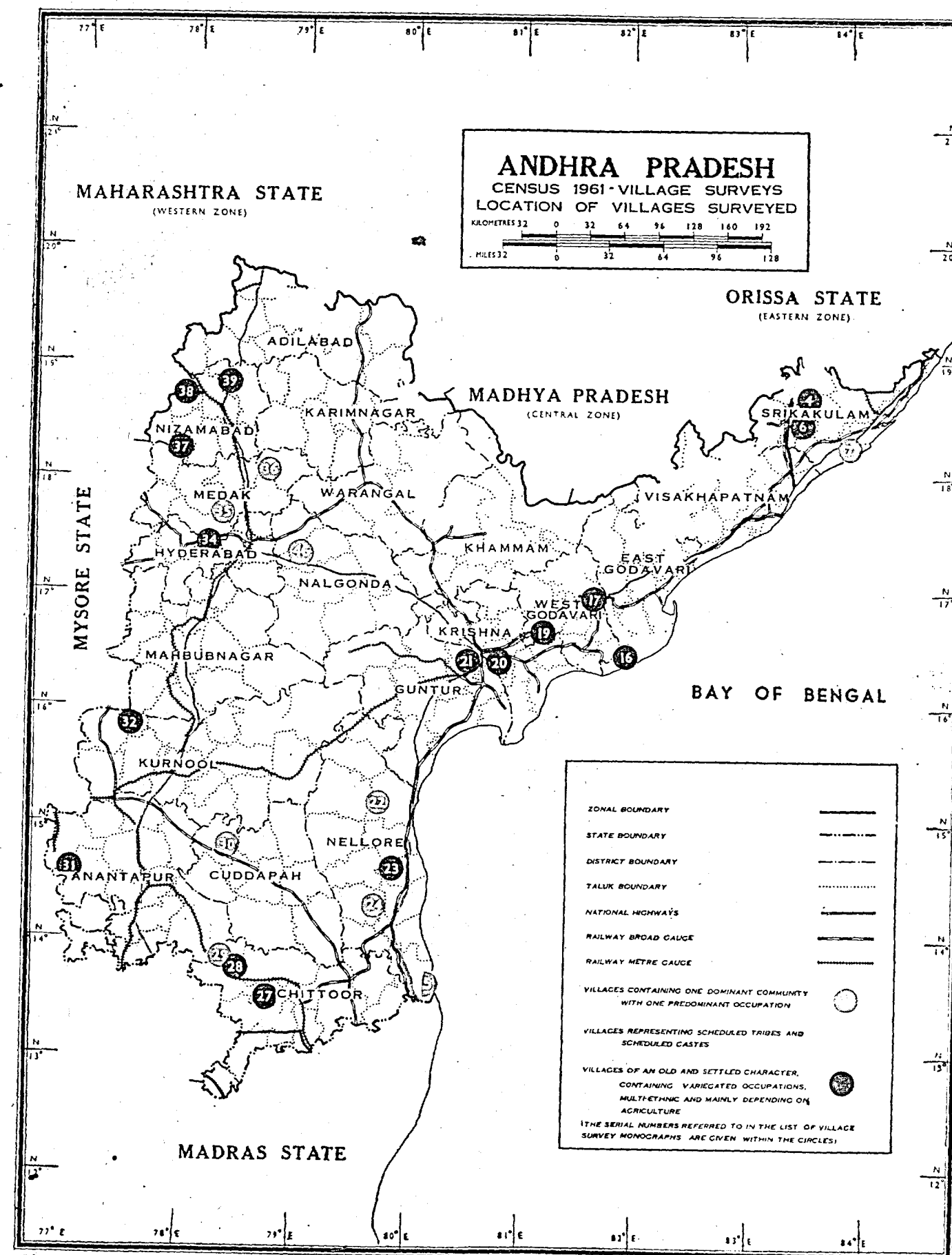


CENSUS OF INDIA 1961—VOLUME II—PART—VI—LIST OF VILLAGE SURVEY MONOGRAPHS—ANDHRA PRADESH

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	Kalliti †	Savaras—A Scheduled Tribe
		3	Lakkaguda	Jatapus—A Scheduled Tribe
		4	Kannapudoravalasa	A village in jute growing area
		5	Gadabavalasa, hamlet of Gumma	Gadabas—A Scheduled Tribe
	Bobbili Srikakulam	6	Karada	A Bobbili Samsthanam village
		7	Mofusbandar †	A fishermen's village
Visakhapatnam	Sruneavarapukota Paderu	8	Kondiba †	Dombs—A Scheduled Caste
		9	Gandha †	Konda Dhoras—A Scheduled Tribe
		10	Lamthampadu †	Kondhs—A Scheduled Tribe
	Chintapalle	11	Annavaram †	Samanthus—A Tribe
		12	Makavaram	Kammaras alias Ojas—A Scheduled Tribe
East Godavari	Yellavaram	13	Jerrela †	Bagatas—A Scheduled Tribe
	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	18	Puliramudugudem	Koyas—A Scheduled Tribe
		19	Gudivakalanka	A settled village in Kolleru lake bed area
	Vijayawada	20	Maredumaka	A settled Krishna delta village
Guntur	Guntur	21	Malkapuram	A typical tobacco growing village
Nellore	Kandukur	22	Avvavaripalle	A sheep and cattle rearing village
	Kovur	23	Yelamanchipadu	A settled wet agricultural village
	Rapur	24	Devaravemuru	Several workers in mica industry reside in this village
	Sullurpet	25	Rettamala †	Noted for boat building industry. It also represents Yenadis, a Scheduled Tribe
Chittoor	Punganur	26	Palyampalle	Lambadis—A Scheduled Tribe
		27	Thettipalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916-62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
Cuddapah	Jammalamadugu	29	Gangireddipalle	A sheep and cattle rearing village
		30	P. Sugamanchipalle	Noted for Cuddanah slabs
Anantapur	Kalyandrug	31	Bhairavanitippa	A dry village changing to wet cultivation under the Bhairavanitippa project
		32	Mantsala † (Mantralayam)	A place of religious importance
Kurnool	Adoni	33	Byrlutugudem †	Chenchus—A Scheduled Tribe
	Atmakur (Independent Sub-Taluk)	34	Peddamangalaram	Economy dependant on the supply of vegetables to Hyderabad city
Hyderabad	Chevella	35	Sivanagar	Tanning industry
		36	Habshipur	Handloom industry
Medak	Narsapur Siddipet	37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
		38	Pocharam	An agricultural village noted for sugarcane cultivation
Nizamabad	Banswada Bodhan	39	Kotha Armur †	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Sri S. Kesava Iyengar is done
	Armur			
Adilabad	Utnur	40	Bhurnur †	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta	Mathuras—A Tribe
		42	Laindiguda †	Kolams—A Scheduled Tribe
Karimnagar	Lakshettipet	43	Malkepalle †	Thotis—A Scheduled Tribe
		44	Kishtaraopet	Naikpods—A Scheduled Tribe
Warangal	Narasampet	45	Matthewada †	Koyas—A Scheduled Tribe
Nalgonda	Ramannapet	46	Tallasingaram	A toddy tappers' village

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



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

(C)



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI — VILLAGE SURVEY MONOGRAPHS

SERIAL NO. 43

A MONOGRAPH
ON

MALKEPALLE

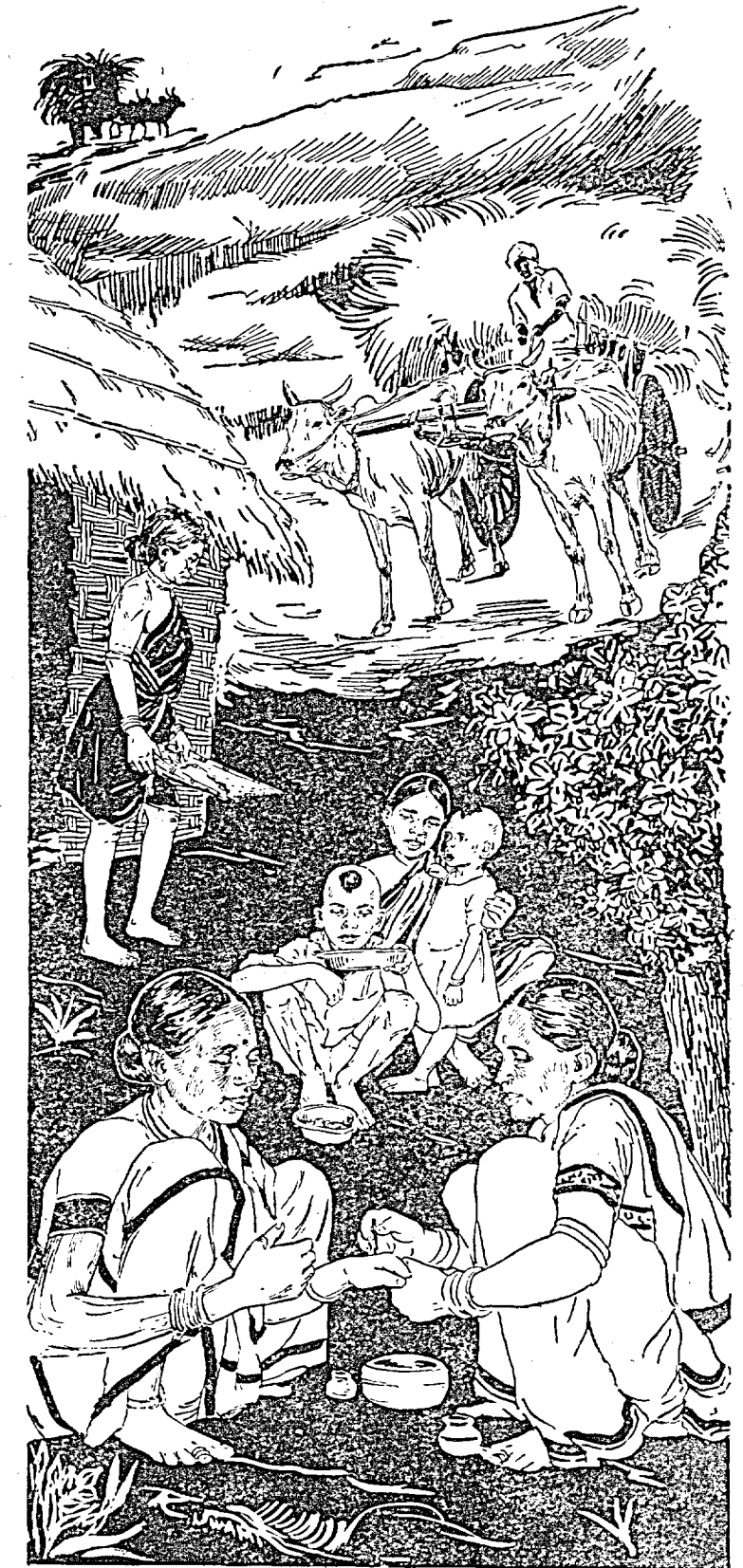
(LAKSHETTIPET TALUK, ADILABAD DISTRICT)

Editor

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh.



Price : Rs. 7.00 or 16 Sh. 4 d. or § 2.52 c.

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

PART I-A	..	General Report
PART I-B	..	Report on Vital Statistics
PART I-C	..	Subsidiary Tables
PART II-A	..	General Population Tables
PART II-B (i)	..	Economic Tables [B-I to B-IV]
PART II-B (ii)	..	Economic Tables [B-V to B-IX]
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PART III	..	Household Economic Tables
PART IV-A	..	Housing Report and Subsidiary Tables
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PART V-A	..	Special Tables for Scheduled Castes and Scheduled Tribes
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PART VI	..	Village Survey Monographs (46)
PART VII-A (1) }	..	Handicraft Survey Reports (Selected Crafts)
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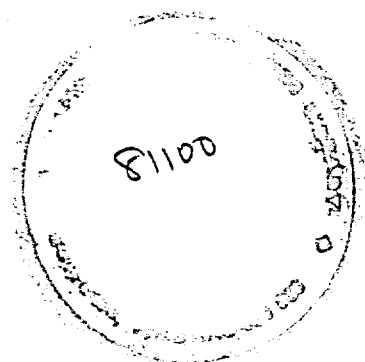
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FOREWORD

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to

city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what is set out to achieve: to construct a map of village India's social structure. One

hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix III to Kotha Armour village monograph (Sl. No. 39).

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 of the important ancillary studies to the 1961 Census.

In this State 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled viz, Samanthus, Koya Doras and Mathuras and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Malkepalle (No. 43 in the State Map before the Inner Title page gives the location of the village) covered by the present monograph falls under the second category representing the Scheduled Tribe, Thotis.

The selection of villages of the optimum population size of 500 and also satisfying all other criteria, such as to be at a distance of a day's travel from the taluk headquarters and so on, was none too easy. Several villages selected had to be of a much larger size than prescribed as otherwise it was difficult to choose a village to satisfy the main purpose for which the village was selected for survey. Similarly some interior tribal villages that were selected were necessarily smaller than the optimum population size prescribed. The villages were selected carefully having an eye on regional distribution and ecological variation, but it has not always been possible to select villages so remote as to be a day's journey from important centres of communication or administrative headquarters of a district. With the developed communications and the fast means of transport it was somewhat difficult to locate all villages 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 day's 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 Malkepalle covered by this monograph was one such village surveyed in 1961 itself canvassing this old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study Camp held in New Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of Survey was enlarged, we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to the Monograph No. 39, Kotha Armur village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. Fortunately, Malkepalle is one such resurveyed village. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the Village Survey Monographs presented for this State will show two distinct patterns — one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular 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 Malkepalle, a tribal village in Lakshettipet Taluk of Adilabad District. It is a multi-ethnic village consisting of 17 communities, mainly depending upon agriculture. Thotis also called Birdugonds, a Scheduled Tribe are predominant in this village. A special study has been made about their socio-religious and economic life along with a general study of socio-economic conditions of the other communities.

The village was first surveyed by Sarvasri V. D. Chary and A. R. K. Murthy in August 1961. Later in April 1964 this village was resurveyed by canvassing the enlarged schedule by Sarvasri M. V. S. Rai, V. D. Chary and Ch. Purnachandra Rao, Economic Investigators. First draft of the report was prepared by Sri M. V. S. Rai. The scrutiny of the report and the preparation of the tables were attended to by a team led by Sri P. Pattayya, Tabulation Officer, assisted by Sri V. Radhakrishna, Kumari P. Lalitha, Research Assistants and Sri A. Chandrasekhara Reddy, Statistical Assistant, under the supervision and guidance of the Deputy Superintendents of Census Operations, Sri K. V. N. Gowd and Sri S. Ashok Kumar. The credit for the preparation of Maps and line drawings goes to Sri M. Krishna Swamy, Artist who is assisted by Kumari Aravinda Chamakur. The printing was supervised by Sri N. C. Hanumantha Reddy, Compiler.

A. CHANDRA SEKHAR
Superintendent of Census Operations,
Andhra Pradesh

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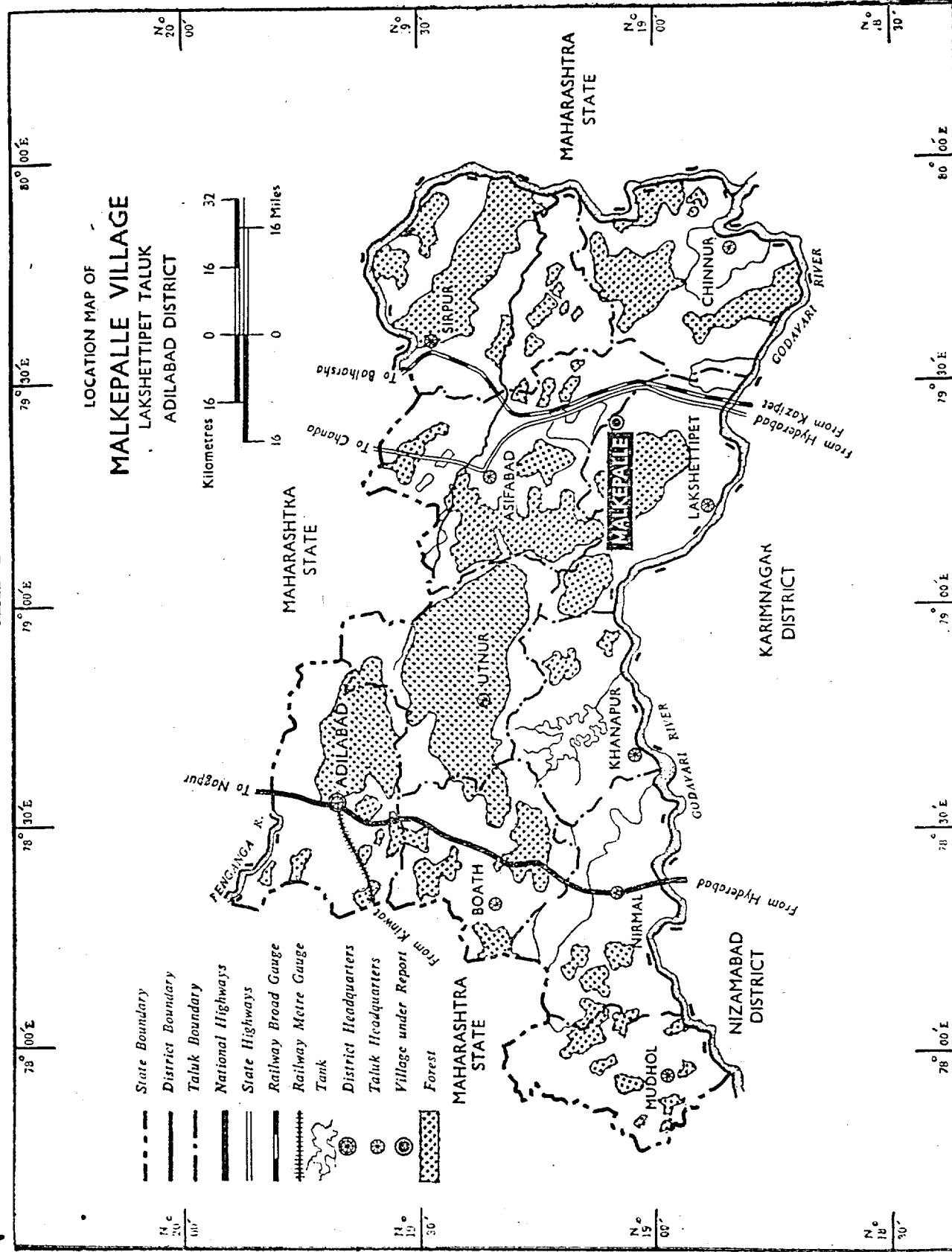
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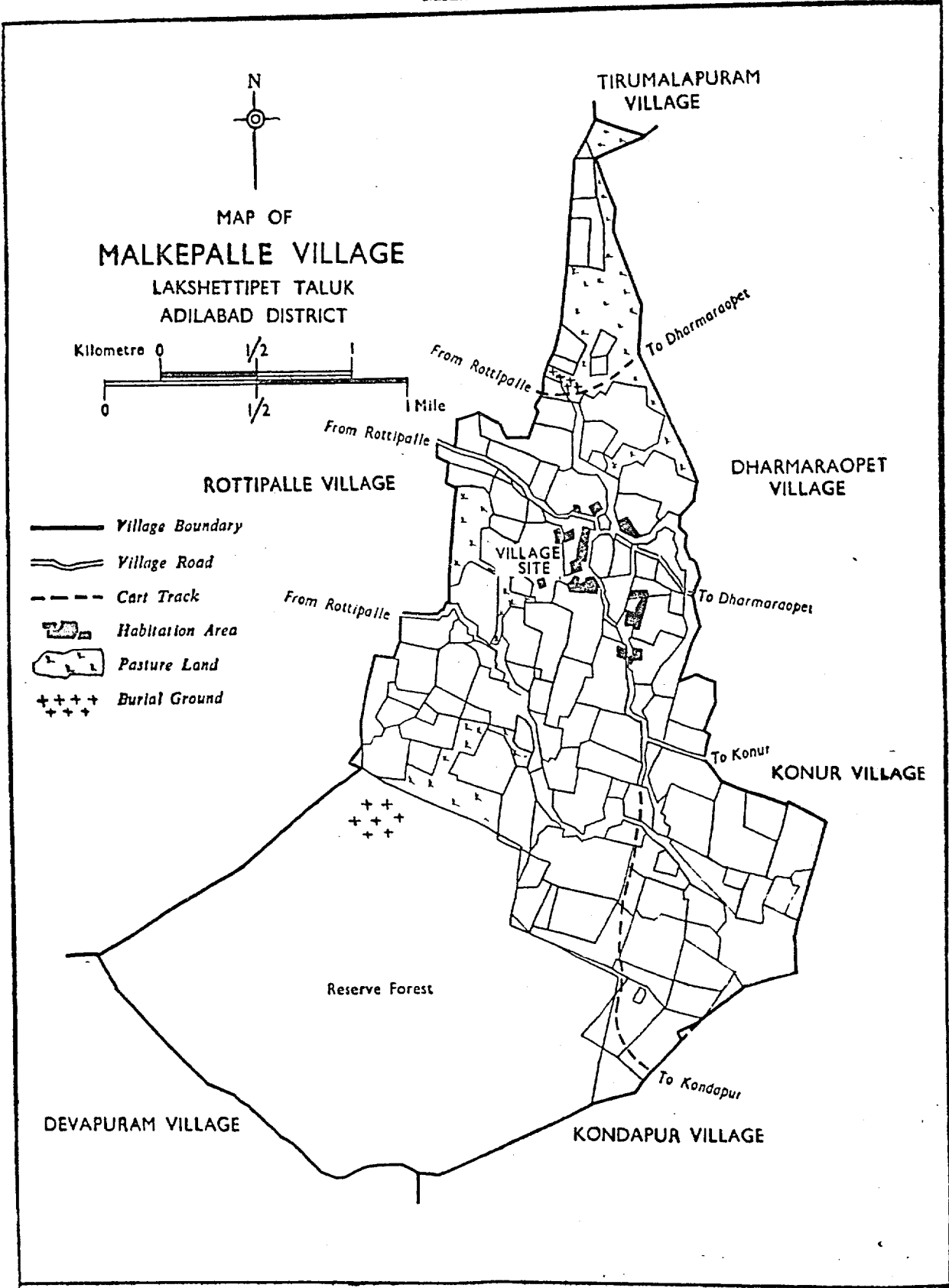
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MAP I



MAP II



MAP III

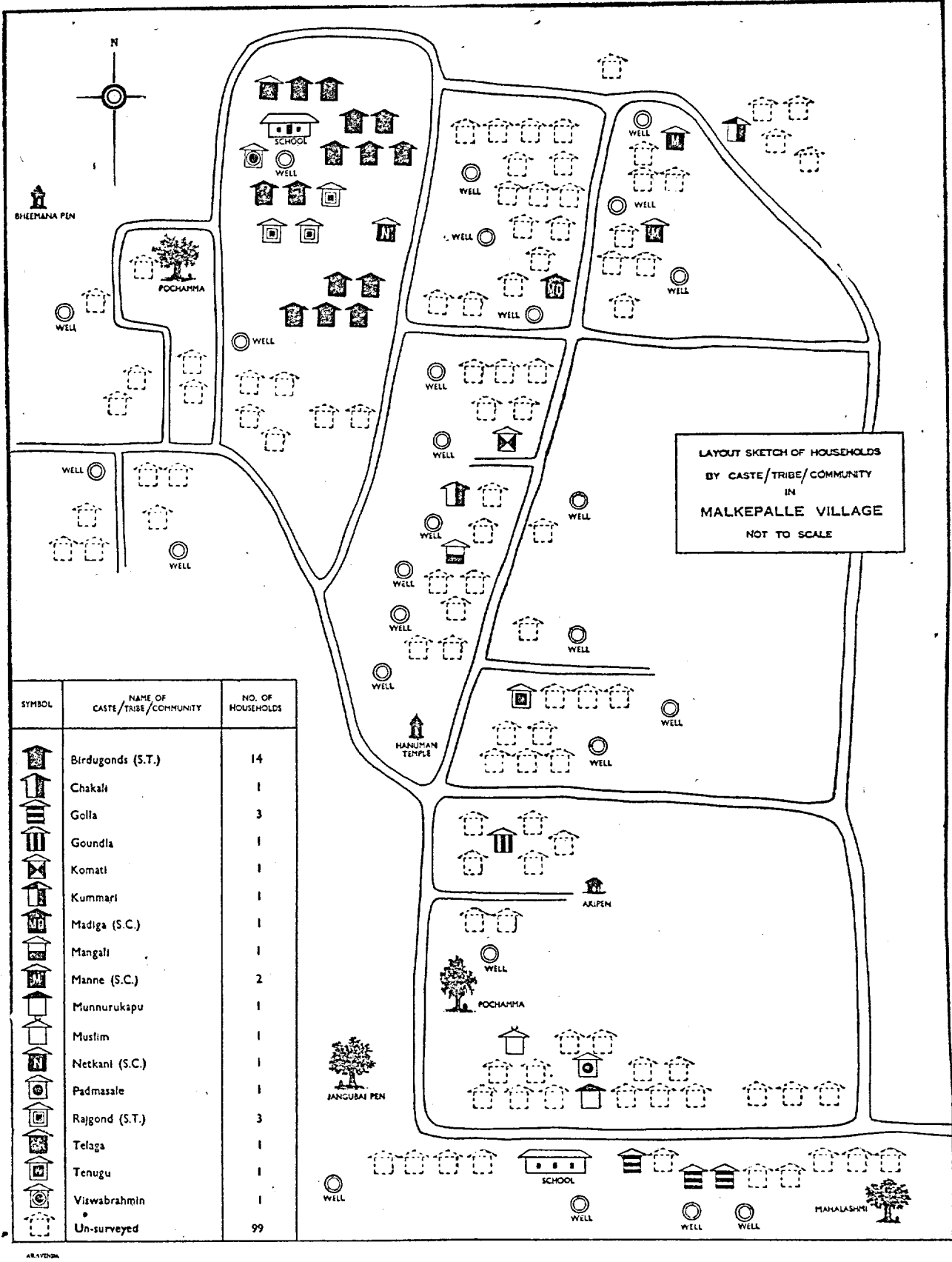




Fig. 1 Approach to the village. (*Chapter I — Para 2*)

Zigzag ways, silent streets, irregular growth of bushes and thatched huts hither and thither amidst the undisturbed surroundings await a stranger.

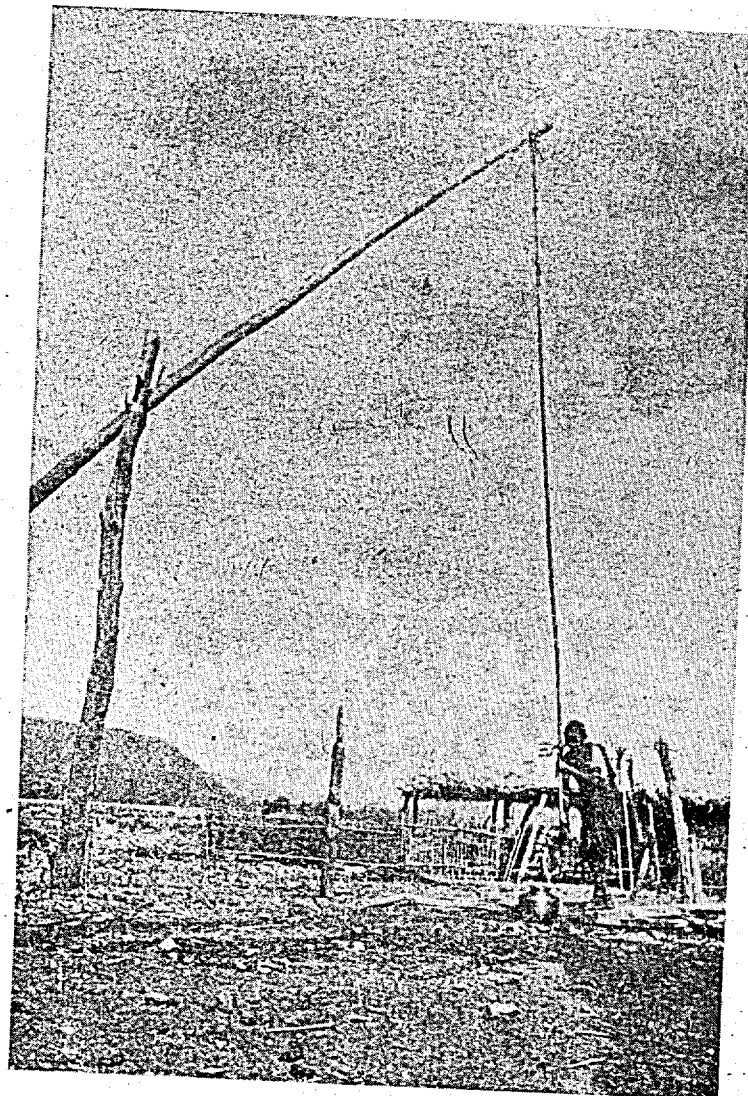


Fig. 2 A woman drawing water. (Chapter I — Para 14)

Drawing water by *picotah* (*etham*) is purely indigenous in process but fairly good exercise in practice.

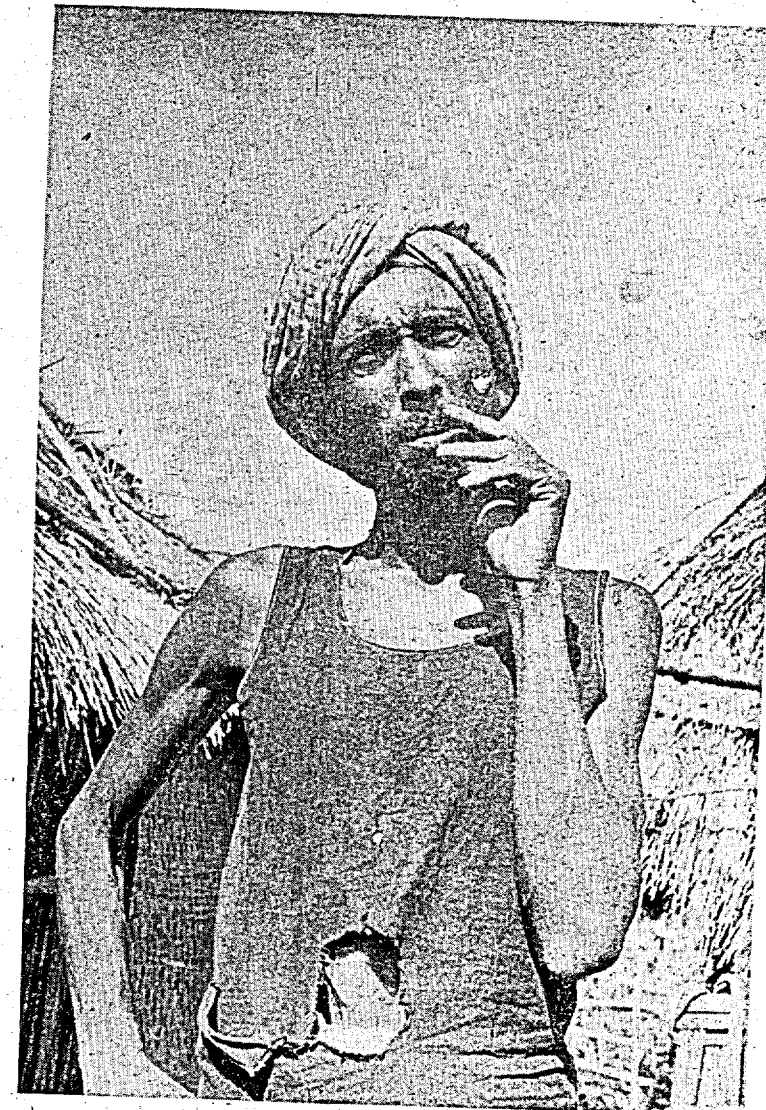


Fig. 3 A Birdugond, (Chapter II — Para 5)

Wrinkle shades under his thoughtful eyes reveal many legends to a patient listener!

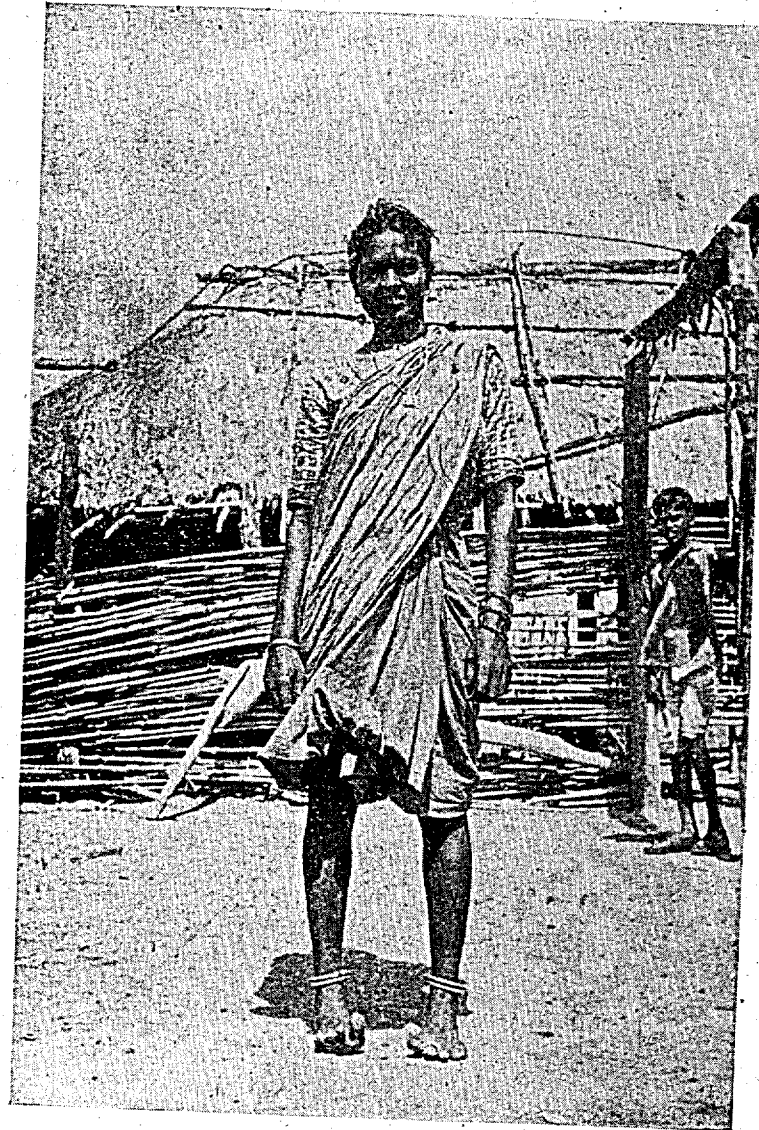


Fig. 4 A Birdugond belle. (Chapter II — Para 5)

Simple and smart smile on her lips and her healthy looks are unmistakable additions to her innocent rustic beauty.

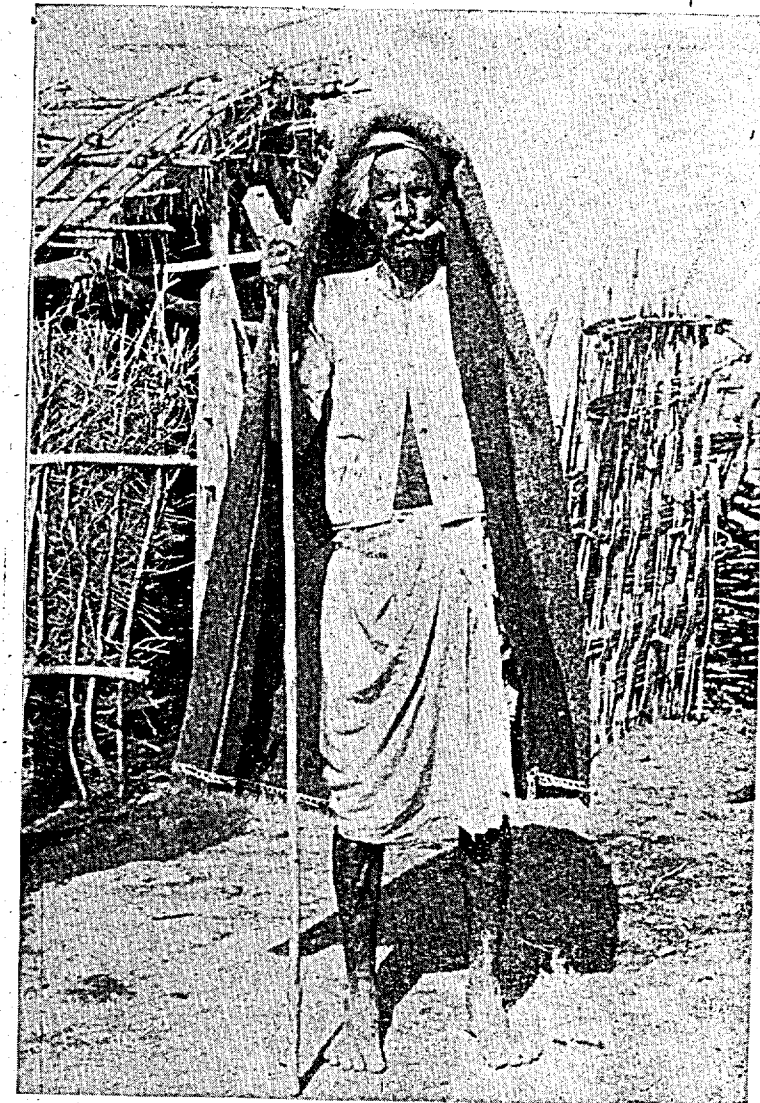


Fig. 5 An old Golla man in his traditional dress. (Chapter II — Para 6)

A man of age can forget anything but not his long stick in the hand — an ever ready weapon in the lonely fields — a warming puff between his pressing lips that can keep him alert even at tough task and a *gongadi* that protects his body from the vagaries of wind and sun.



Fig. 6 Munnurukapu couple. (*Chapter II — Para 14*)

This pair standing under one roof would walk as one in life too!



Fig. 7 A Madiga maiden. (*Chapter II — Para 16*)

Are they not worshippers of work? A Madiga maiden returning in the dusk from her day's work but with contented looks and basketful of fuel perhaps for her night preparation in the kitchen.



Fig. 8 A Viswabrahmin couple. (*Chapter II—Para 17*)

A polishing touch and refinement of urbanity can be seen from every aspect of their appearance.

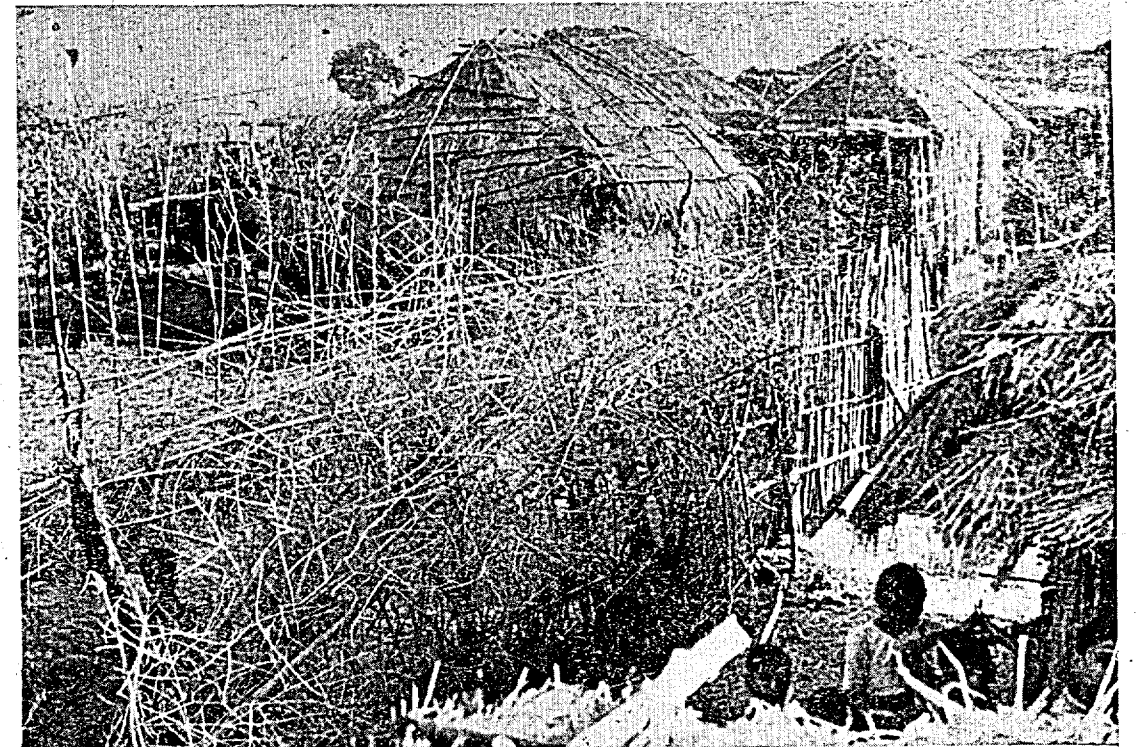


Fig. 9 A general view of housing pattern. (*Chapter II—Para 19*)

The words 'hygienic principles' and 'regular planning' are rarely found in the dictionary of these villagers. The sentiment 'be nearer to your castemen' brings all the more contiguity in their housing pattern.

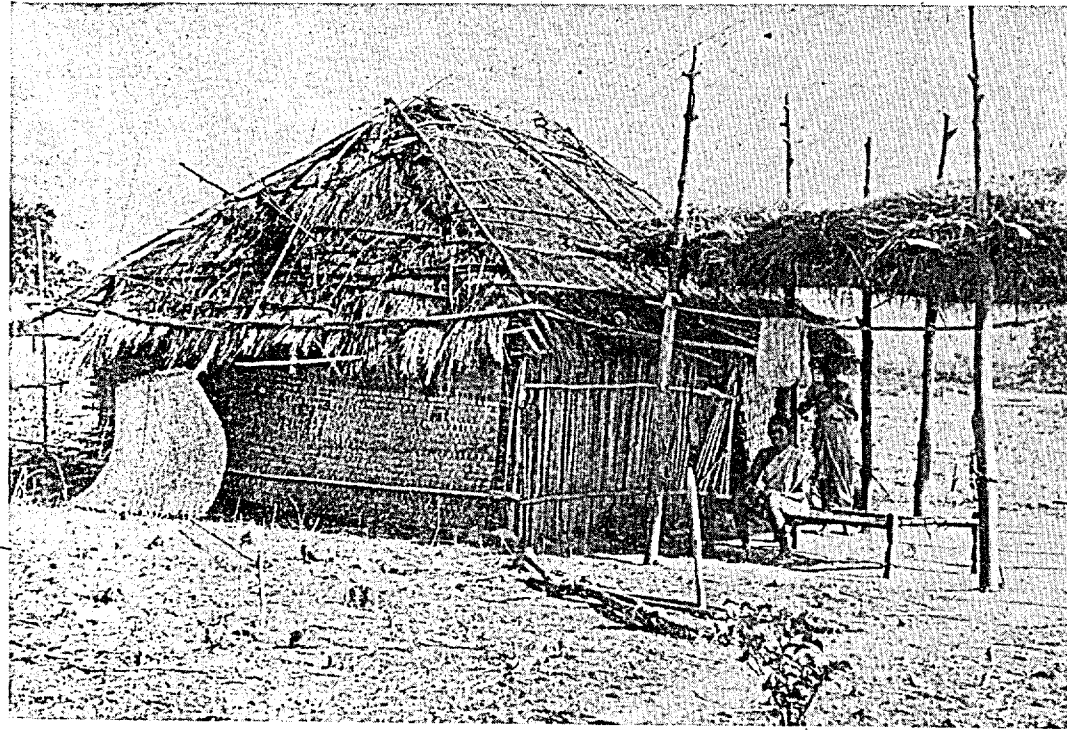


Fig. 10 Gaddillu — A hut with grass roof. (Chapter II — Para 19)

It is a hut but a palace of the poor — a cool abode under the flaming sun, a warm resting place in the chill winter and a hide from the thundering clouds.

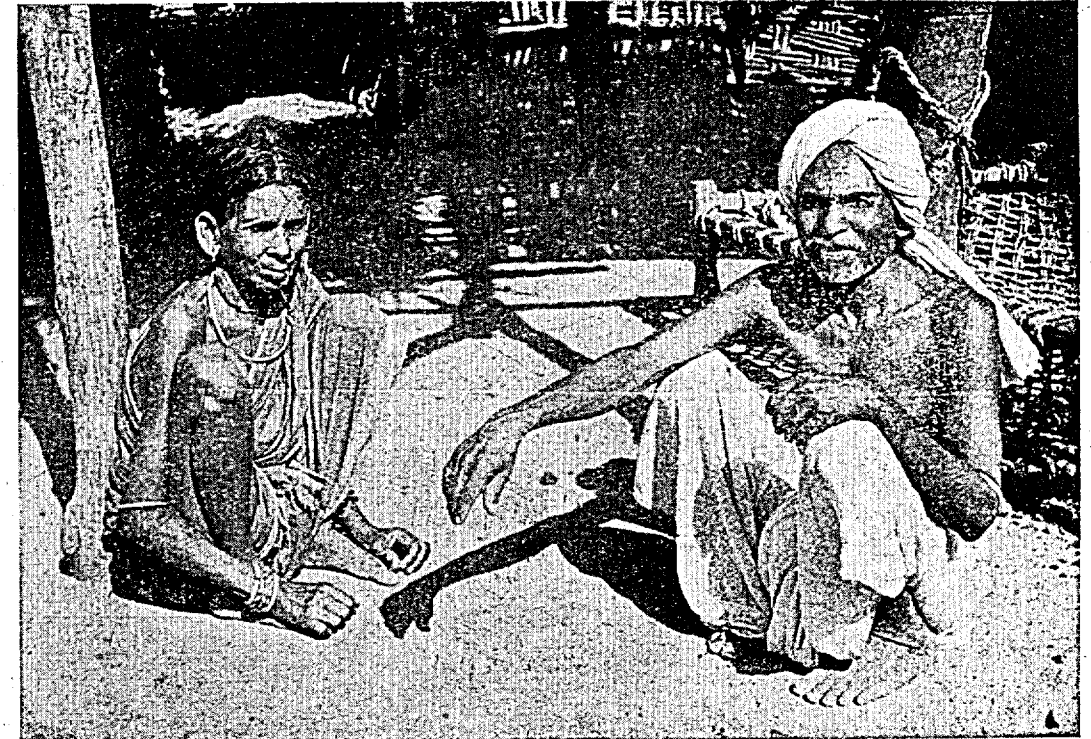


Fig. 11 Old dress pattern. (Chapter II — Para 30)

Here the grand 'ma' and 'pa', the living books of varied experiences can speak better about the traditions of past, habits of present and a picture of the future than any scholarly written book.

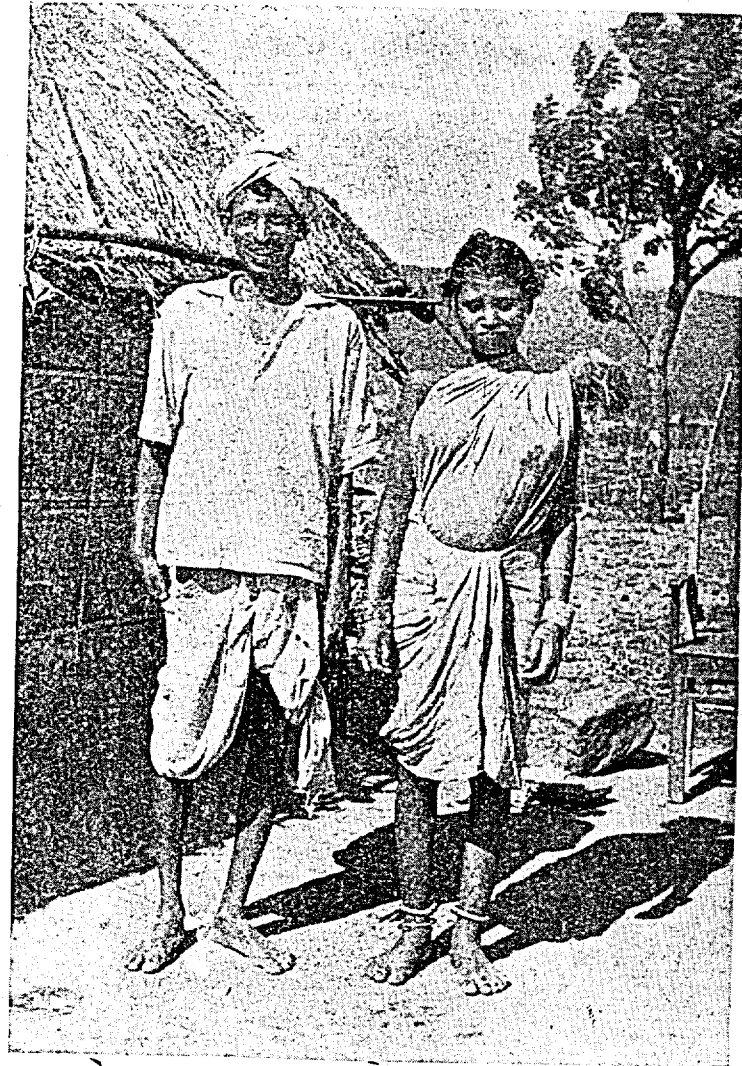


Fig. 12 New dress pattern. (Chapter 11 — Para 30)

A young couple in a gay mood ! The young man is proudly looking while his woman is a bit shy perhaps to stand besides her man before the camera handled by a stranger.



Fig. 13 Boys' dress. (Chapter 11 — Para 31)

"Oh ! I am a bit scared of this blazing sun !" sighs the middle one while his two dear friends make him reconcile. Really a fine co-operation from tiny kids of today — the future administrators of the village.



Fig. 14 Shaving in progress. (*Chapter II — Para 33*)

Who said that they are away from the wave of modernism ? A man in his sixties keeps his little tuft as a mark of his love for traditions but never discredits the services of Mangali (barber).



Fig. 15 Ornaments of the ear, nose and hand (*Chapter II — Para 36*)

The personal property of woman makes her looks dignified and confident even in her old age !



Fig. 16 Ornaments of the neck. (Chapter II — Para 37)

Her ornaments are not made of gold but of beads of course ! Beauty of these multi-coloured beads, art of arrangement and the charm of the final touches attracts not one but all women-folk.



Fig. 17 Tattooing. (Chapter II — Para 41)

Tattooing is not merely a decorative phenomenon but it is interwoven with many sentiments of their culture pattern.



Fig. 18 Household goods. (Chapter II — Para 42)

"Sir ! Do our vessels come so brightly in photo too.?" — A posing question from an old woman.

