statue and an iron trident is also kept there. Though majority of the Valmikis take part in the *bhajans* and also worship these deities, only a few are staunch devotees of Lord Siva and Rama whom they worship daily (Fig. 39). Some 10 to 15 years back, the people of this village have come under the influence of one Sri Sadgurumurthy, a Saivaite devotee of Narsapatnam (Fig. 40). Since then they started worshipping Lord Rama and Siva and these thatched huts also have been built by all the Valmiki tribals of this village. No Bagata or Sathani Vaishnava household, however, participates in these functions conducted by the Valmikis. Every day the floor of the Rama temple is cleaned by a devoted elderly woman of the Valmiki tribe, who after taking bath in the early hours of the day attends to this work. Lord Siva's temple is within the habitation area of one Sri Jagannathaswamy, a staunch devotee, of the Valmiki tribe. Both he and his wife daily get up very early in the morning at about 2 O'Clock, take bath irrespective of the season, clean the temple and worship daily. While worshipping, the *tamboora* is played by the devotees. These devotees apply *vibhuti* (sacred ash) of Sivalayam and vermilion of Ramalayam every day on their foreheads. They maintain themselves very clean and worship very devotedly. These devotees have become very strict vegetarians. On every Saturday *pooja* is performed and one or two cocoanuts are offered to both the deities and the *prasadam* is distributed and in the night *bhajan* is performed in front of Ramalayam. Both young and old irrespective of sex participate in the *bhajans*. They also play on the modern musical instruments like *tabla, dhol, bulbul tarang* and *talalu* (Fig. 41). They sit around a brass light stand which is kept in the central place in front of Ramakovila and perform *bhajans* in praise of Lord Rama.

17. An interesting feature observed is that when these devotees meet, they address one another, by saying *Om namassivaya* and they raise both the hands upon their forehead while so saying. Besides this a person before going out on some errand or to a relative's house, goes and does *pranam* to all these devotees and receives their blessings. This is also followed by others who come from other villages. A few women worship *tulasi*, the sacred plant also. The Bagatas neither have such regular system of worship nor are there any firm devotees like the Valmikis. Table 40 gives the number of households associated with the different deities.

Fairs and festivals

18. No fairs other than Pothuraju Teertham which is of recent origin and which seems to have been introduced by one Sri Sagina Veeranna Padal of Bagata tribe are held in this village. Held in the month of Kothamavasya (March) for five days, it is a source of attraction for the neighbouring villages. The major tribes that participate in this are Ojas (Kammaras), Valmikis and Bagatas. Sweetmeat vendors and other petty merchants selling aluminium vessels and etc., come from Narsapatnam and Chintapalle. Entertainment programmes like *bhagotulu* (street dramas), *bhajans*, etc., are conducted. No special arrangements are made for the stay of pilgrims. People offer bananas, cocoanuts and etc., besides the animal sacrifices. The idol of the deity is in the shape of a stone located under a tree on the south of the village near the Valmiki habitation.

19. Sankramanam, Nagulachavithi, Kothamavasya and Gangalamma festivals are commonly observed by all the inhabitants of the village irrespective of tribe and caste. A few households have reported that they are observing Dasara and Deepavali also. Some village deity or the other is propitiated on the day of festivals. In addition to the offering of fruits and flowers, animals also are sacrificed. Nambu, the traditional priest attends to the worship of the deities. During the festive days all the members of the household take head bath, clean their houses and decorate them with *muggu* lines. Such of those who can afford wear new clothes and most of them usually wear washed ones.

20. Sankramanam festival fall in the month of January and lasts for three days known as Bhogi, Peddapanduga, Kanumu from 13th to 15th of January.

21. In the early hours of the Bhogi day both men and women take head bath. The houses are cleaned and decorated with *rangavalli* by using *chodi* flour or lime powder. On this day the Nambu (a person who attends to the worship of the village deities) worships the deity of Sunkumai.

22. In the evening hours of Bhogi day the Nambu selects a place on the outskirts of the village which falls in the usual path that the cattle take while returning home, cleans it with cow dung, decorates it with *rangavalli* by using *chodi* flour or lime powder and burns incense. He then sacrifices a small chicken in the name of Sunkumai and prays the deity to look after the welfare of cattle and to protect them from wild animals. A new *kanne* (a type of rope used for tying the cattle) applied with turmeric paste is spread over this cleaned site where the *pooja* to Sunkumai is performed. The animal which first walks over this *kanne* is tied with that and the owner of this animal pays half a seer of rice, a pair of *ariselu* (sweet tasty foodstuff) and one anna to the Nambu. In the night a little refined oil is applied on the back of the cattle. All the households who have cattle and cattle sheds lit a light in an earthen *pramida* (open lamp) and keep it in the cattle sheds. Only vegetarian dishes are prepared on this day. Besides this, sweetmeats like *ariselu*, *burelu* and *garelu* are prepared by every household and thus ends the first day of the festival.

23. Second day of the festival is known as Peddapanduga. Both men and women, young and old take bath in the early hours of the day. Generally, most of the villagers including children wear new clothes on this day and a special sweet dish known as *kudumulu* is prepared with *chodi* flour, besides other vegetarian dishes. The roots locally known as *pindi dumpa* and *chama dumpa* are also boiled on this day. A garland is prepared with all these feasty foodstuffs and for this purpose the plantain fibre is used. A small quantity of all the dishes prepared by the household placed in a leaf plate is kept on the *guna kuduru* (*demudumoola* or God's corner) in the north-eastern corner of the house; incense is burnt and a cocoanut is broken in the name of their ancestors, and thus ends the worship of deities. Another interesting feature is that after the worship of the ancestors is over the households who possess cattle, wash their hoops, apply turmeric and vermilion to the heads and oil to the humps and offer *pranams* and feed the cattle with all the preparations of the day including *pulagam* (a preparation with rice and green gram dal boiled together). Afterwards garlands prepared out of *kudumulu* are tied to the neck of the cattle which are then let loose. All the household members then enjoy the food and thus ends the day's procedure. No work is done by the inhabitants on this day.

24. The third day is known as Kanumu. On this day no special function is arranged except enjoying the non-vegetarian food. Cock fighting is arranged after lunch and the whole day is spent in witnessing the game. This festival in the plains is known as Sankranti.

25. Nagulachavithi, worship of serpent-god, is performed by these tribals like the people of plains. On this day, the women after having their head bath offer milk and eggs to any ant-hill in the village. No one could enlighten about the significance of this festival. Only vegetarian dishes are prepared on the occasion of this festival.

26. Kothamavasya Panduga or Pothuraju Teertham are one and the same. Mention has been made about this Pothuraju Teertham earlier. This festival is performed on Padyami (1st day) after the new moon day in the month of March. On this day the main gate of every house is decorated with an *alpana*, a festoon of mango, *neredi* and *jantarangi* leaves. Similarly a festoon is also tied on the entrance leading towards the deity. The Nambu conducts *pooja* by offering fruits, etc., to the deity to protect them from diseases. Though the actual festival is only for two days the worship is conducted for five days. For example the Nambu burns incense and lits a light in an earthen *pramida* even three days prior to the actual day of worship. On the first day of worship, only vegetarian dishes are prepared and all their ancestors are worshipped by placing a small quantity of all feasty food tuffs prepared in their houses in the north-eastern corner of the house. After having meals the womenfolk duck each other in turmeric water locally known as *vasanthakalu*. Only then, Bagata men go to the forest for hunting and females go to forest for collecting *addapikkalu*, *i.e.*, seeds of *adda* tree. On the second day they offer chicken to the deity and enjoy non-vegetarian food.

27. Gangalamma festival is performed on any Monday in the months of May – June. This deity is located in the east of the village in the form of a rough stone (Fig. 42). There is a small pot by the side of the deity. A circular stone wall is erected round this deity.

28. In the early hours of the day their houses are cleaned with dung and decorated with *rangavalli.* The Nambu observes fast on this day and carries the pot (deity) in a procession accompanied by *veeranalu* (local musical instruments) to Ramakovila. On this day in the early hours a fowl is sacrificed to the deity by Nambu. Afterwards the deity (pot) is taken to the Nambu's residence and is retained there for about a week. During the day, they do not take up any work as it is considered *dosham* (taboo). Only vegetarian dishes are prepared. After a week the Nambu takes bath and carries the deity to its original place, *i.e.,* Gangalammagudi accompanied by *veeranalu* and a goat which is purchased through people's contribution is immolated before the deity and the meat is distributed among all equally; thus ends this festival. The women play the *gangasellata* (a kind of dance) and men, *kolatam.*

29. Jodi Panduga is exclusively celebrated by the Valmikis who celebrate this festival whenever they could secure a goat during the year, otherwise it will be postponed. It is generally performed on any Tuesday either in the month of *Munnkolu* or *Kanne* (August or September). This is performed on the western outskirts of the village.

30. On this day all the Valmiki households gather near the place where the Nambu worships Pothuraju and Jakaramma and a goat which is duly decorated with turmeric and vermilion is sacrificed. The meat of the sacrificed goat is distributed equally among them who cook their food together and enjoy.

31. Nandidemudu festival is also observed by the villagers. Much importance is given by the Bagatas. The worship of this deity is performed in any month of leisure, preferably in April for a week commencing on any Monday. The Nambu, village priest cleans his house with cow dung and decorates it with *rangavalli* by using *chodi* flour or lime flour. He also cleans the bamboo *pallaki* (palanquin) and collects three *kunchams* of paddy from three well-to-do households. Two compartments are prepared with this paddy on the cleaned site of the Nambu's house. Two bamboo palanquins are kept over these two *gaddis* (compartments). From the following Tuesday to the succeeding Tuesday the villagers do not do any work except hunting. On Thursday, the Nambu prepares a *pathi* with a bamboo in the shape of a winnow. Afterwards this *pathi* is washed and covered with turmeric paste. He burns the incense to this *pathi.* The Nambu or any other person tries to hold this *pathi* as it rises by the miraculous power of the deity . It is a belief that the *pathi* will drag the man to a nearby ant-hill and breaks the ant-hill. The Nambu instantaneously falls on the broken ant-hill. All the villagers attend this function while some people who run after this *pathi* with fire and incense, will offer *dhupam* to this ant-hill. Then the person who holds the *pathi* gets up from the ant-hill and takes bath in the nearby hill stream. Afterwards he hits the *pathi* against the heads of two women who will be then known as *deekarichellingalu.* Afterwards the women take bath and prepare castor oil. The water used for preparing the castor oil is poured on the ant-hill and the caster oil is used to lit the light for Nandidemudu.

32. On Friday a fowl is sacrificed to the deity by Nambu. A small pit is dug at the foot of the ant-hill and sitting by its side he collects a little of earth from the fallen ant-hill and prepares two dolls of Nandi (bull) mixing the ordinary clay with this. The Nambu fasts the whole day. These two mud Nandis are kept in the palanquin.

33. The two women known as *deekarichellingalu* fast on Saturday and carry the two palanquins to the village deity Katamayya (Fig. 43.) They offer *dhupam* to Katamayya. Afterwards they take these two palanquins round the village on Sunday and Monday and every household offers *dhupam.* Afterwards the two Nandis are left in hill stream which is locally known as *gangalokalapadam* (immersion of these Nandis in water).

34. In the morning hours of Tuesday every household contributes a *kanki* (ear head) of any corn (*sama* or paddy) which is harvested in the house of Nambu. This is known as *agganurpu* (first harvest). The harvested *sama* or paddy is thus distributed among the elders of the village which is locally called *baruvulu pamputa* (sending of corn). Before receiving this *baruvu* they wash the feet of the person who brought the *baruvu* and also burn incense and they are served with food and thus the festival comes to an end. A litttle amount known as *sunkam* is collected from strangers who pass through this village. During these eight days, the menfolk go to the forest for hunting. It is a popular belief that the rains would fail if this festival is not performed A fire accident that occurred sometime ago was attributed to the non-celebration of this festival by these villagers.

35. As already mentioned the inhabitants also celebrate Dasara and Deepavali. On these festive days no *pooja* is done except enjoying feasty dishes. Both vegetarian and non-vegetarian dishes are prepared. On Deepavali, they lit lamps.

