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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS
SERIAL No. 31

A MONOGRAPH

on

BHAIRAVANITIPPA

(KALYANDRUG TALUK, ANANTAPUR DISTRICT)

CS

7/12/1961

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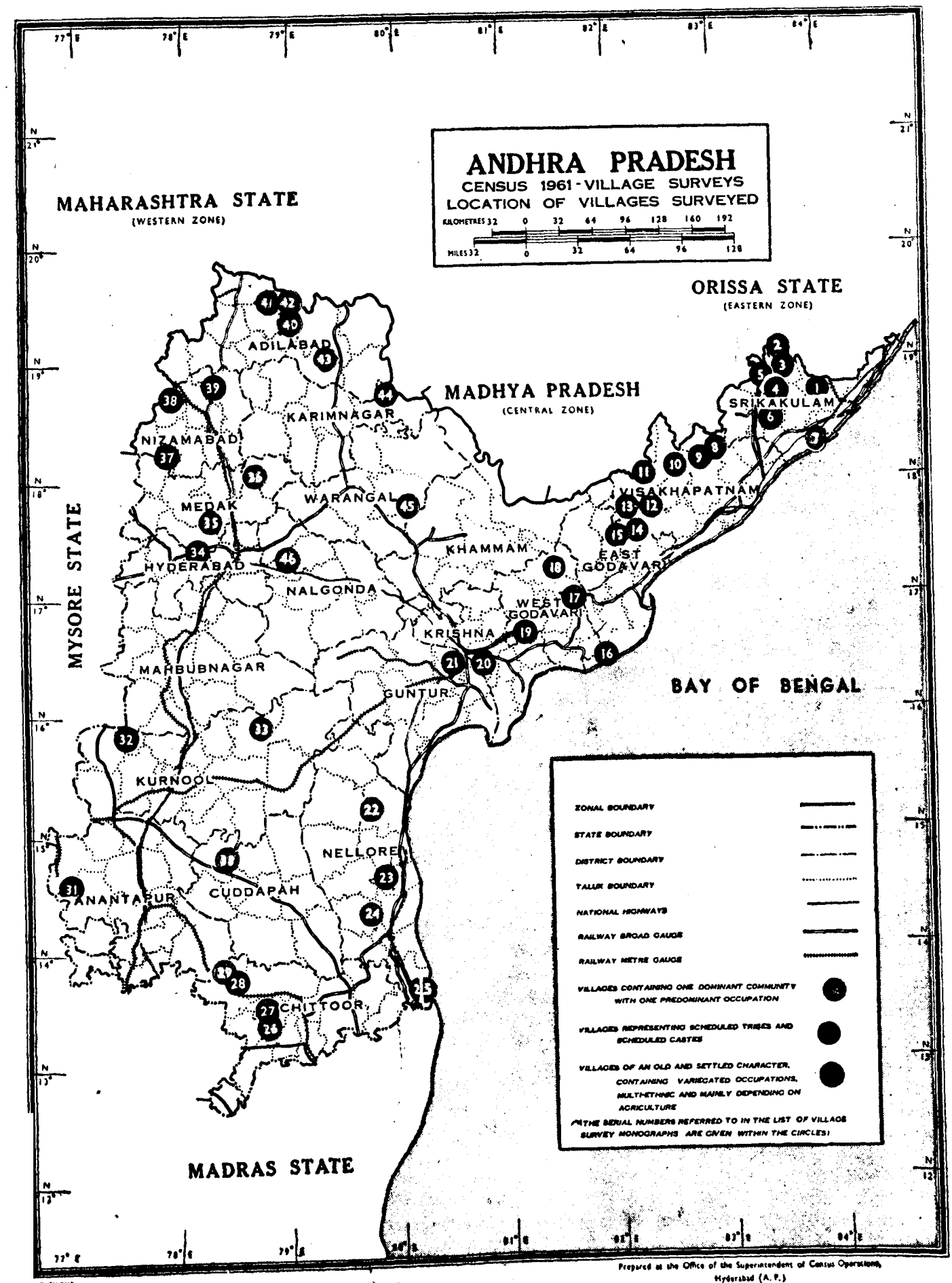
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CENSUS OF INDIA 1961—VOLUME II—PART—VI—LIST OF VILLAGE SURVEY MONOGRAPHS—ANDHRA PRADESH

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

*Surveyed by the Indian Institute of Economics, Hyderabad—A.P. ††Present Monograph (23rd) ‡Monographs so far published



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(KALYANDRUG TALUK, ANANTAPUR DISTRICT)

EDITOR

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh, Hyderabad



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SUPERVISION AND GUIDANCE •

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

First Draft

Sri Ch. PURNACHANDRA RAO, M. A.,
Economic Investigator

Field Investigation

- 1 Sri Ch. PURNACHANDRA RAO, M. A.,
Economic Investigator
- 2 Sri V. D. CHARY, B. A.,
Economic Investigator
- 3 Sri A. R. K. MURTHY, M. A.,
Economic Investigator

Tabulation & Scrutiny

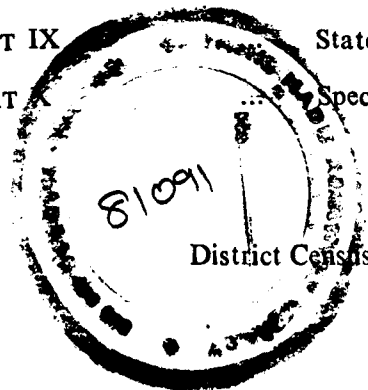
- 1 Sri P. PATTAYYA, B. Sc.,
Tabulation Officer
- 2 Sri V. RADHAKRISHNA, B. A., B. Com.,
Research Assistant
- 3 Kumari P. LALITHA, M. A.,
Statistical Assistant
- 4 Sri A. CHANDRASEKHARA REDDY, M. A.,
Statistical Assistant

Photographs

Sri V. D. CHARY, B. A.,
Economic Investigator

Maps & Drawings

- 1 Sri M. KRISHNA SWAMY,
Artist-Draughtsman
- 2 Sri P. SUBBA RAO,
Artist-Compiler



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FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, 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 statisticals 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 II to Mattewada village (Monograph No. 45).

NEW DELHI
July 30, 1964

ASOK 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 the important ancillary studies to the 1961 Census.

In this State 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled viz., Samanthus, Koya Doras and Mathuras, and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Bhairavanitippa (No. 31 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the last category.

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

In this State, we started off with our Village Surveys according to the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 days time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village of Bhairavanitippa covered by this monograph was one such village surveyed in 1960 itself canvassing the old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada Village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study camp held in New Delhi in December 1961 a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover, more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of Survey was enlarged, we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to the Monograph No. 39 Kotha Armur Village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the Village Survey Monographs presented for this State will show two distinct patterns— one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitation to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development

Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

The present monograph deals with Bhairavanitippa, a multi-ethnic village in Kalyandrug Taluk of Anantapur District. Situated at the mouth of Bhairavanitippa irrigation project, this village has come under its direct impact. A study of this village shows the problems and practices of a village changing from dry cultivation to wet and their economic repercussions. The construction of the project has brought in its wake occupational mobility to a significant extent. Sheep and goat rearing and *kambli* (coarse woollen blanket) weaving, the traditional occupation of Kurubas, the dominant caste in the area, has been relegated to a secondary place giving importance to agriculture as the chief source of livelihood. Thus there are tendencies set in motion by the Bhairavanitippa Project which are strengthening the supply line of basic inputs to agriculture making it a stable axis in the village economy. It is, however, too early to say whether the traditional industrial sector in the village gets to grow due to ancillary effects of agricultural improvement or gets shifted to other centres where it may find more congenial conditions of growth.

This village was first surveyed by Sarvasri A.R.K. Murthy and V.D. Chary, Economic Investigators of my office during October 1960. Later in November-December 1964, this village was revisited by Sarvasri Ch. Purnachandra Rao and V.D. Chary, Economic Investigators for a further survey. First draft of the report was prepared by Sri Ch. Purnachandra Rao, Economic Investigator. The preparation of Tables and shaping of the report were attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer, assisted by Sri V. Radhakrishna, Research Assistant, Kumari P. Lalitha, Statistical Assistant and Sri A. Chandrasekhara Reddy, Statistical Assistant under the supervision and guidance of the Deputy Superintendent of Census Operations, Sri K.V.N. Gowd. The credit for the preparation of maps and line drawings goes to Sarvasri M. Krishnaswamy, Artist-Draughtsman and P. Subba Rao, Artist-Compiler. The printing was supervised by Sarvasri P. A. Krupanandam, Computer and N. C. Hanumantha Reddy, Proof Reader.

A. CHANDRA SEKHAR
Superintendent of Census Operations,
Andhra Pradesh

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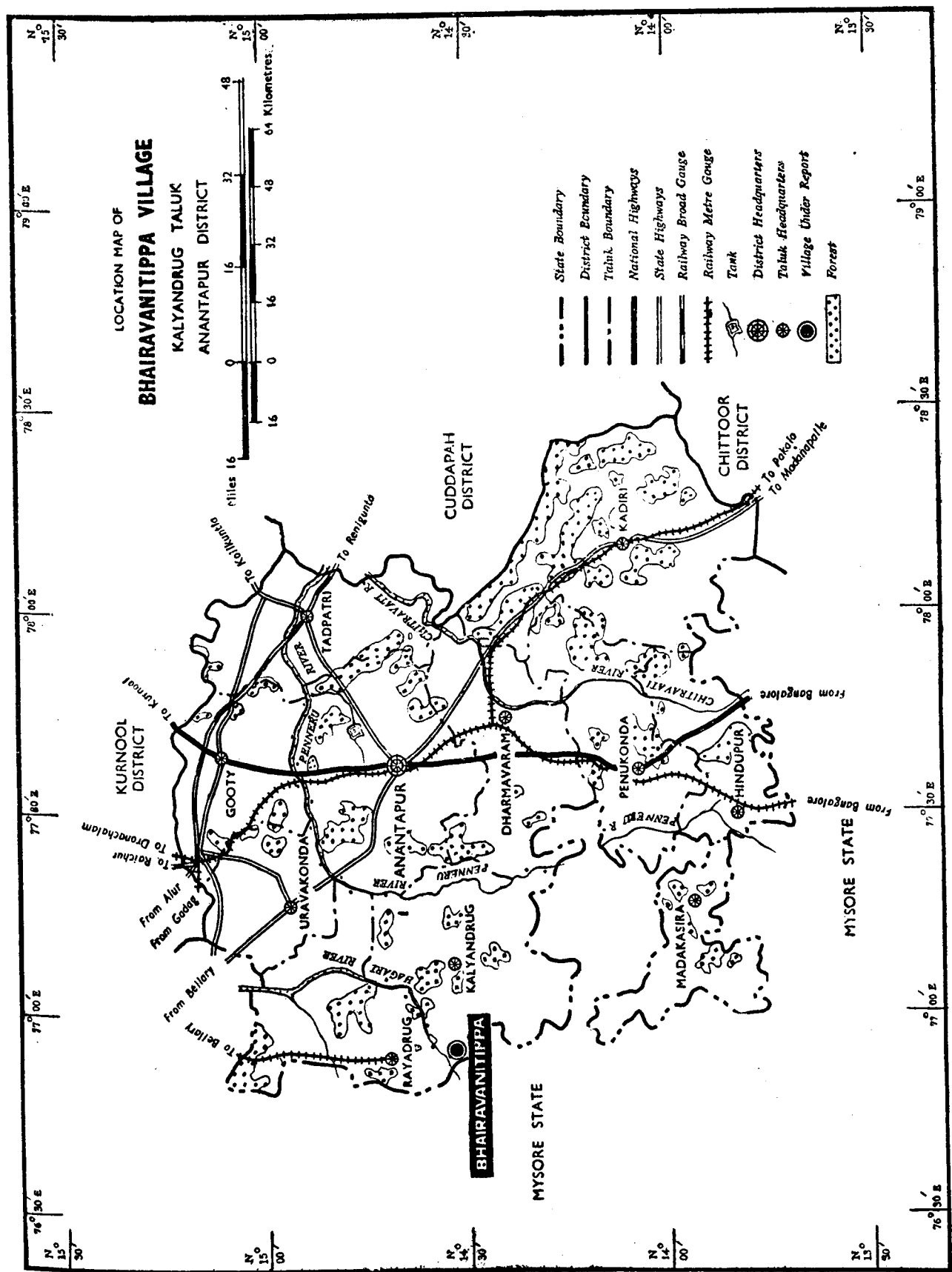
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MAP I



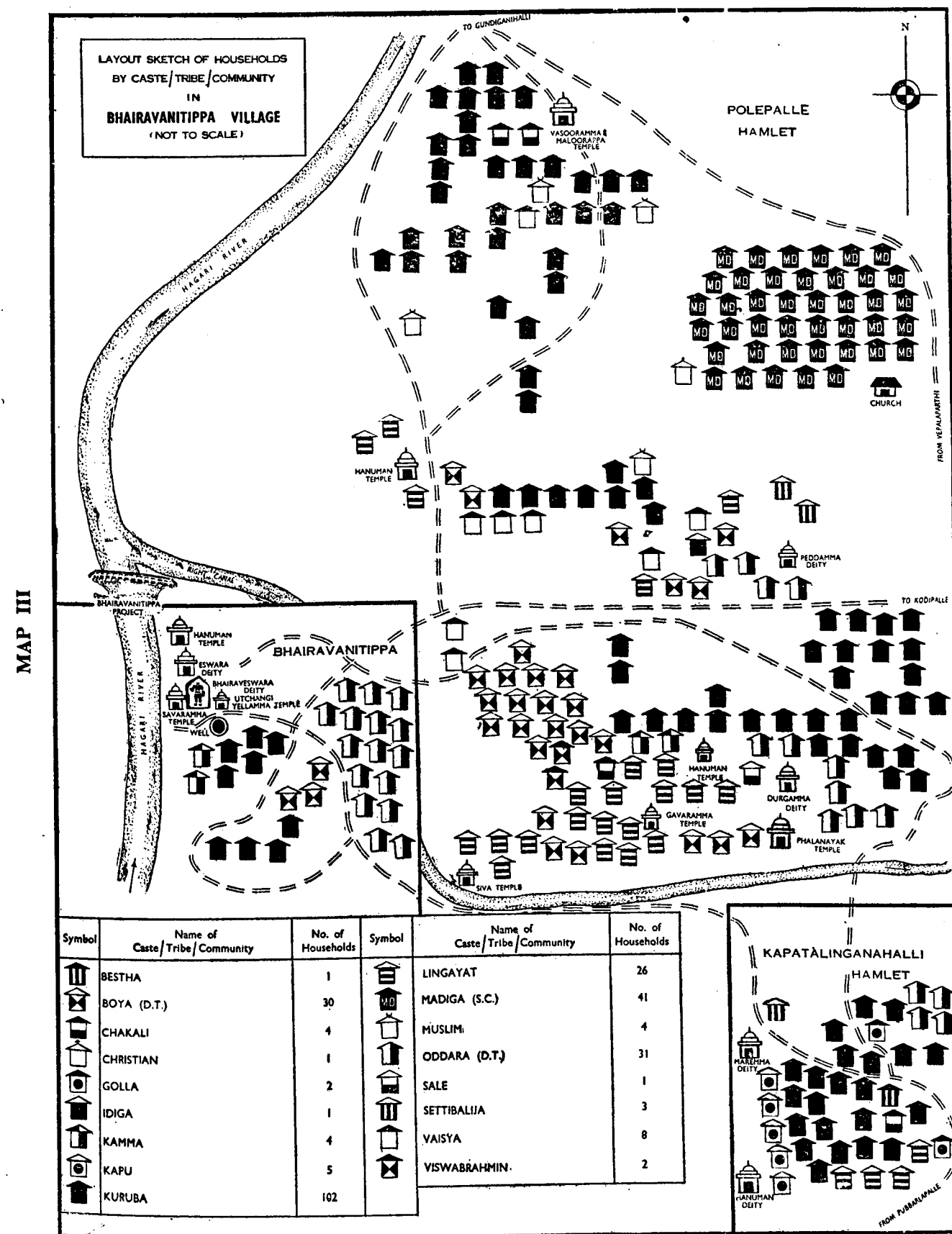
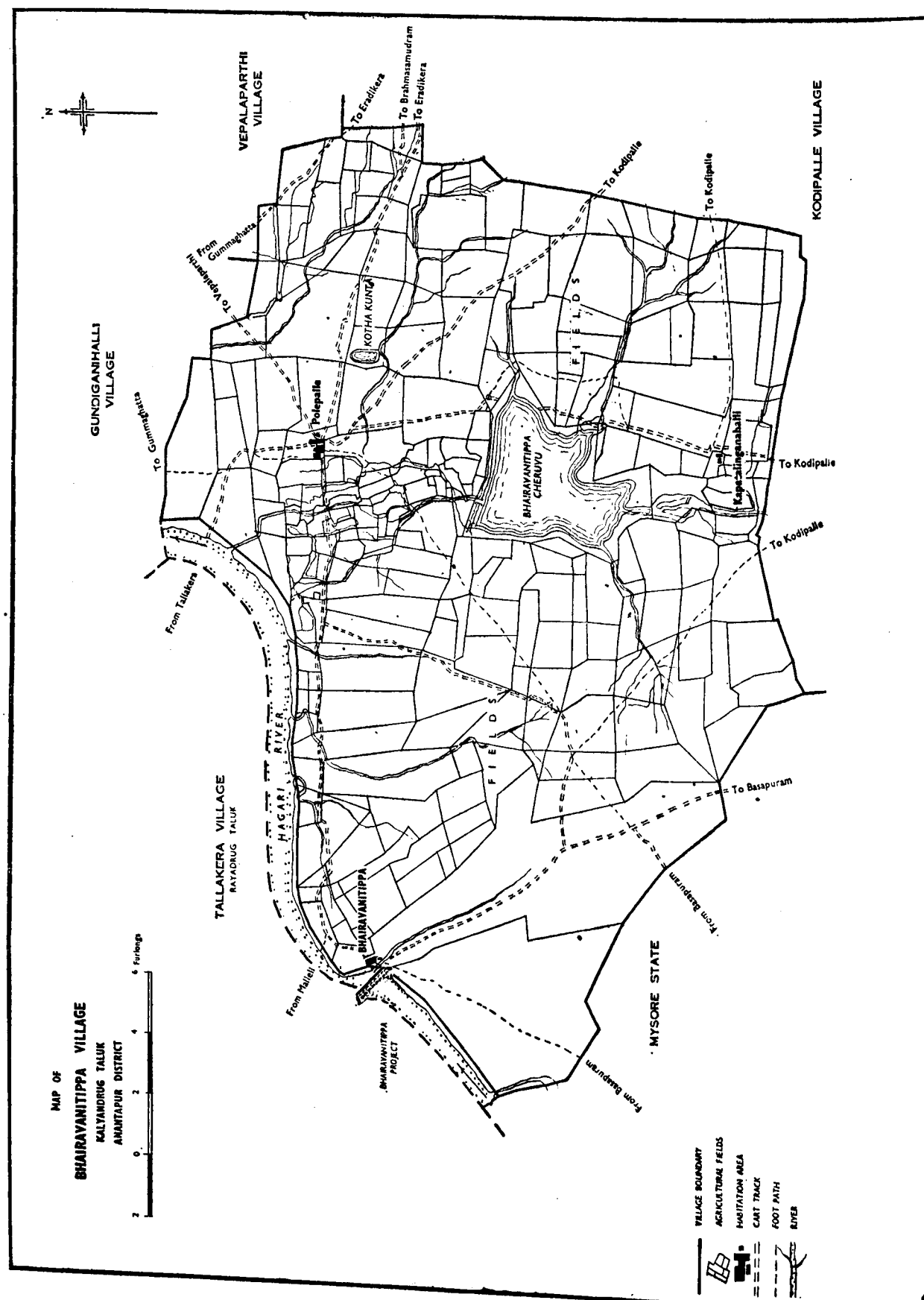




Fig. 1—Chakali couple.
(Chapter II—Para 23)

[See their mode of dress]

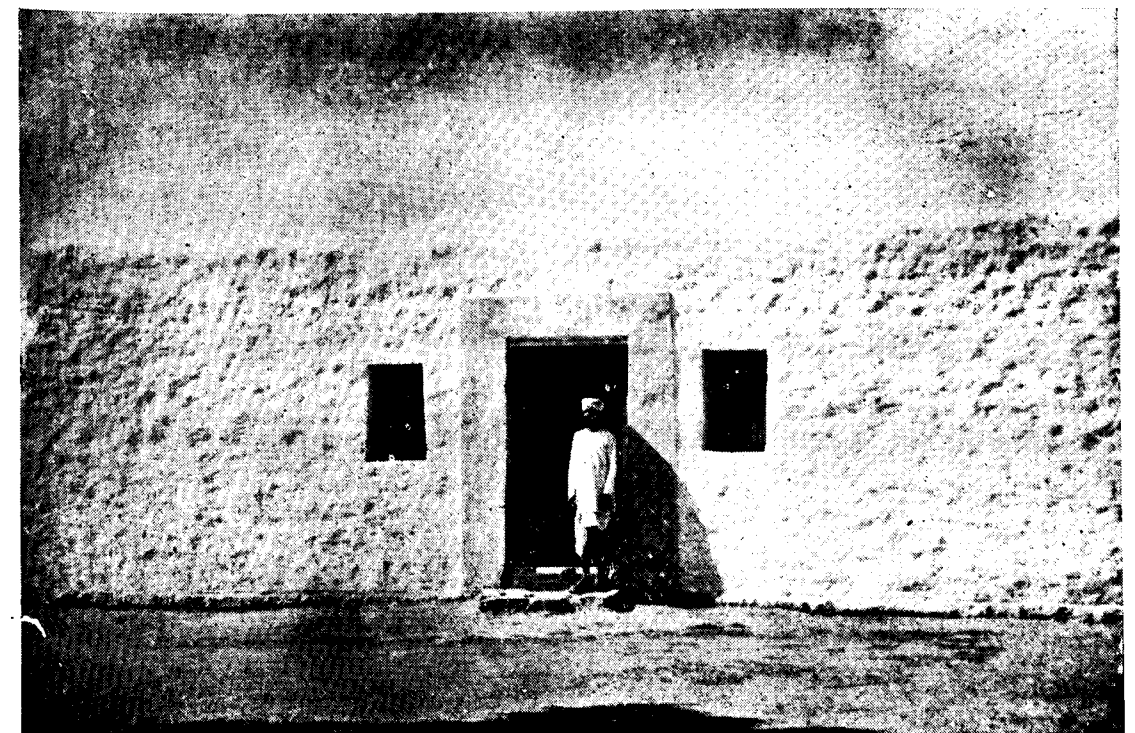


Fig. 2—Middillu of a Kuruba family. (Chapter II—Para 53)



Fig. 3—An old Kuruba couple in their traditional dress.
(Chapter II—Para 67)



Fig. 4—Two Kuruba women—Young and old.
(Chapter II—Para 67)



Fig. 5—Kuruba women Dress and ornaments.
(Chapter II—Paras 67 & 68)



Fig. 6—A youthful Madiga woman.
(Chapter IV—Para 22)

Agricultural labour is her source of livelihood.



Fig. 7—Threshing paddy crop. (Chapter IV—Para 23)

[Threshing is done by tying across the necks of bullocks through a rope—all called *banthithipputa*.]



Fig. 8—People busy in the process of threshing paddy crop in the threshing floor. (Chapter IV—Para 23)



Fig. 9—Women agricultural labourers picking out and collecting groundnut plants. (Chapter IV—Para 27)



Fig. 10—A Kuruba woman spinning thread from the wool.
(Chapter IV—Para 44)

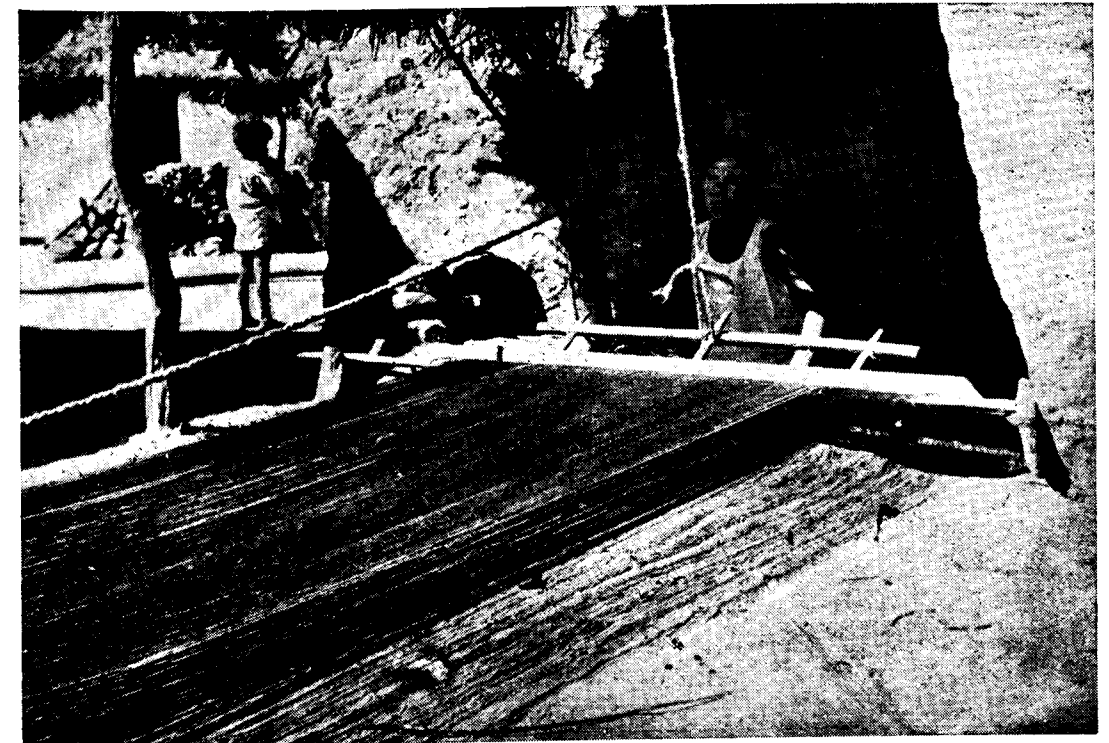


Fig. 11—Kambli (Coarse woollen blanket) in the weaving process. (Chapter IV—Para 44)

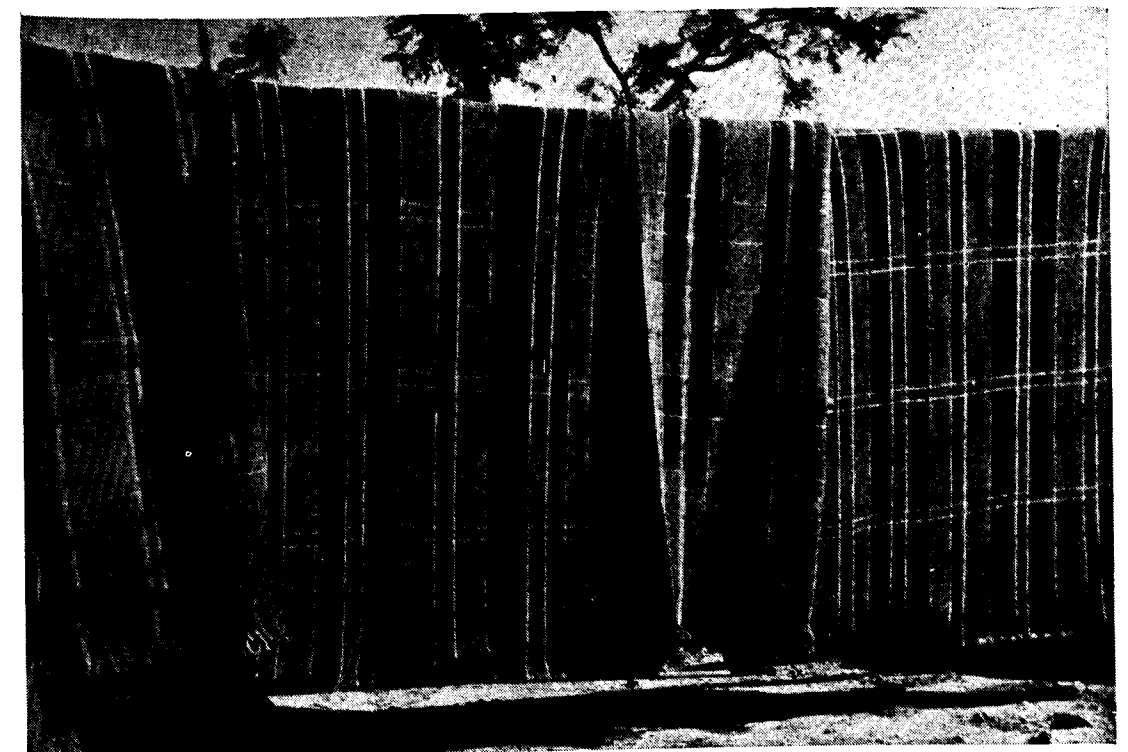


Fig. 12—Kambli being dried up soon after weaving. (Chapter IV—Para 44)

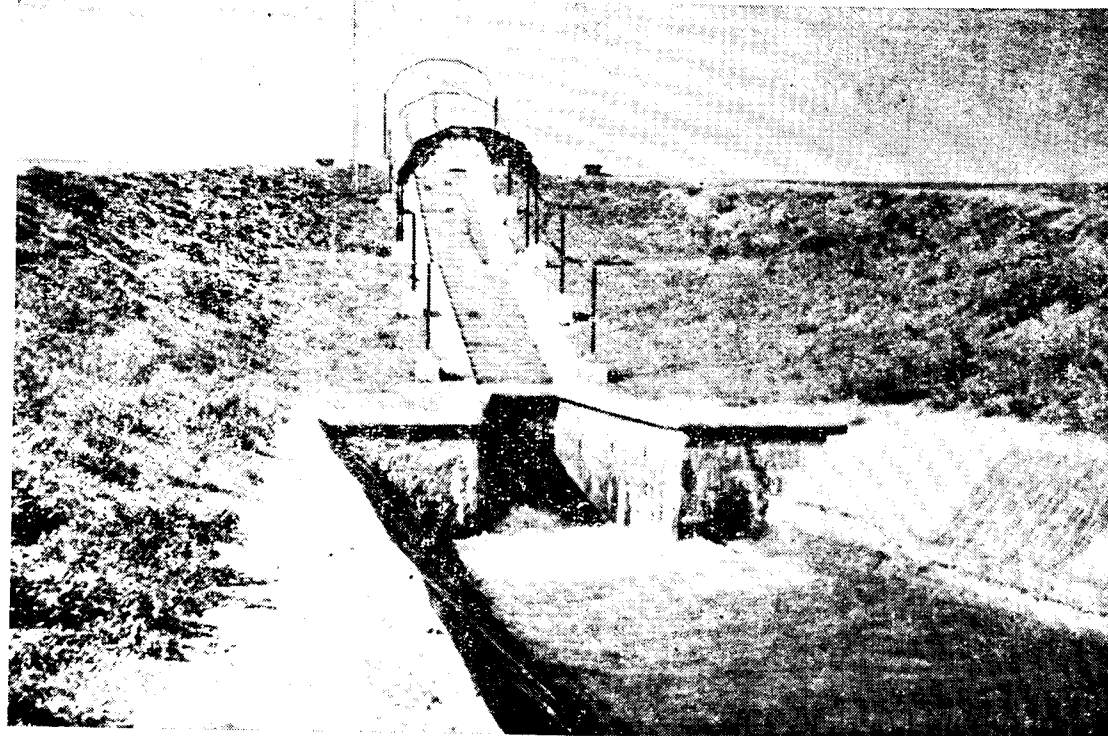


Fig. 13—Right flank canal mouth of the Bhairavanitippa Dam. (Chapter IV—Para 60)

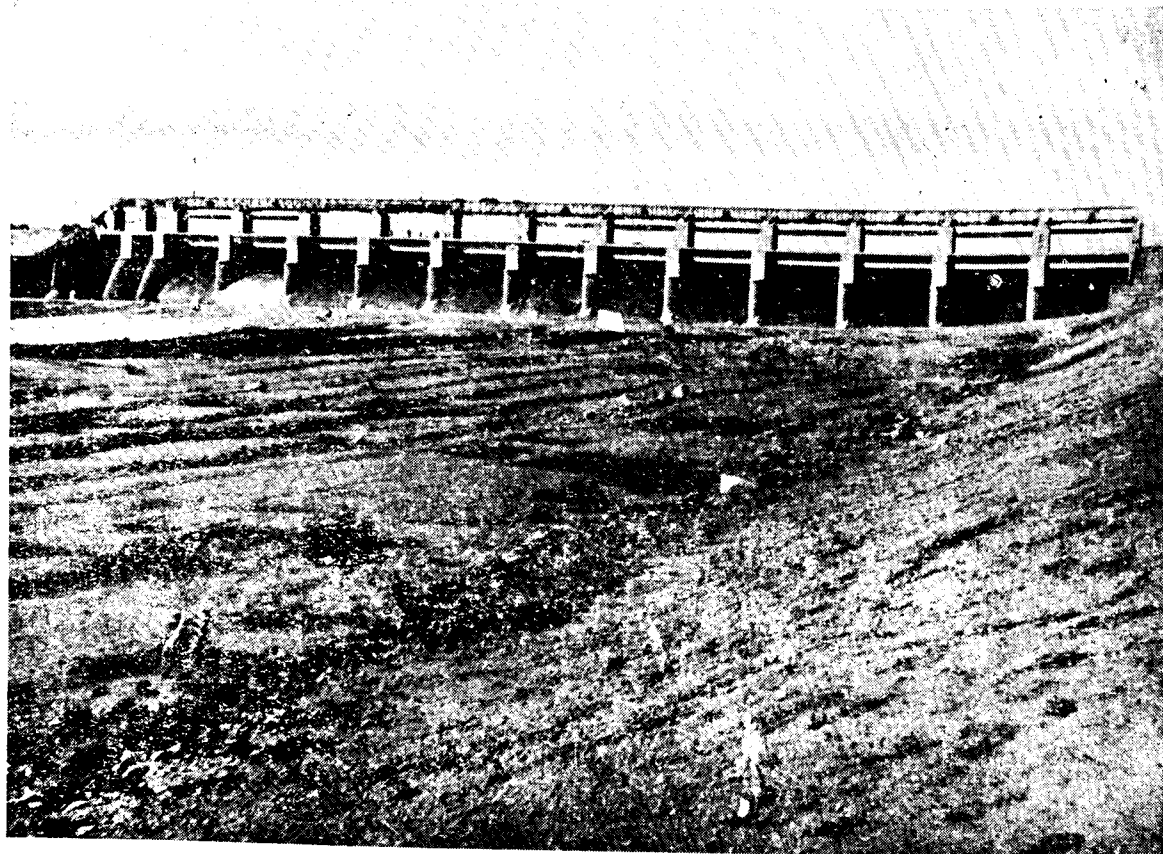


Fig. 14—Bhairavanitippa Project—Down stream view of regulator with all the gates and hoist bridges erected in position for 12 main vents. (Photo taken on 1-4-60)
(Chapter IV—Para 61)

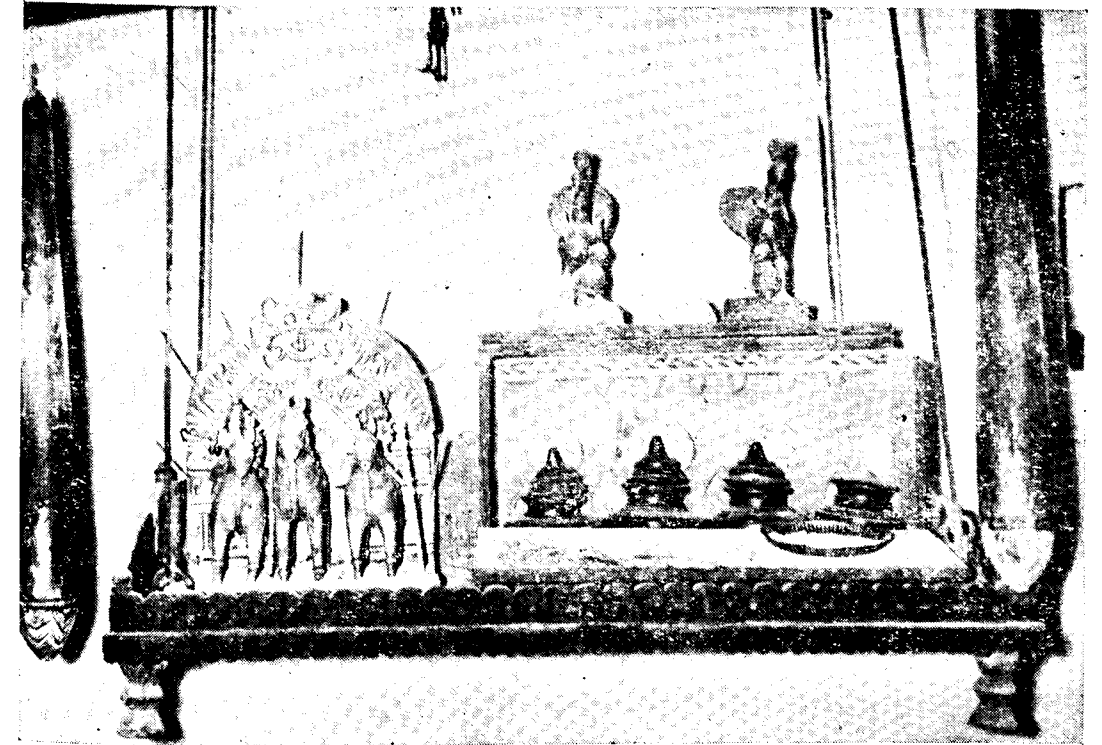


Fig. 15—Sanctum sanctorum of Vasooramma and Maloorappa—Deities of the Kuruba caste. (Chapter V—Para 2)
[See the chariot with horses aside. This temple is the seat of the clan deities of the Masula Kurubas]



Fig. 16—Temple of Durgamma deity. (Chapter V—Para 3)



Fig. 17—Karadisamelalu—Native musical instruments. (Chapter V—Para 10)

Chapter I

THE VILLAGE

Location

Bhairavanitippa, a dry, dull and extremely naive village, practically devoid of any special features in the past is now rapidly developing into a potential rural growth centre with the construction of a huge dam across the river Hagari (popularly known as river Vedavati in the upper reaches of Mysore State). The placid waters of this river have changed the desolate dry lands into flushing meadows. From the top of the dam one can command a wonderful view—a carpet of green with varying shades unfolding itself miles together.

2. Situated on $14^{\circ}-32'-04''$ northern latitude and $76^{\circ}-50'-46''$ eastern longitude is the village. It is located in Kalyandrug Taluk of Anantapur District, and lies very close to the Bhairavanitippa Dam on the right bank of the river Hagari, a tributary of the Tungabhadra. This village is selected to study the impact of the irrigation project which has changed the pattern of cultivation in the village from dry to wet. It comes under the category of villages of an old and settled character containing variegated occupations, multi-ethnic and depending on agriculture. The construction work of the project which commenced in the year 1956 was completed in 1961. The village is towards the west of Kalyandrug, the taluk headquarters, at a distance of 20 miles through cross-country route or 45 miles by bus via Rayadurg, the neighbouring taluk headquarters. Anantapur, the district headquarters, is towards the eastern side of the village at a distance of 82 miles. The revenue firka headquarters is Bhairasamudram.

Boundaries

3. The actual site of Bhairavanitippa village got submerged under the reservoir, and its inhabitants were rehabilitated at a distance of 3 furlongs towards the right side of the right bank canal. The new village was inaugurated on 28th September, 1956 by the then District Collector Sri K. Kondala Roa, M. A. In commemoration, a *stupa* was erected. It consists of $7\frac{1}{2}$ feet square platform raised to a height of $1\frac{1}{2}$ feet above the ground with a super structure of $4\frac{1}{2}$ feet square and 6 feet height. On the northern and southern sides of the *stupa*, are inscribed

the names of the dignitaries who attended the function. This village was renamed as Bhairavasa-gara *gramam* (village), but it did not gain popularity. The old name is being used for all purposes including revenue administration. Polepalle and Kapatalingana-halli are the two hamlets of this village. Polepalle is at a distance of 2 miles East of Bhairavanitippa. Kapatalinganahalli is at a distance of $2\frac{1}{2}$ miles south-east of the main village and 1 mile and 6 furlongs south of Polepalle. The reservoir is to the west of the village while the right bank canal is to the north. Gundiganihalli, another village of the same taluk is towards north of Polepalle at a distance of 1 mile. West Kodipalle is at a distance of 4 miles towards south-east and 1 mile to the south of Kapatalinganahalli while Eradikera village is towards east of Polepalle at a distance of 2 miles. Vepalaparthi is situated north-east of Polepalle at a distance of 3 miles. A big tank called the Bhairavanitippacheruvu is in between Polepalle and Kapatalinganahalli at a distance of 6 furlongs from Polepalle towards the south.

Flora and fauna

4. Everywhere in the village there is a thick green foliage in abundance. *Thumma* (acacia arabica) trees in the cultivating patches of land, big tamarind, jack, neem and mango trees in and around the habitat account for the rich flora of the village. Coconut and plantain trees are also found in the front or backyards of certain households. *Adavi-thumma* (prosopis spicigera) which is mostly used for fuel purposes is found to grow of its own accord in uncultivable waste lands and on canal banks.

5. The area including the village abounds in the Hallikar breed of cows and bulls with long horns. These are called *desavali pasuvulu* (native or indigenous variety) in this area and *Mysorejathi pasuvulu* in the coastal districts of Andhra Pradesh. This breed of cattle have well acclimatised to this tract. In this village there are about 300 bullocks, 82 cows and 150 calves, all belonging to the Hallikar breed. These bullocks are used for ploughing as well as for draught purposes. Among milch cattle, buffaloes predominate. These are of the *desavali* (indigenous) type. There are 150 buffaloes in the village. Cow's milk is not commonly used for domestic purposes.

6. Among livestock, sheep require a special mention. This village as well as the surrounding villages are predominated by the Kurubas, a community whose traditional occupations are sheep rearing and *kambli* (woollen blanket) weaving. There are about 1,800 sheep including about 200 goats in the village. These livestock serve 3 purposes *viz.*, meat, dung manure and wool. The wool is used by most of the Kuruba households for weaving *kambli* which provide an important source of income.

7. Dogs and cats are found among the domesticated animals. Foxes can also be seen now and then in their habitats. The Chakali (washerwoman) households rear donkeys for purposes of carrying the

soiled and washed clothes. About half of the households are found rearing fowls.

Climate and rainfall

8. The maximum and minimum temperatures recorded during the years 1947 to 1957 at Rayadrug, the neighbouring taluk headquarters situated at a distance of 8 miles from the village, are 15.17 inches and 33.73 inches respectively. Average annual rainfall of the area from 1947 to 1957 is only 23.58 inches. This area gets the maximum rainfall of about 11.01 inches during the South-West Monsoon from June to September. Normally there will be maximum rainfall during October. The average rainfall during October month from 1947 to 1957 was 7.46 inches. The following Statement shows the rainfall by monsoons and months from 1947 to 1957.

Statement I

RAIN GAUGINGS TAKEN AT RAYADRUG STATION FROM 1947 TO 1957

Season and months	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	Monthly average and seasonal average	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	
1 South-West Monsoon													
June	1.57	0.92	1.84	...	1.51	0.26	1.49	2.98	1.67	1.78	10.84	2.40	
July	4.27	0.97	1.23	1.94	1.45	0.68	2.94	2.14	0.34	1.79	1.79	1.96	
August	5.10	2.67	2.83	2.62	...	0.11	0.47	2.06	3.75	1.22	2.34	2.31	
September	5.85	0.87	2.81	7.56	1.84	2.53	5.48	0.29	6.42	6.54	3.27	4.34	
												11.01	
2 North-West Monsoon													
October	3.75	3.68	5.15	11.26	2.66	8.92	14.72	3.61	2.61	7.69	10.61	7.46	
November	...	3.75	0.11	8.05	0.81	...	...	...	2.05	4.11	1.32	1.42	
												8.88	
3 Cool & Dry Weather													
December	0.32	0.61	...	...	...	1.18	...	0.87	0.09	0.12	...	0.31	
January	...	0.19	...	...	...	...	...	...	...	...	...	0.1	
February	...	...	...	0.18	...	...	...	...	...	...	...	0.1	
March	...	...	...	...	1.28	...	...	0.36	...	...	1.40	0.03	
												0.36	
4 Hot & Dry Weather													
April	0.76	0.10	...	...	0.16	0.38	2.18	0.38	1.14	3.04	0.19	0.73	
May	2.72	1.42	2.60	2.12	5.27	3.32	0.19	3.76	2.87	0.50	1.45	2.60	
												3.33	
Total	24.34	15.17	16.57	33.73	14.98	17.38	27.47	16.45	20.94	26.79	33.21	23.58	23.58

Size of households

9. Of the total surveyed households of 266, 96 households are with 4 to 6 members. In these households 480 persons *i.e.*, 247 males and 233 females are living. There are 69 households in which 7 to 9 members are living. In 52 households there are more than 10 members. There are 41 households where there are 2 or 3 members and 8 households in which only one member is living (Table 2). At the time of socio-economic survey conducted in 1960, there were 266 households with 1,828 persons (940

males and 888 females). The average size of household is 6.8.