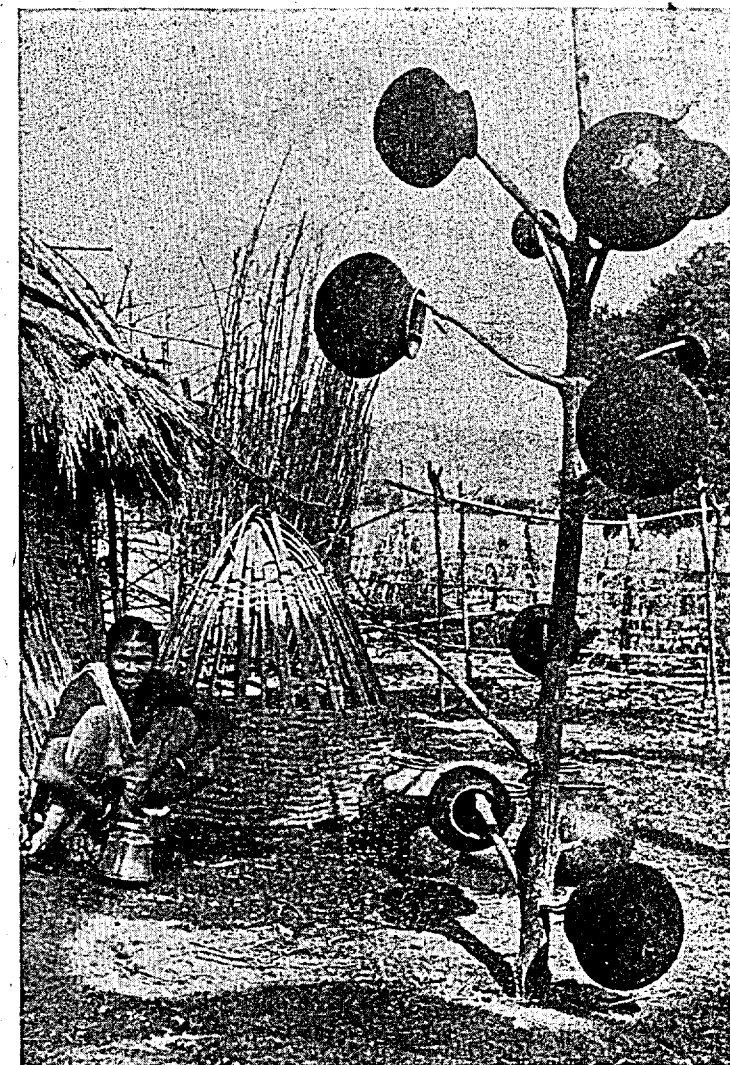


Fig. 19 Arrangement of pots. (Chapter II — Para 42)

Is not this tree of pots a show case of Kummari's (potter's) shop ? These ornaments of kitchen are taking a little rest at their producer's house under the sunshade on their way to different homes.

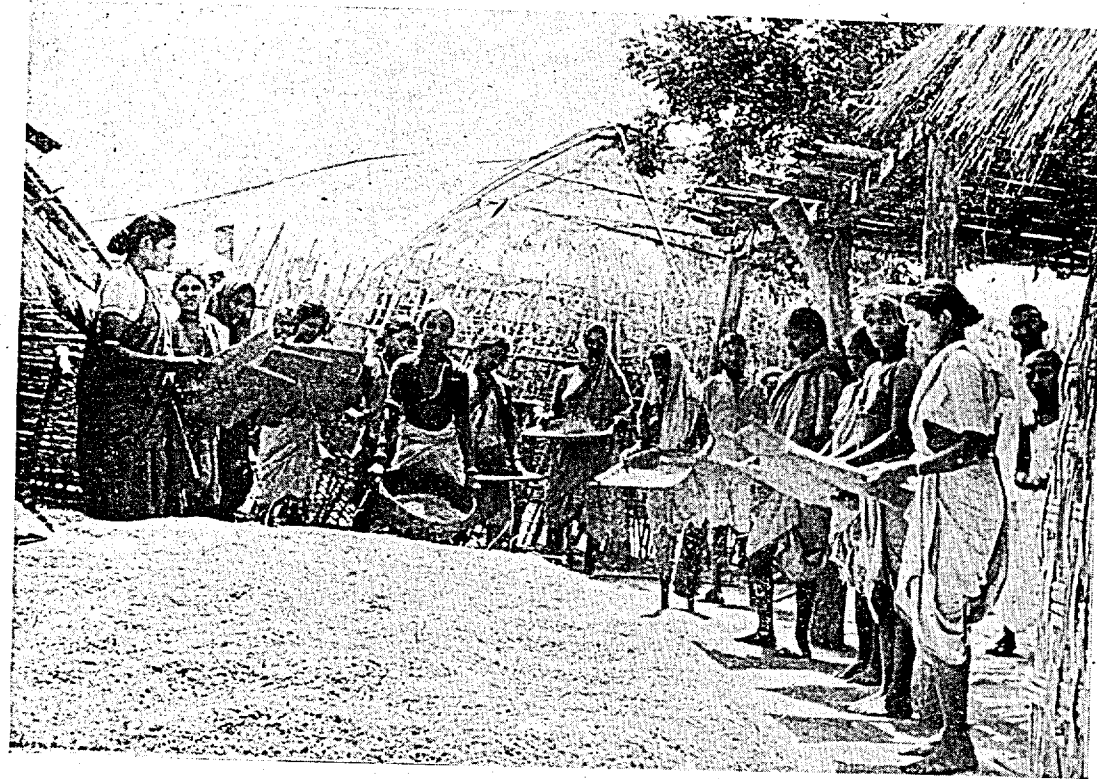


Fig. 20 Winnowing the grain. (*Chapter IV — Para 18*)

A lovely scene! Here the maidens dressed in striking colours, standing on the green patches of land with joyful hearts are winnowing not the grain actually but their high reward to their hard task. What will be more pleasant and arresting than to see these women working with smiling faces, humming their folk-songs and retorting the rural jokes?

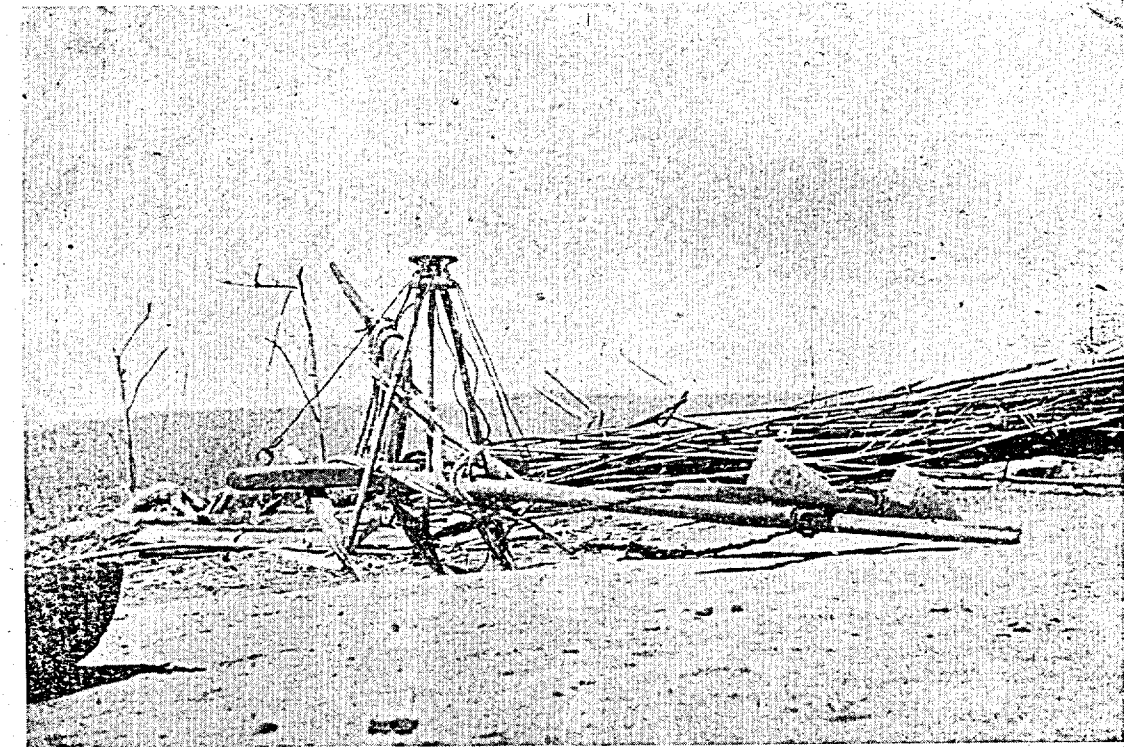


Fig. 21 Agricultural implements. (*Chapter IV — Para 21*)

These implements are the ever lasting friends of the farmers, the centre of their activity and fond hopes.



Fig. 22 Blacksmith at work. (Chapter IV — Para 21)

"Be master of one art" is their favourite motto. They never fail to exhibit their efficacy in their traditional art.

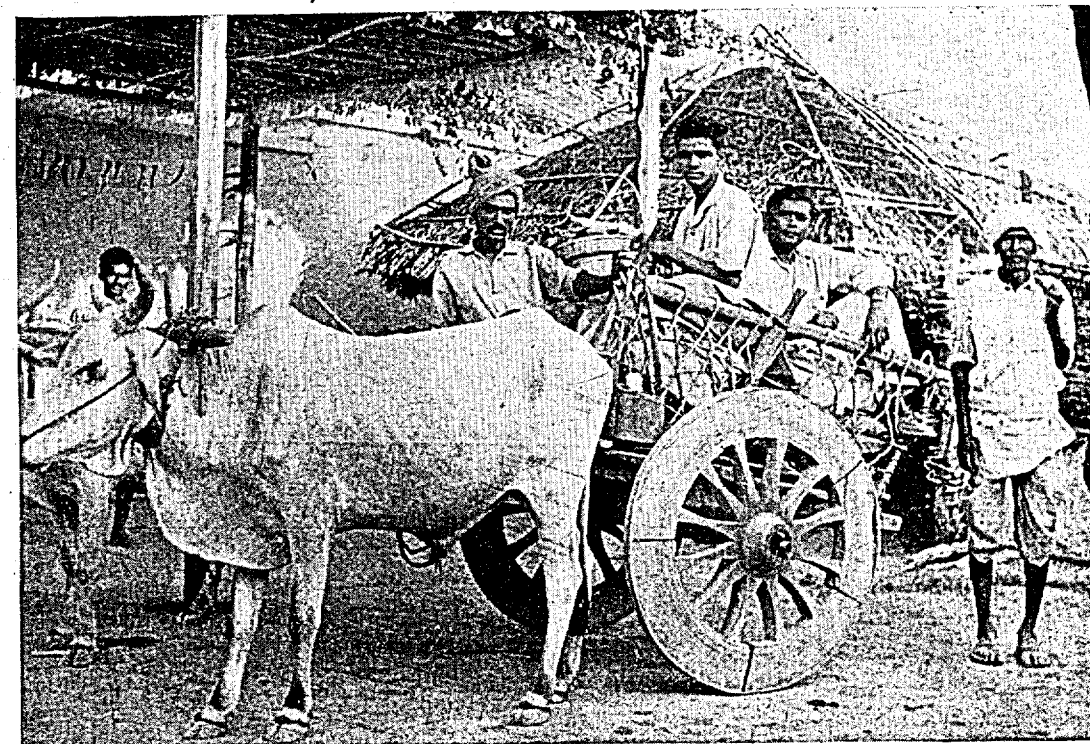


Fig. 23 Kachadam — The local cart. (Chapter IV — Para 46)

These sturdy bullocks show the speed of the vehicle and they carry the grain and guest with equal zeal and zest.

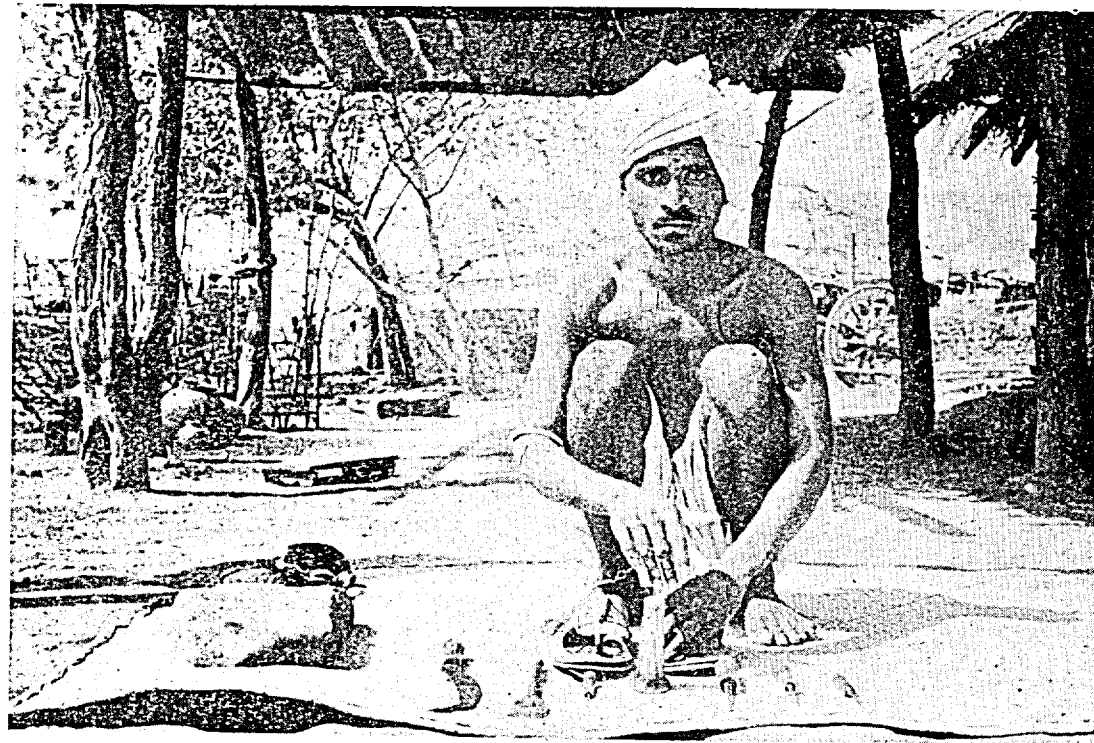


Fig. 24 Implements used in shoe-making. (Chapter IV — Para 47)

"My products though manufactured with this bare equipment can better serve our people in rocks and hills, and fields and furrows than the fashionable designs of town products" convincingly argues a Madiga.



Fig. 25 Birdugonds playing on their musical instruments. (Chapter V — Para 7)

The orchestra is sweet in its melody but original in its composition. For them their harmonious notes of their music is not only an expression of emotion but it is a source of inspiration both in their sorrow and joy.

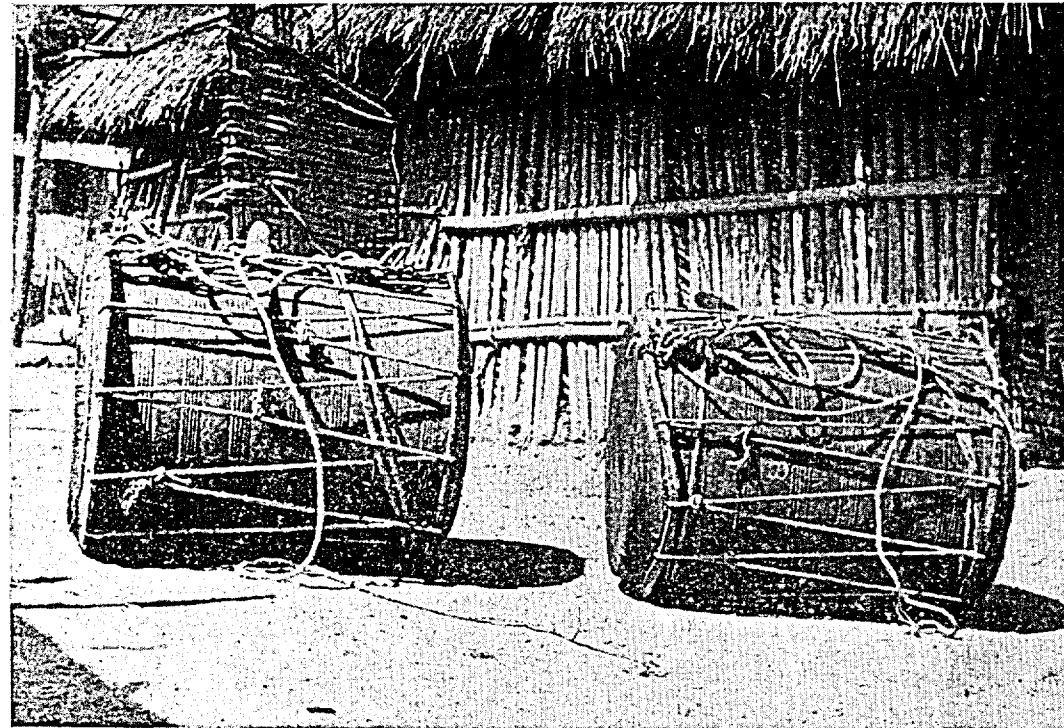


Fig. 26 *Dhols* — Percussion instruments. (*Chapter V — Para 7*)

Though indigenous in character, they produce rhythmic sound.

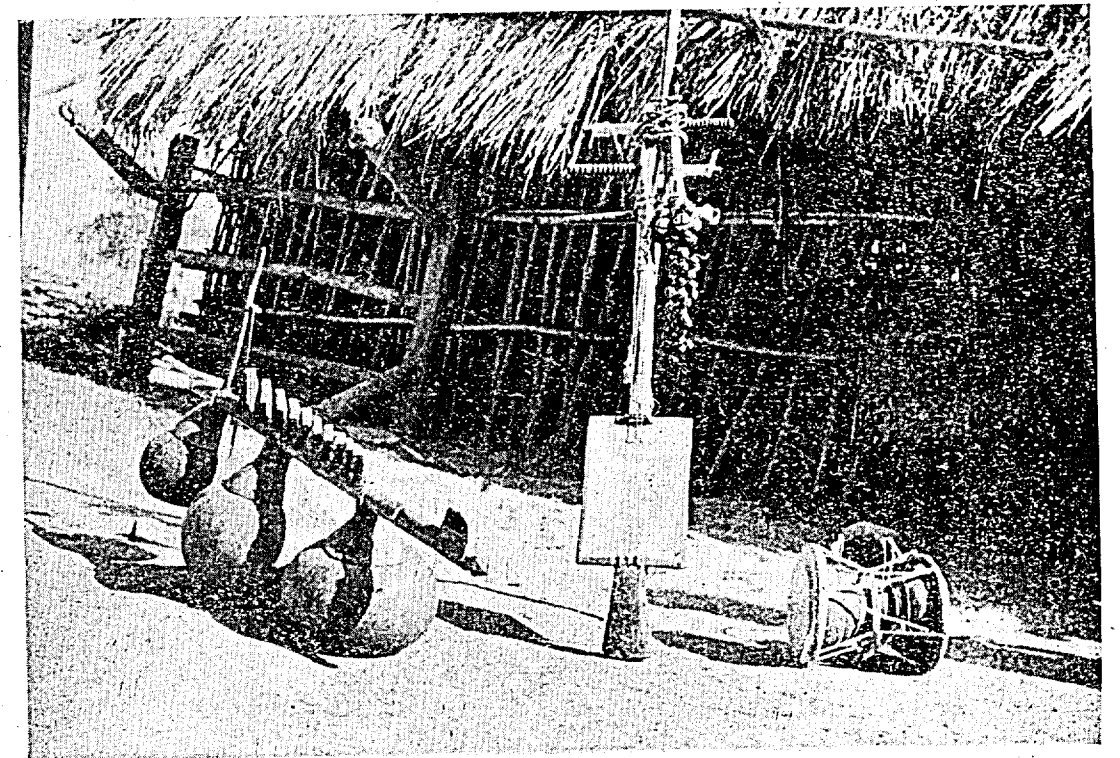


Fig. 27 *Pepri* and other musical instruments. (*Chapter V — Para 7*)

These traditional instruments produce intonations peculiar to themselves.



Fig. 28 Bheemana. (*Chapter V — Para 33*)

Years of their habitual devotion to this huge massive stone answers to their pangs of suffering, reconciles them to the complex phenomena of nature and gives solace in their perturbed state of mind.

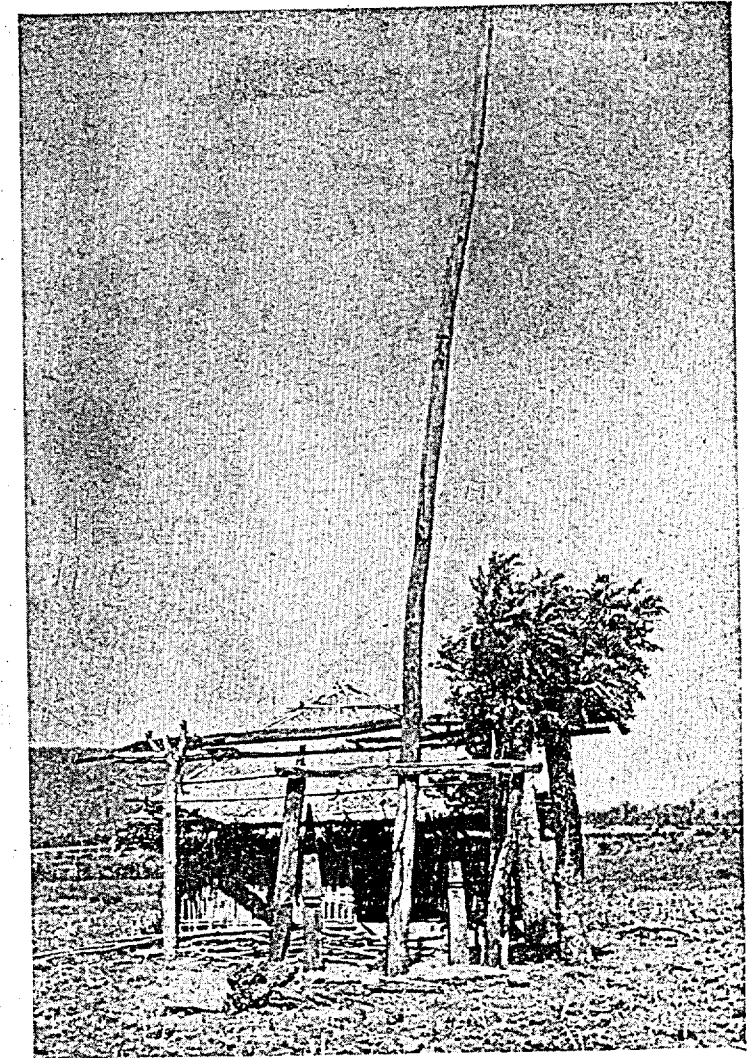


Fig. 29 Akipen. (*Chapter V — Para 43*)

Servile humility to this Akipen is a natural instinct with them. Akipen situated in the serene atmosphere is a place of peace and supreme power.

Introduction

Malkepalle, a multi-ethnic village with varied occupations and depending mainly on agriculture is situated in Lakshettipet Taluk of Adilabad District. It is selected for the present survey under the category of villages representing Scheduled Tribes and Scheduled Castes. The main object in such selection is to make a comprehensive study of social and economic life of all the villagers irrespective of the caste with a special reference to Birdugonds, otherwise known as Pachabottollu or Thotis, a Scheduled Tribe in the Telangana area of Andhra Pradesh. A faithful attempt is made to portray the social structure and functioning of the old traditional institutions of different castes on the one hand and the agrarian economy on the other which promote smooth running of the community life in the village.

Location

2. The village Malkepalle lies in between 19°-04'-56" north latitude and 79°-23'-01" east longitude surrounded by distant hillocks on all the four sides (Fig. 1). It is situated to the east of Adilabad, the district headquarters. It is bounded by Dharmaraopet village in the east, Chintalagudem and Devapuram villages in the south, Rottipalle village in the west and Tirumalapuram village in the north. The hill stream Yeggandi flowing from the hills in the west towards north-east joins the sacred river, Godavari near Mancheriyal. It falls within the jurisdiction of the Mancheriyal Panchayat Samithi and also the Mancheriyal Police Station which are at a distance of 28 miles to the south-east of this village. Lakshettipet, the Taluk headquarters is at a distance of 52 miles to the south of this village. Nirmal, the revenue divisional headquarters, is at a distance of about 120 miles while the district headquarters, Adilabad is 160 miles away from this village. The nearest Railway Station is Bellampalle on the Madras—Delhi line of the Central Railway which is at a distance of twelve miles across the hillocks to the west of Mancheriyal—Bellampalle-Asifabad road. To reach this village from Hyderabad one has to proceed by train or bus to Bellampalle and from there walk up a distance of about 12 miles by country road. This cross-country fair weather road across hillocks and fields is the only approach to this village and the distance is negotiated either by foot or by double bullock cart locally known as *kachadam*. It is very difficult to reach this village during the rainy season. Maps I and II may be referred to.

3. Dharmaraopet, half a mile away to the east of the village, is the nearest post office which accepts and delivers the registered letters, money orders and

other ordinary letters but the nearest telegraph office is located at Bellampalle. The Primary Health Centre at Kasipet is the nearest hospital which is at a distance of six miles but the people of this village usually visit the Government Hospital at Bellampalle though this is more distant than Kasipet. The Veterinary Hospital is also situated at Bellampalle. Above all, Bellampalle is one of the biggest industrial centres, due to the location of Singareni Collieries. Thus Bellampalle is the nearest urban centre for this village.

Cultural life

4. There is no cultural centre either in the village or in the neighbourhood. All the caste Hindus conduct *bhajans* during Posa festival in the month of *Sravana* (July-August) and also occasionally to recreate themselves. The *Harikathas* are also arranged on Posa festival day by raising subscriptions either in cash or in kind. As regards Rajgonds and Birdugonds they play Gusadi and Dhandari — the traditional dances on Diwali festival day. Another type of traditional dance known as Dhimsa is also played at any time for recreation and also on special occasions. The musical drums and pipes are played by Birdugonds. All caste Hindus including the Scheduled Castes play *kolatam* on Holi festive day otherwise known as Kamanna Panduga. Almost all the caste Hindus worship the Hanuman deity by performing *bhajans* in the month of *Sravana*.

Physical aspects

5. The village site lies on a plain land but the Golla and a few Rajgond households are situated on an elevated place in the southern part of the village site. The nature of the soil is sandy black cotton. The hills at a distance of below five miles on all the three sides except in the east provide a natural landscape to the village. The habitation area is surrounded with extensive agricultural fields.

Rainfall and climate

6. The monsoon commences from the latter half of June and ends by the end of September registering a maximum rainfall of 3.72 cm. in the month of July. Following immediately, the winter season extends from October to February. The hottest months are from February to May and the maximum temperature would be 40.6° C. to 43.3° C.

Flora and fauna

7. The forest in the neighbourhood is mostly deciduous. The useful trees in this forest are teak, chen-

angi, nalla maddi (*terminalia glabra*), *kodisa* and *sandra*. The bamboos are also available in most of the hill tracts. The inhabitants of this village freely use the wood to construct the houses and all thatched houses are roofed with *tella* grass which is abundantly available in the forest. The village is surrounded by wide cultivable lands with little tree growth. A few shade bearing trees like tamarind and neem are found here and there in the habitation area.

8. Reliable enquiries reveal that elks, spotted deer, *yegolam*, foxes, wild bears, *kanusu*, sambar and rabbits are most commonly found in the nearby forest locally known as Pochammaloddi. The cheetahs and bears are seldom seen by them. The common birds are peacock, multi-coloured sparrow, parrot, *karu kodi* (woodcock), etc. The usual domesticated animals like cows, bullocks, buffaloes, sheep, goats and dogs are the fauna of the village. The snakes of different colours and variety are commonly found during the rainy season. The snake charmers visit this village during this season to catch them. It is quite fortunate that no snake bite is reported in this village.

Size

9. As per the village records, the total area of Malkepalle is Ac. 2,087-14 *guntas* (40 *guntas* = 1 acre) of which Ac. 998-17 *guntas* (48%) is under patta land. Out of the remaining land of Ac. 1,088-37 *guntas*, the registered village site is only Ac. 1-27 *guntas* whereas Ac. 836-11 *guntas* is under reserve forest.

10. According to the 1951 Census, the village comprised 112 households residing in 108 houses. The total population was 529 with 262 males and 267 females and the density worked out to 162 per square mile. The average size of the household was 4.7. During the 1961 Census, there are 120 households with a population of 576 consisting of 294 males and 282 females and this shows an increase of 47 persons. Due to this increase the density of population has also increased from 162 per square mile in 1951 to 176 in 1961 (Table 1). The interesting feature is that the females outnumbered the males during 1951 Census. The increase of 47 persons is the result of the immigration of some of the households from various other places to eke out their livelihood. But at the time of survey conducted in the month of August 1961, there are 134 households with a total population of 589 persons (301 males + 288 females) belonging to various castes. This village is again resurveyed, canvassing the enlarged schedules in respect of all the Thoti households and in respect of other castes taking one household each in a caste having 10 or less number of households, 2 households in a caste having 11-20 households and 3 households for 21-30 households and so on by random sampling method during April 1964. Accordingly 35 households, belonging to various communities of this village have been surveyed.

11. As many as 22 households are found with four to six members each whereas seven households

are with two or three members each. Besides the solitary household with more than ten members, five households have got between seven to nine members each. The females outnumbered the males in the households consisting of two or three members and seven to nine members (Table 2).

Residential pattern

12. The beaten cart track in the south of the village, connecting Kasipet in the south-east and Rottipalle in the west, passes by the side of Golla habitation area through the centre of the village, touching Birdugond habitat. The central part of the habitation area locally known as Telagawada is occupied by various Hindu castes. The western part is occupied by the Rajgonds and Birdugonds, the original settlers of this village, while all the Gollas are residing in the south-east locally known as Gollagudem. The Rajgond locality is called as Nadimigudem. The Gollagudem in the south-east and Nadimigudem in the west are equidistant (100 yards away) from Telagawada. The Manne and Madiga are close to each other to the north of Telagawada and this portion of the habitat is locally known as Mannepuwada. Thus each portion of the habitat is named after the predominant caste or tribe inhabiting it. Each *wada* (locality) is a separate cluster of houses. These clusters are the result of the caste affinity. Even among Madiga and Manne castes, segregation is observed and each one has got its own habitation area though close to one another. Mannes are considered to be superior to Madigas and as such both do not draw water from the same well. A couple of Komati, Muslim and Viswabrahmin houses are found in Gollagudem and Nadimigudem. Surprisingly enough the multi-ethnic composition is found only in Telagawada. The residential pattern, in a way, presents unity in diversity (Map III).

Communications

13. There are planned cart paths in the village connecting different habitation areas locally known as Gudems. The nearest bus stop is Bellampalle which is twelve miles away from this village across the hills. The double bullock cart locally known as *kachadam* is the only means of transport to negotiate the distance and to transport agricultural produce to the market and manure to the fields. Bellampalle is further connected by a net work of roads with the taluk, district and State headquarters. The Government buses provide direct communications to all the neighbouring urban centres. Bellampalle is also a railway station on the Madras-Delhi Central Railway line. The telegraph facilities are available at Bellampalle.

Important public places

14. The important places of public interest are the village deities and the nearest forest locally known as Pochammaloddi. A crude stone idol of Hanuman, the Monkey-God, who is worshipped as the care taker and benefactor of livestock, is housed in a thatched shed in the Telagagudem. All the Hindu castes worship

this God in the month of *Sravana* (July-August) and offer fruits like cocoanuts and plantains. The village deities, namely, Jangubai Pen under a neem tree, Mahalakshmi under *velaga* (*feronia elephantum*) tree, Pochamma under *takkula* tree are located near Golla habitation area. The Rajgond deity, Aki Pen is situated in Rajgond habitation area in the south of the village. Another deity, Pochamma located in the north-west corner under the neem tree, is also worshipped by the villagers for protection against smallpox. Bheemana, the benefactor of Rajgonds is housed in a rectangular thatched shed in Nadimigudem to the west of the village. There are two Primary Schools in the village, one managed by the Social Welfare Department and the other by the Panchayat Samithi, Mancheriyal, which are located in Rajgond and Golla habitation areas respectively. As regards the drinking water wells, there are ten private wells in Telagawada, five wells in Nadimigudem, four wells in Gollagudem and six wells in Mannewada, besides one well provided in the centre of the village amidst the Telagawada by the Panchayat Samithi, Mancheriyal, for the use of the public in the village. Hence there is no scarcity of drinking water in the village. (Fig. 2 shows a woman drawing water from the well). The crematorium in the south of the village at the bottom of Peddagutta is used by the Gollas and a few other castes while the crematorium in the north on either side of the hill stream is used by the Rajgond, Manne, Madiga and other castes. The *seri* (farm house) of Sri Pusukuri Venkatrama Dora of Mandamarri, the feudal lord of this village, is the centre of the public attention where all the village disputes relating to land and other civil disputes are settled or arbitrated by him and his word is final in any dispute.

Welfare and administrative institutions

15. The entire village administration is managed by Sri Pusukuri Venkatrama Dora, one of the landlords of Mandamarri village. He engaged a clerk on a nominal monthly salary to collect the land revenue annually. The paid manager of the landlord's farm house in the village locally known as Sekadar looks after the civil life of the village and he faithfully reports any slightest disturbance in the village to the landlord. Thus he works as an effective liaison for smooth village administration. The landlord is otherwise known as Asaldar who is solely responsible to the Government for the collection of the land revenue. The land revenue collections are made and remitted in the Sub-Treasury at Lakshettipet by the clerk on behalf of the Asaldar as per the demands fixed by the Tahsildar basing on the village records. This village falls under the jurisdiction of Dharmaraopet statutory panchayat which was constituted in March 1959. This village panchayat has neither provided any civic amenities nor improved the village sanitation, since its inception. The Social Welfare Primary School, and the Panchayat Samithi Primary School provide educational facilities upto V Class. Further educational facilities are provided by the Zilla Parishad High School at

Mandamarri. The students prosecute their collegiate education either at Nizamabad or at Hyderabad. There are five *kirana* shops, including the one in Gollagudem, which supply the kerosene, tobacco and other items of grocery. There is no co-operative society of any type in the village. However, the nearest marketing centre is Bellampalle but the villagers invariably visit the market at Mancheriyal either for selling the surplus agricultural produce or for purchasing the domestic requirements as it is the wholesale market of this region. All the *kirana* shop keepers of this village purchase the required articles once in a month at Mancheriyal. The villagers attend the weekly *shandy* on Wednesday at Kasipet for the purchase of condiments and other domestic requirements. The poorer sections invariably purchase not only their domestic requirements but also the clothes and other necessities there itself.

Village industries

16. There are no village industries, worth mentioning, in this village. There are two Madiga households who supply country shoes to the villagers and in turn they are paid an agreed quantity of corn annually during the harvest season.

History of the village and settlement of different sections of population

17. The history of the village including its name as narrated by a few Rajgond elders is as follows. Late Sri Challam Kattu and late Sri Madavi Malku belonging to Rajgond tribe were the first settlers in this village who came about 100 years ago to eke out their livelihood in Pochammaloddi forest. As years passed on a few other Rajgond families have also migrated to this village to eke out their livelihood through agriculture. From the last fifty years, people of the other castes have slowly immigrated into this village from the neighbouring villages and taluks to earn their livelihood. Being worldly-wise and cunning in their economic dealings with Rajgonds the other caste Hindus have exploited the Rajgonds ruthlessly and occupied their cultivable lands towards the repayment of debts. Sri Pusukuri Venkatrama Dora, belonging to Velama caste at Mandamarri village, has acquired 200 acres of cultivable land. Thus many Rajgond families found it difficult to survive in this village and emigrated to the forest in the neighbourhood to make a tolerable living without being troubled under the wrath of these money lenders. It is reported that late Sri Challam Kattu was one among these unfortunate emigrants of this village. The Rajgonds popularly believe that the village was perhaps named as Malkepalle after late Sri Madavi Malku the first settler of this village. In support of this statement, the descendants of Madavi family are still found living in this village eking out their livelihood through agriculture. When enquired about this popular opinion, the same has been widely acknowledged by people of various castes in the village. Thus this village has derived its name Malkepalle from the late Sri Malku of

Madavi family in Rajgond tribe. The village has gradually developed into a multi-ethnic one as the castes belonging to different occupations migrated to this village to earn their livelihood by providing necessary services to the village community.

18. According to the settlement history of different households, one Birdugond household has been residing in this village for more than five generations while five Birdugond, two Rajgond and one Madiga households have settled in the village in between four and five generations. Twelve households of different castes are residing in between two and three generations and one household each belonging to Birdugond, Komati, Netkani and Viswabrahmin has reported its settlement from the last one generation. Ten households of different castes belonging to the present generation have recently migrated to this village to eke out their livelihood (Table 75). All these immigrations are from the rural areas of the State, district and taluk respectively. Of the 19 immigrant households one Goundla household with toddy tapping as main occupation has migrated from the neighbouring Bombay State and is continuing the same occupation even in this village to earn its livelihood. Of the remaining 18 households, 13 are from within the taluk, one from outside the taluk but within the district, besides four from outside the district but within the State. The three immigrated Birdugond households are continuing their main occupation as ritual beggars even now. All the remaining functionary castes namely Chakali, Golla, Kummari, Mangali and Viswabrahmin are continuing their caste occupations. The Komati is engaged in trade while Manne and Muslim households are continuing rural labour as their main occupation. The Munnurukapu, Netkani and Rajgond households are engaged in agriculture. Likewise the Padmasale has not changed his occupation of weaving. The reported reasons for immigration are to live with the relatives, marital alliance and to eke out livelihood (Table 77). In all, four out of six emigrations are to places outside the district while the remaining two are within the district. None of the emigrant households have changed their occupations. Three households could not specify the reason for emigration whereas two households have left the village for better prospects viz., one to take up cultivation and the other to work in collieries. The Birdugond teacher is transferred in the normal course of professional transfers (Table 78). The rational inference that one could arrive at is that it is a settled village from the last five generations.

Mythical origin of Rajgonds and Thotis

19. The socio-cultural and religious life of Rajgonds and, Thotis otherwise known as Birdugonds are deeply rooted in their mythology which has been handed down from generation to generation by the word of mouth. The Rajgond myth, which is told from centuries through innumerable songs, narrates the cultu-

ral heritage and the four phratries including the origin of Gond race. It is doubtless that the narration of the myth by mouth from generation to generation might have been subjected to many variations, having had been much influenced by the prevailing social customs. Prof. Haimendorf observed :

"Guardians of the sacred lore are not the Gonds themselves, but their hereditary bards, the Pardhans and Totis, who recite at each of the major annual feasts the appropriate myths or legends; it is largely the manner of recitation by a principal bard and his two assistants which must be held responsible for their successful transmission from father to son."¹

This observation is literally true even today in this Gond region. In the Gond region of Utnur Taluk in Adilabad District almost all the religious bards are Pardhans whose mother tongue is Marathi whereas the religious bards in the Gond area of Lakshettipet Taluk are Birdugonds who are otherwise known as Thotis. Though the origin of Pardhans (also spelt as Pradhans) still remains to be unknown, they have been classified as aboriginals of this region. The mode of life and their social behaviour with other people is quite different and polished, compared to any tribe in this region. The Pradhans have mastered the Gondi language to sing the epic and hymns of Rajgonds to eke out their livelihood out of sheer necessity and even today the Pradhans claim ritual begging as their traditional occupation. On the contrary the Birdugonds claim Gondi as their mother tongue and ritual begging as their traditional occupation. They appear to be primitive, unlike Pradhans, and nearer to Rajgonds. The Thotis (also spelt as Totis) like Pradhans, play on *kingri*, the three stringed fiddle, whenever they visit Rajgond house for ritual begging, besides playing on ceremonial occasions. The Thotis are more akin to Rajgonds in their mode of dress, dietary habits, and in the observance of marriage customs, funeral rites and other religious ceremonies than Pradhans. Above all the Thotis worship the Rajgond Gods and the clan system is similar to that of Rajgonds. One is inclined to think, in case of Pradhans, that they might have adopted the Rajgond phratry due to their intimate and permanent ties as religious bards and their continuous association for generations with Rajgonds. Moreover, the Pradhans have no mythical account of their own while the Birdugonds narrate the mythical origin of their tribe. 'R. V. Russel and others have described the Thotis as a sub-tribe of Pardhans.'² It is difficult to confirm this statement though these two tribes are identical in their traditional relationship to Rajgonds as ritual beggars. The Thotis of this village consider Pradhans inferior to them in social status and they do not accept food from them. The Pradhans are susceptible to changing their traditional occupations, ritual begging, in favour of any other for better living. The Thotis consider it as sin to change their role as ancestral bards though they have opportunities for better

living. A few Thotis who are agriculturists, are still continuing their traditional occupation and thus preserve their traditional culture. In addition to this, the Thoti women are traditionally tattooing the Rajgond women on the chest, arms and legs and in turn they receive cash or kind for their services. In short, the Thoti women proudly proclaim that they are traditional tattooers to Rajgonds. A discreet enquiry into the etymological meaning of the Birdugond reveals that *birdal* in Gondi means ritual begging and as such they are popularly known as Birdugonds.

20. The Gond system of exogamous phratries and clans is found among Thotis and each Rajgond had a Thoti of his own clan who plays an important role in certain social functions like Pradhans in other hill regions. The Thotis are allowed to move about freely in the houses of Rajgonds and to participate in all the social functions without any reservation whatsoever whereas the Pradhans cannot enjoy such social liberties with Rajgonds. But the Rajgonds do not take food either in the house of the Thoti or the Pradhan.

21. The mythology of Thotis, is closely related to that of Rajgonds which is recorded in detail in the village survey monograph of *Bhurnur. However, there is difference in the mythology narrated by the Pradhans and Thotis, the ritual beggars of Rajgonds in this hill region. The Thotis or the Birdugonds come into the Gond mythology when the cultural hero, Pahandi Kupa Lingal saved the Rajgond Gods from the cave. Since this stage the version of Pradhans as well as Thotis is almost similar except for a few negligible differences. The mythological details of Rajgond Gods and Pahandi Kupa Lingal are not given in this context as they are irrelevant. Moreover, the Pradhans and Thotis are referred to in this mythology only after the Rajgond Gods were liberated from the cave. Before attempting to present the mythical origin of Thotis, it is essential to classify the prevailing controversy between Pradhans and Thotis about the role of ancestral religious bards. According to the version of Pradhans they enter into the Rajgond mythology in a particular context where the Thotis also figure in. The present study of mythology supports more in favour of Thotis than Pradhans, and this controversy is comprehensively dealt with in Bhurnur village survey monograph.

22. The myth relating to Thotis runs thus as narrated by Sri Kodimetha Ramu, Sri Kodimetha Jangu, Sri Vedama Ramu and a few other elderly Thotis of this village. The Thotis (Birdugonds) claim their descent from Dhanasura who, in Rajgond mythology, seems to be posted as guardian to the cave where the Rajgond Gods are imprisoned. At this stage the myth presents a different picture. According to Thotis, Prabhuviranjan gave the world to Lord Siva which was then full of water. Lord Siva has cut eleven out of the twelve wings of Vayudemudu (God of the wind). Sur-

prisingly enough, Vayudemudu enquired into the reason for not cutting away even this 12th wing for which Lord Siva agreed to give him the reason of such action after some time. When the wounded Vayudemudu was afterwards flying in the sky, a few blood drops from his body have fallen on Heerabai, the adopted daughter of Honiguru while she was taking bath in the sea. Then she sucked these blood drops as a result of which she conceived. A few months later she was blessed with a son who was named as Dhanasura as he was born out of the blood drops of Vayudemudu. A few years later Dhanasura was married to Adibai and begot four sons namely Annesural, Kotisural, Munnursural and Kalparsural. These four sons were kept in different places as per the directions of Revaguru.

23. Dhanasura, the guardian at the cave in Rajgond mythology, collaborated with Pahandi Kupa Lingal, the cultural hero of Rajgonds to liberate the Rajgond Gods. Afterwards, Pahandi Kupa Lingal took these Rajgond Gods to Porepattardhanagam to establish the Sagas and also to establish Persapen, the big God of Rajgonds. Since then the Rajgond Gods have become men. At this juncture, Dhanasura requested Pahandi Kupa Lingal about his fate as the latter was taking away the Rajgond Gods to Porepattardhanagam. On the request of Dhanasura the Pahandi Kupa Lingal agreed to take the former where he will be entrusted with some responsibilities. Pahandi Kupa Lingal then wanted a few articles, namely, *birdarsale* (iron rod), *birdarkate* (bamboo), *Chauwur* and *penghagra* (zingling bells) for establishing Persapen. On the advice of Dhanasura, Pahandi Kupa Lingal approached Revaguru, with whom the four sons of Dhanasura were living to seek latter's permission for taking the help of Dhanasura's sons to establish Persapen. Accordingly, Munnursural, one of the four sons of Dhanasura, was contacted who promised to get the *sale* (iron rod) provided he is given something in turn for his services. Then Pahandi Kupa Lingal has readily agreed to name the iron rod after Munnursural as *birdarsale* and also granted a boon that any ritual among Rajgonds will not be performed without him. He was also allotted a Saga of the Rajgonds so that he may be the ritual beggar to the same Saga of Rajgonds. Similarly Annesural supplied *birdarkate* (bamboo) on the same assurance. Likewise Kotisural and Kalparsural have supplied *chauwur* and *penghagra* respectively. In order to acquire the cloth to dress Persapen, Pahandi Kupa Lingal approached Gopiguru who used to weave the cloth for Gods. Thus all the required things for the Persapen were acquired and the Pahandi Kupa Lingal established the Persapen for each phratry. Then Pahandi Kupa Lingal became the Katoda — the priest while Dhanasura became the *birdal* (ritual beggar). Thus the Birdugonds even today believe that they are the descendants of Dhanasura. The particulars of Sagas among the Birdugonds as

1. C. v. F. Haimendorf, *The Raj Gonds of Adilabad*, Macmillan and Co., Ltd. (London: 1948), p. 99.
2. C. v. F. Haimendorf, *op. cit.*, p. 50.

* SEE A Monograph on Bhurnur, Vol. II, Part VI - Village Survey Monographs - Serial No. 40, Andhra Pradesh Census of India, 1961.

granted by Pahandi Kupar Lingal for each of Dhanasura's sons are given below.

Statement I

PARTICULARS OF SAGAS

Sl. No.	Name of Dhanasura's son	Saga granted by Pahandi Kupar Lingal
(1)	(2)	(3)
1	Munnursural	Yedwan Saga
2	Annesural	Pendivan Saga
3	Kotisural	Secwan Saga
4	Kalparsural	Nalwan Saga

The same Sagas and Padi are found in Rajgonds. The Eirdugond of a particular Saga is the ritual beggar even today to the corresponding Saga among Rajgonds.

24. As regards the history of Homguru, it is strongly believed by Thotis that all the Gods except Rajgond Gods are born in a flower. Accordingly the Homguru was also born in a flower while Heerabai was born out of the water bubble. The Heerabai was adopted by Homguru. Thotis further believe that Heerabai, the mother of Dhanasura, tattooed first Girijal Parvathi, the wife of Lord Siva on the forehead and Kuppal on the reverse side of the left palm. These

tattoo marks are known as Nilanji Porth. In return for the services of Heerabai, Parvathi granted a boon to the women of Heerabai tribe that they would eke out their livelihood by tattooing the Rajgonds for generations. From thence the Thoti women tattoo the Rajgond men and women and thereby receive some alms. These Thotis are known as Pachabottollu in Telugu while the Rajgonds call them as Birdiyal (ritual beggar).

25. Pahandi Kupar Lingal, the original player of guitar, the traditional musical instrument, has handed it over to Dhanasura after establishing the Sagas as the latter has become a ritual beggar. Dhanasura used to eke out his livelihood from Rajgond Gods by playing on this traditional musical instrument. But it is not found among Pradhans who also claim to be ritual bards. The origin of *khekri* (another musical instrument) is also not known to Pradhans though it is played by them. The Thotis believe that Heerabai took an *avatar* and turned into the present *khekri*, the three stringed instrument. Hence they claim to be the ancestral religious bards to Rajgonds as they possess the guitar, the traditional musical instrument, which has been given to them by their forefather Dhanasura.

26. As regards the other castes in this village, the origin and history could not be reported by any household belonging to various castes.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The ethnic composition of this village is heterogeneous, consisting of three Scheduled Castes, two Scheduled Tribes and twelve other Hindu castes besides a Muslim. As mentioned in Chapter I, 35 households of different castes, including all the Thoti households have been selected by stratified random sampling method according to communities for the present survey. The community-wise distribution of population together with sex break-up is given below.

Statement II

POPULATION OF SURVEYED HOUSEHOLDS

Sl. No.	Name of Caste/Tribe/Community	No. of households	Population		
			Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
1	Birdugonds (S.T.)	14	65	35	30
2	Chakali	1	2	1	1
3	Golla	3	17	10	7
4	Goundla	1	11	6	5
5	Komati	1	5	2	3
6	Kummari	1	6	5	1
7	Madiga (S.C.)	1	4	1	3
8	Mangali	1	7	3	4
9	Manne (S.C.)	2	13	8	5
10	Munnurukapu	1	4	2	2
11	Muslim	1	2	1	1
12	Netkani (S.C.)	1	8	5	3
13	Padmasale	1	5	2	3
14	Rajgond (S.T.)	3	12	5	7
15	Telaga	1	5	1	4
16	Tenugu	1	4	2	2
17	Viswabrahmin	1	6	4	2
TOTAL		35	176	93	83

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

Of the 35 surveyed households, 14 or 40% belong to Birdugonds or Thotis. Three households each belonging to Golla caste and Rajgond tribe are there besides two Manne households of Scheduled Caste and one household each of 12 other Hindu castes besides one Muslim household. The females outnumber the males among Komati, Madiga, Mangali, Padmasale and Telaga castes and Gond tribe of this village. Except one Muslim household, all the remaining 34 households of different castes are Hindus. Of these 34 Hindu households, 17 (50%) belong to Scheduled Tribes. There are four households belonging to three Scheduled Castes with a total population of 25 persons (14 males and 11 females). Thus 21 out of 35 households (60%) belong to Scheduled Castes and Scheduled Tribes (Table 83). Next to Thotis as many as 17 persons are reported in

Golla caste followed by Manne, a Scheduled Caste with 13 persons and Rajgonds, a Scheduled Tribe with 12 persons. The solitary Komati household has 11 persons while the strength of other castes ranged between two and eight persons. There are neither sects nor sub-sects among the Scheduled Tribes and Scheduled Castes as well as among five other Hindu castes viz., Chakali, Kummari, Mangali, Telaga and Viswabrahmin in this village (Table 3).

2. Table 4 gives the population of the 35 surveyed households by age group and sex. As many as 73 persons (or 41.5%) are children. The adults in the age group of 25-59 years numbering 65 are numerically strong next to children, followed by 30 persons of 15-24 years age group. Four out of eight superannuated persons belong to Birdugond tribe while the remaining four are from Golla, Goundla and Padmasale castes. Females exceed the males in the age group of 15-24 years while the males outnumber the females in all the other age groups excepting in 60 years and above age group wherein both are equal in number. It is evident from Table 5 that as many as 73 persons are not married. Child marriages in this village are only four, the marriageable age among different castes being between 15 and 24 years. Of the 87 married persons, belonging to different age groups, as many as 54 married persons are reported in the age group of 25-59 years followed by 23 in the age group of 15-24 years. There are eight widowed and seven divorced persons besides a male with an unspecified marital status. All the divorced cases have occurred in all the age groups except 60 years and above, divorce being recognised socially in almost all the castes in this village. All the widowed cases are in the age groups of 25-59 years and 60 years and above. The absence of widows or widowers in the early age groups is due to the common practice of widow remarriages in almost all the castes in this village.

3. Of the 176 persons covered by survey, 34 are literates and the remaining are illiterates. There are no literates among 7 castes viz, Chakali, Golla, Kummari, Madiga, Munnurukapu, Netkani and Tenugu. These 34 literates consist of 27 males and 7 females. Three Birdugonds and one Padmasale are literates without any educational standard while the remaining thirty consisting of 24 males and six females are literates with primary educational standard. As many as 13 out of 30 literates with primary educational standard belong to Birdugonds. The female literates are found only in Telagas, Muslims and Birdugonds. This low percentage of literacy is due to the fact that the parents prefer their children to pick up their caste occupations even from their childhood rather than send them for education. More number of literates are found

in the age groups of 0-14 and 15-24 years respectively which shows that the younger generation have realised the value and the need for education (Tables 6 and 7). All the heads of households in this village are males. Nine out of 35 household heads are literates belonging to one each of Goundla, Komati, Manne, Padmasale, Telaga, Viswabrahmin castes and Muslim community and two to Birdugond tribe. Thirty out of the 35 household heads are in the age group of 25-59 years, three are aged 60 years and above while only one Birdugond and one Muslim of below 25 years of age are found heading a house each (Table 8).