36. Festivals like, Gangalamma, Kothamavasya and Nagulachavithi are regional whereas the others are local and performed by a particular tribe as mentioned. It is a custom among these to have a festoon of an old winnow, a broom-stick, and a piece of broken pot at the entrance leading to Pothuraju deity to ward off the evil spirits. It is believed that no evil spirit will enter the village beyond that festoon. Similarly, this will be done if cholera or smallpox should break out.

Cultural life

37. There is a Youth Club also known as Bhajana Mandali in this village. Table 41 shows that one Sathani Vaishnava, 4 Bagata and 20 Valmiki households are reported to have been associated with the Youth Club while 14 Bagata and 31 Valmiki households are found participating in the *bhajans* conducted by the Youth Club. Though folk dances and songs are not common among them, 6 Bagata and 11 Valmiki households claim to have participated in them. Three Bagata households seem to be reading newspapers occasionally (Table 41).

Village organisation

38. Before the abolition of Golugonda Zamindari[1] in 1837, this tract of the country was entrusted to Muttadars or Sirdars each of whom paid to the Zamindar a certain stipulated sum of money as *kattubadi*, the details of the internal administration of the *muttas* being left entirely in the hands of the Muttadars themselves. According to some informants in the village, the internal administrative pattern of the Zamindari or Estate consisted of *mukhasas*, *durgams* and villages headed by Mukhasadars, Durgadars and Village Munsiffs. Each Village Munsiff had a Pettandar and Barika under him. The Pettandar acquainted the visiting officials with the local conditions and developments and also looked after their convenience. The Barika was an active member of the village organisation in conducting fairs and festivals and assisted the Munsiff in all his duties. Rents were collected from the ryots by the Pettandar who in turn made over some fixed quantity or amount to the Village Munsiff. He, in turn, paid a portion of it to the Durgadar who in his turn paid to the Muttadar or the Mukhasadar. The Durgadar, Munsiff, Pettandar and Barika were granted land free of tax for their services rendered to the Zamindars. The ryots in addition to the rent levied used to pay a little quantity of grain known as *poloi* during harvest season to the Barika.

39. In 1837, the Golugonda Zamindari was sold in auction for arrears of *peshkash* and was bought in by the Government for Rs. 100. Even after the tract thus came under the control of the Government, the Muttadars were not disturbed in their tenure and Government granted *sanads* to them to hold the *muttas* as they had been doing till then subject to the payment of *kattubadi*. Subsequently when some rebellions and *fituris* occurred it lead in 1881 to the issuing of fresh *sanads* by the Agent to the Government specifying the nature of the *mutta* tenure and the duties and privileges of the Muttadars. Each *mutta* consists of several villages as specified by the Agent. In every village a Munsiff, Pettandar and a Barika are retained through whom the Muttadar exercises his authority. He collects the revenue through them and retains 1/3rd of it as his remuneration and remits the remaining to the Government. He is the sole authority in maintaining law and order in his *mutta* and is responsible to protect the forests from destruction.

40. In addition to this Government organisation, the age-old tribal organisations are still functioning effectively. All the disputes like separation, divorce and other social disputes are decided by the tribal councils. There is no regular system of tribal panchayat as such among Bagatas. The disputes in the tribe are generally decided by the village elders like Pettandar, Munsiff who are from among this tribe in this area. Other elderly people also participate in such disputes. Now-a-days one Sri Joginath Padal who is also a Zilla Parishad member commands very good respect among his own tribe and the disputes within the tribe are mostly settled by him along with a few tribal elders. The Pettandar conducts the deliberations.

41. A case study of one of the disputes involving payment of *maganali* decided by the Bagata elders is presented for the clear understanding of the working of the tribal council system prevailing among this

1. Board of Revenue (Land Revenue and Settlement) Proceedings No. 22, Press, 14th February 1924.

tribe. The present wife of one B., developed illicit contacts with him when she was staying with her first husband, and for sometime they both continued the contacts unabated. When this was scented by her first husband she fled away and came to B., who willingly gave shelter to her. The aggrieved husband brought this to the notice of the Pettandar and another Bagata elder who summoned both of them and decided in the presence of other elderly people that B., should pay Rs. 325 to the aggrieved as fine, which he paid immediately. It was also decided that the ornaments presented to her by the aggrieved husband should be taken back by him. Out of this amount he spent Rs. 25 for the entertainment of the community elders. There are one or two similar cases settled by the Bagata community elders. The village Barika assists in summoning the people and in other proceedings.

42. The Valmikis have similarly a panchayat of their own. The functions of this panchayat are the same as that of the Bagatas. The panchayat among these Valmikis is however, better organised. The Kula Panchayat of these Valmikis consists of five members whose position is almost hereditary but who can however be removed, if so dicided by a majority of the members. No such instance seems to have ever taken place in the village. The head of the council is known as Pedamala and his assistant is known as Naidu. The village Barika assists in summoning the people and in other sundry work of the panchayat. The aggrieved party brings to the notice of the Pedamala the incident or the dispute to be enquired into. The Pedamala with the assistance of Naidu summons the concerned parties and invites the members of the panchayat to meet for deciding the case. In case the decision of the Kula Panchayat is disobeyed such persons are socially ostracized. Besides deciding the disputes, these members take leading part in such social functions as marriages, death ceremonies, etc., and also in fairs and festivals. The following case study will give a clear picture of the Kula Panchayat of Valmikis.

43. One, G., a Valmiki, ill-treated his wife because of her unchaste character. When she therefore went away to her parents, he married another woman without severing his connections with his first wife. When this news reached the ears of the first wife, she approached the Kula Panchayat. As G., did not like to take her back again he too initiated divorce proceedings. Then the Kula Panchayat imposed on G., a fine of Rs. 100 and also allowed her to retain the ornaments given to her in marriage by G. Out of the fine amount of Rs. 100 which she received she gave to Barika one rupee and to the Kula Panchayat ten rupees which amount was spent on drinking. The case was thus decided and she was set free to marry again. There are a few more such cases in the village effectively decided by the Kula Panchayat.

44. The people do not usually dare disobey the decisions of the Kula Panchayat for the fear of social boycott. Just as the head of a Mala Caste Panchayat in any of the plains area is known as Pedamala, here too the head of the Valmiki Kula Panchayat is known as Pedamala and this goes to confirm that the Valmikis, though they call themselves 'Valmikis', are no other than the Malas of the plains areas who might have migrated to hill regions quite long ago.

Village Panchayat

45. Under the democratic decentralisation, Village Panchayats are being organised throughout the State and thus a panchayat has been formed in this village also in 1962. The neighbouring village Nidamamidipalem at a distance of 2 miles also falls within the jurisdiction of this panchayat. The functions of the Village Panchayat are to look after the sanitation, to arrange the street-lighting, to form street roads and to undertake welfare activities. But these functions are hardly being attended to by the panchayat. No taxes are levied. Only once a meeting was held. All the members of the panchayat listed below, are elected by a show of hands.

S. No.	*Name of member*	*Sex*	*Caste/Tribe*
1	Veeramallu Gopalaswamy	Male	Srivaishnava-President
2	Reemala Peddabbi	,,	Valmiki Vice-President
3	Bangari Rajaratnam	,,	Valmiki—Member
4	Reemala Venkayyamma	Female	Valmiki—Member
5	Sagini Joginath Padal	Male	Bagata—Member
6	Adapa Sadgurumurthy	,,	Bagata—Member
7	Chilakala Laxmayya	,,	Bagata—Member

All the above persons claim to belong to the Congress Party. The President of this Panchayat is a non-tribal. As a matter of fact either a Valmiki or a Bagata should have been elected as President but for the strained relations among themselves. Hence this opportunity has been profitably availed of by the Sathani Vaishnava who always plays an important role in creating an un-healtthy atmosphere

among these two tribes. So far no case is decided by this Panchayat. Sri Joginath Padal, a Bagata, is the co-opted member of the Visakhapatnam Zilla Parishad from Chintapalle Taluk. The Primary School is the only organisation, being run by the Panchayat Samithi in this village.

Inter-hamlet and inter-village relationship

46. There are no hamlets for this village. The inhabitants of this village however depend on the neighbouring villages for something or other. There are a few households which have taken lands on lease in Nittamamidipalem village 2 miles away. Similarly the inhabitants are also depending on the services of a Kammara (blacksmith) of the above village. For the purchase of provisions and other requirements they depend on Chintapalle *shandy* and some people also go to Narsapatnam. Socially also they are bound to bank upon other villages for marriages, etc. The inter-dependence of villages is obviously necessary for the healthy economic and social advancement of the people.

Inter-tribal, inter-caste and inter-household relationship

47. Pothuraju deity is the common place of worship for both the tribes and the caste in the village. A few festivals are commonly observed by one and all irrespective of tribe and caste whereas a few others are observed by a particular tribe or caste. In this village the Valmikis are treated as untouchables and are considered to be at the lower rung of the ladder in the social set up. These tribes have got their own separate spots for getting water from the hill stream. The Valmikis are not allowed to draw water where the Bagatas get their water. From times immemorial, the Valmikis were attending to menial duties and were virtually serving the Batagas. The relationship was however healthy between the two tribes. The Bagatas are traditionally an agricultural class and most of the wet lands even to-day are owned by them.

48. But since the last five years the relations among these two tribes have become strained. The Valmikis completely stopped attending to the menial duties and have also taken up cultivation themselves. Economically also, there are a few Valmiki households who are in no way inferior to the Bagatas. Further Valamikis do not like to be considered as untouchables by the Bagatas and have started to assert their equality and rights which the Bagatas dislike since in the past no Valmiki would have dared to sit by the side of Bagata. The assertion of equal rights on the part of the Valmikis and their throwing off their dependence on the Bagatas had created ill feeling between the two tribes. Within the tribe the households help one another in times of sickness and on occasions of birth, marriage and death among the members of that tribe. Helping one another by lending domestic utensils and hand loans also exists among the households of each tribe.

49. The strained relationship that now exists among the two tribes of the village is taken advantage of by the Sathani Vaishnava who has manoeuvred to become the President in the recent panchayat elections. The Sathani Vaishnava household always tries to fish in troubled waters and under the pretext of helping both the tribes very cleverly widens the gulf between the two tribes. The shifting of the elementary school which was originally situated in the Valmiki habitation to the Bagata habitation due to the pressure brought by a Bagata who is a member of the Zilla Parishad, to bear upon the Panchayat Samithi has added fuel to the fire. Yet, in spite of all these triflings, they live together in the village though there may be some misunderstanding and bitter feelings which, it is hoped, would disappear with the passage of time. For instance, even now there are occasions when members of one tribe have helped the members of the other tribe in times of necessity like death, marriage, etc.



Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

General

Various legislations both for the economic and social welfare of the tribals have been enacted from time to time. Special privileges have also been granted to the tribals. Considerable funds are set apart in the State and Central Government budgets for the economic development of the hill-folk and special departments have been created with the avowed object of promoting their welfare. A vast majority of the tribal population do not seem to be aware of the legislations existing to protect their rights. They are also not aware of the local institutions introduced under the scheme of democratic decentralisation. It appears necessary to put the tribal population fully in the picture in regard to all the measures undertaken for their benefits, so that they may derive the fullest advantage.

Inheritance of property

2. They do not know the existence of Hindu Laws of Succession and Adoption and thus the question of their awareness about the recent legislative changes in them does not arise. It is an accepted tradition among the inhabitants of the village, for the son to inherit the property of his father. If there are more than one son, all have equal shares irrespective of their marital status. Sometimes, it so happens, that the property is divided even during the life time of their parents and in such a case an equal share is also set apart for the parents or all the sons agree to pay equally for the livelihood of the aged parents. Generally the former course is commonly observed in these areas. There is no custom of inheriting the property by the daughters. They however, inherit it in the absence of male issues. Among the Bagatas, 6 out of 18 households and 21 out of 41 Valmiki households, have also expressed that both the sons and daughters should share the property.