Residential pattern

10. As can be seen from Table 35, 173 out of the total 266 houses in the village are *middillu* while the remaining 93 are *purillu* (thatched houses). Taken by habitats, there are 30 households in Bhairavanitippa, 196 households in Polepalle and 40 households in Kapatalinganahalli. Of the 30 households of Bhairavanitippa, Oddaras predominate

followed by Kurubas and a few Kammass. The Oddara houses are all in a row on the eastern side of the main road running from north to south. Kuruba and Kamma houses are on the western side. In Kapatalinganahalli there are the houses of Lingayats, Kurubas, Kapus, Chakalis, Settibalijas, Oddaras and Gollas scattered over a wide area; each community forming a cluster of houses. This clustering of houses by communities is due to kinship and common ancestry. Polepalle is having the largest number of houses and households inhabited by Kuruba, Lingayat, Boya, Oddara and Madiga communities. The houses of Madigas are on the eastern side of the village. These houses are separated by a few yards distance from the habitat of the other communities in the village since they are being treated as untouchables traditionally. Though the natural tendency among every caste is to live nearer to their castemen, the speedy growth of population and establishment of new simple families through the break-up of joint families has forced some people to shift to new sites.

Source of water

11. There are separate drinking water wells in each of the three habitats. In the hamlet of Polepalle there are separate wells for the Scheduled Caste, Madiga. Among the other castes and communities in the habitats there is no restriction to draw water. The Kuruba, Lingayat, Boya and Oddara communities have got wells amidst their households. Certain well-to-do households among the Lingayat, Kuruba and Kamma communities have got separate wells in the front or backyards of their houses.

Temples

12. Though there are some common temples for the three habitats of the village, people of each habitat has their favourite deity installed in their area. Hanuman (the Monkey-God of the epic *Ramayana*) and Siva seem to be the common deities worshipped in the village. In each of the habitats there is a temple of Hanuman. There is a temple of Lord Siva in the depopulated village at the Dam site. The people of Polepalle hamlet have recently constructed a temple of Lord Siva. The other temples found in this village are that of Durgamma, Peddamma, Gavaramma, Siva (Eswara), Phalanayak (another name of Siva), Hanuman, Vasooremma and Maloorappa. A few converts to Christianity among the Madigas have constructed a church to offer their prayers on Sundays and festival days. At the Bhairavanitippa Dam site (in the depopulated

village site) are the temples of Savaramma, Eswara, Hanuman and Bhairaveswara. In the new site of Bhairavanitippa main village, there is the temple of Durgamma, also called Utchangi Yellamma or Renukadevi. In Kapatalinganahalli hamlet there are the temples of Maremma and Hanuman.

Funeral grounds

13. The funeral grounds for each of the habitats are located on the northern sides. The total area of the burial ground is only one acre for the 3 habitats. In each of the habitats each community has a distinct space for burial or cremation, as the case may be. Except notional and customary segregation between the communities, there is no physical demarcation. For the Madigas in Polepalle there is a separate burial ground situated in the eastern side of the village.

School

14. The only Elementary School in the village is located in Polepalle. This school was started in 1931. Children of Polepalle alone attend the school since the other two habitats are 2 to 2½ miles from Polepalle. The school is manned by two teachers. Education is imparted upto the 5th Standard.

Co-operatives

15. Since 1939, there is only one co-operative credit society which touches only a fringe of the credit needs of the villagers. For the benefit of the *kambli* weavers of the village, a co-operative society known as 'The Polepalle Wool Weavers Co-operative Production and Sale Society' was established in the month of February 1960.

Panchayati Raj institutions

16. Since 1956, there is a statutory Panchayat for the main village and its two hamlets. With the advent of Panchayati Raj institutions in 1959, this panchayat was included in the Kambadur Panchayat Samithi whose headquarters Kambadur is at a distance of 30 miles through cross-country route and 60 miles by bus.

Medical and veterinary services

17. Inhabitants of this village visit the Government Hospital at Rayadrug (8 miles) and the Primary Health Centre at Eradikera (5 miles). There is a Veterinary Hospital at Gummaghatta at a distance of 2 miles from Polepalle hamlet.

Transport and communications

18. The village is put to all sorts of administrative inconveniences. Though geographically Rayadrug is very nearer to this village than Kalyandrug, it was included in Kalyandrug Taluk. In the same way, though Rayadrug and Kalyandrug Panchayat Samithis are in proximity with their headquarters at a distance of 8 and 20 miles, respectively, Bhairavanitippa village was included in the Kambadur Panchayat Samithi which can be reached via Rayadrug and Kalyandrug. A distance of 30 miles by walk or 60 miles by bus has to be travelled to reach Kambadur. To reach Anantapur the district headquarters, a distance of 82 miles has to be traversed by bus via Rayadrug and Kalyandrug. The Dam site is the bus terminus. Private buses ply from the Dam site to Rayadrug town. From this town buses ply to Kalyandrug, Anantapur, Bellary and other important centres. The nearest railway station is at Rayadrug, the terminus connecting Bellary town. There is a post office in Polepalle, hamlet-village and a sub-post office at the Dam site. While the project was in progress, the Dam site post office served the telegraphic needs also. But this service was withdrawn during 1961 when the work was completed. Now, Rayadrug is the nearest Telegraph Office. This village comes under the jurisdiction of the Police Station at Settur village situated at a distance of 9 miles south-west of Bhairavanitippa.

Trade and commercial centres

19. Rayadrug is the nearest centre of trade and commerce. For marketing the agricultural produce and for purchase of the daily domestic requirements, people of this village visit Rayadrug. The weekly *shandies* held at Chellakera, a town in Mysore State (18 miles), Vepalaparthi (3 miles), Rayadrug (8 miles) and Kalyandrug (20 miles) on Sunday, Tuesday, Thursday and Friday, respectively, are normally crowded by the people from the neighbouring villages.

Settlement history and migration

20. According to some of the oldest inhabitants of the village, Bhairavanitippa village is in existence since three centuries, i.e., even before the reign of Tippu Sultan. Polepalle hamlet, which is now thickly populated than the other two habitats has attained its present grandeur and status through three centuries. This is the outcome of the gradual shifting of households from the Bhairavanitippa main village to Polepalle hamlet, thus thinning the house-

holds in the main village to a bare number of 30. The habitat Kapatalinganahalli, an offshoot of Polepalle hamlet came into existence about 80 years ago.

21. Of the 266 households in the 3 habitats, 246 households forming 92.48% are more than 5 generations old; 5 households are 4 or 5 generations old and 4 households are 2 or 3 generations old. One household migrated to this village during the past generation and 10 households during the present generation (Table 32). All the 10 households that immigrated to this village during the present generation came from places within the district. Among them 6 households came from places outside the taluk and 4 households from places within the taluk. Of 10 households, 3 each belong to the Boya and Kuruba communities while one household belongs to the Sale caste (Table 33). All these households came and settled in this village when the Dam was under construction. The attractive wages given for workers and the security and continuance of employment for 5 to 6 years induced these householders to migrate and finally settle in this village. They even acquired some assets of permanent value with what little they saved during the construction of the Dam.

22. Apart from the 10 families permanently settled in the main village or its hamlets, a large number of families from the neighbouring villages resided at the Dam site where temporary accommodation was provided for them by constructing sheds. This temporary habitat of the immigrant workers' families was called as Labour Colony. Immediately after the construction of the Dam was over, they went back to their original abodes. Even now, about 40 houses with asbestos roofing are there lying uninhabited.

Origin and history of the village

23. According to well informed sources of information the village seems to be very old and historical one. A village deity by name Kala Bhayravudu symbolised in a stone statue of human size was there during the days of the Vijayanagar empire. The old village was there at the foot of the hillock on an elevation surrounded by a *durgam* (fortress) during the days of the Poligars. An elevated place or mound is known as *tippa* in Telugu and Kannada languages. Thus the village was named after the deity as also to signify its location on a *tippa* (mound). But in course of time, it came to be known as Bhairavanitippa for dialectical convenience. A story is current that the Poligars devised and executed a scheme by which they used to get Hagari river water from beneath

the ground to the place where they resided. The Poligars thus lived months together in the fort which became formidable for the enemy to capture. It is stated that the army of Tippu Sultan could not capture the fort until three months when the secret passage was revealed to them by an old woman. It is said that one day when the old woman emerged out of the fort to fetch the river water, she was caught by the soldiers of Tippu Sultan. First the soldiers induced her to show the secret passage by offering her bribe. When she refused, she was threatened with death. The poor woman calmly showed the secret passage, and only then that Tippu's army could capture the fort. The Poligar then surrendered himself to the Sultan and became his ally. Afterwards, this fort became the camping place for the marching armies of Tippu Sultan and the Poligar was duty bound to feed the army during the days of camp. When the districts of Anantapur, Chittoor, Cuddapah, Kurnool and Bellary were ceded to the British, the administration of the Poligars ceased completely. Even now, remnants of the fort and the decapitated idol of the deity Bhairaveswara can be seen at the Dam site.

24. The name of Polepalle hamlet bears an interesting story. During the days of Tippu Sultan, there lived a big trader by name Polisetty of Vaisya community. He used to carry commodities on packed horses and mules between Bellary and Chitaldrug towns which are at an equal distance of 40 miles from Bhairavanitippa village. These packed animals were guarded by a band of armed men. The present habitat of Polepalle used to be the camping place of Polisetty and his men. Polisetty constructed

a house for his comfortable stay. He constructed a small fortress also. In the beginning, the habitat was within the fortress. As time passed by, the fortress fell into ruins. Slowly, people from Bhairavanitippa immigrated to this place in view of its proximity to their fields. This habitat was later named after Polisetty as Polepalle. As more households from the Bhairavanitippa main village began to migrate to Polepalle, the population of the main village dwindled leaving only about 30 households. Polepalle hamlet, however, grew in numbers to about 200 households.

25. Since the village came under the submergeable area, Bhairavanitippa main village was entirely shifted to a site at a distance of three furlongs towards the right bank canal on 28th September, 1956, and renamed Bhairavasagara *gramam* (village). The new name, however, could not gain popularity and the old name is being used for all practical purposes including the revenue administration.

26. It is said that Kapatalinganahalli once upon a time was a grazing land for sheep and cattle. One Kapatalingappa of Kuruba caste who used to graze his sheep at the present habitat Kapatalinganahalli found the place to be a convenient habitat and decided to settle there. In course of time others also settled. By 1964, about 40 households made Kapatalinganahalli their home. This habitat was named after the original settler Sri Kapatlingappa as Kapatalingappahalli, the suffix 'halli' in Canarese meaning a habitat, a hamlet or a village. Kapatalingappahalli came to be called Kapatalinganahalli for dialectical convenience.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The village is multi-ethnic in composition. The predominant caste in the village is Kuruba whose traditional occupation had been sheep and goat rearing and weaving of wool blankets which they are continuing as their subsidiary occupation. Among the other communities, the households of Madiga (Scheduled Caste), Oddara and Boya (Denotified Tribes) and Lingayats are numerous. Households of other communities viz., Vaisya, Kamma, Kapu, Chakali, Settibalija, Golla, Viswabrahmin, Sale, Idiga and Bestha among the Hindus and Muslims and Christians inhabiting the village are in single digits. The number of households in each of the communities and number of persons by sex are given in the following Statement :

Statement II

POPULATION BY CASTE/TRIBE/COMMUNITY, SEX AND PERCENTAGE

S. No.	Caste/Tribe/Community	No. of households	Males	Females	Total persons	%age to total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Bestha	1	1	1	2	0.11
2	Boya (D.T.)	30	101	102	203	11.10
3	Chakali	4	30	30	60	3.28
4	Christian	1	2	2	4	0.22
5	Golla	2	12	12	24	1.31
6	Idiga	1	5	4	9	0.49
7	Kamma	4	19	15	34	1.86
8	Kapu	5	14	15	29	1.59
9	Kuruba	102	381	339	720	39.39
10	Lingayat	26	77	78	155	8.48
11	Madiga (S.C.)	41	135	138	273	14.93
12	Muslim	4	14	15	29	1.58
13	Oddara (D.T.)	31	104	78	182	9.96
14	Sale	1	1	1	2	0.11
15	Settibalija	3	16	23	39	2.13
16	Vaisya	8	22	29	51	2.80
17	Viswabrahmin	2	6	6	12	0.66
Total		266	940	888	1,828	100.00

S.C.: Scheduled caste D. T.: Denotified Tribe

The Madigas (S. C.) represent 14.93% of the total population; the Boyas and Oddaras (D. Ts) form one-fifth or 21.06% of the total; the Hindu castes form 62.20% and the Muslims and Christians form

1.59% and 0.22% respectively. The males and females among the communities of Bestha, Boya, Chakali, Golla, Lingayat, Kapu, Muslim, Sale, Viswabrahmin and Christian are almost in equal numbers. The males outnumber females in the Idiga, Kamma, Kuruba and Oddara communities while in Madiga, Settibalija and Vaisya communities it is *vice versa*.

2. A brief note on each of the communities in the order of their numerical strength is given below. All the caste Hindus in the village can freely converse in Telugu as well as Kannada language.

Kuruba

3. Kuruba is the dominant caste in the village with a population of 720 persons (381 males and 339 females). The traditional occupation of Kurubas is sheep and goat rearing and weaving of *kambli*s (coarse woollen rugs). Agriculture which used to be a subsidiary occupation in the past has now become the main occupation relegating the traditional occupation to a secondary place.

4. Regarding the origin of the word Kuruba, Thurston quotes the following from H. A. Stuart :

"It has" Mr. H. A. Stuart writes, "been suggested that the name Kuruba is a derivative of the Canarese root kuru, sheep (*cf.* Tamil kori); but it has been objected to this that the Kurumbas were not originally a purely shepherd tribe, and it is contended that the particular kind of sheep called kori is so called because it is the sheep of the Kurumbas." 1

"Mr. Stuart states that "they are the modern representatives of the ancient Pallavas, who were so powerful in Southern India. In the seventh century, the power of the Pallava kings seems to have been at its zenith, though very little trace of their greatness now remains; but, soon after this, the Kongu, Chola, and Chalukya chiefs succeeded in winning several victories over them, and the final overthrow of the Kurumba sovereignty was effected by the Chola King Adondai about the eighth century A. D., and the Kurumbas were scattered far and wide. Many fled to the hills, and, in the Nilgiris and Wynad, in Coorg and Mysore, representatives of this ancient race are now found as wild and uncivilised tribes." 2

1 E. Thurston, *Castes and Tribes of Southern India*, Vol. IV, p. 137.

2 *Ibid.*, p. 138

5. The popular belief regarding the origin of the caste in this area as narrated by Sarvasri Sanjivappa and Kadirappa, well informed gentlemen of the Kuruba Community, coincides with the following record made by E. Thurston.

"Originally the Kurubas were Kapus. Their ancestors were Masi Reddi and Nilamma, who lived on the eastern ghats by selling firewood and had six sons. Taking pity on their poverty, Siva came begging into their house in the disguise of a Jangam, and gave Nilamma some sacred ashes while promising prosperity through the birth of another son, who was called Undala Padmanna. The family became prosperous through agriculture. But, unlike his six brothers, Undala Padmanna never went out to work in the fields. They accordingly contrived to get rid of him by asking him to set fire to some brushwood concealing a white-ant hill, in the hope that the snake within it would kill him. But, instead of a snake, an innumerable host of sheep appeared. Frightened at the sight of these strange black beasts, Undala Padmanna took to his heels. But Siva appeared, and told him that they were created for his livelihood, and that he should rear them, and live by their milk. He taught him how to milk the sheep and boil the milk, and sent him to a distant town, which was occupied by Rakshasas, to fetch fire. There the giants were keeping in bondage a Brahman girl, who fell in love with Undala Padmanna. They managed to escape from the clutches of the Rakshasas by arranging their beds over deep pits, which were dug for their destruction. To save her lover, the girl transformed him into a lizard. She then went with him to the place where his flock was, and Undala Padmanna married a girl of his own caste, and had male offspring by her as well as the Brahman. At the marriage of these sons, a thread kankanam (bracelet) was tied to the wrist of the caste woman's offspring, and a woollen kankanam to that of the Brahman girl's sons. The sons of the former were, therefore, called Atti (cotton) Kankanadavaru, and those of the latter Unni (woollen) Kankanadavaru. The latter are considered inferior, as they are of hybrid origin. A third sub-division is that of the Ande Kurubas, named after the small vessel (ande) used in milking goats."¹

6. The same caste has been studied at Vemayakunta village in Adilabad district; where the Kurubas are known by the name Kurumas. Regarding the origin of the Kurubas, there are certain variations in particulars as narrated by well informed

Kurumas of Vemayakunta and Bhairavanitippa villages. The originator of this community is mentioned as Mallanna or Mallannadeva which confirms the recordings of Hassan. The informants of Bhairavanitippa village, however, reported that their originator is Undala Padmanna and the same has been recorded by Mr. Thurston. According to the Kurumas of Vemayakunta, Mallanna killed the demon with the help of the Brahman girl who revealed to him the life secret of the demon.

7. H. A. Stuart* mentions that the Kuruba caste is subdivided into clans or gumpus and clans into *gotras* or septs. According to him, the head of the clan is called Gaudu although this is not found among the Kurubas of Bhairavanitippa. Mr. Stuart further mentions that there are 66 exogamous septs or *gotras* which are listed below :

"Agni, fire	Irula, darkness
Alige, drum	Iruvu, black ant
Andara, booth	Jelakuppa, a fish
Ane, elephant	Jirige, cummin
Arashina or Arisana, turmeric	Jivala, an insect
Arathi, wave offering	Kalle, bengal gram
Ari, ebony	Kanchu, bell-metal
Ariya, noble	Kavada, coloured border of a cloth
Avu, snake	Kombu, stick
Bandi, cart	Kori, blanket
Banni (Prosopis spicigera)	Mana, measure
Basale (Basella rubra)	Malli, jasmine
Batlu, cup	Menu, pepper
Belata (Feronia elephantum)	Minchu, metal toe-ring
Belli, silver	Mise, moustache
Belu (Aegle marmelos)	Mugga, loom
Bende (Hibiscus esculentus)	Muttu, pearl
Benise, flint	Nali, bamboo tube
Bevu or Bevina (Melia azadirachta)	Nayi, dog
Binu, roll of woollen thread	Othu, goat
Bola, bangle	Putta, ant-hill, snake hole
Chandra, moon	Ratna, precious stones
Chelu, scorpion	Samanthi or Savanti (Chrysanthemum)
Chilla (Strychnos potatorum)	Same, (millet: Panicum miliare)
Chinna or Sinnata, gold	Samudra, ocean
Deva, a tree	Sankhu, conch-shell
Emme, buffalo	Sarige, lace
Gali, devil	Surya, sun
Gauda, headman	Thuppa, charified butter
Gulimi, pick-axe	Turaka, Muhammadan
Halu, milk	Ungara, ring
Hatti, hut	Uppiri, earth-salt "
Honungara, gold ring	
Ibabi, tortoise	

8. The following 13 clans are found among Kurubas of Bhairavanitippa village.

1 Melada	8 Harsula
2 Masula	9 Gosi
3 Pogala	10 Bela
4 Pala	11 Ullengi
5 Majjiga	12 Sulpula
6 Bijjula	13 Atte
7 Bagar	

9. It is learnt that there are some more clans but the caste men are not aware of their names. Each clan or 'Kulam', as they call among themselves, has its own different deities at different places. The seat of the clan deity of the Masula Kurubas is in this village itself. It is supposed that the people of this clan, wherever they are living, perhaps have their origin in this village. Among the 13 clans, Sulpula clan is considered superior. The seat of the deity of this clan is not known to the Kurubas of this village.

Madiga

10. Madigas with a total population of 273 persons (135 males and 138 females) comprising 41 households occupy the second place in the numerical order. This community is declared as Scheduled Caste throughout the Andhra Pradesh State by the President's Modification Order. Madigas are leather workers, tanners and agricultural labourers and very few are cultivators. Among the caste hierarchy of Hindus, they occupy the lowest position and are called *shastamulu* (sixth class); the five superior classes being Brahmin, Kshatriya, Vaisya, Sudra and Panchama. A mass of literature is found on this caste in Census Volumes of previous decades and authors like Thurston and Hassan have dealt with this caste at length and in great detail. Regarding their origin Hassan records :

"...once upon a time, when Parvati and Parameshwar were on a ramble, Parvati becoming unclean, was obliged to leave her menstrual clothes under a tree and from these garments sprang Chinnaya, whom the heavenly pair engaged to tend their divine cow, Kamadhenu. Chinnaya once tasted the cow's milk and found it so delicious that he was tempted to kill the cow itself and eat its flesh. He immediately carried his impious design into effect, but the carcass of the cow was so heavy that none, not even the gods, could move it. Siva thought of Jambavant who was practising penance, and called out to him, 'Mahadigar' (lit—a great one come down). Jambavant, who thus obtained the name Mahadiga or Madiga, appeared at Siva's call, lifted the dead

body, and cut it into pieces. Siva ordered Chinnaya to dress the beef and invited all the gods to a feast. But Chinnaya, unfortunately while trying to blow down an effervescence, spat into the cooking pot and the gods, observing this, left the dining hall. Siva, in anger, cursed both Chinnaya and Jambavant for their negligence and degraded them to the lowest caste. Chinnaya's descendants are called Malas, while Jambavant became the ancestor of the Madigas, and as Jambavant ate the leavings of Chinnaya and drank after him, the Madigas are ranked below the Malas in point of social standing."¹

11. This explains why the Madigas were classed as the sixth caste in the Hindu social order and called *shastamulu*. The Madigas are also called, as Jambavanthulu (Jambuvulu), Arundhatiyulu and Jaggali in different regions of Andhra Pradesh. The various sub-castes among the Madiga are Dappu, Parika, Dasari, Jangam, Mashti, Sindollu or Chindollu also called Bogam Madiga, Bindlawad, Dakkalawad, Jogi and Kommu. This list cannot claim to be exhaustive as the community is a very large one distributed over a very extensive area.

12. Among the Madigas of Bhairavanitippa village, the following 7 endogamous groups are found. They are (1) Ganigollu (2) Ivoollavandlu (3) Chatrivandlu (4) Yeggedivandlu (5) Bogam (6) Sannakki and (7) Enumula. Among these endogamous groups, interdining and intermarriages are practised. Many of them are Christian converts although they are hesitant to admit it and even after the conversion they are following the customs of Hindu religion only.

Boya

13. Boya is a Denotified Tribe. This forms one of the major communities in the village with 30 households and 203 persons (101 males + 102 females). Their mother tongue is Telugu. Boyas were the traditional umbrella carriers and palanquin bearers of the Poligars during the reign of Vijayanagar kings. Now most of them have taken to agricultural labour and a few to cultivation as their main occupation.

14. This tribe is known by different names in different parts of Andhra Pradesh such as Boya (called Bedars, Byedas or Byadas), Bestha (Parkitiwarlu), Bhoi, Chundinayakulu, Donga Boyas, Doras, Gentu, Gunlodu (Goondla), Gurikara, Kalawathila Boyas, Kavalivaru, Kirata (Kiratakas), Mondi Boya, Nayakulu (Naidu), Nilbandhu, Nishadhas, Pedda Boyas, Sabari, Sunkalamma Boya, Talari and Yellapu

¹ E. Thurston, *op. cit.*, pp. 139-140

* Quoted by E. Thurston, *op. cit.*, p. 141

² *Ibid.*, pp. 141-142

¹ Syed Siraj-ul-Hassan, *The Castes and Tribes of H. E. H. The Nizam's Dominions*, Vol. I (Bombay : 1920), pp. 410-411

or Ellapi (day dacoits). All the above terms are synonymous and denote one and the same community, the Valmiki. The popular Telugu equivalent of Valmiki is Boya.

15. Sri Y. V. Subbaiah Naidu, Organiser of the Andhra Pradesh Valmiki Association, stated that since they used to live in the forests by hunting, they are known as Boyas. They are often referred to as Kiratakas because of their cruel attitude towards birds and animals. They are also called as Sabaris since they are presumed to be the descendants of Sabari of Ramayana. They are also known as Nishadhas as they are treated as the descendants of a hunter Nishadha. Because of their employment as village servants, they are known as Talaris. As they were dacoits, the name Yellapu or Ellapi (day dacoits) was given. Their proficiency in hunting has earned the name of Gurikaras. As some of them used to head certain groups and soldiers, they are called Naiks. Boyas are considered as legal heads for certain regions and hence were called as Doras, otherwise known as Boya Doras. E. Thurston records 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." 1

It is noted in the Bellary District Gazetteer that:

"Both the Telugu-speaking Boyas and Canarese-speaking Bedars are split into the two main divisions of 'uru' or village men 'myasa', or grass-land men, and each of these divisions is again sub-divided into a number of the exogamous 'bedagus'." 2

16. All the Boyas in Bhairavanitippa village are Myasa Boyas. They relish the meat of sheep and goats but never eat fowls. Marriages among them are regulated by *gotras*. Divorce and separation are allowed but widow remarriage is forbidden. Lingayats are engaged to officiate at the marriages. At times, they engage a Brahmin priest also. They do not accept food from or dine with the Muslims, Oddaras, Malas, Madigas, Chakalis and Mangalis.

Oddara

17. Oddara is one of the major communities in the village with 182 persons (104 males and 78 females) spread over 31 households and declared as a

Denotified Tribe in Andhra Pradesh. Their mother tongue is Telugu. The Oddes or Voddas are commonly called Waddars.

"Mr. H. A. Stuart describes them as being 'the navvies of the country, quarrying stone, sinking wells, constructing tank bunds, and executing other kinds of earth work more rapidly than any other class, so that they have got almost a monopoly of the trade. They are Telugu people, who came originally from Orissa, whence their name.'..." 3

18. The word Vodde or Odde is said to be a corruption of the Sanskrit Odhra, the name for the country now called Orissa and the people are ordinarily supposed to have emigrated from the Oriya country. The Oddaras claim a Kshatriya origin and state that they are descendants of Bhagirath, son of Sagara. Hassan records a legend, part of which is known to the villagers which appears to support their claim regarding their origin. It is said that one Ode Raj the King of Gulpattan had a beautiful wife called Balanagu. One day a Fakir who happened to witness her bewitching beauty, carried her to his secret hide with his magical powers. When the King and his brothers came to know of this, they started searching for her. But the Fakir turned them into stones by means of his magic wand. Ramudi son of Ode Raj, who grew into a strong and young man killed the Fakir and set his mother free. He took possession of the two magical wands, one of which can turn human beings into stones, while the other could revive them. With one of these rods, he restored the life of his father and uncles. Later on, Ramudi misused the power and turned all of them into stones with which he began to construct a ladder. Whereupon, the Almighty grew very angry and broke the ladder in pieces. He cursed them to the stone cutters and stone excavators. Regarding the uncles:

"It is said that their wives remarried them after twelve years of widowhood during which they had put away their glass bangles and bodices, the emblems of the married life. The women, even after their remarriage, wore glass bangles only on the right arms putting on pewter bracelets on the other, while they discarded bodices altogether. All Waddar females have, as a respect to their memory, followed this example to this day." 4

Although not aware of this legend, most of the Oddara women do not wear bodices and wear pewter

and glass bangles as a custom in almost all parts of Andhra Pradesh. Further, the legend connected with the origin of Oddaras i.e., of Balanagamma is a popular folk-tale depicted in various ways as dramas, and *burrakathas*. The villagers of Bhairavanitippa know this story. The characters Balanagu and her son Ramudi are known as Balanagamma and Balavardhiraju in the folk-tales. According to Hassan:

"the Waddars have got seventy-two exogamous sections and observe a very complicated system of exogamy." 1

19. There are four sub-groups among the Oddaras, namely, Manti (earth workers), Rati (stone cutters), Godari—those who dig earth with *godari* (crow bar) and Puttagochi (those who wear a small rag of cloth tucked in between the legs). In Bhairavanitippa village, however, there are only two sub-castes or groups viz., Manti and Rati. There are various *gotras* and marriages are contracted within the sub-caste or group but outside the *gotra*. Sampangi, Wallepuwaru, Danangala, Peetala, Challa or Sallawaru, Dandugawaru, Poolawaru. Voddellawaru are some of the *gotras*. Erranna and Durgamma deities are worshipped by the Manti Oddaras while Thimmappa is worshipped by both the sub-groups. Peddamma is exclusively worshipped by the Rati Oddaras. The Manti Oddaras are normally engaged in earthwork while the Rati Oddaras are professional stone cutters. Women members of each sub-group assist their menfolk. Very rarely can these women be seen engaged as agricultural labourers.

Lingayat

20. There are 26 households of Lingayats with 155 persons (77 males and 78 females). Of these 26 households, 24 households are engaged in agriculture and one household each is engaged in agricultural labour and barber service. Their mother tongue is Canarese. The subtle principle of Lingayat creed is the fanatical belief in the supremacy of Linga, the symbol of God Siva. They always wear a Lingam called Jangam Lingam (movable Lingam) on some part of their body. Thurston writes that:

"The word Lingayat is the anglicised form of Lingavant, which is the vernacular term commonly used for any member of the community They

are strict disciplinarians in the matter of food and drink, and no true Lingayat is permitted to touch meat in any form, or to partake of any kind of liquor." 2

Regarding marriage in this community, the Census report of 1921 states that:

"generally, one must marry within one's own sub-caste but Jangams can marry in all castes, even the Eadiga, Mangala and Kummara castes, provided the latter are Lingayats." 3

Chakali

21. Regarding this caste, Thurston writes that:

"the Tsakala, Sakalas, or Chakalas, who derive their name from Chaku (to wash), are the washerman of the Telugu country, and also act as torch and palanquin bearers." 4

22. It is recorded in the Census Volume of Hyderabad State that:

"the Washerman caste of the Telugu country, the corresponding caste in Marathwara being that of the Dhobi Owing to its very wide distribution, the caste is divided into a very large number of endogamous groups the names of which refer to the country to which the sub-castes belong, or to the castes from which they have sprung, e.g., Telaga Chakala, Turka Chakala, Lambadi Chakala, Lingayat Chakala, Karnatic Chakala, etc." 5

23. There are 4 Chakali households with 60 persons (30 males and 30 females). The washermen of this village are Lingayats by sect and their mother tongue is Canarese but they also speak Telugu equally well. All the four households in the village are engaged in their traditional occupation i.e., washing of clothes. Fig. 1. shows a Chakali couple—See their mode of dress.

Komati (Vaisya)

24. The great trading community Komati or Vaisya is found all over the country under different names such as Komti, Komati, Vaisya, Baqal, Bania, Sahukar, etc. They are cloth merchants, grain dealers, bankers, money lenders, grocers, and shopkeepers. The titles of the caste are Setty, Sresti, Gupta, Chetti, etc. Thurston records that:

1 E. Thurston, *Castes and Tribes of Southern India*, Volume VII (1909), p. 310
2 Gazetteer of the Bellary District, Vol. I (Madras: 1904), p. 70
3 E. Thurston, *op. cit.*, Vol. V, p. 422
4 Hassan, *op. cit.*, p. 646

1 Hassan, *op. cit.*, p. 647
2 E. Thurston, *op. cit.*, Vol. IV, pp. 236-237
3 Census of India, 1921, Hyderabad State, Part I, p. 252
4 Thurston, *op. cit.*, Vol. VII, pp. 197-198
5 Census of India, 1921, Hyderabad State, Part I, p. 242

"... The name Komati has been derived in many different ways. By some it is said to be from ko-mati, meaning fox-minded. This has reference to the cunning of the Komatis in business, and is undoubtedly the outcome of their unpopularity with their customers.....Others say it is from go-mati, meaning the possessor of cows, one of the ordained duties of Vaisyas being the protecting of cows. Others, again, say that it is from go-mati, meaning cow-minded." 1

25. In recent times, the Komatis have claimed that they are Vaisyas mentioned in the Vedic Purushasukta, the third in the order of the four-fold caste hierarchy. They claim to have 102 *gotras*. There are various sub-divisions among the Vaisyas or Komatis such as Gavara, Kalinga, Traivarnika, Veginadu, Neti (ghee), Noone (oil), Arva (emigrants from Madras—Tamil country), and Jain (the Vaisyas who, through fear of king Vishnuvardhana escaped from Penugonda and embraced Jainism). Inter-marriages among these sub-divisions are not allowed. The Vaisyas of this village are of the Veginadu, those who originally belonged to Vengi country, namely, the area in between Krishna and Godavari rivers.

26. The deity of the Vaisyas is Kanyakamma or Kanyaka Parameswari.

"It is said that she is a deification of a beautiful Komati girl by name Vasavamma who belonged to Penugonda of West Godavari District. Her caste people who objected to the Eastern Chalukya King, Vishnuvardhana, desiring to marry her were persecuted. To end the trouble, she burnt herself alive. The headmen of the 102 families, the ancestors of the present *gotras*, also sacrificed themselves along with her. She has since then, been deified as their caste deity. Though there are many temples in her name, the chief one is at her native place, Penugonda." 2

Settibalija

27. There are 3 households of Settibalijas in this village consisting of 39 persons (16 males and 23 females). These households are following their traditional occupation, namely, bangle selling. Their mother tongue is Telugu. It is said that one day Goddess Parvati was asked by her husband, Lord Siva to appear with all her charms. Though she did her best, she could not win the appreciation of her

Lord. Lord Siva on her request produced a male being from the hair of his braid. This being appeared with a number of bangles. Parvati decorated herself with these bangles and won the affection and appreciation of her Lord. Settibalijas are supposed to have their origin from this being created by Lord Siva.

Kamma

28. There are 4 Kamma households in this village, with 34 persons (19 males and 15 females). All these households are engaged in agriculture and their mother tongue is Telugu. Many stories are current regarding their origin and all these stories point out the common ancestry of the Kammas, Kapus and Velamas.

29. Thurston records the following interesting story:

"... The word Kamma in Telugu means an ear ornament, such as is worn by women. According to one legend 'the Rishis being troubled by Rakshasas, applied to Vishnu for protection, and he referred them to Lakshmi. The goddess gave them a casket containing one of her ear ornaments (kamma), and enjoined them to worship it for a hundred years. At the expiry of that period, a band of five hundred armed warriors sprang up from the casket, who at the request of the Rishis, attacked and destroyed the giants. After this they were directed to engage in agriculture, being promised extensive estates, and the consideration paid to Kshatriyas. They accordingly became possessed of large territories, such as Amravati and others in Kistna, Nellore and other districts, and have always been most successful agriculturists...." 3

Kapu

30. There are innumerable sub-divisions or groups in this caste among which, sometimes, no traces of homogeneity can be found. The name 'Kapu' means 'guardian'. There are 5 households of Kapus in this village consisting of 29 persons (14 males and 15 females). The Kapus of Bhairavanitippa village are Lingayats, and are called Lingayat Kapus. In the adjacent Mysore State, they are called Vakligars. The members of this sub-caste acknowledge Jangams as their *gurus* and do not indent upon the services of Brahmins for religious or ceremonial functions and, like other proselytes,

are very punctilious in their sectarian observances. Some of the names of men are Thippeswamy, Rudrappa, Basappa, Nanjappa, etc. All the five Kapu households in the village have agriculture as their main occupation and their mother tongue is Canarese. According to Hassan:

"The Kapus trace their descent to one Adi Reddi, from whose seven sons the whole Kapu race is said to have sprung." 1

31. Speaking about the sub-divisions among the Kapus, E. Thurston wrote that:

"It is a common saying among the Kapus that they can easily enumerate all the varieties of rice, but it is impossible to give the names of all the sections into which the caste is split up." 2

At Bhairavanitippa no sub-division is known to the Kapus.

Golla

32. The two households of Gollas in the village are at present engaged in cultivation. Gollas claim their descent from Lord Krishna and their traditional occupation is tending cattle and sheep and selling milk and milk products. Thurston 3 mentions the existence of two main divisions, namely, Uru (village) and Kadu (forest) but the Gollas of this village are not aware of any sub-divisions. Their mother tongue is Telugu.

Viswabrahmin

33. This caste includes five occupational classes viz., Kamnara or Kammara (Ironsmith), Vadla (Carpenter), Kanchara (Brasssmith), Kasi (Stone masons) and Kamsali or Avusala (Goldsmith). Viswabrahmins claim their descent from Brahma Rishis. In the words of Hassan:

".....they claim to be descended from five 'Brahma Rishis' (divine sages), Manu, Maya, Twashta, Silpi, Daivadnya, who sprung from the five faces of Viswakarma (lit. the creator of the universe) the celestial architect of the gods." 4

34. There are two households of Viswabrahmins who are also known as Kamsalis in this village. One

household has taken up goldsmithy and the other has taken up carpentry-cum-blacksmithy as their main occupations. Men wear sacred threads. They suffix the caste title 'Achari' to their (males) names and their mother tongue is Canarese.

35. Of late, they have begun to rever Sri Pothuluri Veerabrahmendraswami popularly known as 'Brahmamgaru' and supposed to be an incarnation of Lord Vishnu with his seat at Banganapalle Sub-Taluk headquarters town of the same name in Kurnool District.

Idiga

36. There is only one household of Idiga caste consisting of 9 persons (5 males and 4 females) and engaged in the traditional occupation of toddy drawing and selling. Their mother tongue is Canarese. It is said that the name of their caste is derived from their occupation.

"The word Ediga comes from 'ita' meaning a sen-dhi (date-palm) tree, and as this class of people draw toddy from the ita tree, they are known as Edigas." 5

Sale

37. Sales are the great weaving community in the Telugu Country. The corresponding caste in the Marathwara and of whom some have had migrated to Nizamabad and Adilabad Districts and some other parts of Telangana area of Andhra Pradesh goes by the name, Dewang or Koshti. Regarding the derivation of their caste name Thurston says that:

"The name is derived from Sanskrit, Salika, a weaver They are divided into two main endogamous sections, Padma or Lotus, and Pattu or silk. Between them there are three well-marked points of difference viz., (1) the Pattu Sales wear the sacred thread, whereas the Padma Sales do not; (2) the Pattu Sales do not take food or water at the hands of any except Brahmins, whereas the Padma Sales will eat in Kapu, Golla, Telaga, Gavara, etc., houses; (3) the Pattu Sales weave super-fine cloths, and, in some places, work in silk, whereas Padma Sales weave only coarse cloths." 6

38. The only Sale household in the village with 2 persons (1 male and 1 female) belongs to the Pattu Sale sub-group. The head of household has

1 E. Thurston, *op. cit.*, Vol. III, p. 306

2 Census of India, 1961, Volume II, Andhra Pradesh, Part VI, *A Monograph on Pasarlupudilanka*, S. No. 16, p.9

3 E. Thurston, *op. cit.*, Vol. III, pp. 94-95

1 Syed Siraj-ul-Hassan, *op. cit.*, Vol. I, p. 306

2 E. Thurston *op. cit.*, Vol. III, p. 226

3 E. Thurston *op. cit.*, Vol II, p. 286

4 Hassan, *op. cit.*, p. 544

5 Census of India, 1921, Vol. XXI, Hyderabad State, *Part I- Report*, p. 245

6 E. Thurston, *op. cit.*, Vol. VI, p. 265

given up his traditional occupation of cloth weaving and has taken up contract. He also functions as the Native Doctor. Their mother tongue is Telugu.

Bestha

39. Bestha is a caste which claims its descent from Sutudu, the famous expounder of Mahabharata. Traditionally they were fishermen and palanquin bearers. The solitary household in the village had given up its traditional profession and taken up burning of lime.

Muslims

40. There are 4 Muslim households in the village with 29 persons (14 males and 15 females). Their

mother tongue is Urdu. They profess Islam and celebrate all the Muslim festivals.

Christians

41. There is only one Christian household which originally belonged to Madiga caste. A *pucca* house is being used as a Church where Sunday prayers are offered regularly and *bhajans* are conducted on festival and other days. It is noticed that the Christian converts also observe Hindu festivals. A Christian convert unhesitatingly mentions his caste as Madiga.

Population

42. The Statement below shows the number of households and population by sex break-up at the different Censuses.

Statement III

DECENNIAL POPULATION OF THE VILLAGE BY SEX BREAK-UP, 1891-1961

Year (1)	No. of households (2)	Males (3)	Females (4)	Persons (5)	Population increase (+) or decrease (-) (6)	Percentage increase or decrease over the preceding Census population (7)
1891	100	363	307	670	...	...
1901	116	426	375	801	+ 32	+ 4.63
1911	148	447	427	874	+ 73	+ 9.11
1921	183	556	540	1,096	+ 222	+ 25.40
1931	178	542	490	1,032	- 64	- 5.84
1941	209	695	587	1,282	+ 250	+ 24.22
1951	229	777	696	1,473	+ 191	+ 14.94
1961	325	1,008	969	1,977	+ 504	+ 34.22

In 1891, the village population was 670 and by 1961 it increased to 1977, the rate of increase being 190%. When compared to the population of the 1901 Census, there had been an increase in the population by 1,176 or 146.91% over a period of 60 years. The annual average rate of population growth during the last 60 years and upto the end of 1961 is 2.43%. The rate of growth during 1951-61 is 3.42%. The sex ratio at the 1961 Census is 957 females per 1000 males. It can be seen from the above Statement that there had been an excess of male population over the female population althrough the period from 1891 to 1961. The village is spread over an area of 7.05 sq. miles, the density of population being 280 per sq. mile.

*Simple type of family consists of husband, wife and unmarried children, if any. Intermediate type of family consists of married couple and unmarried brother or sister and one of the parents. Joint family consists of married couple with married sons/daughters or with married brothers/sisters. Other type of family is one which does not come under any of the above categories.

Family types

43. Among the 266 households in the village, 97 households (36.48%) are * simple families and 47 are intermediate families (17.67%); 41 households (15.40%) are of joint family type while 81 belong to other type of families (30.45%) [Table 27]. It can be seen from Table 27 that in all the communities in the village, simple type of families are in majority.

Heads of households

44. Usually an elderly male member acts as head of the household unless he is unfit, being mad or blind. In some cases, in a joint family, a literate and intelli-

gent among the brothers becomes the head of household. Though illiteracy is not a rigid bar to become the head of a household, the advice of a literate member of the family is always given much weight. Elderly members of the households having long standing experience and who are too old to manage the household affairs advise the members of the household on important matters. A woman becomes the head of the household in case she is deprived of her husband and has young children to look after. She continues to manage the household affairs until her son becomes a major.

45. Table 10 shows that all the 266 households in the village except 17 are managed by men. Among the 249 male heads of households, 187 are in the age group of 15-24 years. None are in the age group of 0-14 years. Among the males, 42 (16.87%) are literates falling under the age groups of 25-59 and 60 years and above. All the 17 female heads of households are illiterates. Fifteen of them are in the age group of 25-59 years whereas only one each is in the age group of 15-24 and 60 years and above.

Age structure

46. The total population consists of 940 males and 888 females. The male population has outnumbered the female population by 62. The sex ratio works out to 945 females for 1,000 males.

47. The distribution of population by age group and sex is shown below :

Statement IV

POPULATION BY AGE GROUP AND SEX

Age group (in years) (1)	Males (2)	Females (3)	Total (4)	Percentage (5)
0-14	401	399	800	43.76
15-24	120	145	265	14.50
25-59	353	287	640	35.01
60 & above	66	57	123	6.73
Total	940	888	1,828	100.00

Persons in the age groups of 15-24 and 25-59 years which may be taken as working age groups, form 49.51% while persons in the age group of 0-14 years, who may be treated as dependants in view of their tender ages and those above 60 years of age together form 50.49%. The fact that 6.73% of the people in the village are over and above 60 years of age indicates that very few people survive after their sixties.

Marital status

48. The following Statement shows the marital status of males and females in the village in their respective age groups.

Statement V

MARITAL STATUS BY AGE GROUP AND PERCENTAGE

Marital status (1)	Age group (in years)								Total (10)	Percentage (11)
	0-14		15-24		25-59		60 & above			
	Males	Females	Males	Females	Males	Females	Males	Females		
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)		
Never married	401	393	88	12	29	...	2	...	925	50.60
Married	...	6	32	129	302	225	43	16	753	41.19
Widowed	...	...	...	2	20	58	21	41	142	7.77
Divorced/ Separated	...	...	...	2	2	4	...	...	8	0.44
Total	401	399	120	145	353	287	66	57	1,828	100.00

50.60% of the population are unmarried and a large majority of them forming 85.84% are in the age group of 0-14 years. Married persons form 41.19% and a large number of them are found in the age groups

of 15-24 and 25-59 years. Only 6 girls are married among the age group of 0-14 years. Widowed and divorced or separated form 7.77% and 0.44% respectively.