Description of communities

4. A brief description of each community living in this village is given below in the order of their numerical strength.

Birdugonds

5. The Birdugonds with fourteen households are numerically predominant among the surveyed households (Figs. 3 & 4 show a Birdugond man and woman respectively). A detailed account of the origin of this tribe is given in Chapter I. Almost all the households are engaged in ritual begging, their traditional occupation, though they are not content with this occupation. Being unable to make both ends meet with the income from the traditional occupation, three households have changed over to rural labour and attached agricultural labour and the remaining eleven households are continuing their traditional occupation. The marriage ceremony is officiated by Devari of Gond tribe or by the elderly person of their own tribe. The terms Birdugonds, Thotis and Pachabottollu are synonyms in this area. The mother tongue of this tribe is Gondi and they are Hindus by religion. They also speak Urdu and Telugu which are also spoken in this village. Besides worshipping their Gond Gods, they also worship Hanuman and other Hindu Gods and perform Hindu festivals. They enjoy social status a little lower to that of Rajgonds. The Thoti women tattoo not only the Rajgond men and women but also people of other castes. The women also work hand in hand with their men in casual labour or agricultural labour to earn their livelihood. They do not accept food from Chakali, Mangali, Padmasale and Muslim castes and the Scheduled Castes of this village.

Golla

6. The traditional occupation of Gollas is sheep and goat rearing. Besides following their traditional occupation, they are engaged in agriculture which is the main subsidiary occupation. There are three Golla households with 17 persons. Fig. 5 shows an old Golla man in his traditional dress. The five important sects among Golla caste are Yerragolla, Kannagolla, Pakanagolla, Mushtigolla and Muditagolla and the Golla households of this village belong to Yerragolla sect. Inter-dining is permitted among these five sects but inter-sectarian marriages are not permitted. The Erah-

min *purohit* of Tandur officiates over the Golla marriages in this village and all the caste disputes are settled by the Peddagolla along with a few caste elders. They worship all the Hindu deities namely Pochavva, Mahalakshmi and Hanuman in this village. The Hindu festivals like Sankuratri, Ugadi and Diwali are performed by them. They accept food in the houses of Kapu, Komati, Ayyavar, Velama, Brahmin and Kummari households in the village or in the neighbourhood. As regards social status, they rank above the Chakali, and Mangali castes. None of the Golla households have reported about their origin. All the Golla households are living in this village since two or three generations.

Manne

7. Manne is one among the three Scheduled Castes in this village with a population of 13 persons. The traditional occupation of people of Manne caste is agricultural labour. They have settled in this village some two or three generations ago. There are no sects and sub-sects among them in this village. *Inti peru* (surname) is the criteria to settle marital alliances in this caste. The Peddamala officiates over their marriages. The caste disputes are also settled by Peddamala with the assistance of a few caste elders. They treat Madigas, another Scheduled Caste as untouchables and they do not draw water from the same well. They do not accept food from Madiga, Medari and Birdugonds who are called by them as Chukkabottollu. However, Madigas in general are considered as lower in social status to those of Manne caste as the former eat beef. People of the Manne caste worship all the Hindu village deities and animal sacrifice is in vogue.

Rajgonds

8. Gonds or Rajgonds are among the two Scheduled Tribes in this village. In the order of numerical strength the three Gond households with a population of 12 persons occupy the fourth place. They know their mythology through the Birdugonds who are their ritual hards. Like Birdugonds, the Gonds have got four Sagas and the inter-Saga marriages are permitted. The marriage is officiated by Patel of their own tribe. The tribal elders decide all their disputes relating to divorce and other minor civil disputes. The Gonds are traditional agriculturists and are continuing it even now. Besides worshipping the tribal deities, they also worship the Hindu deities and also perform the Hindu festivals. They do not dine in the houses of Velama, Padmasale, Birdugond, Muslim and Scheduled Castes. Gonds are superior to any other tribe in this region.

Goundla

9. Goundlas are toddy tappers in this region. Besides the traditional occupation of toddy tapping, their main subsidiary occupation is agriculture. They consider to be superior to Chakali and Mangali castes. In Gowda Purana it is mentioned that they have migrated

from Benaras and other parts of northern India whose traditional occupation is manufacture and sale of intoxicating country liquors. The two sects in this caste are Vibhuthidars (Saivites) and Tirumandars (Vaishnavites). The Vibhuthidars apply sacred ash to their foreheads while the Vaishnavites decorate their foreheads with three perpendicular lines of *tirumani* (white paste) and *sreechurnam* (red paste). These marks on the forehead indicate the sect to which they belong. The Brahmin *purohit* officiates over their marriages. The marriages are contacted within the same sect and *inti peru* is the criteria to contract marriages. The inter-sectarian marriages are also permitted in this caste. The surveyed household of Goundla caste belongs to Vibhuthidar sect.

Netkani

10. It is a Scheduled Caste, higher in social status than Madiga caste. The traditional occupation of this caste is weaving but the present household is engaged in agriculture since one generation. The main subsidiary occupation is agriculture besides working as Sekhsindu (village servant). No sects have been reported in this caste. While contracting marriages they avoid persons of the same surname as they are considered brothers and sisters. The Kulapedda officiates over marriages and the caste disputes are also settled by him with the co-operation of a few caste elders. They do not accept food from the people of Thoti, Mangali and Madiga castes. All the Hindu village deities are worshipped and the Hindu festivals are also performed. Animals are sacrificed in appeasement of the Goddess Pochavva.

Komati

11. Komati, Baniya and Vaisya are synonyms and their traditional occupation is trade. They are also the money lenders in this village. All the Komati households of this village belong to Yegini sect and all of them have migrated to this village twenty-five years back from the neighbouring taluk to eke out their livelihood through trade. This caste has four sects namely Yeginikomati, Dudikomati, Netikomati and Aravakomati. Neither inter-marriages nor inter-dining is permitted among these sects. The traditional occupation of all these sects is trade or business and even today it is their main occupation. Sri Vangala Boudayya of Yegini sect narrated the following incident relating to the origin of Yegini sect. A few centuries ago a king fell in love with a beautiful Komati girl who refused to take his hand. Afraid of the consequences resulting from her refusal she got prepared an *agnigundam* (fire pit) with fuel and a few tins of ghee to commit suicide. Before jumping into the fire pit, she proclaimed that those, who join with her in this sacred enterprise, will be known as Yeginikomati and those, that fear and run away will be known by the names of other sects. The Komatis who followed her with courage in that brave deed, are known as Yeginikomatis. It is a strong belief among these Komatis that

she has become Kanakammoru who is their *ilavelpu* (family deity). There are 101 *gotras* among Yegini sect. Out of these *gotras*, the Labhasetti *gotram* has been extinguished for which reasons could not be given by him. The eldest member of the Labhasetti *gotram* at the time of extinction told the other *gotras* to remember him by saying '*labham*' for the first measure of produce instead of counting it as numerical 'one' while conducting the business. It is a popular belief among them that they get profit only if the first measure is called as *labham*. The informant could not tell the origin of other *gotras* in this caste. *Sagotra* marriages are prohibited. The Brahmin *purohit* of Tandur officiates over the marriages in this caste. The widow remarriage is permitted but the divorce is not accepted in this caste. The Komatis of this village are exclusively vegetarians. All the Hindu festivals are performed and all the Hindu Gods are worshipped by them.

Padmasale

12. Padmasale is one among the artisan castes in this village. This household has migrated to this village forty years back from Repalle village of Lakshetipet Taluk of the same district to eke out its livelihood through its traditional occupation. The traditional occupation of this caste is weaving which has been given up since four years due to old age. The main occupation of this household is now agriculture with casual labour as subsidiary occupation. Marriages are contracted between persons of different surnames and the Brahmin *purohit* officiates over the marriages. The caste panchayat settles all the caste disputes. The Padmasales enjoy more or less the same social status along with the other functionary castes in this village. The Vibhuthidar and Tirumandar are the two sects in this caste. The Padmasales of this village belong to Tirumandar (Vaishnavite) sect. Inter-sectarian marriages are not usually permitted but it is not strictly followed now-a-days. They take food in the Brahmin, Komati, Kapu, Velama, Golla and Kummari households. They are Hindus by religion. Animal sacrifice is also in vogue.

Telaga

13. Telaga is an agricultural caste and the traditional occupation is cultivation. This household has migrated to this village seven years back from Mancheriyal to eke out its livelihood through priesthood. The head of the household is popularly known as Ayyavaru as he married a woman born of Sathani woman and a Brahmin man. All the caste people consult this Ayyavaru as he knows to refer the almanac for an auspicious time to start the marital negotiations and other ritual ceremonies. He is at present earning his livelihood through priesthood and casual labour. During the period under survey, he worked for some time as a teacher. The *sagotra* marriages are prohibited. No sects have been reported in this caste. In case the *gotra* is not remembered, *inti peru* (surname) is con-

sidered for settling the marital alliance as the persons of common surname are not allowed to marry. It is a solitary case of inter-caste marriage. He worships all the Hindu Gods and celebrates all the Hindu festivals. The Brahmin priest officiates over the marriages of this caste.

Munnurukapu

14. Kapus being a land holding and cultivating caste, are agriculturists from times immemorial. The term 'Kapu' in Telugu means to watch and they might have been the watchmen of the cultivable lands in olden days. Now-a-days they are the cultivating class. Fig. 6 shows a Munnurukapu couple. Most of them depend on agriculture for their livelihood from generations and as such they are the expert cultivators. The household under the present survey reports its traditional occupation as agriculture but the contemporary main occupation is casual labour. The Gurati and Munnuru are the two sects among this caste. Neither inter-marriage nor inter-dining is permitted among these two sects though they are one and the same to all intents and purposes. The *inti peru* is the criteria to settle the marital alliances and entering into marital alliances between persons of the same surname is prohibited. They worship all the Hindu deities of this village and perform all the Hindu festivals. The Brahmin *purohit* officiates over their marriages. As regards the social status in this village they are ranked above the Viswabrahmin and other functionary castes. The household under the present survey belongs to Munnuru sect.

Tenugu

15. Fishing and sale of vegetables constitute the traditional occupation of this caste but the main occupation of this household at present is casual labour. The head of this household is residing in this village for the last two generations. He belongs to Tirumandar (Vaishnavite) sect. Even in this caste *inti peru* (surname) is taken into consideration for settling the marital alliance. The inter-sectarian marriages are prohibited in this caste. The Vibhutidar and Tirumandar are the two sects in this caste. Like any other Hindu caste they worship Hindu Gods and perform Hindu festivals. This caste enjoys equal social status with that of any other agricultural caste. They will not accept food from the Scheduled Castes, Scheduled Tribes and other functionary castes. Marriages are officiated either by a Brahmin *purohit* or a Viswabrahmin *purohit*. There is no Caste Panchayat for this caste in this village.

Madiga

16. Madiga is a Scheduled Caste in this village whose traditional occupation is shoe-making, the subsidiary occupation being agricultural labour. There are a few households with agriculture as their main occupation. The Madigas are residing in this village from the last four or five generations. (Fig. 7 shows a Ma-

diga maiden). Neither sects nor sub-sects are reported in this caste. As in the case of people of Manne caste, the Peddamadiga officiates over the marriages. The caste disputes are settled by the Peddamadiga with the assistance of a few caste elders. The Madigas worship Pochamma and Mahalakshmi deities and perform all Hindu festivals. The Hanuman is also worshipped by them. *Inti peru* (surname) plays an important role in settling marital alliances. The persons of the same surname are prohibited to marry as they are considered as brothers and sisters. The shoes and other leather goods required by the agriculturists are supplied by them and they are in turn paid in paddy or in jowar at the time of harvest by the farmer. As regards the social status, they occupy the lowest status among the communities of this village. The interesting feature is that untouchability is practised among these two untouchable castes namely Manne and Madiga. Both of them do not draw water from the same well and do not dine together. The Madigas sacrifice animals to propitiate the Goddess Pochavva.

Chakali, Kummari, Mangali and Viswabrahmin

17. The functionary castes like Chakali, Kummari, Mangali and Viswabrahmin are engaged in their respective caste occupations such as washing of clothes, pottery, hair dressing and smithy. All these caste people have migrated to this village in the present generation to eke out their livelihood by providing their essential services to the communities in the village. In return to their services they are paid either in cash or in kind as agreed upon by them. No sects have been reported in any one of these castes and *inti peru* (surname) plays an effective role to settle the marital alliances. The Viswabrahmins claim to be superiors over other functionary castes. Fig. 8 shows a Viswabrahmin couple.

Muslim

18. The local Muslims are known as Dudekulas. They profess Islam religion and belong to Shaik sect. They trade in meat and skins. The head of the household under survey has reported his traditional occupation as a clerk in a *kirana* shop but the contemporary main occupation of the head of the household is tailoring. He migrated from Bada Bonkulu village in Sultabad Taluk of Karimnagar District to eke out his livelihood two years back on the assurance given by his relative residing in the neighbouring village. The marriages are invariably contracted within the sect and inter-sectarian marriages are prohibited. They do not participate in the Hindu festivals and perform their own festivals with all pomp and show. The Khazi officiates over the marriages and the traditional payment of *mahar* to the bride is in vogue. They eat meat excepting pork. They are treated on the same social plane as the functionary castes in this village. They do not draw water from the well used by the Madigas and Malas.

House types

19. The houses constructed by different castes including Scheduled Tribes and Scheduled Castes do not significantly vary either in design or in accommodation (Fig. 9 shows a general view of the housing pattern). The plinth area of the house varies from house to house depending on the individual taste and economic resources. All the houses in this village irrespective of the community and economic status are thatched and the type of the house is decided by the type of the roof. All the houses are roofed with *rellu gaddi*, a type of roofing grass, available in abundance in the nearby Pochammadoddi forest and as such the houses are called as *gaddillu* otherwise known as *jadironu* among Gonds and Birdugonds (Fig. 10). There is one *gudise* type of house belonging to Netkani. Except one Birdugond and the solitary Muslim household residing in cattle sheds as many as twenty-five houses are provided with two slopes and seven houses with four slopes. The only Goundla house is covered with palmyrah leaves and grass and is having two slopes (Table 80).

Selection of house site

20. As many as nine out of the seventeen communities viz, Viswabrahmin, Tenugu, Mangali, Chakali, Manne, Golla, Goundla, Birdugond and Rajgond have consulted either Sri Kanchara Venkaiah of Viswabrahmin caste or Sri Pendyala Ramaranga of Telaga caste, locally known as Ayyavaru in this village for the selection of the house site. The Brahmin *purohit* at Tandur is also consulted to fix up the site for the construction of the house. On the auspicious day fixed for the selection of house site, the house builder along with a few caste elders measures the required land on all the four sides and the cross corners are also measured in such a way that a little excess of one *jana* or *jittedu* is kept in the south-west corner in case the main gate faces south; in the north-east corner in case of the main gate facing north and in the south-east corner where the main gate faces east. All the castes consider it inauspicious to have the main gate of the house facing the west. The Birdugonds and Rajgonds usually conduct an indigenous test with *jeediginja* (raw cashewnut) for the selection of the house site which is in vogue from generations. This test is usually conducted in the evening hours of Monday or Friday in any of the months of *Sati* (November–December), *Chaitra* (March–April) and *Bhava* (April–May). On the day of conducting this test, the house builder cleans and smears the central portion of the proposed house site with dung and facing west keeps two *jeediginjalu* one over the other on the cleaned site. While keeping these *jeediginjalu*, he prays Bhudevi (Mother Earth) and Lord Sankara to bless him on this occasion. Afterwards it is covered with *gulla* or *topili* (bamboo basket) for protection, against any disturbance during the night. If the *jeediginjalu* are found undisturbed until the following morning the site is considered aus-

picious and the family and the cattle are believed to prosper. A few other Hindu castes consult the Brahmin to fix up the auspicious time for drawing the house plan on the site with lime powder which is known as *buggi poyuta* and they follow the latter's direction faithfully.

21. After the selection of house site, the house construction work is taken up on Monday or Wednesday or Friday in any of the months of *Magha*, *Phalguna*, *Chaitra* and *Vaisakha* by the Scheduled Castes and other lower castes in this village. The agricultural castes and other artisan castes consult the Brahmin *purohit* at Tandur or any other person, who can refer the almanac for fixing up the auspicious day for starting the house construction work. The foundation ceremony is known as *sankasara* among the Birdugonds and as *sankuwatmad* among Rajgonds. A forked post locally known as *gunja* is smeared with turmeric and decorated with vermilion. A little of jowar, *jeediginjalu* and two brass coins are tied in a piece of new cotton cloth, smeared with turmeric which is known as *ginda*. This *ginda* is tied to one part of the forks of the post known as *chevi* and then this decorated *gunja* is usually fixed in the north-east corner of the house or in the corner where the oven is proposed to be constructed. In this connection all the persons present on the occasion are served with *bottu* (i.e., applying vermilion on the foreheads) by the house builder. Likewise the laying of foundation stone is known as *sankuvayuta* or *gunjavayuta* or *sankusthapana* among the agricultural castes and other Hindu castes. The celebrations of this function do not appreciably vary from those of the Scheduled Tribes except in the contents of the *ginda*. Regarding the articles tied to the *chevi*, people of a few castes tie *achintalu* (sacred rice), five *kharijura* (date fruits) while a few others tie five brass coins and *achintalu*. Afterwards a foundation of two to three feet is dug for the construction of mud walls whereas the wattled walls are constructed without foundation. The measurements of the house mainly depend on the available land and the need for required accommodation among the different castes and tribes. There are no fixed measurements followed by any caste in this village. The most common measurements of the houses of Scheduled Tribes are 9 ft. × 15 ft. and 15 ft. × 18 ft. The other Hindu castes usually adopt the measurements like 8 ft. × 24 ft.; 15 ft. × 24 ft.; 16 ft. × 18 ft.; and 24 ft. × 24 ft. for the construction of houses. The cattle sheds are always located close to the residential portion of the house and they are invariably constructed in front of the main living house among Golla and other agricultural communities. The *gunjalu* of 6 feet height are fixed in all the four corners and one or two *gunjalu* are also fixed in between the corner posts to support the beams known as *dulalu* if necessary, both lengthwise and breadthwise. Over these *dulalu* thick wooden rafters known as *pattilu* are placed breadthwise near each of the *gunjas*. Then two thin beams are fixed on the cross beams, leaving the corner beams on either side while the other ends of

these thin beams are connected by a *peeta*. Over this *peeta* the central beam known as *yenugarra* is placed and then the thin long beams known as *mulavasalu* are placed on all the four corners connecting one end of it to *yenugarra* and the other on cross beams. Likewise the *vasalu* are placed at an interval of half foot length-wise and tied with country ropes on either end. Afterwards the long bamboo splinters are tied breadthwise at an interval of a foot with thin ropes or with palmyrah fibre. Then the roof is thatched with locally available *tella gaddi*. The *gunjalu* are of teak, *nalla maddi* (*terminalia glabra*) and *sandra* wood whereas the thin long wooden beams of *nalla maddi* (*terminalia glabra*), *kodisa chenangi* and teak are used as *vasalu* in the construction of the house. The slope of the roof on both the sides of the *yenugarra* is such that the ends fall to a height of four or five feet from the ground and it also provides a convenient slope to drain the rain water. As many as 30 houses are provided with thick bamboo wattled walls without mud plaster inside the house while those of one Birdugond household are plastered with a mixture of dung and mud. The two mud walled houses are owned by Manne and Viswabrahmin castes. Many inhabitants of this village prefer to construct the walls with bamboo tatties as bamboo is abundantly available in the nearby forest whereby the cost of construction is significantly cheap to any other better type of house in this remote place (Table 81). The cost of construction of the house depends mainly on the size of the house and the type of wood used. It varies between Rs. 50 to Rs. 350.

House-warming ceremony

22. The house-warming ceremony is very simple and mostly informal among Rajgond and Birdugonds. The expenditure on this day usually varies depending on the socio-economic status of the house-builder. This function, known as *punaron nengmadu* among Rajgond and Birdugonds, is performed on Monday or Wednesday or Friday soon after completing the house construction. In this connection all the tribal people are treated to a vegetarian feast in the new house. People of the Scheduled Castes also perform this function on Monday or Wednesday or Friday by offering vegetarian food to five of their respective caste people in the new house. Almost all the other castes perform the house-warming ceremony in a most informal way and no appreciable difference is reported from that of Scheduled Tribes and Castes except consulting the Brahmin *purohit* at Tandur to fix up an auspicious day. As regards Padmasale and Golla castes, the house-builder along with his wife and *kurati kunda* enters the new house on the auspicious day fixed by the Brahmin *purohit* or by the local person who can refer the almanac. Four or five people of the caste are treated to vegetarian food in the new house. The house-warming ceremony is locally known as *kotta intloki povadam* or *gruhapravesam*. In case of Mangali, the Brahmin *purohit* at Tandur performs *puja* on an auspicious day and sprinkles the sacred water in every

room of the new house. Afterwards he cooks food which he eats in the house itself. Then the house-builder sacrifices a goat and offers non-vegetarian feast to all people of his caste and other Hindus in this village. It is a belief that a minimum of five persons should be treated to a feasty food in the new house on this occasion. Irrespective of the caste, the new house is decorated with festoons of green leaves and *rangavalli* is also drawn with *chodi* or lime flour in the front yard and in the rooms of the house. Both the house builder and the house wife take head bath and get dressed in neat clothes. A few well-to-do families wear new cotton clothes on this occasion, presented by parents-in-law. People of all castes take particular care to enter the house by placing first the right foot in as it is believed auspicious. The bad omens such as sneezing, a widow crossing across, a person carrying empty pots and fuel are particularly avoided by the Hindus when one is about to start to perform the auspicious functions. A few Hindu castes like Komati, Viswabrahmin, and Telaga perform Satyanarayana Vratam on this occasion.

23. The expenditure on house-warming ceremony varies from household to household depending on the socio-economic status of the house owner. Reliable enquiries reveal that the expenditure varies from a minimum of Rs. 10 to a maximum of Rs. 100 in this village.

24. All the Muslims of this village are recent immigrants and none of them have constructed a house. The head of the surveyed household reports that no ceremonies are observed like Hindus. It is a custom among Muslims to sacrifice a ram or goat or a fowl, depending on the economic status of the house owner while entering into the new house and this is called *zuba* among them. On this occasion a non-vegetarian feast is arranged to all the people of the community including relatives and friends.

Housing material

25. The required roofing grass and timber for the construction of the houses in this village is procured from the nearby forest. The villagers, irrespective of caste and tribe, pay Rs. 5 to Rs. 20 to the local forest official depending on the quantity of wood required for the construction of the house to gain access into the forest. The hired labour besides family labour is engaged to collect the required housing material well ahead of the construction of the house. In spite of the rigid enforcement of forest conservancy laws, the villagers could go freely into the forest for their requirements provided some amount either in kind or in cash is paid to the Chowkidar. Even the tribals, who are supposed to have the freedom to collect the housing material free, are paying the money annually to the local forest official out of fear. It has almost become a customary payment to the Chowkidar. The door frames and doors are prepared by the local Vadla (carpenter) on the supply of raw material by the

house owner. A few purchased them either from Mancheriyal or from Bellampalle.

Use and maintenance of houses

26. The houses constructed by all the caste people are independent structures. As many as 17 houses of different castes have kept their main threshold in the north locally known as *gangadikku* (direction of Ganga) while 12 houses have faced their main doors towards east locally referred to as *poddudikku* (direction of sun rise). One household each among Manne, Munnurukapu and Birdugond has kept its main door facing south and no house faces west as it is considered inauspicious by all the castes. In all, three households have not given the particulars as they do not own houses. In short, the various castes and tribes in this village consider east, north and south as the auspicious directions for the main threshold to face. If the house is provided only with a single room, it is made into two convenient parts with a bamboo tatty, one for the kitchen and the other for living purposes. A few have constructed two or three rooms, depending on the necessity. In such cases the kitchen and the living room are separated by bamboo tatties leaving a space of four to five feet for passage in between them. In cases of houses with three or four rooms, one room each is kept separately for kitchen, store and main living room besides one room for sitting purposes or for tying cattle during the rainy and winter seasons. A few people construct two independent structures one behind the other with two rooms each leaving a passage space of 3 feet to 5 feet in between these two structures. In such type of houses the two rooms in the rear side structure are used as kitchen and main living room whereas the other two rooms in the front structure are used for store and cattle or for sitting purposes. The houses of four rooms with two independent structures are most commonly found among the agriculturists and the people of Golla caste who evince more interest in their cattle wealth. Almost all the houses are provided with lofts over the cross beams with thin wooden beams or bamboos. The loft locally known as *atika* is used to store the seed, agricultural implements, etc., and a bamboo ladder is used to gain access into this loft. The rooms are locally known as *angadam*. The houses are provided neither with ventilators nor with windows. Majority of the houses are provided with bamboo doors locally known as tatty which is made of thin bamboo ribs. A few houses are provided with wooden door frames and doors which are either locally made by the Vadla (carpenter) of the village or purchased at Mancheriyal or Bellampalle which they visit now and then for selling their surplus agricultural produce. The villagers invariably prefer teak wood for door frames and doors as it is not only durable but also available in plenty in the Pochammaloddi forest. Almost all the Birdugond houses are provided with a single entrance while the Rajgonds have constructed both an entrance and an exit facing each other. All the other Hindu castes

provide both an entrance and an exit for the convenience of the household members and no significance is attached to this practice. A mud platform of $\frac{1}{2}$ foot height and of one-foot to one and a half feet width of required length is constructed by the side of the oven for keeping the water pots and cooked food vessels, etc. A number of *chikkalu* (slings) made of coconut or palmyrah fibre are hung from the *vasalu* of the roof to keep the cooked food stuffs, milk and milk products and other eatables for protection against cats and rats.

27. The accommodation available for different households of different castes can by no means be considered as adequate. In all 14 houses are having one room which is on average shared by more than five persons including young and old and irrespective of the sex. Thirteen houses have two rooms each accommodating sixty-one persons, four houses of three rooms each are accommodating twenty-five persons and one house with four rooms provides shelter for five persons. The three houses with no regular rooms have also accommodated twelve persons. In short, three persons on an average share one room in between themselves and livestock, if any, and the accommodation becomes all the more meagre when the household goods, grains and other necessities are also to be preserved in the same space, besides inmates. Thus the present accommodation is, on the whole, not only congested but also provides no privacy for domestic life (Table 79). As many as 19 houses are exclusively used for residence, whereas 15 houses are used both for residence and tethering the cattle. The solitary Komati is using his house as residence-cum-shop (Table 82).

28. Most of the houses are provided with bamboo tatty walls and wattle walls, plastered with a mixture of dung and mud. Though there are no wall decorations worth mentioning, a few houses are decorated with line drawings like flowers and trees. All the houses are provided with mud flooring and as such the houses are daily swept thrice and bedaubed with thick mixture of red earth and dung once or twice in a week depending on the convenience of the housewife, besides plastering on the festive occasions. People of Komati, Munnurukapu, Padmasale, Viswabrahmin, Telaga and Tenugu castes plaster their houses thrice in a week and decorate it with lime lines. The dung water is sprinkled daily or on alternate days in the front yard of the house and in the sides of homestead area. The daily sweep and other waste material is collected in a pit in the back yard of the house or a little away from the homestead area and this rubbish is used as manure in the agricultural fields. The hearth is cleaned daily in the morning hours of the day by all the Hindus and people of a few upper castes smear the hearth with dung water. The houses with wattled walls, plastered inside, are white-washed for Dasara and Diwali festivals. All the houses are rethatched after attending to minor repairs of the roof once in a year before the onset of monsoon in the latter part of

May. The charges for rethatching varies from Rs. 3 in one of the Birdugond households to a maximum of Rs. 40 in a Manne household. One Birdugond household has spent Rs. 100 for the replacement of roof and rethatching of the house. The average expenditure of a moderate house for annual repairs varies between Rs. 15 and Rs. 50 as the roofing grass has to be purchased, besides engaging hired labour for this work.

Hygiene

29. There are no bath rooms and lavatories in the houses but two bore-hole type of lavatories are provided in the farm house of Dora, the landlord of this village. Men take bath either in the morning or in the evening near the well. Many of them take bath during the rainy season in the nearby stream flowing in the north of the village. The women take bath late in the evenings or under cover of the roof or when the men are out on work. All persons irrespective of sex go to the neighbouring fields along with a tumbler of water to answer the calls of nature and the women particularly choose places behind the trees or a low depression for privacy.

Dress and footwear

30. The dress of the villagers is not only simple but also accords with the climatic conditions and serves the requirements of the daily life. The dress worn by different castes and tribes do not differ much from those of the other castes of the neighbouring villages. They prefer handloom clothes as they are durable and cheap. The male dress usually consists of a dhoti of 4 yards in length, a shirt, a banian and a turban of 2½ yards to 3 yards or a long towel. All men wear dhoti in such a way that it covers from the waist upto the ankles by tying it round the waist and one end of the dhoti is wound into several folds and tucked in the front while the other end of the dhoti is taken in between the legs and tucked in the back over the hips which is known as *gochi*. The working class men and women and the agriculturists wear clothes above their knees when they are at work. A few agricultural labourers do not wear any upper garments at all. The Muslims wear *lungis* and shirts and a few of them also wear pyjamas and shirts. The men either old or young are not habituated to wearing the underwear. All men irrespective of caste wear country shoes made by the local cobbler belonging to Madiga caste. Fig. 11 shows the old style of dress while Fig. 12 shows the modern dress pattern.

31. The women of different castes wear sarees of 8 yards or 9 yards in length and tight fitting blouses locally known as *ravika*. The Gond and Birdugond women do not wear *choli* or bodice except on the occasion of Dhandari dance or when they visit the neighbouring village. The saree is locally known as *cheera* or *koka* among different castes but it is known as *kappidi* among the Birdugonds. Women of all castes wear a piece of loin cloth in between the legs firmly while

tying it round the waist, under the saree. Any torn old piece of the saree is used for this purpose and it is known as *gochi*. The women wear the saree in such a way that it covers both the lower and upper portions of the body. The saree is tied round the waist and one end of it is wound into several folds and tucked in the front and a corner of the saree is taken in between the legs and tucked tightly in the back while the other end is taken over the left hand shoulder to cover the breast. Thus the saree is worn in a Maharashtrian fashion by all women. The working class women wear the saree in the same manner above their knees and the *kongu* is tied round their waist without covering the breast. The women of any caste either young or old are not habituated to wearing either petticoats or bodices locally known as *badilu*. The young women in Viswabrahmin caste have recently begun to wear bodice. The working class women use footwear during the summer season. The moderate cost of the female dress varies between Rs. 12 and Rs. 18 per annum. The Muslim women wear a *lunga* upto the ankles to cover the lower portion and *ravika* to cover the upper portion of the body. The girls aged below 10 years wear frocks and *cheddies* while the grown up girls wear *langalu* (petticoats) to cover from the waist upto the ankles and jackets to cover the upper portion of the body. The boys of below twelve years of age wear *lagulu* (knickers) and *angilu* (shorts) (Fig. 13). If the boys are engaged as attached agricultural labourers they wear small dothis upto the knees and banians. A few Birdugond youths are now-a-days wearing pants and modern slack shirts. The garments such as blouses, banians and shirts are stitched locally by the Muslim tailor for a nominal rate varying in between 0.25 P. to Re. 1. The readymade garments for children are purchased at the weekly shandy in Kasipet or Mancheriyal as they are cheaper than the locally stitched ones.

32. It is not customary to wear special dress for any festival by the different castes in the village. Almost all the caste people wear new cotton clothes on Dasara festive day if they can afford to purchase. Otherwise the washed clothes are worn on this festive day. Enquiries revealed that no special dress is worn for any festival by people of Viswabrahmin, Munnurukapu, and Telaga castes. The annual dress requirements of the household members are usually purchased on festive occasions so that it serves the double purpose. Even for weddings the bride and the bridegroom are dressed in new cotton clothes but a little costlier than those purchased for ordinary use. Among Muslims the traditional costume made of cotton cloth is worn by the bridegroom. Though there is no special dress for mourning, the widow wears a white saree and a blouse on the obsequies day among Goundla, Chakali, Telaga, Tenugu, Komati, Madiga and Golla castes which is presented by her father or brother. The widowers among Goundla, Chakali, Tenugu and Golla castes are presented with a *panchi* (dhoti) on the obsequies day by his father-in-law or the brother-in-law. This custom is not strictly followed by all the house-

holds even in the above said castes. Among Birdugonds the presentation of a white saree on the obsequies day to the widow by her father or brother is still observed by a few households. It is slowly given up due to their frequent contacts with other urban people. The widows are now-a-days wearing coloured sarees and blouses, thus slowly giving a go by to the traditional custom.

Hair style

33. Both men and women apply either coconut oil or any other vegetable oil to their hair before dressing it. The women comb their hair thoroughly and part it into two at the centre and get the hair back so as to make a knot at the nape of the neck. The hair style of the woman is known as *koppu*. Almost all the men have got the modern crops except a few older people who still continue to tie their hair in a knot at the back of the neck. Fig. 14 shows the operation of shaving in progress.

Ornaments

34. A few men belonging to artisan communities and the working class men wear gold and silver rings to the fingers of the hand, silver *dandakadiyalu* above the elbow and silver waist-belt locally known as *mola-tradu*. Almost all the Golla men wear a silver *panch* on the right hand wrist, a circular silver *dandakadiyam* above the elbow and a waist-belt of silver known as *mola-tradu*. The silver *dandakadiyam* and *mola-tradu* are worn by a few Scheduled Caste men. The *mola-tradu* is known as *kardoda* among Gonds and Birdugonds. These ornaments are usually heavy due to the large quantities of silver used in their make. The ornaments of Rajgond women are more varied than those of any other woman in the village. Many of these ornaments are made of either gold or silver. A few poor Rajgond women wear brass and aluminium ornaments, purchased at Kasipet in the weekly *shandy* or from the itinerant merchants who come to the village. Being gorgeously dressed with varied ornaments the Rajgond women appear attractive than other women in the village. The various ornaments of Rajgond women are given below :

Ornaments of the feet

35. (a) *Kallakadiyalu* are the heavy silver anklets, worn in pair on each anklet. Most of them are circular in shape which are made by the local silversmith belonging to Avusala caste. These are known as *mating* among Rajgonds and Birdugonds. The cost of the ornaments depends on the silver used in the make. The making charges per pair vary between Rs. 3 and Rs. 5. The women of different castes wear these ornaments.

(b) *Mattelu* are the ornamental toe rings made of bell-metal worn on the second and third toes of both the feet. These are worn only after marriage by Rajgond women and other caste women in the village. This ornament is plain and circular in shape which is

called as *mudda* among Rajgond and Birdugonds. These are purchased for 50 P. per pair in the weekly *shandy* of Kasipet. *Mattelu* are not worn by widows.

Ornaments of the hands and fingers

36. (a) *Tikale* and *mudde* are the silver finger rings with or without the coins of various denominations fixed to them and are worn on the fingers. Except one paise coin, the remaining coins are used to prepare the rings. These silver rings worn by many women of this village are mostly fixed with old rupee, half rupee and four anna coins.

(b) The silver wristlets, known as *kadiyalu* are worn in pair on to the forearms. These are also prepared by the local silversmith and he usually charges Rs. 1.50 P. or Rs. 2 per pair. It is known as *khade* among Gonds and Birdugonds.

(c) A number of coloured glass bangles are also worn by different women on both the wrists. Each pair of glass bangles are purchased in the weekly *shandy* at Kasipet for one anna (6 Paise).

(d) *Dandakadiyam* is a circular shaped silver ornament which is worn above the elbow of both the hands or one hand. The cost of this ornament depends on the quantity of silver used for preparing this ornament. The cost of this ornament together with making charges varies between Rs. 10 to Rs. 40 per pair. It is prepared by the local silversmith. Fig. 15 shows the ornaments of ear, nose and hand.

Ornaments of the neck

37. (a) *Chitang*, a thin golden chain, is worn around the neck and its cost varies between Rs. 20 and Rs. 80 depending on the quantity of gold used.

(b) *Sakri* is an ornamental silver chain with a heart shaped pendant in the centre. The chain is worn close to the neck while the heart shaped pendant hangs over the breast. It is also made by the local silversmith. The cost of this ornament as any other ornament, depends on the quantity of silver used.

(c) *Sarri* is a circular shaped silver necklace which is loosely adorned on the neck. This is also known as *kante* among other caste women. This ornament is more popular among other castes in this village. This is also made by the local silversmith. The cost of this ornament usually varies between Rs. 10 and Rs. 80 depending on the weight of the ornament.

(d) *Palti* is the silver waist-belt which is the most valuable ornament of the Rajgond women and it is worn on the waist above the saree. It may even cost Rs. 250 to Rs. 300.

(e) The Rajgond women also wear necklaces of coins and glass beads of different colours to look more attractive.

(f) Besides the above neck ornaments, a black beaded necklace called *pusthe* is worn by the married

Rajgond women and other caste women of the village besides the marriage locket. Widows are prohibited to use the black beaded necklace as also the marriage locket (Fig. 16).

Ornaments of the nose and the ear

38. (a) The gold ornament, *besari* studded with white stones is worn on the nostrils. The gold one costs Rs. 15 to Rs. 45 while the brass one costs 0.25 P. to 0.50 P. at Kasipet weekly *shandy*.

(b) *Mukkupulla* is another type of nose ornament made of gold, studded with white stones including one red stone in its centre. The brass one is purchased in the weekly *shandy* at Kasipet for 0.65 P. or Re. 1 per pair. The gold ones are prepared by the local goldsmith.

(c) *Ganteelu* are the ring like ornaments made of either gold or silver which are worn in the helix of both the ears. Each helix is decorated with four *gan-teelu* or *pogulu*.

(d) *Pogulu*, ornamental gold rings are worn in the lobe of the ear. The brass *pogulu* are purchased at Kasipet *shandy* for 0.50 P. per pair.

(e) A few women of the working class wear gold *gundlu* on the lobes.

39. The nostrils of almost all the Hindu caste female children are bored by the local Viswabrahmin on Monday or Wednesday or Friday before completing one year or earlier. Small pieces of brass wire are kept in the holes of the ears and nostrils to keep them open till they are dressed with ornaments.

Tattooing

40. It is observed that the habit of tattooing is not in vogue among Komati, Viswabrahmin and Padmasale castes. The Padmasale reports that he had tattoo marks on some of the joints of the body to be relieved of some bodily pains. But tattooing is a custom among Tenugu and Kummari castes while all other castes have taken up tattooing either for social or decorative purposes. All the members of Mangali (Barber) household head except his children had tattoo marks in between the eye brows so as for protection against ridicule by others. The younger generation of this caste have given up such belief. Likewise all the members of Madiga household including children had tattoo marks in between their eyebrows for protection against evil spirits. Among Rajgond, tattooing is a must for both men and women. The Rajgond women have elaborate tattoo marks on the forearm and dots on the chin and in between the eyebrows. A few of them have different designs of tattoo marks on the reverse of both the palms. All the three Rajgond households have reported that the tattoo marks are purely for decorative purposes and those at the joints of the body are to cure the pains. The old Rajgond women believe that after their death, only the tattoo marks

would follow them to the other world. As regards Birdugonds or Thotis or Pachabottollu, the women are the traditional tattooers for Rajgond and Pradhans of this region. It is a strong belief among Thotis that a Thoti woman becomes eligible for marriage only after the tattoo marks are made on her forehead and on the reverse of the left palm. The men go in for tattooing to be relieved of the pains at the joints of the body. Every unmarried women of Rajgond and Birdugond must have the tattoo marks locally known as *Nelenji-Poddu* (Moon and Sun) without fail on the forehead lest the marriage, according to their custom, will not be performed.

41. Both Thoti men and women attend to tattooing by visiting the villages in this region at least twice in a year (Fig. 17). They are paid from 12 P. to 50 P. depending on the design. The tattooing, once a chief subsidiary occupation for Thotis is not quite encouraging now-a-days. Though the Rajgond and other castes are still taking up tattooing they are not paying so liberally as before. Hence many of the Thoti women have given up their visits to the villages of this region and are at present, working as agricultural and casual labourers in and around the villages. During the slack season, however, a few Thoti women follow their menfolk, who visit the villages of this region for ritual begging and attend to tattooing the womenfolk. In short, this profession is in its last phase of its popularity with the present generation.

Household goods

42. The various households in the village contain mostly articles of utility rather than of decoration. Every household possesses earthen, brass, aluminium and other metallic utensils for domestic use. A few poor households among the working classes own a few earthen pots for cooking and storing drinking water, and brass tumblers for drinking purposes. The earthen utensils are known as *kundalu* while the brass and aluminium utensils are locally called as *ganju*. The earthen vessels are most commonly used both for cooking and storing water by all the households except by the Vaisyas. The earthen cooking utensils which are used for cooking jowar gruel, and curry or *sambar* are known as *ghato buddi* and *kusiri kunda* among Rajgond and Birdugonds. The brass or bell-metal plate, locally known as *dhaniya* is used for eating purposes while *pithru thali* (brass tumbler) is for drinking water. The brass *bindi* and earthen pots are also used for storing water. The condiments are stored in small pots and oil in bottles. The utensils made of either inferior silver known as *bugga-vendi* or aluminium are used for cooking food among other castes. The aluminium and other metallic vessels, irrespective of the purpose for which they are used are called as *bhogonilu* or *ganjulu*. (Fig. 18 shows some of the household goods). The Scheduled Castes and other working class people use earthen pots for cooking food and *sambar*. Among them the pots used for cooking rice and jowar are known as *annapukunda*

or *buvvakunda* and *ambali kunda* while the *pulusu kunda* is used for cooking *sambar*. As many as 31 households use earthen utensils both for storing and cooking purposes. Brass utensils are used by 27 households while 21 households of different castes use aluminium utensils (Table 40). The earthen utensils of average size cost 25 P. each and they are mostly purchased from the local Kummari (Potter) or in the weekly *shandy* at Kasipet. Fig. 19 shows the arrangement of pots.

43. Many castes use aluminium and brass vessels for storing and drinking water. The plates or *ginnelu* used for eating are called *thalilu* while the tumblers used for drinking water are called *chembulu* or *munthalu*. The brass *bindilu* and earthen pots are used for fetching and storing water. A few well-to-do families use *koppera* and *gangalam* for boiling water. The brass and aluminium utensils are used by 77% and 60% of the households respectively. The brass utensils are mostly purchased at Mancheriyal and occasionally from the itinerant merchants who visit the village once in a year. The bronze utensils are exclusively found among six Birdugond households and one household each among Netkani and Padmasale castes and Rajgonds, the Scheduled Tribe (Table 40).

Fuel and lighting

44. The fuel required for domestic consumption by various households is obtained from the Pocham-maloddi forest. They mostly use teak, *sandra* (acacia sundra), *choppari*, *bathakadimi*, *maddi* (*terminalia alata*), *tirumani*, *bilugu*, *tangedu* (*cassia auriculata*), *palakodich*, *ippa* (*bassia latifolia*) and *gurivikatez* (*inora parviflora*) for fuel purposes in this village. The artisan castes and the working classes collect fuel whenever they require the fuel once or twice in a week whereas a few agriculturists collect and store it once or twice a year. All the castes collect fuel free from the forest but the minor forest official is paid some amount, depending on the requirements of the household and the economic status of the person. The persons belonging to Kummari, Mangali, Chakali castes serve the minor forest official by supplying the required earthenware, by attending on him for hair dressing and shaving and supplying water in the morning hours, and by washing the soiled clothes respectively so as to collect the fuel and other wood requirements freely from the forest. Likewise the Manne and Madiga castes attend to repairing and rethatching his house annually. The Tenugu household supplies tamarind to Chowkidar and in turn collects fuel free from the forest. The other castes make annual payments in cash or in kind. Besides using forest wood, the dung cakes are used by all the castes for fuel. In general the expenditure on fuel is quite negligible in this village.

45. The kerosene oil is most commonly used for lighting purposes and the oil lamps without chimneys

locally known as *ekka* or *buddi* made of tin are used for lighting purposes. The Kummari is exclusively using earthen lamp for lighting purposes. The poor people among Scheduled Castes and Tribes use earthen *pramida* locally known as *mattideepam* and lit them with castor oil. In all, seventeen households of different castes are using *ekkalu* or *budlu* while only fourteen households possess bed room lamps. Out of 35 households, 11 households of different castes possess hurricane lanterns (Table 40). Of these, one household each among Birdugond and Golla have acquired one hurricane lantern each during the last five years. During the last five years one Birdugond household has purchased a torchlight (Table 39). The kerosene oil is purchased from the village shop or in the weekly *shandy* at Kasipet. A few well-to-do households purchase their annual requirements of kerosene from Mancheriyal when they visit the market for the sale of surplus agricultural produce. A few others also purchase kerosene tins at Bellampalle. The tin kerosene *buddis* or *ekkas* are purchased in the weekly *shandy* at Kasipet and hurricane lanterns are either purchased at Mancheriyal or at Bellampalle. The cost of each *ekka* or *buddi* varies from 75 P. to Re. 1.12 P. while the cost of hurricane lantern varies between Rs. 3.50 P. and Rs. 5.

Bedding

46. The wooden cots with either tape or country coir are most commonly used for sleeping purposes in this village. As many as 34 households possess wooden cots which are woven with either tape or *nulaka* made of country coir. Almost all these cots are made by the local Vadla. A few Birdugonds and people of Scheduled Castes have prepared their own cots. The cost of each cot usually varies between Rs. 3 and Rs. 5 depending on the type of wood and the size of cot. These cots are not only used for sleeping purposes but are also used to receive the guests and relatives by spreading a *kambali* or a *duppati* (coarse type of bed-sheet). The beds are exclusively owned by three Birdugond households and one household each among Golla, Mun-nurukapu castes and Rajgonds whereas two Birdugond households and one household each of Chakali, Goundla, Komati, Manne and Telaga castes and Rajgonds tribe possess quilts. The bed-sheets are found in use in almost all the castes except in Chakali, Kummari, Netkani, Telaga, Tenugu and Viswabrahmin castes. The blankets are used by one Rajgond and two Birdugond households besides one household among Chakali, Golla, Goundla, Manne, Telaga and Tenugu castes. The Muslim household owns a carpet (Table 38). Among the articles of bedding equipment only two Birdugond households have acquired wooden cots during the last five years (Table 39). The bedding equipment of a common man usually consists of a wooden cot, a quilt-like thing locally known as *bontha*, prepared with old clothes and a bed sheet or any old dhoti to spread over the cot. No household in the village is found using mosquito net. (Table 41).

Furniture

47. As regards furniture, a few households possess chairs, tables, *bhoshanam*, *gadamanchi*, benches and stools. There are five chairs owned by Birdugond, Goundla, Manne, Rajgond and Muslim households while only one table is owned by Manne household. There are seven *gadamanchis*, six benches, three stools and two *bhoshanams*. As many as eleven households possess trunk boxes for preserving clothes and other costly articles. One household each among Golla, Padmasale castes and Muslim uses wooden boxes to preserve not only their clothes but also money and other valuables. The Manne household alone uses a wall-shelf to keep the costly articles. In all, 22 households of different castes, except Chakali, Goundla, Telaga and Tenugu castes use mirrors (Table 38). Two Birdugond households and one household each of the same tribe have acquired during the last five years mirrors, a chair and a *bhoshanam* respectively. The Muslim has purchased a chair in the last five years. The Viswabrahmin and Chakali households have acquired a trunk and a stool respectively during the last five years (Table 39). The modern equipment such as kerosene stove, petromax light, radio, etc., which are popular in the nearby villages like Kasipet and Dharmaraopet have not yet found their way into this village. However, almost all the articles of furniture are more of utilitarian value than of any social prestige. The furniture possessed by different households in this village is not only cheap but also durable.

Toilet

48. The habit of toilet and a sense of personal cleanliness are gradually increasing among these villagers. In all 65.71 per cent of the households are using toilet soaps while 60 per cent of the households are using washing soap (Table 40). The toilet soap is not still popular among Kummari, Madiga, Munnurukapu, Netkani, Telaga castes and Muslim. Though the washing soap is not used by different households, people of all the castes send their clothes to the washerman. The average expenditure on soaps of both types in a moderate family is about Rs. 12 per annum. The dhobis of the village wash the clothes of all people irrespective of caste distinction. The soiled clothes of Golla, Goundla, Komati, Kummari, Munnurukapu, Padmasale, Telaga, Tenugu and Viswabrahmin castes are washed daily by the local Chakali whereas the clothes of Scheduled Castes and Scheduled Tribes are washed once in a week or once in a fortnight according to the convenience of washerman. The clothes of Mangali (Barber) are washed once in two days and in turn the barber attends on the Chakali for shaving, whenever the former calls on him. The washerman is given food or raw food-stuffs sufficient for one man on the day of wash by all the people of all castes, whose clothes are washed by him. The Kummari supplies the required number of pots to washerman and the latter therefore serves the former free of charge. Besides giving food on the day of wash, the payments

to the washerman are made in kind at the time of harvest as per the agreement by the agriculturists. A few households pay a rupee or two per month for washing their clothes. The washermen of this village only wash but never iron the clothes. The washed clothes are ironed by the Chakali at Dharmaraopet on payment of 6 P. per each cloth. Likewise the barber serves all castes without making any distinction. After serving people of the Scheduled Caste on a fixed day in a week, he takes bath before entering in the house and also washes the instruments. The barber does neither collect cooked food nor raw food-stuffs on the day of service like the washerman in the village. He attends on all caste people except Scheduled Castes, whenever they require his services. He also attends to the cropping of younger generation. The Kummari (Potter) supplies the required pots per year to the barber for his services. As seen from Table 41 eight households each belonging to different castes, in the annual income ranges of Rs. 301-600 and Rs. 601-900 are using toilet soaps followed by seven households in the income group of Rs. 300 and less and three households in the income range of more than Rs. 1,201, besides the solitary Goundla household with an annual household income of Rs. 901-1,200. In all, 23 households are sending their clothes to the washerman.

Food

49. Excepting the Vaisyas, all the other inhabitants of this village are non-vegetarians. The staple food of the village is jowar. All the surveyed households mainly live on jowar and five households of different castes rarely take cooked rice. One Birdugond household lives on edible roots, besides jowar (Table 54). Of the 35 households, 18 take their food thrice a day while 11 take meals twice a day. Five households take their food three times a day with coffee or tea either in the morning or in the evening. One Goundla household takes food three times a day with light dishes between midday meal and supper, and tea or coffee in the morning or in the evening (Table 53). The jowar is cooked like gruel locally known as *ghato*, and bread is also prepared out of jowar flour. The rice is usually consumed on festive occasions. They also take pulses and vegetables.