Social awareness

3. The tribals of this village are not aware of the development that are taking place in the country nor have they any opportunity to know. It may be a surprise for many to know that many of the inhabitants are totally ignorant of the independence of the country itself. Of the 60 households 50 know about the existence of the Panchayat but no one including the President, knows its functions. The existence and functions of the Gramasevak are known to 3 Bagata and 13 Valmiki households (Table 63). Among the 60 household heads, 50 know the name of the taluk and 49 know the name of the district in which their village lies. The organs of the democratic decentralisation *viz*, the Zilla Parishad and the Panchayat Samithi are not quite familiar to them yet. Only 14 know the name of the headquarters of the Panchayat Samithi while 6 know the name of the former. Table 58 reveals the above said facts and it is also clear from the same that the Valmikis are better informed than the Bagatas. The rivers, canals and projects of their district are known only to a few, for instance, the Sileru river and the project, the Machkund Hydro-Electric Project, Duduma Project are known to a few persons. Regarding the Tribal Panchayat a majority of the informants opine that it should be continued as they decide disputes relating to *maganali*, marriage and any inter-tribal or inter-caste misgivings. Information about the opinion on the functioning of the democratic institutions is given in Table 63. According to 2 households the Panchayat, Panchayat Samithi, and Zilla Parishad are functioning satisfactorily whereas 10 households felt that the Panchayat is not functioning satisfactorily, and 11 households have felt that Panchayat Samithi and Zilla Parishad are not functioning satisfactorily. All the remaining households could not express any opinion about the functioning of these three institutions. In spite of the existence of the Panchayat and the recently formed Panchayat Samithi, 40 out of 41 Valmiki, and all out of 18 Bagata households strongly feel that their respective Tribal Panchayats should continue to exist, for they believe that disputes relating to marriage, *maganali*, etc., can be decided justifiably to the best of their satisfaction in their own Tribal Panchayats rather than in Panchayats or Panchayat Samithis (Table 64).

4. A good number of people do not know that child birth can be stopped by deliberate means. Only five households—one Bagata, three Valmiki and the one Sathani Vaishnava—are aware of the artificial methods of preventing conception. After

the methods and benefits of family planning were explained, 39 households in total have approved of it. No one is aware of the existence of a family planning clinic. The remaining households did not approve of it for various reasons. Probably they have not, as yet, understood the implications and difficulties that go with large families. Added to this, their illiteracy and ignorance are the main causes for the indifferent attitude towards birth control. Of the 39 households that are favourably disposed towards planning, 18 desire to adopt family planning measures after four children, 5 after five children, 6 after three and only 5 households after having two children. In one extreme case the household likes to have birth control after having six children (Tables 53 and 54). The heads of households who approved of the family planning come under the age-group of 30 to 50 (Table 55). On the whole the number of those in favour of adoption of family planning is encouraging. They could not actually practise this due to lack of propaganda and facilities. Much can be done in this regard by the Gramasevak and Gramasevika by publicising adequately the use and usefulness of contraceptives etc., to those people who want to take advantage of them. Tables 56 and 57 show the attitude towards family planning with reference to duration of marriage and income respectively.

5. No dowry exists among these tribals. On the other hand the bride's party is paid *voli*. No one knows about the Hindu Marriages Act.

6. Only one Bagata and nine Valmiki households know that the untouchability is an offence under Law. The untouchability is being observed very strictly by all. The Bagatas neither allow Valmikis into their houses nor even touch them. Similarly the Valmikis say that they do not allow Madiga to come into their houses or touch them.

Opinion about the survey

7. It would be interesting to record the opinion of these simple folk about the present village survey undertaken. As usual the people when they saw the Investigators reaching the village with all their bag and baggage, apprehended that something was going to befall them. They were afraid that they would have to make necessary arrangements for the stay of Government employees in the village. However, their fears were soon allayed as one among these Investigators was already known to them, he having already had an occasion to visit the village earlier. The Investigators by freely mingling with the villagers and by living amidst their dwellings gradually gained their confidence and became part of the tribal folk. In the beginning the scope and purpose of the survey were explained for over two days. Then only these tribals thought that the survey may bring some good to them in the future and thereafter almost all the households extended their co-operation willingly. They were very free and frank in expressing their opinions and revealing even facts of very personal nature as have been already recorded under case studies.



Chapter VII

CONCLUSION

At the first appearance this little village, Jerrela inhabited by some 272 souls strikes a visitor as somewhat different from the other tribal villages and may even give the impression of being a progressive village. In reality the inhabitants of this village are as ignorant and superstitious immersed in blind beliefs as any other tribals of the area. The impact of the great changes taking place in the country as a result of the great scientific and technological progress has hardly been felt in this remote village.

2. Socially and culturally there seems to be a definite change among the inhabitants and this is more among the Valmikis than among the Bagatas. The frequent visits to *shandy*, contacts with plains people and visits to towns by the Valmikis have brought changes in their way of dressing, mode of worship and in their outlook of life which is apparent even in their external appearance (Figs. 44 and 45). As already mentioned in the previous pages, a good number of Valmikis are staunch devotees of Lord Siva. This cultural process known as Sanskritisation, as coined by Sri M. N. Srinivas, is comparatively more visible among the Valmikis than among the Bagatas who are still non-acculturised. The mode of dress among the larger section of Valmiki men and a few Bagatas, the style of hair dressing among youngmen and the usage of toilets like soaps, perfumed oils, snow and powder, etc., are indicators of the influence of the plains.

3. Economically, the village is still in a primitive stage. The main source of livelihood of the inhabitants is agriculture which is neither extensive nor intensive and hardly fulfils the growing needs of the gradually increasing population of the village. The reasons for this unhappy position are not far to seek. Land available is scarce and the yield is very little. Means of communications are conspicuous by their absence. Being amidst hills and thick forest, no flat land is available for extending cultivation further. *Podu* cultivation which is a very primitive practice is still in vogue.

4. Agricultural land is scarce and cultivation difficult on account of the varying levels of land. Terraced cultivation could be usefully taught to these tribals. Other than the hill stream, there is no source of irrigation. The agriculturists are almost unaware of the improved seeds and fertilisers. No improved implements or methods of cultivation are ever thought of by them. The Agriculture, the Animal Husbandry Departments and the Panchayat Raj institutions are yet to extend their activities in full measure in this village. There is a great scope for intensifying cultivation and improving the agricultural wealth of the tribals.

5. In the whole of Chintapalle Taluk, this village is noted for its *kamala* (loose jacket oranges) trees which are raised on the hill slopes. Climate and soil being suitable, bumper crops of fruit are picked almost every year. With all that, the inhabitants of this village are not anxious to raise these orchards due to the difficulty in marketing them on account of lack of transport facilities. If a road could be laid to this village connecting it to Chintapalle, the villagers could be persuaded to concentrate some effort on the development of these fruit orchards the income from which would go a long way in improving their economy and making the village prosperous.

APPENDIX

TABLES

The tables presented herein are based on the data collected in respect of all the 60 households inhabiting Jerrela village at the time of survey done in January, 1963.

TABLE 1

Size and Composition of Households

Total No. of households	Single member			Two or three members			Four to six members			Seven to nine members			Ten members and above		
	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
60	3	2	1	17	19	26	30	69	77	9	31	37	1	5	5

TABLE 2

Population by Age-group and Sex

	Caste/Tribe	Total of all ages		Age-group (in years) 0 – 14		15 – 24		25 – 59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Bagata (Scheduled Tribe)	38	50	16	17	6	12	15	18	1	3
2	Sathani Vaishnava (Caste)	2	3	...	...	1	2	...	1	1	...
3	Valmiki (Scheduled Tribe)	86	93	27	35	11	17	44	38	4	3
	Total	126	146	43	52	18	31	59	57	6	6

TABLE 3

Population by Age-group and marital Status

Age-group (in years)	Total poulation			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0- 4	27	12	15	12	15	...	...	...	...
5- 9	43	21	22	21	22	...	...	...	...
10-14	25	10	15	10	14	...	1	...	...
15-19	21	7	14	5	3	2	11	...	...
20-24	28	11	17	2	1	9	16	...	...
25-29	21	13	8	2	...	11	8	...	...
30-34	28	12	16	...	...	12	14	...	2
35-44	37	17	20	...	1	16	16	1	3
45-59	30	17	13	1	...	16	8	...	5
60 & above	12	6	6	...	...	6	3	...	3
Total	272	126	146	53	56	72	77	1	13

TABLE 4

Population by Age-group, Sex, Education and Caste/Tribe

Age-group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary Standard and above		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
BAGATA															
0- 4	10	4	6	10	4	6	...	...	...	...	...	...	...	...	...
5- 9	15	9	6	10	5	5	5	4	1	...	...	...	...	...	...
10-14	8	3	5	5	1	4	3	2	1	...	...	...	...	...	...
15-19	8	3	5	5	1	4	1	1	...	2	1	1	...	...	...
20-24	10	3	7	9	3	6	1	...	1	...	...	...	...	...	...
25-29	10	5	5	9	4	5	1	1	...	...	...	...	...	...	...
30-34	7	3	4	4	...	4	3	3	...	...	...	...	...	...	...
35-44	7	2	5	6	1	5	1	1	...	...	...	...	...	...	...
45-59	9	5	4	7	3	4	1	1	...	1	1	...	...	...	...
60 & above	4	1	3	4	1	3	...	...	...	...	...	...	...	...	...
Total	88	38	50	69	23	46	16	13	3	3	2	1	...	...	...
SATHANI VAISHNAVA															
0- 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5- 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-19	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
20-24	2	1	1	1	...	1	...	...	...	1	1	...	...	...	...
25-29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35-44	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
45-59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & above	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
Total	5	2	3	3	...	3	1	1	...	1	1	...	...	...	...
VALMJKI															
0- 4	17	8	9	17	8	9	...	...	...	...	...	...	...	...	...
5- 9	28	12	16	22	7	15	6	5	1	...	...	...	...	...	...
10-14	17	7	10	8	2	6	6	3	3	3	2	1	...	...	...
15-19	12	4	8	7	...	7	5	4	1	...	...	...	...	...	...
20-24	16	7	9	11	2	9	4	4	...	1	1	...	...	...	...
25-29	11	8	3	5	2	3	5	5	...	1	1	...	...	...	...
30-34	21	9	12	15	4	11	5	4	1	1	1	...	...	...	...
35-44	29	15	14	23	9	14	6	6	...	...	...	...	...	...	...
45-59	21	12	9	14	5	9	5	5	...	2	2	...	...	...	...
60 & above	7	4	3	7	4	3	...	...	...	...	...	...	...	...	...
Total	179	86	93	129	43	86	42	36	6	8	7	1	...	...	...

TABLE 5

Population by Age-group, Sex and Education

Age-group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			Matriculation or Higher Secondary Standard and above		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0- 4	27	12	15	27	12	15	...	...	...	...	...	...	...	...	...
5- 9	43	21	22	32	12	20	11	9	2	...	...	...	...	...	...
10-14	25	10	15	13	3	10	9	5	4	3	2	1	...	...	...
15-19	21	7	14	13	1	12	6	5	1	2	1	1	...	...	...
20-24	28	11	17	21	5	16	5	4	1	2	2	...	...	...	...
25-29	21	13	8	14	6	8	6	6	...	1	1	...	...	...	...
30-34	28	12	16	19	4	15	8	7	1	1	1	...	...	...	...
35-44	37	17	20	30	10	20	7	7	...	...	...	...	...	...	...
45-59	30	17	13	21	8	13	6	6	...	3	3	...	...	...	...
60 & above	12	6	6	11	5	6	1	1	...	...	...	...	...	...	...
Total	272	126	146	201	66	135	59	50	9	12	10	2	...	...	...

TABLE 6

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

Age-group (in years)	Total number of household heads in the village						Caste/Tribe: BAGATA						
	Persons						Males		Females		Persons		
	Literate		Illiterate		Total								
	Males	Females	Males	Females	Males	Females	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
0-14	...	...	...	...	...	...	...	...	...	...	...	...	...
15-24	1	...	1	...	2	...	...	1	...	...	...	1	1
25-59	25	1	23	2	48	3	6	8	...	1	6	9	15
60 & above	1	...	5	1	6	1	...	1	...	1	...	2	2
Total	27	1	29	3	56	4	6	10	...	2	6	12	18

Contd.