Literac

49. The percentage of literacy in this village is as low as 5.3%, since out of 1,828 persons in the

village, only 93 males and 4 females are literates.

50. The Statement below shows the literacy by community and sex.

Statement VI

LITERACY BY CASTE/TRIBE/COMMUNITY, SEX AND PERCENTAGE

Caste/Tribe/ Community (1)	Males (2)	Liter- ates (3)	Percent- age of literacy among males (4)	Females (5)	Liter- ates (6)	Percent- age of literacy among females (7)	Persons (8)	Liter- ates (Males + Females) (9)	Percent- age of literacy among males and fe- males taken to- gether (10)
1 Bestha	1	...	...	1	...	...	2	...	...
2 Boya	101	9	8.92	102	...	...	203	9	4.43
3 Chakali	30	1	3.33	30	...	...	50	1	1.66
4 Christian	2	1	50.00	2	1	50.00	4	2	50.00
5 Golla	12	...	...	12	...	...	24	...	...
6 Idiga	5	1	20.00	4	...	...	9	1	11.11
7 Kamma	19	...	...	15	...	...	34	...	...
8 Kapu	14	...	...	15	...	...	29	...	...
9 Kuruba	381	22	5.27	339	...	...	720	22	3.05
10 Lingayat	77	17	22.08	78	2	2.56	155	19	12.26
11 Madiga	135	17	12.59	138	...	...	273	17	6.23
12 Muslim	14	4	28.57	15	...	...	29	4	13.80
13 Oddara	104	2	1.92	78	...	...	182	2	1.10
14 Sale	1	1	100.00	1	1	100.00	2	2	100.00
15 Settibalija	16	3	18.75	23	...	...	39	3	7.69
16 Vaisya	22	11	50.00	29	...	...	51	11	21.6
17 Viswabrahmin	6	4	66.66	6	...	...	12	4	33.33
Total	940	93	9.89	888	4	0.45	1,828	97	5.30

Percentage of literacy among Bestha, Golla, Kamma and Kapu castes is nil. All the females except the 4 literates viz., one each in Christian and Sale communities and 2 in Lingayats are illiterates. Numerically predominant are those belonging to Kuruba, Madiga, Boya, Oddara and Lingayat communities. Even among the 97 literates, 67 are without any educational standards and 30 have studied upto Primary or Junior Basic standards.

51. Though there is an Elementary School in the village for more than three decades i.e., since 1931, the percentage of literacy is miserably low. This low percentage of literacy is attributed to the fact that for all the three habitats viz., Bhairavanitippa, Polepalle and Kapatalinganahalli there is only one school at Polepalle. The other two habitats of Bhairavanitippa and Kapatalinganahalli are at a distance of 2 miles and 2½ miles, respectively from

Polepalle. Though 196 households are concentrated at Polepalle, the percentage of literacy exclusively for this hamlet does not exceed 8. There appears to be lack of interest on the part of the parents to get their children educated.

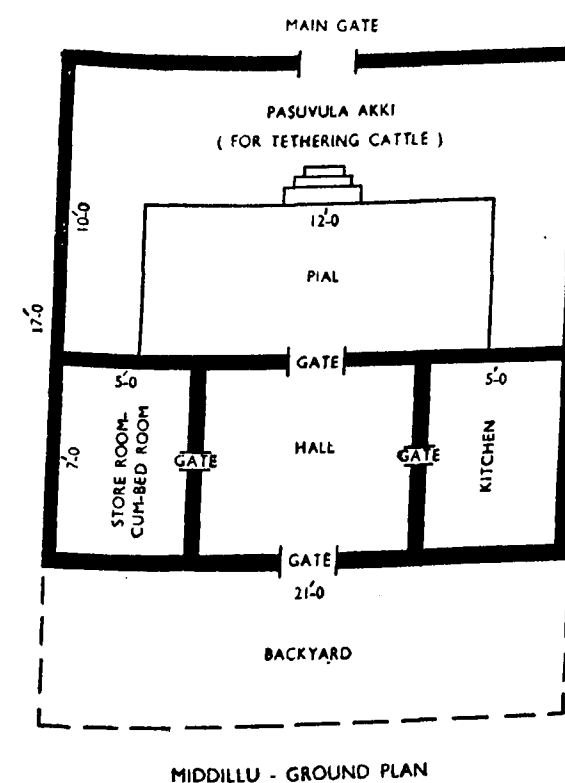
House types

52. There are only two types of houses found in the village namely, (1) *middillu* and (2) *purillu*. Most of the houses are either stone-walled or mud-walled. Brick-walled houses are very rare. Besides the charges for chiseling stones the house-owner has to pay the cost of the stones also. Those who can afford to pay these charges to the local Oddaras have their houses constructed with stone walls. They prefer stones since they can be obtained at a cheaper cost due to the availability of hills nearby and availability of cheap labour. Besides, suitable material

for preparing bricks is not available in the village nor in its neighbourhood.

Middillu

53. The plinth area of a common *middillu* is 17' × 21' with the main entrance towards the north. On all the four sides, stone walls are raised to a height of 10 feet above the ground and 3 feet beneath the ground as foundation or basement. The thickness of the walls is about 1½ feet. *Mattidusu* (clay) is used for the construction of walls and the outer crevices in between the stones of the outer walls are plastered with mortared chunam. Four wooden beams called *doolalu* form the base for the roof. Eighteen wooden rafters called *theerulu*, 9 on each side of the central wall are laid over the beams. Thirty-nine thin wooden rafters called *danthelu* on each side of the central wall are used as roof material. Over the *theerulu*, *veduruthadika* (bamboo mat) is spread, over which lime is plastered. On this, again *chavitimannu* (saline clay) is plastered to a thickness of 2 inches (Fig. 2). The following sketch shows the ground plan of a *middillu*.



MIDDILLU - GROUND PLAN

54. The following particulars relate to a newly constructed *middillu* of a well-to-do Kuruba family. Nine-thousand stones were used in the construction of this house. Of these 3,000 stones belong to their old

house in the submerged area i.e., the depopulated old village and 6,000 stones were cut and brought from a nearby hill by the Oddaras. For cutting the stone into required shape, the Oddaras charged Rs. 150 per 1,000 stones. All the wood required for the beams, rafters, window-frames, door-frames, doors, almyrahs, etc., was bought at Rayadrug at a cost of Rs. 2,500. The household used its own bullock cart for transporting the wood from Rayadrug to the village. Carpentry charges amounted to Rs. 200 while masonry charges amounted to Rs. 300. Household labour was used for all unskilled works like carrying the stones, clay, etc. The construction work was completed within 3 months. Four men and 4 women of the household engaged themselves in the construction of the house. The cost of construction and other particulars of the house including hired labour, household labour, etc., are detailed below.

Statement VII

COST OF CONSTRUCTION PARTICULARS OF A MIDDILLU

Item (1)	Household goods and labour (2)	Purchased goods and hired and contract labour (3)	Total amount in Rs. (4)
1 Stones	3000 × 150 1000 = Rs. 450	6000 × 150 1000 = Rs. 900	1,350
2 Wood	...	2,500	2,500
3 Skilled labour	...	...	...
(a) Carpentry	...	200	200
(b) Masonry	...	300	300
4 Unskilled labour	...	...	...
(a) Males	Rs. 1.25 × 120 days = 155	...	155
(b) Females	Re. 1 × 120 days = 120	...	120
5 Cartage	75	...	75
6 Lime	...	200	200
7 House-warming ceremony	...	100	100
Total	800	4,200	5,000

55. This *middillu* has a kitchen room, a store-cum-bedroom, a hall and a pial of about 3 feet height. The space in between the pial and the front and side walls called *pasuvula akki* (cattle shed) is used for tethering cattle.

56. The cost of construction of a *middillu* may vary from Rs. 3,000 to Rs. 10,000 depending on the size of the house and the quality of materials such as stone, mud, cement, lime, wood, etc., used.

Purillu

57. Generally the walls of a *purillu* (thatched house) are also constructed with stones. In a few cases, *purillu* is found with bamboo wattled walls plastered with mud and smeared with dung. If the *purillu* is a single central polled (*ontinittadi illu*) house, it forms a square shape. In case it has more than one central pole, it inevitably takes a rectangular form. In the latter type of houses, the central poles may be substituted with beams. Over the beams are fixed two *gujjulu* with a height of 3 feet and a thickness of 3 inches. On these *gujjulu* is laid a thin beam called *pilladoolam*, horizontally. Over the *pilladoolam* are fixed two pieces of wood of 1½ to 2 feet height and 2 to 3 inches thickness called *komirelu*, one foot apart in the centre. At one end of *komirelu* is fixed a wooden plank called *komirepeeta* and across the *komirepeetalu* passes a thin spinal beam of 3 inches thickness called *vennupatte* or *vennu-karra*. Long wooden bars of 3" width and 1½" thickness called *vaasaalu* are laid vertically over the walls from the spinal beam. Split bamboos are laid vertically across the *vaasaalu* and tied together with thin ropes. The roof is then covered with paddy straw or palmyrah leaves or *gogu* (hibiscus cannabinus) sticks or any other straw. The cost of construction of a *purillu* varies from Rs. 200 to Rs. 500 depending on the size of the house and the material used.

58. As stated earlier, there are 266 households in the village living in 266 houses. Of these, as many as 173 houses are *middillu* having no slopes while the remaining 93 are *purillu* (thatched houses) [Table 35]. Two hundred and fifty six houses are constructed with stone walls; 8 houses have bamboo wattled walls plastered with mud and only 2 houses have mud walls (Table 36). Except 9 households residing in rented houses, all the remaining 257 households have houses of their own (Table 38).

Houses and accommodation

59. Of the 266 houses, 224 are used purely for residential purposes; 41 are used as residence-cum-workshops (which include the 35 households of Kurubas engaged in weaving of *kambli*s, 4 households of Muslims engaged in tailoring and 2 Viswabrahmin households engaged in goldsmithy and carpentry) and one is used as residence-cum-shop (Table 37). Table 34 shows the households and accommodation by Caste/Tribe/Community. There are 405 rooms in 266 houses/households accommodating 1,828 people. The houses of Boya, Chakali, Golla, Idiga, Kuruba, Madiga, Muslim, Oddara and Settibalija communities are congested in view of inadequate living space.

Bestha, Christian, Kamma, Kapu, Lingayat, Sale, Vaisya and Viswabrahmin communities are better accommodated.

60. Out of the total 266 houses, 172 single roomed houses are lodging 1,025 persons, each room accommodating 6 persons on an average; 66 two-roomed houses are accommodating 513 persons, each room occupied by nearly 4 persons; 19 three-roomed houses are accommodating 217 persons, each room being occupied by about 4 persons and 9 houses with 4 or more rooms are lodging 73 persons, each room accommodating 2 persons. This indicates that as many as 1,538 persons are not properly accommodated.

Food, drink, smoking and other habits

61. The cereals raised in the village are paddy, *ragi* (finger millet), *korra* (Italian millet), *bajra* (pearl millet) and *jowar* (great millet or sorghum). Except Vaisyas who consume only rice, all the other communities take *ragi* and *jowar* besides rice. Flour of *jowar*, *ragi* and *bajra* is used to prepare *rottelu* (bread). Paddy, *ragi*, groundnut and onion are the wet crops in the village. *Thella jonna* (white great millet) and *patcha jonna* (yellow great millet), *korra*, cotton, groundnut, redgram and horsegram are raised as dry crops. *Jowar*, *bajra* and *ragi* flour is used in preparing *sankati* (a semi-solid preparation). Rice and *korra* are used in preparing *annam*. Redgram and greengram are boiled with little salt and chilly powder and this preparation is called *pappu*. Seasonal vegetables like brinjals, lady's fingers, bottle-gourd, snake-gourd, cucumbers and beans are used in curries. *Chintapandu-charu* (tamarind soup) and curry made of lady's fingers, ridge-gourd, onions, called *bendakaya-pulusu*, *beerakayapulusu* and *vullipayapulusu*, respectively are much relished by the people of all communities. Buttermilk is used as the last item of food. Ghee and curd are also consumed by those who have milch buffaloes and cows. Ghee is invariably used by the Vaisya, Kamma and Viswabrahmin households and some Kuruba households. The working classes take 3 meals a day while the others take meals twice a day.

62. Consumption of tea or coffee is not common among the villagers. In the households of the Village Munsiff, School Teacher, Panchayat President and a few Lingayats and Kurubas, only the heads of households are habituated to drink coffee or tea twice a day in the morning and afternoon. This habit of taking coffee is the effect of their frequent visits to the nearest urban centres like Kalyandrug and

Anantapur. Offering a cup of coffee to any visiting Government Official has become a part of their etiquette.

63. Smoking of *chuttalu* (tobacco cheroot) is a common habit among the working males in the agricultural and agricultural labour households. Male members engaged in occupations other than agriculture and agricultural labour generally smoke *beedis*. Normally *chuttalu* or *beedis* are smoked early in the morning before answering nature's call and soon after taking meals.

64. Chewing of betel leaves and arecanuts is very common among the village folk and especially among the older generation. Tobacco chewing is prevalent among the old women of Kuruba, Boya and Madiga communities.

65. Except the Lingayats, Vaisyas and Kammas all other communities consume *ita kallu* (date-palm toddy) and *sarayi* (country liquor). Men among the working classes and quite a few women among the Boya and Madiga communities drink *ita kallu* after their day's work. There is a toddy and arrack shop in the village catering to the needs of their patrons. Country liquor is consumed during festival days like Sankranti, Ugadi, Dasara and village fairs. *Ita kallu* and *sarayi* (country liquor) are brought from the neighbouring villages by the shop keepers and sold to the villagers.

Dress

66. While at work, the men wear a dhoti popularly known as *panche* of 3½ to 4 yards in length and 1½ yards in width and a stitched banian. An upper cloth called *kanduva* is commonly used. It is also used as a turban while carrying head loads. The Kuruba while at his loom wears only a *gochi* (a rag of cloth worn to cover nudity).

67. Women wear saris of 8 yards length and 1½ yards width known as *cheeralu* or *kokalu*. One end of the sari is taken over the left shoulder known as *paita*. An upper garment called *ravika* is worn to cover the breast. Fig. 3 shows an old Kuruba couple in their traditional dress. Also see Figs. 4 and 5. The Boya wears knickers called *chaddeelu* or *challadalu* and a shirt with half sleeves. The girls wear *parikini* (petticoat) as a lower garment and a *gownu* (frock) as an upper garment. Half saris known as *voneelu* are worn by the grown-up girls. The hair style of the womenfolk merely consists of a *koppu* formed by

parting the hair on the head taking back the flowing hair and tying them into a knot. Some of the men-folk are also found having *koppu*.

Ornaments

68. *Kammalu*—gold ornaments studded with stones and *bugudikaddeelu* are worn by women on the ear lobes. *Champasaram* or *champagolusu* is another ornament, one end of which is fixed to the *kamma* and another to the hair above the ear. All the ear ornaments are made of gold. *Mukkupulla* (a small gold rod) and *besari* (made of gold and studded with stones) are worn on the sides of the nose. The other ornaments worn by the womenfolk are toe-rings called *kallavungralu* made of silver; a silver chain called *chainalu*; anklets called *kadiyalu*; a silver waist-band with gingles called *gajjaladabu* (see Fig. 5), and *chintaku* and *naanu*. *Naagaram* and *jadapuvvu* are the gold ornaments which adorn the braid. Most of the Oddaras, Boyas and a few Kurubas and Madigas wear silver rings and silver waist bands called *patteelu*.

Household goods

69. Earthenware are in common use as cooking utensils among all the communities in the village. Utensils used for cooking rice are called *annapukundalu* and those used for preparing curries are called *koorapidatalu* or *koorakundalu*. *Pulusukundalu* are those used for preparing soup (*pulusu*). Earthenware called *pappukundalu* are used for preparing dals. German silver plates called *pallelu* or *ginnelu* and *kanchu kanchamulu* (bronze plates) are used for taking food. Tumblers made of German silver or brass and cans called *chembulu* made of brass or German silver are used for drinking water. The villagers store water in huge pots called *neellakundalu* and *gangalamulu* (brass containers). *Bindelu* (brass vessels) or *bungalu* (earthen pots) are used for fetching water from the wells.

70. *Vedurugaadelu* (receptacles made of split bamboos) and big pots called *baanalu* and gunny bags are used for storing food grains. Grinding stones called *isururayi* or *thiragali* are used for grinding grains like *bajra*, *jowar* and *chodi* (finger millet) and pulses like redgram, greengram and blackgram. Wooden articles called *keelugootalu* are fixed to the walls to hang the clothes.

71. Almost all the houses have *arugulu* (pials) on either side of the main entrance. These pials are used for sleeping and for seating the visitors. The

villagers sleep on mats or blankets spread on the pial or on the ground. Some households of the Lingayat, Kamma, Kuruba, Vaisya and Viswabrahmin communities possess cots and beds stuffed with ginned cotton. Wooden *kamblis* or *duppatlu* (cotton blankets) are used as bed-spreads.

72. Wooden and iron chairs, easy chairs, tables, benches and almyrahs are found in some of the well-to-do households of Lingayats and Kurubas. Trunk boxes and *bhoshanamulu* (oblong large wooden boxes) are used for keeping clothes, ornaments, money, etc.

Fuel and lighting

73. The stumps of redgram, groundnut and the straw besides locally available wood of *thumma* (acacia ferruginea) and *adavithumma* (prosopis spici-gera) are used as fuel. Womenfolk and grown-up girls collect fuel from the fields.

74. Kerosene *buddis* (lamps) are generally used by people of all sections to provide lighting at nights. About half of the households possess hurricane lanterns which they use during rainy season.

Washerman and barber services

75. There are 4 households of *dhobis* in the village who are rendering their services to the community by washing clothes. They do not, however, render services to the Madigas who are treated as untouchables. The washermen serve the households by rotation once in 3 or 4 days in a week. On the day of serving a particular household, they are fed by that household. Besides food, they are given half yearly payments in kind by the agricultural house-

holds. At the time of harvesting, the agricultural households give all kinds of cereals and pulses raised by them to the washerman and other artisan communities. During marriages and funerals, special payments in kind and cash are made to them. On festive occasions, they are served with special preparations made in the household of their *yajamanis* (masters—for whom the washerman serves). Women members of the Madiga households wash their soiled clothes once in 3 or 4 days. Use of toilet or washing soaps is not in practice among any of the communities in the village.

76. There are two barbers among the Lingayats. These people serve people of all communities except the Madigas. Like the washermen, barbers are also paid in kind for their services. At ceremonies like marriages, funerals, etc., their services are specially paid in kind and cash and on festival occasions they are served with special preparations.

77. Madigas attend to shaving and hair dressing among themselves by borrowing the razor and scissors from the barbers.

Health and sanitation

78. People are not habituated to bathe regularly. They take it once in three or four days and wear washed clothes after the bath. Washermen wash clothes once in three or four days. The village streets are not well maintained and heaps of rubbish can be seen in the streets. The villagers ease themselves in the open thus polluting the atmosphere. Though the villagers do not often become victims of malaria and other fevers, their general health standards and cleanliness are far from satisfactory.

Chapter III

SOCIAL CUSTOMS AND PRACTICES

In the observance of rituals and other social ceremonies and practices, some features seem to be unique and at times minute differences may be seen. The various social practices and customs along with the deviations from the normal proceedings are described below.

Pregnancy

2. The woman in first pregnancy is taken to her parents' house for delivery in all the communities. For the subsequent confinements, she may or may not be taken to her parents' house for delivery. Even if a woman has lost her parents, the nearest ones among the relatives feel it obligatory on their part to get the girl to their house for the first delivery. A ceremony connected with expectant motherhood called *seemantham* is observed by all the communities except the Lingayats by sending *pasupukumkum* (turmeric powder and vermilion). It is called *basuroota* in Kannada language. This ceremony is observed during the fifth month of the first pregnancy and during the seventh month of the second pregnancy. Special preparations like *kajjikayalu* (preparation of crushed copra and jaggery wrapped in wheat flour paste and cooked in sweet oil), *chakkilalu* (preparation of rice flour and sugar made into syrup first and then into cakes), *vadalu* (a preparation of blackgram made into round cakes and cooked in sweet oil) which are called *garelu* in some parts especially in the coastal districts of Andhra Pradesh; *nippatlu* (a sweet preparation of rice flour cooked along with jaggery into a syrup, made into round cakes and cooked in sweet oil or ghee), also called *attirasalu* in the same area by some people (also known as *ariselu* in the coastal districts of the State); and *pakampappu* (groundnut seeds and jaggery cooked into a syrup and made into cakes by allowing the syrup to dry in a plate), etc., along with 2 blouse pieces—all together called *sare* are sent to the husband's house by the parents of the pregnant woman. These preparations are distributed among the relatives and the people who gathered there to bless the expectant mother. After this, the woman is taken to her parents' house either by the father or brother or classificatory brother of the woman. Attainment of pregnancy for the first time and second time as well are rejoiced. It is said that the taking of a woman

to the parents' house especially for the first time, and for the second time if possible, is intended to prevent cohabitation between the couple in the advanced stages of pregnancy of the woman. The woman is retained at her parents' house until 3 or 5 months after delivery.

Delivery

3. Delivery normally takes place in the 9th month. In a few cases it may take place during the 7th month. It is believed that a child born in the seventh month would survive whereas one born in the eighth month die a few minutes or hours after birth. It is held that if delivery does not take place on the completion of nine months and if it takes place during first week of the tenth month, the child in the womb is a male. There are some interesting measures to decide the sex of the expectant child. If the woman in the period of gestation is strong and healthy, the child would be a female one whereas if she is weak and her eyes are sunk a little deep, the child would be a male one. The presence of a beehive in or around a house is believed to fortell the arrival of a male child.

4. When the pregnant woman experiences labour pains, an elderly woman experienced in conducting deliveries called *sulagithi* (indigenous midwife) is called for. In this village an Oddara woman, a Kuruba woman and a Madiga woman are well experienced in conducting deliveries. The Madiga woman attends to deliveries among the Madigas whereas the Oddara woman and the Kuruba woman attend on the deliveries among all the communities in the village except among the Madiga caste. A *chaku* (knife) or a sickle is used to cut the umbilical cord. The placenta and the umbilical cord are collected in a new pot and this pot is buried in a pit dug in the front yard of the house directly below the cistern of the roof which lets off rain water. The child is given bath soon after birth. On the fifth or seventh day, the mother and the child are given bath with hot water boiled with neem leaves and turmeric powder in a big vessel. On this day, each household of the community sends a *binde* (a metallic pot) full of hot water for the mother and child. The child is given regular bath with hot water daily. The

mother is given final bath on the 16th day. This is called *punyadinamu*. The householders are kept in pollution until the woman is given final bath on the 16th day, except among the Lingayats who do not observe pollution at all. She is given *karamdinusulu* prepared with chilly powder, pepper, *modi*, *lavang* (cloves) *jajikaya* (nutmeg), *vamu* (Bishop's weed) and *kasturi* (musk) twice a day after meals so that the woman is not affected by cold. She is served with meals twice a day, at about 10 a.m. and at 5 p.m. Except the Lingayats who are vegetarians, women of all the communities are fed on fish or mutton from the fifth day onwards in order to produce enough milk for the child. The *suligithi* is paid Rs. 2 and 5 seers (about 5 kgs.) cereal grain or rice as also meals, if there is no taboo for her to take food from the household, for five days towards her services. Where the household can afford, a saree is also presented to the *suligithi*. Madigas offer a he-goat and feast the people of their caste on the third day.

Suckling

5. The normal period of suckling varies from one year to two and half years. Mother's milk is subsidised with goat's or buffalo's milk and food since the completion of one year. Juice of neem leaves or bittergourd leaves is applied on both the mamillas to wean away the child from suckling.

Child naming

6. Child naming ceremony is observed usually on the 16th day or during the 3rd month. Cradling of the child also takes place on the 16th day. The child is made to wear a new shirt or gown. Paternal aunt calls the child thrice with the name suggested by the elderly members of the family. In the absence of paternal aunt, the maternal grand-mother or grand-father names the child. For male children, the names of the departed ancestors of the household or family i.e., the name of grand-father or great grand-father etc., and in the same way for girls, the names of the grand-mother or the great grand-mother are given. Sometimes, the children are reluctant to suckle milk and cry causing anxiety to the parents. At such times, the parents consult a Yerukula woman (a Scheduled Tribe in Andhra Pradesh, the traditional occupation of which is foretelling). Not infrequently the sooth-saying woman tells that the ancestor named so and so has been born or a particular deity wants its name to be given to the child. And it is sincerely believed that the child will be normal and healthy if they adopt the name suggested by the Yerukula woman. The

barren couple make vows to a God or Goddess for children. If their vows are fulfilled, they give the name of the God or Goddess to the child. If the naming ceremony takes place on the 16th day, they invite the relatives and offer meals to them. The names given to males and females among the various castes in the village are given below.

7. Among the Lingayats, the male names adopted are Thippeswamy, Thippaiah, Basappa, Ganganna, Gangaiah, Iswarappa, Malleshu, Rajanna, Veerappa, Chinnaveerappa, Peddaveerappa, Mallikharjun, Rajasekhar, Basavaraj, Veerabhadrappe, Linganna, Lingaiah, Gouranna, Rudrappa, Mallanna, Guru Siddappa, etc., all associated with the names of Lord Siva or his consorts, Ganga or Gowri or Parvati or his sons and his *vahanam* (vehicle)—Nandi or Basava, the bull-God. In the same way, the females are also named after the above Gods and Goddesses of the Saiva or Lingayat sect. Some of the female names are Basamma, Lingamma, Gouramma, Gangamma, Neelamma, Veeramma, Iswaramma, Rajamma, Mallamma, Rudramma, etc.

8. Among the other communities in the village, except the Kammas who are exclusively Vaishnavites, the names of both the deities of the Saiva and Vaishnava sects are found. There is no specific change in the names and in the tone and accent of calling names of all the castes in the village. The same suffixes of *appa*, *anna* and *iah* or *yya* are used for male names and for the female names, the counter suffixes of *akka* and *amma* are used. Some of the male names are Rudrappa, Ramappa, Lingappa, Bheemappa, Hanumappa, Vasoorappa, Lakshmanappa, Lakshmappa, Neelappa, Mallappa, Kunchappa, Basappa, Chandrappa, Thippaiah, Yellappa, Bommaiah, and Palaiah, etc. The female names are Ramakka, Mallakka, Mallamma, Gangamma, Gouramma, Lakshmakka, Hanumakka, Thippamma, Vasooramma, Marekka, Veeramma, Nagamma, Kenchamma, Muldemma, Palamma, etc.

9. The male names of Kammas, as stated above, are associated with the deities of Vaishnava sect. Some of the names of males are Venkatramanappa, Ramachandrappa, Hanumanthappa, Venkatappa, Narayana, Anjaneyulu, Govindu, Lakshmana, etc. The female names are Venkamma, Lakshmamma, Alivelamma, Kamalakshi, Jayamma, etc.

10. There are no *intiperulu* (surnames) for the people of the village except among the Kammas and Vaisyas. To specify or address a particular person,

the caste name together with the name of the person are uttered as Boya Hanumappa, Kamma Ramappa, Chakali Lingappa, Kapu Rudrappa, Madiga Mallanna, Komati Rajaiah, etc. Sometimes, if there are more than one or two names in a particular caste, the name of the caste, the name of the grand-father or father is referred to, such as Komati Bheemappa *gari* (means belonging to) Ramappa or Boya Vasoorappa *gari* Gangappa. Sometimes the colour of the individual is added to the name like *Nalla* (black) Timmappa, *Yerra* (red) Rudrappa. At times the individual is called referring to his height like *Potti* (short) Mallanna. After the naming ceremony is performed either on the 16th day or during the third month, on an auspicious day, the mother is taken to a well accompanied by 4 or 5 women of that caste. She takes with her betel leaves, arecanuts, turmeric powder and vermilion and drops them into the well. A coconut is broken in the name of Gangamma deity and the woman worships the deity to ward off her and her child from any dangers and evil.

First feeding

11. Ceremony connected with the first feeding of the child is called *musaru muttinchuta*. It is observed by the Vaisya, Kamma, Viswabrahmin and a few interested among the Kuruba caste. This ceremony is observed during the 9th or 11th month on an auspicious day. The maternal uncle of the child first feeds the child with *payasam* (preparation of milk, rice and jaggery or sugar). Among the Vaisyas, the maternal uncle should present a *vendithatta* (silver plate) to the child. Among the other communities in the village, no special ceremony is observed to initiate the child to food. As and when the child expresses a desire for food, it is fed from the plates of the members of the household while taking meals.

Tonsure ceremony

12. Tonsure ceremony is performed both to the male and female children during the first year or 3rd or 5th year, on an auspicious day fixed in consultation with a person well-versed in the almanac. But it is not a regular custom observed for every child. Tonsuring is associated with ear-boring for boys, and ear-boring and nose-boring for girls. The maternal uncle of the child attends on the ceremony. He formally cuts three patches of hair on the head of the child with a scissors. Then a Viswabrahmin (Goldsmith) bores the ear, if it is a male child, and ear and nose if it is a female child with gold wires. Then a

barber shaves the hair on the head of the child cleanly. This ceremony is usually performed at an ant-hill outside the village or near a deity if the parents have any votive offering to tonsure the child at a particular deity. Relatives and friends offer small presents in cash and kind as well. *Payasam* prepared in the name of any deity or Subrahmanyaswamy (Snake-God), as the case may be, is first offered to the deity as *naivedyam* and distributed among the invitees as *prasadam*. After this, the relatives and invitees are treated to a feast. Some people content themselves by distributing *prasadam* among the invitees.

Initiation of the child to learning

13. A few among the Vaisyas, Lingayats, Viswabrahmins and Kurubas observe the ceremony associated with the initiating of the child to learning. This is generally performed in the case of male children. During the fifth year, on an auspicious day, the boy is given oil bath and is dressed in new clothes. He is given a new slate and slate-pencil. The teacher, along with the boys, comes to the household and offers *puja* to Saraswati, the Goddess of Learning. A coconut is broken. Coconut pieces and jaggery are distributed among the boys. Some people simply send their children to the school during the fifth year on an auspicious day after being given oil bath and new clothes.

Attainment of puberty

14. The usual age of attainment of puberty varies between 12 and 15 years. Among all the castes and communities, the girl is made to sit in a separate corner of the house. Lingayats and Madigas observe no pollution but keep the girl in a secluded part of the house. She is served food in a plate and a tumbler also is given to her for her exclusive use. Among the other communities, pollution is observed by the household for 16 days. The girl is given hot water bath on the fifth day before the day break. She is given bath regularly upto the 16th day. During this period, relatives and housewives of the neighbouring households bring special preparations, *pasupu kumkum* (turmeric powder and vermilion), blouse pieces, betel leaves and arecanuts—altogether called *vasigi* to the girl. The housewives sing songs daily in the evening. They throw rice over her feet, shoulders and head and also a little rice into her lap. Water coloured with lime and turmeric powder is waved 3 or 5 times around her. On the 16th day before day-break, she is given oil bath. Maternal

uncle presents her with a new saree and two blouse pieces if she is unmarried, or by her father-in-law, if she is married. All the above formalities are observed among the Madigas by themselves exclusively whereas among all the other communities, invitations may be extended to the households of other castes also, with whom they are well acquainted. Well-to-do people offer meals also on the 16th day to the people of the caste and other close friends. If the girl attains puberty on an inauspicious day, *santhi* is performed by observing a simple ceremony when *navadhanyams* (nine cereals) are gifted to a Brahmin *purohit* and by arranging a feast to a few people of the caste. If such girl is already married, her husband should not see her face until *santhi* is performed. At the time of *santhi*, husband sees the face of the girl in a bowl of oil. Pollution at the normal menses is observed for 5 days. During these five days, she is precluded from doing any hard work.

Marriage

15. Marriage by negotiation called *lagnapupendli* or *pendli* is the common type of marriage. Widow marriage known as *vudiki* or *cheerakatti thetchukonuta* is also accepted among the Boya, Balija, Chakali, Idiga, Kuruba, Madiga and Oddara castes among the Hindus as also among the Muslims and the Christians.

16. The marriageable age among the girls of all the castes is 10 to 18 years whereas among the males of all castes it usually ranges between 20 and 30 years. The various age groups in which first marriages occurred are shown in Table 31. As shown in the Table, as many as 130 and 142 marriages occurred among the females in the age groups of 10-14 years and 15-19 years, respectively whereas a large number of 185 marriages among males occurred in the age group of 25-29 years and 130 marriages in the age group of 20-24 years. In some cases, the ages at first marriages could not be specified.

17. As stated earlier, except among the Kammas and Vaisyas, there are no *intiperulu* (surnames) among other castes. Marriages are governed by the *gotras* among all the castes except Muslims. Permissible partners for marriage among all the castes are mother's own brother's daughter (*menarikam*), father's own sister's daughter (*edurumenarikam*) and elder sister's daughter. Younger sister's daughter is also permissible for marriage but it is not looked upon with favour. A local saying goes 'Chedithegani chelleli koothurunu chesukodu' which implies that unless one is bereaved

of his first wife or if his first wife is sick or if he could not beget children through his first wife, he does not seek his younger sister's daughter in marriage.

18. Negotiations for marriage may be initiated by either side. But except among the Vaisyas and Kammas, negotiations are mooted by the bridegroom's party in a majority of the cases. As usual, if there are suitable girls among the nearest relatives, people of the community take interest in bringing both the parties together, settle the matches ironing out whatever differences that were existing between them hitherto. Then there is no further necessity for the bridegroom or his parents to make enquiries about social and economic status of the other party. Exchange of mutual visits, however, becomes necessary. This trouble also is lessened if the match is from among the community of the same village. If one has to arrange his son's marriage with a girl from outside the village, he has to ascertain the social status, economic position of the parents of the bride, etc., through some of his acquaintances in that village. In the same way, the bride's parents, in order to satisfy themselves of the reputation and economic position, etc., of the groom's family, have to make visits to the groom's house. In the past, no chance was given to the boy and girl to see each other nor did their opinion was taken into consideration. Everything was settled by the parents of the bride and the groom and a few interested elderly persons among the relatives. But now-a-days this practice is being given the go-by and the prospective bridegroom is given an opportunity to see the prospective bride and the willingness or otherwise of both the life-partners is taken into account. The bridegroom's party among the Kuruba and Lingayat castes goes to the bride's house and asks her parents for *thuppa bana* (ghee and rice) in the customary manner and if the bride's parents are agreeable to the proposal, they say '*vallemathu*' the literal meaning of which is 'good word' i.e., they are willing for the proposal. Among the other castes whose mother tongue is Telugu, the groom's party asks for *pappu-annam* (a sumptuous meal with dhal and rice) to signify that they want the girl in marriage with their son. If the proposal is acceptable to them they say 'yes' and 'no' in case the proposal is not acceptable.

19. If both the parties are satisfied with each others position, on an auspicious day, the groom's parents visit the bride's place. They take along with them 5 bundles (each bundle consists of 100) of betel

leaves, 3 seers (about 3 kilograms) of arecanuts and a blouse piece. The bride's parents, after breaking a coconut receive the betel leaves and arecanuts and distribute them among the people gathered there. Among all the communities except the Kammas, Vaisyas and Lingayats, bride-price known as *voli* is paid by the groom's parents to the bride's parents. Among the Kurubas, the *voli* amount is Rs. 19 whereas it is Rs. 12 among the Oddaras; Rs. 19 to Rs. 150 among the Boyas and among the Madigas it was between Rs. 14 to Rs. 40 in the past whereas it is now between Rs. 60 and Rs. 100.

20. Among the Kammas and Vaisyas, instead of *voli* (bride-price), there is a practice of paying *varakatnam* (dowry). Especially among the Vaisyas, at the time of marriage, the daughter is given many tolas of gold besides cash payments to the groom. Among the Lingayats of this village, there is neither the practice of making payments nor receiving payments.

21. The venue of marriage is usually the bride's house unless the bride's father is too poor to meet the expenditure of marriage. Among Madigas, a considerable number of marriages take place at the groom's place also. However, there is no rigidity as to the venue of celebration of marriage. It may take place at either of the places, with the consent of the parties. When all the preliminaries are settled down, both the parties come to an agreement as to the celebration of the marriage. They consult a Brahmin priest or a person who is well-versed in referring to *panchangam* (almanac) for fixing the *muhoortam* (auspicious day and time) to celebrate the marriage.

22. Two or three days before the marriage day, marriage booths are arranged at the bride's and groom's places as well and are festooned with mango leaves. The houses are got repaired, whitewashed and well decorated. *Muthaiduvulu* (women in married status) of the community are invited to attend on the preparatory works like pounding of turmeric, chilly powder and picking out clods from rice, etc., 4 or 5 days before the marriage day.

23. One day before the marriage, a party of 10 to 15 elderly persons of the bride's party proceeds to the groom's place to invite them to the bride's place. The groom's party along with the relatives and friends proceeds to the bride's place. On reaching the bride's place, they are welcomed by the bride's people. The groom's people are lodged for rest at the Anjaneyaswamy (Monkey-God) temple whereas

the Vaisyas are lodged at the Kanyakaparameswari, their caste deity's temple. This lodge is called *vidi-dillu*.

24. Except among the Madigas, there is a custom of bringing water in *arivenibanalu* (coloured pots) by the members of the groom's party as well as the bride's party. These *arivenibanalu* are kept in the marriage booth. A few hours before the *muhoortam*, the bride and the groom are given bath and made to wear new clothes. *Bashikams* (badges with designs) are worn on their foreheads. The bridal couple are made to sit on blankets among the Kurubas whereas among other castes they sit on planks. Brahmin priests officiate marriages among the Bestha, Boya, Golla, Idiga, Kamma, Kapu, Oddara, Sale, Settibalija and Vaisya castes whereas among the Lingayats including the Chakalis (Washermen—also Lingayats) and Kurubas, a Jangamdevara officiates; among the Viswabrahmins, either a Brahmin priest or a person of the caste officiates and among the Madigas the head of the caste called *Pedda Madiga* officiates.

25. While the priest chants *mantras* (sacred Sanskrit hymns) at the *muhoortam*—the auspicious time fixed by the priest, the groom ties *mangalasutram* or *thali* (marriage locket) around the neck of the bride. All the people assembled there sprinkle *akshintalu* (sacred rice smeared with turmeric powder distributed to them by the priest a few minutes earlier) as a mark of blessing. Then the bridal couple pour *thalambralu* (rice smeared with turmeric powder) on each other's head. Among the Kurubas and Lingayats, there is a custom of keeping betel leaves and arecanuts in 10 sets before the bridal pair, of which the first set is for the God Beerappa, the second for the *Gundu* (*Sivalingam*—phallic emblem of Lord Siva), the third for the household deity and so on. Betel leaves and arecanuts are then distributed among the other people. The betel leaves and arecanuts distributed among the attendant people are called *sakshi vidiya* (witness betel leaf) to signify that the people who received the betel leaves and arecanuts are witnesses to the ceremony. Brass bells are then rung before the couple after keeping 5 betel leaves and a ball made of ash are placed at the mouth of the bell. The couple then prostrate before the Brahmin *purohit* or Jangamdevara who solemnises the occasion and he blesses the couple. Among the Kurubas, there is a custom of taking round a cotton thread 5 times to each of the *arivenibanalu* and also to the milk post of the pandal which is of pipal wood. On the square drawn for seating the bridal couple, *rokali* (wooden pestle)

which is decorated with red and white stripes is kept. On the *rokali*, the bridal pair along with two young girls sit together. They are anointed, given bath and made to wear new clothes. Among the Kurubas, the bridal couple wear bracelets of cotton thread to signify that they are *Pattikankanadars* (those who wear cotton bracelets), the other sect being *Vunnikankanadars*—those who wear bracelets of wool at the time of marriages.

26. Soon after the tying of the marriage locket is over, presents in kind and cash are made both to the bride and groom. The maternal uncle of the bride presents her with *kallavungaralu* (toe-rings) which are called *mattelu* in other parts of the State and these are fixed to the bride's feet by the bridegroom. All the attendant people are sumptuously feasted on.

27. The next day in the morning, the new couple are seated on a plank and are anointed while the *muthaiduvulu* (women in married status) sing songs. The bridal couple are given bath with hot water brought by the *muthaiduvulu*, and are dressed in new clothes. The couple sit on a cot facing each other and in between them a cloth cradle is arranged. *Muthaiduvulu* sing songs called *lalipatalu*—lullabies—to lull them to sleep. This is called *nagavalli sangyamu*. Then the bride and the bridegroom among all communities except Madiga are taken in procession seated on a bullock cart around the streets of the village to the accompaniment of musical instruments like *dolu* and *sannayi*. During the following few days, the couple visit the bridegroom's place and then return to the bride's place which are called *illemputu* and *mallimpulu*, respectively.

28. The actual expenditure on marriage ranges from Rs. 100 among the poor people of Madiga, Boya and Kuruba communities to Rs. 1,500 among the Vaisyas and well-to-do people among other communities. The bridegroom's parents among the Vaisyas offer ornaments worth about Rs. 1,000 or so whereas the bride's parents give her ornaments worth about Rs. 2,000 or so. The bride's parents send the necessary household articles like cots, *bindelu* (brass vessels used for fetching water), plates and tumblers, etc.

Consummation

29. Consummation is celebrated on the 16th day after the marriage if the girl has already attained puberty. If the 16th day is not found convenient, it is celebrated during the third month on an auspicious day suggested by a Brahmin priest or a Jangam-devara. If the girl has not attained puberty before her marriage, it is celebrated on the 16th day of attainment of puberty on which day she enters the house or during the 3rd month after the attainment of puberty. If it could not be celebrated on the 16th day or during the 3rd month, it may be postponed to any other auspicious day found convenient to the parents of the bride and the groom. It takes place at the bride's place usually, but sometimes, it may be celebrated at the groom's place also.

30. On the day of nuptial celebration, the couple are given oil bath and new clothes are presented by the bride's father to the bridal couple. Nearest relatives are sumptuously feasted on the night. The bride and groom are feasted with special preparations. After meals, they are seated on a cot, facing each other. *Muthaiduvulu* sing songs and the bride and groom throw a flower garland or a gold necklace into each others hands for some time which is called *banthulata*. The woman-attendants are then given *thamboolamulu*—betel leaves and arecanuts. The bridal pair are sent into a special room and then the women disperse to their house. This ceremony is generally observed for three days.

Consanguineous marriages

31. For purposes of consanguineous marriages survey which was conducted during the revisit in December 1964, only 130 households out of the 266 households were covered. The Statement below shows the number of households covered for consanguinity survey in each of the communities.

Statement VIII

HOUSEHOLDS COVERED FOR CONSANGUINEOUS MARRIAGES SURVEY	
Caste/Tribe/ Community (1)	No. of households (2)
Baliya	2
Boya (D.T.)	29
Chakali	2
Idiga	1
Kamma	4
Kuruba	52
Lingayat	12
Madiga (S.C.)	5
Muslim	4
Oddara (D.T.)	9
Vaisya	8
Viswabrahmin	2
Total	130
S.C.=Scheduled Caste D.T.=Denotified Tribe	

Among these 130 households of various castes, 252 marriages occurred. Of these 252 marriages, 121 consanguineous marriages occurred in 79 households whereas the remaining 131 are non-consanguineous marriages. Of the total 252 marriages, only 3 are polygynous and the remaining 246 are monogamous marriages (Table 29). Among the 121 consanguineous marriages, 59 are with own sister's daughters, 30 are *menarikam* (marriage with mother's own brother's daughter) and 18 are *edurumenarikam* (marriage with father's own sister's daughter) and 14 are among other blood relation groups; and one is a sororate marriage i.e., wife's own sister (Table 28).

Spatial distribution in contracting marriages

32. Parents of the bride as well as the groom prefer to contract marriages of their children with their nearest relatives within the village or with those of the nearby villages. If they have no suitable matches among their relatives in the same village, then they prefer matches from among their relatives wherever they are. Even in such cases, the distance does not usually exceed 50 or 60 miles. The reason for not having marital relations with the families of distant places is that it is not possible to see their daughters whenever they feel like and as it entails heavy expenditure.

33. From among the 252 marriages covered by the survey, 77 are contracted within the village; 68 are contracted from places outside the village but within the taluk of which 51 are from places at a distance of below 10 miles and 17 are from places at a distance between 11 and 25 miles; 39 are contracted from places outside the taluk but within the district of which 31 are from places at a distance below 10 miles, 6 from places at a distance of between 11 and 25 miles and 2 from places above a distance of 26 miles but below a distance of 100 miles; 68 marriages are contracted from places outside the State, i.e., from the villages in the neighbouring taluks of Mysore State, of which 34 are from places below a distance of 10 miles, 26 are from places between 11 and 25 miles, 7 are from places of above 26 miles and below 100 miles and only one marriage from a place above 101 miles of distance. This is so because this village is just on the borders between Kalyandrug and Rayadrug Taluks on the one hand and at a distance of only one mile from the territory between Andhra Pradesh and Mysore States (Table 30).