50. The diet of the Scheduled Tribes usually consists of *java* (breakfast), *shukarghato* (lunch) and *poddireku* or *javenivelthe* (supper). Among the other castes the breakfast is known as *java* or *ambali*, the lunch as *pagati buvva*, *ghatka* or *bhojanam* and the supper as *ratri buvva*, *ghatka* or *bhojanam*. The breakfast is nothing but the jowar gruel cooked in the early hours of the day and it is eaten along with salt or onion by an average family and with *thokku* (pickle) by the Vaisya and other agricultural castes. Most of the villagers take their breakfast between 8-00 and 10 a.m., without fail. The lunch consists of jowar bread and a little of cooked rice in a few well-to-do families whereas the lunch of an average family is simple jowar bread which is taken along with dhal or *sambar*

and any vegetable curry. The agriculturists and people of Golla caste take buttermilk without fail with lunch and supper. They also take fried or cooked vegetables at the time of lunch and supper. As regards the poor people of Scheduled Castes, Tribes and other working castes, the lunch is simple jowar gruel which is taken with raw or dried chillies and an onion. People of all castes take their midday meal in between 12 noon and 2 p.m. During the agricultural season, the agriculturists and agricultural labourers take their lunch in the fields. The lunch for the agriculturists is brought to the fields by the house-wives or by any attached agricultural labourer or by any other member of the family while the agricultural labourers take it to the fields in the morning itself along with them. If the workspots are near to their houses, the agricultural labourers also return home for taking lunch. The menu for the supper in any caste does not appreciably differ from that of the midday meal. A few families may prepare a vegetable curry or *sambar* if they can afford. People of all castes usually take jowar bread during nights irrespective of the economic status before 8-30 p.m. Except Vaisyas all other castes take meat and fish along with lunch or supper once in a week or fortnight. The poor people take meat once in a month or two after boiling it in water and adding salt and chillies. A few well-to-do families fry the meat in oil and also add the condiments locally known as *masala*. They also take boiled or fried eggs. The beef and pork are prohibited by all the castes except by the Scheduled Castes. The villagers usually consume the meat of goat, sheep, fowl and wild animals like *sambur*, etc. They mostly take the indigenous vegetables such as brinjals, *benda* (lady's fingers), *beera* (ridge gourd), pumpkins and potatoes. The *asafoetida*, garlic, *zeera* (cumin seed) and *dhaniya* (coriander) are also added to the cooked vegetables.

51. A few well-to-do Hindu castes namely Vaisya, Viswabrahmin, Tenugu, Telaga and Munnurukapu castes prepare sweet dishes, locally known as *paramanam* or *semia* (a preparation of rice or *semia* with jaggery and added milk), *burelu* and *appalu*, prepared out of jaggery and jowar flour or rice flour. They also prepare savouries like *garelu*, *segachi billalu*, etc. It is a privilege and considered as lucky among the lower castes like Chakali, Golla, Goundla, Kummari, Madiga, Mangali, Netkani and Manne and poor people to take cooked rice on festive occasions. The non-vegetarians purchase dry fish in the weekly *shandy* at Kasipet whenever they feel like to have a non-vegetarian dish. The meat of the sheep and goat is most commonly used by all the non-vegetarians and the chicken is a common non-vegetarian dish among various castes irrespective of other economic status. Even today the Madigas and Netkanis alone take beef but pork is prohibited by all the non-vegetarians.

Tea and coffee

52. The habit of taking tea or coffee is becoming more popular among the younger generation. Though they do not prepare it in their houses, they take tea

whenever they visit the weekly *shandy* or any nearest urban centre. In all, six households take either coffee or tea regularly in their houses and three out of them fall in the annual income range of Rs. 601 to Rs. 900 while one household each belongs to other income groups excepting the income group of Rs. 300 and less. All the six households belong to six different castes including one Scheduled Tribe and one Scheduled Caste. As many as ten out of 29 households who are not in the habit of taking either tea or coffee belong to the annual household income range of Rs. 301 to Rs. 600 followed by eight households each in the income groups of Rs. 601 to Rs. 900 and Rs. 300 and less. Two households with an annual income of more than Rs. 1,201 do neither take tea nor coffee (Table 55). Thus it is evident from the above analysis that both the extremities are reported in the higher income group only. It is likely that the consumption of tea or coffee would soon become a regular habit with the younger generation because of their frequent visits to Bellampalle, the nearest industrial centre to this village.

Liquor

53. All the castes except the Vaisyas drink toddy supplied by the Goundla in the village. They also drink *sara* (intoxicating liquor) during their visits to the weekly *shandy* at Kasipet or at Dharmaraopet whenever they like. The agriculturists and the working classes are habituated to taking toddy regularly in the evening hours before they return home. A few of them are so addicted to toddy that they even forego their meals but not toddy. Women of the lower castes *viz*, Chakali, Golla, Goundla, Kummari, Madiga, Mangali, Netkani and Manne take toddy on festive and ceremonial occasions. A few well-to-do agriculturists drink *sara* which is purchased at Dharmaraopet village. In short, toddy is preferred by these villagers rather than any other intoxicating liquor.

Smoking

54. All men of different castes smoke both *beedi* and tobacco regularly. Tobacco is consumed in the form of a cigar locally known as *chutta* by the agriculturists and a few artisan castes. The most common habit of smoking tobacco is through a leaf-pipe, made of a raw *beedi* leaf locally known as *tunika* which is abundantly available in this forest region. The leaf-pipe is prepared by each person and loaded with tobacco pieces. The *beedi* is mostly consumed by the younger generation. A few of them go in for cigarettes on festive occasions. The women of Scheduled Castes and other lower communities chew tobacco and also smoke *cheroot*. The men engaged as agricultural labourers and casual labourers always chew tobacco. Most of the women of the Birdugond and Scheduled Castes not only smoke but also chew tobacco but seldom exhibit this habit before the visitors. It is evident from Table 57 that only five Birdugond women and one woman each in Golla, Mangali, Manne, and Padmasale castes have reported about their tobacco consumption.

Chapter III

SOCIAL CUSTOMS

General

Among all the castes, the pregnancy is recognised with the stoppage of the menses and is further confirmed with the setting in of vomitings either in the second month or in the third month. Even the slightest exertion makes the pregnant woman perspire and fatigue. In the initial period of pregnancy, the women expresses a desire to eat sour eatables, raw rice, etc. Though no special food is served for the pregnant woman, she is not allowed to take heat generating food stuffs and hot drinks with a fear that it may result in abortion or in premature delivery. It is a common practice to give her the food most liked by her. The pregnant woman is however allowed to attend to her normal household work upto the seventh month in the well-to-do families whereas among the poor sections she is constrained to attend to the household work upto 9th or even 10th month. But co-habitation is stopped from the seventh month of pregnancy irrespective of economic status. Though it is a custom among different castes to bring their daughters for the first delivery either in the 5th or 7th month, it is not rigidly followed now-a-days. Those among Komati and Viswabrahmin castes who have brought their daughters for the first delivery, have presented her with new clothes. Some sweets and sour eatables have also been distributed, before she is taken to her parents' house. As regards Chakali, Goundla, Golla and Tenugu castes, the pregnant woman is taken to her parents' house in the 7th month for the first delivery. She is served with special dishes like *garelu*, *appalu*, *burelu* and other eatables desired by her during the stay at her parents' house. After delivery the mother and the child are sent to her father-in-law's house on the 21st day or in the 3rd month after presenting the new clothes both to the mother and the child. This custom is observed only by those castes who can afford it. As seen from Table 76, one first birth each have occurred in the husband's house and the parent's house respectively while all the remaining subsequent births have taken place in the husband's house during last seven years. There are no restrictions like not having a hair cut or not having shaved the beard by a man when his wife is pregnant. An experienced old woman of Birdugond tribe is an untrained village dai who attends on all the deliveries irrespective of the caste in the village. She is locally known as *mantrasani*. Reliable enquiries reveal that all the deliveries of different castes are so far attended to by the village dai and in turn she is paid Rs. 2 to Rs. 5 depending on the economic status of the household.

Medical facilities

2. The village dai locally known as *mantrasani* of Birdugond tribe attends on delivery cases of almost all the castes and tribes excepting those of Scheduled Castes. Besides this dai, an experienced old woman of each caste attends on the delivery cases of the same caste. None of the households have ever taken the assistance of any trained midwife or sought for admissions in the nearest hospital. The villagers are also habituated to visiting the Government Hospital at Bellampalle and they occasionally visit the Primary Health Centre at Kasipet for any emergency as it is nearer than Bellampalle. As many as eleven households have received Allopathic treatment in the Government Hospital at Bellampalle while two households have taken different kinds of medicine (Table 72). Besides making animal sacrifice to the local deities, they also take medicine from the nearest Government Hospital to cure even the minor diseases. However, there is an increasing tendency among the villagers of using modern medicines even for petty diseases. The surveillance worker of National Malaria Eradication Programme unit of Nirmal with his headquarters at Dharmaraopet visits each household of this village once in a fortnight to enquire into the malarial cases. His jurisdiction extends over 19 villages in the neighbourhood. The blood drops are collected from the persons effected with malaria for testing them in the laboratory. The quinine tablets are distributed to the persons suffering from malaria. Thus this village is protected against malaria.

Birth

3. The delivery usually takes place in the main living room in the single roomed houses or in the sleeping room of the houses, consisting of more than one room. When the expectant mother complains about the labour pains, she is made to lie over on the cot arranged for her in the closed room. If the delivery occurs in the winter or rainy season, the bottom of a half-broken pot or an earthen jar filled with fire locally known as *kumpati* is kept under the cot to keep the place warm. In a few Hindu castes, an old *chappal* or a broom-stick is kept near the entrance of the house in order to keep away the evil spirits from the mother and the new born child. Castor oil is applied on the abdomen and fomentation is given with hand, heated on fire, to sooth the labour pains. Soon after delivery, the umbilical cord of the child is cut with a country knife either for the male or the female child among all the castes and the tribes. The treatment of delivery does not significantly vary among the different castes and tribes in the village. The severed umbilical cord

and the placenta are collected in a new earthen pot locally known as *mayakunda*. A small pit known as *kollukunta* is dug in the corner of the backyard of the house among all castes and tribes except in Komati caste. Among Mangali caste the *kollukunta* is dug in the corner of a room where the child is born. Then the *mayakunda* otherwise known as *buddi* among Scheduled Tribes is buried in the *kollukunta*. Afterwards a wooden plank is kept over this *kollukunta* and bath is given both to the mother and the new born child with hot water boiled with *ilaku* (a kind of leaf) and *takkulaku* (a kind of leaf) till the last day of pollution as it relieves the bodily pains of the mother. The *mayakunda* in Komati caste is buried in a place which men and women do not frequent. The *mantrasani* attends to give bath to the child daily during the period of pollution. It is a belief among all the castes and tribes except in Komati caste, that the water used for bathing should not be let out upto 21 days. Pollution is strictly observed except in Scheduled Tribes for 11 days and the husband is allowed to see the child only after the final bath on 11th day. In a few castes like Komati and Viswabrahmin pollution is observed for a period of 21 days. Among Scheduled Tribes, pollution lasts till such time as the umbilical cord drops. The *mantrasani* is given either food or raw food stuffs on alternate days till the final day of pollution. The ceremonial bath is given on the 11th day which is locally known as *purudu* among all the castes, except Scheduled Tribes, while it is performed on 40th day among Muslims. On the final day of pollution, people of the caste are treated with vegetarian feast if one can afford to meet the expenditure. Otherwise a few nearest relatives are given vegetarian food on this day. Toddy is also offered among the Scheduled Castes & Tribes and other castes like Padmasale, Tenugu, Chakali, Mangali, Golla and Kummari except Komati and Viswabrahmin castes. In this connection the room where the delivery took place is smeared with dung and a fresh bed is arranged for the mother and the child. The mother is served with old rice locally known as *pata buvva* upto 21 days among various castes while the Scheduled Tribes give wheat or jowar gruel to the mother till the umbilical cord drops. All castes serve *yachal*, prepared with *pippali* (pepper longes), *sonti* (dried ginger), garlic and gingelly oil to the mother along with food for 21 days among the castes and till such time as the umbilical cord drops among the tribes in this village. All these ingredients are ground and mixed in gingelly oil and this mixed stuff is known as *yachal*. Like the Hindu castes, the tribes in this village also treat their respective tribal women to vegetarian food on the fifth day of the delivery.

4. The pollution in Viswabrahmin caste is observed for 21 days and the father sees the child on the 21st day. On the third day after delivery cooked rice mixed in curds locally known as *perugu annam* is kept in the *kollukunta* and covered with earth. On the 21st day, the mother and the child are given bath. Then the mother drops a little of turmeric and vermilion

in the oven and in the well as a mark of purification. In this connection turmeric paste, symbolical of Gowamma, is presented to an issueless woman by the woman now delivered of the child with the belief that the former begets children. Afterwards she draws water from the well and attends to her normal household work. The mother is served with *yachal* and old rice for about a month and afterwards she takes the normal food.

5. The *mantrasani* is paid Rs. 2 to Rs. 5 either in cash or in kind for her services. A few present her with a new saree besides paying the nominal fee. An amount of Rs. 2 to Rs. 5 is spent on preparing the *yachal*.

Naming ceremony

6. Almost people of all the castes except those of the Scheduled Castes and Scheduled Tribes, perform the naming ceremony on the 21st day of the child. Among the Scheduled Castes Madiga and Manne celebrate this function on the 11th day of the child while Netkani performs the same on the 7th day of the child. Among the Scheduled Tribes, this function takes place on an auspicious day before the child completes one month. On this day both the mother and the child are given bath and are dressed either in new or washed clothes. Afterwards the baby is kept in the cradle and then named first by the maternal uncle or the grand-mother or the respective caste elder of the village. The chosen name of parents is uttered in the ear of the child thrice. In this connection the nearest relatives are invited to a vegetarian feast. In Mangali caste five *muthaidulu* (women in married status) of any caste other than those of the Scheduled Caste utter the name of the Pochamma deity thrice in the ear of the female child and the name of Pochanna in case of a male child before giving the chosen name of the parents on the 21st day of the child. The naming ceremony among the Scheduled Castes is a simple function. Both the mother and the new child are given bath and dressed either in new clothes or in washed clothes. The child is kept in a cloth cradle and the chosen name of the parents is whispered in the ear of the child by the eldest member of the family. A few relatives are entertained with vegetarian food on this occasion. Like the people of the Scheduled Castes, the tribal head names the child with the chosen name of the parents on an auspicious day before the child completes one month. The tribal elder who gives the name to the child is entertained with vegetarian food.

7. The expenditure that will be involved from the day of delivery till the day of naming ceremony varies from Rs. 5 to Rs. 50. The minimum expenditure is seen among Birdugonds & Rajgonds (Scheduled Tribes) and Netkani (Scheduled Caste) and maximum expenditure of Rs. 50 in a normal feature among Komati. The expenditure usually includes the fee to the *mantrasani*, ingredients for *yachal* and the vegetarian feast on the occasion.

Typical names

8. Most of the names among different castes and tribes in the village are after the local deities. The names are always referred to with their respective surnames. The most common Hindu names among various castes in the village are Ramanna, Latchanna, Bheemayya, Narasayya, Linganna, Mallayya, Pochanna while a few names, derived from their votaries are as follows : Somu, Maru, Laknu, Poru, Yellayya, etc. The females are most commonly named as Rambai, Bheembai, Latchubai, Sankaramma, Narasamma, Sita, Anasuya, Pochamma, Lingamma, Mallamma, Hanumakka which are the names of Hindu Gods and Goddesses. The modern names like Kalavathi and Sitamma, Lakshmidevi, Suryakantam are also becoming popular among the younger generation in this village. The names of the Gods like Venkateswara and Rayesudu (Rajeswarudu) are also popular among men and women. Most of the names among the Scheduled Tribes are after their deities like Bheemdev, Jangubai but they have also adopted a few names of Hindu Gods and Goddesses.

9. Among Muslims the naming ceremony is performed on the final day of pollution i.e., on 40th day. All the community people are invited and the elderly person among the gathering names the child after the mostly preferred name by the parents. In this connection, a non-vegetarian feast is arranged.

Tonsure ceremony

10. The tonsure ceremony is locally known as *puttuventrukalu theeyuta*. The function is performed only in the case of male child among different castes and is performed in case of a female child only for the fulfilment of a vow to any deity. People of all castes perform this function on an auspicious day fixed in consultation with the person who can refer the almanac either in the third year or in the 5th year except in Scheduled Castes and Scheduled Tribes and Munnurukapu caste. Among Scheduled Castes it is performed within a year or in the 5th year on any one of the auspicious days namely Monday, Wednesday and Friday. Among tribes, the tonsure ceremony is performed on the day the umbilical cord drops in the case of male child and also in the case of the female child if a votive offering is made to any deity. In case of fulfilment of a vow to any deity, it is performed on Monday, Wednesday or Friday which are considered auspicious among them. The Muslims perform this function on the 40th day of the child preferably near a *darga*. This function is usually performed in their respective houses of each caste and the proceedings of this function do not appreciably differ among the different castes in this village. A few households, irrespective of the caste and tribe and economic status have celebrated the function to fulfil their vows before Lord Venkateswara at Vemulawada and Rayesudu at Bugga and before Pochamma and Mallamma deities within the village. If the ceremony is performed before the

village deities, a fowl or a goat, as per the vow is sacrificed and then the hair is ceremoniously scissored at three or five places by the maternal uncle. Afterwards the barber shaves the hair completely. In case the barber is not available, the maternal uncle completely shaves the hair. On this occasion the child is made to sit facing east. This ceremony among Komati caste is performed on *Vidiya*, *Tadiya*, *Panchami* and *Dasami* days in the months of *Magha* (January—February), *Phalguna* (February—March), *Chaitra* (March—April) and *Vaisakha* (April—May) when the child attains the 3rd or 5th year of age. The maternal uncle symbolically initiates the hair cut and then the barber shaves completely. On this occasion, the barber is paid a rupee or two and a *kudaka* (dried cocoanut cup) for his services. In a few well-to-do households, the barber keeps a brass tumbler with water before the child. The elderly persons present on the occasion, take one or two copper coins and take it round the head of the child thrice and place it in the brass utensil. The money, thus collected, is taken away by the barber. In this connection vegetarian meals is arranged by different castes. The expenditure for the tonsuring ceremony varies between Rs. 5 and Rs. 25.

Child feeding

11. The infant is fed on cow's milk for the first two days and in the meantime the child is made to suck the mother's breast. The child sucks the mother's milk for about a year or 18 months. The food is slowly given to the child when it is in teething age (i.e., 8 months to one year). The children usually give up mother's milk when they attain the age of one and a half years or two years. The child begins to take the normal food after completing the second year. The child is profusely smeared with castor oil to the body and gingelly oil on the head till one year of age. Among the Scheduled Tribes, Scheduled Castes and other Hindu castes like Chakali, Mangali, Goundla, Golla and Kummari the infants are left to the care of elderly children or old people in the house as the women also work hand in hand to earn their bread. Poverty and ignorance about the ways of bringing up the children of the above enumerated castes are the main reasons for their ill-nourishment and meagre clothing. It was found during the enquiries that a few well-to-do castes like Komati, Viswabrahmin, Munnurukapu, Padmasale, Telaga and Tenugu have used the Glaxo to supplement the mother's milk. The mothers usually do not resort to wean their children away from suckling. However, the methods commonly adopted to wean the children away from suckling are application of the juice of neem leaves, the outer cover of the lemon fruit, myrobalam and soap nut to the nipples. These weaning methods are adopted in cases where children bite the breast while suckling the breast. They do not take any particular care to feed the children except giving the normal food along with the elders of the house. No special ceremony is performed at the time of first feeding among the various

castes and tribes in the village except in Telaga and Muslim castes. The ceremony for the first feeding of the child is known as *annaprasana* in this caste and it is usually performed on an auspicious day either in the 5th or 7th or 9th month of the child. On this day the child is fed with sweet rice added with milk locally known as *paramannam* by the parents. Among Muslims the child is fed with some sweet on the 40th day by the father or the mother of the child. The child is usually carried out in the lap of the mother. A few women carry their children on their backs with the help of a cloth till such time they begin to walk steadily.

Use of contraceptives

12. The local people are not aware of either contraceptives or any other method to avoid pregnancy by deliberate means. Moreover, they consider it as sin to spoil or stop the pregnancy as it is a God given fruit. Hence they do not take to any abortive methods either indigenous or scientific. Reliable enquiries reveal that they do not know any indigenous methods of abortion. The barrenness of the woman is always attributed to the sins committed in her past *janma* (life). They make votive offerings such as sacrifice of animals; naming of the child after the God Venkateswara at Vemulawada village and Rayesudu at Bugga village if they beget children. There are no cases of still births in this village. Three cases of infant mortality perhaps due to malnutrition are reported among Birdugonds and Chakali caste (Table 10). Many villagers ascribe the infant death to the sins of the parents or to the ill-fate of the child. All the villagers are in favour of the birth of a male child, though they often say that the birth of a male or female child is purely after the benevolence of the Almighty. It is further explained that the son is always helpful to the family unlike the girl who leaves the house after marriage. The son is always helpful in all the economic pursuits of the household even from his boyhood. The villagers report that the son is essential to perform the funeral rites of the father. Hence the birth of a son is always looked to with rejoicing.

Initiation to learning

13. The initiation of a child to learning is known as *acharabhyasam* or colloquially known as *chadaveyuta* and is observed exclusively among Tenugu, Telaga, Goundla, Viswabrahmin and Komati castes. The child is initiated to learning in the 5th year on an auspicious day fixed by the teacher, or local Ayyavaru or the person who can refer the almanac. On this day the child is given oil bath and dressed in new clothes. The local school teacher makes the child write the alphabets like (Sree), (O), (na), (maha) on the rice placed in a brass plate or silver plate. Afterwards the *pappu phalaharalu* (pieces of coconut, fried dal and jaggery) are distributed to the school children. In this connection the teacher is presented with a rupee or two, known as *gurudakshina*.

The proceedings of this function are almost the same among all the above said castes. A few households among Birdugonds and such other castes as Chakali, Golla, Goundla, Kummari, Mangali, Madiga, Netkani and Manne castes (the last three being Scheduled Castes) are also performing this function in an informal way in the 5th year of the child irrespective of the sex. Among the above said castes a mixture of *putnal* (fried Bengalgram), gingelly and jaggery are distributed to the children of the school on this occasion. As many as twelve of the seventeen castes do not perform any type of function to initiate the child for learning.

Puberty

14. The attainment of puberty is known as *janatha* or *persamanalatha* among the Scheduled Tribes while it is known as *peddamanishaindi* or *rajaswaralaindi* among other castes in this village. The girls among different castes usually attain puberty in between 13 and 15 years of age. The girl is kept under pollution for five days among Rajgonds and six days in Birdugonds while the other Hindu castes observe the pollution from 9 to 16 days. This function among the Scheduled Tribes is performed in a simple manner. Soon after the first menstruation, the girl is made to sit in the corner of the house and hidden with a bamboo mat without being seen by others. She is neither allowed to move freely to attend to the household work nor served food along with others in the house. She is served food in separate utensils during the period of pollution. On the final day i.e., 6th or 7th day, as the case may be, of pollution, she is given bath and the women in married status of the same tribe offer *kudakalu* (dried coconut cups) to the girl. On this occasion the women of their tribe are treated to vegetarian food. Among Rajgonds the girl is given bath soon after the first menstruation. Afterwards she is seated in the corner of a house with *kudakalu*, in her *vodi* (lap) and the sister-in-law, preferably maternal uncle's daughter, is made to sit facing her. Afterwards these two *kudakalu* (dried coconut cups) are exchanged five times in between them and then they are eaten away by them. Women in married status of the tribe are distributed with a mixture of gingelly and jaggery. All the remaining formalities are similar to those of Birdugonds. The normal menstruation among the tribes lasts till the discharge stops, which normally lasts for a period of four or five days. During this period she is not allowed to cook food but can attend to the household work like sweeping of the house, cleaning of utensils, etc. She is served food in separate utensils.

15. The observance of attainment of puberty among the Hindu castes in this village does not appreciably vary but for the duration of the pollution period. Soon after the first menstruation, the girl is made to sit in a corner of the house which is usually secluded by a partition so that the male members may not see her. Afterwards the mother or the elderly

women members of the household invite the neighbouring women and the women of their caste by putting *bottu* (vermillion) on their foreheads. In the meantime the Chakali woman brings a white bed sheet and spreads it in the corner of the house which is intended for the use of the girl during the period of pollution. Among the Scheduled Castes the cloth is spread by one of the women in married status of the caste in a corner of the house earmarked for the girl. Then four *kudakalu* containing a jaggery piece in each of them are kept in the four corners of the cloth which is used by the girl under pollution. An elderly woman in married status of the same caste conducts the girl to this arranged place and makes her sit facing east. The invitees present her the *kudakalu* and jaggery pieces and apply *bottu* on her forehead. In this connection songs, wishing her a happy wedded life, are sung by these women. Afterwards invitees are offered betel leaves and nuts and are also applied on their foreheads with vermillion locally known as *bottu*. The girl is not allowed to move freely during the period of pollution. She is served food in separate utensils. She regularly anoints her body with turmeric powder mixed in gingelly oil or any other vegetable oil. The girl is encouraged to eat *kudakalu* and jaggery as much as she can with a belief that she develops good physique. In the early hours of the final day, she is given bath and the Chakali woman washes the clothes used by the girl under pollution. The house is smeared with cow dung and decorated with lime lines. In case the girl is married, the parents-in-law present new clothes and sweets to the girl. In this connection relatives and people of the caste are entertained to vegetarian food.

16. The pollution for normal menses lasts for five or six days among different castes and tribes except in Komati caste. During this period of pollution, she is neither allowed to cook food nor permitted to attend to household work. She is served food in separate utensils. Among the Scheduled Castes and Chakali, Mangali, Goundla, Golla and Kummari castes woman under menstruation takes bath regularly and then attends to her household work except cooking during the period of pollution. In Komatis, among whom the pollution period for the first menarche is for 11 days, the pollution period decreases by one day for every subsequent periods and finally it is limited to three days. During this period she is not allowed to do the household work or move freely in the house. She is served food in separate utensils. Among Muslims too the ceremony connected with the attainment of puberty is performed as in the case of Hindus. The normal menstruation among Muslims lasts for five or six days or till such time as the discharge stops.

Marriage

17. The girls in this village are married either before or after attaining puberty. *Sagotra* marriages and marriages among families with the same surname are prohibited among all the castes and tribes in this village. *Menarikam* (marrying mother's own brother's daughter) is accepted among all the castes and tribes

while *eduru merarikam* (marrying father's own sister's daughter) is accepted among the Scheduled Castes and Scheduled Tribes besides Kummari and Tenugu castes. Marrying the wife of the deceased younger or elder brother is permitted in Scheduled Tribes and Scheduled Castes besides Golla and Padmasale castes and Muslims of this village. The sororate marriages are exclusively permitted in Birdugond (Scheduled Tribe) and Manne (Scheduled Caste). All other blood relationships excluding the above enumerated relationships are prohibited. In Rajgonds and Birdugonds marriages among the same Saga (phratry) are prohibited. The *inti peru* (surname) is the criteria to settle the marital alliance in all the Hindu castes except in Komati caste where *gotram* plays a significant role in finalising the marriages. Moreover, persons of the same surname consider themselves as brothers and sisters and as such marriages are strictly prohibited.

18. Table 62 presents the persons by age at first marriage. Sixteen women were in the age group of 5-9 years at the time of their first marriage while 8 males and 29 females have been married when they were in the age group of 10-14 years. Twenty-four males and four females were in the age group of 15-19 years at the time of their first marriage while 15 males and only one female were in the age group of 20-24 years at the time of their first marriage. One male each was in the age group of 25-29 years and 30-34 years at the time of their first marriage. Of the 103 married persons, 78.64% (81 persons) are married before their 20 years of age. Occurrence of 16 marriages in the age group of 5-9 years shows that they have not abruptly given up the old tradition of marrying the girls before attaining adolescence. Among the total 35 households, 82 marriages have been investigated. Of these 82 marriages, only 25 are within the consanguineous relationship while the remaining 57 are non-consanguineous. Among these 25 consanguineous marriages, ten are within the relationship of mother's own brother's daughter (*menarikam*) and five within the relationship of father's own sister's daughter (*eduru menarikam*). One marriage each is contracted with wife's sister, sister's daughter and mother's step-brother's daughter and the remaining seven are found in other blood relationships (Table 59). From the above analysis, it is evident that the tendency of contracting marriages within the blood relationship is gradually diminishing in this village. As many as 45 marriages are contracted outside the village but within the taluk, followed by 21 marriages contracted outside the taluk but within the district. In all, only 16 marriages among five castes have been contracted within the village (Table 61). The inter-caste and inter-tribal marriages are prohibited in this village. However, only one inter-caste marriage is contracted in Telaga caste who married a Sathani woman. As regards their attitude towards marriage with persons of different castes, one Goundla household alone is willing to contract marriages with Kapu and Periki castes. The payment of customary bride price is in vogue among different castes of this village. The payments

are usually made either in cash or in the form of ornaments as agreed upon at the time of betrothal ceremony (Table 63). The payment of dowry is not popular in this village. However, one Goundla household has paid an amount of Rs. 116 towards dowry at the time of his daughter's marriage. The villagers have no knowledge about the legislation prohibiting the payments of dowry and about the Hindu Marriages Act. The dowry system is in vogue among Viswabrahmin, Komati, Goundla castes and the amount varies from Rs. 100 depending on the economic status of the household. The customary payments in kind known as *avanam* is paid among Golla and Madiga castes. Among the Scheduled Tribes the bride price varies from Rs. 10 to Rs. 15.50 P. which is usually paid to the parents of the bride. The payment of neither bride price nor dowry is in vogue among other castes. The bride price is usually decided among Rajgonds and Birdugonds depending on the economic status of the household. A few households among Rajgonds have paid Rs. 100 and more towards bride price. Like-wise the *mehar* amount among Muslims is paid by the groom as agreed upon at the time of betrothal to the bride.

19. The polygynous marriages are permitted among all the castes including the Scheduled Castes and Scheduled Tribes except in Komati, Tenugu and Chakali castes. Of the 82 marriages surveyed among the different castes in the village 80 are monogamous. One polygynous marriage is reported in Golla caste (Table 60). The polygynous marriages are usually preferred to beget children in case the first wife is barren. The poorer section of the population go in for more than one wife as they will be helpful in supplementing the family economy by working hand in hand with the man. However, they are not common in this village. The inter-caste or inter-tribal marriages are not permitted and the contravention of caste or tribal rules are punished with heavy penalty or excommunication depending on the gravity of the offence. Reliable enquiries reveal that no such grievous offences have so far occurred in this village. The solitary inter-caste marriage between a Telaga and a Sathani woman is looked down upon by both the castes and they are not allowed to participate either in the religious and social functions of both the castes.

20. The Brahmin *purohit* from Tandur or Bellampalle officiates over the marriages of all castes except Rajgonds, Birdugonds and Scheduled Castes in this village. Patel and Devari officiate the marriages among the Rajgonds whereas in the case of Birdugonds marriage is officiated either by Devari of Rajgonds or by any elderly person of their caste. The caste elder Peddamadiga officiates over the marriages of Madiga caste. Similarly the Peddamala and Kulapedda solemnise the marriages among Manne (S.C.) and Netkani (S.C.). The procedure of all the rituals connected with marriages is the same among all the Hindu castes in general but for a few minor deviations. The Muslim marriages in this village are also officiated by Khazi and *nikha* is performed following the payment of *mehar*.

Types of marriages

21. The marriages are usually finalised through negotiation among all the castes and tribes in this village. Marriage by elopement is still in vogue among Rajgonds and Birdugonds. The widow remarriage locally known as *patu* or *marumanuvu* is socially recognised among all the castes and tribes of this village. Marriages by negotiation and capture are known as *khaja khobra* and *peshiwatwal* respectively among Rajgonds and Birdugonds. The main difference between these two types of marriages is only in the initial stages while all the other main rites of wedding are strictly adhered to in performing these marriages. The consent of the parents of both the parties is a must in *khaja khobra* marriage while it is of secondary importance in *peshiwatwal* marriage.

Khaja khobra

22. The mode of performing this marriage among Rajgonds and Birdugonds does not differ much except that a Patel and Devari officiate over Rajgond marriage and Devari over Birdugond marriage. The marriage ceremony lasts for three days in both these tribes. The matrimonial negotiations are always initiated through reliable friends or nearest relatives by the young man's parents. After ascertaining the willingness of the girl's party through reliable sources the young man's party consisting of his father and elders visit the house of the girl on an auspicious day, fixed by Patel, the Rajgond elder. Otherwise they may start for the girl's village on any one of the auspicious days namely, Monday, Wednesday and Friday in the week. The young man's party primarily meets the tribal elder of the girl's village and through him the girl's parents are informed about the former's visit. All the tribal people of the girl's village and the young man's party assemble in the bride's house. Then one of the elderly persons of the young man's party requests the girl's parents to give their daughter in marriage. If the girl's party expresses its willingness, the father of the young man pays Rs. 5 to the tribal elders of the girl's village and the girl's father also pays Rs. 2 to these elders which is known as *baitok*. This signifies the settlement of marital alliance. Afterwards tobacco is distributed to the persons present on the occasion as a mark of respect. The young man's father then keeps the vermilion on the forehead of the girl which is known as *yerrabottu*. The entire party is then given a treat. Before their departure, they fix up an auspicious day after a gap of five or six days for performing betrothal ceremony locally known as *vidiyam*.

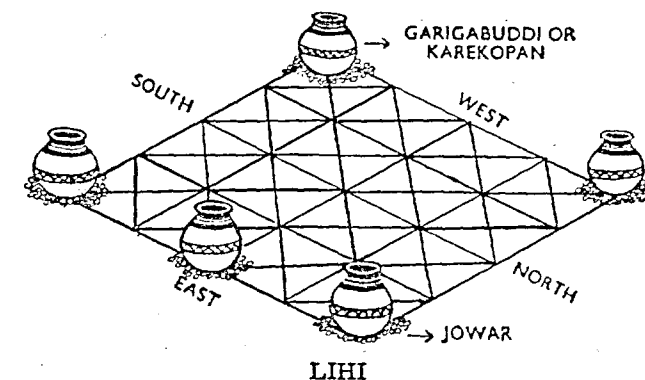
23. On the appointed day, the groom's party consisting of parents and a few tribal elders repair to the bride's village. They take particular care to avoid the bad omens like coming across of a cat, a widow, and a man with empty pots or fuel, or sneezing at the time of undertaking the journey. Soon after reaching the bride's village, the party visits the house of the Patel (the tribal elder) who in turn informs their arrival

to the bride's father. After making arrangements for the brief stay of the groom's party in a house of the same Saga (phratry), the groom's party is taken to the arranged guest house locally known as *janesoron* to rest for a while after their journey. If the groom's Saga people are not living in the village, a temporary hut is erected for their stay. A little later, the bride's party customarily greets them saying Ram Ram, and invites them to their house. The concerned Patadi narrates about the details of the Saga and Padi of the girl. In this connection, the jewellery, clothes and *voli* (bride price) to be given to the bride are decided upon. In the meantime the bride is given oil bath and dressed in new clothes. Then ornaments like *dandakadiyam* above the elbow and *kanti* on the neck, that are presented by the young man's father before she is made to sit on the *gongali*. In this connection the groom's father treats the entire party with liquor as mark of happiness. It is reported that now-a-days the party is treated to a feast at the expense of the groom's party. Thus the betrothal completes. On this occasion the marriage day locally known as *laggam* agreeable to both the parties is also fixed.

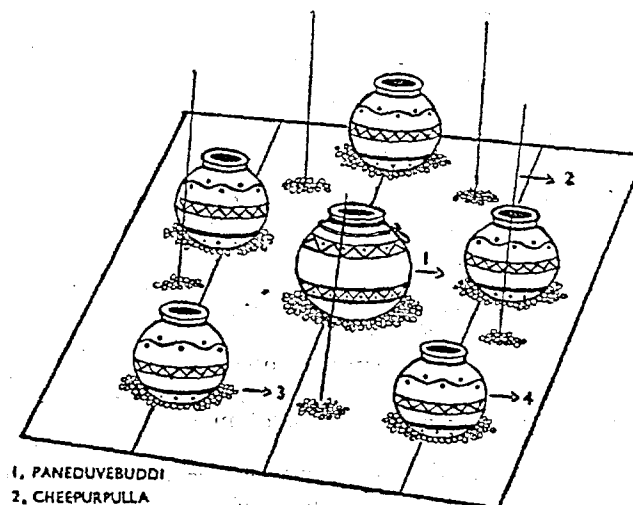
24. Among these tribes, the venue for the marriage is the bridegroom's house. One or two days before the actual marriage two men are sent to bring the girl for marriage. They are paid Rs. 5 to enable them to make customary payments, locally known as *bhundo* to Rajgond women of the intermittent villages who customarily stop the bride's party while going for the marriage. Thus the girl's party along with these two tribesmen reach the outskirts of the village. Then the bride's party will be given a feast with *ghato* (jowar gruel), *kusini* (dhal), onions and *ambali* by the young man's party. This feast is known as *yedudavadi*. Afterwards the girl's party is taken to the village accompanied by musical instruments. Afterwards the father of the young man ceremoniously wishes the feet of the bride, parent's brothers, sisters and maternal uncles while the mother of the young man pours water. Then tobacco is served in honour of the party. Afterwards the bride's party is conducted to a specially arranged temporary lodging locally known as *janesoron* where a pandal is erected.

25. On the day of marriage, the parents of the young man offer new clothes to Pochamma deity, before they are dressed by the bridegroom, to invoke her blessings. Afterwards the groom is given head bath. The dhoti used by the young man is tied to the bride smeared with turmeric powder all over the body and then given head bath. Likewise both the groom and the bride are given ceremonial bath twice. Afterwards both of them are dressed in new clothes. In the meantime one of the tribal elders bring five small pots known as *karekopan* and an earthen pot known as *paneduvebuddi* which are decorated with vermilion. The Devari (priest) propitiates the God Bheemdev by offering cooked rice mixed with curd and *paramannam*, a sweet preparation and invokes his blessings for the happy married life of the new couple. The Patel keeps the *paneduvebuddi* on a cleaned site on the *penta* (the

place where rubbish is deposited). The *paneduvebuddi* is filled with water and in it are kept a few *medi* twigs. Two persons belonging to the bride and the groom are kept here to watch *paneduvebuddi* without being disturbed by anybody. The five *karekopans* (earthen pots decorated with vermilion) are taken to the marital pandal by the aunt, preferably, the paternal aunt. In the meantime either the Patel or the Devari draws the *lihi* with jowar flour as shown in the sketch



and a little of jowar measuring *arasoladu* is kept in all the corners including the centre in the eastern side. Then the *karekopans* otherwise known as *garigabuddelu* are kept over the *lihi*, three pots on the eastern side and two on the western side. Afterwards a white thread is wound round these *garigabuddelu* and propitiates them by offering *kumkum* (vermilion), *gulalu jeeth korre* (coal powder), *ghato* (jowar rice) and *garelu*. Afterwards these *garigabuddelu* are taken by five women in married status in a procession accompanied by musical instruments under a saree canopy to the *paneduvebuddi* which is already kept near the rubbish heap where the daily sweep is deposited. Before this procession reaches, the Patel draws the *pattu* with jowar flour on the *penta* (rubbish heap) and the *paneduvebuddi* is kept in the centre of the *pattu* and the *garigabuddelu* are kept around the *paneduvebuddi* as shown in the sketch below :



1. PANEDUVEBUDDI
2. CHEEPURPULLA
3. JOWAR
4. GARIGABUDDI

PANEDUVEBUDDI

Afterwards the Patel keeps the *cheepurpullalu* (splinters of broomstick) by the side of each *garigabuddi*. Then a white thread is wound five times, connecting the outer ends of the *cheepurpullalu*. Thus the Gangadevatha is worshipped by the Patel while offering the remaining *kumkum* (vermilion), *gulalu* (rose coloured powder), *jeetha korre* (coal powder) and turmeric powder. Afterwards the remaining *ghato* are taken round the *pattu* thrice, locally known as *dishti*, to protect against any evil effects on the new couple. Then the water in the *paneduvebuddi* is distributed among all those *garigabuddelu* and the entire party along with the *garigabuddelu*, carried by five women in married status return to the marriage pandal (*marmimandap*), in a procession accompanied by musical instruments. These *garigabuddelu* are kept at their usual places over the *lihi*. New clothes are presented both to the bride and the groom by the latter's parents. The bride and the groom covered with a *gongali* (blanket) are carried by their respective brother-in-law round the *paneduvebuddi* thrice. The bride and the groom are then made to stand on either side of the *paneduvebuddi* facing west and east respectively. The two *gongalis* are held as curtain in between them so that they may not see each other. The parents of the young man washes the feet of the bride and the groom and in turn the bride and the groom pay their respects to the former by touching their feet. Afterwards the groom keeps the two bits of cocoanuts, one over the other after keeping 2 paise and tie it with the thread, which is known as *kudaka*. Likewise the bride also prepares a *kudaka*. Following the directions of the Patel, the *kudakalu* are exchanged five times in between them. The groom holding the little finger of the bride by his little finger drags her to his left side. The Patel ties the *kongus* (upper cloth) of the bride and the bridegroom and showers his blessings by throwing the sacred rice. All the assembled elders throw the sacred rice on the heads of the couple with their blessings. Afterwards the bride and the groom face each other, and recite the following sacred *mantras* as dictated by the Patel while holding their hands upwards facing east.

తారాబలం చంద్రబలం తథావలగ్నం
Tarabalam chandrabalam tadhavalagham

సదానస్తా

sadanastaha

దేవాబలం దైవబలం సబోధనా

Devabalam daivabalam sabodhana

The groom sprinkles the *achintalu* (sacred rice) on the bride and *vice versa*. Then the Patel takes a little sacred rice round the new couple and throws it in the *penta*. Afterwards the entire procession returns to the *marmimandap* (marriage pandal) under the saree canopy. The central *garigabuddi* in the eastern side of the *lihi* is given to the sister of the bride by the Patel or Devari. She holds this *garigabuddi* with the right hand and holds the right hand of the groom with her left hand and in turn the groom holds the right hand of the bride to form a link. The party makes

five rounds around the *lihi* without breaking the link. A wooden seat locally known as *kuthulu* is then fixed in the centre of the marriage pandal with the help of *gurkas* (nailed sticks) by the sister of the bride. The new couple pay their respects to this *kuthulu* by throwing the sacred rice and they are afterwards made to sit facing east before the *lihi*. Afterwards the bride's sister applies turmeric to the feet and the cheeks of the new couple which is called as *chittiuteda*. The new couple are then conducted into the house with the help of the bride's sister and are dressed in washed clothes. Both the bride and the groom are then made to stand one behind the other facing east in the front yard of the house on two wooden planks. The women in married status pour the water contained in the *garigabuddelu* on the new couple before they are given bath. The groom takes a little of water into the mouth and sprinkles the same on the back of the bride while the bride (in the same way) sprinkles water on the chest of the groom. This is repeated twice by the couple which is called as *yenidimadu*. The couple are again given bath and dressed in new clothes. In the meantime, the sisters-in-law of the groom hide these wooden planks to create fun and they are finally kept in the marriage pandal by them after receiving 25 paise from the groom's father. The couple then sprinkle the *achintalu* (sacred rice) on these planks and are seated facing east. The Patel or the elderly person of the tribe shows the *pusthi* (marriage locket) to the people present on the occasion. Each one pays blessings to the *pusthi* by touching it with their hands. Following the directions of the Patel the groom ties the *pusthi* around the neck of the bride. Afterwards the mothers of the bride and the groom and three or four women in married status keep the sacred rice on their heads and a few coins in their *vodis* (laps). The new couple are then made to stand and the groom presents the sarees to the sisters-in-law (daughters of the paternal aunt and maternal uncle), sisters and aunts provided one can afford it. These presentations locally called as *katnalu* are given up now-a-days among these tribes in this village.

26. Both the bride and the groom are again carried five times round the *garigabuddelu* accompanied by musical instruments. On this occasion the new couple sprinkle the *uta pindi* (a mixture of jowar flour and turmeric) on each other. A few women in married status also accompany the party to make the rounds while carrying the *garigabuddelu* and the wooden planks. Afterwards the couple are made to sit on a *gongali* (a coarse blanket) and they fill a glass with rice. The new couple are then served with food and the groom offers a morsel of food to the bride. In turn the bride offers a smoke to the groom. While smoking the groom walks out of the room. Afterwards the entire party is treated to a vegetarian feast.

27. On the second day of the marriage the new couple are taken in a procession to the *paneduvebuddi*. In this connection two young men of the same tribe

smear their hands with *nasi* (black colour). One among the two youngsters knocks away a fowl from the house of the groom and hides it in a basket. The feet of the women of the young man's party are washed by the women of the bride's party and *vice versa*. The entire party then returns home. The fowl, hidden by the youngster, is given to sister-in-law of the groom who looks after it carefully. It is a belief that the new couple beget children provided the fowl lays eggs and hatches them successfully.

28. The new couple are again conducted to the *paneduvebuddi* to worship the deity Devadevi. A *gongali* is spread near the *paneduvebuddi* and the entire party are comfortably seated. The *belipanakam* (water mixed in jaggery) is poured on the *paneduvabuddi* by the new couple in the name of Devadevi and they pray their *Kuladaivam* also. Afterwards the *kudakalu* (dried coconut cups) and *belipanakam* are distributed among the persons present on this occasion. The entire party then returns home and all of them are entertained to non-vegetarian food and liquor.

29. On the final day of the marriage, turmeric paste is applied to the face of the bride and a few other women in married status. The bride and her sister-in-law crawl from the *marmimandap* (marriage pandal) into the house and keep their hands in the *khalikunda* (gruel pot) as it is considered auspicious. Thus the bride qualifies herself for the household work. Afterwards all these women take head bath and dress in washed clothes. During the night, the bride's party and the groom's party are made to sit facing each other on a *gongali* (blanket) under the *marmimandap*. Then the bride serves the *belipanakam* to the women and the groom to the men. The groom distributes *tamuku* (smoke) to all the men, present on this occasion. After enjoying the smoke for a while, all people stand and utter the customary 'Ram Ram' as a mark of respect.

30. On the following day, a fowl is sacrificed in the name of the *velpulu* (deities) of the groom and a non-vegetarian feast is arranged on this occasion. Thus marriage comes to a happy close. The expenditure of this marriage usually varies from Rs. 300 to Rs. 500 among these tribes.

Peshiwatwal

31. The marriage by *peshiwatwal* (capture) is usually preferred by the poor Rajgonds and Birdugonds who cannot meet the heavy expenditure of *khajakobra* (marriage by negotiation). As mentioned earlier the main difference between these two types of marriages is only in the initial stages to secure the hand of the girl. The willingness of the girl is enquired by the young man through her friends or nearest relatives. Afterwards he makes frequent visits to the village to contact the girl without being noticed by others and ascertains her opinion directly. Among these tribes, particular care is taken to avoid the girl of the same Saga as they consider themselves as brothers and sis-

ters before initiating the issue. The movements of the girl in the village and in the neighbourhood are watched carefully by the young men.

Case study

32. Sri Valka Muttayya of Birdugond tribe who married by capture narrates his experience in securing the girl for marriage. He along with a few tribal elders visited the girl's village and were hiding near the hill stream where she usually comes to fetch water. One among the group belonging to the Saga of the young man pounced on the girl and caught hold of her hand. Soon all other people caught her in spite of her weeping to make herself free. On hearing this noise the people of the girl's village followed this party and even beat them to free her. Then the young man's party along with a few tribal elders visited the girl's village and requested her parents to give her in marriage. The parents of the girl demanded a rupee for the unauthorised capture which was paid by the young man's parents. Thus the girl was brought to the young man's village. In the present case he successfully brought her in full tears to his house.

33. In such cases the feet of the girl are washed before she is taken into the house. On an auspicious day fixed by the tribal elder, the women in married status go to Pochamma deity, decorate the deity with turmeric and vermilion and offer new clothes. A few threads from these new clothes are kept there in token of having offered the new clothes to the deity. Thus the blessings of Pochamma are invoked and the party returns home, accompanied by musical instruments locally known as *baja*. Afterwards all the tribal elders stand in a row and the would be couple pay their respects to these elders. The girl is then taken to her *vamsapollu* (a family of her own Saga) house. From this stage onwards the ceremonies connected with the marriage by negotiation are observed, though they are not elaborately performed. The payment of the customary bride price to the parents of the girl is a 'must' in the social set up of these tribes and the non-payment is always taken as a religious taboo. The expenditure on feasts and liquor will be considerably less than in the formal marriage. The expenditure for this marriage usually varies from Rs. 50 to Rs. 250 among these tribes.

Marriage among Hindu castes

34. The marriages among other Hindu castes in this village are almost similar to each other but for a few minor differences here and there. All the marriages among these castes are finalised through negotiation irrespective of the socio-economic status and the caste. The matrimonial negotiations are always initiated by the young man through their respective caste elders, nearest relatives or dearest friends. They examine the surname and the details of the socio-economic life of the girl. Among Komati and Viswabrahmin castes, the negotiations are further carried on provided the horoscopes or the *janmanamalu* agree with each

other. Among the Scheduled Castes and other castes like Chakali, Mangali, Golla, Goundla and Kummari, the young man's party consisting of father and a few elders visit the house of the girl on an auspicious day, fixed in consultation with the Brahmin *purohit* at Tandur or another person through whom the intention of the girl's parents would have been ascertained ahead. If the girl's party expresses its willingness, the girl is made to sit on an wooden plank, facing east and keep *bottu* on the forehead of the girl by one of the caste women in married status or by one of the caste elders, besides presenting a rupee to her. This ceremony which signifies the settlement of the alliance, is locally known as *yerrabottu chesinamu*. Likewise the girl's party also visits the house of the young man on an auspicious day to perform the *yerrabottu chesinamu* ceremony. Among a few castes, namely, Viswabrahmin and Komati either party visits the others' house on an auspicious day after being satisfied with the agreement of *janmanamalu* of the young man and the girl. The young man's party consisting of elderly persons visit the house on an appointed day to perform the girl's betrothal ceremony locally known as *nischaya tambulam*. On this day, the girl is presented with five *kudakalu* (dried cocoanuts), five *kharjura* (date) fruits, two blouse pieces, turmeric powder and vermilion and a gold ornament by the young man's father. The date of marriage and the venue for the marriage are decided upon. The young man's party is treated to vegetarian food.

35. The caste people of Padmasale, Kummari and Mangali who perform *yerrabottu* visit the house of the girl on Monday, or Wednesday or Friday which are the auspicious days for them. The girl is seated on a wooden plank facing east and one of the caste elders presents two blouse pieces, one saree, two arecanuts, three date fruits and five *kudakalu* to the girl. He also puts *bottu* (mark of vermilion) on the forehead of the girl. The formal betrothal ceremony locally known as *vidiyam* is thus performed. In this connection, the *laggam* (marriage day) is also fixed so as to procure the required articles for the ensuing ceremony. The young man's party is treated to vegetarian food on this occasion. Likewise the Scheduled Castes also perform the *vidiyam*. In Scheduled Castes the young man's party is entertained to non-vegetarian food and toddy to mark the occasion.

36. On the day of betrothal ceremony, the various caste people finalise the list of articles and *voli* (bride price) or the dowry, as the case may be to be presented to the groom and the bride at the time of marriage. The venue for the marriage is also fixed among the Chakali, Goundla, Golla and Kummari. Among Komati, Viswabrahmin and Mangali castes the marriage is usually performed at the girl's house. The venue for the marriage is mostly the groom's house in Scheduled Castes and other castes such as Chakali, Goundla, Golla and Kummari.

37. The invitations among the Scheduled Castes, Chakali, Goundla, Golla and Kummari castes are sent

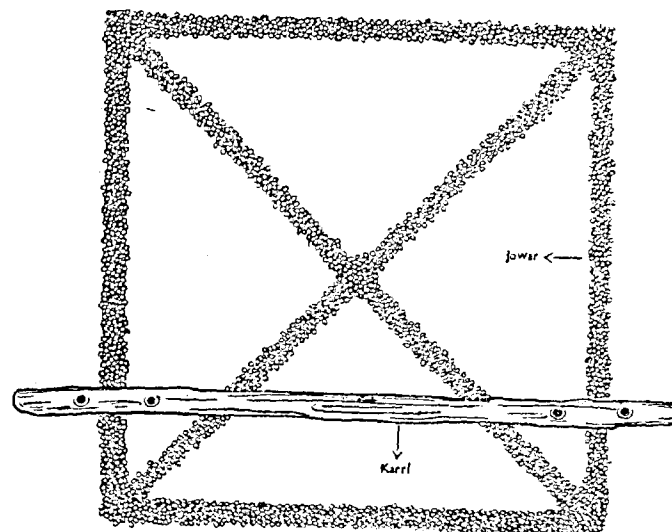
through a special messenger belonging to their respective castes. A few well-to-do families of Komati, Munurukapu, Padmasale, Telaga, Tenugu and Viswabrahmin castes are now-a-days extending their invitations through printed cards well ahead of the marriage. The marriage booths are erected with 4 or 6 or 8 or 12 posts, as per the custom of different castes both at the groom's and the bride's houses, one or two days earlier than the actual day of marriage.