TABLE 6—*Concld.*

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

Age-group (in years)	Caste/Tribe: SATHANI VAISHNAVA — Males: Literate	Males: Illiterate	Females: Literate	Females: Illiterate	Persons: Literate	Persons: Illiterate	Total	VALMIKI — Males: Literate	Males: Illiterate	Females: Literate	Females: Illiterate	Persons: Literate	Persons: Illiterate	Total
(1)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
0–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15–24	...	...	...	...	...	...	...	1	...	...	...	1	...	1
25–59	...	...	...	...	...	...	...	19	15	1	1	20	16	36
60 & above	1	...	...	...	1	...	1	...	4	...	...	...	4	4
Total	1	...	...	...	1	...	1	20	19	1	1	21	20	41

TABLE 7

Deaths by marital Status, Sex, Age-group and Caste/Tribe during the last 5 years

Marital status	Number of deaths: Males — Age-group (in years): 0–14	15–24	25–59	60 & above	Females — Age-group (in years): 0–14	15–24	25–59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
BAGATA								
Married	...	...	...	2	...	...	...	...
SATHANI VAISHNAVA								
NIL								
VALMIKI								
Married	...	1	2	1	...	1	6	1
Never Married	2	...	...	...	...	...	...	...
Widowed	...	...	...	...	...	...	1	...
Total	2	1	2	3	...	1	7	1

TABLE 8

Livelihood Classes

Location code number and name of village		Area in square miles	Occupied houses: Number of houses	Occupied houses: Number of households	Total number of persons enumerated (including inmates of institutions and houseless persons): P	M	F	Inmates of Institutions and houseless persons: M	F	Literates: M	F
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
					1951 *Census**						
1429	Jerrela	...	44	45	319	145	174	...	...	5	...
					1963 *Survey*						
313	Jerrela	...	57	60	272	126	146	...	...	60	11

TABLE 8—*Contd.*

Livelihood Classes

Location code number and name of village		Agricultural classes: I-Cultivators of land wholly or mainly owned and their dependents: M	F	II-Cultivators of land wholly or mainly unowned and their dependents: M	F	III-Cultivating labourers and their dependents: M	F	IV-Non-cultivating owners of land, agricultural rent receivers and their dependents: M	F
(1)		(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
				1951 *Census—Contd*					
1429	Jerrela	137	165	...	...	7	9	...	...
				1963 *Survey—Contd*					
313	Jerrela	81	100	25	27	1	1	1	2

TABLE 8—*Concld.*

Livelihood Classes

Location code number and name of village		Non-agricultural classes: Persons (including dependents) who derive their principal means of livelihood from: V-Production other than cultivation: M	F	VI-Commerce: M	F	VII-Transport: M	F	VIII-Other services and miscellaneous sources: M	F
(1)		(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
				1951 *Census—Concld.*					
1429	Jerrela	...	...	...	...	...	...	1	...
				1963 *Survey—Concld.*					
313	Jerrela	...	...	2	4	...	...	16	12

* Source : *Visakhapatnam District Census Handbook.*

P : Persons M : Males F : Females

TABLE 8-A

1961 Primary Census Abstract

Location Code No.	Name of village	Area of village (In Sq. miles)	Occupied residential houses: No. of houses	Occupied residential houses: No. of households	Total No. of persons enumerated (including inmates of institutions and houseless persons): P	Total No. of persons enumerated (including inmates of institutions and houseless persons): M	Total No. of persons enumerated (including inmates of institutions and houseless persons): F	Scheduled Castes: M	Scheduled Castes: F	Scheduled Tribes: M	Scheduled Tribes: F	Houseless population: M	Houseless population: F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
313	Jerrela	...	66	74	267	124	143	1	...	123	143	...	...

TABLE 8-A—*Contd.*

1961 Primary Census Abstract

Location Code No.	Name of village	Institutional population: M	Institutional population: F	Literate & educated persons: M	Literate & educated persons: F	Total workers (I-IX): M	Total workers (I-IX): F	Workers — I As Cultivator: M	Workers — I As Cultivator: F	Workers — II As Agricultural labourer: M	Workers — II As Agricultural labourer: F	Workers — III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting & Plantations, Orchards and allied activities: M	Workers — III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting & Plantations, Orchards and allied activities: F	Workers — IV At Household Industry: M	Workers — IV At Household Industry: F
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
313	Jerrela	...	...	2	3	101	105	97	103	2	2	...	...	...	...

TABLE 8-A—*Concld.*

1961 Primary Census Abstract

Location Code No.	Name of village	Workers — V In Manufacturing other than Household Industry: M	Workers — V In Manufacturing other than Household Industry: F	Workers — VI In Construction: M	Workers — VI In Construction: F	Workers — VII In Trade and Commerce: M	Workers — VII In Trade and Commerce: F	Workers — VIII In Transport, Storage and Communications: M	Workers — VIII In Transport, Storage and Communications: F	Workers — IX In other Services: M	Workers — IX In other Services: F	X Non-workers: M	X Non-workers: F
(1)	(2)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
313	Jerrela	...	...	...	...	...	...	...	...	2	...	23	38

P : Persons M: Males F : Females

TABLE 9

Workers and Non-workers by Age-group and Sex

Age-group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0–14	95	43	52	8	3	5	87	40	47
15–34	98	43	55	89	42	47	9	1	8
35–59	67	34	33	57	34	23	10	...	10
60 & above	12	6	6	6	4	2	6	2	4
Total	272	126	146	160	83	77	112	43	69

TABLE 10

Workers by Age-group, Occupation and Sex

S. No.	Occupation	Age-group (in years)														
		0—14			15—34			35—59			60 & above			Total		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	Midwife	...	...	...	...	...	...	1	...	1	...	...	...	1	...	1
2	Village servant	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
3	Petty bussinessman	...	...	...	1	1	...	2	1	1	...	...	...	3	2	1
4	Fruit seller	...	...	...	1	...	1	...	...	...	...	...	...	1	...	1
5	Cultivator	4	1	3	68	33	35	44	28	16	6	4	2	122	66	56
6	Attached agricultural labourer	...	...	...	...	...	...	1	1	...	...	...	...	1	1	...
7	Agricultural labourer	...	...	...	4	1	3	1	...	1	...	...	...	5	1	4
8	Casual labourer	4	2	2	14	7	7	7	3	4	...	...	...	25	12	13
9	Maid servant	...	...	...	1	...	1	...	...	...	...	...	...	1	...	1
	Total	8	3	5	89	42	47	57	34	23	6	4	2	160	83	77

P : Persons M : Males F : Females

TABLE 11

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

Age-group (in years)	Total			Working in industry belonging to household			Working in business belonging to household			Working in cultivation belonging to household			Other services		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0–14	8	3	5	...	...	...	...	...	...	4	1	3	4	2	2
15–34	89	42	47	...	...	...	2	1	1	72	34	38	15	7	8
35–59	57	34	23	...	...	...	2	1	1	46	29	17	9	4	5
60 & above	6	4	2	...	...	...	...	...	...	6	4	2	...	...	...
Total	160	83	77	...	...	...	4	2	2	128	68	60	28	13	15

P : Persons M: Males F: Females

TABLE 12

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

Age-group (in years)	Total number of non-workers			Persons engaged in household duties only			Full-time students or children attending school			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	87	40	47	...	...	...	21	18	3	66	22	44	...	...	...
15-34	9	1	8	8	...	8	...	...	...	1	1	...	...	..	...
35-59	10	...	10	9	...	9	...	...	...	1	...	1	...	...	...
60 & above	6	2	4	...	...	...	...	...	...	6	2	4	...	...	...
Total	112	43	69	17	...	17	21	18	3	74	25	49	...	...	...

P : Persons M : Males F : Females

TABLE 13

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

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in cultivation, industry & business	Households engaged in cultivation & industry	Households engaged in cultivation & business	Households engaged in industry & business	Households not running cultivation or industry or business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
60	49	...	3	...	...	...	...	6

Note:—There are two households one economically dependent and another living on begging.

TABLE 14

Traditional Occupation by Households

S. No.	Traditional occupation			Number of households
(1)	(2)			(3)
1	Petty businessman	...	...	1
2	Cultivator	...	...	55
3	Road maistry	...	...	1
4	Unspecified	...	...	3
	Total	...	...	60

TABLE 15

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

S. No.	Caste/Tribe	From traditional occupation	Number of households changing over	To contemporary main occupation	Number of households changing traditional occupation: Voluntarily	Forced by circumstances	Other reasons	No. of informants who are not content with present occupation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Bagata	Cultivator	1	Dependent	...	1	...	3
		Unspecified	1	Rent receiver	1	...	...	
2	Sathani Vaishnava	NIL						
3	Valmiki	Cultivator	1	Village servant	1	...	...	10
			3	Casual labourer	...	3	...	
			1	Fruit seller	...	1	...	
			1	Petty businessman	...	1	...	
		Road maistry	1	Agricultural labourer	1	...	...	
		Unspecified	1	Cultivator	...	1	...	
			1	Begger	...	1	...	
		Total	11		3	8	...	13

TABLE 16

Occupational Mobility — Nature of Aspiration

S. No.	Occupation	Number of persons in the occupation	Number of persons who want their sons to be: In the same occupation as in column (2) (*i.e.*, his own)	Cultivator	Government servant (Unspecified)	School teacher	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Village servant	1	...	1	...	...	...
2	Petty businessman	2	...	...	...	...	...
3	Fruit seller	1	...	...	...	...	...
4	Cultivator	49	28	...	3	3	...
5	Agricultural labourer	1	...	...	...	...	...
6	Casual labourer	3	...	3	...	..	...
7	Rent receiver	1	..	..	...	..	1
	Total	58	28	4	3	3	1

Note:—Number of person having no sons : 19

The head of a household is a dependent having no sons.

One person lives on begging and has no specific opinion.

TABLE 17

Distribution of Households by Main Occupation and Caste/Tribe

S. No.	Main occupation	Number of households in Caste / Tribe		
		BAGATA	SATHANI VAISHNAVA	VALMIKI
(1)	(2)	(3)	(4)	(5)
1	Village servant	...	...	1
2	Petty businessman	...	...	2
3	Fruit seller	...	...	1
4	Cultivator	16	1	32
5	Agricultural labourer	...	...	1
6	Casual labourer	...	...	3
7	Rent receiver	1	...	...
	Total	17	1	40

Note:—One household is dependent,
One household lives on begging.

TABLE 18

Combination of Occupations of Household Heads

S. No.	Main occupation	Total No. of house-holds	Number of household heads with subsidiary occupation									
			Culti-vator	Agricul-tural labourer	Attached agricul-tural labourer	Herds-man	Maid ser-vant	Mid-wife	Petty busi-nessman	Casual labourer	Fruit seller	Turmeric seller
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Village servant	1	...	...	...	...	...	...	...	1	...	...
2	Petty businessman	2	1	...	...	...	...	...	...	1	...	...
3	Fruit seller	1	...	...	...	...	...	...	...	1	...	...
4	Cultivator	49	...	12	1	1	1	1	5	18	2	1
5	Agricultural labourer	1	1	...	...	...	...	...	...	...	...	...
6	Casual labourer	3	...	...	...	...	...	...	...	...	...	...
7	Rent receiver	1	...	...	...	...	...	...	...	...	...	...
	Total	58	2	12	1	1	1	1	5	21	2	1

Note:— One household is dependent.
One household lives on begging.