Factors influencing consanguineous marriages

34. In all the castes except the Vaisya and Kamma, it is reported that the paying of bride price

known as *voli* was in practice. In order to lessen the expenditure, marriages with kinship relatives, preferably with one's mother's own brother's daughter, father's sister's daughter and own elder sister's daughter are widely in vogue. The parents of the bride as also of the groom prefer contracting marriages with their kinship relatives as they think that they would be looked after well in their old age; would be happy to have their grandchildren as near to them as possible besides avoiding the future of their sons or daughters being put at risk by contracting new alliances.

35. Among the Vaisya caste, instead of bride-price, there is a practice of paying *varakatnam* (dowry). At the time of marriage, the daughter is given many tolas of gold besides cash payments to the groom. Money being the chief motive for them, consanguineous marriages are very rare and only two out of 16 marriages contracted among this caste are consanguineous marriages.

Widow marriages

36. Widow marriages are acceptable among Boya, Baliya, Chakali, Idiga, Kuruba, Madiga and Oddara communities. These marriages are conducted secretly in a temple or in a dark room or on a New Moon Day. Tying of *thali* (marriage locket) by the bridegroom is not common in widow marriage. The widow is simply given a new saree and a blouse piece. So, these marriages are called *cheera vudiki* (marriages solemnised simply by the wearing of a new sari and a new blouse piece by the widow). *Nallapoosalu* (black beads) are tied around her neck. She can wear *mattelu* or *kalla vungaralu* (toe-rings), bangles, nose-wear etc., after her marriage. They are united on the same day and from that time onwards they are recognised as husband and wife. Remarried widows are not treated on par with *muthaiduvulu* (women married for the first time and continuing in married status). Though they are invited, they are not allowed to participate in occasions like anointing the bridal couple, or sing songs or waving *harathi* (wave offerings generally with lighted camphor) around the couple, or bring water in *arivenibanalu* kept in the marriage booth and are not honoured with the smearing of turmeric paste to their feet when they are invited by the women of their community to grace auspicious occasions like child naming, attainment of puberty by a girl etc. It is reported that of late, the practice of widow remarriage has been a very rare occurrence.

Divorce and separation

37. Divorce and separation are permissible among all the castes except among the Vaisyas, though it is resorted to rarely among the others even. Well-to-do people give some property towards the maintenance of the divorced or separated wife which is known as *bharanam*. Woman having children do not initiate the divorce nor are they divorced by their husbands usually. If at all a woman having children is divorced due to bad behaviour or otherwise, she has to leave her children under the custody of her husband. The right over children rests with the husband. If the divorced or separated woman marries again, forfeits the claim for maintenance.

Death and funeral rites

38. Except among the Kammas and Vaisyas who cremate the dead, among all the other communities in the village, the dead are buried. Even among the Kammas and Vaisyas also the dead, if they are unmarried, are buried. The corpse is given bath and is made to wear new clothes. It is kept in a sitting posture among the Lingayat and Viswabrahmin communities, whereas among all other communities, it is kept on the bier in a lying posture facing upwards. The chief mourner who usually happens to be the son or a cousin son leads the procession carrying fire and a water pot. The bier is lowered on the ground after passing the outskirts of the village. On all the four corners of the bier, small quantities of rice and copper coins are kept and a little water is poured. Ornaments worn by the deceased are removed and then the bier is carried to the funeral ground. Among the Kurubas and Lingayats, the corpse is lowered into the pit with its head towards the east and among other communities with its head to the south. In case of burial, the chief mourner first keeps a little earth on the corpse and then others follow it. The pit is then completely covered with earth. In case of cremation, the corpse is lowered on the pyre with its head towards the south. In both the cases of burial and cremation, the chief mourner goes round the grave or pyre as the case may be, thrice, keeping the water pot on his shoulders. The pot is then let down. In case of cremation, the chief mourner lits the pyre. After the head is broken, all the members who followed the corpse go to the river, take bath and return home. Among Kurubas, if the deceased leaves his wife behind, she is made a widow by the caste widows on the same day at the graveyard by breaking her bangles and removing the marriage locket.

39. Initial obsequies known as *Chinnadivasam* or *Moodoroju* is observed on the third day among all the communities. On that day, a little food known as *pindam* is kept on the grave in the name of the dead. The chief mourner, accompanied by a few of the relatives, goes to the funeral ground and performs this function. Afterwards, they take bath and return home and see a lighted candle or lamp where the deceased breathed his last. Among Lingayats, there is no custom of observing pollution whereas among the Kuruba, Boya, Madiga, Oddara, Bestha, Chakali, Golla, Idiga, Kapu, Sale and Settibalija castes it is observed for 3 days. Among the Kammas, Vaisyas and Viswabrahmins, pollution lasts until the day of final obsequies known as *Peddadivasam* or *Peddakarma*. If the deceased leaves behind his wife, she is made a widow on the day of final obsequies at the funeral ground. Final obsequies are observed on the 9th or 16th day among all the communities and Lingayats observe it on the 13th day also besides 9th or 16th day. Caste widows break her bangles, remove her marriage locket and erase the vermilion mark on her forehead. Vaisyas, Lingayats, Kammas and Viswabrahmins offer vegetarian food to the relatives whereas other communities offer non-vegetarian food on the day of final obsequies. On this day, food is kept in a leaf plate on the grave of the deceased. This food offering is called *pindam*. Afterwards, the chief mourner accompanied by relatives goes to the river Vedavathi where his beard and head are shaven. Then all the people who attended the funeral, take bath in the river, return home, see a lighted candle at the spot where the deceased expired, take food and then return to their respective houses. A Brahmin priest and a Jangamdevera attend on the funeral rites among all communities except the Lingayats and Madigas, where only a Jangamdevara and an elderly man of the caste respectively attend on the rites.

40. There is a practice of picking up bones and ashes called *asthikal* among the Kammas and Vaisyas who cremate the dead. The bones and ashes are mixed in the Vedavathi river near the village. Among the Vaisyas, though widow ceremony takes place on the 15th or 16th day, only agnates are given meals called *pindakoodu* on the 17th day. On the 18th day, all the relatives including agnates are feasted and this ceremony is called *Vykuntasamaradhana*. The significance of this ceremony is wishing the soul of the deceased to rest in peace in *Vykuntam*, the abode of Lord Vishnu.

41. Expenditure on *Chinnadivasam* and *Peddadivasam* (initial and final obsequies) ranges from

Rs. 100 to Rs. 500 depending on the strength of the community and the kinship group of the household. In case of Madiga caste, it is reported that if the household cannot meet the expenditure immediately i.e., on the 9th or 16th day, the ceremony may be postponed until the 3rd month or 5th month by which time they could secure required money and material by borrowing or by selling assets like jewellery, live-stock etc.

Beliefs and superstitions

42. The beliefs and superstitious notions held by the inhabitants of this village are much in common with those prevailing in many other villages of Andhra Pradesh. To see a coconut tree or a palmyrah tree, one's face in a mirror, one's wife or *muthaidu* (woman in married status) soon after getting up from bed is considered good. On the other hand, if one happens to see a cat or a tamarind tree or a plantain tree soon after waking up, it forebodes an untoward event on that day. While one is about to start on a journey, hearing musical sounds like

sannayi (pipe) and *dolu* is considered very very auspicious. A *muthaiduvu* (woman in married status), man or woman with pot-ful of water, washerman with soiled clothes, cows and bullocks coming across soon after one starts on a journey are considered lucky and auspicious. On the other hand, a washerman with washed clothes, a man with spade and crowbar, a man or woman with empty pot or firewood or a cat coming across one's path are considered as inauspicious and unlucky. If sneezing for one time is heard, especially while going out on important work, it is considered bad and the journey is postponed for sometime or for that day itself. Falling down or breaking of things while a new venture is about to be commenced, are indications which foretell the failure of the purpose. *Rakshalu* or *thaithulu* (mascots) are worn around the waist or arm of children suffering from prolonged illness. Some people prohibit hair cutting and beard shaving on the Full Moon Day (*Pournami*) and New Moon Day (*Amavasya*) and on the day on which they were born.

Chapter IV

ECONOMY

General

The chief source of livelihood for the Kurubas, the dominant community in the village used to be their traditional occupation of sheep and goat rearing and weaving of *kambli*s (coarse wollen rugs). Agriculture was only a subsidiary occupation for them in the past. But since the commissioning of the Bhairavanitippa Project, agriculture has become the primary occupation or source of livelihood for the people of the village including the Kurubas. The traditional occupation of the Kurubas has now been relegated to secondary importance. However, the traditional occupation of sheep and goat rearing and *kambli* weaving of the Kurubas also play an important role in the economic life of the village and a Co-operative society for the wool weavers under the appellation 'The Polepalle Wool Weaver's Co-operative Production and Sale Society' was established on 27th February, 1960. It also plays an important role in the economy of the village, especially of the economy of the Kuruba caste. Another important community is Oddaras (a Denotified Tribe) whose traditional as well as contemporary occupations are earth work and cutting of stones. Agricultural labour is the chief occupation for a large number of Boya households. Besides the above occupations, *kirana* trade, village service, attached agricultural labour, tailoring, bangle selling, goldsmithy, carpentry, toddy tapping, washerman and barber services etc., provide employment to a few households.

2. The traditional occupations of the 266 households at the first survey conducted during 1960 are as follows:

Statement IX		
TRADITIONAL OCCUPATION BY NUMBER OF HOUSEHOLDS		
Traditional occupation (1)	No. of households (2)	
1 Cultivator	135	
2 Weaver (Wollen rugs)	52	
3 Agricultural labourer	33	
4 Stone cutter	21	
5 Goldsmith	5	
6 Washerman	3	
7 Attached agricultural labourer	3	
8 Shepherd	2	
(—contd.)		

Statement IX—(Concl'd.)

Traditional occupation (1)	No. of households (2)
9 Trader (bangles)	2
10 Village servant	2
11 Teacher	1
12 Native Doctor	1
13 Trader (<i>kirana</i>)	1
14 Toddy tapper	1
15 Shoe-maker	1
16 Carpenter	1
17 Lime kilner	1
18 Barber	1
Total	266

3. The contemporary main occupations taken up by the above 266 households are as follows:

Statement X

MAIN OCCUPATION BY NUMBER OF HOUSEHOLDS		
Occupation (1)	No. of households (2)	
1 Cultivator	162	
2 Agricultural labourer	42	
3 Weaver (Woolen blankets)	34	
4 Stone cutter	4	
5 Tailor	4	
6 Casual labourer	3	
7 Village servant	2	
8 Washerman	2	
9 Petty contractor	1	
10 Trader (<i>kirana</i>)	1	
11 Shepherd	1	
12 Postal runner	1	
13 Wool-spinner	1	
14 Goldsmith	1	
15 Carpenter	1	
16 Lime kilner	1	
17 Toddy tapper	1	
18 Watchman	1	
19 Barber	1	
20 Attached agricultural labourer	1	
21 Non-earning household (dependant)	1	
Total	266	

Occupational mobility

4. It may be seen from Table 12 that 53 households have changed over their traditional occupations to contemporary main occupations. Among the households that left their traditional occupations are 19 households with woollen rug weaving, 17 households with stone-cutting, 4 households with gold-

smithy, 3 households with cultivation and one household each with sheep-rearing, agricultural labour, teaching, shoe-making, washing of clothes and practice of native medicine and 2 households each with attached agricultural labour and bangle selling. Among these households that changed their traditional occupation, as many as 30 households have taken to cultivation, 10 households to agricultural labour, 3 households to casual labour, 4 households to tailoring and one household each to wool spinning, woollen rug weaving, petty contractor, watchman's duties, postal runner's job and one became a dependent household without any economic activity. The construction of the Bhairavanitippa Project has been found to be a happy augury in making the unprofitable and hand to mouth subsisting occupation a gainful industry by enabling the cultivators to reap good harvests in certain lands, where not a blade of grass was grown earlier. Woollen rug weaving, the major occupation of the dominant community, i.e., the Kurubas, and stone-cutting, the age old traditional occupation of the Oddaras have yielded place to cultivation, thanks to the irrigation facilities provided by the Bhairavanitippa Project and the once chief sources of livelihood of the villages have now become substantial subsidiary occupations.

Main occupations

5. As has been stated earlier, the economy of the village revolves round the axis of agriculture, agricultural labour and weaving of woollen rugs. Besides these occupations, various other occupations also have been taken up by a few households. Table

13 shows the main occupation of the households by Caste/Tribe/Community.

Subsidiary occupations

6. If the main occupation of a household cannot absorb all the members gainfully, in order to enhance the family incomes, certain members of the household have to take up other occupations in which the particular members are interested or those occupations ancillary to the main occupation. For instance, a household with 10 working members, having cultivation as main household occupation with a holding of 5 or 6 acres cannot provide employment for all the members throughout the year. Hence, some members of the household have to take up occupations like agricultural labour, attached agricultural labour and casual labour etc., in order to have hand to mouth existence at least. In this village also about half of the households having cultivation as main occupation have combined agricultural labour to augment the family finances. Some households having woollen rug weaving and agricultural labour have taken up cultivation as a subsidiary occupation. Table 14 shows that cultivation and agricultural labour are not only the main occupations for a large number of households but also subsidiary occupations for many.

Land utilisation

7. The land utilisation particulars of Bhairavanitippa village along with its hamlets Polepalle and Kapatalinganahalli from the Fasli 1366 (1955-56) year to the Fasli 1373 (1962-63 years) are as follows:

Statement XI
LAND UTILISATION PARTICULARS OF THE VILLAGE

Fasli/Year (1)	Patta land (2) Ac.	Cultivable waste (assessed) (3) Ac.	Poramboke (4) Ac.	Un-assessed waste (5) Ac.	Forest (6)	Canal (7)	River (8) Ac.	Village site (9) Ac.	Burial ground (10) Ac.	Total area (11) Ac.
1366 (1955-56)	3,393	279	298	301	...	2	208	34	1	4,516
1367 (1956-57)	3,175	267	487	301	...	44	208	34	1	4,517
1368 (1957-58)	3,166	273	483	301	...	51	208	34	1	4,517
1369 (1958-59)	3,157	274	490	301	...	52	208	34	1	4,517
1370 (1959-60)	3,179	252	490	301	...	52	208	34	1	4,517
1371 (1960-61)	3,184	247	490	301	...	52	208	34	1	4,517
1372 (1961-62)	3,189	242	490	301	...	52	208	34	1	4,517
1373 (1962-63)	3,177	254	490	301	...	52	208	34	1	4,517

From Fasli 1366 (1955-56) to Fasli 1367 (1956-57) there has been an increase in the total area of the village from 4,516 to 4,517 acres. From Fasli 1367 (1956-57) to 1373 (1962-63) Fasli there has been no change in the total area. It remained constant. The areas under village site, burial ground, unassessed waste and under the river remained without any change. There has been an increase in the area under canals from 2 acres in Fasli 1366 (1955-56) to 44 acres in Fasli 1367 (1956-57) and to 51 and 52 acres in Fasli 1368 (1957-58) and 1369 (1958-59). From Fasli 1369 (1958-59) onwards the area under canals remained constant. This change in area under canals has been due to the digging of new canals during the course of the construction of the Project in order to irrigate the fields. In the area under cultivable waste, there has been fluctuation from year to year from 279 acres in Fasli 1366 (1955-56) to 254 acres in Fasli 1373 (1962-63) with increase in one year and decrease in another year and so on. The area under *poramboke* land increased from 298 acres in Fasli 1366 (1955-56) to 487 acres in Fasli 1367 (1956-57), again reduced to 483 acres in Fasli 1368 (1957-58) and increased to 490 acres in Fasli 1369 and from Fasli 1369 (1958-59) to Fasli 1373 (1962-63) it remained constant at 490 acres. The patta land was 3,393 acres in Fasli 1366 (1955-56). Due to the digging of canals and as some land was left as *poramboke*, the patta land was reduced to 3,175 acres during 1367 Fasli (1956-57). The acreage under patta land was fluctuating between 3,157 and 3,189 acres.

8. There have been changes in the actual area under cultivation from Fasli 1366 (1955-56) to Fasli 1373 (1962-63). Below is given the variation in acreage for each Fasli under wet and dry cultivations.

Statement XII VARIATION IN ACREAGE UNDER WET AND DRY CULTIVATIONS FROM FASLI 1366 TO FASLI 1373				
Fasli/Year (1)	Wet (2) Ac.	Dry (3) Ac.	Total (4) Ac.	Variation (5)
1366 (1955-56)	151	2,588	2,739	—
1367 (1956-57)	157	2,648	2,805	+ 66
1368 (1957-58)	161	2,478	2,639	— 166
1369 (1958-59)	173	2,575	2,748	+ 109
1370 (1959-60)	189	2,420	2,609	— 139
1371 (1960-61)	170	2,693	2,863	+ 254
1372 (1961-62)	174	2,886	3,060	+ 197
1373 (1962-63)	169	2,798	2,967	— 93

The variation in the acreage under cultivation ranged between—166 and +254 acres during the period from Fasli 1366 (1955-56) to Fasli 1373 (1962-63).

9. In addition to the 170 acres of land irrigated under wells new lands have been brought under irrigation from Fasli 1368 (1957-58) under the Bhairavanitippa Project. The acreage brought under irrigation under the Bhairavanitippa Project was as follows:

Statement XIII
AREA UNDER IRRIGATION UNDER THE
BHAIRAVANITIPPA PROJECT FROM
FASLI 1368 TO FASLI 1373

Fasli/Year (1)	Area brought under irrigation (2)	Increase in irrigated area (3)
1368 (1957-58)	43	—
1369 (1958-59)	69	+26
1370 (1959-60)	136	+67
1371 (1960-61)	165	+29
1372 (1961-62)	176	+11
1373 (1962-63)	190	+14

It may be seen from the above Statement that from Fasli 1368 (1957-58) whence irrigation facilities were provided, every year some new lands were brought under irrigation upto Fasli 1373 (1962-63). Altogether, 190 acres of land in the village was brought under irrigation under the Bhairavanitippa Project.

Pattadars

10. The total area under cultivation (both wet and dry) has been distributed among 172 *pattadars* belonging to various communities. Table 16 shows the size of holdings and number of *pattadars* by community. The patta land of 3,177 acres is distributed among 172 *pattadars*, the average size of the holding being 18.47 acres. The percentages of various sizes of holdings to the total number of holdings are as follows:

Statement XIV		
SIZE OF HOLDINGS AND THEIR PERCENTAGES TO TOTAL NUMBER OF HOLDINGS		
Size of holdings (in acres)	No. of hold- ings	Percentage of holding in each size
(1)	(2)	(3)
3 and below	36	20.93
3.1 to 5	14	8.14
5.1 to 7	18	10.47
7.1 to 9	10	5.81
9.1 to 11	9	5.23
11.1 to 13	11	6.40
13.1 to 15	11	6.40
15.1 to 17	5	2.91
17.1 to 19	7	4.07
19.1 to 21	3	1.74
21.1 to 30	17	9.88
30.1 to 40	14	8.14
40.1 to 50	6	3.49
50.1 to 75	7	4.07
75.1 to 100	2	1.16
100.1 and above	2	1.16
Total	172	100.00

Out of the total 172 holdings, 50 or 29.07% are below 5 acres in size. More than half of the holdings (87) are below 11 acres in size. 124 holdings forming 72.10% are below 21 acres and 141 holdings forming 81.98% are below 30 acres in size. 31 holdings forming 18.02% are above 30 acres in size. 172 households forming 64.7% of the households are owning lands.

Land Revenue

11. The *tarams* (grades) of lands and acreage under each *taram* are as follows:

Statement XV

PARTICULARS OF LAND BY TARAM

Taram of land (in annas) (1)	Acreage (2)
0-2-0	2,107.21
0-4-0	872.94
0-6-0	57.27
0-9-0	356.93
0-14-0	81.99
Total	3,476.34

12. Irrigation rates (water cess) for first and second crops are Rs. 15 and Rs. 7.50 respectively and the maximum does not exceed Rs. 22.50. If any dry crops are raised in the irrigated lands, a rate of Rs. 10 per acre is charged. From Fasli 1366 (1955-56) to Fasli 1373 (1962-63) land revenue demand and collection are as follows.

Statement XVI

LAND REVENUE DEMAND AND COLLECTION

Fasli/Year (1)	Demand Rs. P. (2)	Collection Rs. P. (3)
1366 (1955-56)	1,812.30	1,719.27
1367 (1956-57)	908.70	2,039.61
1368 (1957-58)	3,309.84	994.06
1369 (1958-59)	5,540.70	1,737.50
1370 (1959-60)	7,620.06	502.11
1371 (1960-61)	10,026.04	3,603.07
1372 (1961-62)	13,278.65	5,478.65
1373 (1962-63)	22,337.66	6,127.25

* Due to grant of remission there is a decrease in demand.

Lands values

13. During the years 1956-63 the values of wet and dry lands per acre have been as shown in the Statement below.

Statement XVII

LAND VALUES FROM 1956 TO 1963

Nature of land (1)	Land value per acre during							
	1956 (2)	1957 (3)	1958 (4)	1959 (5)	1960 (6)	1961 (7)	1962 (8)	1963 (9)
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Dry	100 to 120	100 to 120	100 to 120	100 to 120	200 to 250	200 to 250	200 to 250	200 to 250
Wet	500 to 800	500 to 800	500 to 800	1,800 to 2,000	1,800 to 2,000	1,800 to 2,000	1,800 to 2,000	1,800 to 2,000

Value of wet land under well irrigation varied between Rs. 500 and Rs. 800 and since 1959 when the Bhairavanitippa Project came into partial use for irrigation, the value of wet land per acre has gone up by about 3 to 4 times than what it was prior to the commissioning of the Project. Value of dry land also has doubled by 1960. The value of plain and even dry lands by the side of the right flank canal and feeder channels has been between Rs. 1,300 and

Rs. 1,500 since 1959. But very few transactions did take place even after 1959 when the project was commissioned for partial use.

Crop pattern

14. The crop* pattern of this village from Fasli 1370 (1959-60) to Fasli 1372 (1961-62) is as follows:

*It is one of the duties of the Karnam (Village Accountant) to estimate the yield of various crops raised by the villagers at the harvesting season. The yield is generally estimated in terms of annas. If the land returns the maximum yield, it is said as 16 annas crop, if it yields $\frac{1}{2}$ of the maximum, it is said as 8 annas crop, etc.

Statement VIII

CROP PATTERN OF THE VILLAGE FROM FASLI 1370 (1959-60) TO FASLI 1372 (1961-62)

Name of crop (1)	Fasli 1370 (1959-60)		Fasli 1371 (1960-61)		Fasli 1372 (1961-62)	
	Area sown (2) Ac. C	Yield in annas (3)	Area sown (4) Ac. C	Yield in annas (5)	Area sown (6) Ac. C	Yield in annas (7)
1 Ragi (Finger millet)	129.56	8	136.35	8	144.91	8
2 Chillies	3.68	8	2.64	8	2.51	8
3 Jowar	918.04	3	1,587.05	3	1,180.73	8
4 Cocoanut	0.75	8	0.75	8	0.75	8
5 Akuteege	0.25	8	1.10	8	1.10	8
6 Jute	4.00	6	4.00	6	2.00	6
7 Tamarind	4.13	6	4.13	6	4.13	6
8 Korra (Italian millet)	175.74	3	35.27	3	427.28	8
9 Paddy	215.56	8	231.39	8	234.00	10
10 Castor	86.58	3	125.81	3	228.67	8
11 Redgram	99.48	3	177.92	3	159.76	8
12 Horsegram	271.01	3	220.18	3	160.27	8
13 Groundnut	181.68	3	104.69	3	172.08	8
14 Bajra (Pearl millet)	17.25	3	29.90	3	21.05	8
15 Gingelly	14.33	3	28.41	3	28.88	8
16 Greengram	1.54	3	8.82	3	5.61	8
17 Cotton	596.88	3	268.64	3	305.26	8
18 Onion	0.50	8	...	...	0.25	8
19 Bengalgram	3.00	3	7.16	3	...	...
20 Kusuma (Safflower)	2.40	3	8.27	3	...	...
21 Brinjal	0.20	8	0.10	8	...	...
22 Tobacco	...	...	...	...	0.20	8
23 Genusu (Sweet potato)	...	...	...	...	0.10	8

Agricultural implements

15. The following agricultural implements are used by the cultivators of this village.

(1) *Erranela madakalu*: These are ploughs used in dry red soils and are bigger in size than those used in wet cultivation.

(2) *Guntakalu*: These are scuffles used to break the clods and level the soil. There are two types of *guntakalu* of which one is '*moodu janalu*' (3 spans) and other is '*naalugu janalu*' (4 spans) in length.

(3) *Gorru*: It is an instrument with 3 coul-ters used for surface ploughing.

(4) *Burada madaka*: It is a plough used in wet cultivation.

(5) *Chilakapara* (Spade)

(6) *Gaddapara* (Crowbar)

16. There are two varieties of crops viz., those raised in the dry lands known as *mettapantalalu* and those raised in the wet lands known as *pallapupantalalu* or *maganipantalalu*. The dry crops raised by the villagers are (1) *Thellajonna* (white jowar) or *Patchajonna* (yellow jowar), (2) *Korra* (Italian millet), (3) Cotton; (4) Groundnut; (5) Redgram and (6) Horsegram. Wet crops of the village are (1) First crop and second crop paddy, (2) *Ragi* (Finger millet), (3) Groundnut and (4) Onions.

Agricultural operations

17. All agricultural operations are begun on *Ugadi*, the Telugu New Year Day (March-April). The cultivators worship the Savaramma deity at the deserted or old village at the damsite and then

commence ploughing operations. In the village, the extents of red soil and black cotton soil are in equal proportions. In the red soil, ploughing is done by *moodu janalaguntaka* and in the black soil with ordinary plough for 2 or 3 times. Jowar, *bajra* (pearl millet), redgram and horsegram are broadcast as *misramapanta* (mixed crops). The seeds are broadcast with a three coulter *gorru*. Redgram and horsegram are broadcast with an *akkadi katte*—a hollow bamboo 3 feet long fixed with a wooden head and the bamboo is tied with a rope to a *gorru* which is dragged on by bullocks. Seeds are let into the *akkadi katte* as the bullocks go on dragging the *gorru*. The preparatory ploughing and broadcasting of seeds etc., are completed within 10 days. Ten or 15 days after the seeds are broadcast, usually after the fall of third rain, groundnut seeds are broadcast by tying 3 *akkadi kattelu* to the *gorru*. *Korra* (Italian millet) is broadcast with a three coulter *gorru*. Cotton seeds are broadcast by tying an *akkadi katte* to a four coulter *gorru*. Soon after the seeds are broadcast, ploughing is done with a *guntaka* (scuffle) so as to cover the seeds broadcast, with earth.

18. One month after broadcasting *jowar*, inter-cultural operations are carried on with 4 or 5 *janthulu* which are tied to an yoke and dragged by a pair of bullocks. Inter-cultural operation with *janthulu* is repeated 3 times, once in week. For *korra* and groundnut also inter-cultural operations are done 3 times with *janthulu*.

19. Weeding is done after inter-cultural operations for one time in *jonna* (jowar) and *korra* crops. For groundnut crop, weeding is done for 2 or 3 times. Twelve persons are required for weeding in an acre of land where crops other than groundnut are raised. An acre of groundnut requires 30 persons for weeding. There is no difference in the wage rates of a man and a woman. Labourers have to work from about 10.00 a.m. to 5.00 p.m. Each man or woman is paid either 2½ seers of cereal grains or Re. 1.00.

20. *Jowar* is harvested during the fifth month after the seeds are broadcast i.e., during the month

of September. An acre requires 10 persons for reaping. Wages are paid mostly in kind. The ears of jowar (*jonnakankulu*) are cut with a sickle. Each person engaged is given *kankulu* (ears of corn) which yield about 2 to 3 seers of jowar. The ears of corn are threshed in a *kallam* (threshing floor) by dragging the rolling-stone or by making the bullocks go round the threshing floor for several times in a group by tying their necks through a rope called *banthimoku*. Harvesting of redgram and horsegram commences one month after harvesting *jowar*. Household labour is generally engaged for harvesting redgram and horsegram. Four people can cut an acre of redgram or horsegram in a day. The reaped plants are allowed to dry up for 3 or 4 days. Redgram is threshed against a plank in a threshing floor whereas horsegram is threshed in a threshing floor by treading the crop by a herd of cattle. Cotton comes for harvesting 6 months after the seeds are broadcast and after Sankranti festival and before Sivaratri festival i.e., during the months of January to February–March. Cotton is picked up with hands. Ten persons can pick up cotton in an acre of land in a day. *Korra* is reaped four months after broadcasting. Four persons can reap an acre of land and the crop is threshed in a threshing floor by bullocks. Groundnut is harvested four months after broadcasting the seeds i.e., during December. The land is ploughed with *guntuka* (scuffle). The *guntuka* is dragged on by 3 pairs of bullocks by lying the yokes through a rope. The plants, after being allowed for drying sufficiently, are heaped in a threshing floor. Groundnuts are of two varieties called *guththi* (bunch) and *allu* or *nittakaya* (the creaper variety). After harvesting, the *guththi* variety of groundnuts are threshed whereas the *allu* or *nitta* variety are picked up with hands. Twenty persons are required for picking up the *allu* or *nitta kayalu* in an acre, and each person is paid 2 to 3 seers of groundnuts towards their wages.

Yield

21. The maximum, minimum and average yields of the various crops raised in an acre of dry land are as shown in the following Statement.

Statement XIX

YIELD AND VALUE OF CROPS RAISED IN AN ACRE OF DRY LAND

Name of crop (1)	Maximum yield (2)	Minimum yield (3)	Average yield (4)	Value per unit (5)	Total value (unit value × average yield) (6)
				Rs.	Rs. P.
1 Jowar	2 bags	80 to 100 seers	1½ bags	60 per bag	90.00
2 Redgram	40 seers	15 seers	25 seers	64 per quintal	16.00
3 Horsegram	50 seers	20 seers	30 seers	33 per quintal	9.90
4 <i>Korra</i> (Italian millet)	2 bags	1 bag	1½ bags	35 per quintal	52.50
5 Cotton	5 maunds	2 maunds	3 maunds	10 per maund	30.00
6 Groundnut					
(a) <i>Guththi</i>	25 maunds	10 maunds	15 maunds	30 per maund	450.00
(b) <i>Allu</i>	30 maunds	20 maunds	25 maunds	30 per maund	750.00
1 bag=100 kilograms; 1 seer=1 kilogram					
First crop paddy					

22. Seed-beds are prepared during the last week of May or the first week of June. Seed-beds become ready in 30 to 40 days after the paddy seeds are sown. Dung manure, green manure and such manures like Urea, Super-phosphate, Ammonia are used for the healthy growth of the nursery. Water is let out through the canals by the Public Works (Irrigation) Department during the first week of June. After the land is sufficiently watered, it is ploughed 3 or 4 times with a *burada madaka*, the plough used in wet cultivation. Soon after ploughing with *burada madaka* is over, transplantation is done either in the last week of June or first week of July. About 10 persons are required for transplanting an acre of land. Three seers of paddy or Re. 1 is paid as wage per worker (man or woman) per day. One month after transplantation, weeding operations are carried out for about 3 times once in 8 or 10 days. For the first, second and third weedings, 15, 10 and 8 persons, respectively, are required. Woman are exclusively engaged for transplantation and weeding operations (See Fig. 7).

23. The first crop is a five-month crop. It comes up for harvest during the first week of December and will be completed by about 20th of December. Threshing of the crop is done immediately after harvesting (Figs. 8 and 9). For harvesting an acre of paddy, 12 persons are required. Each person is paid 3 seers of paddy or Re. 1 per day. The yield of first crop paddy ranges from 6 bags to 12 bags. Average or normal yield per acre is about 8 bags. The yield per acre largely depends on the intensity of manuring

and use of fertilizers. Most of the cultivators do not use chemical fertilizers. Dung is the most common manure used by them. It is said that where only dung manure or both dung and green manure are applied the per acre yield would be 6 to 8 bags and where intensive manuring is done using chemical fertilizers, the yield would be 12 bags. At the time of revisit made in December 1964, the price of one bag of paddy was Rs. 40. The details of production costs of first crop paddy per acre where intensive manuring is done are as follows.

Statement XX

INCOME AND EXPENDITURE OF FIRST CROP PADDY PER ACRE			
Income		Expenditure	
Particulars (1)	Amount (2) Rs. P.	Particulars (3)	Amount (4) Rs. P.
12 bags (12x40)	480.00	1 Dung manure (8 carts-load)	48.00
		2 Urea 1 bag	35.00
		3 Sulphate 1 bag	40.00
		4 Super-phosphate 1 bag	18.00
		5 Ploughing (3 times)	18.00
		6 Transplantation	10.00
		7 Weeding (3 times)	33.00
		8 Harvesting	12.00
		9 Threshing	5.00
		10 Miscellaneous expenses	11.00
		11 Land revenue (equally distributed over two crops)	10.00
Total	Rs. 480.00		Rs. 240.00
		Net income	Rs. 480-240 = Rs. 240

Where the cultivators could not invest on intensive manuring and satisfy themselves with dung manuring only, the cost of cultivation per acre of first crop paddy comes to Rs. 157. Gross income in an acre of land where intensive manuring is not done ranges from Rs. 240 to Rs. 320 depending on the yield which may be 6 or 8 bags. Net income in such cultivation of paddy in an acre ranges from Rs. 83 to Rs. 163.

Second crop paddy

24. Water is given from the middle of December for the second crop paddy. For the second crop paddy both transplantation and broadcast methods are in practice. For transplantation, seed-beds are prepared a month in advance. In the broadcast method, the paddy seeds are soaked in water for about three days and are then broadcast with hand. Soon after the land is watered, ploughing is done with a *burada madaka* and then about 5 carts-load of green leaf and dung manure are spread over the land. The seeds are evenly broadcast with hand. One man can broadcast in an acre of land in a day. If transplantation is to take place, about 10 persons are required. One month after the seeds are broadcast or transplanted, weeding is to take place once in 10 days for about 2 or 3 times depending on the intensity of the growth of weeds. This crop comes up for harvest after 5 months, i.e., during the first fortnight of May. One bag each of Urea, Sulphate and Superphosphate are used for manuring, the total cost of which comes to Rs. 93.

25. Generally, the yield is greater in the land where transplantation method is adopted. The normal yields by the transplantation and broadcast methods are 8 bags and 6 bags, respectively, whereas the maximum yield would be 12 bags and 10 bags respectively when intensive manuring is done. The production costs for second crop paddy are the same as for the first crop. There is no difference in the yield also. But if broadcast method is used for second crop there would be a saving of labour of 9 persons as one man can broadcast the seeds in an acre, whereas 10 persons are required for transplantation.

Ragi (Italian millet)

26. Ragi is grown in wet lands in lieu of first crop paddy. Soon after *Ugadi*, seed beds are arranged. The nursery will be ready for transplantation 20 days after the seed-beds are prepared. Transplantation takes place during May. It also requires 10 persons for transplantation in an acre of land. Weeding takes place 15 days after transplantation. It

has to be repeated once in 10 days after the first weeding for 2 times. The crop comes up for harvest in about four months i.e., by August. For harvesting an acre of land, 15 persons are required. Ragi *kankulu* (ears of ragi corn) are given towards wages. Each man or woman is given *kankulu* which yield about 3 to 4 seers or Re. 1. For this crop, only dung manure is used. The maximum, minimum and average yields per acre are 10, 6 and 8 bags respectively. One bag of ragi was priced at Rs. 35 during December 1964.

Groundnut

27. Groundnut raised as a wet crop is called *nittakaya*. For this crop also only dung manure is applied. During the month of *Pushya* and before *Sankranthi* i.e., from last week of December to first fortnight of January, the land is ploughed with a *burada madaka* (plough used in wet cultivation). An *akkadi* is tied to the plough and the seeds are broadcast through the *akkadi*. One acre of land requires 20 seers of groundnut seeds, costing about Rs. 20. Weeding takes place one month after the seeds are broadcast and later, two times within 20 days after the first weeding. For each weeding, about 15 persons are required. Each labourer is paid 2½ seers of paddy or Re. 1. The land is ploughed with a *madaka* (plough) after 2 months. Harvesting commences about 4 months after the seeds are broadcast. The land is watered before the plants are picked up. After the plants are picked up, the water is allowed to drain away. After 3 or 4 days, the nuts are plucked with hands (Fig. 10). To pluck the nuts in an acre of land, 20 persons are required and each person is paid 2½ seers of groundnuts or Re. 1 toward their wages. The maximum, minimum and normal yields per acre are 45, 30 and 35 maunds, respectively.

Onions

28. Ploughing commences soon after *Ugadi* (March-April). Seed-beds are arranged by that time. The nurseries will be ready for transplantation after one month. For transplantation of an acre, 20 persons are required. First weeding takes place 15 days after transplantation. Later, weeding is to be done once in a week. Eight persons are required for weeding an acre of onion field once. Wage is same as for other crops i.e., 2½ seers of paddy or Re. 1. It comes for harvest during the first week of the fifth month i.e., for *Dipavali* festival (October-November). An acre requires 10 persons for picking up onions. Each labourer is paid 2½ seers of paddy or Re. 1. This crop is often prone to a disease known as

budidarogam. If the crop is infested with this disease the yield would be practically nil. If everything goes on well, the yield would be 40 bags at the most whereas the average yield may be 30 bags. During the year 1963-64, the price of one quintal of onions varied between Rs. 20 and Rs. 50.

Occupations and sources of income

29. The 266 households covered by the first survey are spread over 20 main occupations. Among the 266 households, a large number of 162 households are dependent on cultivation as main occupation, 34 on weaving of *kamblis* (woollen blankets), 42 on agricultural labour, 4 on stone-cutting, 4 on tailoring and among the remaining 19 households on 15 other occupations, each having 1 to 3 households engaged in it and one household is a dependent (Table 19). Among the 162 households engaged in cultivation, 30 households are in the income group of Rs. 300 and below, 64 households are in the income group of Rs. 301-600, 40 households are in the income group of Rs. 601-900, 15 households are in the group of Rs. 901-1,200 and 13 households are in the income group of Rs. 1,201 and above. The sources of income of these households along with the income from their main occupation of cultivation are as follows:

Statement XXI

SOURCES OF INCOME, AMOUNT AND PERCENTAGE OF THE CULTIVATING HOUSEHOLDS

Source of income (1)	No. of households (2)	Amount (3)	Percentage to total income (4)
1 Cultivator	162	84,443.00	81.87
2 Agricultural labourer	74	15,424.00	14.95
3 Washerman	2	140.00	0.14
4 Weaver (Woollen rugs)	2	1,528.00	1.48
5 Trader (Vegetables)	1	100.00	0.10
6 Trader (Bangles)	1	330.00	0.32
7 Trader (Kirana)	5	1,180.00	1.14
Total		103,145.00	100.00

The total income of the 162 households depending on agriculture as main occupation is Rs. 103,145. The

main occupation itself contributed a major income of Rs. 84,443 forming 81.87% of the total income of Rs. 103,145. The next important source of income for these households is agricultural labour, taken up by 74 households as subsidiary occupation yielding 14.95% income with an amount of Rs. 15,424. Washing of clothes, weaving of woollen blankets, selling of vegetables, bangle selling and *kirana* trade taken up by a few households of 2, 2, 1, 1 and 5 respectively, together yielded an income of Rs. 3,278 forming only 3.18% of the total income. Household average income among the households engaged in agriculture is Rs. 636.70 (Table 19).

30. Among the 42 households having agricultural labour as main occupation, only 6 households have subsidised the main occupation with agriculture and the remaining households have no subsidiary occupation. Of these 42 households, 24 are in the income group of Rs. 300 and below; 12 in the income group of Rs. 301-600, 5 in the income group of Rs. 601-900 and only one household with an income of Rs. 1,201 and above. The total income of the households is Rs. 16,040. Agricultural labour contributed 97.94% of the income whereas agriculture contributed only 2.06% of the income of the households. The household average income is Rs. 381.04 (Table 19).

31. Weaving of woollen blankets is the main occupation of 34 households, exclusively of the Kuruba caste. The total income of these households is Rs. 28,796. Among these households, 2 are in the income group of Rs. 300 and below; 6 in the income group of Rs. 301-600; 12 in the income group of Rs. 601-900; 11 in the income group of Rs. 901-1,200 and 3 in the income group of Rs. 1,201 and above. The household average income of these households is approximately Rs. 847. Agriculture and agricultural labour are the two other important sources of income of these households and they form 13.61% and 11.70% of the total income of the households whereas the main occupation contributed about three-fourths (74.69%) of the income with an amount of Rs. 21,508 (Table 19).

32. Of the remaining 17 occupations, the total income, household average income and the income groups in which these various households fall are as shown in the following Statement.

Statement XXII

OCCUPATIONAL INCOME, HOUSEHOLD AVERAGE INCOME AND NUMBER OF HOUSEHOLDS
BY INCOME GROUP

Name of occupation (1)	No. of house- holds (2)	Amount of income (3)	Household average income (4)	No. of households in annual income group (in rupees)				
				300 and below (5)	301— 600 (6)	601— 900 (7)	901— 1,200 (8)	1,201 and above (9)
1 Village servant	2	Rs. P. 750.00	Rs. P. 375.00	1	1	...	...	...
2 Petty contractor	1	420.00	420.00	...	1	...	...	...
3 Trader (<i>Kirana</i>)	1	435.00	435.00	...	1	...	...	...
4 Shepherd	1	490.00	490.00	...	1	...	...	...
5 Attached agricultural labourer	1	715.00	715.00	...	...	1	...	...
6 Postal runner	1	584.00	584.00	...	1	...	...	...
7 Toddy tapper	1	600.00	600.00	...	1	...	...	...
8 Wool spinner	1	180.00	180.00	1	...	...	...	...
9 Tailor	4	1,320.00	330.00	1	3	...	...	...
10 Goldsmith	1	720.00	720.00	...	...	1	...	...
11 Carpenter	1	480.00	480.00	...	1	...	...	...
12 Stone cutter	4	2,020.00	505.00	2	1	...	1	...
13 Lime kilner	1	360.00	360.00	...	1	...	...	...
14 Casual labourer	3	1,415.00	471.66	1	1	1	...	...
15 Watchman	1	180.00	180.00	1	...	...	...	...
16 Barber	1	335.00	335.00	...	1	...	...	...
17 Washerman	2	585.00	292.50	1	1	...	...	...
Total	27	11,589.00	...	8	15	3	1	...

33. The total income of the 265 households engaged in the 20 different occupations is Rs. 159,570 and the household average income is Rs. 602.15. The distribution of households among the various income groups is as follows:

Statement XXIV NUMBER OF HOUSEHOLDS BY INCOME GROUPS	
Income group (1)	No. of households (2)
Rs. 300 and below	64
Rs. 301-600	67
Rs. 601-900	60
Rs. 901-1,200	27
Rs. 1,201 and above	17
Total	265

The total income of the village divided by the number of persons *i.e.*, the per capita income per year is Rs. 87.29 and the daily average income per head works out to 24 P. which is very low and the per

capital income is lower than even one-third of the national per capita income of Rs. 330.

Income and expenditure

34. Only 24 households out of a total of 266 households have been covered for intensive economic survey. Of these 24 households, 13 have agriculture as main occupation, 4 have agricultural labour, 6 have weaving of woollen blankets and one has tailoring as main occupations. Of the 13 households depending on agriculture as main occupation, 7 have agricultural labour and one has *kirana* trade as subsidiary occupations. The total annual income of these households is Rs. 7,606 and the main occupation and the two subsidiary occupations mentioned above contributed 77.39%, 17.88% and 5.73% of the total income with Rs. 5,886, Rs. 1,360 and Rs. 360 respectively. Among the four households having agricultural labour as main occupation, only 2 households are subsidized by agriculture. Agricultural labour and agriculture have contributed Rs. 1,040 and Rs. 205 forming

83.53% and 16.47% of the total income of Rs. 1,245. Of the 6 households having woollen blanket weaving as main occupation, 4 households have agriculture and 3 households have agricultural labour as subsidiary occupations. The main occupation and the two subsidiary occupations contributed 62.62%, 26.23% and 11.15%, respectively, the amounts being Rs. 4,010,

Rs. 1,680 and Rs. 714 of the total of Rs. 6,404. The household with tailoring as main occupation has no subsidiary occupation and the income of the household is only Rs. 240 (Table 20).