38. Unlike other castes in the village, the Viswabrahmins perform *punyavachanam* ceremony as per the directions of the *purohit* of their own caste before the young man's party leaves for the marriage. The *purohit* recites a few sacred verses and then dresses the groom with *gayatri* (a sacred white thread across the shoulders). Afterwards the *purohit* worships not only two *ghada kudakalu* but also a small pot containing a little rice signifying the Kuladevatha. Afterwards the young man's party ceremoniously starts for the girl's village to the accompaniment of musical instruments. The young man's party usually stays at the Hanuman temple in the village while a few castes such as Chakali, Golla, Goundla and Kummari and Scheduled Castes receive the girl's party on the outskirts of the village. On hearing the arrival of the groom's party, the bride's party offers a warm welcome by offering *bottu* and sprinkling of scented water on them. Either party makes considerable fun on this occasion. The young man's party is then ceremoniously conducted to the specially arranged lodge locally known as *vididi* under a saree canopy accompanied by musical instruments. They are served with light refreshments.

39. Afterwards a few women in married status of their caste bring the *avirenikundalu* consisting of three big pots and five small pots including the lids from the local Kummari's (Potter's) house. These pots are decorated by Kummari (Potter) with lime and *jaju* (red plaster). A little of *jowar* is kept in each of these pots and mango leaves are tied to them before they are brought by the women, followed by musical instruments. These pots are placed over *jowar* or paddy, spread in the room or a place intended for the *ayrenulu*. The ceremony connected with *ayrenulu* is also performed at the groom's house before they start for the marriage at the bride's village.

40. The barber of the village draws a *mylapolu* as shown in the sketch on opposite page with either *jowar* or rice and a *karri* (yoke used to tie the bullocks) is kept on the *mylapolu* in the marriage pandal. Then the bride and the *toda pellikuturu* (assistant bride) are made to sit on the *karri*, facing east. Both are given oil bath. Likewise the barber prepares the *mylapolu* at the *vididi* and the bridegroom is also given oil bath. Afterwards both the bride and the groom are dressed in new clothes.

41. The barber prepares the *laggampolu* with *jowar*, similar to *mylapolu* in the centre of the marriage pandal. A *karri* is kept across the *laggampolu* extending from north to south. One brass tumbler is kept on



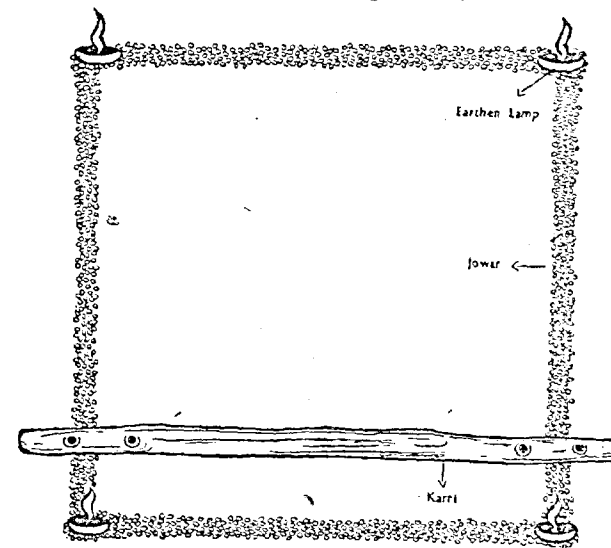
MYLAPOLU

each of the four corners of the *laggampolu* and a white thread is woven five times round them by the Brahmin *purohit* or by any officiating priest. Afterwards two wooden planks locally called as *pendlipeetalu* are kept over the *karri* and the groom is made to sit, first on one of the *pendlipeeta*. Then the bride is brought by one of the women in married status and is seated on the left of the groom over the other *pendlipeeta*. Thus both the bride and the groom are made to sit facing east and a curtain is held in between them. The Brahmin *purohit* ties the *kankanalu* (mango leaf tied by a thread smeared with turmeric) on the right hand wrists and *basikalu* on the foreheads of the bride and the groom while chanting the sacred verses. In the meantime all the invitees and the relatives are comfortably seated under the marriage booth. The *kongulu* (hems) of the bride's saree and the groom's upper cloth are tied together into a knot which is known as *Brahma-mudi*. One brass tumbler decorated with turmeric and vermilion is kept in front of the bride and the groom and is worshipped by them while the Brahmin *purohit* recites the sacred verses. Just at this time the sacred rice is distributed to all the persons assembled on the occasion and the *pusthi* (marriage locket) is shown to all who pay their respects by touching it. Then the groom ties it around the neck of the bride following the directions of the *purohit* who recites some sacred *slokas*. *Mattelu* (toe rings) are fixed to the feet of the bride. The curtain is then removed and all the assembled people shower their blessings on the new couple by throwing the sacred rice. The *talambralu* are then poured on each other by making them sit facing each other. On this occasion presentations locally called *katnalu* are given to the bride and the groom. Thus the marriage ceremony is solemnised.

42. Like the other Hindu castes, the *mylapolu* and the *biyyampolu* (known as *laggampolu* among the Hindus) are prepared by the Peddamala among Manne caste and Peddamadiga among Madiga caste. Unlike in the case of caste Hindus, the white thread is woven

round the *garigamuntalu* for nine times. Another noteworthy difference is that the bride and the groom are made to worship the *avireni kundalu* and one *garigabuddi* after they are seated on the *karri* over the *biyyampolu*, facing east. Then the Peddamala or Peddamadiga, the priest of their respective castes, shows the *pusthi* (marriage locket) to all the people present on the occasion while distributing the sacred rice. Each one present, conveys his or her blessings by touching it with their hands. The *pusthi* is then tied around the neck of the bride by the groom as per the directions of the priest (Peddamala or Peddamadiga) and also decorates the bride with toe rings known as *mattelu*. Instead of *talambralu* function among the Hindu castes, the *paluneyya basa* is celebrated by the bride and the groom. On this occasion, a mixture of rice, *kudakalu*, ghee and milk are poured on the head of the bride by the groom and vice versa.

43. After the presentations, the star *Arundhati* is shown to the new couple by their respective priests among the various castes. Then comes the *nagavalli* function. The *nagavallipolu* is drawn with cooked rice by a *muttaidu* (woman in married status) of their own caste. Four earthen lamps are kept on all the four corners (please see the drawing below).



NAGAVALLIPOLU

Among the Scheduled Castes the *nagavallipolu* is drawn with *jowar* flour by the Peddamala in Manne caste and Peddamadiga in Madiga caste. Instead of earthen lamps, the cooked rice is kept on all the four corners and the light is lit. Then the couple are made to sit on the *karri* facing east. In the meantime the sisters of the groom close the doors of the room into which the couple are intended to be taken while they are about to come out of the marriage pandal. Considerable fun is enjoyed by them as they press the couple to tell each other's name. The following couplet is sung by the bridegroom and his sisters.

Bridegroom :

తూర్పు దిక్కున వాన లోకె, దుప్పటి
Turpu dikkuna vana lochhe, duppati

తడిసిపాదు

tadisipoye

తలుపు తీయి అక్కల్లారా! తానడకలు

Talupu teeyi akkallara ! talanadakalu"

Sisters :

పడమటి దిక్కున వాన తొప్పె. పచ్చదాలు

Padamati dikkuna vana lochhe, pachhadalu

తడిసిపాదు తలుపు తియ్యి

tadisipoye talupu tiyya"

Thus reciting the couplet, the sisters open the doors whereupon the groom makes a customary payment to them. Both the bride and the groom are then taken to the well where the groom loosens the soil with *koripa* (an agricultural implement) and the bride and the groom sow *prattiginjalu* (cotton seeds) which signifies the need for co-operative effort of the wife and husband to lead a happy conjugal life. On this occasion a few *muttaidulu* sing the following couplet :

రాజన్న గొర్రు పట్ట

Rajanna gorru.patta,

లక్ష్మమ్మ విత్తులు పాయ్య

Lakshamma vittulu poyya"

Then the entire party is entertained to vegetarian feast.

44. The *vadabala biyyam* function is exclusively performed by the Viswabrahmins following the *nagavalli*. A little quantity of rice is kept in the house of one of their own caste and the same is carried five times from that house to the house where marriage actually takes place by the new couple. Afterwards a vegetarian feast is arranged.

45. The marriage ceremony among various castes comes to happy close by paying respects to the *avireni kundalu* by the new couple. On this occasion the *baskalu* and *kankanal* are removed by the *purohit*.

46. *Appagintalu*, the final and the most touching function of the marriage, is nothing but the handing over of the bride ceremoniously to the groom's parents. In this connection a few women sing songs requesting the parents-in-law to look after the bride affectionately and pardon her if she fails to discharge the household duties properly. The parents, brothers and sisters of the bride actually weep on this occasion as it is a separation from the parents who have brought her up with all affection and love. The parents, full of tears in their eyes, hug the bride and bless her a happy wedded life. Before the new couple leave the village, they pay their respects to all the village deities, by offering turmeric and vermilion. Thus the new couple are given send off with heavy hearts upto the outskirts of the village.

Expenditure on marriage

47. The expenditure on marriage usually varies from Rs. 150 to Rs. 500 among the different castes except in Viswabrahmin, Mangali and Muslim castes

whose expenditure will be between Rs. 580 and Rs. 1,000 whereas among Komati caste it may go upto Rs. 2,000 even. From this analysis it is clear that the expenses of marriage vary not only from caste to caste but also depend on the economic status of the household.

Consummation

48. The consummation ceremony is locally known as *garbhadanam* among Komati, Viswabrahmin castes while it is known as *kallagollu* among the remaining castes and tribes. There is no formal consummation ceremony among the Rajgonds and Birdugonds. The new couple are left to themselves after the marriage. This ceremony is performed on the night of the final bath of the first menstruation. The room is usually provided with a cot and a bed sheet. Among a few well-to-do people, the room is equipped with a decorated cot and a few sweets mostly liked by the couple are kept therein. The bride and the groom are made to sit on the nuptial bed and particular care is taken to see that they step into the room with their right feet. Then the bride is given five kinds of fruits and a few *kudakalu* are kept in her *vodi*. Afterwards *mangalaharthis* is given to the new couple and then they are left to themselves for one night. Among castes like Chakali, Goundla, Golla, Kummari and Scheduled Castes the nails of the feet of the couple are removed by the barber and then they are given oil bath. This is locally known as *kallagollu*. The *kallagolla* ceremony is observed even today among all the castes except in Komati caste. In Mangali caste the Brahmin *purohit* officiates over this function. Among Viswabrahmins the *punyavachanam* ceremony is performed by the new couple as per the directions of the *purohit* of their caste. All the remaining proceedings of this function are similar among all other castes in this village. This ceremony lasts for one night among all the castes. Among Muslims, it is performed on the same night of the marriage day. Otherwise it is performed on the day acceptable to both the parties after the attainment of puberty. In this connection, non-vegetarian feast is arranged in all the communities except in Komati caste who entertain the relatives and friends with vegetarian food.

Widow remarriage

49. The widow remarriage is known as *marumanuvu* or *patu* among various castes and tribes in this village. It is permitted in all the castes and tribes. The widow usually prefers a second marriage if she has no shelter to lead her life after the death of her first husband. A few widows have not been remarried due to having aged children and also inheriting of some property for subsistence. The widow remarriage is only preferred by a widower in all the castes. The intention of the widow for remarriage is ascertained through the caste elders and her nearest relatives. Afterwards the negotiations are finalised through their respective caste elders with her parents or any other

nearest relatives of the widow. The widow marriage is a simple affair unlike the marriage by negotiation. On an auspicious day, the youngman accompanied by a few caste elders visits the house of the woman with a saree, blouse and an ornament. The caste elder among Hindu castes applies *bottu* (a mark of vermilion) on her forehead while this function is attended to by Peddamala and Peddamadiga among the Manne and Madiga castes respectively. Then she is dressed in clothes and ornaments presented by the young man. In this connection the caste elders shower their blessings by throwing the *achintalu* (sacred rice). On this occasion the entire party is treated to non-vegetarian food in all the castes except in Komatis who arrange only vegetarian food. The consummation ceremony is performed on the same night. The couple are ceremoniously sent into the room arranged for nuptials without much ado. The widow thus married through *marumanuvu* or *patu*, is not allowed to bless the youngsters by sprinkling the sacred rice though she is allowed to participate in all the social and religious functions. In a few castes this marriage is performed just like the marriage by negotiation but without elaborate arrangements. The Brahmin *purohit* in Hindu castes and Peddamala or Peddamadiga in Manne and Madiga castes officiate over these marriages. This type of marriage is locally called *laggam*. If the widow is married through *laggam*, she is entitled to participate in all the socio-religious functions just like any other married woman in the village. No musical instruments are played for this marriage and the expenditure varies from Rs. 50 to Rs. 100 which mainly depends on the economic status of the person.

50. The widow brings along with her, little children born of her first husband and who need her care to her second husband's house after remarriage. Once the children become a little older they leave for their paternal relatives and make their own living.

Divorce

51. Divorce is permitted among all the castes and tribes except in Komati and Viswabrahmin castes. It can be initiated either by a man or a woman. In all, there are nine cases of divorce belonging to Birdugond and Rajgond tribes, Golla, Padmasale and Telaga castes, besides a solitary case of separation in Birdugond tribe (Table 64). The root cause of separation is the barrenness of the woman, while the causes for divorce are many. The most common causes are age disparity, temperamental differences, impotency and adultery. Surprisingly enough, a divorce has been preferred in Padmasale caste as the man is taller than the woman. All the cases of divorce are settled by their respective caste or tribal panchayats which are still the potential traditional organisations to administer the socio-religious life. In case the woman initiates divorce, she simply leaves the husband's house and stays with her parents indefinitely. A case of divorce is always reported by the man to the head of the Kulapanchayat who summons the other elderly mem-

bers of the Panchayat. The arguments of both the parties are heard and the accused are awarded punishments depending on the gravity of the offence. The members of the Kulapanchayat always try to unite the husband and wife. The compensation, to be paid to the aggrieved party is always decided upon, depending upon the nature of the case and the decision of the caste panchayat is faithfully obeyed by the accused. In case the woman elopes with another person and initiates divorce, the paramour has to pay the compensation amount to the aggrieved husband as decided by the Kulapanchayat. All the ornaments including the *pusthi* (marriage locket) are taken away by the aggrieved husband. If the man initiates divorce, the woman is free to marry the person of her own choice. She will have the right over the ornaments. Either of the parties do not have the right to act freely and independently unless the decision of the panchayat is carried out fully and faithfully by the accused. The marriage of the divorced woman is called as *pat* among different castes and tribes in this village.

Adultery

52. Adultery and extramarital sexual relations are dealt with severely by laying heavy fines or by way of excommunication.

Death

53. Death customs among the various caste Hindus are reported to be almost similar and pollution is observed for eleven days among all the castes except in Chakalis who observe it only for nine days. Broadly speaking, the various customs relating to death among the Scheduled Tribes are very nearly similar to those of caste Hindus in this village. In all 12 deaths have been reported among Birdugond tribe, Chakali, Goundla, Mangali, Padmasale and Viswabrahmin castes. Five of these twelve deaths are infant deaths. There are five deaths due to cough, fever and dysentery while one death each is reported due to old-age and smallpox. No deaths have been reported due to snake bite, fall from a tree or wild animals (Table 10). Eight out of these twelve dead persons are never married while three are married and only one is an aged widow (Table 9). Both cremation and burial are in vogue among all the castes and tribes except Muslims who exclusively bury the dead whatever the reasons of death and age of the dead person. In general the children aged below five years, persons who have died due to smallpox and also pregnant women are buried irrespective of the caste and tribe. The crematorium at the bottom of Peddagutta to the south of the village is used by Golla and a few other Hindu castes while both the banks of the hill stream to the north are used for both burial and cremation by Rajgond, Thoti, Manne and Madiga communities.

54. The person about to breathe his last is brought down to the floor if he is on a cot or bed. In the last stages of life, the relatives and friends residing in the village pour a few drops of water in his mouth as a

token of their affection. In the meantime the serious condition of the person is informed to the relatives and friends living in the neighbouring villages through a relative or a known person. Soon after the last breath, the deceased is kept in the front yard of the house and all the villagers visit the house of the deceased to console the bereaved. Afterwards the corpse is smeared with turmeric and is given bath with water supplied by the people of the caste. The forehead is decorated with *bottu* (mark of vermilion). In the meantime the local Madigas play sorrowful tunes on the musical instruments. The bier is prepared with bamboos by people of the caste or by the local *Vadla* (carpenter). The corpse is covered with a new cotton cloth. Then it is kept on the bier and is carried by four persons belonging to the caste of the deceased. Among Rajgonds and Birdugonds, the same Saga people of the deceased carry the corpse to the crematorium. The chief mourner, the son or any other nearest relative, carries one potful of water and a fire pot and leads the mourning procession accompanied by musical instruments. The women of Caste Hindus follow the corpse upto the *dimpudukallam* where the corpse is kept on the ground for a while. Here the chief mourner keeps the *achintalu* (sacred rice) and one or two copper coins on all the four corners. Then the persons, carrying the bier change their places in such a way that the front and the rear people exchange their places. Jowar mixed with a few copper coins are occasionally thrown on the corpse while it is carried in procession to the burial ground. After reaching the burial ground, three rounds are made by the entire procession around the burial pit or the pyre prepared by the *seksindhi* of the village and the corpse is kept over the pyre or the burial pit as the case may be, pointing its head towards the south in all the castes except in Kummari caste in which case the head of the corpse is made to face the northern side. Afterwards the chief mourner makes three rounds round the pyre along with the pot and the fire while one among the gathering make a hole to the water pot. The pot is thrown towards the head and then the fire is lit under the head. The entire party then takes bath in the nearby hill stream or a well and pay their respects to the earthen lamp lighted at the place of death before they return to their respective homes. In case of burial, the chief mourner keeps a little of earth and then the pit will be covered by the relatives. All the people participating in the funeral function are served with toddy by almost all the castes except in Komati and Viswabrahmin castes. The expenditure on the day of burial varies between Rs. 15 and Rs. 25 while a minimum of Rs. 25 is required for cremation. The expenditure on the burial or cremation day depends essentially on the economic status of the household and also differs from caste to caste.

55. Following the traditional Hindu customs the funeral rites are performed. In almost all the castes the period of mourning is for ten days and the obsequies are performed on the eleventh day except in Komati, Tenugu and Goundla castes who observe it

for eleven days. For unmarried persons, the period of mourning is observed from three days to five days. In case of married sister or daughter they take bath immediately on hearing the sad news. Among tribes the mourning period is for three days for all the married persons and only one day for the unmarried. No pollution is observed for married daughter or sister among these tribes except taking bath immediately after hearing sad news. In Chakali caste the mourning period for the married is only for nine days and only one day for the married sisters and daughters and for the unmarried.

56. The obsequies ceremony is officiated by the Brahmin *purohit* among Komati and Mangali castes, Sathani Vaishnava in Padmasale, Jangam in Kummari and Golla castes and Peddamala and Peddamadiga in Manne and Madiga castes. The Patel among Rajgonds and Devari among Birdugonds conducts the entire obsequies ceremony.

57. The obsequies locally called *pittaki pettadam* is performed on 3rd, 5th, 7th and 9th days in all the castes except in Komati caste and Scheduled Tribes. The respective *purohit* conducts this ceremony. On these days a fowl is offered in the name of the deceased and non-vegetarian food is offered to the dead at the burial ground by the chief mourner. It is a belief that the soul of the deceased will be happy if any bird eats the food offered to the dead. Otherwise it is considered that the deceased had still unfulfilled desires. Likewise this function is performed on the 5th, 7th and 9th days of the mourning period. On any one of these days, the bones and the ashes are collected among the tribes and Tenugu, Goundla, Viswabrahmin castes and are mixed in the river Godavari locally referred as Ganga at Mancheriyal. In Komati caste, the bones and ashes are immersed in Godavari on the obsequies day. A few well-to-do people make cow and gold as ceremonial offerings to a Brahmin *purohit* in the name of the dead. The relatives and the persons who carried the corpse are invited to dinner on this day.

58. In almost all the castes the ceremony of making the bereaved wife a widow is held on the 11th day except in Goundla, Tenugu and Chakali castes, where it is on the 9th day of the mourning. In Telaga caste it is performed on 5th or 7th, or 9th or 11th day of the mourning. In case of Muslims, the bangles, black beads and earrings of the deceased woman are removed before the corpse is removed for burial ground. The elderly widow of the respective community takes the wife of the deceased to the nearby hill stream. The *pusthi* (marriage locket), black beads, *mattelu* and bangles are removed by the elderly widow and she is given a bath. The *bottu* (mark of vermilion on the forehead) is also removed. Then she wears a new white saree and blouse presented by her brother or father and returns home. Afterwards she lits an earthen lamp at the place where her husband breathed his last and pays her respects to the deceased. Then she is served with the food prepared for the obsequies ceremony. Unlike other Hindu castes, the *pusthi*, toe rings, bangles and black beads

are removed in Komati caste by a widow of their caste in the burial ground. Afterwards she is given bath and is dressed in a white saree presented by her brother or parents.

59. The final obsequies are performed on the 11th day among various castes except in Komati, Tenugu and Goundla castes who perform this ceremony on the 12th day. In Chakali caste, this ceremony is performed on the 9th day. The chief mourner will have a clean shave including the head and wears new clothes. The feasty food stuffs prepared for this ceremony, are offered to the deceased as per the directions of Brahmin *purohit*, or Sathani Vaishnava or Jangam as the case may be. Oblations are made in the name of the dead. *Tulasi* (*Ocimum sanctum*) water is served in Komati and Viswabrahmin castes to all the members of the household. The chief mourner followed by the priest visits the burial ground and offers the feasty food stuffs to the dead. Afterwards the caste people and relatives are entertained to non-vegetarian food among all the castes except in Komatis who offer vegetarian food. The *nelamasikam* (monthly ceremony) is performed in Komati, Viswabrahmin castes upto one year. Now-a-days, a few well-to-do families in the Scheduled Castes are also performing the *nelamasikalu* upto one year though it is not a custom among them. On the day of *nelamasikam* oblations are offered in the name of the deceased. On completion of one year the annual ceremony, known as *samvathsaramasikam*, is performed exclusively among Komati and Viswabrahmin castes. People of other castes observe *peddala-panduga* on *pithruamavasya* day once in a year to appease the ancestors by offering new clothes and feasty food stuffs with a belief that the departed souls will be in peace in other world. The obsequies ceremonies are performed among the various castes in this village.

60. As regards the Scheduled Tribes of this village both cremation and burial are in vogue. All the tribesmen, relatives and friends assemble at the house of the deceased to console the members of the bereaved. The corpse is bathed either in hot water or cold water supplied by the households of the same Saga. The corpse is thus placed on the bier and carried by four men of the same Saga of the deceased to the cremation ground. The chief mourner leads the mourning procession, carrying fire in one hand and an axe in the other in case of cremation. The corpse is thus taken in procession accompanied by musical instruments played by their tribe. Irrespective of the Sagas, all the tribesmen participate in the funeral ceremony. Like Hindus, the bier is lowered on to the floor on the outskirts of the village known as *rehanto* and a small quantity of jowar or rice is placed near the head of the corpse. In the meantime, the tribesmen of the same Saga dig the burial pit or prepare the pyre. The corpse is placed on the funeral pyre pointing its head towards the south among Birdugonds and towards west among Rajgonds. The *pusthi* (marriage locket), black beads, *mattelu* (toe rings) and bangles of the wife of the deceased are removed and kept on the deceased. After-

wards the chief mourner lits fire under the head of the corpse. In case of burial the chief mourner keeps a little of earth on the corpse first and the pit is filled up completely by the tribesmen. The entire party returns home after taking bath in the hill stream or nearby well. A chicken is sacrificed at the place where the life is extinct and then the chief mourner along with the persons who carried the corpse take their food. In this connection liquor also is served. On the same night some chicken are fed with jowar where the deceased is buried or cremated. Afterwards a fowl and a goat are sacrificed. All the tribesmen enjoy the feast and are also entertained with liquor. Then all these people dance around the *kashtam* (the place where the corpse is buried or cremated) during the whole night. On the following morning four or five or six or seven women depending on the Saga of the deceased untie their hair and then take food. Then the women collect the ash with *medi* (a kind of tree) twigs and then take bath in the nearby hill stream. A pit locally known as *godu* is dug in front of the deceased's house and keep the number of earthen pots depending on the Saga of the tribe besides keeping a big pot in front of the small pots. Then a *medi* (wooden) post locally known as *ghatkulta* is fixed by the side of the big pot and the goat intended for sacrifice in the name of the deceased is tied to this wooden post. All the tribal people are served with liquor before executing the sacrifice. Afterwards the meat is equally distributed in all these pots and cooked. Half of the raw meat is taken to the Borra hill stream and a fowl is again sacrificed in the name of the dead. A little of the fowl's meat (cooked) and rice are offered to a *pitta* (bird) in the name of the departed soul. People of all Sagas participate in this non-vegetarian feast, keeping a respectable distance in between them though they are seated along with others. The persons who carried the corpse are the principal participants in this treat.

61. No monthly ceremonies are performed but they annually observe *pithrang* or *novvangua* in memory of the departed souls in the month of *Kartika* (October—November). On this day, a corner of the house is cleaned with dung and mud and samai *kankulu* (ear heads) are offered to their ancestors. Afterwards the offered samai *kankulu* are cooked and enjoyed in the name of the departed souls.

62. The mourning period among the Muslims lasts for ten days. The Muslims bury the dead according to their custom. The deceased is bathed and dressed in new clothes. Perfumes like scent and sandalwood paste are also smeared to the body. The bier is constructed in box shape and covered with a white cloth and then decorated with flowers. This bier is carried by four persons after offering prayers to Allah by the assembled members. The corpse is taken in a procession without musical instruments. The entire party offers prayers at the burial ground before the corpse is lowered into the pit, and a wooden plank is kept over the bier to avoid earth falling on it and then the pit

is filled with earth. The entire party returns to the house of the deceased and again prayers are offered to Allah for the peace of the departed soul. The Khazi (priest) reads a few verses from Koran on all these occasions. On the tenth day, all the relatives and friends offer prayers to Allah for the peace of the departed soul. In this connection all the relatives are entertained to a non-vegetarian feast. A few well-to-do Muslims arrange non-vegetarian feasts on the 20th, 30th and the 40th days after the demise. In this village, the Muslims offer non-vegetarian feast on the 40th day of death without fail to all their community people and to friends as well.

Beliefs and practices

63. Many beliefs and practices are prevalent in this village which is multi-ethnic. The beliefs in luck and superstition, taboos and omens are almost the same among the various castes in this village. Monday, Wednesday and Friday are considered as auspicious days for undertaking journey or for starting any business. All Hindu castes worship with devotion the village deities like Pochamma, Mallamma and Mahalashmi and the tribes of this village worship Jangubaipen, Akipen and Bheemdev. A crude stone idol of Hanuman, the Monkey-God, is worshipped with all reverence by all the castes excepting Muslims. This Hanuman is regarded as the care-taker and benefactor of their livestock. All the Hindu caste people make votive offerings to Venkateswaraswamy at Vemulawada and Rayesudu at Bugga to overcome ill-luck and other domestic difficulties. The animal sacrifice to village deities is in vogue among various castes to protect themselves against minor ailments such as fever, motions, etc., besides epidemics.

64. The omens too are almost common among all the castes and tribes in this village. Seeing a widow, Brahmin, cat, snake, axe, new pots, empty pots and person with a bundle of fire-wood and a tamarind tree are considered to be unlucky, while seeing a *muttaidu* (woman in married status), cow, fox, women with potful of water or milk or cooked rice, brass ring, *nelapodupu* (new moon), palmyra and neem trees are considered to be auspicious and lucky. Likewise hearing the sounds of *jeelika* bird, *peddapitta* and dog are inauspicious and are believed to even forecast some death in the village. Coming across a cow, washerman with soiled clothes, *muttaidu* and sneezing twice are considered as good omens for starting on a journey. Sneezing once, coming across a cat, widow, washerman with washed clothes, person with fire wood or empty vessels are considered unlucky for embarking on any errand and undertaking journey. Sudden breaking of a water pot or any other cooking utensil is considered so inauspicious that some untoward happening in the household would be apprehended.

65. Among Rajgonds and Birdugonds it is considered grave if any one beats them with a shoe or chap-pal. In order to ward off the evil effect of this act, the Mokasi (religious head of Rajgonds) performs

vithudu as detailed below. The hair of the person, who is the victim of such beating, is scissored a little and is dipped in water while *bottu* (mark of vermilion) is applied on the forehead of the victim. Afterwards the following verses are recited by the Mokasi :

“కిన్ కినక మాత గోల్ గోల్క పీత
Kin kinaka mata gol golka peeta
జలహక్, పొనపాన్, నర్దేహిపాక్
Jalahak, ponapan, nardehipak
హిక్త మాత హిక్త పీత
Hikta mata hikta peeta
గంగా జమున ప్రభు మహాలింగం
Ganga Jamuna Prabhu Mahalingam”
సాయిధాన గురు
Sayidhana Guru

The Mokasi is customarily paid Rs. 1.25 P. by the victim and the Panchayatdars are paid $\frac{1}{4}$ th of the fine imposed on the wrongdoer.

66. If an inter-tribal marriage is contracted by any Rajgond or Birdugond, the Mokasi performs the following ceremony and admits him in their tribe.

“యిభూతి మాత యిభూతి పీత
Ibhuti mata ibhuti peeta
జహమిలాయె, జహరమాయి
Jahamilaye, jaharamayi
శంకరజీపాయి, సద్గురులార కనామె
Sankarajipayi, sadgurulara kaname.”

A little of the hair of the victim irrespective of the sex is scissored and left in the water by the Mokasi. Afterwards seven pandals are erected on the outskirts of the village and the victim is made to pass through all these seven pandals. No sooner the victim passes through these pandals, than they are burnt by any one of the tribal elders. After this ordeal, a golden ring is heated and touched at the pointed end of the tongue. From then onwards he or she is eligible to participate in all the social and religious functions of the tribe. Even in this case the Mukhasadar is customarily paid Rs. 1.25 P. whereas the Panchayatdars (tribal elders) are paid $\frac{1}{4}$ th of the total fine imposed on the accused.

67. The possession and the effects of the evil eye are believed by all the castes and tribes of this village. The most common method to ward off the effects of evil eye is that some salt, dried chillies and a torn piece of old cloth or a few splinters of a broomstick are taken round the person thrice and thrown in the fire. Another popular method is that the dried chillies, salt and turmeric are boiled in water and the steam is inhaled by the affected person, covering a bed sheet over him. It is then taken around the victim and thrown in the *penta* (rubbish heap). Among Viswabrahmins, cotton seeds, salt and chillies are taken round the head of the person affected thrice and thrown in the fire. In Madiga caste, two splinters of the broomstick are tied with a country cotton at one

end and dipped in oil. Then this stick is taken around the person thrice and lit with fire. These burnt sticks are dipped in water, kept in a *dhaniya* (brass utensil). It is believed that the *dishti* (effect of the evil eye) is removed, if water becomes red in colour.

68. The most popular method among Mangali caste is that the picture of a human being is drawn on a vessel with turmeric and it is taken round the person affected with evil eye. It is then mixed in boiling water. The belief is that the water gets red if there has been *dishti* (evil eye).

Chapter IV

ECONOMY

Economic resources

Since immemorial past, the governing factor of their economy is agriculture. Each household, irrespective of its caste and tribe, owns some extent of land for cultivation. Enquiries reveal that large extents of land were originally owned by the Rajgonds, the first settlers of this village. As years rolled on, the other castes have slowly immigrated into this village to eke out their livelihood through agriculture and by providing other essential services to the village community. The other castes who are intelligent enough to exploit the simple and honest living Rajgonds, have rightly exploited them by advancing hand loans to the latter whenever required on the security of the lands. A few of the Rajgonds have voluntarily surrendered their lands towards the redemption of debt. The present ownership of the land holdings shows that large extents of cultivable land are exclusively owned by Pusukuri Venkatrama Dora belonging to Velama caste of Mandamarri village. The entire economic life of the village community whirls around this solitary landlord who had distributed the land to many of the recent immigrants and in turn he is charging a nominal rent of Rs. 2.50 to Rs. 9 per acre depending on the developments made by each tenant. In general each household grows its own foodgrains. In case any one falls short of foodgrains, he secures them in the form of loan within the village itself. The surplus produce, if any, is sold at Mancheriyal, the nearest wholesale market of this region.

2. Besides agriculture, the mainstay of the villagers, the other traditional caste occupations, namely hair-cutting, goldsmithy, washing of clothes, pottery are still continued by Mangali, Viswabrahmin, Chakali and Kummari castes respectively while all the Komati households are engaged in business. All the Gollas are exclusively engaged in goat and sheep rearing, their traditional occupation. People belonging to Viswabrahmin caste are also engaged in carpentry in addition to goldsmithy. The Scheduled Castes are engaged in agricultural labour and casual labour besides cultivating small extents of land. The Birdugonds are continuing their traditional occupation of ritual begging. Their subsidiary occupations are agricultural labour and casual labour. A few Madiga households have taken up shoe-making as subsidiary occupation. The women belonging to Goundla, Munnurukapu, Telaga and Tenugu castes and Scheduled Castes work hand in hand with their menfolk in agricultural operations and also work as agricultural labourers to earn their livelihood.

Factors influencing the economic life in the village

3. The various land reforms which have been introduced in the agrarian structure of the State have

little impact on the agricultural economy of the village. Many agriculturists are not aware of the various legislations and their far reaching consequences in the agrarian structure. The village has no industrial base to influence the village economy. A few functionary castes viz, Viswabrahmin, Chakali (Washerman), Mangali (Barber) are continuing their caste occupations as their chief occupations in this village. The village shop-keepers sell the sundry articles of domestic requirements. The Panchayat Samithi at Mancheriyal has not done anything to improve the economic condition of this village due to its distant location from the former. Almost all villagers visit Bellampalle, the industrial area of this region and Mancheriyal, the nearest marketing centre to sell their surplus agricultural produce and to purchase clothing and other needs of household. But none of them are engaged as labourers in the coal mines at Bellampalle inspite of their frequent visits to this centre. These frequent visits have influenced the younger generation who have started wearing pants, shirts, etc., like the youngsters of the plains. There are a few immigrations into this village from the last ten years but no households have emigrated from this village to any nearby urban centre to eke out their livelihood.

4. Many households have got small land holdings, whereas large extents of land are owned by the landlord stationed at Mandamarri. The villagers could not finance their agricultural expenses as the yield from their lands has been just sufficient to enable them to live on the subsistence level. Hence many ryots in this village have not adopted improved methods of agriculture. The most progressive farmer in this, is only the absentee landlord locally known as Dora of Mandamarri village. The ryots of smaller holdings work as agricultural labourers in the fields of the landlord and thereby supplement their annual income. As seen from Table 29, one household each among Golla and Goundla have reclaimed 5 acres and 6 acres of land respectively, which are granted by Government. Besides this, three agriculturists have been given a subsidy of Rs. 750 each to bring their lands under irrigation by sinking wells.

Workers and non-workers

5. According to Table 13, there are 78 workers comprising 53 males and 25 females and 98 non-workers i.e., 40 males and 58 females. Majority of the male (26) and female (14) workers are found in the age group of 15-34 years followed by 27 workers (20 males and 7 females) in the age group of 35-59 years, and 6 persons (3 males and 3 females) in the age group of 0-14 years; 5 superannuated persons (4 males and 1 female) are also working to earn their bread. Sixty-seven of the 98 non-workers are children of below 14 years of age while the next highest number of

non-workers are in the age group of 15-34 years, besides 12 non-workers in the age group of 35-59 years. Only 3 superannuated women are among the non-workers. In all, 3 men of the working age groups (15-34 years and 35-59 years) are idle without any work. As per Table 14, among workers, 6 children of below 14 years of age are employed as agricultural labourers and rural labourers. Eight persons each in the age group of 15-34 years and 35-59 years and one superannuated person are agriculturists. The maximum number of persons are found as rural labourers. In general more number of workers of different age groups are found in rural labour followed by agriculture and ritual begging. All the 13 workers engaged in ritual begging are exclusively men while the female workers significantly outnumber the males in rural labour. It can thus be inferred that 67 of the 78 workers of various occupations belong to age groups 15-34 years and 35-59 years.

6. Of the total of 98 non-workers, 67 are aged below 14 years and 9 of them are attending to the school while the remaining 58 are either infants or children who are dependants. There are 7 and 6 dependants in the age groups 15-34 years and 35-59 years respectively who are either disabled or infirm, besides the two superannuated dependants. Thus there are 73 dependants among the non-workers. Out of the remaining 25 non-workers, 15 females are exclusively engaged in household work while 10 are either full time students or children attending to schools (Table 16).

Traditional occupation

7. In all 13 traditional occupations have been reported by various castes and tribes in this village. The traditional occupation of Birdugonds is ritual begging. The functionary castes like Mangali, Chakali, Viswabrahmin, Kummari and Goundla have reported their respective occupations as their traditional occupations. The Komatis report business as their traditional occupation. The traditional occupation of Padmasale is weaving (Table 18).

Main occupation

8. The main occupation of a majority of the households in the village is agriculture. Among the surveyed households, the main occupation of 11 Birdugond households and one Tenugu household is ritual begging. Agriculture is the main occupation for 9 houses belonging to Rajgonds (3), Golla (2), Manne (2), Netkani (1) and Padmasale (1) castes. The main occupation of Mangali, Viswabrahmin, Kummari, Chakali and Goundla castes are hair cutting, goldsmithy, pottery, washing of clothes and toddy tapping respectively. Two Birdugond households and one household each of Munnurukapu and Tenugu castes are at present engaged in rural labour while one Birdugond household is employed as attached agricultural labour. Petty business is run by the Komati, while the Muslim is engaged in tailoring. One among the three Golla

households is eking out its livelihood through cattle grazing while the solitary Madiga is working as agricultural labourer (Table 22).

9. Among the 35 surveyed households 9 are engaged in cultivation run by the households, 4 in industry run by the households and one in business run by the household. The remaining 21 households are engaged in other occupations (Table 17).

Combination of occupations

10. Table 23 shows the combination of occupations followed by various households in this village. Among 9 households with agriculture as main occupation, 3 households have rural labour as subsidiary occupation; 2 households goat rearing; one household each has agricultural labour and selling of grass respectively as their subsidiary occupation. Of the 12 households with ritual begging as main occupation, 4 are having rural labour as their subsidiary occupation. One among the four households with rural labour as main occupation is receiving rent. One household has combined washing of clothes with the subsidiary occupation of rural labour. It is thus evident that the main occupation agriculture and the subsidiary occupation rural labour are predominant in this village.

Occupational mobility

11. According to Table 20, as many as eleven of the thirty-five surveyed households with different traditional occupations have changed over to various other occupations, either voluntarily or due to force of circumstances. One household each of Munnurukapu and Padmasale castes with the traditional occupations of agriculture and weaving have voluntarily changed over to rural labour and agriculture respectively for better living. One Madiga household has changed over from its traditional occupation agriculture to agricultural labour due to force of circumstances as his land was taken away by the money lender towards redemption of debt. One household each of Tenugu caste and Muslim have also changed over to the contemporary main occupations, rural labour and tailoring, respectively to earn better livelihood. The remaining six households have not given any specific reasons for their change of occupation. In all, eighteen households of different occupations have expressed their discontentment with their present occupations.

12. When enquired into the nature of aspirations of the heads of different households, 9 wish their sons to follow the same occupation while heads of 8 households desire their sons to give up their traditional occupations in preference to Government service and agriculture. The note-worthy feature is that one household each wish their sons to become engineer and teacher respectively. In all, heads of seven households could not express their desire as they do not have sons. Head of one household is so innocent that he could not express his desire. The general discontentment among the villagers with their present occupa-

tions invariably indicates their desire for progress (Table 21).

Agriculture

13. As seen from the village records, the total area of Malkepalle is 2,087 acres and 14 *guntas out of which, an extent of 998 acres and 17 guntas is patta land, cultivated by various castes in this village. Of the remaining 1,088 acres and 37 guntas, a large extent of 836 acres and 11 guntas falls under reserve forest followed by 134 acres and 28 guntas of grazing land for the village. The remaining land utilisation particulars are given below :

	Ac.	Guntas
Inam land of Madigas	..	20—12 (under cultivation)
Village poramboke	..	40—18
Village site	..	1—27
Streams and rivers	..	47—15
Country tracks	..	8—06

14. From the grazing land (134 acres and 28 guntas) locally known as *bancharai*, 73 acres and 2 guntas are at present cultivated by different castes. The required fuel and the wood for construction of houses and preparation of agricultural implements are secured from the forest which falls in the village land area. The roofing grass locally known as *tella gaddi* is collected from this forest. Surprisingly enough no increase in the village site is reported for the last one decade. The village is not provided with any type of irrigation facilities. All the cultivable land is dependent on the undependable monsoon rains. Hence the villagers are growing only the dry crops namely, jowar, pulses, chillies, castor and cotton. The patta land of 998 acres and 17 guntas is distributed among 111 pattadars of different castes and tribes, varying with a land holding of less than one acre to more than 100 acres (Table 31). However, the average size of holding works out approximately to 9 acres. The ryots have expressed a desire to take up irrigation through wells provided the Government substantially helps them to sink irrigation wells.

Assessment of land revenue

15. The lands have not been graded in this village for the assessment of land revenue and as such the entire cultivable dry land is taxed uniformly. The taxes on commercial crops like cotton, groundnut are levied from time to time as per the rates prescribed by the Government. The land revenue has been increased during the year 1963-64 as a result of the State wide reassessment programme. The particulars of land revenue collection from 1954-55 to 1962-63 given below present a picture of the land revenue collections. The land revenue demand is annually fixed by the Tahsil-

* 40 guntas = 1 acre

dar, Lakshettipet, basing on the records of the Village Karnam. There is an increase of about Rs. 400 over a period of 9 years in the land revenue while the extent of cultivable dry land has increased by 113 acres during the same period.

Statement III
LAND REVENUE DEMAND AND COLLECTION PARTICULARS

Sl. No. (1)	Year (2)	Demand (3) Rs. P.	Collection (4) Rs. P.
1	1954-55	859.08	859.08
2	1955-56	593.22	593.22
3	1956-57	584.74	584.74
4	1957-58	650.31	650.31
5	1958-59	573.10	573.10
6	1959-60	572.89	572.89
7	1960-61	630.16	630.16
8	1961-62	725.57	725.57
9	1962-63	1,259.23	1,259.23

Source : Particulars supplied by the Tahsildar, Lakshettipet

Land values

16. Reliable enquiries reveal that there is no increase in the land values from the last one decade as no substantial improvements have been made to augment the fertility of the soil or to provide any irrigation facilities. An acre of land in this village and in the neighbourhood usually varies between Rs. 150 and Rs. 200. The ryots do not forecast any increase of land values in this village as they do not have either any irrigation facilities at present or at least a meagre hope to visualise them in the near future.

Crop pattern

17. As regards crop pattern, jowar is the main food crop followed by pulses and commercial crops like cotton, groundnut, gingelly, etc. Almost all the crops are broadcast in the month of June and July. The harvest operations start from January and end by March. However, each household produces its required foodgrains, pulses, chillies, etc., in their respective lands. The extent of land under jowar is significantly more than any other crop as it is the mainstay of the villagers.

Agricultural practices

18. As there are no irrigation facilities, the ryots entirely depend on the uncertain monsoon for cultivation. Soon after the first fall of the rain in the second half of May, the lands are ploughed three or four times. The farmyard manure is sprayed all over the field and is again ploughed at least 2 or 3 times. The fields are then levelled with *gorru* after ploughing. The ryots are engaged till the middle of June in preparing the lands. The chemical fertilisers are exclusively used

by the landlord for his fields besides organic manure. Almost all the crops except paddy are broadcast by the ryots. In case of jowar, the seed is poured through the *gorru* locally known as *gorrakatti poyuta* so that the crop grows in parallel lines which facilitates for inter-cultural operations. The paddy is transplanted in the month of August. The weeding operations are conducted in the middle of September and the second weeding is taken up after a gap of one month. The harvest operations are started when the ear heads are ripe. The crop is harvested and tied into bundles. This harvested crop is spread on a cleared site and the cattle are made to walk over in rounds to separate the grain from the straw. A few ryots thrash the ear heads against wooden logs and then the cattle are made to walk over in rounds. At this stage men and women in the fields winnow the grain to separate the dust from the grain (Fig. 20). This is one of the picturesque visions of the agricultural operations as the men and

women participate in it humming their favourite folk songs and retorting rural jokes. Thus the grain is separated and stored in big bamboo baskets locally known as *gummilu*. A few of them also store the corn in gunny bags.

19. A few well-to-do agriculturists make preparations for the second crop from the last week of December till the first half of January by ploughing the lands three or four times and then apply the organic manure. Many ryots broadcast jowar seeds and raise the crops like chillies, maize, etc. The other inter-cultural and harvest operations are similar to those of the first crop. A few agriculturists of the village viz, Rajgonds, Birdugonds (S.Ts.) and Scheduled Castes offer a fowl to the plough in the name of their Gods on the first day of ploughing the land for good harvest. The sowing and harvesting seasons of various crops grown in this village are given below :

Statement IV
CROP CALENDAR

Sl. No.	Name of crop	Type of sowing		Sowing season	Harvest season
		Broad-casting	Transplantation		
(1)	(2)	(3)	(4)	(5)	(6)
Abi (First crop)					
1	Jowar (<i>pacha jonna</i>)	Yes (through <i>gorru</i>)	..	July—August	October—November
2	Maize (<i>makkalu</i>)	Yes	..	June	August—September
3	Jowar (<i>tella jonna</i>)	Yes	..	September	January
4	Paddy	..	Yes	August	January
5	Greengram	Yes	..	June	September
6	Gingelly + Redgram (mixed crop)	Yes	..	August	December (Gingelly crop)
7	White gingelly	Yes	..	July	January (Redgram crop)
8	Castor	Yes	..	August	December
9	Anumulu (mixed crop with maize)	Yes	..	June	January—February
Tabi (Second crop)					
1	Jowar	Yes	..	January	March—April
2	Maize	Yes	..	June	August—September

Seeds

20. Each agriculturist preserves the required quantity of good corn for seed purposes every year at the time of harvest. A few agriculturists borrow the seed from other ryots in the village or in the neighbouring villages on the condition that the same quantity of seed or a little excess over the quantity borrowed would be repaid at the time of harvest. None of the agriculturists have so far used the improved seed in this village. A few well-to-do ryots purchase their seed requirements from Adilabad or from Mancheriyal whenever they visit before the sowing season.

Agricultural implements

21. The farmers of this village use the traditional agricultural implements (Fig. 21). The modern improved agricultural implements are not used by any cultivator as they are perhaps not in the reach of an ordinary ryot. Even the absentee landlord of this village residing at Mandamarri is conducting all the agricultural operations with the help of indigenous agricultural implements only. The agricultural implements, most commonly used by the farmers are *nagali* (plough), *guntaka*, *gorru*, *gunapam* (crowbar) and *para* (spade). Axes and sickles are the minor agricultural implements owned by almost all the cultivators. The

two fixed wooden pegs known as *guntaka koyyalu* connected by an iron blade called *palugu*. The *kadi* with bullocks is tied to one end of the *nagalu* of the *guntaka* whenever it is used in the agricultural operations.

25. *Gorru* is used to sow jowar, maize or any other seed in lines. It mainly consists of *gorru*, *jaddigam*, *koyyalu*, *nagalu* and *rumbena*. Just as in *guntaka*, the *rumbena* is used as handle while ploughing. The *jaddigam* connected with three long bamboo pipes is tied by a rope connecting the other ends of these pipes to *koyyalu* of the *gorru*. The *nagalu* is also fixed to the *gorru*. When it is required, the *kadi* with bullocks on either side is tied to one end of *nagalu*. The seed is served through *jaddigam* into the *koyyalu* of the *gorru* and then to field. Thus the seed are sown with the help of this implement.

26. The spade locally known as *para* is a wide iron blade of 2 feet or 2½ feet length and 8 inches or 10 inches width which is fixed to a wooden handle of 2½ feet length. This is used to turn the earth and to construct the earthen buds in the fields.

27. The axe is used to cut the trees and bigger plants while the crowbar is used to dig pits and lift the stones. The sickle is used to cut the crops and small plants.

Fertilisers

28. Cattle dung is the principal manure. The daily sweep of the house and the cattle sheds is deposited in a pit within the homestead area. The women daily sweep the cattle sheds and deposit it in the rubbish pit. Chemical fertilisers are not used by any agriculturist except in the fields of the landlord. All the agriculturists of this village use organic manure before sowing operations. The agriculturists pay Rs. 10 to Rs. 15 for a flock of sheep which are allowed to sleep in agricultural fields for about a week besides applying cattle dung before the land is ploughed. The non-agricultural families collect the dung and the daily sweep of the house which will be sold to the agriculturists. Each cart load of organic manure locally known as *penta* costs Rs. 2 to Rs. 4 depending on the demand in the village. Enquiries revealed that they are willing to use the chemical fertilisers provided they are supplied to them in time and taught about its use.

Improved methods of cultivation

29. The peasants follow the age old methods of farming with the indigenous implements. None of the farmers knew about the improved agricultural implements and improved methods of farming. It is obviously due to absence of any opportunity to know about the new things and lack of proper guidance. Among the surveyed households, one Manne (S.C.) household has used the pesticide, endrine, three years back which was purchased from the agriculture depot at Mancheriyal. He further acknowledged the good yields during

agricultural implements are locally prepared by the carpenter of Viswabrahmin caste with or without the supply of wood and iron. The iron requirements for preparing the agricultural implements are purchased from Mancheriyal market. The wood required for the agricultural needs are collected from the nearby forest, Pochammaloddi. The farmers gain free access into the forest for the collection of required wood by paying a *mamool* of 50 Paise annually for each *araka* (plough) to the petty forest official Chowkidar stationed in this village. This payment is locally known as *avuthpatti*. When enquired into the authenticity of these *avuthpatti* collections with concerned local petty forest official, he claims it to be a custom to collect this customary *avuthpatti* from generations and then allow the ryots to collect the wood free from the forest. The carpenter-cum-blacksmith of this village attends to preparing all the requirements of the ryots. (Fig. 22 shows the blacksmith at work). The farmers usually supply the raw materials and the carpenter-cum-blacksmith is simply paid the service charges annually in kind at the time of harvest. The charges are not paid then and there just like in any urban village. The charcoal for heating the iron is also supplied by the respective ryots. The farmer assists him till the work is completed. The minimum charges for his services are Rs. 12 whereas the maximum charges amounting to Rs. 50 are usually paid by the absentee landlord of this village. These payments are usually made in kind from 12 *tavvalu* to 1½ *pallas* (bags). Besides these annual payments, the Vadla (carpenter-cum-blacksmith) is also given small quantities of other agricultural produce by each farmer to whom he serves. These conventional payments have no binding over the agriculturists but separate payments are also made for his extra services other than the work connected with agricultural implements.