TABLE 19

Main Occupation, per capita Annual Household Income and Family Type

Main occupation	Per capita annual household income ranges (in Rupees)											
	1–50				51–100				101–200			
	S	I	J	O	S	I	J	O	S	I	J	O
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
	NUMBER OF HOUSEHOLDS											
Village servant	...	...	...	...	...	1	...	...	...	...	...	...
Petty businessman	...	...	...	...	...	...	...	1	...	...	...	...
Fruit seller	...	...	...	...	...	...	...	1	...	...	...	...
Cultivator	1	...	...	...	10	4	2	2	8	3	5	3
Agricultural labourer	...	...	...	...	...	...	...	...	1	...	...	...
Casual labourer	...	...	...	...	1	...	...	...	1	...	...	1
Total	1	...	...	...	11	5	2	4	10	3	5	4

TABLE 19—*Concld.*

Main Occupation, per capita Annual Household Income and Family Type

Main occupation	Per capita annual household income ranges (in Rupees)												
	201–300				301–500				501 & above				
	S	I	J	O	S	I	J	O	S	I	J	O	Total
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
	NUMBER OF HOUSEHOLDS												
Village servant	...	...	...	...	...	...	...	...	...	...	...	...	1
Petty businessman	...	...	...	1	...	...	...	...	...	...	...	...	2
Fruit seller	...	...	...	...	...	...	...	...	...	...	...	...	1
Cultivator	1	...	...	3	2	1	1	...	1	...	1	1	49
Agricultural labourer	...	...	...	...	...	...	...	...	...	...	...	...	1
Casual labourer	...	...	...	...	...	...	...	...	...	...	...	...	3
Total	1	...	...	4	2	1	1	...	1	...	1	1	57*

*Information on income is not available for the remaining three households.

One household belongs to simple type of family and the rest to other family types.

S = Simple family, I = Intermediate family, J = Joint family, O = Other family types.

TABLE 20

Nature of Interest in Land by Caste/Tribe and Households

Caste/Tribe	Nature of interest in land	Extent of land									
		No land	4 cents & below	5 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1 to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	10 acres & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
		NUMBER OF HOUSEHOLDS									
1 Bagata	1 Land owned	...	...	...	...	...	...	2	2	4	1
	2 Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	3 Land held from private persons or institutions	...	...	...	...	...	...	...	...	...	...
	4 Land given out for private persons or institutions	...	...	...	1	...	...	...	...	...	...
2 Sathani Vaishnava	1 Land owned	...	...	...	...	...	...	...	...	1	...
	2 Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	3 Land held from private persons or institutions	...	...	...	...	...	...	...	...	...	...
	4 Land given out for private persons or institutions	...	...	...	...	...	...	...	...	...	...
3 Valmiki	1 Land owned	...	...	...	...	...	...	5	4	6	...
	2 Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	3 Land held from private persons or institutions	...	...	...	...	...	...	1	2	...	...
	4 Land given out for private persons or institutions	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	1	...	...	8	8	11	1

TABLE 21

Agricultural Produce and Disposal, 1960-61 to 1962-63

Name of agricultural produce	1960-1961 Quantity produced	Quantity consumed by the producing households	Quantity available for sale	Quantity sold	Sale amount realised (in Rs.)	1961-1962 Quantity produced	Quantity consumed by the producing households	Quantity available for sale	Quantity sold	Sale amount realised (in Rs.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 *Chodi* (finger millet)	...	...	...	...	...	1 7/8 *puttis*	1 7/8 *puttis*	...	...	...
2 Ginger	...	...	...	...	...	70 maunds	70 maunds	...	...	...
3 *Kamala* fruits (loose jacket oranges)	...	...	...	...	...	...	...	...	...	1,290
4 *Nelachikkullu* (beans)	...	...	...	...	...	30 *kunchams*	6 *kunchams*	24 *kunchams*	24 *kunchams*	36
5 Paddy	6 1/4 *puttis*	3 3/4 *puttis*	2 1/2 *puttis*	2 1/2 *puttis*	200	81 1/2 *puttis*	71 1/2 *puttis*	10 *puttis*	10 *puttis*	760
6 *Pippallu* (piper longum)	...	...	...	...	...	...	...	...	...	...
7 Red gram	...	...	...	...	...	...	...	...	...	...
8 *Sama* (little millet)	1/4 *putti*	1/4 *putti*	...	...	...	2 3/4 *puttis*	2 3/4 *puttis*	...	...	...
9 Tobacco	...	...	...	...	...	...	...	...	...	...
10 Turmeric	...	...	...	...	...	...	...	...	...	...

TABLE 21—*Concld.*

Agricultural Produce and Disposal, 1960-61 to 1962-63

Name of agricultural produce	1962-1963 Quantity produced	Quantity consumed by the producing households	Quantity available for sale	Quantity sold	Sale amount realised (in Rs.)	Year (Unspecified) Quantity produced	Quantity consumed by the producing households	Quantity available for sale	Quantity sold	Sale amount relaised (in Rs.)
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 *Chodi* (finger millet)	7 3/4 *puttis*	7 3/4 *puttis*	...	...	...	...	...	...	...	...
2 Ginger	300 maunds	30 maunds	270 maunds	270 maunds	1,063	...	...	...	...	...
3 *Kamala* fruits (loose jacket oranges)	...	...	...	...	800	...	...	...	...	...
4 *Nelachikkullu* (beans)	...	...	...	...	...	...	...	...	...	...
5 Paddy	68 1/8 *puttis*	63 1/3 *puttis*	5 *puttis*	5 *puttis*	480	7 *puttis*	7 *puttis*	...	...	...
6 *Pippallu* (piper longum)	11 maunds	...	11 maunds	11 maunds	2,300	...	...	...	...	...
7 Red gram	2 *kunchams*	2 *kunchams*	...	...	...	...	...	...	...	...
8 *Sama* (little millet)	5 *puttis* & 19 *kunchams*	5 *puttis* & 19 *kunchams*	...	...	...	...	...	...	...	...
9 Tobacco	28 seers	28 seers	...	...	...	...	...	...	...	...
10 Turmeric	60 maunds	...	60 maunds	60 maunds	441	...	...	...	...	...

TAB

Reciprocal Aid and Improvement

Caste / Tribe	Gross annual household income (in Rs.)	Number of: Using improved seeds	Using manures: Organic	Using manures: Chemical fertilisers	Using improved agricultural implements	Adopting improved methods of cultivation	Using pesticides	Borrowing agricultural implements from others at the time of cultivation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Bagata	300 & below	...	...	...	...	...	...	...
	301–600	...	...	...	...	...	...	...
	601–900	...	2	...	...	...	...	2
	901–1200	...	1	...	...	...	...	1
	1201 & above	...	1	...	...	...	...	1
2 Sathani Vaishnava	300 & below	...	...	...	...	...	...	...
	301–600	...	...	...	...	...	...	...
	601–900	...	...	...	...	...	...	...
	901–1200	...	...	...	...	...	...	...
	1201 & above	...	...	...	...	...	...	...
3 Valmiki	300 & below	...	...	...	...	...	...	...
	301–600	...	3	...	...	...	...	6
	600–900	...	1	...	...	...	...	1
	901–1200	...	2	...	...	...	...	2
	1201 & above	...	2	...	...	...	...	2
	Total	...	12	...	...	...	...	15

L E 22

in Agricultural practices

agricultural households

Taking help of neighbours at the time of sowing or 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 scheme	Benefited from land assignment scheme	Adopting land improvement measures	Having contact with Village Level Worker	Benefited from having contact with Village Level Worker	Households that followe advice of Village Level Worker
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
...	...	1	...	...	...	...	...
1	1	1	...	...	...	...	...
3	3	...	...	...	...	...	...
2	2	...	...	...	...	...	...
2	2	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
1	1	...	...	...	...	...	...
...	...	...	...	...	1	1	...
9	9	3	...	...	2	...	...
1	1	1	...	...	1	1	1
2	2	..	..	..	1	..	..
3	3	...	...	..	1	..	..
24	24	6	...	..	6	2	1

TABLE 23

Land Reclamation and Development Benefits by Households and Caste/Tribe

S. No.	Caste/Tribe	Number of households benifited by land reclamation and development measures
(1)	(2)	(3)
1	Bagata	2
2	Sathani Vaishnava	...
3	Valmiki	4

TABLE 24

Number of Pattadars by Size of Holdings

Extent (in acres)	Number of Pattadars in Caste/Tribe		
	BAGATA	SATHANI VAISHNAVA	VALMIKI
(1)	(2)	(3)	(4)
Below 3 acres	2	...	6
3- 5	3	...	8
6- 8	3	1	1
9-11	...	...	1
12-14	...	...	...
15-17	...	...	...
18-20	1	...	...
21-30	...	...	...
31-40	...	...	...
41-50	...	...	...
51-75	...	...	...
76-99	...	...	...
100 & above	...	...	...
Total	9	1	16

TABLE 25

Livestock Statistics by Caste/Tribe

S. No.	Caste/Tribe	Milch cattle		Draught bullocks		Fowls	
		Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Bagata	10	32	11	49	2	2
2	Sathani Vaishnava	1	10	1	12	...	...
3	Valmiki	8	17	11	39	1	1
	Total	19	59	23	100	3	3

TABLE 26

Trade or Business

Tribe	Selling of fruits				Petty business			
	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Valmiki	1	Fruits	...	Unspecified	2	Condiments	Private	60%

TABLE 27

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

Particulars	Number of households in			Total
	BAGATA	SATHANI VAISHNAVA	VALMIKI	
(1)	(2)	(3)	(4)	(5)
Chair	3	1	5	9
Table	2	1	1	4
Bench	4	1	2	7
Stool	3	1	1	5
Cot	10	1	25	36
Bhoshanam (big wooden box)	2	1	1	4
Bed	5	1	...	6
Mat	10	1	13	24
Bedsheet	8	..	27	35
Blanket	9	1	14	24
Carpet	1	..	1	2
Woollen rug	2	1	..	3
Quilt	1	..	..	1
Pillows	3	1	2	6
Gadamanchi(bench with the base of its legs forming a trapezoid)	4	1	2	7
Trunk box	15	1	31	47
Wall shelf	3	1	3	7
Wooden box	5	..	15	20
Bamboo box	1	..	1	2
Palmyrah leaves basket	..	..	1	1
Mirror	12	1	24	37

TABLE 28

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

Particulars	Number of households consuming among Caste/Tribe		
	BAGATA	SATHANI VAISHNAVA	VALMIKI
(1)	(2)	(3)	(4)
I. *Fuel and lighting*			
1 Fire wood	17	1	39
2 Kerosene	17	1	39
II. *Utensils*			
1 Aluminium cooking utensils	16	1	36
2 Aluminium plates	7	1	25
3 Aluminium glasses	9	1	33
4 Aluminium can	2	1	8
5 Baskets	5	...	11
6 Bottles	3	...	20
7 Bucket	...	...	1
8 Bronze glasses	1	...	4
9 *Bindi* (metal pot)	16	1	34
10 Brass glasses	11	1	11
11 Bamboo basket	8	1	28
12 Brass can	3	1	5
13 Brass plates	6	1	10
14 Earthen pots	12	...	32
15 Porcelain plates	1	...	7
16 Stainless steel glasses	2	...	..
17 Silver glasses	...	...	2
III. *Other consumer goods*			
1 Gramophone	...	...	1
2 Hurricane lantern	6	1	16
3 Kerosene *buddi*	17	1	39
4 Petromax light	...	1	3
5 Torchlight	1	...	2
6 Toilet soap	9	1	17
7 *Seekaya*	8	...	13
8 Ash	3	1	17
9 Washing soap	6	1	17

TABLE 29

Material Culture—Consumer Goods used in last five years by Caste/Tribe and Households

Caste/Tribe	No. of households which have acquired in last five years	
	Hurricane lantern	Torchlight
(1)	(2)	(3)
1 Bagata	...	...
2 Sathani Vaishnava	...	...
3 Valmiki	4	1

TABLE 30

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

Particulars	BAGATA					SATHANI VAISHNAVA					VALMIKI				
	Income-group (in Rupees)					Income-group (in Rupees)					Income-group (in Rupees)				
	1201 & above	901–1200	601–900	301–600	300 & below	1201 & above	900–1200	601–900	301–600	300 & below	1201 & above	901–1200	601–900	301–600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
	NUMBER OF HOUSEHOLDS														
Using mosquito curtain	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Not using mosquito curtain	2	2	3	6	3	1	...	...	...	...	3	4	4	24	5
Using toilet soap/ washing soap	2	1	1	3	2	1	...	...	...	...	2	3	4	10	1
Not using toilet soap/ washing soap	...	1	2	3	1	...	...	...	...	...	1	1	...	14	4
Using the services of washerman	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...
Not using the services of washerman	2	2	3	6	6	1	...	...	...	...	3	4	4	24	5