35. The occupational incomes by income groups and number of households is as shown below:

Statement XXIV
OCCUPATIONAL INCOME BY INCOME GROUP AND NUMBER OF HOUSEHOLDS

Occupation (1)	No. of house- holds (2)	Amount of income (3)	Income group and number of households					Total (9)
			Rs. 300 & less (4)	Rs. 301- 600 (5)	Rs. 601- 900 (6)	Rs. 901- 1,200 (7)	Rs. 1,201 and above (8)	
1 Agriculture	13	7,606	1	6	6	...	...	13
2 Agricultural labour	4	1,245	3	1	...	...	...	4
3 Woollen blanket weaving	6	6,404	...	1	...	...	...	6
4 Tailoring	1	240	1	...	...	...	...	1
Total	24	15,495	5	8	6	4	1	24

The household average income among these 24 households is Rs. 645.62 and this is not far above the average of the total 266 households which stands at Rs. 599.89 and thus the sample is in conformity with the entire village as a unit (Table 20).

36. Now, coming to the expenditure pattern of these 24 households taken up for intensive survey, the item of food seems to have taken more than half of the total expenditure in all these households though following different occupations. The pattern of expenditure of the 13 households dependent on agriculture is as follows:

Statement XXV
EXPENDITURE PATTERN OF AGRICULTURAL
HOUSEHOLDS

Items of expenditure (1)	Amount (2) Rs. P.	Percentage to total expenditure (3)
1 Food	978.85	56.68
2 Clothing	136.15	7.88
3 Utensils	23.15	1.34
4 Education	24.15	1.40
5 Festivals	156.54	9.06
6 Marriages	230.77	13.36
7 Funerals	32.67	1.89
8 Medical	83.85	4.86
9 Tobacco smoking	7.23	0.42
10 <i>Pan</i>	3.47	0.20
11 Coffee	2.17	0.13
12 House construction and repairs	8.69	0.50
13 Agricultural imple- ments	39.30	2.28
Total	1,726.99	100.00

The chief items of expenditure are food, clothing, ceremonies like marriages and funerals and festivals, forming 88.87% of the total. Medical expenditure which formed 4.86% of the total is a purely contingent item. Smoking, *pan* and coffee habit are conventional necessities. These items formed only 0.75%. Education took 1.40% of the outlay. House construction and repairs, purchase of utensils and agricultural implements which may be taken as capital goods *i.e.*, goods used for productive purposes, together called capital formation, is of the order of 4.12% of the total outlay. Annual income per household among these households is only Rs. 585.07 whereas the expenditure amounted to Rs. 1,726.99. Thus, there is a large gap of Rs. 1,141.92 in the family budget of each household engaged in agriculture.

37. The expenditure pattern of the 4 households having agricultural labour as main occupation is as follows:

Statement XXVI
EXPENDITURE PATTERN OF AGRICULTURAL
LABOUR HOUSEHOLDS

Items of expenditure (1)	Amount (2) Rs. P.	Percentage to total expenditure (3)
1 Food	662.50	73.20
2 Clothing	65.00	7.18
3 Utensils	8.25	0.91
4 Festivals	91.00	10.06
5 Funeral rites	17.50	1.93
6 <i>Pan</i>	33.75	3.73
7 House construction and repairs	22.50	2.49
8 Tools and imple- ments	4.50	0.50
Total	905.00	100.00

In these households having agricultural labour as main occupation, the proportion of expenditure on food has gone up by 16.52% over those engaged in agriculture. There is no significant difference in the proportions of expenditure on clothing among the households following the two occupations. Medical and marriage expenses, expenditure on coffee and education are conspicuous by their absence among the households dependent on agricultural labour. Expenditure on festivals, funerals and *pan* formed 15.72%. Purchase of utensils, tools and implements and house construction, which may be treated as capital formation is of the order of 3.90%. In these households the proportion of the expenditure on the minimum necessities of living is high when compared to that of the households engaged in agriculture. Household income per year among these households on average is only Rs. 311.25 and the expenditure is Rs. 905. Thus, there is a gap of Rs. 593.75 per each household.

38. The average of items of expenditure and their respective percentages of the 6 households dependent on woollen blanket weaving as main occupation are as shown in the following Statement:

Statement XXVII

EXPENDITURE PATTERN OF HOUSEHOLDS DEPENDENT ON WOOL BLANKET WEAVING		
Items of expenditure (1)	Amount (2) Rs P.	Percentage to total expenditure (3)
1 Food	931.66	58.55
2 Clothing	126.66	7.96
3 Utensils	12.50	0.78
4 Festivals	177.50	11.15
5 Marriages	266.66	16.76
6 Funeral rites	27.33	1.72
7 <i>Pan</i>	49.00	3.08
Total	1,591.31	100.00

The proportionate expenditure on food, clothing, festivals, marriages and funeral rites in the households engaged in weaving of woollen blankets are like those of the households engaged in agriculture. Not only the proportions but also the amounts spent on these items are more or less equal. The volume of expenditure also is in a race with that of the households engaged in agriculture. Average income per household among these households is Rs. 1,067.33. There is a deficit of Rs. 523.98 on average per household. Among these households, expenditure on primary necessities like food and clothing and conventional necessity like *pan* formed 69.59%. Expenditure on

ceremonies like marriages and funerals and on festivals formed 29.63%. Expenditure on purchase of utensils is the only item of capital formation. It formed a very low proportion of 0.78 only.

39. In the one household engaged in tailoring, the expenditure amounted to Rs. 1,442 whereas the income was only Rs. 240. There is thus a deficit of Rs. 1,202 in the annual budget of the household. In this household expenditure on food and clothing are 66.57% and 10.40, respectively. The proportion of expenditure on festivals is 20.81% and is more than the amounts spent by any household engaged in the other main occupations. Having analysed the sources of income and items of expenditure of the 24 households taken up for intensive socio-economic survey, it is a matter of interest to compare the aggregates of income and expenditure, occupationwise.

Statement XXVIII

AGGREGATES OF INCOME AND EXPENDITURE BY OCCUPATION

Main occupation (1)	No. of house- holds (2)	Total income (3)	Total expen- diture (4)	Aggregate Surplus (+) or deficit (-) (5)
1 Cultivator	13	7,606.00	23,098.00	(-) 15,492
2 Agricultural labourer	4	1,245.00	3,620.00	(-) 2,375
3 Weaver (Woollen blankets)	6	6,404.00	9,548.00	(-) 3,144
4 Tailor	1	240.00	1,442.00	(-) 1,202
Total	24	15,495.00	37,708.00	22,213

The income of these 24 households formed only 41.09% or two-fifths of the expenditure, the remaining three-fifths being made good by borrowing or sale of assets. In the households of all the occupations, the deficit amounts are significant. The annual household average deficits among the four occupations are Rs. 1,170.15, Rs. 573.75, Rs. 524 and Rs. 1,202 respectively. The total deficit among the 24 households is Rs. 22,213. On average there is a huge deficit of Rs. 925.54 per household. It can be seen from Table 21 that all except one among these 24 households are running on deficit and all of them are running in debts.

Indebtedness

40. All the 24 households covered for intensive survey are indebted. The amounts of debt and number of households in debt in each of the income

ranges are given in Table 22. The 24 households incurred a debt of Rs. 23,050. The average debt per household amounted to Rs. 960.42. In all cases except in the income group of Rs. 901-1,200, the debt increased with the increase in income. Average indebtedness per household went on increasing from Rs. 470 in the households in the income group of below Rs. 300 to Rs. 2,000 in the income group of Rs. 1,201 and above but for a slight decrease in the income group of Rs. 901-1,200.

41. The causes of indebtedness are marriage expenses, domestic requirements, cultivation expenses and purchase of land. Of the total indebtedness, a little above two-fifths i.e., 42.95% was incurred for productive purposes i.e., to purchase land and to invest on land to enhance the productivity of land by manuring and converting the dry land into wet land under the Bhairavanitippa project and also to purchase bullocks, etc. A little above one-third of the debt was incurred on social ceremonies like marriages and one-fifths was incurred to meet day to day household expenses (Table 23),

42. Communitywise distribution of indebtedness among the 24 households covered for the intensive survey is as follows:

Statement XXIX

INDEBTEDNESS BY CASTE/TRIBE/COMMUNITY

Caste/Tribe Community (1)	No. of house- holds (2)	Amount of debt (3)	Average indeb- tedness per household (4)
1 Boya	2	3,300	1,650.00
2 Golla	1	2,500	2,500.00
3 Kapu	1	1,500	1,500.00
4 Kuruba	10	9,750	975.00
5 Lingayat	2	550	225.00
6 Madiga	4	1,350	337.50
7 Muslim	1	1,000	1,000.00
8 Oddara	2	1,100	550.00
9 Vaisya	1	2,000	2,000.00
Total	24	23,050	960.42

Average indebtedness among the Golla caste is the highest with Rs. 2,500 and lowest among the Lingayat households with Rs. 225.

Credit agency and rate of interest

43. There is a co-operative credit society in the village which gives small sums of loans. But very few people have obtained loans from this society.

The Wool Weavers' Co-operative Production and Sale Society does not give loans but advances small sums of money towards wages to the woollen-rug (*kambli*) weavers. As soon as the loanees prepare *kambli*s, the amounts advanced to them are deducted from the wages. Yet private money lenders fulfil most of the needs of the villagers. All the amount of Rs. 23,050 borrowed by the villagers was obtained from private money lenders, the *sahukars* of Rayadrug and of the neighbouring villages. Of this amount, one loan of Rs. 300 was made at a rate of interest of 6% per annum; 21 loans amounting to Rs. 21,800 were made at a rate of interest ranging from 9 to 12%. In case of 2 loans amounting Rs. 950, the rate of interest is not specified (Table 25).

Kambli weaving

44. *Kambli* weaving occupies third position, next to agriculture and agricultural labour in the economic pursuits of the villagers. All the households engaged in this occupation without exception belong to the Kuruba caste. It is their traditional occupation. In the past, it was the main occupation for almost all the households. Thanks to the commissioning of the Bhairavanitippa Project, many households have taken up cultivation as main occupation and the traditional occupations of sheep and goat rearing and *kambli* weaving were relegated to secondary place. Out of the 102 households of the Kurubas, 51 households are engaged in cultivation and 34 households are engaged in *kambli* weaving as their main occupations. Of the remaining 17 households, 14 have agricultural labour as main occupation and 3 have other occupations (Table 13). The stages in the weaving of *kambli*s are as follows:

First stage:—Cleaning the wool by machine. In the past, it was cleaned through an indigenous instrument called *villu*.

Second stage:—Spinning the wool into thread (yarn) through *ratnam* (spinning wheel) [Fig. 11.]

Third stage:—The yarn is arranged on an instrument called *asu* and made into warp bundles.

Fourth stage:—Making the yarn ready for weaving after applying *ganji* (gruel). The gruel is prepared by pounding tamarind seeds soaked in water and making it into a fine paste by grinding in a mortar. It is then warmed and applied to the warp.

Fifth stage:—The yarn is then arranged over the loom.

Sixth stage:- The yarn arranged over the loom is woven into *kambli*s, the weaver sitting in the pit and weaving the weft by means of a shuttle (Fig. 12). The weaver goes on applying tamarind gruel to the piece of the woven *kambli* before it is rolled on to a big roller before him. By applying this gruel, the *kambli* becomes thick and appears neat. (Fig. 13) shows *kambli*s being dried up soon after weaving.

Four women can spin the yarn required for weaving a *kambli* in one day and the weaver can prepare one *kambli* working for 10 hours.

The Polepalle Wool Weavers Co-operative Production & Sale Society Ltd., Polepalle

45. In the past, Kurubas of Bhairavanitippa and neighbouring villages were earning very meagre amounts through weaving of *kambli*s, as the industry was controlled by a few business people in Chellakera and Chittaladug towns of the neighbouring Mysore State. Many households left their traditional occupation when the Project work commenced in December 1954 and were engaged as daily wage earners and petty contractors. By the year 1958 major part of the project work was completed and the demand for the labour began to decline and by 30-11-1961, there was more need for labour. The condition of the *kambli* weavers was very bad as they were not left with any alternative, but to take up the traditional industry over again. But they have to extricate themselves from the oligopolistic clutches of the big business people engaged in the industry who are popularly known as 'giddangidars'. Under these circumstances, to solve the problems of *kambli* weavers and safeguard their interests, a co-operative society under the appellation 'Revana Siddheswara Vunni Parisramika Vuthpaththi Vikraya Sahakara Sangham' (The Revana Siddheswara Wool Weavers Co-operative Production & Sales Society Limited) was established during February 1958 at Gumma-gatta village in Rayadrug Taluk at a distance of 3 miles from Bhairavanitippa. A large number of wool weavers' families joined as members of this society. As the services of this Society proved to be beneficial, similar societies were established for every 2 or 3 villages predominated by the Kuruba community.

46. One such society was registered at Polepalle on 27th February, 1960 and came into functioning from 28th February 1960. The objective of the society is to improve the wool industry as also the

economic condition of the weavers living in the area of operation of this society. For the purpose of attaining this objective, it shall be competent—

- (1) to raise the money required for the Society from the wool weavers and others by issue of shares and by borrowing by way of deposits or otherwise;
- (2) to purchase such raw materials and appliances as may be required for the industry and retail the same either for cash or credit to the wool weaver members residing in those places;
- (3) to purchase the yarn and other raw materials and advance the same to wool weaver members who shall convert them into finished goods and deliver them to the Society to pay wages for such conversion and to arrange for marketing of the finished products to the best advantage of the society;
- (4) to purchase and hold in common or let on hire improved appliances connected with the industry;
- (5) to act as an agent for the joint purchase of the domestic requirements of its members and for the sale of its finished goods; and
- (6) to do such other acts as may be conducive to the attainment of the general objects of the society.

47. The area of operation of the society includes Bhairavanitippa village with its hamlets Polepalle and Kapatalinganahalli and a neighbouring village Gundiganihalli. It was started with 60 members of Kuruba families with a share capital of Rs. 912. As on 15th December, 1964, from among the 250 Kuruba households in the area of operation of this Society, there were 103 members in the Society with a share capital of Rs. 3,730.50. Among the 250 Kuruba households, there were 250 looms.

Management

48. Subject to such resolutions as the general body may from time to time pass the management of the affairs of the society shall vest in a Board of Directors. All the executive members of the Society shall belong to wool weavers families. The present Governing Body consists of 5 Directors of whom one is the President and another is the Secretary. The following are the personnel of the Board of Directors

elected in the General Body meeting on 18th March, 1964.

Name	Age	Designation
1 Sri Nagappa	37 years	President
2 Sri Sannappa	34 years	Secretary
3 Sri Machappa	42 years	Director
4 Sri Veeranna	45 years	Director
5 Sri Thippaiah	52 years	Director

49. A full time paid Manager is appointed to look after the day to day working and maintenance of accounts of the Society. A watchman is also appointed. The appointment of the Manager should be approved by the Deputy Registrar of Co-operative Societies of the Circle.

50. The Society confines itself to supplying raw wool on credit and purchase the *kambli*s as soon as they are ready at a profitable rate to the weaver. The price of a *kambli* is determined by the quality of wool used and its size. The Society supplies one maund (25 lbs.) of wool to each weaver-member of the Society. The weaver has to account for the weightage of the wool. The Board of Directors can give a cash advance upto Rs. 25 per member to enable the weaver to meet his household expenditure. The loans advanced to the members are recovered from the sale proceeds of the *kambli*s.

Borrowing limit

51. The Society can borrow from the Co-operative Central Bank upto 8 times the paid up share-capital plus the reserve fund. The village Industries and Khadi Commission has granted Rs. 2,437.50 from 1960-61 to 1963-64 as loans towards share capital for the entry of new members. Besides this amount, a working capital loan of Rs. 150 to each member of the Society amounting Rs. 8,000 also was granted by the Village Industries & Khadi Commission.

Rebate

52. The Khadi & Village Industries Commission contributes towards rebate over the sale proceeds of the Society. The usual rebate is 10 paise per rupee on occasions like the birth day celebrations of Mahatma Gandhi and Pandit Nehru and the Independence Day etc. During the handloom weavers' week, special rebates ranging from 15 to 20 paise per rupee are given. The annual rebates given by the Commission from 1960-61 to 1963-64 are as follows:

Year	Amount of rebate Rs. P.
1960-61	2,578.82
1961-62	9,092.89
1962-63	5,526.45
1963-64	8,172.80

The Commission gives production subsidy at the following rates on the retail sales:-

Value of production	Rate of subsidy
Upto Rs. 50,000	3%
From Rs. 50,001 to Rs. 400,000	2%
Rs. 400,001 & above	1%

The amounts of production subsidy accrued to the Society are as follows:

Period	Amount of production subsidy Rs. P.
1-4-1961 to 31-3-1962	2,299.40
1-4-1962 to 31-3-1963	2,674.09
1-4-1963 to 31-3-1964	2,906.68

The Commission also gives additional production subsidy at a rate of 3% of the sale proceedings of the preceding financial year. The Society received Rs. 226.06 and Rs. 138.32 respectively during the years 1962-63 and 1963-64. Subsidy is also given on retail sales at the following rates:

Sales subsidy limit	Rate
Upto Rs. 1 lakh	3%
Rs. 1 to 3 lakhs	2%
Rs. 3 lakhs & above	1%

The amounts received as sales subsidies are as shown below:

Period	Sales subsidy amount Rs. P.
1-4-1961 to 31-3-1962	1,571.20
1-4-1962 to 31-3-1963	1,497.43
1-4-1963 to 31-3-1964	1,806.08

Additional sales subsidy is given at a rate of 3% on the sales in excess of the preceding year's sale proceeds. Rs. 308.69 was realised during 1963-64 as additional sales subsidy over the year 1962-63.

Production particulars

53. The cost chart of the Polepalle Wool Weavers' Co-operative Production & Sale Society is given in the following Statement.

Statement

COST CHART OF THE POLEPALLE WOOL WEAVERS'

S. No.	Size (Metres)	Variety	Quantity of wool	Wastage	Total wool Cols (4+5)	Pure wool	Tandry wool	Total wool Cols (7+8)	Value of wool
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
			Kgs.	Kgs.	Kgs.	Kgs.	Kgs.	Kgs.	Rs. P.
1	1·3x3·1	Special Chowkdi	1·64	0·28	1·92	0·64	1·28	1·92	5·76
2	1·3x3·1	A. Chowkdi	1·64	0·28	1·92	0·64	1·28	1·92	5·76
3	1·3x3·1	B. Chowkdi	1·64	0·28	1·92	0·64	1·28	1·92	5·76
4	1·3x3·1	C. Chowkdi	1·64	0·28	1·92	0·64	1·28	1·92	5·76
5	3·3x1·3	A. Black	1·64	0·28	1·92	1·92	...	1·92	9·60
6	3·1x1·3	B. Black	1·64	0·28	1·92	0·64	1·28	1·92	5·76
7	3·1x1·3	C. Black	1·64	0·28	1·92	0·64	1·28	1·92	5·76
8	3·3x1·3	Special Chowkdi	1·94	0·34	2·28	0·72	1·52	2·24	6·84
9	3·3x1·3	A. Chowkdi	1·94	0·34	2·28	0·72	1·52	2·24	6·84
10	3·3x1·3	B. Chowkdi	1·94	0·34	2·28	0·72	1·52	2·24	6·84
11	3·3x1·3	C. Chowkdi	1·94	0·34	2·28	0·76	1·52	2·24	6·84
12	3·3x1·3	A. Ganji	1·94	0·34	2·28	0·76	1·52	2·24	6·84
13	3·3x1·3	B. Ganji	1·94	0·34	2·28	0·76	1·52	2·28	6·84
14	3·3x1·3	A. Black	1·94	0·34	2·28	0·76	1·52	2·28	6·84
15	3·3x1·3	B. Black	1·94	0·34	2·28	0·76	1·52	2·28	6·84
16	3·1x1·3	A. Ganji	1·64	0·28	1·92	0·64	1·28	1·92	5·76
17	3·1x1·3	B. Ganji	1·64	0·28	1·92	0·64	1·28	1·92	5·76
18	2·2x1·2	A. Chowkdi	1·24	0·20	1·44	0·96	0·48	1·44	5·76
19	2·2x1·2	B. Chowkdi	1·24	0·20	1·44	0·96	0·48	1·44	5·76
20	2·2x1·2	C. Chowkdi	1·24	0·20	1·44	0·96	0·48	1·44	5·76
21	2·2x1·2	A. Chowkdi	1·24	0·20	1·44	0·48	0·96	1·44	4·32
22	2·2x1·2	B. Chowkdi	1·24	0·20	1·44	0·48	0·96	1·44	4·32

Pure wool 1 kg. = Rs. 5·00; Tandry wool 1 kg. = Rs. 2·00

Discount allowed on wholesale amounts = 10%

Rebate given on retail sale =9%

XXX

CO-OPERATIVE PRODUCTION & SALE SOCIETY, POLEPALLE

Cording charges	Spinning charges	Weaving charges	Colour & Washing charges	Total wages Columns (11) to (14)	Provi-sional rate	Profit at 6%	Retail rate	Whole-sale profit at 15%	Whole-sale rate	S. No.
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	
Rs.P.	Rs.P.	Rs.P.	Rs.P.	Rs.P.	Rs.P.	Rs.P.	Rs.P.	Rs.P.	Rs.P.	
0·36	2·75	1·75	0·85	5·71	11·47	0·68	12·15	1·72	13·19	1
0·36	2·18	1·45	0·75	4·74	10·50	0·63	11·13	1·57	12·07	2
0·36	2·00	1·13	0·75	4·24	10·00	0·60	10·60	1·50	11·50	3
0·36	1·65	1·08	0·75	3·84	9·60	0·57	10·07	1·42	11·02	4
0·36	2·33	2·04	0·25	4·98	14·58	0·86	15·34	2·17	16·75	5
0·36	2·23	2·00	0·25	4·84	10·60	0·63	11·13	1·57	12·17	6
0·36	1·98	1·75	0·25	4·34	10·10	0·60	10·60	1·50	11·60	7
0·30	3·00	1·75	1·01	6·06	12·90	0·77	13·67	1·93	14·83	8
0·30	2·66	1·33	0·87	5·16	12·00	0·72	12·72	1·80	13·80	9
0·30	2·36	1·13	0·87	4·66	11·50	0·69	12·19	1·72	13·22	10
0·30	2·00	0·99	0·87	4·16	11·00	0·66	11·66	1·65	12·65	11
0·30	1·50	1·00	...	2·80	9·64	0·60	10·60	1·50	11·14	12
0·30	1·00	1·00	...	2·30	9·14	0·57	10·07	1·42	10·56	13
0·30	2·85	1·76	...	4·91	11·75	0·72	12·72	1·80	13·55	14
0·30	2·55	1·56	...	4·41	11·25	0·69	12·13	1·72	12·97	15
0·26	1·62	1·00	...	2·88	8·64	0·54	9·54	1·35	9·99	16
0·26	1·50	0·62	...	2·38	8·14	1·51	9·01	1·27	9·41	17
0·25	2·70	2·20	0·56	5·71	11·47	0·68	12·15	1·71	13·18	18
0·25	2·20	1·76	0·50	4·71	10·47	0·63	11·10	1·57	12·04	19
0·25	1·60	1·36	0·50	3·71	9·47	0·56	10·03	1·42	10·89	20
0·25	2·18	1·75	0·50	4·68	9·00	0·54	9·54	1·35	10·35	21
0·25	1·93	1·50	0·50	4·18	8·50	0·51	9·01	1·27	9·77	22

54. The value of the *kamblis* produced by the members of the Society and the value of the *kamblis* sold are as follows:

Statement XXXI

PRODUCTION AND SALE PROCEEDS OF KAMBLIS				
Year	No. of <i>kamblis</i> produced	Value of <i>kamblis</i> produced	No. of <i>kamblis</i> sold	Sale proceeds
(1)	(2)	(3)	(4)	(5)
		Rs. P.		Rs. P.
1961-62	4,718	52,659.48	4,694	52,312.78
1962-63	4,982	53,523.56	4,534	49,916.40
1963-64	5,594	58,134.10	5,828	60,203.20

Distribution of profits

55. The following is the procedure regarding the distribution of profits:

- (i) 40% of the profits is to be credited towards the reserve fund. By 15th December, 1964 this amounted to Rs. 1,483.51;
- (ii) 10% is to be utilised towards price equalisation in meeting the losses;
- (iii) Out of the remainder, a maximum upto 10% is to be reserved for building fund;
- (iv) Out of the remainder, 3-1/8% is to be reserved for equalisation of property;
- (v) Out of the remainder, a dividend not exceeding 6½% per annum on the paid up value of each share may be given to the members;
- (vi) Out of the remainder, a sum not exceeding 20% may be paid as honorarium to the members of the Board of Directors for any specific services rendered by them and it not shall exceed Rs.100 per member;
- (vii) Out of the remainder, such amount as may be decided upon by the General Body may be divided among the members according to value of the finished goods delivered by them to the Society;
- (viii) Out of the remainder, a sum not exceeding one month's salary may be given to the staff as recommended by the Board of Directors and approved in the general body;
- (ix) A sum not exceeding 7½% of the profits may be set apart as common good fund to be utilised for any community purposes approved by the General body;

(x) In the end, if any balance remains, it shall be added to the reserve fund.

Developmental activities

56. Various developmental activities have been carried out during the seven years period from 1957 to 1964, under the Community Development Programme and under the Panchayati Raj Institutions viz., the Panchayat Samithi, Village Panchayat and through the Gram Sevak (Village Level Worker). These activities cover the programmes of distribution of improved seeds pre-seed treatment, seed formation for seed multiplication, secondary seed farms, distribution of chemical fertilizers and pesticides, distribution of improved agricultural implements, supply of pedigree animals and birds, improvement of communications, repairing of wells, digging of compost pits and various other activities all of which are of a very minor nature. These various activities implemented in the Bhairavanitippa main village and its hamlets Polepalle and Kapatalenganahalli through the Block agencies and other agencies are listed below:

Statement XXXII

PARTICULARS OF DEVELOPMENTAL ACTIVITIES

Particulars (1)	Block agency (2)	Other agencies (3)	Total (4)
1 Improved seeds	Quintals	Quintals	Quintals
(i) Paddy (GEB 24, Co2, T.K.M. 6)	14	28	42
(ii) Ragi (Finger millet) (Co. 1)	24	45	69
(iii) Groundnut (T.M. U2, T.M. U3)	44	88	132
(iv) Castor (T.M.U3)	8	16	24
(v) Korra (Italian millet)	4	...	4
(vi) Redgram (Rg. 37)	4	...	4
2 Area covered under pre-seed treatment	Acres	...	Acres
i) Paddy	1,600	...	1,600
ii) Ragi	2,400	...	2,400
iii) Groundnut	3,000	...	3,000
3 Seed formation for seed multiplication			
A. Primary seed farms			
i) Paddy seed farms	14	...	14
Area covered	70 Acs.	...	70 Acs.

—(Contd.)

Statement XXXII—(Contd.)

PARTICULARS OF DEVELOPMENTAL ACTIVITIES

Particulars (1)	Block agency (2)	Other agencies (3)	Total (4)
(ii) Ragi seed farms	14	...	14
Area covered	56 Acs.	...	56 Acs.
(iii) Groundnut seed farms	10	...	10
Area covered	44 Acs.	...	44 Acs.
(iv) Korra seed farms	4	...	4
Area covered	40 Acs.	...	40 Acs.
(v) Castor seed farms	4	...	4
Area covered	80 Acs.	...	80 Acs.
(vi) Redgram seed farms	10	...	10
Area covered	80 Acs.	...	80 Acs.
B. Secondary seed farms	Acs.	...	Acs.
(i) Paddy	500	...	500
(ii) Ragi	700	...	700
(iii) Korra	400	...	400
(iv) Redgram	800	...	800
4 Manure			
(i) Rural compost pits dug	140	...	140
(ii) Compost prepared	3,920 Tons	...	3,920 Tons
(iii) Green manure seeds distributed	28 Qts.	...	28 Qts.
(iv) Area covered under green manuring	3,016 Acs.	...	3,016 Acs.
5 Grow More Food			
Area covered under Grow More Food crops	140 Acs.	...	140 Acs.
6 Fencing seeds			
(i) Prosopis spicigera distributed	30 Kgs.	...	30 Kgs.
(ii) Glyrecidia seed distributed	4 "	...	4 "
7 Chemical fertilizers distributed			
(i) Ammonium sulphate	70 Qts.	...	70 Qts.
(ii) Super-phosphate	70 "	70 Qts.	140 "
(iii) C. A. N.	70 "	...	70 "
(iv) Urea	70 "	...	70 "
(v) Oil cakes	...	100 Qts.	100 "
8 Chemical pesticides			
(i) Endrine	40 lbs.	...	40 lbs.
(ii) B. H. C. 50%	80 "	...	80 "
(iii) Fungicides	20 lbs.	20 lbs.	40 lbs.
(iv) Polidol	...	10 lbs.	10 "
9 Urinal trenches laid	80	...	80

Statement XXXII—(Contd.)

PARTICULARS OF DEVELOPMENTAL ACTIVITIES

Particulars (1)	Block agency (2)	Other agencies (3)	Total (4)
10 Improved implements			
(i) Iron ploughs	...	7	15
(ii) Ploughshares	48	38	86
(iii) Sprayers	1	...	1
(iv) Hand hoes	20	15	35
(v) Wet land puddlers	1	...	1
(vi) Oil engines	1	2	3
(vii) Bund formers	2	...	2
(viii) Push-hoes	4	...	4
(ix) Bug scrapers	2	...	2
11 Land reclamation			
(i) Waste and virgin land reclaimed	120 Acs.	80 Acs.	200 Acs.
(ii) Area bunded or terraced	1,500	...	1,500
12 Demonstrations held			
(i) Varietal	35	...	35
(ii) Manurial	70	...	70
(iii) Cultural	120	...	120
13 Holdings taken for demonstration	70	...	70
14 Area covered under Japanese method of paddy cultivation	280 Acs.	...	280 Acs.
15 Crop yield competitions (Prizes distributed)			
(i) Paddy	70	...	70
(ii) Ragi	15	...	15
(iii) Jowar	45	...	45
(iv) Groundnut	35	...	35
16 Area covered under plant protection scheme			
(i) Paddy	800 Acs.	...	800 Acs.
(ii) Ragi	300 "	...	300 "
(iii) Groundnut	400 "	...	400 "
(iv) Chillies	70 "	...	70 "
(v) Vegetables	30 "	...	30 "
17 A-Economic seedlings planted			
(i) Fruit trees	600	...	600
(ii) Other trees	6,000	...	6,000

(Contd.)

Statement XXXII—(Contd.)

PARTICULARS OF DEVELOPMENTAL ACTIVITIES

Particulars (1)	Block agency (2)	Other agencies (3)	Total (4)
<i>B-Economic seedlings area covered</i>			
(i) Fruit trees	10 Acs.	...	10 Acs.
(ii) Other trees	1,200	...	1,200 Acs.
18 <i>Kitchen gardens laid</i>	70	...	70
(i) Vegetable seeds distributed	15 Kgs.	...	15 Kgs.
(ii) Area brought under cultivation of vege- tables	70 Acs.	...	70 Acs.
19 <i>Area brought under fodder crops</i>	35 Acs.	...	35 Acs.
20 <i>Area newly brought under irrigation</i>			
(i) Under canals	...	300 Acs.	300 Acs.
(ii) Oil engine wells	12 Acs.	4 Acs.	16 Acs.
21 <i>Animal husbandry A-Veterinary assistance</i>			
(i) Animals treated	350	...	350
(ii) Fowls vaccinated	750	...	750
(iii) Animals inoculated	3,800	...	3,800
(iv) Animals castrated	320	...	320
<i>B-Pedigree animals supplied</i>			
(i) Rams	4	...	4
(ii) Fowls	21	...	21
(iii) Eggs	78	...	78
22 <i>Savings</i>			
(i) Small savings hundis distributed	30	...	30
(ii) Amounts collected through issue of savings certificates Rs. 1,200	...	Rs. 1,200	...
(iii) Celebration of thrift days	6	...	4
23 <i>Roads laid Kutchra</i>	0.4 kms.	...	0.4 kms.
24 <i>Health & Rural sanitation</i>			
(i) Drinking water wells repaired	6	...	6
(ii) Pullies installed for wells	8	...	8
(iii) Disinfection of drink- ing water wells	20	...	20

—(Contd.)

Statement XXXII—(Concl'd.)

PARTICULARS OF DEVELOPMENTAL ACTIVITIES

Particulars (1)	Block agency (2)	Other agencies (3)	Total (4)
(iv) Soakage pits dug	10	...	10
(v) Insanitary pits closed	14	...	14
(vi) Rubbish heaps removed	12	...	12
(vii) Smokeless ovens constructed	7	...	7
(viii) Persons inoculated against cholera	3,200	...	3,200
(ix) Persons vaccinated	3,400	...	3,400
25 <i>Taccavi loans & fertilizer loans</i>			
(i) Taccavi loan for Ayacut and bund formation	5	...	5
Amount of loan	Rs. 2,500	...	Rs. 2,500
(ii) Subsidies given for wells	6	...	6
Amount of subsidy	Rs. 4,500	...	Rs. 4,500
(iii) Subsidy for purchase of oil engines (1 loan)	Rs. 2,500	...	Rs. 2,500
(iv) Fertilizer loans	42	...	42
(v) Amount of fertilizer loans	Rs. 3,200	...	Rs. 3,200

57. Besides the many beneficial programmes conducted to effect improvements on the cultural side, a community radio set was installed; a library with a reading room and a recreation centre were started in the village. A Youth Club and a Farmers' Union also were formed. Ten persons were trained as village leaders in the Village Leaders Training Camps held in the Panchayat Samithi area.

The Bhairavanitippa Project

58. The river Hagari is called Vedavathi in the upper reaches in Mysore State. The river takes its birth in Bababudangiri hill near Chikmagalur. It flows in Mysore State for 70 miles upto the place where Marikanva Dam is constructed and it reaches the Bhairavanitippa Dam site after traversing 68 miles along its course below Marikanva Dam. The territory of Andhra Pradesh starts about a mile above Bhairavanitippa Dam site. So it traverses about 138 miles in the territory of Mysore State and the Bhairavanitippa Dam site is one mile within the territory of Andhra Pradesh. The river flows for 105 miles in Andhra Pradesh territory before it joins Thungabhadra river. Average bed fall of the river is only about 4 to 5 feet per mile. The bed is generally sandy. The average rainfall in the catchment area of the Marikanva Dam and the Bhairavanitippa Dam site is 21.54"

History of the project

59. Various schemes were examined from time to time for harnessing the Hagari waters for irrigation purposes. All such previous proposals were schemes for anicut only at one place or another and the desirability of constructing a reservoir did not engage the attention of previous Investigators. All the schemes that were examined had to be finally abandoned either due to excessive cost or due to unsuitability of an anicut across the river as its hydrology is in no way suited for continuous flows. Gaugings were also taken from 1922 to 1926 at Bhairavanitippa and at Bhupasamudram. The flows of the river are untimely. In seasons when water would be greatly in demand for cultivation the flows will be quite inadequate. The spasmodic flows would also do great harm by silting up the open heads of the channels. Therefore, the idea of having anicut scheme was abandoned once for all. The only obvious cause in such a case is to construct a reservoir to intercept and to store flood waters. Distribution can therefore be regulated to local demand. Hence, a dam was considered best and the scheme is now put into operation.

Scope of the project

60. The project was designed for irrigation of single crop wet only. The scheme in its entire scope comprised the following works :

- Construction of an earthen dam about 1½ miles long to impound waters upto a maximum capacity of 2,400 million cubic feet at F. R. L. (Full Reservoir Level) and M.W.L. (Maximum Water Level) of 1,655'.
- One main canal with a flowing capacity of 181 cusecs running for a length of 15 miles and 4 furlongs in Rayadrug Taluk (left side) — 8,240 acres can be irrigated under this canal. (Fig. 13 shows the right flank canal mouth of the Bhairavanitippa Dam).
- Another main canal with a flowing capacity of 83 cusecs running for a length of about 8 miles and 5 furlongs in Kalyandrug Taluk (right side) — 3,760 acres can be irrigated under this canal.

61. The special feature of the scheme is in the construction of a regulator (Fig. 14) between L.S. (left sluice) 3,070' and 3,686' on the left flank side instead

of in the deep bed portion consisting of 12 main vents each 40' wide and 2 scour vents each 16' wide in order to dispose of the anticipated maximum flood discharge of 1.28 lakh cusecs.

Progress of work

62. Even prior to the completion of the construction of the Dam, irrigation facilities were thought to be provided to the cultivators so that they might reap partial benefits. The Executive Engineer in charge of the project proposed a programme for providing water from the reservoir although the construction of the Dam was incomplete. The Executive Engineer proposed to let in water upto 5/3 milestone on the left flank by 5th July 1958 i. e., upto sluice No. 6. This covers an area of about 1,300 acres of localised land. In the same manner, he proposed to allow water upto 5th milestone in the right flank upto sluice No. 5 covering localised ayacut of about 1,320 acres. During the year 1959, the Executive Engineer expected that it was possible to let in water upto 8/4 milestone of the left flank main canal upto sluice No. 10 A, covering a localised ayacut of 3,600 acres. By about June 1959, water was proposed to let into the right flank main canal along the entire length of 8 miles 5 furlongs covering the entire localised ayacut of 3,711 acres. Thus an area of about 7,311 acres was expected to be provided with water by the end of 1959. The ayacut on left flank is covered by 26 sluices while that on the right flank by 14 sluices. The Executive Engineer considered the F. R. L. (Full Reservoir Level) of 1,655' could be achieved in the reservoir, provided the shutters for the 12 main vents of the regulator are fitted by March 1960. This work was expected to be completed and water allowed in the canals and distributaries for the entire ayacut by June 1960.

63. It is thus seen that though the completion of reservoir in all its aspects was expected to take a long time, steps were taken by the Public Works Department to provide water to as much ayacut as possible by stages. The fixing of sluices was not completed in some cases and in some cases where they were fixed had remained to be closed with masonry constructions. The Public Works Department assured that they would provide parental field channels i. e., channels upto 5 acres limit, for the area proposed to be allowed water. The ryots are expected to dig field channels for each field and whenever technical advice was found necessary in the excavation of field channels, the Public Works Department assured all assistance.

Salient features

64. The following are the salient features of the Project.

(1) Latitude	14°-32'-10" North
(2) Longitude	76°-55'-30" East
(3) District	Anantapur
(4) Taluks	Rayadrug and Kalyandrug
(5) Catchment area	5,557 sq. miles combining both the tanks
(6) (a) Free catchment	3,482 sq. miles
(b) Maximum flood discharge	128,360 cusecs
(7) Average rain fall	21.5"
(8) Average bed level of river	1,611.23'
(9) Capacity of the reservoir was estimated to be	2,400 M. cft.
(10) Useful storage was expected originally to be	1,800 M. cft. but its actual capacity is 2,305 M. cft.
(11) No. of filling (assumed)	1-1/3
(12) Dead storage	Expected to be 300 M.cft. but actually it is 317 M.cft.
(13) Length of Dam	7,050 ft. (excluding 280 ft. of Bhairavanitippa hillock portion)
(14) F. R. L. and	+1665'
(15) M. W. L.	
(16) T. B. L. +1,662' in flanks to + 1,665 in deep bed portion.	
(17) Height of Dam above bed level	54'
(18) Top width of bund	18'
(19) Area of submersion	In Mysore State : Ac. 3,095 covering two villages viz., Mittalaghatt and Basapur. In Andhra Pradesh, the area of submersion is Ac. 1,900 covering 3 villages, viz., Mallepalle, Bhairavanitippa and Bommayyapalle

(20) Head sluices at + 1,633'. One at left flank at L. S. 2,375' and the other at right flank at L. S. 6,070.

(21) Canals

- Right flank canal length : 8 miles and 5 furlongs
 - Left flank canal length : 15 miles and 4 furlongs
 - Area registered under left flank main canal : Ac. 8,240.
 - Area registered under right flank main canal : Ac. 3,760.
- Total under left flank and right flank canals : Ac. 12,000.

Localisation

65. The project serves both Rayadrug and Kalyandrug Taluks. The right flank main canal serves Kalyandrug Taluk while the left flank main canal irrigates the villages of Rayadrug taluk. The length of the right flank canal is 8 miles and 5 furlongs while that of left flank canal is 15 miles and 4 furlongs.

66. The Public Works Department furnished plans and tentative ayacut registers for an extent of 8,068.92 acres under the left flank canal and 3,773.56 acres under the right flank canal. The special Tahsildar and the Agricultural Demonstrator have jointly inspected 7,685.34 acres on the left flank and 3,711.13 acres on the right flank and submitted their reports.

67. The ayacut on left flank is covered by 17 sluices while that on the right flank by 8 sluices. Out of this an extent of 5,200 acres was inspected by the Special Deputy Collector and the District Agricultural Officer jointly. The Executive Engineer has accepted the proposals for an extent of 1,527.59 acres.

68. The following Statement shows the village-war particulars of localisation and the area brought under irrigation by the first crop season of 1964 i. e., by July 1964.

Statement XXXIII

VILAGEWAR PARTICULARS OF LOCALISATION AND AREA IRRIGATED BY JULY 1964

Name of village (1)	Area localised			Area irrigated by July 1964 (5)
	Existing wet under tanks (2)	Dry (3)	Total (4)	
<i>Left flank main canal-Rayadurg Taluk</i>				
	Ac. c.	Ac. c.	Ac. c.	Ac. c.
1 Tallakera	...	249.78	249.78	171.00
2 Gummaghatta	324.64	1,069.35	1,393.99	977.00
3 Kalugodu	664.73	2,907.42	3,572.15	2,970.00
4 Belodu	28.91	811.30	840.21	790.00
5 Bhupasamudram	323.85	786.15	1,110.00	926.00
6 Hosahalli	34.91	172.68	206.87	70.00
7 Junjurampalle	272.27	40.07	312.34	...
Total	1,648.59	6,036.75	7,685.34	5,904.00
<i>Right Flank Main Canal-Kalyandrug Taluk</i>				
8 Bhairavanitippa	156.11	152.79	308.90	356.00
9 Gundiganipalle	...	298.12	298.12	254.00
10 Vepalaparthi	43.55	1,017.29	1,060.84	850.00
11 Chelimepalle	84.90	447.80	532.70	234.00
12 Bhairasamudram	...	980.78	980.78	570.00
13 Kannepalle	248.67	281.17	529.84	450.00
Total	533.23	3,177.95	3,711.18	2,714.00
ABSTRACT				
Left flank main canal (Rayadurg Taluk)	1,648.59	6,036.75	7,685.34	5,904.00
Right flank main canal (Kalyandrug Taluk)	533.23	3,177.95	3,711.18	2,714.00
Grand Total	2,181.82	9,214.70	11,396.52	8,618.00

69. The sluicewar particulars of localisation are as follows:

Statement XXXIV
SLUICEWAR PARTICULARS OF LOCALISATION

Left flank (1)	Area localised 1966		
	Wet (2)	Dry (3)	Total (4)
<i>Rayadrug Taluk</i>			
Sluice No.			
1	...	205.68	205.68
2A	...	165.00	165.00
2B	...	71.25	71.25
2C	3.23	84.92	88.15
3 & 4	169.44	91.27	260.71
5	...	166.85	166.85
6	...	330.56	330.56
7	151.06	77.14	228.20
7 A	...	42.50	42.50
8	33.29	381.42	414.71

—(Contd.)

Statement XXXIV (Contd.)
SLUICEWAR PARTICULARS OF LOCALISATION

Left flank (1)	Area localised 1966		
	Wet (2)	Dry (3)	Total (4)
9	365.69	621.26	986.95
10	35.82	369.80	405.62
10 A	...	74.86	74.86
11	758.53	2,682.51	3,441.04
		128.40	128.40
12	232.10	747.17	979.27
13	18.70	18.69	37.39
14	15.02	615.51	630.53
15	...	225.29	225.29
16 A	...	72.35	72.35
16 B	...	130.62	130.62
16 C	14.95	442.51	457.46
17	561.20	481.33	1,042.53
Tailend	...	745.00	745.00
Distributory	...	745.00	745.00
Total	1,600.50	6,289.38	7,889.88

Statement XXXIV —(Concl'd.)

Left flank (1)	Area localised 1966		
	Wet (2)	Dry (3)	Total (4)
Kalyandrug Taluk			
Sluice No.			
1	...	62.21	62.21
2 A	...	51.17	51.17
2 B	...	34.53	34.53
2 C	96.94	...	96.94
3	45.21	19.48	64.69
4 A	...	399.99	399.99
4 B	56.11	158.99	215.10
5	87.53	312.46	399.99
6 A	109.75	414.00	523.75
6 B	...	57.85	57.85
7 A	...	135.00	135.00
7 B	...	188.00	188.00
8 A	250.00	467.00	717.00
8 B	...	745.00	745.00
Total	645.54	3,045.68	3,691.22
Grand Total	2,246.04	9,335.06	11,581.10

Agricultural aspects of the project

70. The soils in the villages benefited by the project in Kalyandrug Taluk are mostly of red loam of gravelly nature and are generally shallow. There are some small patches of black soils in Vepalaparthi and other places near the tail-end of the canal. The entire area has good drainage facilities as the ayacut is only a narrow strip along the river Hagari which serves as an effective drainage for the entire ayacut. Though there are small patches of saline soil here and there, the soil fertility of these lands also can be built up. The soil in the villages benefited in Rayadrug Taluk are shallow gravally, red soils of poor fertility but are suitable for irrigation. In many places, the lands had to be levelled before proper irrigation is taken up. Even on this side also some patches of alkaline nature are found and they can also be eliminated by building up the soils. However, if green manure is resorted to, they are not unsuitable for wet cultivation. These can be irrigated and sustain wet crops. In general, the ayacut areas can be converted into wet lands if properly levelled but can attain maximum fertility only after heavily manuring them with green leaf, since the soils in the area are of poor type.