22. The poorer farmers prepare their own agricultural implements except fixing up the iron blades to these implements. The Vadla is paid jowar costing Rs. 4 to Rs. 10 annually at the time of harvest, depending on his services. The details of the agricultural implements are given below.

23. The plough is made of teak wood as it is durable. The plough consists of *pale*, *kola*, *nagali* and *kadi*. The pointed iron blade of 10 inches to 1½ feet of length locally known as *kararu* is fixed to the *nagali*, allowing 2 inches or 3 inches to project outside. The *pale* and *kola* are connected to the *nagali* and fixed with a wooden piece known as *seela*. The *pale* is used as a handle by the farmer while ploughing. The bullocks are tied on either side of *kadi* which in turn is tied to one end of the *kola*. Thus the plough is made ready for ploughing purposes.

24. *Guntaka* is used to level the land after ploughing the fields. It mainly consists of *rumbena*, *guntaka* and *nagalu*. The *rumbena* used as a handle while ploughing and the *nagalu* tied to the *kadi* with bullocks are fixed to the *guntaka*. The *guntaka* has got

that particular year after applying the insecticide. The traditional custom of rendering mutual assistance in various agricultural operations on reciprocal basis is still effectively continued among the agriculturists of this village. They help one other not only in sowing and harvesting operations by way of manual labour but also assist one other by lending agricultural implements. The country carts locally called as *kachadams* are spared to transport the organic manure and the harvested crop. The bullocks are also lent for thrashing purposes. Among the surveyed households, 4 households have borrowed agricultural implements from the co-farmers at the time of cultivation while 6 households have mutually helped among themselves by way of manual labour in various agricultural operations. Surprisingly enough, only one household knows the Village Level Worker (Table 28). There are no agriculturists who have either adopted land improvement measures or who have been benefited by Village Level Worker's technical advice.

30. The women of the Munnurukapu, Tenugu, Goundla, Golla castes, Birdugond (Scheduled Tribe) and Scheduled Castes are employed on daily wages for sowing, weeding, cutting of grass and harvesting operations, while the males are invariably engaged for harvesting and ploughing operations. They are also engaged to bring the harvest to their homes by manual labour or by the country carts.

Labour and wages

31. Generally all the members of the agricultural households and the workers dependent on agricultural labour and rural labour, engage themselves in the fields during the various agricultural operations. The women and other family members of the farmer assist in agricultural operations such as weeding and harvesting operations. A few well-to-do agriculturists employ attached agricultural labourers to assist them throughout the year in all the agricultural operations and in turn they are paid between Rs. 150 and Rs. 350 per year. The peasants give them neither food nor clothes. Among the 78 workers of the surveyed households, as many as 31 workers (41.02%) are purely earning their livelihood through rural labour and agricultural labour. During the peak season, the labourers are employed on daily wages, though mutual aid in agricultural operations prevails in Malkepalle village. There is no dearth of agricultural labour in this village. Men and women of all the functionary castes excepting those of Komati, Viswabrahmin and Telaga castes and men and women of other castes employ themselves as agricultural labourers during the season. Hence the needs of the village are mostly met from the labour available within the village and from neighbouring villages. The labourers are usually paid in money except at the time of harvest. A few farmers pay their labourers in kind for all the agricultural operations. The prevailing wage rates are given below:

Statement V
PARTICULARS OF WAGES

Nature of operation (1)	Wage rate per day (2)
1st crop	Rs. P.
1 Ploughing	1.50 to 2 per head
2 Broadcasting or transplantation	0.75 per female 1.00 per male
3 Weeding	0.75 per female 1.00 per male
4 Harvesting	1.00 both per male & female
5 Thrashing	1.00 per male
2nd crop	
1 Ploughing	1.50 per head
2 Broadcasting or transplantation	0.50 per female 0.75 per male
3 Weeding	0.50 per female 0.75 per male
4 Harvesting	1.00 per male or female
5 Thrashing	1.00 per male

32. Among the above said agricultural operations, the ploughing operations are conducted by the respective farmers or by the attached agricultural labourers. The wage rate is higher during the first crop season than in the second crop period as all the farmers need labour in the first crop while a few only raise the second crop. The attached agricultural labourers are appointed on yearly basis. The payments usually vary from Rs. 150 to Rs. 350. Advances are paid in cash to these labourers and the balance is paid in kind at the time of harvest. Neither food nor clothes are given to them. Young boys of below 18 years of age are paid between Rs. 100 and Rs. 150 per annum who are engaged to look after the cattle. These attached agricultural labourers are given food on festive occasions. They have to work from dawn to dusk with one or one and half an hour's leisure for lunch. It is said by these attached agricultural labourers that the present payments are not proportionate either to the present cost of living or to the work turned out by them while employer grievously complains that these farm labourers are not sincere now-a-days and require constant supervision to extract even the legitimate work.

Agricultural finance

33. The chief sources of agricultural finance are the well-to-do peasants or private money lenders. Most of the farmers meet their agricultural expenses from out of their savings and almost all the agricultural operations are carried on by the family labour.

34. Cost of production mainly depends on the interest of the farmer and the contribution of the family members. Almost all the peasants of this village cultivate their lands with their own bullocks and ploughs. Hence the cost of production usually varies from peasant to peasant depending on the cattle wealth and

manpower. In order to present a clear picture a few case studies have been given below.

Case study 1

35. The details of the cost of production of a Rajgond household is given below. The household owns bullocks and agricultural implements and mainly depends on agriculture. It cultivated an extent of 2 acres out of its six acres of dry land during the year under survey (1963-64). The family is of simple type and consists of two members only. Both of them have actively participated in the agricultural work.

Statement VI
PRODUCTION COST AND SALE PROCEEDS,
CASE STUDY 1

Cost of production (1)	Rs. P.	Sale proceeds (2)	Rs. P.
1 Land revenue	10.00	1 Jowar	96.00
2 Cost of manure	..	2 Maize (mak- kalu)	54.00
3 Hired labour	8.00	3 Anumulu (field beans)	4.00
4 Cost of seeds	6.00	4 Castor seed	4.00
5 Maintenance of livestock	36.00	5 Tobacco	10.00
6 Ropes	..		
Total	60.00	Total	168.00
Net income = Rs. 168.00 — Rs. 60.00 = Rs. 108.00			

Case study 2

36. The income and expenditure particulars relating to agriculture of Sri Asari Bheemayya, belonging to Golla caste are given below. He is continuing his traditional occupation, goat rearing, besides cultivating his own lands. He owns not only bullocks but also agricultural implements. All the family members participate in the agricultural operations. His family is of intermediate type and consists of six members. He cultivated 6 acres of dry land during 1963-64. He engaged an attached agricultural labourer on payment of Rs. 360 per year.

Statement VII
PRODUCTION COST AND SALE PROCEEDS,
CASE STUDY 2

Cost of production (1)	Rs. P.	Sale proceeds (2)	Rs. P.
1 Land revenue	14.50	1 Jowar	640.00
2 Manures	..	2 Maize (mak- kalu)	512.00
3 Attached agricultural labour	360.00	3 Paddy	100.00

Statement VII—Concl'd.
PRODUCTION COST AND SALE PROCEEDS,
CASE STUDY 2

Cost of production (1)	Rs. P.	Sale proceeds (2)	Rs. P.
4 Maintenance of cattle	30.00	4 Gingelly	120.00
5 Ropes	10.00		
6 Agricultural implements	16.00		
7 Seed	5.00		
Total	435.50	Total	1,372.00
Net amount earned from agriculture = Rs. 1,372.00 — Rs. 435.50 = Rs. 936.50			

Case study 3

37. A case study of Sri Jangirala Chandrayya of Padmasale caste who also engaged in agriculture, cultivating an extent of 7 acres of dry land with the help of his family labour and with the help of his brother's family members is presented below. The cultivation is carried on with his own bullocks and implements. He has taken the land on lease for the last two years on condition to pay Rs. 17.50 P. per year bearing the land revenue and other expenses from the absentee landlord of this village. The family is of joint type with five members.

Statement VIII
PRODUCTION COST AND SALE PROCEEDS,
CASE STUDY 3

Cost of production (1)	Rs. P.	Sale proceeds (2)	Rs. P.
1 Land revenue	9.50	1 Jowar	320.00
2 Ropes	2.50	2 Maize (mak- kalu)	128.00
3 Implements and equipment	26.00	3 Castor seed	108.00
4 Maintenance of bullocks	..		
Total	38.00	Total	556.00
Net income earned from agriculture = Rs. 556.00 — Rs. 38.00 = Rs. 518.00			

Case study 4

38. Among the agriculturists of the surveyed households, Sri Raya Narsu of Manne caste (Scheduled Caste) is cultivating the maximum acreage of land and he stands second to the absentee landlord of this village in the extent of cultivated land. An extent of 34 acres was cultivated during the year under survey with his own bullocks and with the assistance of the family labour. Besides family labour, he had engaged

an attached agricultural labourer for Rs. 224 per annum. Besides agriculture, the head of the household is employed as Sunkari, i.e., Village Servant in this village. The head of the household who is aged does not participate in agricultural operations. It is a joint type of family and consists of eight members.

Statement IX

PRODUCTION COST AND SALE PROCEEDS,
CASE STUDY 4

Cost of production (1)		Sale proceeds (2)	
	Rs. P.		Rs. P.
1 Land revenue	65.00	1 Jowar	960.00
2 Seeds	55.00	2 Maize (makkalu)	640.00
3 Attached agri- cultural labour	224.00	3 Castor seed	640.00
4 Maintenance of cattle	930.00	4 Gingelly	768.00
5 Implements and equipment	40.00	5 Redgram	32.00
6 Carpentry-cum- blacksmithy	12.00	6 Anumulu (field bean)	64.00
		7 Choppa (fodder)	900.00
Total	1,326.00	Total	4,004.00
Net income on agriculture =		Rs. 4,004 — Rs. 1,326	
		= Rs. 2,678	

39. From the above analysis, it is evident that the households have not spent much where the family members have actively participated in agricultural operations. Sri J. Chandrayya has not spent any amount on hired labour as all the members of the household have actively participated with all the agricultural operations while the Rajgond household has spent a nominal amount of Rs. 8 on hired labour besides the participation of family labour. Sri Asari Bheemayya and Sri Raya Narsu have employed attached agricultural labourers, incurring an expenditure of Rs. 360 and Rs. 224 respectively besides the family labour. It is clear from the above illustrations that the net income is definitely more in cases where the family labour has participated actively in all the agricultural operations. Moreover, the cultivation of small holdings by engaging hired labour is always uneconomical. Almost all the agriculturists in this village depend not only on hired labour but also on the family labour. In all the above four examples, the agricultural expenses have been met from their own resources without raising loans either from private money lenders or from any Government agency. The noteworthy feature is that all the agricultural operations of the absentee landlord of this village have been carried out on hired labour and a supervisor locally known as Seridar is appointed to look after the farm activities in this village.

Marketing of agricultural produce

40. The existing marketing facilities are quite inadequate. The village kirana shops supply the domes-

tic requirements only. The transactions are carried out both in kind and in cash. The local shopkeepers make wholesale purchases of domestic requirements at Mancheriyal, an important wholesale marketing centre of this region. The surplus agricultural produce is transported by the kachadams (country carts) to Mancheriyal market once or twice in a year depending on the availability of surplus stocks. The transactions at Mancheriyal are exclusively carried out in cash. The villagers usually purchase clothes, kerosene, vegetable oil and other essentials with the sale proceeds as they are cheap, compared to the prevailing rates in the village shop. Almost all the villagers regularly visit the weekly shandy on Wednesday at Kasipet (6 miles away from Malkepalle) for the purchase of kerosene and articles of daily consumption.

41. The farmers do not sell the foodgrains in the market as they not only use the same for domestic consumption but also pay these food grains towards wages for the hired labour. The surplus agricultural produce is transported to the wholesale market at Mancheriyal by kachadams (country carts). Among the surveyed households 6 households have marketed their surplus agricultural produce direct to the merchants at Mancheriyal and realised an amount of Rs. 1,550 during the year under survey. As seen from Table 27 all the households which produced jowar, maize, paddy, field bean and redgram have been exclusively used for domestic consumption.

Animal husbandry

42. The cattle wealth of the village consists of 300 cows, 78 bullocks, 2 stud bulls, 30 she-buffaloes, 10 he-buffaloes, 40 calves and 600 sheep. Each Golla household possesses a pet dog to watch the flocks of sheep. Among the 35 surveyed households 14 are owning livestock. Their cattle wealth consists of 63 milch cattle, 30 draught bullocks, 11 calves, 113 sheep and 7 fowls (Table 34). A few country dogs are domesticated by a few households to guard the village. As seen from Table 34, the Gollas and Mannes own the maximum number of cattle among the surveyed households. The sheep and goats are exclusively owned by the Golla households. Each agricultural household of this village owns at least two bullocks and a cow. Most of these animals are of local breed which are either house-breed or purchased from the neighbouring villages or from the cattle fairs. The villagers do neither own a pedigree bull or he-buffalo. The local stud bulls and he-buffaloes serve the cows and she-buffaloes of this village. Even the Gollas, the predominant sheep and goat owners, do not possess any pedigree rams. No attempts have been made either by the villagers or by the Panchayat Samithi to improve the local breed by supplying the pedigree animals or by artificial insemination. Almost all the households owning cattle possess cattle sheds in the frontyard of the house or attached to the house. The cattle are kept in these cattle sheds during the winter and rainy seasons, while they are tethered in the frontyard of the house or in the cattle

sheds during the summer season. The cattle are grazed in the village bancharai (grazing land) or in their respective fields during the day time. The agriculturists usually employ boys on annual payment of grain to graze the cattle. A few households entrust their cattle to the cowherd in the village. The cattle are also fed regularly in the houses with straw and green fodder. A few well-to-do agriculturists feed the cattle with rice bran, oil cakes and gram bran. The villagers are not in the habit of selling the milk regularly. Majority of them consume milk and milk products. Soon after the harvest, all the paddy straw and jowar choppa are stored in heaps near the residential houses to feed the cattle during the slack season and at homes during the nights.

43. The common cattle diseases are foot and mouth disease locally known as gallu, jabbavapu, domma and tikka. These diseases are locally treated by the agriculturists as detailed below.

(a) Foot and mouth disease : They apply kerosene to the feet and salt to the tongue of the animal. The animal is not allowed to move in slushy soil.

(b) For an animal affected with domma disease, the animal is fed with muniga (a tree) bark and scars are made on the stomach with a heated iron rod.

(c) For jabbavapu disease, the animal is administered with nallakallu (a type of toddy). The agriculturists sacrifice a fowl to Pochamma, the village deity, who is supposed to be the benefactor of cattle.

44. A few well-to-do households, where these indigenous methods fail to give relief, take the cattle to the Veterinary Hospital at Bellampalle or Mandamarri (another village). By the time the farmer decides to take the animal for hospitalisation, it will be almost in the last stages of its life. Thus the diseased cattle are always left to the mercy of the benevolent village deities without making any sincere efforts to administer the modern medicines.

45. The cost of a pair of bullocks varies from Rs. 120 to Rs. 950 depending on the size and the strength of the animals. Each cow costs Rs. 60 to Rs. 150 and a she-buffalo in between Rs. 60 and Rs. 200 depending on its milk yield. The cattle are purchased from the cattle fairs at Mandamarri and Kasipet. One or two experienced ryots look to the sudulu of the animal and then purchase them. They also make them run in order to test the free movement of the legs and other muscles.

46. The cows and she-buffaloes are exclusively owned to improve the progeny and for milk purposes. The bullocks and he-buffaloes are used to plough the land and also for transport purposes. Each ryot invariably possesses a country cart known as kachadam (Fig. 23). The bullocks are used to transport manure to fields, surplus agricultural produce to Mancheriyal market by kachadam. A few stud bulls of local variety are left out exclusively to improve the progeny. These

stud bulls are not used for any agricultural purposes. The bullocks are of multi-purpose use to the farmers of this village.

Shoe-making

47. The Madiga household under survey alone is engaged in shoe-making which is the subsidiary occupation. It supplies chappals every year to four households of Manne (Scheduled Caste), three households of Golla and three Rajgond households and thereby earns an amount of Rs. 92 annually besides selling raw skin. All the dead animals in this village are usually removed by the Madigas and in turn they take away the skins of these animals. Thus the leather for the chappals is obtained free in the village itself. He uses indigenous implements to prepare chappals required for the villagers. (Fig. 24 shows the implements). The relli bark used to cure the leather is collected from the nearby forest. An amount of Rs. 242 is earned by this household either by selling chappals or by selling the skins during the year under survey.

Pottery

48. The solitary Kummari (Potter) household makes the earthenwares and supplies them to the villagers against the customary payments in kind and for cash payments. The potter makes all kinds of pots of different sizes depending on the requirements. He supplies the earthenware not only in Malkepalle village but also in the neighbouring villages namely Rottipalle, Thiryan, etc. He occasionally visits Bellampalle to sell them. He also prepares the earthen lamps of different sizes required for various festivals by different castes in this village. He uses the traditional potter's wheel, salpalu and one smooth stone for making the earthenware. The required raw material viz, black clay and sand are available in the village. Dung cakes and fuel are used to burn the earthenware. A pointed wooden rod is used for revolving the potter's wheel. When the raw earth is moulded into the required earthenware, the exterior is beaten into desired shapes with salpalu. Afterwards they are dried under shade for a day or two before they are charred in an indigenous kiln. He has earned eight giddas of jowar (i.e., 8 × Rs. 32 = Rs. 256) and Rs. 20 by selling the earthenware during 1963-64. These sale proceeds obviously indicate the demand for the earthenware in this village. Almost all the castes use the earthenware for cooking purposes and as such the output of the potter can be enormously increased, provided the improved variety of the potter's wheel and other accessories are supplied by any developmental department. The prices vary from 25 Paise to Rs. 3 depending on the size and capacity of the vessel.

Commerce

49. There are no big commercial establishments in this village. All the Komati households exclusively are running the village shops which deal in grocery

and general merchandise. In all five Komati households are running the village shops which mainly deal in salt, kerosene, soap, condiments, match boxes, cigarettes, beedis, vegetable oil, dry chillies, etc. They make large quantities of purchases in the wholesale market at Mancheriyal once in a month during summer and winter seasons. All the requirements of the village for the rainy season are brought at a time before the setting in of monsoon in the month of May as it is difficult to transport the goods during the rainy season. These stocks are stored in gunny bags, wooden boxes and oils in tins and kept either in the shop or in the residential house. The articles are sold both for cash and kind. The daily sales in the village are so arranged by mutual agreement among the village shopkeepers to keep open one shop every day to cater to the needs of the village while the other shopkeepers visit the neighbouring villages, Rottipalle (2 miles), Chintagudem (2 miles), Bugga (4 miles), etc., to sell the food provisions. These commercial activities are continued throughout the year. People purchase their immediate domestic requirements on credit from these village shops. The annual turnover of the household under survey is Rs. 10,200 and a total net profit of Rs. 2,040 is earned during the year under survey, charging a profit of 20% over the total turnover.

50. The wholesale purchase prices at Mancheriyal and the retail sale prices in the village for the essential articles are given below :

Statement X				
WHOLESALE AND RETAIL PRICES				
Sl. No.	Name of the commodity	Unit	Wholesale price	Retail price
(1)	(2)	(3)	(4)	(5)
			Rs. P.	Rs. P.
1	Chillies	1 Qtl.	180.00	225.00
2	Salt	"	6.50	16.50
3	Jaggery	"	30.00	100.00
4	Kerosene	Tin	8.75	12.00
5	Putnal (fried Bengalgram)	8 Kgs.	6.00	12.00
6	Cocoanuts	8 Nos.	2.50	4.00
7	Rice	1 Qtl.	64.00	75.00
8	Groundnut oil	1 "	200.00	250.00

Main occupation and per capita income

51. Table 24 gives the details regarding the main occupation, per capita annual household income and family type. A simple family is defined as one consisting of husband, wife and unmarried children. An intermediate family consists of married couple and unmarried brother/sister and one of the parents while a joint family consists of married couple with married sons/daughters or with married brothers/sisters. Families that do not fall under any of the above three categories are classified as 'other family' types. The per capita annual household income of one Birdugond household with the main occupation of ritual begging

could not be reported by the informant and this household belongs to 'simple' type of family. As many as 16 households with various occupations are found in the per capita annual household income range of Rs. 101-200 followed by twelve households in the per capita annual household income range of Rs. 51-100. Two households of 'simple' type families each are found in the income ranges of Rs. 1-50 and Rs. 301-500 respectively. One household each with agriculture as main occupation reports its per capita annual household income in the ranges of Rs. 201-300 and Rs. 501 and over and those households are classified as 'other' type families. Irrespective of the per capita annual household income ranges, the households engaged in agricultural labour, attached agricultural labour, trade, goldsmithy, pottery, tailoring and washing of clothes are all 'simple' type families while two 'intermediate' type families with main occupations of hair cutting and rural labour are exclusively found in the income range of Rs. 51-100. One 'simple' type of family in the per capita annual income range of Rs. 1-50; 3 'simple', 2 'joint' and one 'other' type of families in the range of Rs. 51-100; and four 'other' type of families in the range of Rs. 101-200 are earning their livelihood through ritual begging. As many as 16 households are 'simple' families which are found in all the per capita annual household income range except in Rs. 201-300 and Rs. 501 and over income ranges. The six 'joint' families are found in the per capita income ranges of Rs. 51-100 and Rs. 101-200. There are ten 'other' type families with various per capita income ranges, followed by two intermediate families exclusively found in the per capita annual household income of Rs. 51-100. Thus the trend is towards 'simple' type families in this village as the sons of different castes set up their families soon after marriage though they jointly work to earn their livelihood.

Place of occupation

52. As regards the place of occupation, 60 of the 78 workers (77%) are earning their livelihood through various occupations in this village. Birdugonds, the traditional ritual beggars not only beg in this village but also visit such places as Adilabad, Jangaon, Lakshettipet which are within a distance of sixty miles from their habitat. One person of this village working as teacher at present at Bheemaram (24 miles away) has been transferred from this village recently in the normal course of professional transfers. The toddy tapper of this village supplies the toddy to the neighbouring village Dharmaraopet (half a mile) while the barber of this village serves Pothepalle village (2 miles) besides Malkepalle. One agricultural labourer and a clerk under the forest contractor are working at Kannepalle (10 miles) and Buggagudem (11 miles) respectively. Thus all the potential agricultural labourers of this village find employment opportunities in this village (Table 19).

53. Table 42 shows the overall household income and expenditure of the surveyed households. It may

be mentioned in this connection that the common tendency among the villagers is always to underestimate the income and over-rate the expenditure. However, efforts have been made to collect as accurate figures as possible under these two heads. The total income of the surveyed household is Rs. 23,056.36 P. while the expenditure is Rs. 26,472.67 P., thereby registering a deficit of Rs. 3,416.31 P. during the year under survey. The overall financial position of these households is not quite encouraging. Among the nine households with agriculture as main occupation, two households have reported a surplus of Rs. 972.40 P. while seven households have recorded a deficit of Rs. 1,564.10 P. The solitary Komati household with trade as main occupation has a surplus of Rs. 649.44 P. The households engaged in cattle grazing, washing of clothes and ritual begging have shown surplus budgets and have thereby contributed to the total surplus of Rs. 1,686.76 P. in the village. In all, 27 households have reported a total deficit of Rs. 5,103.07 P. of which the maximum deficit is due to nine Birdugond households, followed by seven agricultural households. If the occupational household average income and expenditure are taken into consideration, the solitary household with trade as main occupation has contributed the maximum amounts under income and expenditure followed by the households with agriculture as the main occupation and the household with toddy tapping. The average difference between the occupational household average income and expenditure works out to Rs. 100 which is an encouraging factor in the economic growth of the village.

Income and expenditure

54. Out of the total income of Rs. 23,056.36 P. derived from various occupations, as much as Rs. 9,876 or 42.8% is derived from agriculture by nine households; Rs. 4,241.30 P. or 18.3% through ritual begging by eleven households; Rs. 2,040 or 8.85% through business by the solitary Komati household and Rs. 1,754 or 7.55% through rural labour by four households. The remaining 22.5% of the total income is earned from various caste occupations including agricultural labour and attached agricultural labour by the remaining nine households (Table 42).

55. The main items of expenditure for all communities in Malkepalle are food, clothing and tobacco. The expenditure pattern, however, depends mainly on the size of the family and source of income and it also varies from caste to caste. The total expenditure of the surveyed households during the year 1963-64 is Rs. 26,472.67 P. which not only includes the consumer goods but also the purchase of assets by various castes of this village (Table 42).

56. The following three typical case studies present a comprehensive budgetary position of different types of families among the surveyed households.

Case study 1

57. The particulars of the family budget of Sri Kudimetta Jangu, the Birdugond, who mainly depends on the traditional occupation, ritual begging, besides casual labour are given below. The family belongs to 'simple' type, consisting of five members which is an average size of household in this village.

Statement XI			
INCOME AND EXPENDITURE, CASE STUDY 1			
Source of income	Income	Items of expenditure	Expenditure
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Wages	30.00	1 Food	480.00
2 Ritual begging	250.00	2 Toddy	12.00
3 Borrowings	30.00	3 Fuel & lighting	27.00
		4 Clothing	70.00
		5 Smoking	6.00
		6 Miscellaneous services	36.00
Total	310.00	Total	631.00

It is evident that the income of this household is from wages and from ritual begging. The head of the household has taken a loan of Rs. 30 to meet the domestic requirements. More has been spent on food and clothing which are still inadequate for a family of five members. The household has exclusively spent Rs. 24 on toilet and washing soaps from the total expenditure of Rs. 36 under miscellaneous expenditure. In view of his negligible debt in the year 1963-64 and in the absence of any outstanding debt, it is presumed that the household could not give correct estimate of the income earned through ritual begging.

Case study 2

58. The family budget of Sri Pasupunuti Narasimhulu of Mangali caste, depending mainly on the traditional occupation of hair cutting combined with the subsidiary occupation of rural labour is given below. The household consists of seven members and the family is an 'intermediate' type family.

Statement XII			
INCOME AND EXPENDITURE, CASE STUDY 2			
Source of income	Income	Items of expenditure	Expenditure
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Cultivation	60.00	1 Food	540.00
2 Wages	242.50	2 Toddy	12.00
3 Service	324.00	3 Lighting	24.00
		4 House repairs	20.00
		5 Clothing	50.00
		6 Land tax	9.00
		7 Miscellaneous services	2.00
Total	626.50	Total	657.00

As seen from the household budget 83.46% is spent on food, followed by Rs. 50 for clothing. The expenditure on food for a family of seven members is quite insufficient as it only works out to Rs. 6.42 per month per each member which is quite insufficient in view of the present cost of living. An amount of Rs. 12 is spent on toddy consumption. However, the household reports a deficit of Rs. 30.50 P. which is negligible.

Case study 3

59. Following is the family budget of an agriculturist, Sri Raya Narsu who belongs to the Scheduled Caste, Manne. Next to the absentee landlord of this village, he cultivates 41 acres and 20 guntas of land and exclusively earns Rs. 4,004.50 P. per year through agriculture besides earning Rs. 180 per year through Sunkari (Village Servant) service. The family is of 'joint' type with eight members. All the agricultural activities are carried on with the assistance of the family labour and one attached agricultural labourer.

Statement XIII

INCOME AND EXPENDITURE, CASE STUDY 3

Source of income (1)	Income (2) Rs. P.	Items of expenditure (3)	Expenditure (4) Rs. P.
1 Cultivation	4,004.50	1 Food	1,440.00
2 Service as Sunkari of the village	180.00	2 Toddy	96.00
		3 Tea	33.60
		4 Fuel & lighting	41.00
		5 House repairs	40.00
		6 Clothing	150.00
		7 Recreation	1.00
		8 Miscellaneous ceremonies	54.00
		9 Agricultural services	12.00
		10 Pesticides	1.00
		11 Ropes, etc.	40.00
		12 Attached agricultural labour	224.00
		13 Seeds & manure	575.00
		14 Cattle feed	930.00
		15 Land revenue	65.00
		16 Medicines	120.00
		17 Utensils	24.00
		18 Tobacco	84.00
Total	4,184.50	Total	3,930.60

The surplus of Rs. 253.90 P. is due to the active participation of all the family members in agricultural operations. The income from cultivation is Rs. 4,004.50 P.

while the total expenditure incurred exclusively for agriculture is Rs. 1,847 (items 9 to 15). Thus a net income of Rs. 2,157.50 P. is earned through agriculture alone. From the above details the major items of expenditure are food, maintenance of cattle, clothing, toddy and tobacco. The expenditure on consumption of toddy is an inevitable item in all the households, except in Komati and a few Viswabrahmin households. In all the three selected households, the expenditure under toddy consumption is reported. This household has spent Rs. 33.60 P. for tea while this expenditure is not found in other households taken up for case studies.

60. From the above case studies, it is evident that the expenditure mainly consists of food, clothing and toddy consumption. The noteworthy feature is that the villagers are leading a simple life and have not developed other avenues of expenditure though they visit frequently Bellampalle, the major industrial centre of this region. The expenditure on food does not show much variation as the food habits are mostly common among various communities of this village. However, the villagers are not making any wasteful expenditure except on toddy.

61. The villagers are not spending any amount on education as there is a primary school in the village which provides free education to the children under compulsory education scheme. Moreover, the Social Welfare Department supplied free clothes, books and slates to the Scheduled Tribes who are, however, not willingly sending their children to the school, lest they would be deprived of the manual assistance of their children in the respective occupations. Thus the villagers have not yet realised the need and value of education.

Indebtedness

62. It is a tendency among the villagers to inflate their indebtedness while deflating their income. In spite of the patient enquiries the present estimate of indebtedness is only approximate. Friends, relatives and a few well-to-do households in the village are the main sources, who advance loans to the villagers in times of need. As many as 19 (Table 46 shows 24 households, as five households have been repeated as they took loans in different periods) of the 35 surveyed households have a total debt of Rs. 5,137 for an interest varying between 12% and 75% (Table 46). Prior to 1951, the village had a debt of Rs. 80 incurred by one household; Rs. 1,055 by four households during the last decade, i.e., 1951 to 1961, Rs. 1,447 by five households in the year 1961-62 and Rs. 2,555 in the year 1962-63 (Table 46). It thus shows that the needs of the villagers have apparently grown from year to year and it may thus be observed that higher the income the greater the debt. However, the average amount of debt per indebted household is Rs. 270.36 P. and as such the incidence of average indebtedness is not much. The solitary household in the annual income range of Rs. 901-1,200 has raised the maximum

debt of Rs. 1,400 while nine households in the annual income range of Rs. 601-900 has raised a total debt of Rs. 2,369 followed by Rs. 853 by four households in the annual income range of less than Rs. 300. Five households with a total debt of Rs. 515 fall in the annual income range of Rs. 301-600 (Table 43). When enquired into the causes of indebtedness, as many as ten households have taken a total loan of Rs. 1,312 to meet their needs while five households have become indebted to a tune of Rs. 1,335 to finance marital expenses. It is quite interesting to note that one household has raised a fresh debt of Rs. 1,000 to clear an outstanding debt. The other causes for indebtedness, are purchase of land for cultivation, for medical expenses, for house construction or repairs to the existing houses and to finance the funeral rites. In general, the loans are usually raised by the villagers for productive purposes and to finance the socio-religious ceremonies (Table 44). There are no money lenders in this village. One debtor each is found in Mangali, Manne (Scheduled Caste), Padmasale and Viswabrahmin castes, besides two debtors each in Golla, Goundla and Netkani (S.C.) castes. Among the Scheduled Tribes as many as 13 debtors belong to Birdugonds while only one debtor is found among Rajgonds (Table 45). The villagers are quite ignorant of the Money Lenders Act.

63. However, the pattern of indebtedness remained unchanged from the last two decades in this village. No Government agency has been established to advance loans in this village and as such the villagers have to take loans from the private money lenders at exorbitant rates of interest. One presumable reason for this indebtedness is due to the change in the consumption habits while there is no corresponding perceptible change in the annual income of the households.

Capital formation

64. As regards sale and purchase value of assets during the last thirty years (1933-62) seven households have sold land, livestock, buildings and jewellery and other valuables and realised an amount of Rs. 1,900 while twenty-four households have invested an amount of Rs. 5,375 by purchase of land, livestock, tools and equipment, buildings, jewellery and valuables and other investments. A specific enquiry during the year 1962-63 reveals that two households have purchased land worth Rs. 850 while one household has invested Rs. 90 on the purchase of cattle. A further scrutiny of Table 47 reveals that the villagers, being essentially agriculturists, invest their savings for the purchase of land and livestock which form productive investment.

65. As seen from Table 48, 12 of the 17 communities in this village have made investments to a total

value of Rs. 6,315 under various heads. The chief avenues of investment in this village are given below :

Statement XIV

VALUE OF CAPITAL FORMATION

Sl. No.	Name of item	Amount invested	Percentage to total investment
(1)	(2)	(3)	(4)
		Rs. P.	Rs. P.
1	Land	4,050.00	64.13
2	Livestock	1,090.00	17.26
3	Buildings	470.00	7.44
4	Tools & equipment	160.00	2.54
5	Jewellery and other valuables	320.00	5.07
6	Investments like savings bonds, prize bonds, etc	225.00	3.56
	Total	6,315.00	100.00

66. It is evident from the above analysis that 83.93% of the savings are invested under items namely land (64.13%), livestock (17.26%) and tools and equipment (2.54%), for productive purposes. The remaining 16.07% of the savings are invested in unproductive purposes that cover the items like jewellery and other valuables and investments like savings bonds and prize bonds, etc. The investment on jewellery is exclusively made by one household each of Chakali and Manne (Scheduled Caste) castes. The maximum amount of Rs. 1,730 is invested on land by two Golla households followed by Rs. 1,000 by two Manne households. The gratifying feature is that 64.13% of the savings is exclusively invested on land by nine households by different castes which is the chief productive source in this village. One household each of Golla and Manne have also invested their savings in the purchase of National Savings Certificates and Prize Bonds (Table 48).

67. The most striking progress in the economic condition of the surveyed households in the last ten years is that twelve and seven households have acquired landed property and buildings respectively to a tune of Rs. 5,415 while two households were able to clear the old debt of Rs. 160. It is evident that the general tendency of the people is towards the purchase of land, livestock, tools and equipment besides investing on some other productive activities which augment the growth of the general economic condition of the village. All these investments indicate the growing economic prosperity of the villagers (Table 49).

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Religion

The people residing in the village including Scheduled Tribes are Hindus except a few Muslim households that profess Islam. The main sects among a few castes are known as Tirumandar (Vaishnavites) and Vibhudidar (Saivites) who worship Vishnu and Siva respectively (Table 3). One and all in the village except people of Islamic religion, participate in the propitiation of village deities.

Language

2. Most of the Hindus speak Telugu but the Rajgonds (Scheduled Tribe) and Birdugonds (Scheduled Tribe) speak their mother tongue, Gondi among themselves. Seventy-seven persons have reported Gondi as their mother tongue. As many as 91 persons reported Telugu as their mother tongue while the mother tongue of eight persons is Marathi. All the people in the village irrespective of the religion know Telugu language (Table 51). In order to educate the Rajgond (Scheduled Tribe) and Birdugond (Scheduled Tribe) children, Devanagari is adopted to teach their dialect and primary readers have been published by the then Social Service Department of the erstwhile Hyderabad State for infant classes. The Gondi dialect is mostly mixed with Marathi words in Adilabad, and Utnur Taluks due to the propinquity of the Maharashtra State while the dialect is mixed with more of Telugu words in the taluks of Asifabad, Sirpur, Chinnur and Lakshettipet. The following glossary of Gondi words with their English equivalents is given below to present an idea of the dialect.

Statement XV	
GLOSSARY OF A FEW GONDI TERMS	
Gondi (1)	English (2)
Wara	Come
Ikkewara	Come here
Phorol	Name
Khandeer	Children
Uda	Sit
Baga	Where
Bhan	How
Ninbor	Whom
Bari	Why
Borandur	Who
Bachalay	How much?
Bech wear	How many?
Roppo	in and into
Ghato	Food
Perak	Rice

Statement XV—Concl'd.

GLOSSARY OF A FEW GONDI TERMS	
Gondi (1)	English (2)
Ron	House
Ermi	Buffalo
Moora	Cow
Vailo	Women
Manial	Men
Baika	Wife
Madso	Husband
Pedal	Boy
Pedi	Girl
Kakad	Crow
Kathulu	Cot
Nila	Stand
Chowkat	Good
Yer	Water
Chow Katmantheet	O.K.
Nar	Village
Kheda	Forest
Gumpa	Temple
Konda	Bullocks
Dagoor	Big
Chudoor	Small
Meera Bahnar?	Where do you hail from?
Sare thinthiki sille?	Had your meal?
Meera porol bathal?	What is your name?
Nanna dantam	I am going
Nimmed bhaga danthi?	Where are you going?
Meerat, samtheer chowkat mantheet?	Are you doing well?
Mari miyad samdeer chowkat mantheet	My children and others are O.K.
Meera danthom	I go

Educational facilities

3. There are two Primary Schools in this village managed by the Social Welfare Department and the Panchayat Samithi, Mancheriyal. Both the institutions provide educational facilities upto V Class. The school, managed by the Social Welfare Department, is located in the north near the Birdugond habitation area. It was opened in January, 1953 to provide education to tribal children in this village. The other school was opened on 9-10-1953 in Gollagudem to the south of the village by the Education Department of Andhra Pradesh Government and it was subsequently taken over by the Panchayat Samithi, Mancheriyal. Each institution is provided with a single teacher with

Higher Grade training qualification. The institutions are situated in thatched sheds provided by the

villagers. The strength of each institution at the time of survey is given below.

Statement XVI

STRENGTH OF THE SOCIAL WELFARE SCHOOL IN APRIL 1934

Sl. No.	Name of Caste/Tribe	I Class		II Class		III Class		Children to be admitted		Total	
		M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond (Scheduled Tribe)	5	2	3	—	4	2	—	4	12	8
2	Rajgond (Scheduled Tribe)	—	—	—	—	—	—	25	9	25	9
3	Manne and Madiga (Scheduled Castes)	2	—	—	—	1	—	7	10	10	10
4	Komati	1	—	1	—	3	—	2	1	7	1
5	Viswabrahmin	2	2	1	—	1	—	2	—	6	2
Total		10	4	5	—	9	2	36	24	60	30

M: Males F: Females

Among 90 children of Nadimigudem, Mannepuwada and Telagawada, only 30 are at present studying in the school. On enquiry it is learnt from the teacher that the parents prefer to engage their children as attached agricultural labourers or as casual labourers so that they may also contribute to the household income. Each tribal child of this institution is supplied annually one pair of clothes and all school material free of cost by the Social Welfare Department.

Statement XVII

STRENGTH OF PANCHAYAT SAMITHI PRIMARY SCHOOL AT GOLLAGUDEM IN APRIL 1964

Sl. No.	Caste/Tribe	I Class		Children to be admitted		Total	
		M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Golla	2	4	11	4	13	8
2	Komati	1	1	—	1	1	2
3	Muslim	3	1	—	2	3	3
Total		6	6	11	7	17	13

M: Males F: Females

As seen from the above statement there are eighteen children in Gollagudem who have not been admitted into the school by the parents who have got them engaged as attached agricultural labourers (*jeetagadu*) or to whom these children have been of assistance in their caste occupation. In order to improve the present state of education in this village, the teachers of both the schools unanimously suggest that provision of mid-day meals to the children without any caste distinction would bring fruitful results.

Trends of changes in family type

4. It is not possible to present a comparative picture of the trends of changes in the family type as no comparative data is available on this aspect except the

data of the present survey. As seen from Table 50, there are seventeen 'simple', two 'intermediate' and six 'joint' families besides ten 'other' type of families. In this village the family is a well-knit social unit with a specific task assigned to each member and thereby men and women enjoy equal social status within the family. Besides administering the home life, the women assist their menfolk in their respective economic pursuits. However, the women of the Chakali, Goundla, Golla, Kummari castes and of Scheduled Castes are the active participants along with their men in earning the livelihood. Thus the village community is nothing but a well-knit socio-religious composite organisation with different castes who collaborate with one other to promote corporate life in the village. The functionary castes such as Chakali, Mangali, Kummari, Viswabrahmin serve the village community by providing essential services and in turn they receive the customary payments from the villagers.

Leisure and recreation

5. The villagers do not enjoy any specific hours of the day or months of the year as leisure. In fact their life is one of continuous activity. Mostly the old and the physically infirm men and women sit at homes and look after the young children or infants. Women of all castes assist their menfolk in their respective economic activities besides running their homes. The most common leisure hours are between 12 noon and 2 p.m., when they take lunch and enjoy either the smoke or have an affectionate talk amidst their youngfolk. Likewise in the evening hours, after their return from the fields, they supply fuel to the housewife, feed their cattle with grass, or look after the children, while relaxing over a cigar. The women are busy like bees as they have to run the home besides participating in the day's labour.

6. As regards recreation, there is neither a recreation centre nor a community radio set in the village. However, the villagers arrange *Harikatha* and *Purana kalakshepams* in the month of *Sravana* (July—August) and also conduct *bhajans* near the Hanuman

deity. A local drama group locally known as *Bhagavathulu* of Munnur visit this village and stage a drama to entertain the villagers. All the households irrespective of caste contribute their mite for the payment of *Bhagavathulu*. The villagers play *kolatam* for Holi festival and the Caste Hindu women play *Bathukammata* for Dasara festival. The snake charmers, *Gangiredollu* who visit the village annually in the month of May, provide recreation to the villagers. A few villagers also visit cinema at Bellampalle or Mancheriyal during their visits to these urban centres on some business but it is not a regular habit with them. The folk dances are exclusively organised by the Scheduled Tribes of this village during their festivals. The solitary Goundla household hears the newspaper which will be read to him by his educated son among the surveyed households in this village. Nineteen households participate in *bhajans* and three households in either *Purana* or *Harikatha kalakshepam* (Table 52).

7. The *Dhimsa* dance is commonly played by all the tribes of this village on any occasion. The musical instruments *dhol* and *pepri* are played by the Birdugonds of this village at the time of this dance. The sounds produced on the drum and *pepri* are so rhythmic that one gets excited to participate in the dance. Figure 25 shows the Birdugonds playing on their musical instruments. Figures 26 and 27 show the *dhol* and *pepri*, the musical instruments respectively. Any number of people can join this dance. While joining the party, one usually chooses place according to his height so that it is easy to step rhythmically. The dancers form a link, make a round, and dance by allowing their rhythmical movements within this round to the sounds of their musical instruments. The *Gusadi* and *Dhandari* dances are exclusively played by these tribals in the month of *Akadi* (June—July) at the time of *Bheemdev* festival.

8. The boys play various games such as *kabaddi*, *kho-kho* and *lonpath* which are taught by the teacher of the village school. The hide-and-seek game is mostly played by the girls besides the *chemma chakka* game. Many children roam about in the village all the day. Children of all castes except that of Komati and Viswabrahmin lend their hand in the economic earning of the family by participating in the agricultural activities from the age of eight or ten years.

Religious institutions

9. There are no regular religious institutions in this village where daily offerings and prayers are made. The village deities are symbolised in small stones, installed on the outskirts of the village under trees. A crude stone idol of Hanuman is housed in a thatched shed in Telagagudem, the central place of the village. All these deities except Hanuman are propitiated with animal sacrifice. These deities are worshipped independently or by their caste *purohit*.

10. The village deities, namely, Mahalashmi and Pochamma are worshipped by all the caste Hindus in

this village including the Scheduled Tribes. The idol of Goddess Mahalashmi is made of wood which is located under *velaga* (*feronia elephantum*) tree. This Goddess is mainly worshipped as the benefactor of cattle annually along with Pochamma in the month of *Ashada* (June—July). The Goddess Pochamma is symbolised in a conical shaped stone which is situated under *takkula* tree near Golla habitation area. Another Pochamma is located under a neem tree in the north-west of the village. This deity is worshipped to protect them against outbreak of such epidemics like smallpox and cholera and to protect their cattle against diseases. Moreover, the villagers believe that the worship of these deities protects them against ill-luck and unforeseen calamities. Even the slightest fever for men and any minor disease for cattle will make them offer a fowl to Pochamma. In the month of *Ashada* (June—July) either on Monday or Wednesday or Friday before the new moon day the Pochamma Panduga is performed on a large scale in the beginning of the year by various castes of this village. On this day all people take head bath and wear washed clothes. The women smear their houses with a mixture of dung and earth and the frontyards are decorated with *rangavalli* (*muggulu*) with lime powder or jowar flour. All the castes contribute for the purchase of a sheep or a goat to be sacrificed to this deity. One of the caste elders of the Scheduled Castes is the *pujari* for these deities. The premises of the deity are cleaned and sprinkled with dung water. The surroundings of this deity are decorated with *muggulu*. The forehead and the legs of the animal are washed and smeared with turmeric and vermilion. The women decorate the Pochamma with turmeric and vermilion. The officiating priest offers salutations on behalf of the entire village. Afterwards the Chakali or any other person in the congregation executes the sacrifice. Then a little meat and blood are offered to Pochamma. The head is given away to Madiga households. The remaining meat of the sacrificed animal is distributed among all the households. Thus the propitiation of this deity comes to a close. The worship of Pochamma deity is thus performed thrice in a year. The grandeur of this celebration depends much on the agricultural yield of the year. In this connection a few households make fowls or goats, as the case may be, as votive offerings to this deity in fulfilment of their vows.

11. However, the villagers reported that this ritual was not performed on a large scale for the last three years as the agricultural yield was not encouraging. Besides this the general attitude of the present generation of youngsters towards these age-old rituals is slowly changing because of their frequent visits to the nearby urban centre. But the older generation because of their long adherence to the chain of traditions are still making vows to offer goats or fowls and faithfully fulfil them after being relieved whenever they are afflicted with smallpox or cholera.

12. Hanuman, the Monkey-God, is worshipped by all the castes including the Scheduled Castes and Sche-

duled Tribes of this village. This God is looked upon as the caretaker and benefactor of livestock and prosperity of this village. Hanuman is annually worshipped either on Monday, Wednesday or Friday in the month of *Sravana* (July—August). The thatched shed where-in the deity is housed and the premises of this God are cleaned and sprinkled with dung water one or two days ahead of the actual day of worship proposed by the village elders. Any person except those of Scheduled Castes attends to cleaning the premises of this God. Decorations with lime powder or jowar flour locally known as *muggu* are drawn by women and also decorated with mango festoons. The God is propitiated by offering cocoanuts and plantain fruits by each household. A few households prepare some sweet dish and offer it to this deity. It is a custom in this village that the newly married couple of any caste offer their salutations to Him before they leave this village. Thus this God is revered by all the caste people in this village. No animal sacrifice is made.

13. A few households among Birdugond (Scheduled Tribe) and Chakali communities worship the picture of Lord Siva (Rudra), the destroyer and creator of life according to Hindu mythology. They offer cocoanuts and plantains to propitiate this deity.

14. The Gollas of this village exclusively worship their family deity Mallanna. This family deity situated in the south-east corner of each house, is represented by a silver *trisula* covered with a silver umbrella and is worshipped on every Sunday by each household. This deity is worshipped with flowers. Cocoanuts and plantain fruits are offered. The popular belief is that their sheep and goats when taken for grazing purposes into the nearby Pochammaloddi forest are protected against wild animals.

15. As regards the tribals, they worship their own village deities namely Jangubaipen, Akipen and Bheemana. The Jangubai, signified in a conical shaped wooden image, is situated to the south of the village under a neem tree while the Akipen is located in Rajgond habitation area. The Bheemana, the benefactor of Gonds (Rajgonds and Birdugonds) is housed in a rectangular thatched shed to the west of the village. The worship of each deity is associated with a festival among these tribes and as such the worship of these deities is dealt with in detail when the tribal festivals are described in succeeding paras.

Hindu festivals

16. The Hindu festivals common to all castes have a religious origin. Though the origin of many festivals is of religious nature, the resultant factor is always social integration. Festival in the village is an event when the grievances of the past are blotted and the wind of joy blows in the village with an exchange of affectionate greetings and gifts. The Hindus of this village perform a large number of festivals and as such no month in the Telugu calendar goes without a

festival. Irrespective of the regions, almost all the festivals are common though there will be minor differences which are due to the influence of the socio-religious customs of the region. Besides the worship of the village deities, these festivals connected with some Gods or Goddesses are performed with all the reverence irrespective of caste and social status. Festivals like Vinayaka Chaviti, Deepavali, Nagula Chaviti or Naga Panchami, Sivaratri and Holi are celebrated in this village. All the Hindus bedaub their houses with a mixture of dung and mud and decorate them with *rangavalli* and festoons of mango leaves. New clothes are worn on Dasara festive day without fail. Special feasty food stuffs depending on the economic status of each household are prepared on each festive day and enjoyed. Feasting and fasting are the two important features of the Hindu festivals. Almost all the caste people prepare vegetarian food with a special feasty dish on all these festivals. However, the details of the festivals, common to all the Hindu castes, are described in detail in the order of their occurrence from *Chaitra* month (March—April), the beginning of the Telugu year.

Ugadi

17. In Andhra Pradesh, Hindu festivals usually start with Ugadi, the Telugu New Year's Day on *Chaitra Suddha Padyami* (March—April). All the members of the household take head bath and put on neat clothes. They take a mixture of jaggery, neem flower and tamarind for the first time on the New Year's day as it signifies the admixture of joy and sorrow of life. Afterwards the feasty food stuffs are offered to their ancestors and beloved deities and then consumed.

Srirama Navami

18. A few households celebrate Srirama Navami on *Chaitra Suddha Navami* (March—April). On this day they worship Lord Rama and his consort Sita. The *vadappu* (soaked green gram) and *panakam* (jaggery water) are distributed to the persons present on the occasion. Friends and relatives are treated to vegetarian meals.

Toli Ekadasi

19. A few agricultural households and Komati household observe Toli Ekadasi in the bright fortnight of *Chaitra* (April—May).

Vinayaka Chaviti

20. The festival Vinayaka Chaviti or Ganesh Chaviti is celebrated on *Bhadrapada Suddha Chaviti* (August—September). The worship of this elephant-headed god, the beloved son of Parvati, is one of the important festivals of this village. The villagers consider it auspicious to invoke the blessings of this deity, being the deity of prudence and prosperity, at the

commencement of any undertaking. Ganesa, the sign of wisdom and prosperity, is most popular and favourite God of the students. The earthen images of Ganesa are supplied by the potter of the village for one anna or two annas depending on its size. All the members of the household take head bath and put on washed clothes. Then the image of Ganesa is worshipped with flowers and cocoanuts are offered by each household. The sweet *undrallu*, prepared with jaggery, coconut kernel and rice flour, which is the favourite dish of this deity, is offered to the deity and then all the members enjoy these feasty food stuffs. A few well-to-do households take this idol in procession round the village on the ninth day and immerse it in the hill stream. A few households drop this image in the well.

Dasara

21. Dasara is one of the common and important festivals in India and it symbolises the triumph of good over evil. In this village this is a ten day festival of which the first three days are dedicated to the Goddess Lashmi, the next three days to Goddess Parvati and the last three days to Goddess Saraswathi. On the tenth day, Ayudhapuja is performed. However, this festival is not observed for all these ten days. The tenth day locally known as Vijayadasami is observed by all the castes in this village. On this day the agricultural implements and other tools and equipment which are used to earn the livelihood are cleaned and decorated with turmeric and vermilion. These implements are worshipped with flowers and then cocoanuts are offered. The bullocks are also washed and decorated with turmeric and vermilion on this day and worshipped by the agriculturists. The animals are first fed with feasty food stuffs of the day and then offered to Pochamma, before they are tasted. The Vijayadasami day is considered as an auspicious day for undertaking any new enterprise.