T A B

Annual Household Income by Main

Main occupation	No. of households	Source of income	No. of house-holds	All households	
				Amount	Percentage
(1)	(2)	(3)	(4)	(5)	(6)
				Rs. P.	
1 Village servant	1	Wages	1	310·09	91·71
		Service	1	25·00	7·40
		Rent	1	3·00	0·89
		Total		338·00	100·00
2 Fruit seller	1	Trade	1	540·00	99·26
		Forestry	1	4·00	0·74
		Total		544·00	100.00
3 Petty businessman	2	Wages	1	36·00	4·56
		Business	2	354·00	44·81
		Sale of assets	1	400·00	50·63
		Total		790·00	100·00
4 Cultivator	49	Cultivation	49	26,352·50	62·77
		Wages	26	3,727·50	8·87
		Forestry	6	98·00	0·23
		Trade	9	6,563·75	15·63
		Service	2	360·00	0·86
		Remittances	1	110·00	0·26
		Others	6	1,450·00	3·45
		Sale of assets	3	3,330·00	7·93
		Total		42,001·75	100·00
5 Agricultural labourer	1	Wages	1	225·50	100·00
6 Other casual labourer	3	Cultivation	1	425·00	21·84
		Wages	3	1,441·00	74·05
		Rent	1	80·00	4·11
		Total		1,946·00	100·00

L E 31

Occupation and Source of Income

Households with annual income (in Rupees)									
300 & below		301-600		601-900		901-1200		1201 & above	
Amount	Number of households	Amount	Number of households	Amount	Number of households	Amount	Number of households	Amount	Number of households
(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.	
...	...	310.00	1	...	...	...	...	...	...
...	...	25.00	1	...	...	...	...	...	...
...	...	3.00	1	...	...	...	...	...	...
...	...	338.00	3	...	...	...	...	...	...
...	...	540.00	1	...	...	...	...	...	...
...	...	4.00	1	...	...	...	...	...	...
...	...	544.00	2	...	...	...	...	...	...
...	...	...	...	36.00	1	...	...	...	...
210.00	1	...	...	144.00	1	...	...	...	...
...	...	...	...	400.00	1	...	...	...	...
210.00	1	...	...	580.00	3	...	...	...	...
846.00	6	6,680.25	26	3,052.00	6	4,469.25	5	11,315.00	6
177.00	2	3,284.50	21	150.00	1	86.00	1	30.00	1
...	...	38.00	3	40.00	2	...	...	20.00	1
100.00	1	450.00	5	133.75	1	...	...	5,880.00	2
60.00	1	...	...	...	....	...	...	300.00	1
...	...	110.00	1	...	...	...	...	...	...
60.00	1	400.00	2	990.00	3	...	...	...	...
...	...	130.00	1	...	...	500.00	1	2,700.00	1
1,243.00	11	11,092.75	59	4,365.75	13	5,055.25	7	20,245.00	12
225.50	1	...	...	...	...	...	...	...	...
...	...	425.00	1	...	...	...	...	...	...
...	...	333.00	2	...	...	1,108.00	1	...	...
...	...	80.00	1	...	...	...	...	...	...
...	...	838.00	4	...	...	1,108.00	1	...	...

TAB

Average Annual Expenditure per Household of

Caste/Tribe	Main occupation	Number of households in main occupation group in col. (2)	All households			
			Items of expenditure	Number of households	Expenditure per household	Percentage to total expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. P.	
Bagata	Cultivator	16	Food	16	432.70	13.88
			Drinks	6	69.50	0.84
			Fuel & lighting	16	30.03	0.96
			Clothing	16	149.03	4.72
			Travelling	4	84.50	0.62
			Recreation	2	6.00	0.02
			Education	1	400.00	0.80
			Other miscellaneous services	10	19.54	0.39
			Remittances	3	3.50	0.02
			Hired labour	5	60.80	0.61
			Purchase for production	5	31.77	0.32
			Others	16	117.15	3.76
			Purchase for assets	2	117.50	0.47
Sathani Vaishnava	Cultivator	1	Food	1	1,500.00	3.01
			Drinks	1	250.00	0.50
			Fuel & lighting	1	50.00	0.10
			Clothing	1	600.00	1.20
			Travelling	1	100.00	0.20
			Other miscellaneous services	1	10.00	0.02
			Hired labour	1	90.00	0.18
			Purchase for production	1	200.00	0.40
			Others	1	260.00	0.52
Valmiki	Cultivator	32	Food	32	393.13	25.22
			Drinks	20	53.43	2.14
			Fuel & lighting	32	25.05	1.61
			House rent & repairs	10	1.73	0.03
			Clothing	32	96.08	6.16
			Travelling	9	37.54	0.68
			Recreation	6	3.76	0.05
			Education	1	6.00	0.01
			Other miscellaneous services	23	14.68	0.68
			Rent	1	2.50	0.01
			Remittances	12	32.19	0.77
			Hired labour	12	66.49	1.60
			Purchase for production	8	23.61	0.38
			Others	32	296.57	19.03
			Purchase for assets	3	30.83	0.19

L E 32

Income-groups and Occupations by Caste/Tribe

Households in annual income-group (in Rupees)									
300 & below		301-600		601-900		901-1200		1201 & above	
Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture
(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
3	183·75	6	295·33	3	380·00	2	605·00	2	1,125·00
...	...	...	...	3	39·00	1	50·00	2	125·00
4	25·50	5	34·50	3	16·00	2	24·50	2	54·50
4	83·25	5	142·63	3	82·83	2	123·75	2	421·18
...	...	...	...	1	8·00	1	20·00	2	155·00
...	...	...	...	1	2·00	...	...	1	10·00
...	...	...	...	...	...	...	...	1	400·00
2	2·00	2	28·44	3	10·50	1	8·00	2	47·50
...	...	1	2·00	1	2·50	1	6·00	...	...
...	...	...	...	1	44·00	2	44·00	2	86·00
...	...	2	59·00	2	19·92	1	1·00	...	...
4	83·00	5	76·50	3	166·00	2	105·94	2	225·00
...	...	...	...	1	25·00	...	...	1	210·00
...	...	...	...	...	...	...	...	1	1,500·00
...	...	...	...	...	...	...	...	1	250·00
...	...	...	...	...	...	...	...	1	50·00
...	...	...	...	...	...	...	...	1	600·00
...	...	...	...	...	...	...	...	1	100·00
...	...	...	...	...	...	...	...	1	10·00
...	...	...	...	...	...	...	...	1	90·00
...	...	...	...	...	...	...	...	1	200·00
...	...	...	...	...	...	...	...	1	260·00
3	226·00	20	303·86	3	400·00	3	428·33	3	1,113·33
...	...	12	23·87	3	153·00	2	23·10	3	92·33
2	18·00	21	23·46	3	33·00	3	40·00	3	18·00
2	1·19	5	1·69	1	1·00	1	0·50	1	5·00
2	36·41	21	76·41	3	224·00	3	116·66	3	125·08
...	...	2	10·37	3	11·38	3	11·00	1	250·00
...	...	...	...	3	3·42	2	3·50	1	5·28
...	...	...	...	...	...	...	...	1	6·00
1	24·00	14	8·86	3	29·55	3	6·58	2	40·62
...	...	1	2·50	...	...	...	...	...	...
1	7·50	10	7·88	...	...	1	300·00	...	...
1	110·00	8	31·58	1	135·00	1	134·24	1	166·00
...	...	4	7·84	1	10·50	1	64·00	2	53·25
3	50·84	21	92·40	3	93·13	2	124·50	3	2289·66
...	...	...	...	...	...	2	12·50	1	80·00

TAB

Average Annual Expenditure Per Household of

Caste/Tribe	Main occupation	Number of households in main occupation group in col. (2)	Items of expenditure	All households: Number of households	All households: Expenditure per household	All households: Percentage to total expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. P.	
Valmiki—*Concld.*	Agricultural labourer	1	Food	1	180·00	0·36
			Drinks	1	1·00	...
			Fuel & lighting	1	12·00	0·02
			House rent & repairs	1	1·00	...
			Clothing	1	3·75	0·01
			Others	1	4·65	0·01
	Other casual labourer	3	Food	3	352·64	2·12
			Drinks	2	35·50	0·14
			Fuel & lighting	3	12·67	0·08
			Clothing	3	67·67	0·41
			Travelling	...	...	...
			Recreation	1	60·00	0·12
			Other miscellaneous services	2	11·50	0·05
			Interest	1	3·00	0·01
			Others	3	84·67	0·51
	Petty businessman	2	Food	2	215·00	0·86
			Drinks	2	22·00	0·09
			Fuel & lighting	1	24·00	0·05
			House rent & repairs	1	20·00	0·04
			Clothing	1	5·00	0·01
			Travelling	1	39·00	0·08
			Other miscellaneous services	2	14·00	0·06
			Others	2	128.50	0·52
	Fruit seller	1	Food	1	360·00	0·72
			Fuel & lighting	1	12·00	0·02
			Clothing	1	40·00	0·08
			Travelling	1	5·00	0·01
			Recreation	1	5·37	0·01
			Other miscellaneous services	4	16·44	00·3
			Purchase for production	1	10·00	00·2
			Others	1	48·50	0·10
	Village servant	1	Food	1	200·00	0·40
			Drinks	1	15·00	0·03
			Fuel & lighting	1	12·00	0·02
			Clothing	1	68·00	0·14
			Other miscellaneous services	1	6·00	0·01
			Others	1	320·00	0·64

L E 32—*Concld.*

Income-groups and Occupations by Caste/Tribe

Households in annual income-group (in Rupees)									
300 & below		301–600		601–900		901–1200		1201 & above	
Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture
(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
1	180·00	...	...	...	...	...	...	...	...
1	1·00	...	...	...	...	...	...	...	...
1	12·00	...	...	...	...	...	...	...	...
1	1·00	...	...	...	...	...	...	...	...
1	3·75	...	...	...	...	...	...	...	...
1	4·65	...	...	...	...	...	...	...	...
...	...	2	170·00	...	...	1	718·00	...	...
...	...	1	36·00	...	...	1	35·00	...	...
...	...	2	13·00	...	...	1	12·00	...	...
...	...	2	40·00	...	...	1	123·00	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	1	60·00	...	...
...	...	1	5·00	...	...	1	18·00	...	...
...	...	1	3·00	...	...	...	...	...	...
...	...	2	74·00	...	...	1	180·00	...	...
1	180·00	...	...	1	250·00	...	...	...	...
1	2·00	...	...	1	24·00	...	...	...	...
...	...	...	...	1	24·00	...	...	...	...
...	...	...	...	1	20·00	...	...	...	...
1	5·00	...	...	...	...	...	...	...	...
...	...	...	...	1	39·00	...	...	...	...
1	1·00	...	...	1	27·00	...	...	...	...
1	49·00	...	...	1	288·00	...	...	...	...
...	...	1	360·00	...	...	...	...	...	...
...	...	1	12·00	...	...	...	...	...	...
...	...	1	40·00	...	...	...	...	...	...
...	...	1	5·00	...	...	...	...	...	...
...	...	1	5·37	...	...	...	...	...	...
...	...	1	16·44	...	...	...	...	...	...
...	...	1	10·00	...	...	...	...	...	...
...	...	1	48·50	...	...	...	...	...	...
...	...	1	200·00	...	...	...	...	...	...
...	...	1	15·00	...	...	...	...	...	...
...	...	1	12·00	...	...	...	...	...	...
...	...	1	68·00	...	...	...	...	...	...
...	...	1	6·00	...	...	...	...	...	...
...	...	1	320·00	...	...	...	...	...	...