71. In the ayacut area, there was already wet land cultivated under tanks, wells and by spring channels of Hagari river. The ryots are therefore not entirely new for raising wet crops. It may not therefore be difficult for the ryots to take up to irrigation-farming methods but a scientific method of

raising wet crops is quite essential to build up the soil fertility and also to avert the formation of saline bits in low lying areas, as such cases are already met within the existing ayacut. For adopting this systematic method of irrigation, an intensive propaganda and demonstrations are necessary. Suitable seeds and manures have to be distributed. Improved agricultural implements such as high mould-board ploughs, wet land puddlers and push hoes have to be distributed. For forming bunds, bund-farmers will be of the utmost use. In view of all these requirements, it is therefore essential that a special Agricultural Demonstrator with 4 Demonstration-maistries are appointed for carrying on effective propaganda as well as to conduct subsidised Demonstration plots in ryots' holdings. The Demonstrator should be in charge of a depot for distribution of seeds, manures and implements. Loans should be granted to the ryots for purchase of seeds, manures and implements.

Appointment of Special Revenue staff

72. From enquiries, it is learnt that negligible amounts were advanced in this area, either by the Revenue staff or Block Development staff for either reclamation of land or purchase of bulls. The villages in Kalyandrug Taluk are in Kambadur Extension Block (now Panchayat Samithi). As already instructed, the Block Development Officer might form a working group for the Block (Samithi) and also attend to the development of the ayacut but these villages are in the tail-end of the Block and the Taluk. Either the Tahsildar or the Block Development Officer had to reach these villages on a circuitous route. It is therefore felt that there should be an uniform and constant contact with the villagers benefited by the Project for quick development of the ayacut and also for expeditious disbursement of loans to the ayacut-dars. A Special Tahsildar was therefore considered necessary for 3 years with the following staff:

- | | |
|-------------------------------|------|
| 1. Special Tahsildar | one |
| 2. Special Revenue Inspectors | Two |
| 3. Upper Division Clerk | One |
| 4. Typist-cum-Clerk | One |
| 5. Peons | Four |

(Two peons to the Tahsildar and two peons for both Special Revenue Inspectors)

The Special Tahsildar would also act as a co-ordinating officer of the other departments for integrated development of the ayacut. He would also form Village Irrigation Committees consisting of the progressive ryots among

the ayacutdars in the village and see that they function effectively for the development of ayacut. It was also suggested that the area in Rayadrug Taluk covered by the Project is taken up under the National Sample Survey at the earliest possible time for accelerating development of the ayacut. It is said that there was only a small extent of 300 acres of assessed waste pending distribution among the landless poor Sivaijamadars. The value of the land to be fixed might be collected in 20 easy instalments. The assignment work in the village benefited by the Project might be entrusted to the Special Tahsildar.

73. To accelerate the developments in this project within a period of 3 years provided the water is made available for irrigation as per programme of Public Works Department, the following cropping pattern was suggested for adoption and implementation through the Agricultural Demonstrator proposed to be appointed in consultation with the Director of Agriculture.

Cropping pattern

74. The project envisages an all-wet scheme and water for irrigation is scheduled by the Public Works Department to be let out into the channels from June to February of every year and within this period, in the lands localised single crop paddy can be raised. Out of the total extent of about 11,500 acres localised nearly 2,500 acres under the existing irrigation sources were already under wet crops.

75. Crops usually cultivated in such lands are paddy, *ragi* and chilly and vegetables like brinjal and tomato. Paddy is rotated with *ragi* or vegetables

like brinjals. When intensive cultivation is adopted, a cereal crop like garden *korra* or jowar is raised from January to April. The soils are almost red loam or gravelly and afford no lack of surface or sub-soil drainage and the project will not be affected by the problems of ill drainage or water-logging and consequential salinity, provided systematic and thorough cultivation with good drainage channels in the existing low lying areas are adopted by the ayacutdars. In places where cultivation of paddy is less carefully carried out, the lands have turned saline and the ryots have therefore switched on to the practice of rotating a salt tolerant crop like *ragi* with paddy. G. E. B. 24 paddy and HI *ragi* have acclimatized strains of the tracts. The introduction of green manure crops like Dhaincha, Sesbania and sunhemp is an improvement in manurial practice. The use of bone meal or super-phosphate in conjunction with green manure is known to the ryots but is not yet generally resorted to, owing to their poor resources.

76. For the full utilisation of waters and to establish good yields of crops in the new areas, it is of utmost importance, that a green manure crop should precede a paddy crop to built up the humus content of the soil. In view of the scanty flows and the hydrology of the river and also as the construction of the reservoir is expected to be completed by 1961 (it was completed by 30-11-1961) a cropping pattern to take up late planting of paddy and other crops, when full floods are received in the river commencing from September, in the ayacut in the initial stages of development, would be necessary. Later on, when the reservoir is built for full supply of waters a cropping pattern to start the cultivation with June can be had to maximise the use of project waters.

Statement XXXV
SUGGESTED CROP PATTERN

Sowing (1)	Crop (2)	Strains recommended (3)	Sowing or planting season (4)	Harvesting season (5)
1 Early	<i>Ragi</i> or Paddy	HI <i>ragi</i> or G. E. B. 24 paddy	May-June July-August	September- October November- December
2 Late	Green manure 2nd fodder crops	<i>Pillipesara</i> or indigo	December- January	April-May
NEW AYACUT LANDS				
1 Early	Green manure	Sunhemp or <i>pillipesara</i>	June	July
2 Late	Paddy	KTV. 15 or C. O. 2	August-September	January-February
1 Early	Green manure	or Sunhemp or <i>pillipesara</i>	End of May	Middle of July

—Contd.

Statement XXXV-(Concl'd.)
SUGGESTED CROP PATTERN

Sowing (1)	Crop (2)	Strains recommended (3)	Sowing plaining season (4)	Harvesting season (5)
2 Early	Paddy	G. E. B. 24	15th July to 31st July	December-January
3 Late	Post-green manuring of paddy	Indigo and gingelly	January	March
In the case of lands where there are irrigation facilities, mixed farming practices to provide good green fodder for cattle and vegetables and groundnuts for markets are suggested as noted below :				
1 Early	Ragi or paddy	HI ragi or AKP 2	May	September
		GEB 24	June-July	December
2 Late	Groundnut (bunch variety)	THU 2	January	April
3 Summer	Green manure or fodder	Sunhemp or pillipesara	April	May
1 Early	Green manure	Sunhemp or pillipesara	May	June
2 Early	Ragi	HI Ragi	June	September
	paddy	AKP.2	June	September
3 Late	Brinjals	Rayadrag brinjals	December	April

This accelerated programme is suggested to enable quick development of ayacut and also to step up production.

77. The abstract of the suggestions made by the Special Collector for the improvement of the villages covered by the project are as follows :

- (1) Appointment of Special Agricultural Demonstrators with four Maistres for propaganda ;
- (2) Provision of a loan amount of Rs. 240,000 to be loaned in 3 years to ryots to buy seeds, manures etc. ;
- (3) Provision of a loan amount of Rs. 250,000 to be loaned in 3 years for reconditioning of lands ;
- (4) Provision of a loan amount of Rs. 450,000 to be loaned in three years for purchase of bulls ;
- (5) Appointment of Special Revenue staff for the development of ayacut ;
- (6) Quick assignment of waste lands (Relaxation of Andhra Government G. O. No. 1142, Revenue, dated 18-4-1954 for assignment of waste lands) ;

- (7) Fixation of value of waste land for assignment and collection in 20 instalments ;
- (8) Opening of a Veterinary Dispensary with a stud-bull farm at the Project area ;
- (9) Intensifying the sheep and seed farms in the area ;
- (10) Formation of a kambli Weaving Co-operative Society in the Project area ;
- (11) Canal plantation for green manure ;
- (12) Opening of large sized co-operative societies by extending the Pilot Bank Scheme ;
- (13) Improvement of communications ;
- (14) Control of Malaria ;
- (15) Exemption from levy of water cess for 3 years ; and
- (16) Adopting new cropping pattern.

Livestock

78. The six breeding bulls maintained in the two villages of Bhupasamudram and Vepalaparthi

are quite insufficient for uprading the present stock. At present, the condition of the cattle is not also upto the mark. Hallikar breed has acclimatized to this tract and the tract presents good scope for rearing and breeding cattle since there are enough number of cows maintained in all the villages except in the villages of Belodu, Bhairavanitippa and Gundiganipalli. For an overall development, it is very necessary to have a Veterinary Dispensary with a stud-bull farm for buffaloes and bulls at Project centre for the benefit of the villages. There is enough of site at the Project camp. Soon after the headworks are completed many Project quarters may be available for the occupation of other departments. They can be utilised with advantage by opening a Veterinary Dispensary with a small stud-bull farm consisting of Hallikar and Murrah buffaloes and bulls. It is also suggested that a cattle-cum-dairy farm with twenty Hallikar cows and twenty Murrah she-buffaloes may be started for catering to the needs of the Rayadrag population as far as supply of milk is concerned and also for supply of pedigree animals to the area.

79. The site is ideally located amongst small hillocks with varieties of grass for sheep rearing. Nearly 18,000 Bellary breed of sheep are at present existing in the area. The ryots are accustomed to have sheep rearing as a subsidiary occupation. This mixed farming practice is a good sign for development of the ayacut. The Director of Animal Husbandry may be requested to intensify the sheep farms in this area. Kambli manufacture is an important occupation in this area. The various forms of assistance which are now being given to the societies of kambli weavers may be provided and the Co-operative Department may be requested to form a kambli weaving society in this area.

Canal plantation

80. To provide green leaf yielding trees and shrubs, systematic plantation of glyrecidia and pungam are essential along canal margins. The Public Works Department may be requested to take up this work.

Co-operative societies

81. At present there are only four co-operative societies in all the villages benefited by the Project. It is felt that their number should be increased so that every village can be brought into co-operative fold and credit facilities afforded to in greater extent to the ayacutdars to meet the demands of agricultural credit and to enable them to market their produce.

It is very necessary to have large-sized societies in this area. The Registrar of Co-operative Societies may be requested to extend the Pilot Bank Schemes to these villages.

Communications

82. For the quick development of the ayacut, it is necessary to have good communications. They provide easy facilities for transport and marketing of produce, etc. The following new roads are necessary to connect the villages benefited by the Project:

	Miles	Furlongs
(1) Road connecting Kalugadu village to 8/5 milestone of Rayadrag B. T. Project	2	— 4
(2) Road from Kalugadu village to Rangachedu village	2	— 6
(3) Road from Rangachedu village to Bhupasamudram	2	— 4
(4) Road from Kalugodu village to Belodu village	3	— 4
Total	11	— 2

This 11 miles 2 furlongs length of roads costs approximately Rs. 6.40 lakhs and sanction of the State Government is awaited.

83. The above suggestions when implemented will help easy transport of the agricultural produce to the nearby markets at Rayadrag, Bellary and Kalyandrug.

Malaria control

84. It is felt that with the bunding of the reservoir, the incidence of malaria may increase. So far, no malaria survey has been done. Due to the fact that the project is mainly intended for the irrigation of wet crops only, there is imperative need for an effective and extensive system of controlling malaria. The Director of Public Health may be requested to get the survey done and launch a scheme for control of malaria.

Economic aspects and impact of the Bhairavanitippa project

85. The project work which was commenced during December 1954 was completed and pressed into full operation by 30-11-1961. The cost of construction of the Dam was estimated at Rs. 142 lakhs. The project was designed for irrigation of single crop wet only and the ayacut was estimated to spread over 12,000 acres. The information available with the Supervisor at the Damsite suggests that the actual

cost of construction of the project including overhead charges was Rs. 156 lakhs (Rs. 136 lakhs + Rs. 20 lakhs).

86. But the areas localised under the left flank and right flank main canals are Ac. 7,685.34 and Ac. 3,711.18 respectively covering 7 villages of Rayadrug Taluk by the former main canal and 6 villages of Kalyandrug Taluk by the latter main canal. Prior to the construction of the Project also Ac. 1,648.59 in the villages in Rayadrug Taluk and Ac. 533.23 in Kalyandrug Taluk were irrigated under tanks and picotah wells.

87. Presuming the cost of construction of the Project to be Rs. 142 lakhs and the ayacut area to be about Ac. 12,000, the cost per acre of irrigated land was calculated to be Rs. 1,183. The return of the project investment was calculated to be 1.09%. Apart from the cost of Rs. 1,183 per acre incurred by the Government to be brought under irrigation, it was reported that on average, the reclamation charges incurred by the ryots for converting an acre of dry land into wet land came to Rs. 166.50 as shown below.

- (1) To clear of the land from stones, 30 persons for one day or 3 persons for 10 days are required. The wage per each labourer was Re. 1 per day. Total charges are Rs. 30.
- (2) The land is required to be ploughed 3 times. To plough the land once, 3 pairs of bullocks are required. The hire charges for a ploughman and his bullocks are Rs. 4 per day. Total charges on this account come to Rs. 36.
- (3) For levelling the land, 4 ploughs are required per day and it requires to be ploughed 5 times. Usually he-buffaloes are employed for this purpose. A pair of he-buffaloes along with the ploughman are paid Rs. 3 per day. Total expenditure on this item comes to Rs. 60.
- (4) After watering the land, it requires to be ploughed again. For this operation, 3 ploughs are required daily for 4 days. These charges come to Rs. 36.
- (5) To manure this land daily, 2 labourers are required for 3 days. Wage paid per manuring labourer is 0.75 P. These charges come to Rs. 4.50 P.

Thus the overall expenditure on government account (investment on the project) and the expenditure

incurred by the cultivators to bring an acre of land in the ayacut area under irrigation came to Rs. 1,349.50.

88. It is said that the value of an acre of wet land which ranged between Rs. 500 and Rs. 800 during 1956 had gone up to a range of Rs. 1,800 to 2,000 by 1959 when the project came into partial use. From 1959 to 1964, there was no change in the value of wet land. An acre of dry land which was valued at Rs. 100 to Rs. 120 during 1956 shot up to Rs. 1,800 to Rs. 2,000 after converting it into irrigable wet under the project canals. So there occurred an increase ranging from Rs. 1,700 to Rs. 1,800 in the value of the land. The land owners, for an investment of Rs. 166.50, were benefited to the tune of Rs. 1,533.50 to Rs. 1,713.50 for every acre of land so converted from dry to wet.

"In India, the conventional norm in regard to irrigation and electricity schemes has been that, to be regarded as productive, there must be a return of at least four percent on the capital invested within ten years of their completion. If the rate of return is less, either it must be proved that it operates in a famine area and deserves some concession in view of the direct or indirect saving in famine relief expenditure, or there has to be special pleading on wider social and political grounds.¹

89. The estimated return on the project was only 1.09%. Yet it was taken up as this area is often visited by famine and it was intended as a measure of saving expenditure on relief measures. Due to the 75% enhanced land levy in 1962 implemented by the Andhra Pradesh Government, there is every likelihood that the direct returns to the government itself would have gone up considerably, say upto 1.75%. The project was supposed to bring about 12,000 acres of land under single crop wet. The land revenue demands and collections show that on the demands side and on the collections side as well, from the Fasli 1366 (1955-56) to the Fasli 1373 (1962-63) there were great changes. The land revenue demands have gone up by more than 12 times *i.e.*, from Rs. 1,812.30 to Rs. 22,337.66 and the collections have gone up by more than 3½ times *i.e.*, from Rs. 1,719.27 to Rs. 6,127.25. The wide gap between the revenue demand and collection was due to the subsequent grant of remission of land revenue which was not deducted from the demand. Though the project was designed for irrigation of single crop wet only, the water in the Dam reservoir has been enough for raising two crops since 1959 onwards when the project

came into partial benefit. As shown in the earlier pages, the area registered under the project was Ac. 11,396.52 *i.e.*, Ac. 7,685.34 under the left flank canal in Rayadrug Taluk and 3,711.18 acres under the right flank canal in Kalyandrug Taluk. But actually Ac. 8,618 *i.e.*, Ac. 5,904 under the left flank and Ac. 2,714 under the right flank canals were brought under irrigation by July 1964. The reasons attributed for not bringing the entire localised area under irrigation are :

(1) *Absentee landlordism*—considerable number of big landlords have settled down in towns like Anantapur, Rayadrug, etc., holding government jobs.

(2) Landlords holding large extents of land did not evince interest in converting the lands from dry to wet due to various reasons like paucity of capital to meet the expenditure necessary for conversion of dry to wet; to purchase the required implements and yoke cattle *i.e.*, bullocks or he-buffaloes; incompetence of managerial powers, etc.

(3) Some of the small landlords are economically unable to meet the initial expenditure necessary to convert the dry land into wet and for the required manures, fertilizers and purchase of bullocks.

(4) There is dearth of agricultural labour also and,

(5) Finally, there is a wide growth of weed called *jambhu* and water logging is also there at certain areas. In spite of the loans granted by the Revenue Department, the landowners are unable to convert the entire localised area from dry to wet under the Project.

90. Though the localised area has not yet been completely converted into wet, there is an increase in the acreage of cultivation due to the fact that in spite of the expected irrigation of single crop wet, the Project waters are being used for irrigating second crop also. Under the second crop raised in December, 1963 and under the first crop raised in July, 1964 a total of 15,917 (8,548 + 7,369) acres was irrigated. Due to this increased acreage under irrigation under both the crops, there will be an additional direct return to the Government by way of land revenue and an indirect benefit to the cultivators by having 2 crops in a period of 12 months. In practice, it is found that an acre of dry land newly converted to wet took three years to attain the yield obtained in an acre of land already irrigated under the tanks and wells. Net income per acre of irrigated land for the first and second crops was found to be

Rs. 460, provided intensive manuring was done. The expenditure incurred by the landowners for converting an acre of dry land to wet land which amounted to Rs. 166.50 could easily be earned within a period of 3 to 4 years after conversion. Assuming an average net income Rs. 250 per acre for the first and second crops over the entire area irrigated under the project, the net income per each crop comes to Rs. 125. Taking the area irrigated under first and second crops to be Ac. 15,917, the net income over the entire project fed area would be Rs. 125 × 15,917 = Rs. 1,989,625. The annual return on the amount of Rs. 142 lakhs invested over the Project would be about 14%. At the Government rate of interest of 6½%, annual interest over the Rs. 142 lakhs invested over the project would be Rs. 8.87 lakhs. The entire cost of the project can be met only through the net benefit accrued to the landholders under the project area within a period of $14,200,000 \div 1,989,625 = 8.87$ years, paying the interest on the amount of investment also. If the interest on the amount of investment on the project is excluded, the monetary benefit accrued to the landowners under the project fed area yields them the entire expenditure over the project within a span of 7 to 8 years.

91. Though from the point of view of the Government, this project was an unproductive one taken up as a saving in famine relief expenditure, it can be concluded that this project is a beneficial one by all counts, taking into consideration only the direct monetary benefits accrued to the landowners under the project area, leaving alone the income accrued to the government through enhanced land revenue and water rates collected from the landowners.

92. Apart from the direct benefits accrued to the Government and the landowners, there were many indirect benefits from the Project. The construction of the Project has effected in providing permanent employment for certain skilled and unskilled labourers and technical personnel. During the period of construction of the project from 1954 to 1961, hundreds of unskilled and skilled labourers were engaged in the project work and remunerative wages were given to them. This has produced cumulative effects in income generation, increased standards of living, tertiary investments to meet the increased demands generated through increased incomes etc. In addition to the Project investment amount, the landowners also invested considerable amounts for converting the dry lands into wet under the Project ayacut. It can therefore be said that the project

¹ K. N. Raj, *Some Economic Aspects of the Bhakra Nangal Project*, p. 4

construction has set the ball of economic development in motion. It has helped and it will help in raising the material well-being of the people of the area by lifting them up from the morass of poverty infected by the frequent visits of the demon of famine.

93. To sum up, the Project which was taken up as a measure of saving in famine relief expenditure and as an unproductive scheme, has turned out to be a very productive scheme which paved the way of economic development of the area through the direct benefit to the Government and the landowners at large apart from the many indirect benefits.

Language and literacy

The mother tongue of Boya, Bestha, Golla, Kamma, Madiga, Oddara, Sale, Settibalija, Vaisya and the Christian-converts of Madiga communities is Telugu whereas the mother tongue of Chakali, Idiga, Kapu, Lingayat, Kuruba and Viswabrahmin communities is Kannada and that of Muslims is Urdu. Even the others whose mother-tongue is other than Telugu know Telugu very well. But the people with Kannada as mother tongue were never taught to write in Kannada. They used Telugu script in the past and are using it even now. The medium of instruction in the village school and the language for communication is Telugu. According to the 1961 Census, 212 males and 40 females of the total population of 1,977 persons (1,008 males + 969 females) are literates. Thus the percentage of literacy is only 12.75 which is too low. The reasons for the low percentage of literacy are that in the Kapatalinganahalli hamlet and Bhairavanitippa main village, there are no elementary schools and these habitats are at a distance of $1\frac{1}{2}$ miles and 2 miles, respectively from the Polepalle hamlet where there is an elementary school since the last 30 years. Polepalle being the largest populated of the 3 habitats of the village, the elementary school is located there. From their tender ages, the children are trained by their parents to participate in the respective household occupations rather than send them to school.

Temples

2. In Polepalle, there are the temples of Durgamma, Peddamma, Gavaramma, Phalanayak (Siva), Hanuman, Vasooramma and Maloorappa (Fig. 15) and Siva. There is a church in the Madiga street. At the Bhairavanitippa Dam site in the depopulated village, there are the temples of Savaramma, Eswara, Hanuman, and a broken idol of Bhairava. Towards the northern side of the new site of Bhairavanitippa main village, there is the temple of Durgamma also called Utchangi Yellamma or Reuuka Devi. In Kapatalinganahalli there are the temples of Maremma and Hanuman.

Durgamma temple

3. The temple of the deity Durgamma is a *middillu* (Fig. 16). The sanctum sanctorum, where the

Chapter V

CULTURAL LIFE AND VILLAGE INSTITUTIONS

deity is kept, is a small structure 4 feet long, 3 feet wide and 3 feet high. To this structure is appended *middillu* structure 6 feet long and 8 feet wide for congregation and for doing *bhajans*. The deity is in the human form made of wood, coloured with varnish and seated on a wooden horse. Besides this to the left, the wooden idol with human face and two knives on each side of it are kept. This deity is worshipped exclusively by the Oddaras of the 'Manti' (earth workers) sub-division. The worship of this Goddess is performed on every Tuesday by one Shri Thimmarayappa of Oddara community. Every day *deeparadhana* (lighting a candle) is done in the evening. On every Tuesday, in the evening, a coconut is broken and the deity is worshipped.

4. Every year on Dasara festival day, the wooden idol of the deity is taken to the *jammi* (prosopis specigera) tree and worshipped there and for Ugadi, she is taken in procession around the village. Once in 3 or 4 years when rich harvests are reaped, the deity is taken to the Hagari river and given bath. Dressed in a new sari, she is seated in a *pallaki* (palanquin) and carried by 4 men to the temple. In the night, she is taken in procession around the streets of Polepalle accompanied by the musical instruments like *dolu* and *sannayi*. People of all the communities offer *harathi* (flame of prosperity) along with fruits like plantains and coconuts.

Peddamma temple

5. This temple is a small structure situated amidst the Oddara houses in Polepalle. The sanctum sanctorum is a stone structure of 2 square yards. To this structure, a conical shaped hut 3 yards long, 2 yards wide and 7 feet high is appended. The main entrance is towards the east. The deity is symbolised in a silver idol with human face and is kept on a foot high pedestal. Every Saturday, *naivedyam* (cooked rice) and coconut are offered to the deity at about 7 p.m. The *pujari* of the temple is Sri Hanumanthappa of Oddara community. On either side of the deity are kept two horses, each of one foot in height.

6. For Dasara festival, on Dasara day, the horses are taken in procession accompanied by drums and trumpets, at about 6 to 8 p.m. People of all castes and communities offer coconuts and *naivedyams*. Once in 3 or 4 or 10 years when rich crops

are reaped, Oddaras of the neighbouring villages come here and celebrate the deity's fair on a large scale. The deity is taken to the river and given bath and dressed in a new sari and a blouse piece. Musical instruments like *vrumulu* and *thappetalu* are played on throughout the night. From 9 a.m. to 9 p.m. coconut pieces and jaggery are distributed to all the people who grace the occasion.

Gavaramma temple

7. This deity is there amidst the Lingayat households since a long time in Polepalle. Temple of a *middillu* type was constructed for this deity 40 years ago (in about 1925). The basement is 3 feet above the ground level. The length of the structure is 7 yards east-west and 5 yards wide north-south. The main entrance is towards the east. The sanctum sanctorum is 2 yards in length and the verandah is 5 yards in length. The width is the same for the sanctum sanctorum and the verandah i.e., 5 yards. There are 6 supporting pillars in the verandah in two rows of 3 pillars each east-west. The height of the structure is 10 feet including the basement.

8. People of Lingayat, Kuruba and Boya communities of the village dedicated 10 acres of dry land as *manyam* or *inam* long back. Five acres of this land was submerged under the Bhairavanitippa Dam. Now there is only 5 acres of *inam* land in the name of this deity. A Jangam Devara is there as *pujari* to offer worship to Gavaramma deity and Eswara at Bhairavanitippa Dam site. In the name of Eswara, there is 10 acres of dry land and 75 cents of wet land. The Jangam *pujari* is cultivating these lands.

9. The *pujari* offers worship to Gavaramma deity and Eswara once in a week on Mondays. *Deeparadhana* (lighting a candle) is done daily for Gavaramma at about 6 to 6.30 p.m. *Naivedyam* consisting of food, milk, ghee and jaggery and coconut are offered first to Gavaramma and then to Eswara.

10. Gavaramma Panduga, a festival in the name of Gavaramma deity is celebrated on *Karthika Bahula Tadiya* and *Chavithi*. The idol of the deity is prepared with Bengalgram dal, wheat flour, ghee and cow's milk, and turmeric powder by a fasting Kamsali (Viswabrahmin) on that day, is kept in a *jalleda* (sieve) which has a radius of 1½ feet. Wooden hands in *namaskaramudra* (thanking posture) are fixed to the deity. Glass bangles are worn to the wrists and flowers are kept in the *jalleda*. A flower garland is kept over her head. A *nagarapadaga* (silver hood) is kept

on the scalp. A sari is worn to the *jalleda*. *Oddanam* also known as *dabu* (waist-band) made of silver is kept around the *jalleda*. Thus the idol will be made ready by about 10 p.m. on *Tadiya*. A pandal is erected before the temple by fixing plantain trunks as posts. *Nandidhwajams* (flags fixed to long poles with pictures of Bull-God Nandi) are brought one each from the neighbouring villages of Pabbarlapalle, West Kodipalle and Eradikera, after the one prepared by the fasting Kamsali (Viswabrahmin) is brought from his house. The *Nandidhwaja* prepared by the Kamsali consists of a brass idol of Bull-God of 12"×6" size and another painting of Bull-God on cloth. This cloth painting of Bull-God is called *Vyasunitholu*, skin of Vyasa, the great writer of Mahabharata. Musical instruments like *dolu* and *sannayi*, etc., called *karadisamelalu* (Fig. 17) are engaged. About 100 to 150 *muthaidulu* (women in married status) stand in two lines in front of the deity bearing *jyothulu* (lights). From 10 p.m. on *Tadiya* to early in the morning of *Chavithi*, the deity is taken in procession in the streets of Polepalle accompanied by musical instruments.

11. After completing the procession around the streets of Polepalle, the deity is brought back to the temple on the morning of *Chavithi*. The deity is worshipped by all the people except the Madigas. About 300 to 1,000 coconuts are broken by the villagers and the neighbouring villagers. During these two days, sweetmeat stalls, bangle stalls, beads shops, various household goods like mirrors, combs and decorative ornaments, toys etc., are kept by itinerant merchants from far off places even. During midnight of *Chavithi*, the deity is taken to the tank accompanied by women carrying *harathulu*. A blanket is spread on the southern side of the tank. The idol of the deity is kept on the blanket, facing east. Coconuts are broken and *harathulu* are given by the *muthaidulu* who accompanied the deity to the tank. By the time the worship of the deity is over, next day dawns and *Panchami* enters. By about 8 a.m. on *Panchami*, the ornaments worn to the deity viz., *dabu* (waist-band), *mukkeru* (nose ornament), *chathri* (umbrella) and *nagarapada* (silver cobra hood) are removed and the basket along with the deity is thrown into the tank. All the people who graced the occasion return to their homes by about 11 a.m. At about 8 to 10 p.m. on *Panchami*, 3 men go to the outskirts of the village taking the *Nandidhwajam* and sprinkling coloured water (lime mixed in turmeric water) and fix the *Nandidhwajam* there and return back. On the nights of *Panchami* and *Shashti*, dramas like, *Daksha Yagnam*, *Abhimanyu Yuddham* etc., are enacted. On

these two days, special preparations are relished by the people.

Phalanayaka temple

13. A new temple of stone and mortar, round in shape with 4 feet radius, 8 feet height, plastered with mortored lime with a *gopuram* (tower) of 14 feet height with its main gate in the east was constructed for the abode of Lord Siva by the people of the Boya community. These people prefer to call Lord Siva by the name Phalanayaka. So this temple is called 'Phalanayaka gudi'. This temple was constructed at a cost of Rs. 1,000 by raising contributions from the Boyas. It has a big compound of 20 yards length and 10 yards width enclosed by a stone compound wall of 6 feet height.

14. At the time of revisit to the village during December 1964, the construction of the temple was completed and the deity Phalanayaka along with his carrier Basaveswara or Nandi, the Bull-God were proposed to be installed for the ensuing Sivaratri (March-April of 1965).

Hanumantharaya temple

15. This temple is in the centre of Polepalle hamlet. The entrance of the temple is towards the south. Prior to 1935, the temple was a small one. It was renovated in 1935 at a cost of Rs. 1,200 by raising contribution from the villagers. The idol of the deity is carved on a big stone 7 feet in height and 4 feet in width. For the Sri Rama Navami festival, *panakam* (spiced jaggery water) and *vadappu* (soaked green gram dal) are distributed among the audience at all the Hanuman deities in village and *bhajan*s are conducted.

Eswaralayam (Lord Siva's temple)

16. Eswara in Polepalle is housed in a *middillu*. This temple was there since the inception of the hamlet Polepalle. It is towards the northern side of the path leading to Kapatalinganahalli and at a distance of two furlongs from the village. The main gate of the temple is towards the east. The Sivalinga (phallic emblem) is 9" in height and round in shape with a radius of 6". The *pujari* of Gavaramma temple also offers puja in this temple. Once in a week on Mondays, *naivedyam* is offered to the deity by the Jangamdevara (*pujari*). This deity has Ac. 11.88 of dry land and 77 cents of wet land.

17. Every year Sivaratri (February-March), *samaradhana* is done and people are fed. Since *Karthika*

of 1964, it was proposed that every day, *deeparadhana* is to be done. It was also proposed that the *pujari* should be given 2 to 5 seers of grain per each cultivating household at the threshing floor itself.

Savaramma temple

18. This deity is housed in a *middillu* at the Bhairavanitippa Dam site in the depopulated old village site. The deity faces east and the main entrance also is towards the east. She is symbolised in a wooden idol of human size in sitting posture holding a sword in one hand (right). By the side of the deity there is a wooden elephant of 2½ feet height. The deity is dressed in a white sari and a blouse every year for the *Ugadi* festival. Another wooden statue of small size called *vutsavavigraham* is also there in the temple. The deity is worshipped on every Thursday by a Viswabrahmin (Kamsali) of Polepalle. He is given 2 to 5 seers of grain by the cultivating households in Polepalle and Bhairavanitippa.

19. For *Ugadi* in *Chaitra* (March-April) festival, inhabitants, particularly ryots of Bhairavanitippa, Polepalle and Kapatalinganahalli, along with their families congregate at the shrine of Savaramma deity. Cultivators decorate the bullocks, prepare food there itself at the deity, offer worship to the deity as the *pujari* officiates. About 70 *panakambandu* (spiced jaggery water carried in carts) by the cultivating households are distributed among all the people assembled there. On that day, they inaugurate the ploughing operations for the new year. This deity is worshipped by the cultivators in order to get good crops.

20. In this temple, there is another deity Ram-bha the dancer in Heaven symbolised in a circular stone of a height of 6 inches and of a diameter of 6 inches. The *pujari* of the Savaramma deity offers mark of vermilion on her forehead when he worships the deity. There is a belief that Savaramma deity goes round the village within a distance of 10 miles from here on *Pournima* and *Amavasya* nights.

Anjaneya or Hanumantharaya temple

21. At the old village site, there is a temple of Hanuman. The main gate is towards the south. The idol of the deity is 4 feet in height, 2½ feet in width and 6 inches in thickness. Ac. 7.98 of dry land and Ac. 1.40 of wet land was in the name of this deity. Other Hanuman deities have no *inam* lands. The *pujari* of this temple offers worship to the Hanuman deities in Polepalle and Kapatalinganahalli hamlets.

Utchangi Yellamma temple

22. This deity is also called as Durga or Renukadevi. A temple of stone structure, plastered and whitewashed, was constructed during 1959, a few yards north of Bhairavanitippa village. A family of Kuruba caste Sarvasri Parasuramappa, Vasooraappa, Vasari Kondappa and Utchangiappa offer worship to this deity by rotation. Every day, *deeparadhana* is done to the deity at about 6.30 to 7 p.m. On every Thursday, *naivedyam* is offered to her. Cocoanuts are also broken at her. This deity is symbolised in an idol of human face made of silver. For the Dasara festival, she is taken to the *jammi* (prosopis spicigera) tree accompanied by musical instruments.

Bhairaveswara

23. It is said that a temple to Bhairaveswara was constructed during the days of Vijayanagar empire. Afterwards, until the invasion of Tipu Sultan, Poligars were inhabiting the village. At that time, there were more than 200 households. The fortress was destroyed during the year 1956 when the dam construction work commenced. Now there is no temple for Bhairaveswara. There is only a broken bust (without head) of the deity at the depopulated village site. In the name of Bhairaveswara there is Ac. 16.29 of dry land and 26 cents of wet land as *inam*.

Festivals*Sivaratri*

24. *Sivaratri* is a festival of fasting. People of all the castes and communities except the Muslims, Madigas and Christians observe this festival on *Magha Bahula Triodasi* (February-March). There are two *Sivalayams* (Siva temples one each in Bhairavanitippa and in Polepalle. People of the respective parts congregate at their respective temples in the night. On *Sivaratri* day, some members of the households take oil baths early in the morning and observe fasting. They keep awake throughout the night doing *bhajans*. Those who observe fast take only fruits, *panakam* (spiced jaggery water), soaked green gram dal and continue doing *bhajans* in batches until 10 a.m. of the following day. Food is prepared at the temple by a Lingayat man. Special preparations like *paramannam*, *annam* (food), *pappu* (dal) etc., are prepared and these people are feasted. People who do not observe fast are also feasted that day at Siva's temples.

Sri Rama Navami

25. Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March-April). People do *bhajans* in the night. Only those who do *bhajans* are offered *panakam* (spiced jaggery water). The following day, at the Hanuman temples, pandals are erected. From about 8 a.m. onwards, *panakam* is distributed among the gathering. Contributions are collected from all the people for meeting the expenses connected with the celebrations of Sri Rama Navami.

Sankranti

26. Sankranti is celebrated from 13th to 15th January. On the *Bhogi panduga* i.e., the day preceding *Sankranti*, all the members of the households belonging to Hindu castes take oil baths. By this time, new year's cereal crops arrive at the houses. Grams, vegetables etc., will be ready for harvesting. People relish red pumpkin curry. Gingelly flour and jaggery preparations are a speciality of this festival. The houses are well decorated. During the month of *Pushyam* (December-January), early in the morning, the frontyards of houses are sprinkled with dung water and lime decorations are drawn on the floor. *Gobbenmalu* i.e., round balls of dung decorated with flowers are kept on the lime drawings. Special preparations are relished on the main festival day. On the following day of *Sankranti* called *Kanumu panduga*, non-vegetarian preparations are relished by those who take non-vegetarian diet. Sons-in-law are invited by the fathers-in-law to their houses and are presented with new clothes. Jangamdevaras and Haridasulu come begging for alms and they are given all varieties of grains raised by the cultivators.

Vinayaka Chavithi

27. This festival is also called Benakappa Panduga. Lingayats, Kammas, Kurubas and Boyas observe this festival. On *Bhadrapada Suddha Chavithi* (August-September) people of these communities take oil bath. Some households keep a stone idol of Vinayaka and some households purchase clay idols prepared for the occasion. Generally, one member from each of these households goes out to the fields and collects 21 varieties of green leaves called *paihari* and offer worship to the deity by reciting poems in praise of him. Special preparations like *boorelu*, *laddlu*, *garelu*, *paramannam* (sweet rice), are offered to the deity. After offering to Vinayaka, these preparations are consumed by the householders. Benakappa or Ganesa is the Indian God of Wisdom. The word Ganesa is composed *isa*, of the governor or leader and *gana*, a

company (of Saiva deities). Hence all religious ceremonies and all worldly affairs of importance are begun by Hindus with an invocation to Ganesa. On the 3rd day, the clay idols are taken to the accompaniment of musical instruments and are left in the tank. If the third day happens to be Tuesday, the clay idols are left in the tank on the following day.

Panchayat Samithi Elementary School, Polepalle

27. There had been an elementary school in Polepalle since 1931. Until the formation of the Panchayati Raj institutions viz., Zilla Parishad, Panchayat Samithi and Village Panchayat in 1959, this school was under the control of the old District Board, Anantapur. As stated earlier, this village comes under the jurisdiction of the Panchayat Samithi, Kambadur at a distance of about 30 miles by cross-country route and 45 miles by bus. Since the Panchayati Raj institutions came into existence, this school has been renamed as 'Panchayat Samithi Pradhamika Pathasala' From the time of its inception, the school

is being manned by two teachers. The headmaster is a Higher Grade trained Teacher and the Assistant is a Secondary Grade trained teacher whose appointment is on a temporary basis. The school has no building of its own and it has been housed in a rented building, the rent being Rs. 5 per month.

28. The school is not provided with sports articles. The Village Panchayat has supplied portraits of Dr. Rajendra Prasad, Mahatma Gandhi, Sardar Patel and Pundit Jawaharlal Nehru, during the year 1952.

29. The school is equipped with 2 black boards and one of them is out of use. The Headmaster himself has arranged for a wall-black board at his own expense. Towards contingencies, an amount of 75 P. is granted every month.

30. The strength of the school since the academic year 1958-59 to 1963-64 is as follows:

Statement XXXVI

Standard	PUPIL-STRENGTH OF THE SCHOOL BY STANDARD SINCE 1958-59 TO 1963-64											
	1958-59		1959-60		1960-61		1961-62		1962-63		1963-64	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
First	18	1	17	3	12	9	37	21	18	21	21	18
Second	13	2	16	1	17	2	9	9	27	18	23	19
Third	8	5	9	5	7	3	10	1	8	4	25	16
Fourth	6	2	6	3	6	3	7	1	8	2	3	1
Fifth	5	1	5	-	6	1	2	1	5	2	4	-
Total	50	11	53	12	48	18	65	33	66	47	76	54

The strength of the boys has increased from 50 in 1958-59 gradually to 76 in 1963-64 while that of the girls has increased nearly five-fold from 11 in 1958-59 to 54 in 1963-64. The total strength of the school has gone up from 61 in 1958-59 to 130 in 1963-64. The increase in the pupil-strength from the academic year 1961-62 has been due to the implementation of the compulsory education from June 1961. During 1960-61, the pupil-strength was 66 and it rose to 98 in 1961-62; 113 and 130 during 1962-63 and 1963-64 respectively. Finally, it rose to 142 as on 4-12-1964, and the details are presented in the following Statement :

Statement XXXVII

STRENGTH OF THE SCHOOL BY STANDARD AS ON 4-12-1964

Standard	Boys	Girls	Total
(1)	(2)	(3)	(4)
First	12	16	28
Second	25	18	43
Third	23	17	40
Fourth	15	10	25
Fifth	5	1	6
Total	80	62	142

31. As on 4-12-1964, the total population of Bhairavanitippa village was as follows :

Statement XXXVIII

COMMUNITY-WISE POPULATION OF THE VILLAGE				
Community	Males	Females	Persons	
(1)	(2)	(3)	(4)	
Scheduled Caste	144	157	301	
Muslims	16	17	33	
Hindus other than Scheduled Castes	610	577	1,187	
Total	770	751	1,521	

Among the above population, boys and girls in the school-going age *i.e.*, between 6 and 11 years of age are as follows :

Statement XXXIX

BOYS AND GIRLS IN SCHOOL-GOING AGE BY COMMUNITY

Community	Boys	Girls	Total
(1)	(2)	(3)	(4)
Scheduled Castes	31	14	45
Muslims	12	14	26
Hindus (other than Scheduled Castes)	65	54	119
Total	108	82	190

Out of 190 pupils in the school-going age, 14 boys and 9 girls among the Scheduled Castes, 4 boys and 3 girls among the Muslims and 62 boys and 50 girls among the other Hindus totalling 142 (74.74%) are actually admitted into the school.

32. In the age group of 13-40 years, there were 1,002 persons among all the communities and of them only 192 are educated keeping the percentage of literacy among this age group at 19.16%. Percentage of literacy among the people of this village is very low, forming only 5.3% as only 93 males and 4 females out of the total of 1,828 persons are literates at the 1961 Census.

33. The working hours of the school are 7 to 10-10 a. m. and 3 to 5-10 p. m. from June to September and 7 to 10-10 a. m. and 2-30 to 4-40 p. m. from October to March. During April and May the school

works for one session only from 6-45 to 11 a. m. The pupils enjoy holidays for about 16 days for Dasarah festival; about 15 days during harvesting seasons in the second fortnight of December and about 20 days as summer vacation from the middle of May to the first week of June.

34. As has been stated earlier in Chapter II, pupils from Pollepalle hamlet only are attending the school and boys and girls of Bhairavanitippa main village and Kapatalinganahalli hamlet are not attending the school as these are separated by a distance of 2 miles and 1½ miles respectively from Pollepalle. In order to avoid this handicap, it may be suggested that single teacher schools may be established in Bhairavanitippa and Kapatalinganahalli in order to provide educational facilities to the pupils in these habitats.

Village Panchayat

35. The Statutory Panchayat for the village was first established in October 1956. The President was to be elected by all the voters of the village. The village was divided into certain wards to elect members. One of the members was to be elected Vice-President. All the members including the President and Vice-President were elected unanimously. Sri Nagappagari Vasooraappa of Kuruba caste and Sri Settigari Gurusiddappa of Lingayat community were elected President and Vice-President respectively along with 6 others as Members.

36. Panchayat elections for the second time were conducted on 12-10-1959. This time, the village was constituted into 8 wards and all the eight members were elected unanimously. The President and Vice-President also were elected unanimously. Sri Nagappagari Vasooraappa was elected President for the second time also and Sri Kotappagari Ramappa of Kuruba caste was elected Vice-President.

37. The third election for the Panchayat was conducted on 29-5-1964. This time, there are 9 seats and all the 9 seats including the lady's seat were contested. From among the elected members, the President and Vice-President were elected unanimously. The present office bearers of the Village Panchayat are as shown below :

Statement XL

OFFICE BEARERS OF VILLAGE PANCHAYAT

Name and Designation (1)	Habitat (2)	Community (3)	Age in years (4)	Literacy (5)
1 Sri Buddekal Thippeswamy, President	Polepalle	Lingayat	28	5th Standard
2 Sri Pujari Papaiah, Vice-President	„	Boya	45	2nd Standard
3 Sri Kalmadi Bheemarayappa, Member	„	Vaisya	45	5th Standard
4 Sri Middinti Palaiah, Member	„	Boya	32	3rd Standard
5 Sri Lingana Gowd, Member	„	Lingayat	60	2nd Standard
6 Sri Pedda Hanumanthappa, S/o Kareppa, Member	Bhairavanitippa	Kuruba	48	Illiterate
7 Sri Harijan Hanumappa, Member	„	Madiga	36	5th Standard
8 Smt. Sivunamma, W/o Guru Siddappa, Member	Polepalle	Lingayat	30	6th Standard
9 Smt. Neelanamma, W/o Rangappa, Member	Kapatalinganahalli	Lingayat	35	Illiterate

It may be seen that out of the 9 members 6 members are from Pollepalle, two members from Bhairavanitippa and one member from Kapatalinganahalli.