Deepavali

22. It is mainly celebrated here on *Asviniya Bahula Chathurdasi* (October—November) commemorating the death of the demon-king Narakasura, who had caused a lot of havoc in the country. Many villagers knew the story of Narakasuravadha (death of demon Narakasura) by Satyabhama, the consort of Lord Krishna and how the world was saved from this demon's wrath. All the Hindus bedaub their houses with dung and earth and decorate them with *rangavalli* by using the lime powder or jowar flour. Mango fronds are hung to the entrance of each door of the house. All the members of each household take ceremonial bath. However, every house irrespective of the economic status is decorated with small earthen plates, locally known as *pramidalu* which are lit with cotton wicks immersed in some vegetable oil. It is a popular belief among the villagers that Lakshmi, the Goddess of Wealth and Prosperity, does not visit the unlit houses. Special sweet dishes are enjoy-

ed on this day. A special feature of this festival is the fire works. On this festive occasion, a few business men open their new account books for their next commercial year.

Nagula Chaviti or Naga Panchami

23. The festival Nagula Chaviti or Naga Panchami is performed on *Sravana Suddha Chavithi* or *Panchami* (July—August) as the case may be. This festival is dedicated to the worship of the Serpent-God Sesha and is mainly performed by the women-folk. The villagers generally do not kill the *naga* (cobra). In case it is killed inadvertently, it is cremated with milk and a copper coin since it is considered sacred. The copper coin thus used in the cremation of this Serpent-God is made into a ring and worn as it is believed to bring good luck. On this day the women take ceremonial bath and offer milk and eggs to this Serpent-God by pouring the same in the nearby ant-hill. They worship this deity to protect them and their cattle against snake bites. A little of earth from this ant-hill is collected and applied to the lobes of the ears with a belief that it protects the ear aches.

Karthika festival

24. Karthika is one of the important festivals in South India which is celebrated in the month of *Karthika* (October—November) on the night of full moon day. A few well-to-do families fix up long wooden posts and keep a light on the top of it daily in the evening hours during this month. This light is called *akasadeepam*. This festival is performed in recognition of the supremacy of Lord Siva.

Vaikuntha Ekadasi

25. The Vaikuntha Ekadasi also known as Pedda Ekadasi is performed in the bright fortnight of *Margasira* (November—December). The significance of this festival is not known to the villagers but the observance of this festival is believed by them to bring in *moksha* (salvation) to them. Those that observe this festival, fast on this day and take food in the night.

Sankranti

26. Sankranti or, Pongal is performed in the month of January. It is a three-day festival. The first day is called Bhogi when people make Bhogi fire in the early hours of this day. All the members of the household take ceremonial bath. On this day some sweet dish is enjoyed. On the second day they offer *pongali*, prepared out of cooked rice and dhal, to the Sun-God and they also feed the cattle with *pongali*. The third day of the festival known as Kanumu is dedicated to the worship of cattle. The cattle are cleaned and decorated with turmeric and vermilion on the feet and forehead. The horns are also decorated with red or green colours. The *pongali* cooked on this day is offered to the cattle with veneration. Afterwards all

the members of the family, relatives and friends are entertained to a feast.

Sivaratri

27. The Sivaratri festival is performed on *Maghu Bahula Triodasi* which generally falls in February—March every year. The festive night is dedicated to Lord Siva and they perform *bhajans* in praise of Lord Siva, observe fast and keep awake all through the night. On the next day friends and relatives are treated to vegetarian feast. It is a popular belief that those who worship Lord Siva during this night will not have rebirth.

Holi

28. The Holi festival, otherwise known as *Kamudu Panduga* in this village is performed in the month of *Phalguna* (February—March) by all the castes with great pomp.

Muslim festivals

29. Muslims of this village perform *Ramzan* in January—February, *Bakrid* in April—May and *Mohar-ram* in May—June besides associating themselves with the local Hindu festivals. There is only one Muslim household in this village.

Worship of deities and observance of festivals among the tribes

30. Like Hindus the rites and ceremonies connected with the village deities or festivals form an essential part of Gonds' (Rajgonds and Birdugonds) religious life. Some festival or other is observed every month by Rajgonds and Birdugonds. The occurrence and observance of all the festivals is the same among Rajgonds and Birdugonds and so their observance is commonly referred under the name 'Gond'. In order to be familiar with the order of their occurrences, the Gond months along with English equivalents are given below.

Statement XVIII		
GONDI CALENDAR OF MONTHS		
Gondi	English	
(1)	(2)	
1 <i>Chaithu</i>	.	March—April
2 <i>Bhave</i>	.	April—May
3 <i>Bhud Bhave</i>	.	May—June
4 <i>Akadi</i>	.	June—July
5 <i>Pora</i>	.	July—August
6 <i>Akkenu Pora</i>	.	August—September
7 <i>Devadi</i>	.	September—October
8 <i>Karthi</i>	.	October—November
9 <i>Sathi</i>	.	November—December
10 <i>Poosu</i>	.	December—January
11 <i>Mahve</i>	.	January—February
12 <i>Duradi</i>	.	February—March

31. Following is a detailed account of each of the festivals performed by the Scheduled Tribes of this village in the order of their occurrences.

Mahalashmi

32. Both Rajgonds and Birdugonds worship Goddess *Mahalashmi* either on Sunday or Thursday before the full moon day in the month of *Chaithu* (March—April). All the households contribute equally for the purchase of a goat which is to be immolated before this deity. This deity symbolised in a conical wooden log is situated under a *velaga* tree in the Gond (Rajgonds and Birdugonds) habitation area to the west of the village. The premises of this deity are cleaned and decorated either by the Patel or the *Devari* of Rajgond tribe. The goat is washed and applied with turmeric and vermilion on the feet and forehead. One among the gathering executes the sacrifice. The meat is equally distributed among all the households and consumed on the same day. The special dish *garelu* with black gram dal is a 'must' on this occasion. This deity is worshipped with a belief that she protects them against illness.

Bheemana

33. During *Chaithu* (March—April) both the Rajgonds and Birdugonds of this village perform *Sanchi Bheemana* festival on any Monday before the new moon day. This festival is an important one not only to Rajgonds and Birdugonds but also to the Kolams — a neighbouring Scheduled Tribe. None of the informants could say why and when they have started performing this festival in their village. It is in vogue from their forefather's time. The Rajgonds are not allowing the Birdugonds now-a-days to participate in the worship of *Bheemana* as the latter are considered as inferior to Rajgonds (Fig. 28). The premises of this God are cleaned with dung and decorated with designs of jowar flour. All the Rajgond households contribute equally for the purchase of a goat to be sacrificed to this deity housed in a rectangular shed, situated to the west of the village. A design with jowar flour, turmeric and charcoal powder locally known as *pattu* is drawn before this deity. The *Devari* or the Patel cleans the goat with water and decorates it with turmeric and vermilion. Then the *Devari* or the Patel as the case may be offers it to this God by reciting some Gond verses. Afterwards the animal is sacrificed in the evening hours of the day by any one of the participants. Then the meat of this sacrificed animal is cooked. *Kudumulu* with blackgram dal and rice are prepared. All the Rajgonds enjoy this meat and *kudumulu* followed by heavy drink. The traditional musical instruments are played by Rajgonds on this occasion and *Dhimsa* dance is also played. *Sanchi Bheemana* is considered as the benefactor of Rajgonds. Hence this festival is performed with veneration.

34. In the month of *Bhud Bhave* (May—June) the Rajgonds offer a fowl to *Sanchi Bheemana* to

invoke his blessings for better agricultural yields on any Monday, Wednesday, Thursday or Friday during this month. Afterwards they broadcast the seed and start all other agricultural operations.

Persapen

35. In the month of *Bhave* (April—May) the *Persapen*, the big God of Gonds is worshipped with grandeur and pomp. The same symbols of *Persapen* given to the Gods of their cultural hero, *Pahandi Kupa* Lingal are still followed by the Gonds even to this day and Gonds of all phratries perform the rites of *Persapen* every year with great reverence. However, time has brought in some changes not only in them but also in the method of worship in this centuries-old festival. A detailed account of this festival is given in **Bhurnur village survey monograph*.

Mahatoorpen and Bhoodevara

36. The Gonds worship *Mahatoorpen* and *Bhoodevara* on the day of actual sowing in the month of *Akadi* (June—July) by sacrificing a fowl to propitiate these deities. It is believed that all the agricultural operations will be conducted successfully if these two deities are thus invoked.

Akadi

37. *Akadi* festival, otherwise known as *Rajula Devara* festival, is observed by Gonds either on Sunday or Thursday before the full moon day in the month of *Akadi* (June—July). This festival is performed in honour of *Sri Polam Raju Devara* who is the monarch of hills and forests and as such it is performed in the nearby forest. All the male members with their children and cattle go to the nearby forest where the *Rajula Devara* is propitiated. The premises are smeared with dung and decorated with jowar flour. The *kheer* or *payasam* (sweet rice) is cooked and the cattle are fed in the name of this deity. Afterwards two goats and two fowls are sacrificed to appease the *Rajula Devara*. A straight line of fifteen to twenty yards is drawn with turmeric powder and the cattle are made to cross over it before they are driven away to the forest without any guard. In the meantime, the women prepare the feast with the meat of the sacrificed animals and it is consumed by all the persons present on the occasion. The *kheer* is also served to all invitees. The cattle, thus driven to the forest for grazing, are brought back on the following day from the forest. If on return to the village all the cattle are found, it is believed that the *Polam Raju* has protected their cattle against the wild animals. In case one or two animals are lost, they will be alert all through the year to protect their cattle against wild animals. From this festive day the *Dhandari* dance is played till the end of *Deepavali*. Besides participating in this festival each household sacrifices a fowl to *Pochamma*,

invoking her blessing to protect their cattle against diseases.

Nagula Chaviti

38. In the month of *Pora* (July—August) *Nagula Chaviti* festival is performed just like the Hindus by offering milk and eggs to the *Serpent-God*.

Pochamma festival

39. They worship *Pochamma* on the full moon day of *Pora* (July—August). All the tribals contribute for purchasing a goat to sacrifice to this deity on this occasion. The premises of this deity are cleaned and decorated with *muggulu* by the Patel or *Devari*. The goat is smeared with turmeric and decorated with vermilion. It is believed that this deity has accepted their prayers provided the goat shivers while offering to this deity. Otherwise they again wash the goat and decorate it, till it shivers. Then the sacrifice is executed by any person present on the occasion. Afterwards a non-vegetarian feast is arranged on this occasion with the meat of the sacrificed animal. An interesting feature is that the Birdugonds have recently started fasting on every Saturday or Monday during this month, as a mark of devotion to their favourite deity.

Pora festival

40. *Pora* festival is performed on the new moon day of *Pora* (July—August). On this day the bullocks are fed with feasty food stuffs like *boorelu*, *garelu* and *appalu*. Then these bullocks are decorated with *jhols* and taken out in procession in the village after taking them round the idol of *Hanuman*, the benefactor of livestock. The attached agricultural labourers and the herdsmen are given vegetarian food.

Dasara and Duvedi

41. In the month of *Devadi* (September—October) they celebrate *Dasara* festival on the full moon day. Each household sacrifices a fowl to their respective *Persapens* and also worship its household deities. Friends and relatives are entertained to a feast on this occasion. Besides this festival they also perform *Duvedi* festival on the first Monday during the dark fortnight of *Devadi*.

Sattipen

42. On any one of the auspicious days, namely, Monday or Wednesday or Friday, they observe *Sattipen* festival. Each Gond household has a deity known as *Penkomta* kept in the corner of the kitchen which is represented by a little raised earthen platform. It is a custom among the Gonds to smear this *Penkomta* daily with cow dung and lit an oil lamp. The women offer a little morsel of food daily to this deity before it is consumed. This festival is annually performed by

* A Monograph on Bhurnur — Census of India 1961, Vol. II, Andhra Pradesh, Part VI—Village Survey Monographs, Sl. No. 40, pp. 40-41.

all the Gonds. On this day they cook vegetarian or non-vegetarian food and a little of it is offered to Penkomta as also to Bheemana deity before it is consumed.

Akipen

43. Akipen, the guarding deity of this village, is situated in the Rajgond habitation area. The idol of this deity consists of two small wooden poles fixed with a big hole to one end of which is tied a white flag (Fig. 29). While erecting this Akipen, some leaves are kept in the pit which the Gonds do not wish to disclose. This deity is usually worshipped at the time of sowing. The Patel decides the day of worship and he himself performs all the ceremonial rites for the successful germination of the seeds. A fowl or a goat is sacrificed and prayers are offered to invoke her blessings for bumper crops. This function will be concluded by midday and all the agriculturists start sowing operations. During Dasara festival, a new white flag is unfurled by the Patel and a goat is sacrificed to invoke this deity.

44. Besides these traditional festivals, the Gonds perform Sankranti, Deepavali and Kamudu (Holi) festivals according to the customs of Hindus.

Fairs

45. There are no fairs either in the village or in the neighbourhood. They make votive offerings to Rayesudu at Bugga village and Venkateswara at Vemulawada village. The villagers usually visit the shrines on an auspicious day fixed in consultation with the person who can refer the almanac or on any one of the good days in the week. They worship these deities by offering fruits. The Rajgonds and Birdugonds of this village do not regularly visit Keslapur Jatara, the famous Gond Jatara of Adilabad District. Besides, the fair being far away from this village, the villagers are mostly influenced by the other Hindu castes of this village.

Village organisation

46. It is a village almost dominated by the landlord stationed at Mandamarri. Just as any other village of this region, the village officers represent the Government at the village level. Peculiarly enough the landlord is the Patwari of this village who is administering the village affairs. The other two village officers, namely the Police Patel and the Mali Patel are only nominal in existence. The Patwari, locally called as Asaldar, has engaged a clerk to look into the village accounts and the collection of land revenue. He prepares not only the village records as per the instructions of the Government from time to time but also the land revenue demand based on the crops raised by the agriculturists according to the Land Revenue Code. The deaths and births register is also maintained by the clerk. He also attends the Jama-bandi of the village on behalf of the Asaldar and re-

mits the land revenue collected in the Taluk Treasury. The general administration and the maintenance of law and order is looked after by the Serdar (supervisor of agricultural operations) of this landlord. The Asaldar visits the village once in a fortnight or once in a month and settles all the outstanding issues of the village which could not be amicably decided upon by the clerk and the Serdar. The decision of this Asaldar is taken as almost final and unquestionable in respect of all the village disputes decided by him. This is because the villagers are economically in the grip of Asaldar in one way or the other. However, the remarkable feature is that Sri Pusukuri Venkatrama Dora, the Asaldar of this village, is not only rational but also liberal in settling the village disputes to the satisfaction of both the parties unlike the general run of other Asaldars of this region. The clerk is paid Rs. 10 per month by the Asaldar as also the usual commission granted by the Government to the Asaldar on the total collections of the land revenue. The village servants locally known as Sunkaris are paid monthly Rs. 10 by the Government. The Sunkaris help in looking after comforts of the visiting officers and calling the villagers required by the officers. They also assist the clerk in the collection of land revenue and also carry tappals to the taluk office and to the Asaldar from this village.

47. The traditional village organisation serves the needs of agricultural economy in this village. All the other economic activities in Malkepalle village centre on agriculture as it is the mainstay of their subsistence. The Scheduled Castes (Madiga and Manne) provide both attached and casual labour to the farmers of this village. People of other castes like Goundla, Golla and Netkani (Scheduled Caste) provide menial services to the agriculturists. The mutual relationship among the different castes is traditional and is still continued without being influenced by urban society. The potter, belonging to Kummari caste, supplies the mud pots for use in kitchen and for other domestic purposes against the customary payments either in kind or in cash. He also prepares the earthen *pramidās* (small earthen plates) for marriages and Deepavali festivals. Likewise the goldsmith makes the gold ornaments and attends to repairing and remodelling the old ornaments. The Vadla (carpenter) of Viswabrahmin caste makes and repairs old ploughs and other agricultural implements required by the farmers. The washermen washes the soiled clothes of people of all the castes and tribes while the barber shaves and cuts the hair of the people of all castes and tribes. The Madigas besides assisting the farmers in the agricultural operations are engaged in preparing the shoes required by the villagers. They remove the dead animals and take away the skin which is used for stitching the shoes. He also repairs the old shoes and they are also engaged as attached agricultural labourers. The Mangali (barber) and Chakali (washerman) attend to menial services, besides providing essential services to the village communities. Both the Chakali and Mangali serve in the *seri* (farm house) of the

landlord by cleaning the utensils, supplying water, sweeping and sprinkling of dung water daily in the frontyard, etc. All the households of these two castes work by turns in the *seri*. The Gollas keep the *manda* (flock of sheep) in the fields of the landlord free of charge for about a month or for any length of time as decided upon by the landlord. All these functionary castes are paid annually the agreed quantity of corn at the time of harvest by the agriculturists. The non-agriculturists pay them money for their services. Thus the traditional relationship between the functionaries and the peasants eliminates the element of risk in the former's activities as they are paid the agreed quantity of grain irrespective of the harvest. Thus the *jajmani* relationship is basically consistent with the agricultural economy of this village.

48. The relationship between the shopkeepers of Komati caste and other members of the village community are cordial and the former offers credit facilities to the villagers. They mix up with other caste people. They also offer hand loans to the needy persons of the village.

Inter-village relationship

49. The village Malkepalle has no hamlets. The *jajmani* system is working effectively in this village. The inter-village relationships are linked by marriage, kinship, friendship between individuals of different age groups and above all by creditor and debtor relations. The labour groups of one village serve different neighbouring villages during the peak agricultural season. The intra-village relations are further strengthened by the intra-village marriages. These kinship and marital ties provide avenues for inter-village political and economical relations. It is gratifying that there are no intra-village factions in this village.

Sl. No.	Name of member	Caste	Age	Occupation	Literacy	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Sri A. Chokka Reddy	Guratikapu	30	Agriculture	5th Class	President
2	Sri Parem Yelliah	Perika	50	-do-	-do-	Vice-President
3	Sri Koyyade Saga Goud	Goundla	55	Toddy tapping	Illiterate	Member
4	Sri Mutyala Komariah	Golla	42	Sheep & goat rearing	-do-	Member

From among the above members elected by the village elders of these four villages, have been unanimously elected the President and the Vice-President of the statutory panchayat. The headquarters of this panchayat is Dharmaraopet which is only a couple of furlongs away from this village. Though the Reddis are not predominant in this village, one Reddy has been elected unanimously as the President on account of his riches. In all, six members of different castes constitute this village panchayat and thus almost all the major castes have got their representatives. The very fact that one of the Reddy caste has become the Presi-

Inter-caste relationship

50. The inter-caste relationships in this village are quite cordial. The social system in Malkepalle continues to operate on the basis of the hereditary principles that promote smooth policy. Likewise the hereditary caste obligations govern the intra and inter-caste relations. The various ethnic groups in this village can be divided into two broad classes, namely, the land owning cultivating castes who dominate the socio-economic life of the village and the landless functionary castes who provide the essential services within the limits of traditional social system to the former. All the castes including the Scheduled Castes mix freely and work in all the agricultural operations though the untouchability is still existing in this village. The inter-caste relations are further strengthened by extending friendly attitude and thereby promoting healthy inter-caste service relations.

Democratic Institutions

51. A joint statutory panchayat has been constituted for four villages namely Dharmaraopet, Malkepalle, Rottipalle and Tirumalapuram villages in the month of March 1959. It consists of six wards and the members have been selected basing on the following conditions: (1) Malkepalle has a reserved seat for Scheduled Castes and as such Sri Padigalu Malliah of Madiga caste was elected from this village. He is aged 40 years and his main occupation is agriculture combined with shoe-making. He is an illiterate. (2) Rottipalle and Tirumalapuram villages have been constituted into a reserved seat for tribals. Sri Kurranji Bojju of Rajgond tribe aged 45 years was elected as the member. He is mainly dependent on agriculture and he can sign. The remaining four members are from Dharmaraopet village and the particulars of these members are given below:

dent of the panchayat indicates the political influence of this caste in this region. The unanimous panchayat elections for its members and president and vice-president shows the high degree of co-operation and social cohesion among the villagers. The village under survey has a representative neither in the Panchayat Samithi nor in the Zilla Parishad. The functions of the Village Panchayat in the present Panchayat Raj are multiple and numerous but the members seem to be little aware of them. This statutory body has got powers to levy taxes on all kinds of transport except motor cars and has to promote agriculture, industries,

co-operation and education. The other important welfare activities of the panchayat are construction of new roads, repairs and maintenance of village roads and cart tracks besides looking after the general sanitation and supplying of protected drinking water.

52. The main sources of income of this panchayat are the receipts from the auction of cattle dung, cart tax, cattle pound, profession tax, grants and other charities and miscellaneous income. The year-wise particulars of income of the Panchayat are given below since its inception.

Statement XIX
INCOME OF VILLAGE PANCHAYAT, 1959-63

Items of income (1)	Year-wise particulars			
	1-9-59 to 31-3-60 (2)	1-4-60 to 31-3-61 (3)	1-4-61 to 31-3-62 (4)	1-4-62 to 31-3-63 (5)
1 Profession tax	..	6.50	6.00	..
2 Cattle pound	11.50	84.00	22.50	54.50
3 Cart tax	41.00	103.00	50.00	114.50
4 House construction tax	..	..	16.00	..
5 Auction of cattle dung	426.00	510.00	361.00	245.00
6 Grants and charities	70.00	320.75	421.50	..
7 Amounts received from Tahsil office	60.00	110.00	..	..
8 Miscellaneous	..	..	..	..
Total	608.50	1,134.25	877.00	446.50

It is evident from this analysis that the maximum income is derived from the auction receipts of cattle dung, followed by receipts from cart tax and cattle pound. The panchayat may as well levy fresh taxes on village shopkeepers and other craftsmen to improve its income so as to be in a position to implement some developmental activities in the village.

53. Surprisingly enough the Panchayat is spending the maximum amount towards the payment of salary of the panchayat clerk locally known as Karobari. The sweeper exclusively looks after the sanitation of the headquarters (Dharmarapet) of this panchayat and he is paid Rs. 20 per month towards his salary. Other than this no expenditure is incurred either to improve the sanitation of the village or under any other developmental activity in the village. The expenditure statement of this panchayat mirrors the extent of its interest in the overall village development. Another interesting feature is that they have made heavy deposits in the name of the panchayat which cannot be taken as the expenditure in its true sense. The following expenditure Statements substantiate the above statement.

Statement XX
EXPENDITURE OF VILLAGE PANCHAYAT, 1959-63

Items of expenditure (1)	Year-wise particulars of expenditure			
	1-10-59 to 31-3-60 (2)	1-1-60 to 31-3-61 (3)	1-4-61 to 31-3-62 (4)	1-4-62 to 31-3-63 (5)
1 Sweeper for Panchayat office	58.90	..	..	..
2 Health & sanitation	85.00	420.00	240.00	240.00
3 Salary of the clerk	30.00	180.00	180.00	180.00
4 Public works	16.25	40.00	..	..
5 Deposits	70.00	320.75	421.50	..
6 Miscellaneous	14.80	185.00	25.00	..
Total	274.95	1,145.75	866.50	471.12

Statement XXI
INCOME AND EXPENDITURE OF VILLAGE PANCHAYAT, 1959-63

Period (1)	Income (2)	Expenditure (3)	Surplus (4)	Balance in pass book (5)	Net balance (6)
1-9-1959 to 31-3-1960	608.50	274.95	333.55	10.00	343.55
1-4-1960 to 31-3-1961	1,134.25	1,145.75	322.05	220.75	542.80
1-4-1961 to 31-3-1962	877.00	866.50	332.55	642.25	974.80
1-4-1962 to 31-3-1963	446.50	471.12	307.93	642.25	950.18

The budget at a glance shows increasing surpluses from year to year but no amount is spent for the welfare of the community in any of the villages which fall under the jurisdiction of this panchayat. Many villagers have expressed a desire for a separate panchayat for Malkepalle village as very little is done by the present panchayat since its inception. The present Village Panchayat has never decided any type of village disputes in this village.

54. As seen from Table 84, of the 35 surveyed households, 18 households are aware of the period of existence of the Panchayat and all of them acknowledge that no amenities have been provided by the Village Panchayat in this village. All the heads of the surveyed households except the Goundla are not aware of any one of the functioning of democratic institutions. But the head of the Goundla household knows about the Panchayat Samithi. Only 28 household heads know about the local panchayat while 34 of them knew about the taluk headquarters followed by 25 heads of households who can tell the name of the district headquarters (Table 73). The mode of elections to Panchayat Samithi and Zilla Parishad are not known to these villagers. It is evident that the villagers evince little interest in the local affairs which are not connected with their work and family.

Caste or Tribal Panchayats

55. All the castes and tribes except Tenugu, Komati, Munnurukapu, Telaga and Muslim castes have got their Caste Panchayats. These traditional Caste Panchayats administer the socio-economic and religious life of these people though the statutory panchayat is functioning in this village with the advent of Panchayat Raj. The Caste Panchayats are usually composed of caste elders and the membership is either hereditary or elected by the people of the respective castes. These castes panchayats have got jurisdiction over inter-family and intra-family disputes which are mostly related to land and other social disputes arising within the fold of the caste. It also decides the divorce cases and fixes the quantum of compensation. The organisational pattern differs a little from one to another. Among the Rajgonds, the disputes are settled by the Patel, the caste head, and a few other tribal elders while the Birdugond elder locally known as Vedil decides the disputes among Birdugonds. Likewise Peddamala and Peddamadiga along with a few other caste elders settle caste disputes among Malas and Madigas. The decisions of the Caste Panchayats are faithfully carried out by both the complainant and the accused. There are no cases so far where the parties have failed to carry out the decisions of the Caste Panchayat.

56. The elders of the Caste or Tribal Panchayat assemble at a place where the complainant and the accused are summoned. The members give a patient hearing to both the parties and examine all the available evidence before giving the final decision. The

Caste or Tribal Panchayat sanctions complete freedom both to the complainant and to the accused to express their case in full. Afterwards the members come to an unanimous decision and the Kulapedda (caste or tribal elder) announces the award.

57. To quote an example, Sri V. B., of Birdugond tribe, the aggrieved, has made a complaint to the elder Vedil about his wife who preferred a divorce and left the house one day without his knowledge. The Vedil in consultation with the other tribal elders fixed a date and summoned through one of the tribal men both the parties. One member from each Birdugond house has attended the meeting without fail. In case any person has got work, he has to obtain the permission of the tribal elder and then absent himself. Sri V. B., the aggrieved, has explained the nature of dispute to the assembled Kulapanchayat. The divorced woman and her brother came to explain their point of view to the tribal elders. In this case she expressed her unwillingness to continue her marital life with him and as such, she left the house. The members of the Kulapanchayat ascertained the opinion of the different tribal people who participated in the meeting. After examining all shades of opinion thoroughly, the accused (divorced woman) was asked to pay a fine of Rs. 40 to the aggrieved husband. Later she could act according to her will. Afterwards the complainant treated all the members with toddy as a mark of honour and respect towards them. The quantum of fine usually varies depending on the nature and gravity of the case and as such there are no fixed maximum and minimum amounts. The economic status of the accused is also taken into consideration before awarding fines.

58. Two divorce cases have been reported among the surveyed households of Rajgond tribe. One Sri A. S. P., has divorced his first wife due to her very young age while another Sri S. M. M., has divorced his wife at her will and these cases were, however, not brought to the notice of the tribal panchayat. The tribal panchayat does not interfere in the disputes which are not reported to it.

59. The Caste Panchayat of Golla caste consists of Peddagolla, the hereditary office, and a few other caste elders. If any complaint is reported, the Peddagolla summons all the heads of the Golla households to assemble on a fixed day through one of the caste men. A dispute settled by this Caste Panchayat is given below: The Caste Panchayat elder Sri P., is the complainant as his daughter wilfully left her husband for the reason that he married another woman without her consent. As usual the caste elders and the other heads of Golla households including the accused were summoned. The arguments of both the parties were heard by the caste elders including those of the caste elder, Peddagolla, who is the complainant. It was then decided by the Kulapanchayat that the accused should give five goats and half of the landed property for marrying another woman without the consent of

his first wife. The other condition was that she was at liberty to marry any person among Gollas who was most liked by her. A portion of the compensation amount was enjoyed by all the persons including the complainant and the respondent. Thus the cordial relationship among these two households was maintained. Even though the Peddagolla is the complainant, the Caste Panchayat has decided the issue impartially which evidently speaks of its fair judicial nature.

60. Each caste has got its own panchayat except Komati, Tenugu, Munnurukapu, Telaga and Muslim castes. The Caste Panchayats of Avusala (Viswabrahmin) and Mangali (Barber) are located at Bellampalle and Mandamarri villages respectively, as there are only a few households in this village. The Kulapanchayats of Rajgond (Scheduled Tribe) and of Kum-mari have got jurisdiction over the neighbouring villages but the heads of these Kulapanchayats are residing in this village. The caste heads of Mangali, Chakali, Goundla are respectively known as Peddamangali, Peddachakali and Peddagoud while the other caste heads are called as Kulapeddalu or Peddamanushulu. All these Caste Panchayats conduct the proceedings alike by giving an opportunity to both the parties to express their points about the disputes. It is a common practice among all the Caste Panchayats to spend a little of the compensation amount either on drinking or on a feast as the case may be so that the differences might be forgotten and cordial life is maintained. The respective caste heads are treated with special respect and attention in all the social and religious functions. As regards Muslims, all the divorce cases are decided by the Khazi who officiates over the marriages but no traditional Kulapanchayat exists unlike among the Hindu castes.

61. All the castes who have got their traditional Kulapanchayats have expressed their desire in favour of their continuance as they are constituted of their caste elders who are loyal to the caste and are quite aware of their age old customs. All castes expressed that the Caste Panchayats are functioning well in solving the disputes of the same caste among themselves without being known to other castes and thereby enabling the maintenance of the respect of the caste in the village. Moreover, the Caste Panchayats decide the issues quickly besides taking into account the economic status of both the complainant and the respondent. A few people have reported that proper justice cannot be meted out to the minority group in a statutory panchayat while it can be done in a Caste Panchayat. Since 1949, the Statutory Panchayat has not decided any caste disputes of this village which

evidently illustrates the desire of the different castes for their respective Caste Panchayats. Thus the Caste Panchayats still remain to be the potential units in promoting the corporate life in the village community.

Voluntary organisations

62. There are no social or cultural institutions in this village. Such voluntary organisations as youth associations, clubs and libraries are not started in this village though it is the nearest village to the headquarters of the Village Level Worker. The informal Bhajana Mandali organised by various castes of this village perform *bhajans* in the month of *Sravana* (July—August) near the Hanuman temple.

Stratification of village community

63. As in any other village in India, the land holding is the key to socio-economic and political status in this village. Except the absentee landlord of this village, no other caste economically dominates over the other castes of this village. Next to the landlord, the maximum acreage of land is owned by the Manne (Scheduled Caste) household whose members by accident of birth belong to the lowest rung of social status. This household commands a little more respect than the other households of the same caste at the hands of the other upper castes of this village due to his sound economic status. The relations between the peasants and other functionary castes in this village remain undisturbed as the changes in the economic status, if any, can be effected within the framework of traditional system for many castes are following their traditional caste occupations such as pottery, blacksmithy, carpentry, hair-cutting and washing of clothes, etc. As there are no other castes in this village, Komati occupies the highest place in the social hierarchy followed by Telaga, Munnurukapu, Tenugu, Viswabrahmin and Padmasale castes. All the functionary castes in the village enjoy more or less equal social status. The Scheduled Tribes also enjoy the same social status like the functionary castes. However, the caste prejudice is an insurmountable obstacle for the Scheduled Castes viz, Manne, Madiga and Netkani to come up in the social hierarchy of the village. Even among these Scheduled Castes, the Madigas occupy the lowest rung of the social status and the Mannes neither dine with Madigas nor take water from the well of Madigas. In short, no perceptible change has come in this village in determining the social status of a person in the society in spite of his wealth.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

Inheritance of property

Soon after independence, many social laws have been formulated which in fact, have little reached the villager. This failure is undoubtedly due to the prevailing illiteracy among the villagers. Such social legislations as the Hindu Laws of Succession and Adoption are not heard by them. As regards the inheritance of property, all the sons irrespective of the marital status get equal shares in the ancestral property. All the 35 heads of households of different communities have deposited that sons alone should inherit the property. As many as ten of the thirty-five surveyed households are of the opinion that the eldest son is to be given a larger share as he is the rightful person for performing the funeral rites of the parents according to Hindu custom, besides carrying on the major responsibilities in the household affairs after the death of the father while all the remaining sons are to be given equal shares. No other relative including the illegitimate children have the right to property (Table 70). In all, fifteen heads of the households of different age groups of different castes have agreed that daughters also should inherit the paternal property equally with his sons. Five of these persons belong to the age group of more than 50 years of age, followed by four persons in the age group of 21-30 years. Three persons each are found in the age groups of 31-40 and 41-50 years respectively (Table 71). In Malkepalle there are no households who have deviated from their traditional inheritance.

Composition and functioning of the organs of Democratic Decentralisation

2. The villagers are not quite aware of the functioning of the various democratic institutions in the Panchayat Raj. As many as 18 of the 35 surveyed households could correctly tell the period of existence of Panchayat. None of them are aware of the functions of the Statutory Panchayat as they are not concerned with the Statutory Panchayat due to the effective functioning of the traditional Caste and or Tribal Panchayats. The villagers are not aware of the functions of the newly constituted Panchayat Raj and as such they could not give any specific information about the functioning of the democratic institutions (Table 84). The solitary Munnurukapu expressed an opinion that the various democratic institutions of Panchayat Raj are functioning satisfactorily. Out of the 35 households surveyed, 30 household heads desire that their traditional Kulapanchayats should function for ever irrespective of the existence of statutory panchayats as they wish to maintain the solidarity of the caste by deciding the caste disputes with the help of their own

caste elders (Table 85). All the disputes arising within the fold of the caste are so far decided by the Kula-panchayat and no cases have been so far referred to the Statutory Panchayat. The Caste Panchayats usually decide the cases of divorce and separation, land disputes, thefts, squabbles and other minor disputes of civil nature to the satisfaction of both the aggrieved and accused and thereby, promote smooth corporate life within the caste (Table 86). The functions of the Grama Sevak locally known as Pentala Girdavar are known to one Goundla household only. The multiple functions of the Statutory Panchayat as the village administrative and welfare unit are little known to any of the persons including the Munnurukapu and Goundla who seem to have a little knowledge of these institutions. Moreover, the Village Panchayat has not so far provided any amenities in this village. The general opinion of the villagers is that the traditional Caste Panchayats are the potential units to administer civil life of the village than the recently established Village Panchayats under the new set up of Panchayat Raj. In short, the recently established Statutory Village Panchayat has little impact on this village.

Family planning

3. As regards family planning, the villagers have expressed their ignorance about the existence of deliberate measures to prevent conception. Many have expressed a surprise about these modern methods for prevention of child birth which is the gift of benevolent God. All of them believe that prevention of child birth by willful methods is a sin. In all, only four of the thirty-five persons interviewed are not only aware of the family planning but also approve it. When explained about the various difficulties in maintaining the large families with the static agricultural economy of the village, twenty persons of different castes have approved the family planning measures. Of the total of these 24 persons, 12 are willing to adopt family planning after four children, 5 after three children, 4 after five children, 2 after two children and one after six children (Table 65). Thus the optimum number of children is four according to an average family in Malkepalle village.

4. Table 66 shows the attitude towards family planning with reference to the age of the head of the household and caste or tribe. One person each of Chakali and Rajgond in the age groups of 21-30 years and above 50 years respectively wish to adopt family planning after two children. Three of the five persons who wish to adopt family planning after three children are more than fifty years old while one person each belongs to the age group of 41-50 years and 21-30 years respectively. Four of the twelve persons who want to

adopt family planning after 4 children are of above fifty years of age followed by three persons in each of the age groups of 21-30 years and 31-40 years respectively and two in the age group of 41-50 years. One person each of Birdugond, Mangali and Viswabrahmin castes who want to adopt family planning after five children belong to the age group of 31-40 years while one Munnurukapu is aged between 21 and 30 years. One Netkani, aged between 31 and 40 years wishes to adopt family planning after six children (Table 66). It is evident from this analysis that persons belonging to the working castes wish to have more children as they will be helpful in supplementing the income.

5. When enquired into the attitude towards family planning with reference to age of the child bearing women of different castes and different age groups as many as twelve persons wish to adopt family planning after four children followed by five persons who wish to adopt it after three children, three persons after five children, two persons after two children and one person after six children (Table 67).

Dowry payments and Hindu Marriage Act

6. The payment of dowry is not popular in this village but the payment of *voti*, the customary bride price, is in vogue. The bride price is paid in cash as also in the form of ornaments as agreed upon at the time of betrothal ceremony. However, the dowry system is in vogue among the Viswabrahmin, Komati and Goundla castes and varies between Rs. 100 and Rs. 1,000 depending on the economic status of the household. The customary payments in kind, known as *aranam*, are in practice among Golla and Madiga castes. The bride price among the Scheduled Tribes varies from Rs. 10 to Rs. 15.50 P. which is usually paid to the parents of the bride. Neither dowry nor bride price is in vogue among Munnurukapu, Padmasale, Telaga, Tenugu, Manne (Scheduled Caste), Netkani (Scheduled Caste), Chakali, Mangali and Kummari castes of this village. The bride price is usually decided among the Scheduled Tribes depending on the economic status of the person i.e., bridegroom. A few Rajgond households have paid Rs. 100 or even more towards the bride price. Likewise the *mehar* amount among Muslims as agreed upon at the time of betrothal ceremony is paid to the bride. However, the Goundla household has paid an amount of Rs. 116 towards dowry at the time of his daughter's marriage. The villagers have no knowledge about the enactment prohibiting the payment of dowry. When explained about this Act, all the villagers have expressed their satisfaction towards this enactment.

Untouchability

7. In spite of the legislation to eradicate this age old social evil, it is still observed in one form or the other in the villages. Despite the sincere efforts of the Government and many non-Governmental bodies engaged in social work, the Scheduled Caste persons are neither allowed to draw water from the wells used by other caste Hindus nor allowed to enter the houses of the latter. The touch of a person of Scheduled Caste is, however, not considered as pollution by all the castes except by Komati caste. People of Scheduled Castes are kept at a respective distance in all the social and religious gatherings. The inter-dining of persons of Scheduled Castes with those of any other Hindu caste is strictly prohibited. Among the thirty-five heads of the households interviewed, only seven persons (one person each of Komati, Munnurukapu and Viswabrahmin castes besides four Birdugonds) are aware of Untouchability (Offences) Act. Scheduled Castes observe untouchability among themselves and Madigas occupy the lowest rung of the social order among them. The Manne and Madigas neither inter-dine nor inter-marry. Neither the Madigas nor the Mannes draw water from each other's well. A public well is constructed with the Government funds near the habitation area of Madigas and as such it is exclusively used by them but not by the Mannes, the other Scheduled Caste of this village. The Madigas remove the carcasses of dead animals even to-day while Mannes do not attend to it. The old prejudices are still maintained though not with the same vigour as in the past. In general, the Scheduled Castes are slowly becoming conscious of their rights and untouchability may lose its sharper edge provided the villagers are socially educated to some of the social legislations which are of immense benefit to them.

Public opinion about the survey

8. In spite of the initial misunderstanding about the objects of the survey, slowly the villagers have come forward with full co-operation. They have given an approximate picture of the expenditure pattern but are quite conservative to furnish the information relating to the income and other social customs like pregnancy, attainment of puberty, etc. Most of the villagers could not answer certain questions about the marital customs and social legislations due to their ignorance. A few well-to-do agriculturists and the village shop-keepers (Komatis) are more reserved and secretive in giving out the answers.

Chapter VII

CONCLUSION

Malkepalle, a multi-ethnic village inhabited by seventeen communities is a fine little village situated in the midst of forest. Once a stronghold of Rajgonds and Birdugonds, the Scheduled Tribes, it has now been occupied by several castes who settled here some decades ago as agriculturists. In spite of the prohibition for the non-tribals to own lands in this tribal belt, they have managed to take complete possession of lands from the tribals who were consequently driven to the interior of the forests. Yet, legally the land is in the name of tribals even today but the fruits are reaped by all the non-tribals in the village. Especially among the non-tribals, a Velama Dora has managed to have complete monopoly of landed property and nothing

can deter his activities since he wields great command and respect in this area.

2. Though the village is situated very near to Bellampalle, a fast developing industrial base in the State, the people of this village have not been influenced by the urban effects in any sphere of life due to the availability of rich bamboo in the surrounding forest. Either the democratic agencies or Welfare Department have failed to bring any perceptible change in their age old social norms or economy standards. Hence, even today they are still backward in all the economic activities due to their ignorance of the technological developments in the field of agriculture and other fields as well.

APPENDIX

TABLES

All the Tables presented herein except Tables 1, 11, 12 and 31 are based on the data collected in respect of 35 sample households surveyed in Malkepalle village in April, 1964. Tables 1, 11, 12 and 31 present the data for the entire village.

TABLE 1

Area, Houses and Population

Year (1)	Name of village (2)	Area		Density per square mile (5)	No. of houses (6)	No. of house- holds (7)	Population		
		Acres (3)	Hectares (4)				Persons (8)	Males (9)	Females (10)
1961	Malkepalle	2,087	844.94	176	120	120	576	294	282

Source :- 1961 Primary Census Abstract

TABLE 2

Size and Composition of Households

Total No. of house- holds surveyed (1)	Single member			Two or three members			Four to six members			Seven to nine members			10 members & above		
	House- holds (2)	Males (3)	Fe- males (4)	House- holds (5)	Males (6)	Fe- males (7)	House- holds (8)	Males (9)	Fe- males (10)	House- holds (11)	Males (12)	Fe- males (13)	House- holds (14)	Males (15)	Fe- males (16)
35	...	...	...	7	8	9	22	60	49	5	19	20	1	6	5

TABLE 3

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

Sl. No. (1)	Religion/Caste/ Tribe/Community (2)	Sect (3)	Not belonging to any sect or sub-sect (4)	Total No. of households (5)	Persons (6)	Males (7)	Females (8)
HINDU							
1	Birdugond (S. T.)	...	14	14	65	35	30
2	Chakali	...	1	1	2	1	1
3	Golla	Yerragolla	...	3	17	10	7
4	Goundla	Vibhutidar	...	1	11	6	5
5	Komati	Yegini	...	1	5	2	3
6	Kummari	...	1	1	6	5	1
7	Madiga (S. C.)	...	1	1	4	1	3
8	Mangali	...	1	1	7	3	4
9	Manne (S. C.)	...	2	2	13	8	5
10	Munnurukapu	Munnuru	...	1	4	2	2
11	Netkani (S. C.)	...	1	1	8	5	3
12	Padmasale	Tirumandar	...	1	5	2	3
13	Rajgond (S. T.)	...	3	3	12	5	7
14	Telaga	...	1	1	5	1	4
15	Tenugu	...	1	1	4	2	2
16	Viswabrahmin	...	1	1	6	4	2
ISLAM							
17	Muslim	Shaik	...	1	2	1	1
Total			26	35	176	93	83

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

TABLE 4

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

Sl. No.	Caste/Tribe/Community	No. of households	Age group (in years)								Total	
			0-14		15-24		25-59		60 & above			
			Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Birdugond	14	15	12	5	4	14	11	1	3	35	30
2	Chakali	1	...	...	...	1	1	...	...	...	1	1
3	Golla	3	3	1	3	2	3	3	1	1	10	7
4	Goundla	1	3	1	...	3	2	1	1	...	6	5
5	Komati	1	1	2	...	...	1	1	...	...	2	3
6	Kummari	1	4	...	...	...	1	1	...	...	5	1
7	Madiga	1	...	2	...	...	1	1	...	...	1	3
8	Mangali	1	2	2	...	...	1	2	...	...	3	4
9	Manne	2	4	3	2	1	2	1	...	...	8	5
10	Munnurukapu	1	...	...	1	1	1	1	...	...	2	2
11	Muslim	1	...	...	1	1	...	...	...	...	1	1
12	Netkani	1	4	2	...	...	1	1	...	...	5	3
13	Padmasale	1	...	1	1	1	...	1	1	...	2	3
14	Rajgond	3	...	4	1	...	4	3	...	...	5	7
15	Telaga	1	...	1	...	1	1	2	...	...	1	4
16	Tenugu	1	1	1	...	1	1	...	...	...	2	2
17	Viswabrahmin	1	3	1	...	...	1	1	...	...	4	2
Total		35	40	33	14	16	35	30	4	4	93	83

Table 6

TABLE 5

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
0-14	73	40	33	40	28	...	4	...	...	...	1	...	...
15-24	30	14	16	3	2	11	12	...	...	...	2	...	...
25-59	65	35	30	...	...	30	24	2	4	2	2	1	...
60 & above	8	4	4	...	...	4	2	...	2	...	...	...	...
Total	176	93	83	43	30	45	42	2	6	2	5	1	...

T A B
Population by Caste/Tribe/Community,

Sl. No. (1)	Caste/Tribe/ Community (2)	Illiterate								Literate without educational standard							
		0-14		15-24		25-59		60 & above		0-14		15-24		25-29		60 & above	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1	Birdugond	10	9	2	3	10	11	1	3	1	1	...	...	1	...	...	...
2	Chakali	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...
3	Golla	3	1	3	2	3	3	1	1	...	...	...	...	...	...	...	...
4	Goundla	3	1	...	3	1	1	...	...	...	...	...	...	...	...	...	...
5	Komati	...	2	...	...	...	1	...	...	...	...	...	...	...	...	...	...
6	Kummari	4	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
7	Madiga	...	2	...	...	1	1	...	...	...	...	...	...	...	...	...	...
8	Mangali	1	2	...	...	1	2	...	...	...	...	...	...	...	...	...	...
9	Manne	3	3	...	1	1	1	...	...	...	...	...	...	...	...	...	...
10	Munnurukapu	...	...	1	1	1	1	...	...	...	...	...	...	...	...	...	...
11	Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12	Netkani	4	2	...	...	1	1	...	...	...	...	...	...	...	...	...	...
13	Padmasale	...	1	...	1	...	1	...	...	...	...	...	...	...	1	...	...
14	Rajgond	...	4	...	...	4	3	...	...	...	...	...	...	...	...	...	...
15	Telaga	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...
16	Tenugu	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...
17	Viswabrahmin	3	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...
Total		32	29	6	13	26	30	2	4	1	1	...	...	1	...	1	...

M = Males F = Females P = Persons

L E 6
Education, Age Group and Sex

Primary or Junior Basic								Matricula- tion or Higher Secondary & above	Total			Sl. No.	Caste/Tribe/ Community
0-14		15-24		25-59		60 & above			M	F	P		
M	F	M	F	M	F	M	F						
(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)						
4	2	3	1	3	...	...	...	...	35	30	65	1	Bridugond
...	...	...	...	...	...	...	...	...	1	1	2	2	Chakali
...	...	...	...	...	...	...	...	...	10	7	17	3	Golla
...	...	...	...	1	...	1	...	...	6	5	11	4	Goundla
1	...	...	...	1	...	...	...	...	2	3	5	5	Komati
...	...	...	...	...	...	...	...	...	5	1	6	6	Kummari
...	...	...	...	...	...	...	...	...	1	3	4	7	Madiga
1	...	...	...	...	...	...	...	...	3	4	7	8	Mangali
1	...	2	...	1	...	...	...	...	8	5	13	9	Manne
...	...	...	...	...	...	...	...	...	2	2	4	10	Munnurukapu
...	...	1	1	...	...	...	...	...	1	1	2	11	Muslim
...	...	...	...	...	...	...	...	...	5	3	8	12	Netkani
...	...	1	...	...	...	...	...	...	2	3	5	13	Padmasale
...	...	1	...	...	...	...	...	...	5	7	12	14	Rajgond
...	1	...	1	1	...	...	...	...	1	4	5	15	Telaga
...	...	...	...	...	...	...	...	...	2	2	4	16	Tenugu
...	...	...	...	1	...	...	...	...	4	2	6	17	Viswabrahmin
7	3	8	3	8	...	1	...	...	93	83	176	Total	

TAB

Household Heads by Caste/Tribe/Community,

Sl. No.	Caste/Tribe/ Community	Males									
		0-14		15-24		25-59		60 & above		0-14	
		Illiterate	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Literate
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	...	...	1	...	11	2	...	...	...	...
2	Chakali	...	...	...	...	1	...	...	...	...	...
3	Golla	...	...	...	...	2	...	1	...	...	...
4	Goundla	...	...	...	...	...	...	...	1	...	...
5	Komati	...	...	...	...	...	1	...	...	...	...
6	Kummari	...	...	...	...	1	...	...	...	...	...
7	Madiga	...	...	...	...	1	...	...	...	...	...
8	Mangali	...	...	...	...	1	...	...	...	...	...
9	Manne	...	...	...	...	1	1	...	...	...	...
10	Munnurukapu	...	...	...	...	1	...	...	...	...	...
11	Muslim	...	...	...	1	...	...	...	...	...	...
12	Netkani	...	...	...	...	1	...	...	...	...	...
13	Padmasale	...	...	...	...	...	...	...	1	...	...
14	Rajgond	...	...	...	...	3	...	...	...	...	...
15	Telaga	...	...	...	...	...	1	...	...	...	...
16	Tenugu	...	...	...	...	1	...	...	...	...	...
17	Viswabrahmin	...	...	...	...	...	1	...	...	...	...
Total		...	...	1	1	24	6	1	2	...	...