TAB

Overall Household Income and Expenditure

Income-range	No. of households with surplus account of							
	Below Rs. 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
BAGATA								
Rs. 300 & below	...	...	...	...	...	...	...	...
301–600	...	...	...	2	1	...	...	...
601–900	...	...	...	1	...	1	...	...
901–1200	...	...	...	...	...	...	1	...
1,201 & above	...	...	...	...	1	...	...	...
Total	...	...	...	2	2	1	1	...
SATHANI VAISHNAVA								
Rs. 300 & below	...	...	...	...	...	...	...	...
301–600	...	...	...	...	...	...	...	...
601–900	...	...	...	...	...	...	...	...
901–1200	...	...	...	...	...	...	...	...
1,201 & above	...	...	...	...	...	...	...	1
Total	...	...	...	...	...	...	...	1
VALMIKI								
Rs. 300 & below	1	...	2	...	...	...	...	...
301–600	1	2	4	2	1	...	...	...
601–900	1	...	1	...	...	...	...	...
900–1200	...	...	...	...	1	...	1	...
1,201 & above	...	...	...	...	...	1	...	1
Total	3	2	7	2	2	1	1	1

Note :—The income particulars have not been furnished for 3 households

L E 33

Position by Caste/Tribe and Households

No. of households with deficit account of								No. of households with balanced account
Below Rs. 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above	
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
...	...	...	2	...	...	...	...	1
...	1	1	...	1	...	...	...	...
...	...	...	...	...	...	1	...	...
...	...	...	...	...	...	...	...	1
...	...	...	...	...	...	...	1	...
...	1	1	2	1	...	1	1	2
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	1	1	...	...	...	...	...	...
...	1	3	2	4	2	1	...	1
...	1	...	1	...	...	...	...	...
1	1	...	...	...	...	...	...	...
...	...	...	...	...	...	...	1	...
1	4	4	3	4	2	1	1	1

TABLE 34

Indebtedness by Annual Household Income and Households

Annual Income-group (in Rs.)	Total No. of households	No. of house-holds	Total debt (in Rs.)	Percentage of col. (3) to col. (2)	Average indebtedness for households in debt
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
300 & below	8	...	...	...	...
301–600	30	10	3,186·00	33·33	328·60
601–900	7	2	310·00	28·57	155·00
901–1200	6	3	2,300·00	50·00	766·66
1201 & above	6	1	200·00	16·67	200·00
Total	57	16	6,096·00	...	...

Note :— (1) The income particulars were not furnished for 3 households

(2) The 8 households shown against the annual income-group of Rs. 300 & below have not incurred any debt

TABLE 35

Indebtedness by Causes, Amount and Households

Cause	Amount of debt	No. of house-holds in debt	Percentage of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)
	Rs. P.		
1 Marriages	500·00	3	8·20
2 Funerals	300·00	1	4·92
3 Sickness	210·00	2	3·44
4 Ordinary wants	3,176·00	9	52·11
5 Household cultivation	150·00	1	2·46
6 Business run by the household	160·00	2	2·62
7 Others (towards his marriage and his father's ceremony and other expenses)	1,400·00	1	22·97
8 Unspecified	200·00	1	3·28
Total ...	6,096·00		100·00

TABLE 36

Number of Money Lenders and Debtors by Caste/Tribe

Period	Caste/Tribe	Money lenders		Debtors	
		Number	Amount lent	Number	Amount borrowed
(1)	(2)	(3)	(4)	(5)	(6)
					Rs. P.
	BAGATA				
1951–61		...	...	1	100·00
1961–62		...	...	1	200·00
1962–63		...	...	...	...
	SATHANI VAISHNAVA				
1951–61		...	...	...	...
1961–62		...	...	...	...
1962–63		...	...	1	200·00
Prior to 1951	VALMIKI	...	...	2	2,000,00
1951–61		...	...	7	2,750·00
1961–62		...	...	7	846·00
1962–63		...	...	...	...
	Total	...	...	19	6,096·00

TABLE 37

Capital Formation by Caste/Tribe and Households

S. No.	Particulars of capital formation	BAGATA		SATHANI VAISHNAVA		VALMIKI	
		Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds	Value of capital formation	No. of house-holds
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs. P.				Rs. P.	
1	Land	4,000·00	1	...	...	742·00	2
2	Livestock	721·00	4	...	...	1,690·00	9
3	Machinery	...	...	...	...	...	...
4	Tools & equipment	...	...	...	...	...	...
5	Buildings	...	...	...	...	535·00	6
6	Jewellery & valuables	2,170·00	3	...	...	6,255·00	3
7	Investments (Savings bonds, Prize bonds, Treasury bonds, Shares, etc.)	...	...	...	...	16·00	3

TABLE 38

Amount realised by Sale of Assets by Caste/Tribe and Reasons

Tribe	Total No. of house-holds selling away their assets	Nature of assets	No. of households	Amount realised	Reasons for sale of assets
(1)	(2)	(3)	(4)	(5)	(6)
				Rs.	
Valmiki	9	Land	3	2,600	Reason not known (1 household) To construct house (1 household) To meet the daily needs, to repay loan and to pay for *maganali* (1 household)
		Livestock	4	840	To meet daily needs (3 households) Towards marriage expenses (1 household)
		Jewellery	2	6,500	To meet expenditure on litigation (1 household) To purchase bullocks and also to loan to landholders (1 household)

TABLE 39

Caste/Tribe and Nature of Family

S. No.	Caste/Tribe	Total number of households	Number of households having types of familiess*			
			Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bagata	18	8	5	1	4
2	Sathani Vaishnava	1	...	...	1	...
3	Valmiki	41	19	4	7	11
	Total	60	27	9	9	15

*Simple family = Husband, wife and unmarried children.
Intermediate family = Married couple and unmarried brother, sister and one of the parents.
Joint family = Married couple with married sons/daughters or with married brothers/sisters.
Others = Other family types.

TABLE 40

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

Caste/Tribe	Number of households worshipping												
	Lord Siva	Lord Vishnu	Venkate-swara-swamy	Satyana-rayana-swamy	Anjane-ya	Saras-wathi	Maha-lakshmi	Vinaya-ka	Markan-deya	Tri-murthy	Parva-thi	Brah-ma	Panda-vas
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Bagata	2	3	1	2	1	...	...	...	...	...	...	...	...
Sathani Vaishnava	...	1	...	...	...	...	...	...	...	...	...	...	...
Valmiki	13	11	3	...	2	2	6	6	1	2	1	1	1
Total	15	15	4	2	3	2	6	6	1	2	1	1	1

TABLE 41

Cultural life of the village

S. No.	Caste/Tribe	Number of households	Number of households participating in/associating with: Youth club	Bhajana mandali	Purana, Harikatha, Burrakatha kalakshepam	Folk dances and songs
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bagata	18	4	14	1	6
2	Sathani Vaishnava	1	1	...	...	...
3	Valmiki	41	20	31	3	11
	Total	60	25	45	4	17

Note:—Information has not been furnished for two households

TABLE 42

Dietary Habits by Households and Caste/Tribe

S. No.	Caste/Tribe	Total No. of households	Households taking: Two time meals	Breakfast, midday meal and supper, tea, or coffee, with light dishes between midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between 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	Bagata	18	3	...	...	4	7	3
2	Sathani Vaishnava	1	...	...	...	1	...	...
3	Valmiki	41	12	...	...	6	14	8
	Total	60	15	...	...	11	21	11

Note:—Information has not been furnished for two households (one Bagata and the other Valmiki)

TABLE 43

Staple Food and dietary Habits by Caste/Tribe and Households

S. No.	Caste/Tribe	Number of households taking: Rice	Wheat	*Chodi* or rice	*Sama* or rice	Total No. of households
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bagata	17	...	16	15	18
2	Sathani Vaishnava	1	...	1	1	1
3	Valmiki	38	...	23	23	41
	Total	56	...	40	39	60

Note:—Information has not been furnished for two households

TABLE 44

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

S. No.	Caste/Tribe	Number of households taking tea with annual income (in Rs.)					Number of households not taking tea with annual income (in Rs.)				
		1201 & above	901–1200	601–900	301–600	300 & below	1201 & above	901–1200	601–900	301–600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Bagata .	2	1	3	...	1	...	1	...	6	2
2	Sathani Vaishnava .	1	...	...	...	...	...	...	...	...	...
3	Valmiki .	3	2	4	8	...	...	2	...	16	5
	Total	6	3	7	8	1	...	3	...	22	7

Note:— Information has not been furnished for three households

TABLE 45

Prohibition of Drinks by Number of Households and Caste/Tribe

S. No.	Caste/Tribe	Number of housholds			
		Prohibiting drinks	Habituated to drinks	Not habituated to drinks	Taking drinks occasionally
(1)	(2)	(3)	(4)	(5)	(6)
1	Bagata . .	2	5	10	...
2	Sathani Vaishnava . .	1	...	...	...
3	Valmiki . .	8	5	19	8
	Total	11	10	29	8

Note:— Information has not been furnished for two households

TABLE 46

Marriages by Consanguinity and Caste/Tribe

S. No.	Caste/Tribe	Number of marriages with				
		Own sister's daughter (*menakodalu*)	Mother's own brother's daughter (*menarikam*)	Father's own sister's daughter (*eduru menarikam*)	Other blood relation-ship	Elder brother's widow
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bagata .	2	2	9	1	...
2	Sathani Vaishnava .	...	...	3	1	...
3	Valmiki .	5	12	8	6	1
	Total	7	14	20	8	1

TABLE 47

Objection to Inter-caste Marriages by Caste/Tribe

S. No.	Caste/Tribe	Number of persons interviewed	Number of persons who consider it not objectionable to form marital tie with Caste/ Tribe shown in col. (5)	Caste/Tribe in order of preference
(1)	(2)	(3)	(4)	(5)
1	Bagata	18	...	...
2	Sathani Vaishnava	1	...	...
3	Valmiki	41	4	(a) Three households reported that they will marry only with superior tribes or castes *i.e.*, (1) Bagata (2) Kondakapu (3) Brahmin (4) Vaisya (5) Reddy (6) Sathani Vaishnava (7) Kshatriya (b) One household reported that they wish to marry with any caste or tribe

TABLE 48

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

S. No.	Caste/Tribe	Number of persons interviewed	Number having on objection to marriage with the Caste/ Tribe shown in col. (5)	Caste/Tribe in order of preference
(1)	(2)	(3)	(4)	(5)
1	Bagata	18	...	...
2	Sathani Vaishnava	1	...	...
3	Valmiki	41	6	(i) Brahmin (ii) Bagata (iii) Sathani Vaishnava (iv) Konda Dhora (v) Kshatriya (vi) Reddy (vii) Kapu (viii) Velama

TABLE 49

Marriages by Caste/Tribe

S. No.	Caste/Tribe	Total No. of households	Total No. of marriages	Consanguineous		Non-consanguineous		Monogamous		Polygynous	
				No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Bagata	18	40	11	14	14	26	16	31	4	4
2	Sathani Vaishnava	1	4	1	4	...	...	1	2	1	1
3	Valmiki	40	125	21	32	37	93	39	105	8	9
	Total	59	169	33	50	51	119	56	138	13	14

Note:— In one household none is married

TABLE 50

Marriages by spatial Distribution and Caste/Tribe

S. No.	Caste/Tribe	Number of marriages contracted											
			Outside the village and within the Taluk				Outside the Taluk and within the District				Outside the District and within the State			
		Within the village	10 miles & below	11–25 miles	26–100 miles	101 miles & above	10 miles & below	11–25 miles	26–100 miles	101 miles & above	10 miles & below	11–25 miles	26–100 miles	101 miles & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Bagata	2	12	19	6	...	...	...	1	...	...	...	...	...
2	Sathani Vaishnava	...	...	1	...	...	...	...	1	...	...	...	2	...
3	Valmiki	29	18	45	14	...	...	6	13	...	...	...	...	...
	Total	31	30	65	20	...	...	6	15	...	...	...	2	...