38. The Panchayat is authorised to levy house-tax and profession tax. The tax rates are as follows:

(i) *House-tax*:— On the valuation of the house, the tax is levied at the rate of 12 paise per every 100 rupees.

(ii) *Profession tax*:— Business people and teachers are levied this tax. Teachers are levied Rs. 2 per every 6 months whereas business people are levied Re. 1 to Rs. 4 on the basis of the number and varieties of business they take up.

39. Besides the two taxes levied, the Panchayat gets library cess, surcharge on stamp duty, rural population grant (per capita grant), land cess etc. The income particulars of the Panchayat from 1960-61 to 1963-64 are as follows:

Statement XLI

PANCHAYAT INCOME PARTICULARS FROM 1960-1961 TO 1963-64

Source of income (1)	1960-61 (2)	1961-62 (3)	1962-1963 (4)	1963-64 (5)
1 House tax	260.01	...	...	...
2 Library cess	0.36	...	...	...
3 Surcharge on stamp duty	72.75	767.46	263.40	224.10
4 Library grant	65.00	...	...	...
5 Per capita grant (Rural population grant)	...	920.50	276.15	370.68
6 President's Advance	153.50	170.00	150.00	...
7 Land cess	...	30.00	...	...
8 Miscellaneous source	...	...	...	39.00
Total	551.62	1,887.96	689.55	633.78

House-tax was collected during 1960-61. But it fell in arrears for the years 1961-62, 1962-63 and 1963-64. Surcharge on stamp duty was obtained in lumpsum for the years 1959-60, 1960-61 and 1961-62 during 1961-62. In the same way, per capita grant (Rural population grant) also was obtained in lumpsum, in the same year (1961-62). The income during 1961-62

was thus far greater than any of the preceding or following years. Sur-charge on stamp duty and per capita grant seem to be the only regular and large sources of income for the Panchayat. The office bearers of the Panchayat seem to be lethargic in collecting house-tax from the householders.

40. The particulars of Panchayat expenditure during the above 4 year-period (1960-61 to 1963-64) are as shown below:

Statement XLII

PARTICULARS OF PANCHAYAT EXPENDITURE DURING 1960-61 TO 1963-64

Items of expenditure (1)	Year and expenditure			
	1960-61	1961-62	1962-63	1963-64
	(2) Rs. P.	(3) Rs. P.	(4) Rs. P.	(5) Rs. P.
1 Staff salary	45-00	60-00	60-00	60-00
2 Travelling allowances	62-50	33-00	52-00	33-00
3 Well repairing, etc.	46-50	260-00	325-00	8-68
4 Radio battery and maintenance, etc.	61-00	226-00	191-00	115-90
5 Village sanitation	10-00	...	...	...
6 Library expenditure	65-00	9-15	...	...
7 Refund of land cess	...	88-92	...	...
8 Contingencies	43-00	23-75	262-09	97-05
9 Refund of President's tour advance	140-00	...	555-00	...
10 Miscellaneous expenditure	...	...	50-00	103-00
Total	473-00	700-82	1,495-09	417-63

The increase in expenditure during 1962-63 is due to the refund of tour advance of the President; the increase in expenditure on repairs to wells and contingent expenses, etc.

41. Since the inception of the Panchayat, a community Radio was set up in 1957. Battery is supplied by the Panchayat Samithi once in every 6 months. No amenities worth mentioning are provided by the Panchayat since its inception. During the last four years viz., from 1960-61 to 1963-64, the income for the Panchayat amounted to Rs. 3,762-91 whereas the expenditure amounted to Rs. 3086-54 thus maintaining a balance of Rs. 676-37. Though the income of the Panchayat is meagre, it did not evince interest in collecting the house tax nor does it seem interested in providing amenities for the village.

Co-operatives

42. A Co-operative Credit Society is situated in Polepalle, hamlet of Bhairavanitippa. It was established on 17-10-1939. The membership fee that was originally Re. 1-00 only per head has been raised to Rs. 5 since 13-8-1963. Since 13-8-1963, only 8 members have joined the Society by paying Rs. 5. As on 16-12-1964, there were 86 members in all. Anybody who wants to become a member of the Society should own not less than one acre of land whose value should not be less than Rs. 300 and should pay the requisite membership fee. On receiving a loan application

from a member, the Society ascertains from the village Karnam regarding valuation and ownership of the land or the applicant may himself produce a certificate from the Karnam. After due scrutiny, it sanctions the loan equivalent to one-third of the value of the land, the minimum and maximum amounts of the loan being Rs. 100 and Rs. 500.

43. The loanee has to repay the loan at the end of the year along with interest. The rate of interest is 59 paise per month per Rs. 100. Thus it works out to a rate of 7-08% per annum. If one fails to repay the amount within one year, a penal interest called 'demand interest' of 80 paise per Rs. 100 per month is levied which works out to 9-60% per annum.

44. The Society gets loans from the Anantapur District Central Co-operative Bank. The rate of interest charged by the Society and the rate at which it obtains loans from the District Central Co-operative Bank are the same. The contingent expenses incurred by the President of the Society are borne by the District Central Co-operative Bank. The President gets Rs. 5 if he goes to Rayadrug and Rs. 10 if he goes to Anantapur on Bank work as travelling allowance. Besides this, the President gets Rs. 15 to Rs. 20 per year as honorarium. The Secretary of the Society gets 75 paise for every Rs. 100 of loans disbursed towards the maintenance of records, etc known as *rathavethanam* (remuneration for clerical work).

45. The present office bearers were elected in the General Body meeting held on 13-8-1963. They are: Sir Settigari Gurusiddappa, aged 50 years belonging to the Lingayat community was elected President and Sri B. Lingappa of Kuruba caste was elected as Secretary and Sri B. L. Lingappa, Sri K. Sannappa and Sri K. Neelakantappa were elected as Directors.

46. From 1960 to 1964, the Society granted 73 loans. There are two types of loans, viz., 'short term' loans repayable within one year and 'medium term' loans repayable within three years. The particulars of loans granted and the amounts collected at the end of each year are as follows:

Statement XLIII

LOAN PARTICULARS OF THE CO-OPERATIVE CREDIT SOCIETY, BHAIRAVANITIPPA

Year	No of loans granted	Amount of loans	Amount collected	Arrears
(1)	(2)	(3)	(4)	(5)
1960	5	1,649-00	1,778-82	Nil
1961	19	6,994-00	7,689-47	Nil
1961*	10	2,450-00	2,771-87	Nil
1962	10	3,240-00	3,479-33	Nil
1963	18	3,964-00	4,359-40	25-95
1964	11	4,439-00	—	—
Total	73	22,736-00	20,078-89	25-95

During the last 5 years, 73 loans including 10 medium loans amounting to Rs. 22,736 were granted. Upto 1963, there were no arrears except Rs. 25-95. The amount of Rs. 4,439 granted during 1964 was due to be collected.

47. The working of the Society was quite satisfactory as it was able to collect all the amount at the end of each Co-operative year and as it was functioning smoothly. The maximum amount that the Society can get from the District Central Co-operative Bank as loan is Rs. 15,000 per year. On ascertaining the needs of the applicants, the society gets the amount from the Bank and disburses the amount. Medium term loans are given upto Rs. 250 repayable within 3 years. These loans are given only for purchase of bulls whereas the short term loans are mostly for minor irrigation works.

* During 1961, 10 medium term loans amounting to Rs. 2,450 were granted but these loans also were repaid at the end of one year instead of 3 years.

Inter-caste relationship

48. There are about 18 communities in the village and its two hamlets. The dominant communities are the Kuruba, Lingayat and Boya. Madiga and Oddara caste, households are also in considerable numbers; but they are economically weak, politically unconscious and socially down-trodden. The political power and economic resources are concentrated in the hands of Lingayats and a few Kurubas.

49. Except the Madigas, people of other castes invite people belonging to castes and communities other than their own to attend some of the social ceremonies like marriages, attainment of puberty etc. When a girl among these communities attains puberty, besides the caste people, others excepting Madigas get *pasupu-kumkum* (turmeric powder, vermilion, copra and a blouse piece) and *muthaidulu* make visits to the girl. At the time of marriages, all communities co-operate with one another and extend their helping hand to the household in which the marriage takes place by way of supplying the required articles for erecting pandals, etc. The caste hierarchy of the village according to social status is in the following order—Vaisyas, Lingayats, Kammas, Kapus, Gollas, Kurubas, Viswabrahmins, Settibalijas, Idigas, Boyas, Besthas, Sales, Oddars, Chakalis, Mangalis and Madigas (Scheduled Caste).

50. In spite of the harmonious and peaceful life enjoyed by all the communities, yet each community has got certain reservations in accepting food and water from others. Vaisyas do not take food from any of the communities in the village whereas all others except Lingayats accept food from them. In the past Lingayats used to accept food from Lingayat sect only irrespective of the occupations they are engaged in. But as time passed on, due to stigma attached to occupations, Lingayats engaged as barbers and washermen etc., are being looked down upon by the Lingayats engaged in better occupations like Karnam (Village Accountant), Patel or Reddy (Village Headman), cultivation, goldsmithy and carpentry, etc. Kurubas accept food and water from Lingayats, Vaisyas, Kammas, Settibalijas, Gollas and Sales. They do not accept food from the Viswabrahmins. Kammas accept food from Brahmins (in other villages), Vaisyas and Lingayats. Boyas accept food from Vaisya, Kamma, Kuruba and Golla communities. Viswabrahmins neither

dine with other castes nor do any castes accept food from them. Oddaras do not take food from Chakali, Mangali, Mala and Madiga castes. Except from the above castes, they accept food from all other castes in the village. Muslims accept food from Vaisya, Kamma, Kuruba, Idiga, Golla, Settibaliya and Sale castes. They do not accept food from Boya, Oddara, Mala and Madiga castes. Madigas occupy the lowest position in the ladder of caste hierarchy. They are treated as an untouchable class and none of the castes and communities in the village accept food from them whereas they do not accept food from Vaisyas, Viswabrahmins and Muslims.

Inter-hamlet relationship

51. The hamlets Polepalle and Kapatalinganahalli, and Bhairavanitippa constitute one revenue village. For purposes of Panchayat administration also these three habitats are clubbed together as one Panchayat—The Bhairavanitippa Village Panchayat. But the hamlet Polepalle has got all pervading importance. Among the total 266 households in the village, about 196 households are there in Polepalle whereas in Bhairavanitippa main village and Kapatalinganahalli hamlet, there are about 70 households. Out of the 9 Panchayat members, except two from Bhairavanitippa and one from Kapatalinganahalli, all the other six members are elected from Polepalle. Bhairavanitippa is the main village only for the name sake. The Panchayat Office, the Wool Weavers' Co-operative Society, the Co-operative Credit Society the Post office and the Elementary School — all are located in Polepalle.

52. The Village Munsiff also stays in Polepalle. Any of the visiting dignitaries camp at Polepalle. The Karnam (Village Accountant) comes from Kodipalle village at a distance of 3 miles from here and his jurisdiction is extended over Gundiganihalli, Pabbanapalle and Kodipalle besides Bhairavanitippa

revenue village along with its hamlets of Polepalle and Kapatalinganahalli.

53. People from all the three habitats mutually help one another at the time of agricultural operations. Labourers in each of the habitats go to the other habitats for agricultural operations like transplantation, sowing, weeding, harvesting, etc. Cultivators of Kapatalinganahalli and Bhairavanitippa come to Polepalle for carpentry, blacksmithy and goldsmithy work as these artisans are not there in Bhairavanitippa and Kapatalinganahalli. The carpenters and blacksmiths of Polepalle prepare all agricultural implements like ploughs, *gorrulu* (coulters), *guntakalu* (scuffles), *guddali* (pick-axe), *chelakapara* (spade), etc. But they cannot prepare carts. For new carts, the cultivators have to go to Rayadurg and place order with the carpenters there.

54. There are a few money-lenders among the Vaisyas of Polepalle and some people of the other two habitats obtain loans from these merchants besides the merchants and *sahukars* in Rayadurg town and in the neighbouring villages. A few big landholders also give loans to the people of the three habitats.

55. At the time of Gavaramma Panduga, a festival observed in Polepalle, people of Kapatalinganahalli and Bhairavanitippa main village as also people of the neighbouring villages visit Polepalle. For the Ugadi festival, people of Polepalle and Kapatalinganahalli go to Bhairavanitippa, the main village to worship Savaramma, a deity at the foot of the Dam, in the old village site.

56. In spite of various castes and communities living in the three habitats and concentration of political and economic power in Polepalle hamlet, the inter-hamlet relationship is one of peaceful and cordial relationship and there are no factions and feuds between one hamlet and the other and one community and the other.

Chapter VI

CONCLUSION

Bhairavanitippa is a village just at the mouth of the Bhairavanitippa Dam in Kalyandrug Taluk of Anantapur District. Various schemes for harnessing the waters of the River Hagari (also called Vedavathi in the upper reaches) were examined from time to time. All these were proposals for constructing an anicut only. Due to excessive cost and unsuitability of an anicut all these schemes were abandoned. Finally, the proposal for constructing a reservoir was thought to be best suited. About 70 miles above Bhairavanitippa, Marikanva Dam (also known as Vani Vilesasagar) was constructed for this river in Mysore State. This river flows for 108 miles in the territory of Andhra Pradesh before it joins Thungabhadra river. The average bed fall of the river is 4 to 5 feet per mile. The bed is generally sandy. The cost of construction of the Dam was Rs. 157 lakhs including overhead charges. In all, 7 villages in Rayadurg Taluk and 6 villages in Kalyandrug Taluk are being benefited by this reservoir dam. It covers an acreage of 11,396.52 including 2,181.82 acres of land already under wet cultivation under wells and tanks.

2. Originally, it was designed to provide water for a single crop only. But, as there has been enough

water in the reservoir, water is being supplied for second crop also since 1959 itself. The project work which was commenced in the year 1956 was completed by 1961. Even prior to the completion of the construction of the Dam, it became a part beneficial scheme and water was supplied for irrigation since 1959 itself. From 1959 itself, two crops are being raised by the ayacutdars. Though the general or overall effects of the project are undoubtedly beneficial, yet the yield per acre is very low when compared to wet lands in other areas. It is complained by the cultivators that the waters of the river are not good as this water is already once used at the upper reaches of the river at the Marikanva Dam. The cultivators are not accustomed to feed the soil with adequate quantity of fertilisers and manures. The construction of this Dam has however changed the occupational pattern of the village to some extent. The predominant and traditional occupation of sheep and goat rearing and *kambli* weaving of Kurubas, the dominant community of the village has been relegated to that of a subsidiary occupation and cultivation has sprung up in its place as the main occupation.

APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 266 households inhabiting Bhairavanitippa village in October 1960. Twenty-four households have been selected for intensive socio-economic survey and some of the Tables cover these 24 households only. Early in December 1964 when a revisit was made to this village, consanguineous marriages survey was done in respect of 130 sample households and Tables 22, 30 and 31 cover these 130 households.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per sq. mile	No. of houses	No. of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1951	Bhairavanitippa	4,512	1,826.72	209	229	239	1,473	777	696
1961	Bhairavanitippa	4,512	1,826.72	280	325	325	1,977	1,008	969

Source : (i) 1951 District Census Handbook, Anantapur.
(ii) 1961 Primary Census Abstract.

TABLE 2

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 & over		
	Households	Males	Fe-males	Households	Males	Fe-males	Households	Males	Fe-males	Households	Males	Fe-males	Households	Males	Fe-males
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
266	8	3	5	41	53	55	96	247	233	69	288	258	52	349	337

TABLE 3

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

Religion/ Caste/ Tribe/ Community (1)	Sect (2)	Sub-sect (3)	Not belong- ing to any sect or sub-sect (4)	Sect un- specified (5)	Total No. of house- holds (6)	Persons (7)	Males (8)	Females (9)
HINDU								
1 Bestha	...	...	...	1	1	2	1	1
2 Boya (D. T.)	...	...	...	30	30	203	101	102
3 Chakali	...	...	...	4	4	60	30	30
4 Golla	...	...	...	2	2	24	12	12
5 Idiga	...	...	...	1	1	9	5	4
6 Kamma	...	...	...	4	4	34	19	15
7 Kapu	...	...	...	5	5	29	14	15
8 Kuruba	...	...	...	102	102	720	381	339
9 Lingayat	...	...	...	26	26	155	77	78
10 Madiga (S.C.)	...	...	...	41	41	273	135	138
11 Oddara (D.T.)	...	...	...	31	31	182	104	78
12 Sale	...	...	...	1	1	2	1	1
13 Settibalija	...	...	...	3	3	29	16	23
14 Vaisya	...	...	...	8	8	51	22	29
15 Viswabrahmin	...	...	...	2	2	12	6	6
CHRISTIAN	...	...	...	1	1	4	2	2
MUSLIM	...	...	...	4	4	29	14	15
Total	...	...	...	266	266	1,828	940	888

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

TABLE 4

Households by Religion and Sect

Religion (1)	Total No. of households (2)	Number of households, the heads of which belong to Sect unspecified (3)	Number of households, the heads of which do not belong to any sect (4)
Hindu	261	261	...
Christian	1	1	...
Muslim	4	4	...
Total	266	266	...

TABLE 5

Households by Sect and Caste/Tribe/Community

Sect (1)	Total No. of house- holds (2)	Bes- tha (3)	Bo- ya (4)	Cha- kali (5)	Gol- la (6)	Idi- ga (7)	Ka- mma (8)	Ka- pu (9)	Kuru- ba (10)	Lin- ga- yat (11)	Madi- ga (12)	Odda- ra (13)	Sale (14)	Setti- balija (15)	Vai- sya (16)	Vis- wa- brah- min (17)	Chris- tian (18)	Mus- lim (19)
Unspe- cified	266	1	30	4	2	1	4	5	102	26	41	31	1	3	8	2	1	4

TABLE 6

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

Caste/Tribe/ Community (1)	Total of all ages Males Females (2) (3)		0 — 14 Males Females (4) (5)		15 — 24 Males Females (6) (7)		25 — 59 Males Females (8) (9)		60 & above Males Females (10) (11)	
1 Bestha	1	1	...	...	...	...	...	...	1	1
2 Boya	101	102	40	48	16	21	38	26	7	7
3 Chakali	30	30	16	19	4	4	10	6	...	1
4 Christian	2	2	1	1	...	...	1	1	...	...
5 Golla	12	12	4	7	2	3	5	2	1	...
6 Idiga	5	4	1	2	1	1	3	1	...	...
7 Kamma	19	15	7	7	2	...	7	5	3	3
8 Kapu	14	15	3	5	5	1	5	6	1	3
9 Kuruba	381	339	160	137	45	60	142	116	34	26
10 Lingayat	77	78	29	34	10	13	30	26	8	5
11 Madiga	135	138	58	63	16	20	52	49	9	6
12 Muslim	14	15	10	11	...	1	4	3	...	...
13 Oddara	104	78	52	35	14	11	37	29	1	3
14 Sale	1	1	...	...	...	...	1	1	...	...
15 Settibalija	16	23	9	12	1	3	5	7	1	1
16 Vaisya	22	29	9	15	3	5	10	8	...	1
17 Viswabrahmin	6	6	2	3	1	2	3	1	...	...
Total	940	888	401	399	120	145	353	287	66	57

APPENDIX

TABLE 7

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0—14	800	401	399	401	393	...	6	...	...	...	...
15—24	265	120	145	88	12	...	...	...	...	...	...
25—59	640	353	287	29	...	32	129	...	2	...	2
60 & above	123	66	57	2	...	302	225	20	58	2	4
Total	1,828	940	888	520	405	43	16	21	41	...	...
						377	376	41	101	2	6

TABLE 8

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

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Bestha	0—14	...	...	...	...	...	...	...	...	...
	15—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	60 & above	2	1	1	...	...	...	...	...	...
	Total	2	1	1	1	1	...	...	...	...
2 Boya	0—14	88	40	48	37	48	...	...	...	...
	15—24	37	16	21	15	21	1	...	2	...
	25—59	64	38	26	34	26	4	...	...	...
	60 & above	14	7	7	6	7	1	...	...	...
	Total	203	101	102	92	102	1	...	...	...
3 Chakali	0—14	35	16	19	15	19	7	...	2	...
	15—24	8	4	4	...	...	...	...	1	...
	25—29	16	10	6	4	4	...	...	...	...
	60 & above	1	...	1	10	6	...	...	...	...
	Total	60	30	30	...	1	...	...	...	...
4 Christian	0—14	2	1	1	29	30	...	...	1	...
	15—24	...	...	...	...	...	...	...	1	1
	25—59	2	1	1	...	...	...	...	...	...
	60 & above	...	...	...	1	1	...	...	...	...
	Total	4	2	2	...	...	...	...	...	...
5 Golla	0—14	11	4	7	4	7	...	...	1	1
	15—24	5	2	3	2	3	...	...	...	...
	25—59	7	5	2	5	3	...	...	...	...
	60 & above	1	1	...	1	2	...	...	...	...
	Total	24	12	12	12	12	...	...	...	...

—(Contd.)

TABLES

TABLE 8—(Contd.)

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

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
6 Idiga	0—14	3	1	2	1	2	...	...	...	...
	15—24	2	1	1	1	1	...	...	...	...
	25—59	4	3	1	2	1	1	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	9	5	4	4	4	1	...	...	...
7 Kamma	0—14	14	7	7	7	7	...	...	...	...
	15—24	2	2	...	2	...	...	...	...	...
	25—59	12	7	5	7	5	...	...	...	...
	60 & above	6	3	3	3	3	...	...	...	...
	Total	34	19	15	19	15	...	...	...	...
8 Kapu	0—14	8	3	5	3	5	...	...	...	...
	15—24	6	5	1	5	1	...	...	...	...
	25—59	11	5	6	5	6	...	...	...	...
	60 & above	4	1	3	1	3	...	...	...	...
	Total	29	14	15	14	15	...	...	...	...
9 Kuruba	0—14	297	160	137	153	137	1	...	6	...
	15—24	105	45	60	41	60	3	...	1	...
	25—59	258	142	116	131	116	11	...	...	...
	60 & above	60	34	26	34	26	...	...	...	...
	Total	720	381	339	359	339	15	...	7	...
10 Lingayat	0—14	63	29	34	26	33	1	1	2	...
	15—24	23	10	13	8	13	1	...	1	...
	25—59	56	30	26	20	25	9	1	1	...
	60 & above	13	8	5	6	5	2	...	...	...
	Total	155	77	78	60	76	13	2	4	...
11 Madiga	0—14	121	58	63	48	63	...	...	10	...
	15—24	36	16	20	14	20	1	...	1	...
	25—59	101	52	49	47	49	3	...	2	...
	60 & above	15	9	6	9	6	...	...	...	...
	Total	273	135	138	118	138	4	...	13	...
12 Muslim	0—14	21	10	11	10	11	...	...	...	...
	15—24	1	...	1	...	1	...	...	...	...
	25—59	7	4	3	...	3	4	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	29	14	15	10	15	4	...	...	...

—(Contd.)

TABLE 8-(Concl'd.)

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

Caste/Tribe/ Community (1)	Age group (in years) (2)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
13 Oddara	0-14	87	52	35	52	35	...	...	...	...
	15-24	25	14	11	14	11	...	...	...	...
	25-59	66	37	29	35	29	2	...	...	...
	60 & above	4	1	3	1	3	...	...	...	...
	Total	182	104	78	102	78	2	...	...	...
14 Sale	0-14	...	...	...	...	...	...	...	...	...
	15-24	...	...	...	...	...	...	...	...	...
	25-59	2	1	1	...	...	1	1	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	2	1	1	...	...	1	1	...	...
15 Settibalija	0-14	21	9	12	9	12	...	...	...	...
	15-24	4	1	3	1	3	...	...	...	...
	25-59	12	5	7	2	7	3	...	...	...
	60 & above	2	1	1	1	1	...	...	...	...
	Total	39	16	23	13	23	3	...	...	...
16 Vaisya	0-14	24	9	15	9	15	...	...	...	...
	15-24	8	3	5	1	5	1	...	1	...
	25-59	18	10	8	1	8	9	...	...	...
	60 & above	1	...	1	...	1	...	...	...	...
	Total	51	22	29	11	29	10	...	1	...
17 Viswabrahmin	0-14	5	2	3	...	3	2	...	...	...
	15-24	3	1	2	1	2	...	...	...	...
	25-59	4	3	1	1	1	2	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...
	Total	12	6	6	2	6	4	...	...	...
Grand Total		1,828	940	888	847	884	64	3	29	1

TABLE 9

Population by Age group, Education and Sex

Age group (in years) (1)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic	
	Persons (2)	Males (3)	Females (4)	Males (5)	Females (6)	Males (7)	Females (8)	Males (9)	Females (10)
0-14	800	401	399	374	397	5	1	22	1
15-24	265	120	145	109	145	7	...	4	...
25-59	640	353	287	301	285	49	2	3	...
60 & above	123	66	57	63	57	3	...	...	...
Total	1,828	940	888	847	884	64	3	29	1

Table 10

APPENDIX

TABLE
Households heads by

Caste/Tribe/ Community	Age group											
	Literate								Illite			
	Males				Females				Males			
	0-14 (2)	15-24 (3)	25-59 (4)	60 & above (5)	0-14 (6)	15-24 (7)	25-59 (8)	60 & above (9)	0-14 (10)	15-24 (11)	25-59 (12)	60 & above (13)
1 Bestha	...	...	...	...	...	...	...	...	...	...	...	1
2 Boya	...	...	3	1	...	...	...	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	...	1	17	5
4 Christian	...	...	...	...	...	...	...	...	...	...	4	...
5 Golla	...	...	...	...	...	...	...	...	...	...	1	...
6 Idiga	...	...	1	...	...	...	...	...	...	...	1	1
7 Kamma	...	...	...	...	...	...	...	...	...	...	...	...
8 Kapu	...	...	...	...	...	...	...	...	...	...	2	2
9 Kuruba	...	...	7	...	...	...	...	...	...	1	3	1
10 Lingayat	...	...	8	2	...	...	...	...	...	...	62	26
11 Madiga	...	...	3	...	...	...	...	...	...	1	10	4
12 Muslim	...	...	4	...	...	...	...	...	...	3	23	9
13 Oddara	...	...	2	...	...	...	...	...	...	...	...	...
14 Sale	...	...	1	...	...	...	...	...	...	2	24	1
15 Settibalija	...	...	1	...	...	...	...	...	...	...	...	...
16 Vaisya	...	...	7	...	...	...	...	...	...	...	...	1
17 Viswabrahmin	...	...	2	...	...	...	...	...	...	...	1	...
Total	...	...	39	3	...	...	...	...	...	8	148	51

TABLES

10

Caste/Tribe/Community

Caste/Tribe/ Community	(in years)											
	Total								rate			
	Females				Males				Females			
	0-14 (14)	15-24 (15)	25-59 (16)	60 & above (17)	0-14 (18)	15-24 (19)	25-59 (20)	60 & above (21)	0-14 (22)	15-24 (23)	25-59 (24)	60 & above (25)
1 Bestha	...	...	...	...	...	...	...	1	...	...	...	...
2 Boya	...	1	2	...	...	1	20	6	...	1	2	...
3 Chakali	...	...	...	...	...	...	4	...	...	...	...	...
4 Christian	...	...	...	...	...	...	1	...	...	...	...	...
5 Golla	...	...	...	...	...	...	1	1	...	...	...	...
6 Ediga	...	...	...	...	...	...	1	...	...	...	...	...
7 Kamma	...	...	...	...	...	...	2	2	...	...	...	...
8 Kapu	...	...	...	...	...	1	3	1	...	...	...	...
9 Kuruba	...	...	7	...	...	...	69	26	...	...	7	...
10 Lingayat	...	...	1	...	...	1	18	6	...	...	1	...
11 Madiga	...	...	2	1	...	3	26	9	...	...	2	1
12 Muslim	...	...	...	...	...	...	4	...	...	...	...	...
13 Oddara	...	...	2	...	...	2	26	1	...	...	2	...
14 Sale	...	...	...	...	...	...	1	...	...	...	...	...
15 Settibalija	...	...	1	...	...	...	1	1	...	...	1	...
16 Vaisya	...	...	...	...	...	...	8	...	...	...	...	...
17 Viswabrahmin	...	...	...	...	...	...	2	...	...	...	...	...
Total	...	1	15	1	...	8	187	54	...	1	15	1

TABLE 11

Traditional Occupation by Households

Name of traditional occupation (1)	No. of households in each traditional occupation (2)
1 Native doctor	1
2 Teacher	1
3 Village servant	2
4 Trader (Bangles)	2
5 Trader (Kirana)	1
6 Cultivator	135
7 Shepherd	2
8 Toddy tapper	1
9 Agricultural labourer	33
10 Attached agricultural labourer	3
11 Weaver (Woollen rugs)	52
12 Shoe-maker	1
13 Goldsmith	5
14 Carpenter	1
15 Stone cutter	21
16 Lime kilner	1
17 Barber	1
18 Washerman	3
Total	266

TABLE 12

Occupational Mobility and Cause of Change during 1959-60 by Caste/Tribe/Community

Caste/Tribe/ Community (1)	From traditional occupation (2)	No. of households changing over (3)	To contemporary main occupation (4)	No. of households changing traditional occupation		
				Voluntarily (5)	Forced by circumstances (6)	Other reasons (7)
1 Boya	Shepherd	1	Cultivator	1	...	...
	Attached agricultural labourer	2	-do-	2	...	...
	Teacher	1	Postal runner	1	...	...
2 Chakali	Washerman	1	Cultivator	1	...	...
	Weaver (Woollen rugs)	11	Cultivator	11	...	...
	Cultivator	1	Agricultural labourer	1	...	...
3 Kuruba	Weaver (Woollen rugs)	6	Agricultural labourer	6	...	...
	Cultivator	1	Weaver (Woollen rugs)	1	...	...
	Weaver (Woollen rugs)	1	Wool spinner	1	...	...
	Weaver (Woollen rugs)	1	Watchman (Kambli society)	1	...	...
4 Madiga	Shoe-maker	1	Cultivator	1	...	...
	Cultivator	1	Agricultural labourer	1	...	...
	Agricultural labourer	1	Dependant	...	1	...
5 Muslim	Goldsmith	4	Tailor	4	...	...
6 Oddara	Stone cutter	3	Casual labourer	3	...	...
	Stone cutter	12	Cultivator	12	...	...
	Stone cutter	2	Agricultural labourer	2	...	...
7 Sale	Native doctor	1	Petty contractor	1	...	...
8 Settibalija	Trader (Bangles)	2	Cultivator	2	...	...
	Total	53		52	1	...

TABLE 13

Distribution of Households by Main Occupation and Caste/Tribe Community

Main Occupation (1)	No. of households (2)	Caste/Tribe/Community							
		Bestha (3)	Boya (4)	Chakali (5)	Christian (6)	Golla (7)	Idiga (8)	Kamma (9)	Kapu (10)
1 Village servant	2	...	2	...	...	...	...	...	...
2 Petty contractor	1	...	...	...	...	...	...	...	...
3 Trader (Kirana)	1	...	...	...	...	...	...	...	...
4 Cultivator	162	...	16	2	1	2	...	4	5
5 Shepherd	1	...	...	...	...	...	...	...	...
6 Agricultural labourer	42	...	11	...	...	...	...	...	...
7 Attached agricultural labourer	1	...	...	...	...	...	...	...	...
8 Postal runner	1	...	1	...	...	...	...	...	...
9 Toddy tapper	1	...	...	...	...	...	1	...	...
10 Wool spinner	1	...	...	...	...	...	...	...	...
11 Weaver (Woollen rugs)	34	...	...	...	...	...	...	...	...
12 Tailor	4	...	...	...	...	...	...	...	...
13 Goldsmith	1	...	...	...	...	...	...	...	...
14 Carpenter	1	...	...	...	...	...	...	...	...
15 Stone cutter	4	...	...	...	...	...	...	...	...
16 Lime kilner	1	1	...	...	...	...	...	...	...
17 Casual labourer	3	...	...	...	...	...	...	...	...
18 Watchman (Kambli Society)	1	...	...	...	...	...	...	...	...
19 Barber	1	...	...	...	...	...	...	...	...
20 Washerman	2	...	...	2	...	...	...	...	...
21 Dependant	1	...	...	...	...	...	...	...	...
Total	266	1	30	4	1	2	1	4	5

—(Contd.)

APPENDIX

TABLE 13—(Concl.)

Distribution of Households by Main Occupation and Caste/Tribe Community

Main Occupation (1)	Caste/Tribe/Community/								
	Kuruba (11)	Lingayat (12)	Madiga (13)	Muslim (14)	Oddara (15)	Sale (16)	Settibalija (17)	Vaisya (18)	Viswa- brahmin (19)
1 Village servant	...	...	...	...	...	...	...	...	...
2 Petty contractor	...	...	...	...	...	1	...	...	...
3 Trader (Kirana)	...	...	...	...	...	...	...	1	...
4 Cultivator	51	24	27	...	20	...	3	7	...
5 Shepherd	1	...	...	...	...	...	...	...	...
6 Agricultural labourer	14	1	12	...	4	...	...	...	...
7 Attached agricultural labour	...	...	1	...	...	...	...	...	...
8 Postal runner	...	...	...	...	...	...	...	...	...
9 Toddy Tapper	...	...	...	...	...	...	...	...	...
10 Wool spinner	1	...	...	...	...	...	...	...	...
11 Weaver (Woollen rugs)	34	...	...	...	...	...	...	...	...
12 Tailor	...	...	...	4	...	...	...	...	...
13 Goldsmith	...	...	...	...	...	...	...	...	...
14 Carpenter	...	...	...	...	...	...	...	...	1
15 Stone Cutter	...	...	...	...	4	...	...	...	1
16 Lime kilner	...	...	...	...	...	...	...	...	...
17 Casual labourer	...	...	...	...	3	...	...	...	...
18 Watchman (Cumbli Society)	1	...	...	...	...	...	...	...	...
19 Barber	...	1	...	...	...	...	...	...	...
20 Washerman	...	...	...	...	...	...	...	...	...
21 Dependant	...	...	1	...	...	...	...	...	...
Total	102	26	41	4	31	1	3	8	2

TABLES

TABLE 14

Combination of Occupations

Main Occupation (1)	Total No. of house holds (2)	Subsidiary occupation group								
		Trader (Ban- gles) (3)	Vege- table seller (4)	Milk seller (5)	Trader (Kirana) (6)	Culti- vator (7)	Agricul- tural labourer (8)	Weaver (Woollen rugs) (9)	Casual labourer (10)	Washer- man (11)
NUMBER OF HOUSEHOLDS										
1 Village servant	2	...	...	...	...	2	...	...	...	...
2 Petty contractor	1	...	...	...	...	...	...	...	...	...
3 Trader (Kirana)	1	...	...	...	...	1	...	...	...	...
4 Cultivator	162	3	1	...	5	...	81	2	9	2
5 Shepherd	1	...	...	...	...	...	1	...	...	...
6 Agricultural labourer	42	...	...	1	...	10	...	...	...	...
7 Attached agricul- tural labourer	1	...	...	...	...	...	1	...	...	...
8 Postal runner	1	...	...	...	...	...	1	...	...	...
9 Toddy tapper	1	...	...	...	...	...	...	...	...	...
10 Wool spinner	1	...	...	...	...	...	...	...	...	...
11 Weaver (Woollen rugs)	34	...	...	...	...	22	8	...	...	...
12 Tailor	4	...	...	...	...	...	...	...	...	...
13 Goldsmith	1	...	...	...	...	...	...	...	...	...
14 Carpenter	1	...	...	...	...	1	...	...	...	...
15 Stone cutter	4	...	...	...	...	2	...	...	...	...
16 Lime kilner	1	...	...	...	...	...	...	...	...	...
17 Casual labourer	3	...	...	...	...	1	...	...	...	...
18 Watchman (Kambli Society)	1	...	...	...	...	...	...	...	...	...
19 Barber	1	...	...	...	...	...	1	...	...	...
20 Washerman	2	...	...	...	...	2	...	...	...	...
21 Dependant	1	...	...	...	...	...	...	...	...	...
Total	266	3	1	1	5	41	93	2	9	2

TABLE

Main Occupation, per capita Annual House

Per capita annual house

Main occupation (1)	Rs. 1—50				Rs. 51—100				Rs. 101—200			
	S	I	J	O	S	I	J	O	S	I	J	O
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Village servant	...	1	...	1	...	...	...	...	...	...	...	...
2 Petty contractor	...	...	...	...	...	...	...	...	...	...	...	...
3 Trader (<i>Kirana</i>)	...	...	...	...	1	...	...	...	...	...	...	...
4 Cultivator	10	6	11	12	22	18	8	20	18	11	4	11
5 Shepherd	...	...	...	...	1	...	...	...	...	...	...	...
6 Agricultural labourer	2	...	1	5	10	2	2	5	6	1	...	6
7 Attached agricultural labourer	...	...	...	...	...	...	...	...	1	...	...	...
8 Postal runner	...	...	...	...	...	...	...	...	1	...	...	...
9 Toddy tapper	...	...	...	...	...	...	1	...	...	...	...	...
10 Wool spinner	...	...	...	1	...	...	...	...	...	...	...	...
11 Weaver (Woolen rugs)	...	...	...	...	2	1	7	1	5	3	3	5
12 Tailor	2	...	...	1	1	...	...	...	...	...	...	...
13 Goldsmith	...	...	...	...	...	...	...	...	...	...	1	...
14 Carpenter	...	...	...	...	1	...	...	...	...	...	...	...
15 Stone cutter	1	...	...	...	2	...	...	...	...	1	...	...
16 Lime kilner	...	...	...	...	...	...	...	...	...	...	...	1
17 Casual labourer	...	...	...	...	1	...	...	...	...	1	...	...
18 Watchman (<i>Kambli</i> Society)	1	...	...	...	...	...	...	...	...	...	...	...
19 Barber	...	...	...	1	...	...	...	...	...	...	...	...
20 Washerman	...	...	...	2	...	...	...	...	...	...	...	...
Total	16	7	12	23	41	21	18	26	31	17	8	23

N. B:—The income particulars for one household, which is a dependant are not available. This household belongs to the other types of family.

Note :—S = Simple family (husband, wife and unmarried children)

I = Intermediate family (married couple and unmarried brother, sister and one of the parents)

J = Joint family (married couple with married sons/daughters or with married brothers/sisters)

O = Other type of family not mentioned above

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hold Income and Family type

hold income ranges

Main occupation (1)	Rs. 201—300				Rs. 301—500				Rs. 501 & above				Total (26)	Main occupation (1)
	S	I	J	O	S	I	J	O	S	I	J	O		
	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)		
1 Village servant	...	...	...	...	...	...	...	...	...	...	...	...	2	1
2 Petty contractor	1	...	...	...	...	...	...	...	...	...	...	...	1	2
3 Trader (<i>Kirana</i>)	...	...	...	...	...	...	...	...	...	...	...	...	1	3
4 Cultivator	1	1	2	1	1	...	...	2	1	1	...	1	162	4
5 Shepherd	...	...	...	...	...	...	...	...	...	...	...	...	1	5
6 Agricultural labourer	...	...	...	1	...	...	...	1	...	...	...	...	42	6
7 Attached agricultural labourer	...	...	...	...	...	...	...	...	...	...	...	...	1	7
8 Postal runner	...	...	...	...	...	...	...	...	...	...	...	...	1	8
9 Toddy tapper	...	...	...	...	...	...	...	...	...	...	...	...	1	9
10 Wool spinner	...	...	...	...	...	...	...	...	...	...	...	...	1	10
11 Weaver (Woolen rugs)	4	...	1	1	1	...	...	...	...	...	...	...	34	11
12 Tailor	...	...	...	...	...	...	...	...	...	...	...	...	4	12
13 Goldsmith	...	...	...	...	...	...	...	...	...	...	...	...	1	13
14 Carpenter	...	...	...	...	...	...	...	...	...	...	...	...	1	14
15 Stone cutter	...	...	...	...	...	...	...	...	...	...	...	...	4	15
16 Lime kilner	...	...	...	...	...	...	...	...	...	...	...	...	1	16
17 Casual labourer	...	...	...	...	...	...	...	1	...	...	...	...	3	17
18 Watchman (<i>Kambali</i> Society)	...	...	...	...	...	...	...	...	...	...	...	...	1	18
19 Barber	...	...	...	...	...	...	...	...	...	...	...	...	1	19
20 Washerman	...	...	...	...	...	...	...	...	...	...	...	...	2	20
Total	6	1	3	3	2	...	...	4	1	1	...	1	265	Total

TABLE 16

Number of Pattadars by Size of Holdings

Extent in acres	Number of pattadars												Total
	Boya	Brah-min	Cha-kali	Golla	Kam-ma	Kapu	Kuruba	Linga-yat	Madi-ga	Odda-ra	Setti-balija	Vaisya	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
3 and below	...	...	...	...	...	...	13	6	2	11	2	2	36
3.1-5	...	1	...	...	...	...	3	1	4	3	...	2	14
5.1-7	2	...	1	1	...	2	7	3	2	...	...	...	18
7.1-9	2	1	...	...	...	...	3	...	3	...	...	1	10
9.1-11	2	...	...	...	...	...	5	2	...	...	...	...	9
11.1-13	...	3	...	...	...	1	3	2	2	...	...	...	11
13.1-15	...	...	...	...	...	...	4	2	1	4	...	...	11
15.1-17	1	...	...	...	1	...	1	2	...	...	...	...	5
17.1-19	...	...	...	...	...	2	4	...	...	...	...	1	7
19.1-21	...	...	...	...	...	...	2	1	...	...	...	...	3
21.1-30	2	...	1	...	4	1	6	2	...	...	...	1	17
30.1-40	1	...	...	...	...	1	9	...	2	...	...	1	14
40.1-50	1	...	...	...	1	...	...	1	...	...	2	1	6
50.1-75	...	...	...	...	...	1	2	4	...	...	...	...	7
75.1-100	1	...	...	...	...	...	...	...	...	...	...	1	2
100.1 & above	...	...	...	...	...	...	...	2	...	...	...	...	2
Total	12	5	2	1	6	8	62	28	16	18	4	10	172

TABLE 17

Types of Industry run by Households

Name of industry	No. of households
(1)	(2)
1 Toddy tapping	1
2 Wool spinning	1
3 Woollen rugs weaving	34
4 Tailoring	4
5 Goldsmithy	1
6 Carpentry	1
7 Lime kilner	1
Total	43

TABLE 18

Traditional Industry by Households

Traditional Industry	Number of households
(1)	(2)
1 Toddy tapping	1
2 Woollen rugs weaving	52
3 Shoe-making	1
4 Goldsmithy	5
5 Carpentry	1
6 Lime kilner	1
Total	61

TABLE

Annual Households Income by Main

Main occupation (1)	No. of households (2)	Source of income (3)	No. of households (4)	House holds			
				All households		300 & less	
				Amount	Percent	Amount	No. of households
				Rs. P.	(6)	Rs. P.	(8)
1 Village servant	2	Village service	2	490.00	65.33	250.00	1
		Agriculture	1	260.00	34.67	...	...
2 Petty contractor	1	Petty contract	1	420.00	100.00	...	...
3 Trader (<i>Kirana</i>)	1	<i>Kirana</i> business	1	360.00	82.76	...	...
		Agriculture	1	75.00	17.24	...	...
4 Cultivator	162	Agriculture	162	84,443.00	81.87	6,524.00	30
		Agricultural labour	74	15,424.00	14.95	305.00	6
		Washing of clothes	2	140.00	0.14	50.00	1
		Woollen rugs weaving	2	1,528.00	1.48	...	...
		Vegetable selling	1	100.00	0.10	...	...
		Bangle selling	1	330.00	0.32	...	...
		<i>Kirana</i> business	5	1,180.00	1.14	...	...
5 Shepherd	1	Sheep rearing	1	490.00	100.00	...	...
6 Agricultural labourer	42	Agricultural labour	42	15,710.00	97.94	5,805.00	24
		Agriculture	6	330.00	2.06	100.00	4
7 Attached agricultural labourer	1	Attached agricultural labour	1	135.00	18.88	...	...
		Agricultural labour	1	580.00	81.12	...	...
8 Postal runner	1	Carrying tappals	1	324.00	55.48	...	...
		Agricultural labour	1	260.00	44.52	...	...
9 Toddy tapper	1	Toddy tapping	1	600.00	100.00	...	...
10 Wool spinner	1	Wool spinning	1	180.00	100.00	180.00	1
11 Weaver (Woollen blankets)	34	Woollen rugs weaving	34	21,508.00	74.69	576.00	2
		Agricultural labour	11	3,369.00	11.70	...	...
		Agriculture	16	3,919.00	13.61	...	...
12 Tailor	4	Tailoring	4	1,320.00	100.00	240.00	1
13 Goldsmith	1	Goldsmithy	1	720.00	100.00	...	...
14 Carpenter	1	Carpentry	1	360.00	75.00	...	...
		Agriculture	1	120.00	25.00	...	...
15 Stone cutter	4	Stone cutting	4	1,880.00	93.07	440.00	2
		Agriculture	2	140.00	6.93	140.00	2
16 Lime kilner	1	Lime kiln	1	360.00	100.00	...	...
17 Casual labourer	3	Casual labour	3	1,325.00	93.64	200.00	1
		Agriculture	1	90.00	6.36	90.00	1
18 Watchman (<i>Kambli</i> Society)	1	Watchman	1	180.00	100.00	180.00	1
19 Barber	1	Hair dressing	1	260.00	77.61	...	...
		Agricultural labour	1	75.00	22.39	...	...
20 Washerman	2	Washing of clothes	2	435.00	74.36	260.00	1
		Agriculture	2	150.00	25.64	15.00	1
Total	265			159,570.00		15,355.00	

19

Occupation and Source of Income

with an annual income (in Rupees) of

301—600		601—900		901—1,200		1,201 & above		No. of house- holds	Main occupation (1)
Amount	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds		
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)		
Rs. P.		Rs. P.		Rs. P.		Rs. P.			
240·00	1	...	...	...	...	...	...	2	1 Village servant
260·00	1	...	...	...	...	...	...		
420·00	1	...	...	...	...	...	...	1	2 Petty contractor
360·00	1	...	...	...	...	...	...	1	3 Trader (<i>Kirana</i>)
75·00	1	...	...	...	...	...	...		
21,033·00	64	20,436·00	40	12,920·00	15	23,530·00	13	162	4 Cultivator
5,360·00	37	8,429·00	23	1,180·00	6	150·00	2		
...	...	...	...	90·00	1	...	...		
...	...	...	...	1,528·00	2	...	...		
100·00	1	...	...	...	...	...	...		
330·00	1	...	...	...	...	...	...		
25·00	1	795·00	3	...	...	360·00	1		
490·00	1	...	...	...	...	...	...	1	5 Shepherd
4,765·00	12	3,520·00	5	...	...	1,620·00	1	42	6 Agricultural labourer
230·00	2	...	...	...	...	...	...		
...	...	135·00	1	...	...	...	...	1	7 Attached agricul- tural labour
...	...	580·00	1	...	...	...	...		
324·00	1	...	...	...	...	...	...	1	8 Postal runner
260·00	1	...	...	...	...	...	...		
600·00	1	...	...	...	...	...	...	1	9 Toddy tapper
...	...	...	...	...	...	...	...	1	10 Wool spinner
2,400·00	6	6,438·00	12	9,408·00	11	2,686·00	3	34	11 Weaver (Woollen blankets)
360·00	3	1,624·00	5	485·00	2	900·00	1		
255·00	2	1,129·00	4	1,380·00	7	1,155·00	3		
1,030·00	3	...	...	...	...	...	...	4	12 Tailor
...	...	720·00	1	...	...	...	...	1	13 Goldsmith
360·00	1	...	...	...	...	...	...	1	14 Carpenter
120·00	1	...	...	...	...	...	...		
360·00	1	...	...	1,080·00	1	...	...	4	15 Stone cutter
...	...	...	...	...	...	...	...		
360·00	1	...	...	...	...	...	...	1	16 Lime kilner
375·00	1	750·00	1	...	...	...	...	3	17 Casual labourer
...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...	1	18 Watchman (<i>Kambli</i> Society)
260·00	1	...	...	...	...	...	...	1	19 Barber
75·00	1	...	...	...	...	...	...		
175·00	1	...	...	...	...	...	...	2	20 Washerman
135·00	1	...	...	...	...	...	...		
41,187·00		44,556·00		28,071·00		30,401·00		265	

TABLE 20

Annual Household Income by Main Occupation and Source of Income for Sample Households

Main occupation	No. of households	Source of income	No. of households	All households		Households with annual income (in Rs.) of	
				Amount	Percent	300 & less	No. of households
				(5)	(6)	(7)	(8)
(1)	(2)	(3)	(4)	Rs. P.		Rs. P.	
1 Cultivator	13	Agriculture	13	5,886.00	77.39	260.00	1
		Agricultural labour	7	1,360.00	17.88	...	...
		Kirana business	1	360.00	4.73	...	...
2 Agricultural labourer	4	Agricultural labour	4	1,040.00	83.53	650.00	3
		Agriculture	2	205.00	16.47	25.00	1
3 Weaver (Woolen rugs)	6	Woolen rugs weaving	6	4,010.00	62.62	...	...
		Agriculture	4	1,680.00	26.23	...	...
		Agricultural labour	3	714.00	11.15	...	...
4 Tailor	1	Tailoring	1	240.00	100.00	240.00	1
Total				15,495.00		1,175.00	

—(Contd.)