TABLE 51

Persons by Age at First Marriage and Caste/Tribe

Age-group (in years)	Caste/Tribe							
	BAGATA		SATHANI VAISHNAVA		VALMIKI		Total of all communities	
	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
0– 4	...	...	...	...	...	...	...	...
5– 9	...	2	1	1	...	...	1	3
10–14	5	12	...	...	2	18	7	30
15–19	3	13	1	2	20	24	24	39
20–24	10	2	...	...	21	3	31	5
25–29	2	1	...	...	5	3	7	4
30–34	...	...	...	...	2	1	2	1
35 & above	...	...	...	...	1	5	1	5
Unspecified	...	...	...	...	...	3	...	3
Total	20	30	2	3	51	57	73	90

TABLE 52

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

S. No.	Caste/Tribe	Reasons for separation/divorce	Number of households reporting separation/divorce		Agency settling the dispute and a brief note on its composition	Amonnt of compensation, if any, paid	A note on condition of separation/divorce
			Separation	Divorce			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
						Rs. P.	
1	Bagata	At will	1	1	Kula Panchayat	...	...
		Maltreatment of in-laws	1	...	Kula Panchayat	325·00	...
2	Valmiki	Elopement	1	...	Kula Panchayat	200·00	...
		At will	2	...	Kula Panchayat	250·00	...
		At will	1	1	Kula Peddalu	220·00	...
		Continuous illness	...	1	Kula Peddalu	200·00	...
		For adultery	...	1	Kula Panchayat	100·00	The couple can behave as they like after separation.
		Unspecified	...	1	Kula Panchayat	30·00	...

TABLE 53

Information and Attitude towards Family Planning by Caste/Tribe

S. No.	Caste/ Tribe	Number aware of family planning centre	Number aware of family planning	Number approving family planning	Number approving family planning after being explained	Total of cols. (5) & (6)	Number liking to adopt family planning methods after					
							Two children	Three children	Four children	Five children	Six children	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Bagata	...	1	...	9	9	1	1	4	2	...	1
2	Sathani Vaishnava		1	1	...	1	...	...	1	...	...	...
3	Valmiki	...	3	3	26	29	4	5	13	3	1	3
	Total	...	5	4	35	39	5	6	18	5	1	4

TABLE 54

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

Stage at which they like to adopt family planning	BAGATA					SATHANI VAISHNAVA		
	Age of head of household (in years)					Age of head of household (in years)		
	51 & above	41-50	31-40	21-30	20 & below	51 & above	41-50	31-40
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	NUMBER LIKING TO ADOPT FAMILY PLANNING							
Two children	...	...	...	1	...	...	...	...
Three children	...	...	...	1	...	...	...	...
Four children	1	1	...	2	...	1	...	...
Five children	...	...	2	...	...	...	...	...
Six children	...	...	...	...	...	...	...	...
Unspecified	...	1	...	...	...	...	...	...

TABLE 54—*Concld.*

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

Stage at which they like to adopt family planning	SATHANI VAISHNAVA		VALMIKI					
	Age of head of household (in years)		Age of head of household (in years)					
	21-30	20 & below	51 & above	41-50	31-40	21-30	20 & below	Total
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
	NUMBER LIKING TO ADOPT FAMILY PLANNING							
Two children	...	...	2	1	...	1	...	5
Three children	...	...	1	2	2	...	...	6
Four children	...	...	2	2	6	3	...	18
Five children	...	...	2	...	1	...	...	5
Six children	...	...	...	1	...	...	...	1
Unspecified	...	...	1	...	...	2	...	4

TABLE 55

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

Stage at which they like to adopt family planning	BAGATA: The age of the child bearing woman being (in years)						
	Above 40	36–40	31–35	26–30	21–25	16–20	Below 16
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	NUMBER LIKING TO ADOPT FAMILY PLANNING						
Two children	...	...	...	...	1	...	...
Three children	...	...	...	1	...	...	...
Four children	...	...	2	1	1	...	...
Five children	...	...	1	...	1	...	...
Six children	...	...	...	...	...	...	...
Unspecified	...	1	...	...	...	...	...

TABLE 55—*Contd.*

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

Stage at which they like to adopt family planning	SATHANI VAISHNAVA: The age of the child bearing woman being (in years)						
	Above 40	36–40	31–35	26–30	21–25	16–20	Below 16
(1)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
	NUMBER LIKING TO ADOPT FAMILY PLANNING						
Two children	...	...	...	...	...	...	...
Three children	...	...	...	...	...	...	...
Four children	...	1	...	...	...	...	...
Five children	...	...	...	...	...	...	...
Six children	...	...	...	...	...	...	...
Unspecified	...	...	...	...	...	...	...

TABLE 55—*Concld.*

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

Stage at which they like to adopt family planning	VALMIKI: The age of the child bearing woman being (in years)							
	Above 40	36–40	31–35	26–30	21–25	16–20	Below 16	Total
(1)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
	NUMBER LIKING TO ADOPT FAMILY PLANNING							
Two children	2	...	1	...	1	...	...	5
Three children	1	...	1	...	1	...	...	4
Four children	2	2	3	3	...	1	...	16
Five children	...	...	1	1	...	...	...	4
Six children	...	1	...	...	...	...	...	1
Unspecified	...	...	...	...	...	...	...	1

Note:— (1) Six household heads specified the stage of family planning but they have no wives

(2) One household head is a widow and another very old

TABLE 56

Attitude towards Famiy Planning with reference to duration of Marriage by Caste/Tribe

S. No.	Caste/Tribe	Number wanting more children duration of marriage being (in years)					Number wanting no more children duration of marriage being (in years)				
		Above 20	16-20	11-15	6-10	5 & below	Above 20	16-20	11-15	6-10	5 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Bagata	3	...	...	3	...	3	1	2	2	1
2	Sathani Vaishnava	...	...	...	...	...	1	...	...	...	...
3	Valmiki	4	2	2	...	...	15	6	5	...	3
	Total	7	2	2	3	...	19	7	7	2	4

Note :—Seven household heads have not given their opinion

TABLE 57

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

S. No.	Caste/Tribe	Number wanting more children, having annual income (in Rupees) of					Number wanting no more children, having annual income (in Rupees) of				
		1201 & above	901-1200	601-900	301-600	300 & below	1201 & above	901- 200	601-900	301-600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Bagata	1	...	1	2	2	1	2	2	4	...
2	Sathani Vaishnava	...	...	...	...	...	1	...	...	...	...
3	Valmiki	1	...	...	6	1	2	4	4	16	3
	Total	2	...	1	8	3	4	6	6	20	3

Note :—Seven household heads have not given their opinion

TABLE 58

General Knowledge of Household Heads by Caste/Tribe

S. No.	Caste/Tribe	Total number of households	Number of household heads who know the name of: Zilla Parishad headquarters	Panchayat Samithi headquarters	Panchayat Board headquarters	Taluk headquarters	District headquarters	Name of Principal lakes and rivers of the District		Name of Project/Dam etc., constructed/ under construction/ under contemplation within the District	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)		(10)	
1	Bagata	18	1	2	13	12	12	Sileru	(1)	Sileru Dam	(3)
										Duduma Project	(1)
2	Sathani Vaishnava	1	1	1	1	1	1			Sileru Dam	(1)
3	Valmiki	41	4	11	36	37	36	Sileru river	(2)	Sileru Dam	(10)
								Peddacheruvu Gabbadi *anakattu*	(1)	Machkund	(1)
								Lothugadda *kalava*	(1)	Project at Gudem	(2)
								Gudem *kalava*			
								Hill stream	(1)		
	Total	60	6	14	50	50	49				

Note :— The information is not furnished for 4 households

TABLE 59

Settlement History of Households by Caste/Tribe

S. No.	Caste/Tribe	Total No. of households	Number of households settled: Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	Present generation	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Bagata	18	2	12	1	...	1	2
2	Sathani Vaishnava	1	...	1	...	...	...	...
3	Valmiki	41	1	21	8	6	4	1
	Total	60	3	34	9	6	5	3

TABLE 60

Place of Birth

Place of birth	Number of persons		Number of births in the village during				
	First birth	Subsequent birth	1957–58	58–59	59–60	60–61	61–62
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Inside the village							
In the same household .	7	24	4	4	8	12	3
Mother's parents' house .	...	...	...	...	...	...	...
Hospital/Nursing Home .	...	...	...	...	...	...	...
Outside the village .	...	...	...	...	...	...	...
Mother's parents' house .	1	1	1	...	1	...	...
Hospital/Nursing Home .	...	...	...	...	...	...	...
Total .	8	25	5	4	9	12	3

TABLE 61

Households, Number of Rooms and Number of Members Occupying by Caste/Tribe

S. No.	Caste/Tribe	Total No. of households	Total No. of rooms	Total No. of household members	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 households	Total No. of household members	No. of households	Total No. of household members	No. of households	Total No. of household members	No. of households	Total No. of household members	No. of households	Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Bagata .	18	23	88	...	...	13	58	5	30	...	...	...	...
2	Sathani Vaishnava	1	3	5	...	...	...	...	...	...	1	5	...	...
3	Valmiki .	41	49	179	3	8	27	119	11	52	...	...	...	...
	Total .	60	75	272	3	8	40	177	16	82	1	5	...	...

TABLE 62

Different Types of Labour in House Construction

S. No.	Caste/Tribe	Family labour	Hired labour	Community labour
(1)	(2)	(3)	(4)	(5)
1	Bagata	14	...	13
2	Sathani Vaishnava	1	1	...
3	Valmiki	14	10	6
	Total	29	11	19

TABLE 63

Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

S. No.	Caste/ Tribe	No. of persons interviewed	Number of persons satisfied with the functioning of			Number of persons not satisfied with the functioning of			Number of persons who could not express any opinion in the functioning of		
			Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Bagata	18	1	1	1	4	4	4	12	12	12
2	Sathani Vaishnava	1	.	...	...	...	...	...	1	1	1
3	Valmiki	41	1	1	1	6	7	7	33	32	32
	Total	60	2	2	2	10	11	11	46	45	45

TABLE 64

Caste/Tribe Panchayat — Functions

S. No.	Caste/Tribe	No. of households	Number according to whom functions of Caste/Tribe Panchayat are settling				Marriage functions
			Caste disputes	*Maganali* disputes	Minor fights	Thefts	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Bagata	18	10	11	3	3	...
2	Sathani Vaishnava	1	...	...	...	...	...
3	Valmiki	41	29	37	...	...	38
	Total	60	39	48	3	3	38

TABLE 65

Co-operative Society Membership and Benefit by Caste/Tribe

Name of Co-operative Society	Total No. of all communities who are aware of the society	Number of members belonging to Caste/Tribe		Number that have not become members because				No. of members benefited	Note on the nature of benefit
		Bagata	Valmiki	Not beneficial	Lack of good opinion	None requested	Unspecified		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Primary Marketing Society	56	2	8	16	1	1	28	8	The Society extended the loan to the members

TABLE 66

Co-operative Society Members by Caste/Tribe and Literacy

Caste/Tribe	Number of co-operative society members		
	Total	Literates	Illiterates
(1)	(2)	(3)	(4)
Bagata .	2	1	1
Valmiki .	8	5	3
Total .	10	6	4

GLOSSARY

Badi	Banian
Barika	Village servant
Bhajan	Singing in chorus in praise of God
Bharanam	Annual subsistance allowance to be given to wife by the divorced husband
Dhol	A drum like musical instrument played with two sticks
Duppati	A thick cotton cloth used as upper cloth or blanket
Gangasellata	A kind of dance played by the womenfolk
Garelu	A savoury prepared out of black gram dal
Ginja	A small red bead generally used to weigh gold
Gochi	A piece of cloth worn in between the legs—the one end of it is tugged in front and the other at the back of the waist string
Guru	Priest or preceptor
Inti peru	Family name or surname
Kaluva	Stream or canal
Kolatam	A dance to the beat of short sticks held in the hands
Koppu	The hair knot of women or the hair style
Kovila	Temple
Kuncham	A local measure of about 3·2 Kg.
Mantram	Sacred hymn
Middillu	A kind of pucca house
Molatradu	Waist string
Neelatirevu	Drinking water source
Prasadam	Anything that is received by the votaries after the worship of deity—may be a flower or a fruit or cooked food
Purillu	Thatched house
Putti	A local measure—twenty *kunchams* are equal to one *putti*
Ramalayam	Temple of Lord Rama
Sikha	Man's hair style
Sivalayam	Temple of Lord Siva
Sowcars	Local money lenders or merchants
Talalu	Cymbals
Tamboora	A stringed musical instrument
Tenkambali	Gruel prepared out of mango nuts
Tenkarotte	Bread prepared out of mango nuts
Tulasi	Sacred plant worshipped by women (ocymum sanctum)
Verri nune	A kind of oil
Voli	Bride price