TABLE 20 —(Concl.)

Annual Household Income by Main Occupation and Sources of Income for Sample Households

Main occupation	No. of households	households with an annual income (in Rs.) of							
		301-600		601-900		901-1200		1201 & above	
		Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households
(1)	(2)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
		Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Cultivator	13	2,455.00	6	3,171.00	6	...	...	...	...
		360.00	4	1,000.00	3	...	...	...	...
		...	...	360.00	1	...	...	...	...
2 Agricultural labourer	4	390.00	1	...	...	...	...	...	...
		180.00	1	...	...	...	...	...	...
3 Weaver (Woolen rugs)	6	288.00	1	...	...	3,072.00	4	650.00	1
		...	...	...	...	780.00	3	900.00	1
		130.00	1	...	...	200.00	1	384.00	1
4 Tailor	1	...	...	...	...	...	...	...	...
Total		3,803.00		4,531.00		4,052.00		1,934.00	

TABLE 21

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

Income group (in Rs.)	No. of households with surplus account of Rupees							
	Below 5	5-10	11-25	26-50	51-100	101-200	201-500	501 & above
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
(1)								
1 Boya								
300 & less	...	...	...	...	...	...	...	...
601-900	...	...	...	...	...	...	...	...
2 Golla								
301-600	...	...	...	...	...	...	...	...
3 Kapu								
601-900	...	...	...	...	...	...	...	...
4 Kuruba								
300 & less	...	...	...	...	...	...	1	...
301-600	...	...	...	...	...	...	...	...
601-900	...	...	...	...	...	...	...	...
901-1,200	...	...	...	...	...	...	...	...
1,201 & above	...	...	...	...	...	...	...	...
5 Lingayat								
301-600	...	...	...	...	...	...	...	...
6 Madiga								
300 & less	...	...	...	...	...	...	...	...
301-600	...	...	...	...	...	...	...	...
7 Muslim								
300 & less	...	...	...	...	...	...	...	...
8 Oddara								
601-900	...	...	...	...	...	...	...	...
9 Vaisya								
601-900	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	...	1	...

—(Contd.)

APPENDIX

TABLE 21—(Concl'd.)

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

Income group (in Rs.)	No. of households with deficit account of Rupees							
	Below 5	5-10	11-25	26-50	51-100	101-200	201-500	501 & above
	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
				1				
				Boya				
300 & less	...	...	...	...	...	...	...	1
601-900	...	...	...	...	...	...	...	1
				2				
				Golla				
301-600	...	...	...	...	...	...	...	1
				3				
				Kapu				
601-900	...	...	...	...	...	...	...	1
				4				
				Kuruba				
300 & less	...	...	...	...	...	...	1	1
301-600	...	...	...	...	...	...	1	1
601-900	...	...	...	...	...	...	...	1
901-1,200	...	...	...	1	...	...	...	1
1,201 & above	...	...	...	...	...	...	...	3
				5				1
				Lingayat				
301-600	...	...	...	...	...	...	...	2
				6				
				Madiga				
300 & less	...	...	...	...	...	...	1	...
301-600	...	...	...	...	...	...	1	2
				7				
				Muslim				
300 & less	...	...	...	...	...	...	...	1
				8				
				Oddara				
601-900	...	...	...	...	...	...	1	1
				9				
				Vaisya				
601-900	...	...	...	...	...	...	...	1
				1				
				...	...	...	4	18
Total	...	...	...	1	...	...	4	18

TABLES

TABLE 22

Indebtedness by Annual Household Income and Households

Income group (in Rupees)	Total No. of house- holds	No. of households in debt and total amount of debt		Percentage of Col. (3) to Col. (2)	Average indebtedness for households in debt
		No. of households	Total amount of debt		
(1)	(2)	(3)	(4)	(5)	(6)
300 & less	5	5	2,350.00	100%	470.00
301-600	8	8	6,050.00	100%	756.25
601-900	6	6	8,100.00	100%	1,350.00
901-1200	4	4	4,550.00	100%	1,137.50
1,201 & above	1	1	2,000.00	100%	2,000.00
Total	24	24	23,050.00	100%	960.42

TABLE 23

Indebtedness by Causes, Amount and Households

Cause	Amount of debt	No. of households in debt	Percentage of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)
1 Purchase of land	5,000.00	2	21.69
2 Marriages	8,400.00	9	36.44
3 Ordinary wants	4,750.00	9	20.61
4 Cultivation	4,900.00	10	21.26
Total	23,050.00		100.00

TABLE 24

Indebtedness by Caste/Tribe/Community, Households, Amount and Causes

Caste/Tribe/ Community	Money lenders		Debtors		Debtor households by causes		
	Number	Amount lent	Number	Amount borrowed	Purchase of land		Percentage to Col. (5)
					No. of households	Amount	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Boya	...	...	2	3,300	...	...	...
2 Golla	...	...	1	2,500	1	2,500	100.00
3 Kapu	...	...	1	1,500	...	...	...
4 Kuruba	...	...	10	9,750	1	2,500	25.64
5 Lingayat	...	...	2	550	...	...	...
6 Madiga	...	...	4	1,350	...	...	...
7 Muslim	...	...	1	1,000	...	...	...
8 Oddara	...	...	2	1,100	...	...	...
9 Vaisya	1	1,000	1	2,000	...	...	...
Total	1	1,000	24	23,050	2	5,000	21.69

—(Contd.)

TABLE 24—(Concl.)

Indebtedness by Caste/Tribe/Community, Households, Amount and Causes

Caste/Tribe/ Community	Debtor households by causes								
	Marriages			Ordinary wants			Household cultivation		
	No. of households	Amount	Percentage to Col. (5)	No. of households	Amount	Percentage to Col. (5)	No. of households	Amount	Percentage to Col. (5)
(1)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 Boya	1	1,000	30.30	1	500	15.15	2	1,800	54.55
2 Golla	...	...	...	...	...	...	...	...	...
3 Kapu	1	1,500	100.00	...	...	...	...	...	...
4 Kuruba	5	4,200	43.08	3	2,150	22.05	3	900	9.23
5 Lingayat	...	...	...	1	150	27.27	1	400	72.73
6 Madiga	...	...	...	3	950	70.37	2	400	29.63
7 Muslim	...	...	45.45	1	1,000	100.00	...	...	...
8 Oddara	1	500	60.00	...	...	...	1	600	54.55
9 Vaisya	1	1,200	...	...	...	...	1	800	40.00
Total	9	8,400	3,644	9	4,750	20.61	10	4,900	21.26

TABLE 25

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

Agency	Rate of interest									
	Below 4%		4—6%		7—8 %		9—12 %		Unspecified	
	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Private money lenders	...	...	1	300	...	...	21	21,800	2	950

TABLE 26

Caste/Tribe/Community and Nature of Family

Caste/Tribe/Community	Total No. of households	* Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
1 Bestha	1	...	...	...	1
2 Boya	30	10	3	3	14
3 Chakali	4	...	...	1	3
4 Christian	1	1	...	...	...
5 Golla	2	...	...	1	1
6 Idiga	1	...	...	1	...
7 Kamma	4	2	...	1	1
8 Kapu	5	2	2	...	1
9 Kuruba	102	35	18	20	29
10 Lingayat	26	9	6	3	8
11 Madiga	41	14	8	8	11
12 Muslim	4	3	...	...	1
13 Oddara	31	16	6	2	7
14 Sale	1	1	...	...	...
15 Settibalija	3	...	...	...	3
16 Vaisya	8	3	4	...	1
17 Viswabrahmin	2	1	...	1	...
Total	266	97	47	41	81

* Simple family:—Husband, wife and unmarried children, if any
 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 27

Habit of Taking Tea/Coffee by Household Income, Caste/Tribe/Community

Caste/Tribe/ Community	No. of households taking tea/coffee with annual income of Rupees					No. of households not taking tea/coffee with annual income of Rupees				
	300 & less	301- 600	601- 900	901 1,200	1,201 & above	300 & less	301- 600	601- 900	901- 1,200	1,201 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Boya	...	...	...	...	...	1	...	1	...	...
2 Golla	...	...	...	...	...	...	1	...	...	...
3 Kapu	...	...	...	...	...	...	...	1	...	...
4 Kuruba	...	1	...	1	...	...	...	1	...	...
5 Lingayat	...	1	...	...	...	2	1	1	3	1
6 Madiga	...	...	...	...	...	...	1	...	...	...
7 Muslim	...	...	...	...	...	1	3	...	...	...
8 Oddara	...	...	...	...	...	1	...	...	...	...
9 Vaisya	...	...	1	...	...	...	...	2	...	...
Total	...	2	1	1	...	5	6	5	3	1

TABLE 28

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

Caste/Tribe/ Community	Number of marriages with				
	Own sister's daughter (Menakodalu)	Mother's own brother's daughter (Menarikam)	Father's own sister's daughter (Eduru menarikam)	Other blood relation- ship	Wife's sister
(1)	(2)	(3)	(4)	(5)	(6)
1 Balija	3	1	...	...	...
2 Boya	15	8	...	...	...
3 Chakali	2	2	6	3	1
4 Idiga	1	...	...	1	...
5 Kamma	3	...	...	...	...
6 Kuruba	28	2	...	...	...
7 Lingayat	3	12	10	2	...
8 Madiga	1	...	1	5	...
9 Muslim	...	...	...	...	...
10 Oddara	3	1	...	1	...
11 Vaisya	...	3	1	...	...
Total	59	30	18	14	1

TABLE 29

Types of Marriages by Caste/Tribe/ Community

Caste/Tribe/ Community	Total No. of house- holds	Total No. of marria- ges	Consanguineous		Non-Consanguineous		Monogamous		Polygynous	
			No. of house- holds	No. of marriages	No. of house- holds	No. of marriages	No. of house- holds	No. of marri- ages	No. of house- holds	No. of marri- ages
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Balija	2	7	2	4	2	3	2	7	...	...
2 Boya	29	56	17	32	18	24	28	52	2	2
3 Chakali	2	7	2	5	1	2	2	7	...	...
4 Idiga	1	3	1	1	1	2	1	3	...	...
5 Kamma	4	14	3	7	4	7	4	12	1	1
6 Kuruba	52	104	35	55	36	49	52	104	...	...
7 Lingayat	12	15	3	4	10	11	12	15	...	...
8 Madiga	5	6	1	2	4	4	5	6	...	...
9 Muslim	4	4	1	1	3	3	4	4	...	...
10 Oddara	9	17	7	8	7	9	9	17	...	...
11 Vaisya	8	16	2	2	8	14	8	16	...	...
12 Viswabrahmin	2	3	...	...	2	3	2	3	...	...
Total	130	252	79	121	96	131	127	246	3	3

TABLE 30

Marriages by Spatial Distribution and Caste/Tribe/ Community

Caste/Tribe/ Community	No. of marriages contracted within the village	No. of marriages contracted outside the village and within the Taluk				No. of marriages contracted outside the taluk and within the District			
		10 miles & below	11-25 miles	26-100 miles	101 mil- es & above	10 miles & below	11-25 miles	26-100 miles	101 miles & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Balija	4	...	...	...	...	...	1	1	...
2 Boya	26	3	...	...	...	17	2	...	...
3 Chakali	1	5	1	...	...	...	...	...	...
4 Idiga	...	2	...	...	...	...	...	1	...
5 Kamma	8	...	5	...	...	...	...	...	...
6 Kuruba	28	30	...	...	...	8	...	...	...
7 Lingayat	...	9	1	...	...	1	...	...	...
8 Madiga	2	...	...	...	...	1	...	...	...
9 Muslim	...	...	4	...	...	...	...	...	...
10 Oddara	8	1	...	...	...	3	1	...	...
11 Vaisya	...	1	6	...	...	1	2	...	...
12 Viswabrahmin	...	...	...	...	...	...	...	...	...
Total	77	51	17	...	...	31	6	2	...

—(Contd.)

TABLE 30—(Concl.d.)

Marriages by Spatial Distribution and Caste/Tribe/Community

Caste/Tribe/ Community (1)	No. of marriages contracted outside the district and within the State				No. of marriages contracted outside the State			
	10 miles & above		101 miles & above		10 miles & below		101 miles & above	
	11-25 miles	26-100 miles	11-25 miles	26-100 miles	11-25 miles	26-100 miles	11-25 miles	26-100 miles
	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1 Baliya	...	...	...	...	...	1	...	...
2 Boya	...	...	...	...	2	5	1	...
3 Chakali	...	...	...	...	...	...	...	...
4 Idiga	...	...	...	...	...	...	...	...
5 Kamma	...	...	...	...	...	1	...	...
6 Kuruba	...	...	...	...	28	9	1	...
7 Lingayat	...	...	...	...	2	2	...	...
8 Madiga	...	...	...	...	1	2	...	...
9 Muslim	...	...	...	...	...	4	...	...
10 Oddara	...	...	...	...	...	...	...	...
11 Vaisya	...	...	...	...	1	2	3	...
12 Viswabrahmin	...	...	...	...	...	...	2	1
Total	...	...	...	...	34	26	7	1

TABLE 31

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

Caste/Tribe/ Community (1)	Age group (in years)									
	0-4		5-9		10-14		15-19		20-24	
	M	F	M	F	M	F	M	F	M	F
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Bestha	...	...	...	...	...	...	...	...	...	...
2 Boya	...	...	...	6	2	17	5	7	15	4
3 Chakali	...	...	...	1	...	5	...	3	6	...
4 Christian	...	...	...	...	...	...	...	1	...	...
5 Golla	...	...	...	...	...	3	...	...	2	1
6 Idiga	...	...	...	1	...	1	...	...	...	...
7 Kamma	...	...	...	...	...	1	...	4	1	...
8 Kapu	...	...	...	4	...	1	...	1	1	...
9 Kuruba	...	2	...	6	...	49	16	76	56	12
10 Lingayat	...	...	...	6	...	14	4	7	12	2
11 Madiga	...	...	...	3	...	17	5	27	18	10
12 Muslim	...	...	...	2	...	...	1	2	1	...
13 Oddara	...	...	...	10	...	16	16	4	13	1
14 Sale	...	...	...	...	...	...	...	...	...	1
15 Settibalija	...	...	...	...	...	2	...	3	2	...
16 Vaisya	...	...	...	...	...	4	1	4	3	1
17 Viswabrahmin	...	...	...	...	...	...	...	3	...	...
Total	...	2	...	39	2	130	48	142	130	32

—(Contd.)

TABLE 31 —(Concl.d.)

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

Caste / Tribe / Community (1)	Age group (in years)									
	25-29		30-34		35 & above		Age not stated		Total	
	M	F	M	F	M	F	M	F	M	F
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 Bestha	...	...	1	...	...	...	...	1	1	1
2 Boya	18	...	2	...	...	...	3	18	45	52
3 Chakali	4	...	...	...	...	...	1	2	11	11
4 Christian	1	...	...	...	...	...	...	...	1	1
5 Golla	2	...	...	...	...	...	...	1	4	5
6 Idiga	1	...	1	...	...	...	...	...	2	2
7 Kamma	4	...	...	...	...	...	5	3	10	8
8 Kapu	5	...	...	...	...	...	...	4	6	10
9 Kuruba	86	...	5	...	3	...	15	55	181	200
10 Lingayat	15	...	...	...	...	...	6	14	37	43
11 Madiga	35	...	...	...	3	...	1	17	62	74
12 Muslim	2	...	...	...	...	...	...	...	4	4
13 Oddara	3	...	3	...	...	...	2	13	37	44
14 Sale	...	...	...	...	1	...	...	...	1	1
15 Settibalija	2	...	...	...	...	...	2	5	6	10
16 Vaisya	5	...	...	...	...	...	...	5	9	14
17 Viswabrahmin	2	...	1	...	...	...	...	...	3	3
Total	185	...	13	...	7	...	35	138	420	483

TABLE 32

Settlement History of Households by Caste/Tribe/Community

Caste/ Tribe/ Community (1)	Total No. of house- holds (2)	No. of households settled				
		More than 5 generations ago (3)	Between 4 & 5 generations (4)	Between 2 & 3 generations (5)	1 generation ago (6)	Present generation (7)
1 Bestha	1	1	...	...	...	...
2 Boya	30	24	1	...	...	...
3 Chakali	4	4	...	2	...	3
4 Christian	1	1	...	...	...	...
5 Golla	2	2	...	...	...	...
6 Idiga	1	1	...	...	...	...
7 Kamma	4	4	...	...	...	...
8 Kapu	5	5	...	...	...	...
9 Kuruba	102	93	...	...	...	...
10 Lingayat	26	26	4	2	...	3
11 Madiga	41	41	...	...	...	...
12 Muslim	4	4	...	...	...	...
13 Oddara	31	28	...	...	...	...
14 Sale	1	...	...	...	...	3
15 Settibalija	3	3	...	...	...	1
16 Vaisya	8	8	...	...	...	...
17 Viswabrahmin	2	1	...	...	...	...
Total	266	246	5	4	1	10

TABLE 33

Immigrant Households

Caste/Tribe (1)	Number of households that have come to the village from			
	Outside the State (2)	Outside the District (3)	Outside the Taluk (4)	Within the Taluk (5)
1 Boya	...	...	3	...
2 Kuruba	...	...	...	3
3 Oddara	...	...	2	1
4 Sale	...	...	1	...
Total	...	...	6	4

TABLE 34

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

Caste/Tribe/ Community (1)	Total No. of houses (2)	Total No. of rooms (3)	Total No. of house- hold mem- bers (4)	Houses with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
				No. of houses (5)	Total No. of house- hold members (6)	No. of houses (7)	Total No. of house- hold members (8)	No. of houses (9)	Total No. of house- hold members (10)	No. of houses (11)	Total No. of house- hold members (12)
1 Bestha	1	1	2	1	2	...	...	...	...	...	...
2 Boya	30	35	203	26	165	3	27	1	11	...	...
3 Chakali	4	8	60	1	7	2	24	1	29	...	...
4 •Christian	1	1	4	1	4	...	...	...	...	...	...
5 Golla	2	2	24	2	24	...	...	...	...	...	...
6 Idiga	1	1	9	1	9	...	...	...	...	...	...
7 Kamma	4	9	34	2	9	...	...	1	13	1	12
8 Kapu	5	8	29	2	8	3	21	...	...	...	...
9 Kuruba	102	150	720	65	368	28	235	8	108	1	9
10 Lingayat	26	57	155	6	31	14	80	3	15	3	29
11 Madiga	41	48	273	35	225	5	32	1	16	...	...
12 Muslim	4	6	29	2	15	2	14	...	...	...	...
13 Oddara	31	36	182	26	140	5	42	...	...	...	...
14 Sale	1	2	2	...	...	1	2	...	...	...	...
15 Settibalija	3	6	39	1	14	1	22	1	3	...	...
16 Vaisya	8	31	51	...	...	2	14	2	14	4	23
17 Viswabrahmin	2	4	12	1	4	...	...	1	8	...	...
Total	266	405	1,828	172	1,025	66	513	19	217	9	73

TABLE 35

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community					No. of houses with mud roof	No. of houses with grass roof
					Without slopes	4 sloped
(1)					(2)	(3)
1 Bestha	.	.	.	.	...	1
2 Boya	.	.	.	.	6	24
3 Chakali	.	.	.	.	4	...
4 Christian	.	.	.	.	...	1
5 Golla	.	.	.	.	...	2
6 Idiga	.	.	.	.	1	...
7 Kamma	.	.	.	.	3	1
8 Kapu	.	.	.	.	5	...
9 Kuruba	.	.	.	.	81	21
10 Lingayat	.	.	.	.	24	2
11 Madiga	.	.	.	.	17	24
12 Muslim	.	.	.	.	3	1
13 Oddara	.	.	.	.	16	15
14 Sale	.	.	.	.	1	...
15 Settibalija	.	.	.	.	2	1
16 Vaisya	.	.	.	.	8	...
17 Viswabrahmin	.	.	.	.	2	...
Total					173	93

TABLE 36

House Type by Wall Material and Caste/Tribe/Community

Caste/Tribe/ Community	No. of households with		
	Stone wall	Bamboo wattled wall	Mud wall
(1)	(2)	(3)	(4)
1 Bestha	1	...	...
2 Boya	29	...	1
3 Chakali	4	...	...
4 Christian	1	...	...
5 Golla	1	...	1
6 Idiga	1	...	...
7 Kamma	4	...	...
8 Kapu	5	...	...
9 Kuruba	100	2	...
10 Lingayat	25	1	...
11 Madiga	40	1	...
12 Muslim	4	...	...
13 Oddara	27	4	...
14 Sale	1	...	...
15 Settibalija	3	...	...
16 Vaisya	8	...	...
17 Viswabrahmin	2	...	...
Total		256	8
			2

TABLE 37

Houses by Caste/Tribe/Community and use

Caste/Tribe/ Community	No. of houses used for			
	Residence	Residence-cum-shop	Resident-cum-workshop	Total
(1)	(2)	(3)	(4)	(5)
1 Bestha	1	...	...	1
2 Boya	30	...	...	30
3 Chakali	4	...	...	4
4 Christian	1	...	...	1
5 Golla	2	...	...	2
6 Idiga	1	...	...	1
7 Kamma	4	...	...	4
8 Kapu	5	...	...	5
9 Kuruba	67	...	35	102
10 Lingayat	26	...	...	26
11 Madiga	41	...	...	41
12 Muslim	...	...	4	4
13 Oddara	31	...	...	31
14 Sale	1	...	...	1
15 Settibalija	3	...	...	3
16 Vaisya	7	1	...	8
17 Viswabrahmin	...	...	2	2
Total	224	1	41	266

TABLE 38

House Ownership and Tenancy by Caste/Tribe/Community

Caste/Tribe/ Community	No. of households living in	
	Owned houses	Rented houses
(1)	(2)	(3)
1 Bestha	...	1
2 Boya	30	...
3 Chakali	4	...
4 Christian	1	...
5 Golla	2	...
6 Idiga	1	...
7 Kamma	4	...
8 Kapu	5	...
9 Kuruba	98	4
10 Lingayat	25	1
11 Madiga	41	...
12 Muslim	3	1
13 Oddara	31	...
14 Sale	...	1
15 Settibalija	3	...
16 Vaisya	7	1
17 Viswabrahmin	2	...
Total	257	9

TABLE 39

Scheduled Castes and Denotified Tribes by Households and Population

Name of Scheduled Caste/ Denotified Tribe	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
SCHEDULED CASTE				
Madiga	41	273	135	138
DENOTIFIED TRIBES				
1 Boya	30	203	101	102
2 Oddara	31	182	104	78
Total	61	385	205	180
Grand Total	102	658	340	318

GLOSSARY

<i>Adavithumma</i>	. .	Prosopis spicigera (A wild tree)	with expectant motherhood, generally observed for the first and second pregnancies during the fifth and seventh months, respectively		
<i>Akkadikatte</i>	. .	A hollow bamboo used to broadcast seeds by tying it to a plough or <i>gorru</i> through a rope and dragged on by bullocks or he-buffaloes	<i>Bendakayapulusu</i> . .	Soup prepared with lady's fingers	
<i>Akshintalu</i>	. .	Sacred rice smeared with turmeric powder	<i>Beerakayapulusu</i> . .	Soup prepared with smooth gourd	
<i>Allu (kaya) or Nittakaya</i>	. .	Creepers variety of groundnut	<i>Besari</i>	. .	A nose ornament made of gold and studded with stones
<i>Amavasya</i>	. .	New Moon Day	<i>Bhajan</i>	. .	A devotional group singing
<i>Annām</i>	. .	Food	<i>Bharanam</i>	. .	Property given to a divorced or separated wife by her husband towards her maintenance
<i>Annapukunda</i>	. .	Earthen pot used to cook food	<i>Bhoshanamu</i>	. .	Oblong large wooden box
<i>Arugulu</i>	. .	Pials	<i>Binde</i>	. .	Brass vessel used to fetch water
<i>Ariselu or Attirasalu or Nippatlu</i>	. .	A sweet preparation of rice-flour cooked along with jaggery into a syrup, made into round cakes and cooked in sweet oil or ghee	<i>Buddi</i>	. .	Oil lamp
<i>Arivenibanalu</i>	. .	Coloured pots used in marriage	<i>Budidarogam</i>	. .	A disease of the onion crop
<i>Astikalū</i>	. .	Bones and ashes picked up after cremation to be merged in a river (or sea)	<i>Bugudikaddeelu</i>	. .	An ear ornament without stones
<i>Baanalu</i>	. .	Big pots used to store cereals	<i>Buradamadaka</i>	. .	Plough used in wet cultivation
<i>Banthimoku</i>	. .	A rope tied across the necks of about 4 or 5 cattle to thresh crops	<i>Challadalu or Cheddeelu</i>	. .	Knickers
<i>Bajra</i>	. .	Pearl millet	<i>Champasaram or Champagolusu</i>	. .	A gold ornament studded with stones, the one end of which is fixed to the <i>kamma</i> (ear-lobe ornament) and the other end to the hair above the ear
<i>Banthulata</i>	. .	Literally ball-play; part of marriage ceremony wherein the bride and the groom throw a flower garland or a gold necklace into each other's hands, sitting on a cot facing each other	<i>Chakkilalu</i>	. .	Preparation of rice flour and sugar made into syrup first and then into cakes
<i>Basava or Nandi</i>	. .	Bull-God-the vehicle of Lord Siva	<i>Chaku</i>	. .	Small knife
<i>Bashikams</i>	. .	Marriage badges worn on the forehead	<i>Chathri</i>	. .	Umbrella
<i>Basuroota</i>	. .	Kannada equivalent of <i>Seemantham</i> (Telugu). A ceremony connected	<i>Chavitimannu</i>	. .	Saline clay
			<i>Cheerakattithet-chukonuta or Cheeravudike or Vudiki</i>	. .	Widow marriage solemnised simply by wearing of a new sari and a blouse piece

<i>Cheerelu or Kokalu</i>	. . Saris	<i>Gundu or Sivalinga</i>	. . Phallic emblem of Lord Siva
<i>Chelakapara Chembulu</i>	. . Spade . . Brass or German silver cans	<i>Guntaka</i>	. . Scuffle—an agricultural implement to break the clods and level the land
<i>Chintaku</i>	. . A neck ornament with a tamarindleaf shaped pendant	<i>Guththi</i>	. . Bunch variety of groundnut
<i>Chinnadivasam or Moodoroju</i>	. . Initial obsequies observed on the third day	<i>Harathi</i>	. . Flame of prosperity
<i>Chintapandu-charu</i>	. . Tamarind soup	<i>Inam or Manyam</i>	. . Land gifted away for perpetual use
<i>Chuttalu</i>	. . Tobacco cheroots	<i>Intiperu</i>	. . Surname
<i>Danthulu</i>	. . Thin wooden rafters	<i>Isururayi or Thiragali</i>	. . Grinding stone
<i>Deeparadhana</i>	. . Lighting a candle to worship a deity	<i>Itakallu</i>	. . Date palm toddy
<i>Desavalipasuvulu</i>	. . Indigenous variety of cattle	<i>Jadapuvvu</i>	. . A gold ornament worn on the plait
<i>Dolu</i>	. . Drum, a musical instrument	<i>Jajikaya</i>	. . Nutmeg
<i>Dulalu</i>	. . Beams	<i>Jalleda</i>	. . Sieve
<i>Duppatlu</i>	. . Cotton blankets	<i>Jonna or Jowar</i>	. . Great millet or sorghum
<i>Durgam</i>	. . Fortress	<i>Jammi</i>	. . <i>Prosopis spicigera</i>
<i>Edurumenarikam</i>	. . Marrying father's own sister's daughter	<i>Janthulu</i>	. . Plural form of <i>janthi</i> —an agricultural implement one <i>jana</i> (span) in width, used in inter-cultural operations
<i>Erranelamadakalu</i>	. . Ploughs used in dry-red-soils (<i>erranelalu</i>)	<i>Jyothulu</i>	. . Lights
<i>Gaddapara</i>	. . Crowbar	<i>Kadiyalu</i>	. . Silver anklets
<i>Gangalamu</i>	. . Brass container or vessel used to store water	<i>Kajjikayalu</i>	. . Preparation of crushed copra and jaggery wrapped in wheat flour paste and cooked in sweet oil
<i>Garelu or Vadaluvu</i>	. . A preparation of black-gram paste made into round cakes and cooked in sweet oil	<i>Kallam</i>	. . Threshing floor
<i>Gajjaladabu</i>	. . Silver waist-band with small spherical balls	<i>Kallavungaralu</i>	. . Toe-rings
<i>Ginnelu or Pallelu</i>	. . Plates used for taking food	<i>Kammalu</i>	. . Gold ornament studded with stones worn to the ear
<i>Gobbemmalu</i>	. . Round balls of dung decorated with flowers, kept over lime drawings during the month <i>Pushya</i> (December-January) for <i>Sankranti</i> festival	<i>Kambli or Kambal or Cumbli</i>	. . Woolen blanket
<i>Gochi</i>	. . A rag of cloth worn to cover nudity	<i>Kankulu</i>	. . Ears of corn
<i>Gopuram</i>	. . Tower	<i>Kanchukanchamulu</i>	. . Bronze plates used to take food
<i>Gotra</i>	. . Clan	<i>Kanduva</i>	. . Towel; an upper cloth worn on the shoulders
<i>Gorru</i>	. . A ploughing implement with coulter	<i>Kanumupanduga</i>	. . Third day during <i>Sankranti</i> festival, first and second being <i>Bhogi</i> and <i>Sankranti</i>
<i>Gownu</i>	. . Frock	<i>Karadisamelalu</i>	. . Indigenous musical instruments
<i>Gujjulu</i>	. . Wooden bars of about 3 feet height and 3 inches thickness, fixed to the beams	<i>Karamdinusulu</i>	. . Chilly powder, pepper etc. given to a woman in confinement

<i>Kasturi</i>	. . Musk	<i>Nagaram</i>	. . A gold ornament worn by women on the scalp
<i>Keelugootalu</i>	. . A wooden article fixed to the wall to hang clothes	<i>Nandi or Basava</i>	. . Bull-God, the vehicle of Lord Siva
<i>Kirana</i>	. . Household provisions	<i>Nagavalli sangyamu</i>	. . A ceremony performed at the conclusion of marriage
<i>Kokalu or Cheerelu</i>	. . Saris	<i>Nallapoosalu</i>	. . Black beads
<i>Komiralu</i>	. . Wooden piece of 1½ to 2 feet height and 2 to 3 inches thickness, fixed over the <i>pilladoolalu</i> (small beams) in roof-frame	<i>Nalugu janalu</i>	. . Four spans (a measurement)
<i>Komirapeeta</i>	. . Wooden plank fixed at the end of a <i>komira</i> in the roof-frame	<i>Naivedyam</i>	. . Edible offering to the deity
<i>Koppu</i>	. . Hair style of keeping a knot	<i>Namaskaramudra</i>	. . Thanking posture
<i>Koorapidatha or Koorakunda</i>	. . Pottery used to keep curries	<i>Nandidhwajams</i>	. . Flags fixed to long poles with pictures of Bull-God Nandi
<i>Korra</i>	. . Italian millet	<i>Nanu</i>	. . A neck ornament
<i>Lagnapu-pendli or Pendli</i>	. . Marriage by negotiation	<i>Navadhanyams</i>	. . Nine varieties of cereals
<i>Lalipatalu</i>	. . Lullabies	<i>Neellakundalu</i>	. . Earthen pots used to fetch and store water
<i>Lavang</i>	. . Clove	<i>Nippatlu or Attir-asalu or Ariselu</i>	. . A sweet preparation of rice-flour cooked along with jaggery into a syrup made into round cakes and cooked in sweet oil or ghee
<i>Madaka</i>	. . Plough	<i>Nittakaya or Allu (kaya)</i>	. . Creeper variety of groundnut
<i>Maganipantalu or Pallapupantulu</i>	. . Wet crops	<i>Oddanam or Dabu</i>	. . Silver waist band
<i>Mangalasutram or Thali</i>	. . Marriage locket	<i>Ontinittadi illu</i>	. . Single central poled house
<i>Manyam or Inam</i>	. . Lands given away as gifts for perpetual use	<i>Paita</i>	. . That end of the sari taken over the shoulder and left hanging behind
<i>Mattelu or Kallavungaralu</i>	. . Toe-rings	<i>Pakampappu</i>	. . Groundnut seeds and jaggery cooked into a syrup and made into cakes by allowing the syrup to dry up in a plate
<i>Mattiadusu</i>	. . Clay	<i>Pallaki</i>	. . Palanquin
<i>Menarikam</i>	. . Marriage with mother's own brother's daughter	<i>Pallapupantalu or Maganipantalu</i>	. . Wet crops
<i>Mettapantalu</i>	. . Crops raised in dry lands	<i>Pallelu or Ginnelu</i>	. . Plates used for taking food
<i>Middillu</i>	. . A flat roofed house	<i>Panakam</i>	. . Spiced jaggery water
<i>Moodoroju or Chinnadivasam</i>	. . Initial obsequies usually observed on the third day	<i>Panchangam</i>	. . Almanac
<i>Moodujanalu</i>	. . Three spans	<i>Panche</i>	. . Lower garment worn by men
<i>Mukkera</i>	. . Nose ornament	<i>Pappu</i>	. . Dhal
<i>Mukkupulla</i>	. . A small gold rod worn to the nose	<i>Pappu-annam</i>	. . Sumptuous food served with cooked rice, dhal and other dishes
<i>Muhoortam</i>	. . Auspicious time	<i>Parikini</i>	. . Petticoat
<i>Musarumuttinchuta</i>	. . First feeding ceremony		
<i>Muthaiduvulu</i>	. . Women in married status		
<i>Mysore jathi pasuvulu</i>	. . Hallikar breed of cows and bulls with long horns called as <i>Mysore jathi pasuvulu</i> in Andhra area		

GLOSSARY

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GLOSSARY

<i>Pasupu-kumkum</i>	. . Turmeric powder and vermillion	<i>Sakshividiya</i>	. . Witness betel leaf to signify that the people who received the betel leaves and arecanuts are witnesses to the ceremony
<i>Pasuvula akki</i>	. . Cattle shed		
<i>Patcha jonna</i>	. . Yellow jowar or yellow great millet		
<i>Patteelu</i>	. . Silver waist bands	<i>Samaradhana</i>	. . Worship of deity associated with feeding
<i>Patta</i>	. . Document to show ownership of land	<i>Sankati</i>	. . Semisolid food preparation
<i>Pattadar</i>	. . Owner of Ryotwari land	<i>Sannayi</i>	. . Pipe
<i>Pattikankanadars</i>	. . A sect among the Kurubas who wear cotton bracelets at the time of marriage	<i>Santhi</i>	. . Appeasement to ward off from evil effects
		<i>Sarayi</i>	. . Country liquor
<i>Payasam</i>	. . Preparation of milk, rice and jaggery or sugar	<i>Sare</i>	. . A customary celebration observed for the first and second pregnancies of a woman wherein the parents send special preparations and blouse pieces to the husband's house to be distributed among relatives
<i>Peddadivasam or Peddakarma</i>	. . Final obsequies		
<i>Pedda Madiga</i>	. . Madiga caste headman		
<i>Pendli or Lagnapupendli</i>	. . Marriage by negotiation		
<i>Pindakoodu</i>	. . Food given in the name of the deceased during obsequies	<i>Sivalinga</i>	. . Phallic emblem of Lord Siva
<i>Pindam</i>	. . Food kept in a leaf plate at the grave or cremation ground in the name of the deceased	<i>Sulagithi</i>	. . Indigenous midwife
		<i>Stupa</i>	. . A pillar like super-structure over a platform containing inscriptions
<i>Pilladoolam</i>	. . Small beam		
<i>Pillipesara</i>	. . Greengram	<i>Thali or Mangalasutram</i>	. . Marriage locket
<i>Poramboke</i>	. . Land set apart for community purposes	<i>Thalambralu</i>	. . Part of marriage ceremony wherein rice smeared with turmeric powder is poured on each other's head by the bride and the groom
<i>Pournami</i>	. . Full Moon Day		
<i>Prasadam</i>	. . Edible offering in the name of a deity which is distributed to people		
<i>Pulusukunda</i>	. . Pottery used for preparing soup	<i>Thaithu or Raksha</i>	. . Mascot
<i>Punyadinam</i>	. . The day on which purificatory bath is given to the mother and child to remove pollution after delivery or child birth	<i>Thamboolamulu</i>	. . Betel leaves and arecanuts
		<i>Thappeta</i>	. . Trumpet
<i>Purillu</i>	. . Thatched house	<i>Theerulu</i>	. . Wooden rafters used in the roof frame (of a <i>middillu</i>)
<i>Pujari</i>	. . A regular worshipper of a deity in a temple	<i>Thellajonna</i>	. . White great millet or white jowar
<i>Purohit</i>	. . Priest	<i>Thumma</i>	. . Acacia arabica
		<i>Vadalu or garelu</i>	. . See <i>Garelu</i>
<i>Raksha or Thaithu</i>	. . Mascot	<i>Vadapappu</i>	. . Soaked greengram dhal
<i>Rathavethanam</i>	. . Remuneration for clerical work	<i>Vahana</i>	. . Vehicle
		<i>Vamu</i>	. . Bishop's weed
<i>Ravika</i>	. . Blouse	<i>Varakatnam</i>	. . Dowry
<i>Rokali</i>	. . Wooden pestle	<i>Vasaalu</i>	. . Long wooden bars of 3 inches width and 1½ inches thickness vertically laid over the walls from the spinal beam
<i>Rottelu</i>	. . Bread		

Vasigi

. . Offering of turmeric powder and vermilion, blouse pieces, betel-leaves and arecanuts along with special preparations, if any, given at the time of attainment of puberty by a girl

Vedurugaadelu

. . Receptacles made of split bamboos

Veduru thadika

. . Bamboo mat

Vennupatte or

Vennukarra

. . Spinal beam of 3 inches thickness passed over the *komirepetalu* at the apex of the roof-frame

Yendithatta

. . Silver plate

Vididillu

. . Temporary lodge arranged for the bridal party

Voneelu

. . Half saris worn by grown up girls

Vudiki or Cheera-kattithetchukonuta or Cheeravudiki

. . See *cheerakatti thetchukonuta*

Vullipayapulusu

. . Soup prepared with onions

Vunnikankanadars

. . A sect among Kurubas who wear wool bracelets at the time of marriage

Vurumulu

. . A type of musical instrument

Vykuntasamara-

dhana

. . Feast given to the relatives on the 18th day after death among the Vaisyas (This ceremony is observed by Vaisyas only, in this village)

Yajamanis

. . Literally masters; the cultivators who utilise the service of the village artisans and make payments in kind i.e. in grain

ERRATA

<i>Page No.</i>	<i>Column No.</i>	<i>Para No.</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
(1)	(2)	(3)	(4)	(5)	(6)
vii	Preface	1	2	one	one of
vii	Preface	5	1	limitation	limitations
2	2	8	1	temperatures	rainfall
4	2	23	6	a	at
14	1	38	2	contract	contract works
15	2	47	5	ages	age
			from bottom		
16	1	Sub-title		Literac	Literacy
18	1	57	10	height	length
18	1	57	14	height	length
28	1	37	last line	forfeits	she forfeits
34	2	Sub-title		Lands values	Land values
35		Sub-title		Statement VIII	Statement XVIII
37	1	22	last	Fig. 7	Fig. 6
37	1	23	5	Figs. 8 and 9	Figs. 7 and 8
38	2	27	5	Fig. 10	Fig. 9
			from bottom		
40	1	Sub-title		Statement XXIV	Statement XXIII
43	2	44	last	Fig. 11	Fig. 10
		Second stage			
44	1	44	4	Fig. 12	Fig. 11
		Sixth stage			
44	1	44	last but one	Fig. 13	Fig. 12
57	1	78	1	upgrading	upgrading
57	1	Sub-title		Ca al plantation	Canal plantation
58	1	87	last but one	Delete the figure '8'	
62	1	9	2	Mondays	Monday
64	1	24	6	Polepalle	Polepalle)
64	2	26	4	baths	bath

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