LE 8

Sex, Age Group and Literacy

Females						Total				Sl. No.	Caste/Tribe/ Community
15-24		25-59		60 & above		Males		Females			
Illiterate	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Literate		
(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(1)	(2)
...	...	...	...	...	...	12	2	...	...	1	Birdugond
...	...	...	...	...	...	1	...	...	...	2	Chakali
...	...	...	...	...	...	3	...	...	...	3	Golla
...	...	...	...	...	...	...	1	...	...	4	Goundla
...	...	...	...	...	...	...	1	...	...	5	Komati
...	...	...	...	...	...	1	...	...	...	6	Kummari
...	...	...	...	...	...	1	...	...	...	7	Madiga
...	...	...	...	...	...	1	...	...	...	8	Mangali
...	...	...	...	...	...	1	1	...	...	9	Manne
...	...	...	...	...	...	1	...	...	...	10	Munnurukapu
...	...	...	...	...	...	...	1	...	...	11	Muslim
...	...	...	...	...	...	1	...	...	...	12	Netkani
...	...	...	...	...	...	...	1	...	...	13	Padmasale
...	...	...	...	...	...	3	...	...	...	14	Rajgond
...	...	...	...	...	...	...	1	...	...	15	Telaga
...	...	...	...	...	...	1	...	...	...	16	Tenugu
...	...	...	...	...	...	...	1	...	...	17	Viswabrahmin
...	...	...	...	...	...	26	9	...	...		Total

T A B

Deaths by Caste/Tribe, Marital Status, Age Group

Sl. No.	Caste/Tribe	Never married								Married					
		0-14		15-24		25-59		60 & above		0-14		15-24		25-59	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1	Birdugond	1	1	...	...	...	...	...	...	...	...	...	...	1	1
2	Chakali	2	1	...	...	...	...	...	...	...	...	...	...	...	...
3	Goundla	...	...	...	...	...	...	...	...	...	...	1	...	...	...
4	Mangali	...	2	...	...	...	...	...	...	...	...	...	...	...	...
5	Padmasale	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6	Viswabrahmin	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	Total	3	5	...	...	...	...	...	...	...	...	1	...	1	1

M = Males F = Females

LE 9

and Sex during last Five Years, 1959 to 1964

Widowed										Divorced	Separated	Sl. No.	Caste/Tribe
60 & above		0-14		15-24		25-59		60 & above					
M	F	M	F	M	F	M	F	M	F				
(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(1)	(2)
...	...	...	...	...	...	...	...	...	...	...	...	1	Birdugond
...	...	...	...	...	...	...	...	...	...	...	...	2	Chakali
...	...	...	...	...	...	...	...	...	...	...	...	3	Goundla
...	...	...	...	...	...	...	...	...	...	...	...	4	Mangali
...	...	...	...	...	...	...	...	...	1	...	...	5	Padmasale
...	...	...	...	...	...	...	...	...	...	...	...	6	Viswabrahmin
...	...	...	...	...	...	...	...	...	1	...	...		Total

T A B L E 10

Death by Causes, Age Group and Caste/Tribe during last Five years, 1959 to 1964

Sl. No.	Caste/Tribe	Cause of death	Number of males					Number of females				
			0-14	15-24	25-34	35-59	60 & above	0-14	15-24	25-34	35-59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Birdugond	Infant mortality	1	...	...	...	...	1	...	...	...	...
		Smallpox	...	...	...	...	...	...	...	1	...	...
		Cough and fever	...	...	...	1	...	...	...	...	...	...
2	Chakali	Infant mortality	2	...	...	...	...	1	...	...	...	...
3	Goundla	Fever	...	1	...	...	...	...	...	...	...	...
4	Mangali	Motions and fever	...	...	...	...	...	2	...	...	...	...
5	Padmasale	Due to old age	...	...	...	...	...	...	...	...	...	1
6	Viswabrahmin	Fever	...	...	...	...	...	1	...	...	...	...
Total			3	1	...	1	...	5	...	1	...	1

Tables 11, 12 & 13

T A B
Livelihood

Location Code No. and name of village	Area in square miles	Occupied houses		Total No. of persons enume- rated (including inmates of insti- tutions and houseless persons)			Inmates of institutions and houseless persons		Literates		Agricultural					
		No. of houses	No. of house- holds	P	M	F	M	F	M	F	I-Cultivators of land wholly or mainly owned and their depen- dents			II-Cultivators of land wholly or mainly unowned and their depen- dents		
											P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1951 Census*																
127 Malkepalle	...	108	112	529	262	267	...	...	9	...	75	...	...	247	...	...
1964 Survey																
46 Malkepalle (Surveyed households)	...	35	35	176	93	83	...	...	27	7	33	18	15	13	9	4

*Source:—1951 Adilabad District Census Handbook
P : Persons M : Males F : Females

T A B
1961 Primary

L. C. No.	Name of village	Area of village (in sq. miles)	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and house- less persons)			Scheduled Castes		Scheduled Tribes		Houseless population		Institution- al popula- tion		Literate & educated persons		Total workers (I-IX)	
			No. of hou- ses	No. of house- holds	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
46 Malkepalle	3.26		120	120	576	294	282	94	81	79	87	...	...	...	...	54	9	168	128

P : Persons M : Males F : Females

LE 11
Classes

classes			Non-agricultural classes																		Location Code No. and name of village (1)	
			Persons (including dependents) who derive their principal means of livelihood from																			
III-Cultivating labourers and their depen- dents			IV-Non-cultivat- ing owners of land, agricul- tural rent re- ceivers and their depen- dents			V-Production other than cultivation			VI-Commerce			VII-Transport			VIII-Other servi- ces and miscel- laneous sour- ces							
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F					
(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)					
115	...	...	...	...	...	50	...	...	18	...	...	...	...	...	24	...	...	127 Malkepalle				
39	13	26	...	...	...	14	10	4	9	4	5	...	...	...	68	39	29	46 Malkepalle (Surveyed) households				

LE 12
Census Abstract

WORKERS																					
I As culti- vator		II As agri- cultural labourer		III In mining, quarrying, livestock, forestry, fishing, hunting & plantations, orchards and allied activities		IV At house- hold industry		V In manu- facturing other than house- hold industry		VI In con- struction		VII In trade and com- merce		VIII In trans- port, stora- ge and communi- cations		IX In other services		X Non-wor- kers		L. C. No.	Name of village
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F		
(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(1)	(2)
66	51	57	71	17	...	6	2	5	...	...	...	5	1	...	...	12	3	126	154	46	Malkepalle

TABLE 13
Workers and Non-workers by Age Group and Sex

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0-14	73	40	33	6	3	3	67	37	30
15-34	56	28	28	40	26	14	16	2	14
35-59	39	21	18	27	20	7	12	1	11
60 & above	8	4	4	5	4	1	3	...	3
Total	176	93	83	78	53	25	98	40	58

Note : The particulars relate to 35 surveyed households

TABLE 14

Workers by Occupation, Age Group and Sex

Sl. No. (1)	Occupation (2)	Age group (in years)								Total		
		0-14		15-34		35-39		60 & above		Males (11)	Females (12)	Persons (13)
		Males (3)	Females (4)	Males (5)	Females (6)	Males (7)	Females (8)	Males (9)	Females (10)			
1	Manthrasani (dai)	...	...	...	...	...	...	...	1	...	1	1
2	Teacher	...	...	1	...	...	...	...	...	1	...	1
3	Clerk to the forest contractor	...	...	1	...	...	...	...	...	1	...	1
4	Trader (kirana)	...	...	...	...	1	...	...	...	1	...	1
5	Toddy seller	...	...	1	...	...	...	...	...	1	...	1
6	Cultivator	...	...	8	...	7	1	1	...	16	1	17
7	Herdsmen	...	...	...	...	...	...	1	...	1	...	1
8	Sheep grazer	...	...	2	...	...	...	...	...	2	...	2
9	Toddy tapper	...	...	...	...	...	...	1	...	1	...	1
10	Attached agricultural labourer	...	...	1	...	1	...	...	...	2	...	2
11	Agricultural labourer	1	2	...	...	1	1	...	...	2	3	5
12	Tailor	...	...	1	...	...	...	...	...	1	...	1
13	Goldsmith	...	...	...	...	1	...	...	...	1	...	1
14	Potter	...	...	...	...	1	...	...	...	1	...	1
15	Rural labourer	2	1	3	13	2	5	...	...	7	19	26
16	Barber	...	...	...	...	1	...	...	...	1	...	1
17	Washerman	...	...	1	1	...	...	...	...	1	1	2
18	Ritual beggar	...	...	7	...	5	...	1	...	13	...	13
	Total	3	3	26	14	20	7	4	1	53	25	78

TABLE 15

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

Age group (in years) (1)	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons (2)	Males (3)	Females (4)	Persons (5)	Males (6)	Females (7)	Persons (8)	Males (9)	Females (10)	Persons (11)	Males (12)	Females (13)
0-14	3	1	2	...	...	...	...	...	...	3	1	2
15-34	10	10	...	1	1	...	1	1	...	8	8	...
35-39	11	10	1	2	2	...	1	1	...	8	7	1
60 & above	2	2	...	1	1	...	...	...	...	1	1	...
Total	26	23	3	4	4	...	2	2	...	20	17	3

TABLE 16

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

Age group (in years) (1)	Total No. of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependants		
	Persons (2)	Males (3)	Females (4)	Persons (5)	Males (6)	Females (7)	Persons (8)	Males (9)	Females (10)	Persons (11)	Males (12)	Females (13)
0-14	67	37	30	...	...	...	9	6	3	58	31	27
15-34	16	2	14	8	...	8	1	1	...	7	1	6
35-59	12	1	11	6	...	6	...	...	...	6	1	5
60 & above	3	...	3	1	...	1	...	...	...	2	...	2
Total	98	40	58	15	...	15	10	7	3	73	33	40

TABLE 17

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

Total No. of households (1)	Households engaged			Households not running cultivation, industry or business (5)
	In cultivation run by the household (2)	In industry run by the household (3)	In business run by the household (4)	
35	9	4	1	21

TABLE 18

Traditional Occupation by Households

Sl. No. (1)	Traditional occupation (2)	No. of households (3)
1	Clerk in kirana shop	1
2	Trader (kirana)	1
3	Cultivator	10
4	Herdsmen	1
5	Toddy tapper	1
6	Agricultural labourer	1
7	Fisherman	1
8	Weaver	2
9	Goldsmith	1
10	Potter	1
11	Barber	1
12	Washerman	1
13	Ritual beggar	13
	Total	35

TABLE 19

Place of Occupation

Sl. No. (1)	Occupation (2)	NUMBER OF WORKERS WORKING AT													
		Malkepalle		Round about Malkepalle		Dharmavaram (1/2 mile)		Pothepalle (2 miles)		Kannepalle (10 miles)		Buggagudem (11 miles)		Bheemaram (24 miles)	
		M (3)	F (4)	M (5)	F (6)	M (7)	F (8)	M (9)	F (10)	M (11)	F (12)	M (13)	F (14)	M (15)	F (16)
1	Manthrasani (dai)	...	1	...	...	...	...	...	...	...	...	...	...	...	...
2	Teacher	...	...	...	...	...	...	...	...	...	...	...	...	1	...
3	Clerk to the forest contractor	...	...	...	...	...	...	...	...	...	...	1	...	...	...
4	Trader (kirana)	1	...	...	...	...	...	...	...	...	...	...	...	...	...
5	Toddy seller	1	...	...	...	...	...	...	...	...	...	...	...	...	...
6	Cultivator	17	3	...	...	...	...	...	...	...	...	...	...	...	...
7	Herdsmen	1	...	...	...	...	...	...	...	...	...	...	...	...	...
8	Sheep grazer	2	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Toddy tapper	...	...	...	...	1	...	...	...	...	...	...	...	...	...
10	Attached agricultural labourer	1	...	...	...	...	...	...	...	1	...	...	...	...	...
11	Agricultural labourer	1	1	...	...	...	...	...	...	...	...	...	...	...	...
12	Tailor	1	...	...	...	...	...	...	...	...	...	...	...	...	...
13	Goldsmith	1	...	...	...	...	...	...	...	...	...	...	...	...	...
14	Potter	1	...	...	...	...	...	...	...	...	...	...	...	...	...
15	Rural labourer	7	19	...	...	...	...	...	...	...	...	...	...	...	...
16	Barber	...	...	...	...	...	...	1	...	...	...	...	...	...	...
17	Washerman	1	1	...	...	...	...	...	...	...	...	...	...	...	...
18	Ritual beggar	...	...	13	...	...	...	...	...	...	...	...	...	...	...
	Total	35	25	13	...	1	...	1	...	1	...	1	...	1	...

M : Males F : Females

TABLE 20

Occupational Mobility, Cause of Change and Contentment during 1963-64 by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	From traditional occupation	No. of households changing over	To contemporary main occupation	Number of households changing traditional occupation			No. of informants who are not content with present occupation
					Voluntarily	Forced by circumstances	Other reasons	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Birdugond	Ritual beggar	1	Rural labourer	...	...	1	...
		—do—	1	Attached agricultural labourer	...	...	1	14
		Cultivator	1	Rural labourer	...	...	1	...
2	Madiga	Cultivator	1	Agricultural labourer	...	1	...	1
3	Manne	Agricultural labourer	1	Cultivator	...	...	1	...
4	Munnurukapu	Cultivator	1	Rural labourer	1	...	...	1
5	Muslim	Clerk in <i>kirana</i> shop	1	Tailor	...	1	...	...
6	Netkani	Weaver	1	Cultivator	...	...	1	...
7	Padmasale	Weaver	1	Cultivator	1	...	...	...
8	Telaga	Cultivator	1	Ritual beggar	...	...	1	1
9	Tenugu	Fisherman	1	Rural labourer	...	1	...	1
		Total	11		2	3	6	18

TABLE 21

Occupational Mobility—Nature of Aspiration

NUMBER OF PERSONS WHO WANT THEIR SONS TO BE

Sl. No.	Occupation	No. of persons in the occupation	In the same occupation as in Col. (2)	Government servant	Cultivator	Engineer	Teacher	Persons having no sons	Persons who could not specify anything
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Trader (<i>kirana</i>)	1	...	...	...	1	...	...	...
2	Cultivator	9	6	1	...	...	...	1	1
3	Herdsman	1	1	...	...	...	...	...	...
4	Toddy tapper	1	...	...	1	...	...	...	...
5	Attached agricultural labourer	1	...	1	...	...	...	...	...
6	Agricultural labourer	1	...	...	...	...	...	1	...
7	Tailor	1	...	...	...	...	...	1	...
8	Goldsmith	1	...	...	...	...	1	...	...
9	Potter	1	1	...	...	...	...	...	...
10	Rural labourer	4	...	1	2	...	...	1	...
11	Barber	1	1	...	...	...	...	...	...
12	Washerman	1	...	...	...	...	...	1	...
13	Ritual beggar	12	...	5	5	...	...	2	...
	Total	35	9	8	8	1	1	7	1

TABLE 22

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

CASTE/TRIBE/COMMUNITY

Sl. No.	Main occupation	Birdugond	Chakali	Golla	Goundla	Komati	Kummari	Madiga	Mangali	Manne
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
		NUMBER OF HOUSEHOLDS								
1	Trader (<i>kirana</i>)	...	...	...	...	1	...	...	...	...
2	Cultivator	...	...	2	...	...	...	...	...	2
3	Herdsman	...	...	1	...	...	...	...	...	...
4	Toddy tapper	...	...	...	1	...	...	...	...	...
5	Attached agricultural labourer	1	...	...	...	...	...	...	...	...
6	Agricultural labourer	...	...	...	...	...	...	1	...	...
7	Tailor	...	...	...	...	...	...	...	...	...
8	Goldsmith	...	...	...	...	...	...	...	...	...
9	Potter	...	...	...	...	...	1	...	...	...
10	Rural labourer	2	...	...	...	...	...	...	...	...
11	Barber	...	...	...	...	...	...	...	1	...
12	Washerman	...	1	...	...	...	...	...	...	...
13	Ritual beggar	11	...	...	...	...	...	...	...	...
	Total	14	1	3	1	1	1	1	1	2

—Contd.

TABLE 22—Concl'd.

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

CASTE/TRIBE/COMMUNITY

Sl. No.	Main occupation	Munnurukapu	Muslim	Netkani	Padmasale	Rajgond	Telaga	Tenugu	Viswabrahmin
(1)	(2)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
		NUMBER OF HOUSEHOLDS							
1	Trader (<i>kirana</i>)	...	...	...	...	...	...	...	...
2	Cultivator	...	...	1	1	3	...	...	...
3	Herdsman	...	...	...	...	...	...	...	...
4	Toddy tapper	...	...	...	...	...	...	...	...
5	Attached agricultural labourer	...	...	...	...	...	...	...	...
6	Agricultural labourer	...	...	...	...	...	...	...	...
7	Tailor	...	1	...	...	...	...	...	...
8	Goldsmith	...	...	...	...	...	...	...	1
9	Potter	...	...	...	...	...	...	...	...
10	Rural labourer	1	...	...	...	...	...	1	...
11	Barber	...	...	...	...	...	...	...	...
12	Washerman	...	...	...	...	...	...	...	...
13	Ritual beggar	...	...	...	...	...	...	1	...
	Total	1	1	1	1	3	...	2	1

TABLE 23
Combination of Occupations

Sl. No. (1)	Main occupation (2)	Total No. of households (3)	SUBSIDIARY OCCUPATION GROUP				
			Rural labourer (4)	Rent receiver (5)	Goat grazer (6)	Agricultural labourer (7)	Grass seller (8)
			NUMBER OF HOUSEHOLDS				
1	Trader (<i>kirana</i>)	1	...	...	...	...	...
2	Cultivator	9	3	...	2	1	1
3	Herdsman	1	...	...	...	...	...
4	Toddy tapper	1	...	...	...	...	...
5	Attached agricultural labourer	1	...	...	...	...	...
6	Agricultural labourer	1	...	...	...	...	...
7	Tailor	1	...	...	...	...	...
8	Goldsmith	1	...	...	...	...	...
9	Potter	1	...	...	...	...	...
10	Rural labourer	4	...	1	...	...	...
11	Barber	1	...	...	...	...	...
12	Washerman	1	1	...	...	...	...
13	Ritual beggar	12	4	...	...	...	...
Total		35	8	1	2	1	1

TABLE 24

Main Occupation, per capita Annual Household Income and Family Type

PER CAPITA ANNUAL HOUSEHOLD INCOME RANGES (in rupees)													
Sl. No.	Main occupation	1-50				51-100				101-200			
		S	I	J	O	S	I	J	O	S	I	J	O
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
NUMBER OF HOUSEHOLDS													
1	Trader (<i>kirana</i>)	...	...	...	...	...	...	...	...	...	...	...	...
2	Cultivator	...	...	...	...	1	...	1	...	2	...	1	2
3	Herdsman	...	...	...	...	...	...	...	...	...	...	1	...
4	Toddy tapper	...	...	...	...	...	...	1	...	...	...	...	...
5	Attached agricultural labourer	...	...	...	...	...	...	...	...	1	...	...	...
6	Agricultural labourer	...	...	...	...	...	...	...	...	1	...	...	...
7	Tailor	...	...	...	...	...	...	...	...	1	...	...	...
8	Goldsmith	...	...	...	...	...	...	...	...	1	...	...	...
9	Potter	1	...	...	...	...	...	...	...	...	...	...	...
10	Rural labourer	...	...	...	...	1	1	...	...	1	...	...	1
11	Barber	...	...	...	...	...	1	...	...	...	...	...	...
12	Washerman	...	...	...	...	...	...	...	...	1	...	...	...
13	Ritual beggar	1	...	...	...	3	...	2	1	...	...	...	4
Total		2	...	...	...	5	2	4	1	7	...	2	7

—Contd.

TABLE 24—Concl'd.

Main Occupation, per capita Annual Household Income and Family Type

PER CAPITA ANNUAL HOUSEHOLD INCOME RANGES (in rupees)														
Sl. No.	Main occupation	201-300				301-500				501 & over				Total
		S	I	J	O	S	I	J	O	S	I	J	O	
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
NUMBER OF HOUSEHOLDS														
1	Trader (<i>kirana</i>)	...	...	...	...	1	...	...	...	...	...	...	...	1
2	Cultivator	...	...	...	1	...	...	...	...	...	...	...	1	9
3	Herdsman	...	...	...	...	...	...	...	...	...	...	...	...	1
4	Toddy tapper	...	...	...	...	...	...	...	...	...	...	...	...	1
5	Attached agricultural labourer	...	...	...	...	...	...	...	...	...	...	...	...	1
6	Agricultural labourer	...	...	...	...	...	...	...	...	...	...	...	...	1
7	Tailor	...	...	...	...	1	...	...	...	...	...	...	...	1
8	Goldsmith	...	...	...	...	...	...	...	...	...	1	...	...	1
9	Potter	...	...	...	...	...	...	...	...	...	...	...	...	1
10	Rural labourer	...	...	...	...	...	...	...	...	...	...	...	...	4
11	Barber	...	...	...	...	...	...	...	...	...	...	...	...	1
12	Washerman	...	...	...	...	...	...	...	...	...	...	...	...	1
13	Ritual beggar	...	...	...	...	...	...	...	...	...	...	...	...	11
Total		...	...	...	1	2	...	...	...	...	...	...	1	34

N.B. Income particulars are not available for one household

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

I—Intermediate family (married couple and unmarried brother/sister and one of the parents)

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

O—Other family type

TABLE 25

Nature of Interest on Land by Caste/Tribe and Households

Sl. No.	Caste/Tribe	Nature of interest on land	Extent of land (in acres)					Extent of land unspecified
			Below one acre	1 to 2.4	2.5 to 4.9	5 to 10	10.1 & above	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
NUMBER OF HOUSEHOLDS								
1	Golla	Land owned	...	...	...	1	...	...
		Land held from private persons or institutions	...	1	...	...	...	...
2	Manne	Land owned	...	...	...	1	...	...
		Land held from private persons or institutions	...	...	1	...	...	...
3	Padmasale	Land owned	...	...	...	1	1	...
		Land held from private persons or institutions	...	...	...	1	...	...
4	Rajgond	Land owned	...	...	...	2	...	1
		Land given out to private persons or institutions	...	...	1	...	...	...

TABLE 26

Change in Ownership of Land during one Generation by Caste/Tribe

Sl. No.	Caste/Tribe	No. of households	No. of households that suffered loss of land	Reasons	No. of households that have gained land	Reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Manne	2	...	...	1	Unspecified
2	Rajgond	3	1	Unspecified	...	...

TABLE 27

Agricultural Produce and Disposal during 1963-64

Sl. No.	Name of agricultural produce	No. of households	Quantity produced	Quantity consumed by the producing households	Quantity available for sale	Quantity sold	Sale amount realised
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
							Rs.
1	Jowar	7	632 <i>kunchams</i>	632 <i>kunchams</i>	...	...	...
2	Maize	7	244 "	244 "	...	...	...
3	Paddy	1	32 "	32 "	...	...	...
4	Castor seed	3	185 "	...	185 <i>kunchams</i>	185 <i>kunchams</i>	752
5	Gingili	2	100 "	4 "	96 "	96 "	768
6	<i>Anumulu</i> (field bean)	2	17 "	17 "	...	...	...
7	Red gram	1	8 "	8 "	...	...	...
8	Chillies	1	1 maund	...	1 maund	1 maund	30
	Total	24					1,550

TABLE 28

Reciprocal Aid and Improvement in Agricultural Practices

Sl. No.	Caste/Tribe	Income group (in rupees)	Using improved seeds	Using organic manures	Using pesticides	Borrowing agricultural implements from others at the time of cultivation	Taking help of neighbours at the time of sowing or harvesting	Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour	Having contact with Village Level Worker
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
NUMBER OF HOUSEHOLDS									
1	Manne	300 & below	...	...	...	...	...	...	...
		301 — 600	...	...	...	...	...	...	...
		601 — 900	...	...	...	...	1	1	...
		901 — 1,200	...	...	...	...	1	1	...
		1,201 & above	...	1	1	1	1	1	...
2	Padmasale	300 & below	...	...	...	...	...	...	...
		301 — 600	...	...	...	...	...	...	...
		601 — 900	...	1	...	1	1	1	...
		901 — 1,200	...	...	...	...	...	...	...
		1,201 & above	...	...	...	...	...	...	...
3	Rajgond	300 & below	...	...	...	...	1	1	...
		301 — 600	...	...	...	1	1	1	...
		601 — 900	...	1	...	1	1	1	1
		901 — 1,200	...	...	...	...	...	...	...
		1,201 & above	...	...	...	...	...	...	...

TABLE 29

Land Reclamation and Development by Households and Caste

Sl. No.	Caste	No. of households benefited by land reclamation and development measures	Brief description of the land reclamation and development measures
(1)	(2)	(3)	(4)
1	Golla	1	He has been given 5 acres of <i>banjar</i> land
2	Goundla	1	He has been given 6 acres of land
	Total	2	

TABLE 30

Number of Pattadars by Size of Holdings

Extent (in acres)	Number of *pattadars in			
(1)	Golla (2)	Manne (3)	Padmasale (4)	Rajgond (5)
Below 3	...	...	...	...
3 to 5	...	...	...	...
6 to 8	...	1	1	2
9 to 11	1	...	...	...
12 to 14	...	...	...	...
15 to 17	...	...	...	...
18 to 20	...	...	...	...
21 to 30	...	...	...	...
31 to 40	...	...	...	...
41 to 50	...	1	...	...
51 to 75	...	...	...	...
76 to 99	...	...	...	...
100 & above	...	...	...	...
Unspecified	...	...	...	1
Total	1	2	1	3

*Relate to 35 surveyed households.

TABLE 31

Number of Pattadars by Size of Holdings and Caste/Tribe/Community

Extent (in acres)	Number of Pattadars in								
(1)	Birdugond (2)	Chakali (3)	Golla (4)	Komati (5)	Mala (6)	Manne (7)	Mangali (8)	Mun-nuru-kapu (9)	Muslim (10)
Below 1	9	2	...	2	1	2	1	...	...
2-3	...	...	1	...	...	1	...	...	...
4-5	...	...	2	2	1	6	...	...	...
6-8	1	...	2	...	2	3	...	...	...
9-11	...	...	...	1	1	1	...	...	1
12-14	...	...	...	...	...	2	...	1	...
15-17	...	...	...	...	...	...	...	1	...
18-20	...	...	...	...	...	...	...	...	...
21-30	...	...	...	...	...	...	...	...	...
31-40	...	...	...	...	...	...	...	...	...
41-50	...	...	...	...	...	1	...	...	...
51-75	...	...	...	...	...	...	...	1	...
76-99	...	...	...	...	...	...	...	...	...
100 & above	...	...	...	...	...	...	...	...	...
Total	10	2	5	5	5	16	1	3	1

—Contd.

TABLE 31—Concl'd.

Number of Pattadars by Size of Holdings and Caste/Tribe/Community									
Extent (in acres)	Number of Pattadars in								
	Netkani	Padma- sale	Periki	Raj- gond	Sundi	Telaga	Tenugu	Velama	Viswa- brahmin
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Below 1	3	...	...	10	2	1	2	1	7
2-3	...	2	1	1	...	...	...	...	3
4-5	...	...	2	1	1	1	...	...	4
6-8	...	...	...	...	...	...	...	...	1
9-11	...	...	...	2	...	...	...	...	2
12-14	...	...	1	1	2	...	...	...	...
15-17	...	...	...	3	...	...	...	...	...
18-20	...	...	...	1	...	...	...	...	...
21-30	...	...	...	2	1	...	...	1	1
31-40	...	...	...	...	...	...	...	...	...
41-50	...	...	...	...	...	...	...	...	1
51-75	...	...	...	...	...	...	...	...	...
76-99	...	...	...	...	...	...	...	1	...
100 & above	...	...	...	...	...	...	...	1	...
Total	3	2	4	21	6	2	2	4	19

Source : Village Accounts furnished by Karnam.

TABLE 32

Area under Cultivation by Caste/Tribe and Households				
Extent (in acres)	Number of *households in			
	Golla	Manne	Padmasale	Rajgond
(1)	(2)	(3)	(4)	(5)
Below 3	...	...	...	...
3 to 5	...	...	...	...
6 to 8	...	...	...	1
9 to 11	1	1	...	1
12 to 14	...	...	1	...
15 to 17	...	...	...	...
18 to 20	...	...	...	...
21 to 30	...	...	...	...
31 to 40	...	...	...	...
41 to 50	...	1	...	...
51 to 75	...	...	...	...
76 to 99	...	...	...	...
100 & above	...	...	...	...
Unspecified	...	...	...	1
Total	1	2	1	3

* Relate to 35 surveyed households

TABLE 33

Effect of Land Reforms by Caste/Tribe and Households										
Brief indication of the manner of benefit or effect	Caste/Tribe									
	Birdu- gond	Golla	Goundla	Komati	Madiga	Manne	Netkani	Padma- sale	Rajgond	Viswa- brahmin
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
NUMBER OF HOUSEHOLDS										
Land given for re- clamation	...	1	1	...	...	...	...	...	...	...
Assignment or ac- quisition of house sites	...	...	...	...	...	...	...	...	...	...

TABLE 34

Livestock Statistics by Caste/Tribe											
Sl. No.	Caste/Tribe	Milch cattle		Draught bullock		Calves		Goat/sheep		Fowl	
		No. of house- holds owning	Total number	No. of house- holds owning	Total number	No. of house- holds owning	Total number	No. of house- holds owning	Total number	No. of house- holds owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	1	1	2	2	...	...	...	...	1	1
2	Chakali	1	1	...	...	1	2	...	...	...	...
3	Golla	2	27	2	7	...	...	3	113	1	1
4	Komati	1	1	1	2	1	2	...	...	...	...
5	Kummari	1	1	1	1	...	...	...	...	...	...
6	Madiga	1	1	...	...	1	1	...	...	...	...
7	Mangali	1	2	...	...	1	1	...	...	...	...
8	Manne	2	23	2	11	1	5	...	...	...	...
9	Netkani	1	1	1	3	...	...	...	...	1	4
10	Padmasale	1	2	1	2	...	...	...	...	1	1
11	Rajgond	1	2	1	2	...	...	...	...	...	...
12	Tenugu	1	1	...	...	...	...	...	...	...	...
Total		14	63	11	30	5	11	3	113	4	7

TABLE 35

Types of Industry run by Households		
Sl. No.	Industry	Number of households
(1)	(2)	(3)
1	Toddy tapping	1
2	Tailoring	1
3	Goldsmithy	1
4	Pottery	1
Total		4

TABLE 36
Traditional Industry by Households

Sl. No.	Traditional industry	Number of households
(1)	(2)	(3)
1	Toddy tapping	1
2	Fishing	1
3	Goldsmithy	1
4	Pottery	1
Total		4

TABLE 37

Trade or Business				
Caste	Kirana business			
	No. of households	Commodities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(5)
Komati	1	Condiments, rice, salt, chillies, jaggery, groundnut oil, kerosene, turmeric roots, onions	Unspecified	20%

TABLE 38

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

Sl. No. (1)	Caste/Tribe/ Community (2)	Bedding material						Furniture	
		Cot (3)	Carpet (4)	Bed (5)	Quilt (6)	Bed sheet (7)	Blanket (8)	Chair (9)	Table (10)
		NUMBER OF HOUSEHOLDS							
1	Birdugond	13	...	3	2	6	2	1	...
2	Chakali	1	...	...	1	...	1	...	...
3	Golla	3	...	1	...	2	1	...	...
4	Goundla	1	...	...	1	1	1	1	...
5	Komati	1	...	...	1	1	...	...	...
6	Kummari	1	...	...	...	...	...	...	...
7	Madiga	1	...	...	...	1	...	...	...
8	Mangali	1	...	...	...	1	...	...	...
9	Manne	2	...	...	1	1	1	1	1
10	Munnurukapu	1	...	1	...	1	...	...	...
11	Muslim	1	1	...	...	1	...	1	...
12	Netkani	1	...	...	...	...	...	...	...
13	Padmasale	1	...	...	...	1	...	...	...
14	Rajgond	3	...	1	1	1	1	1	...
15	Telaga	1	...	...	1	...	1	...	...
16	Tenugu	1	...	...	...	...	1	...	...
17	Viswabrahmin	1	...	...	...	...	...	...	...
Total		34	1	6	8	17	9	5	1

TABLE 38—Concl'd.

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

Furniture—Concl'd.

Sl. No. (1)	Caste/Tribe/Community (2)	Bhoshanam (11)	Gadamanchi (12)	Bench (13)	Stool (14)	Wall shelf (15)	Box (steel) (16)	Box (wooden) (17)	Mirror (18)
NUMBER OF HOUSEHOLDS									
1	Birdugond	1	1	1	...	...	1	...	9
2	Chakali	...	1	1	1	...	...	...	...
3	Golla	...	1	1	...	...	1	1	1
4	Goundla	...	...	...	...	...	...	...	...
5	Komati	...	...	...	...	...	1	...	1
6	Kummari	...	...	...	...	...	...	...	1
7	Madiga	...	...	...	...	...	...	...	1
8	Mangali	...	...	...	...	...	1	...	1
9	Manne	1	1	1	1	1	2	...	2
10	Munnurukapu	...	...	...	...	...	1	...	1
11	Muslim	...	...	...	1	...	...	1	1
12	Netkani	...	...	...	...	...	...	...	1
13	Padmasale	...	1	...	...	...	...	1	1
14	Rajgond	...	...	...	...	...	1	...	1
15	Telaga	...	1	1	...	...	1	...	...
16	Tenugu	...	1	1	...	...	1	...	...
17	Viswabrahmin	...	...	...	...	...	1	...	1
Total		2	7	6	3	1	11	3	22

—Cont'd.

TABLE 39

Material Culture—Furniture and Consumer Goods acquired in last Five Years (1959 to 1964) by Caste/Tribe/Community and Households

Sl. No. (1)	Caste/Tribe/Community (2)	Number of households which have acquired in last five years							
		Cot (3)	Chair (4)	Bhoshanam (5)	Trunk (6)	Stool (7)	Mirror (8)	Hurricane lantern (9)	Torchlight (10)
1	Birdugond	2	1	1	...	...	2	1	1
2	Chakali	...	...	...	...	1	...	...	...
3	Golla	...	...	...	...	...	...	1	...
4	Muslim	...	1	...	...	...	...	...	...
5	Viswabrahmin	...	...	...	1	...	...	...	...
Total		2	2	1	1	1	2	2	1

TABLE 40

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

Sl. No.	Caste/Tribe/ Community	Fuel and lighting				Utensils				Other consumer goods and services					
		Fire-wood	<i>Ekka</i> or <i>buddi</i>	Bed lamp	Earthen lamp	Alumi- nium	Brass	Earthen	Bronze	Hurri- cane lantern	Torch- light	Toilet soap	Wash- ing soap	Clothes sent to washer- man	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	
NUMBER OF HOUSEHOLDS															
1	Birdugond	14	9	5	...	7	8	13	6	1	1	11	11	4	
2	Chakali	1	...	1	...	1	1	...	...	...	...	1	...	...	
3	Golla	3	2	1	...	2	3	3	...	2	...	1	...	3	
4	Goundla	1	...	...	...	1	1	1	...	1	...	1	...	1	
5	Komati	1	...	1	...	1	1	...	...	1	...	1	...	1	
6	Kummari	1	...	...	1	...	...	...	...	...	...	...	...	1	
7	Madiga	1	...	1	...	1	1	1	...	...	...	...	1	1	
8	Mangali	1	...	1	...	1	1	1	...	...	...	1	1	1	
9	Manne	2	...	1	...	...	2	2	...	2	...	2	2	2	
10	Munnurukapu	1	1	...	...	1	1	1	...	1	...	...	...	1	
11	Muslim	1	1	...	...	1	...	1	...	...	...	...	1	1	
12	Netkani	1	1	...	...	1	1	1	1	...	...	...	...	1	
13	Padmasale	1	1	...	...	1	1	1	1	...	...	1	...	1	
14	Rajgond	3	1	1	...	1	3	3	1	2	...	2	2	2	
15	Telaga	1	1	...	...	1	1	1	...	1	...	...	1	1	
16	Tenugu	1	...	1	...	1	1	1	...	...	...	1	...	1	
17	Viswabrahmin	1	...	1	...	...	1	1	...	...	...	1	1	1	
Total		35	17	14	1	21	27	31	9	11	1	23	20	23	

TABLE 41

Material Culture—Consumption Habits by Annual household Income and Households by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	No. of households that use toilet soap/washing soap having annual income (in Rupees) of					No. of households that do not use toilet soap/washing soap having annual income (in Rupees) of				
		1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	...	...	2	5	5	...	...	...	1	...
2	Chakali	...	...	...	...	1	...	...	...	...	...
3	Golla	1	...	...	...	...	...	...	2	...	...
4	Goundla	...	1	...	...	...	...	...	...	...	...
5	Komati	1	...	...	...	...	...	...	...	...	...
6	Kummari	...	...	...	...	...	...	...	...	...	1
7	Madiga	...	...	...	1	...	...	...	...	...	...
8	Mangali	...	...	1	...	...	...	...	...	...	...
9	Manne	1	...	1	...	...	...	...	...	...	...
10	Munnurukapu	...	...	...	...	...	...	...	...	1	...
11	Muslim	...	...	1	...	...	...	...	1	...	...
12	Netkani	...	...	...	...	...	...	...	1	...	...
13	Padmasale	...	...	1	...	...	...	...	...	1	...
14	Rajgond	...	...	1	...	1	...	...	...	1	...
15	Telaga	...	...	...	1	...	...	...	...	...	...
16	Tenugu	...	...	...	1	...	...	...	...	...	...
17	Viswabrahmin	...	...	1	...	...	...	...	...	...	...
Total		3	1	8	8	7	...	...	3	3	1

—Contd.

TABLE 41—Concl'd.

Material Culture—Consumption Habits by Annual household Income and Households by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	No. of households that send clothes to washerman having annual income (in Rupees) of					No. of households that do not send clothes to washerman having annual income (in Rupees) of				
		1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(2)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
1	Birdugond	...	...	2	1	1	...	...	1	5	4
2	Chakali	...	...	...	...	...	...	...	...	...	1
3	Golla	1	...	2	...	...	...	...	...	...	...
4	Goundla	...	1	...	...	...	...	...	...	...	...
5	Komati	1	...	...	...	...	...	...	...	...	...
6	Kummari	...	...	...	...	1	...	...	...	...	...
7	Madiga	...	...	...	1	...	...	...	...	...	...
8	Mangali	...	...	1	...	...	...	...	...	...	...
9	Manne	1	...	1	...	...	...	...	...	...	...
10	Munnurukapu	...	...	...	1	...	...	...	...	...	...
11	Muslim	...	...	1	...	...	...	...	...	...	...
12	Netkani	...	...	1	...	...	...	...	...	...	...
13	Padmasale	...	...	1	...	...	...	...	...	...	...
14	Rajgond	...	...	1	1	...	...	...	...	...	1
15	Telaga	...	...	...	1	...	...	...	...	...	...
16	Tenugu	...	...	...	1	...	...	...	...	...	...
17	Viswabrahmin	...	...	1	...	...	...	...	...	...	...
Total		3	1	11	6	2	...	...	1	5	6

TABLE 42

Budgetary Position of Villagers by Main Occupation

Sl. No.	Main occupation	No. of households	No. of persons	Income	Expenditure	No. of households with surplus budget	Amount of surplus	No. of households with balanced budget	No. of households with deficit budget	Amount of deficit	Sale value of assets during current year	Purchase value of assets during current year	Occupational household average income	Occupational household average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
				Rs. P.	Rs. P.	Rs. P.		Rs. P.		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1	Trader (kirana)	1	5	2,040.00	1,390.56	1	649.44	...	...	...	...	...	2,040.00	1,390.56
2	Cultivator	9	50	9,876.00	10,467.70	2	972.40	...	7	1,564.10	...	...	1,097.33	1,163.08
3	Herdsman	1	5	737.92	721.00	1	16.92	...	...	...	...	...	737.92	721.00
4	Toddy tapper	1	11	973.54	1,294.50	...	...	...	1	320.96	...	...	973.54	1,294.50
5	Attached agricultural labourer	1	4	419.00	494.00	...	...	...	1	75.00	...	...	419.00	494.00
6	Agricultural labourer	1	4	594.10	627.25	...	...	...	1	33.15	...	...	594.10	627.25
7	Tailor	1	2	610.00	653.00	...	...	...	1	43.00	...	...	610.00	653.00
8	Goldsmith	1	6	670.00	697.29	...	...	...	1	27.29	...	...	670.00	697.29
9	Potter	1	6	276.00	444.00	...	...	...	1	168.00	...	...	276.00	444.00
10	Rural labourer	4	18	1,754.00	2,288.55	...	...	...	4	534.55	...	...	438.50	572.14
11	Barber	1	7	626.50	677.00	...	...	...	1	50.50	...	...	626.50	677.00
12	Washerman	1	2	238.00	202.00	1	36.00	...	...	...	...	...	238.00	202.00
13	Ritual beggar	11	52	4,241.30	6,515.82	2	12.00	...	9	2,286.52	...	...	385.57	592.35
Total		34	172	23,056.36	26,472.67	7	1,686.76	...	27	5,103.07	...	...	678.13	778.61

Note : One household engaged in ritual begging has not reported its income and other particulars.

TABLE 43

Indebtedness by Annual Household Income and Households

Annual income group (in rupees)	Total No. of households	No. of households in debt and total amount of debt		Percentage of Col. (3) to Col. (2)	Average indebtedness per household in debt
		No. of households	Total debt		
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.	Rs. P.	
300 & below	8	4	853.00	50.00	213.25
301-600	11	5	515.00	45.45	103.00
601-900	11	9	2,369.00	81.81	263.22
901-1,200	1	1	1,400.00	100.00	1,400.00
1,201 & above	3	...	...	...	...
Total		34	5,137.00	55.88	270.36

Note : One household has not reported its income particulars.

TABLE 44

Indebtedness by Cause, Amount and Households

Sl. No.	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)	(5)
		Rs.		
1	Purchase of land	950	4	18.49
2	House repairs to the existing building	20	1	0.39
3	Marriages	1,335	5	25.99
4	Funeral	20	1	0.39
5	To clear outstanding debts	1,000	1	19.46
6	Sickness	100	1	1.95
7	Ordinary wants	1,312	10	25.54
8	Household cultivation	400	2	7.79
	Total	5,137	25	100.00

TABLE 45

Number of Money Lenders and Debtors by Caste/Tribe

Sl. No. (1)	Caste/Tribe (2)	Period (3)	Money lenders		Debtors	
			Number (4)	Amount lent (5)	Number (6)	Amount borrowed (7)
						Rs.
1	Birdugond	Prior to 51	...	...	1	80
		51-61	...	...	2	415
		61-62	...	...	2	147
		62-63	...	...	8	730
2	Golla	62-63	...	...	2	1,100
3	Goundla	51-61	...	...	1	400
		61-62	...	...	1	1,000
4	Mangali	62-63	...	...	1	25
5	Manne	61-62	...	...	1	100
6	Netkani	61-62	...	...	1	200
		62-63	...	...	1	200
7	Padmasale	62-63	...	...	1	300
8	Rajgond	51-61	...	...	1	240
9	Viswabrahmin	62-63	...	...	1	200
		Total	...	...	24	5,137

TABLE 46

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

Agency (1)	Rate of interest					
	12%		25%		75%	
	No. of house- holds (2)	Amount (3)	No. of house- holds (4)	Amount (5)	No. of house- holds (6)	Amount (7)
		Rs.		Rs.		Rs.
		<i>Prior to 1951</i>				
Private money lender	...	...	1	80	...	...
		<i>1951-61</i>				
Private money lender	1	240	3	815	...	...
		<i>1961-62</i>				
Private money lender	...	...	4	1,247	1	200
		<i>1962-63</i>				
Private money lender	...	...	11	1,955	3	600
Total	1	240	19	4,097	4	800

TABLE 47

Sale and Purchase Value of Assets during last 30 Years, 1933 to 1962 and 1962-63

Sl. No. (1)	Particulars (2)	Sale value of assets				Purchase value of assets			
		During 29 years (33-62)	Amount	During current year (62-63)	Amount	During 29 years (33-62)	Amount	During current year (62-63)	Amount
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
			Rs.		Rs.		Rs.		Rs.
1	Land . . .	3	895	...	...	8	3,200	2	850
2	Livestock . . .	1	230	...	...	5	1,000	1	90
3	Tools and equipment . . .	...	...	...	...	2	160	...	...
4	Buildings . . .	1	100	...	...	5	370	...	...
5	Jewellery and valuables . . .	2	675	...	...	2	320	...	...
6	Investments . . .	...	...	...	...	2	225	...	...
	Total . . .	7	1,900	...	...	24	5,275	3	940

TABLE 48

Capital formation by Caste/Tribe and Households

Sl. No.	Caste/Tribe (1) (2)	Land		Livestock		Tools & equip- ment		Buildings		Jewellery & valuables		Investments (savings bonds, prize bonds, treasury bonds, etc.)	
		Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.	
1	Birdugond	100	1	...	...	...	...	20	1	...	...	...	...
2	Chakali	...	...	90	1	...	...	100	1	120	1	...	...
3	Golla	1,730	2	750	2	100	1	100	1	...	...	200	1
4	Goundla	250	1	...	...	...	...	100	1	...	...	...	...
5	Komati	200	1	120	1	...	...	...	...	...	...	...	...
6	Madiga	...	...	90	1	...	...	...	...	...	...	...	...
7	Mangali	...	...	40	1	...	...	...	...	...	...	...	...
8	Manne	1,000	2	...	...	...	...	...	...	200	1	25	1
9	Padmasale	570	1	...	...	...	...	...	...	...	...	...	...
10	Telaga	...	...	...	...	...	...	100	1	...	...	...	...
11	Tenugu	...	...	...	...	...	...	50	1	...	...	...	...
12	Viswa- brahmin	200	1	...	...	60	1	...	...	...	...	...	...
Total		4,050	9	1,090	6	160	2	470	6	320	2	225	2

TABLE 49

Prosperity Index during the last 10 Years (1953-54 to 1964)

1	Number of households which have cleared debts which existed prior to 10 years from the income of the household	2
2	Total extent of debts cleared under item (1) by all the households together	Rs. 160
3	No. of households which have, during the last 10 years	
(a)	acquired any property and/or	12
(b)	made any savings in cash and/or	...
(c)	invested capital in any new undertaking or building except where it is wholly from any debt incurred for the purpose and/or for the proceeds of any sale of property	7
4	The approximate total money value of items 3(a) to 3(c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property	Rs. 5,415

TABLE 50

Caste/Tribe/Community and Nature of Family

Sl. No.	Caste/Tribe/ Community (1) (2)	Total number of households (3)	Types of families living in the households			
			Simple (4)	Intermediate (5)	Joint (6)	Others (7)
1	Birdugond	14	7	...	2	5
2	Chakali	1	1	...	...	...
3	Golla	3	...	...	1	2
4	Goundla	1	...	...	1	...
5	Komati	1	1	...	...	...
6	Kummari	1	1	...	...	...
7	Madiga	1	1	...	...	...
8	Mangali	1	...	1	...	...
9	Manne	2	1	...	...	1
10	Munnurukapu	1	...	1	...	...
11	Muslim	1	1	...	...	...
12	Netkani	1	1	...	...	...
13	Padmasale	1	...	...	1	...
14	Rajgond	3	1	...	1	1
15	Telaga	1	...	...	...	1
16	Tenugu	1	1	...	...	...
17	Viswabrahmin	1	1	...	...	...
Total		35	17	2	6	10

TABLE 51

Mother Tongue and other Languages Spoken

Language (1)	Total (2)	Males (3)	Females (4)
<i>I Mother tongue</i>			
1 Telugu	87	45	42
2 Marathi	8	5	3
3 Gondi	77	40	37
4 Urdu	4	3	1
Total	176	93	83
<i>II Other languages spoken</i>			
Telugu	89	48	41

TABLE 52
Cultural Life of the Village

Sl. No.	Caste/Tribe (1) (2)	Number of persons participating in/associating with			
		Bhajana Mandali (3)	Purana or Harikatha kalakshepam (4)	Reading newspaper (5)	Folk dances and songs (6)
1	Birdugond	12	2	...	1
2	Chakali	1	...	...	...
3	Goundla	1	...	1	...
4	Mangali	1	...	...	...
5	Padmasale	...	1	...	...
6	Rajgond	2	...	...	...
7	Telaga	1	...	...	...
8	Viswabrahmin	1	...	...	...
Total		19	3	1	1

TABLE 53

Dietary Habit by Households and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Total No. of households	Households taking					
			Two time meals	Breakfast, midday meal and supper, tea or coffee with light dishes between mid-day meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between noon meal and supper	Breakfast, midday meal and supper with coffee or tea alone at one time	Breakfast, midday meal and supper	Two time meals with coffee or tea at one time
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(7)	(9)
1	Birdugond	14	6	...	...	1	7	...
2	Chakali	1	...	...	...	...	1	...
3	Golla	3	1	...	...	...	2	...
4	Goundla	1	...	1	...	...	...	...
5	Komati	1	1	...	...	...	...	...
6	Kummari	1	...	...	...	...	1	...
7	Madiga	1	...	...	...	...	1	...
8	Mangali	1	...	...	...	...	1	...
9	Manne	2	...	...	...	1	1	...
10	Munnurukapu	1	...	...	...	...	1	...
11	Muslim	1	...	...	...	1	...	...
12	Netkani	1	1	...	...	...	...	...
13	Padmasale	1	...	...	...	1	...	...
14	Rajgond	3	1	...	...	...	2	...
15	Telaga	1	...	...	...	1	...	...
16	Tenugu	1	...	...	...	...	1	...
17	Viswabrahmin	1	1	...	...	...	...	...
Total		35	11	1	...	5	18	...

TABLE 54

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

Sl. No.	Caste/Tribe/Community	Number of households taking				Total No. of households
		Rice	Jowar	Roots		
(1)	(2)	(3)	(4)	(5)		(6)
1	Birdugond	1	14	1		14
2	Chakali	...	1	...		1
3	Golla	1	3	...		3
4	Goundla	1	1	...		1
5	Komati	1	1	...		1
6	Kummari	...	1	...		1
7	Madiga	...	1	...		1
8	Mangali	...	1	...		1
9	Manne	...	2	...		1
10	Munnurukapu	...	1	...		2
11	Muslim	...	1	...		1
12	Netkani	...	1	...		1
13	Padmasale	...	1	...		1
14	Rajgond	...	3	...		3
15	Telaga	1	1	...		1
16	Tenugu	...	1	...		1
17	Viswabrahmin	...	1	...		1
Total		5	35	1		35

TABLE 55

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

Sl. No.	Caste/Tribe/Community	No. of households taking tea/coffee with annual income group (in rupees)					No. of households not taking tea/coffee with annual income group (in rupees)				
		1,201 & above	901-1,200	601-900	301-600	300 & less	1,201 & above	901-1,200	601-900	301-600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	...	...	1	...	...	...	...	1	6	5
2	Chakali	...	...	...	...	...	...	...	...	...	1
3	Golla	...	...	...	...	...	1	...	2	...	...
4	Goundla	...	1	...	...	...	...	...	...	...	...
5	Komati	...	...	...	...	...	1	...	...	...	...
6	Kummari	...	...	...	...	...	...	...	...	...	1
7	Madiga	...	...	...	...	...	...	...	...	1	...
8	Mangali	...	...	...	...	...	...	...	1	...	...
9	Manne	1	...	...	...	...	...	...	1	...	...
10	Munnurukapu	...	...	...	...	...	...	...	...	1	...
11	Muslim	...	...	1	...	...	...	...	...	...	...
12	Netkani	...	...	...	...	...	...	...	1	...	...
13	Padmasale	...	...	1	...	...	...	...	...	...	...
14	Rajgond	...	...	...	...	...	...	...	1	1	1
15	Telaga	...	...	...	1	...	...	...	...	...	...
16	Tenugu	...	...	...	...	...	...	...	...	1	...
17	Viswabrahmin	...	...	...	...	...	...	...	1	...	...
Total		1	1	3	1	...	2	...	8	10	8

N. B. The income particulars have not been given by one household

TABLE 56

Prohibited Foods and Drinks by Caste/Tribe/Community and Households

		No. of households reporting as prohibited													No. of households that did not report any drink to be prohibited
		Meat of animals					Meat of birds					Eggs	Drinks		
Sl. No.	Caste/Tribe/Community	Beef	Pork	Cat	Monkey	Fox	Pigeon	Owl	Eagle	Crow	Kite	Pydi kanti	Owl	Toddy	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1	Birdugond	13	5	5	1	...	5	2	...	1	4	3	3	8	2
2	Chakali	1	1	...	...	...	...	...	...	1	1	...	...	...	...
3	Golla	3	3	...	...	...	...	2	...	1	1	...	...	...	...
4	Goundla	1	1	...	...	...	...	...	...	...	...	...	...	...	...
5	Komati	1	1	1	1	1	1	1	...	1	1	1	1	1	...
6	Kummari	1	1	...	...	...	...	1	...	1	...	...	...	...	...
7	Madiga	...	1	...	...	...	...	...	1	...	1	...	...	...	1
8	Mangali	1	1	...	...	...	...	...	...	...	1	...	...	...	1
9	Manne	1	1	...	1	...	...	...	1	1	2	...	...	...	2
10	Munnurukapu	1	1	...	...	...	...	...	...	1	1	...	...	...	...
11	Muslim	1	1	...	...	...	...	1	...	1	...	...	...	...	...
12	Netkani	...	1	...	...	...	...	1	...	1	...	...	...	...	...
13	Padmasale	1	1	...	...	...	...	...	...	...	...	...	...	...	...
14	Rajgond	3	1	1	1	1	1	2	...	1	2	...	...	...	1
15	Telaga	1	...	...	...	...	...	...	...	...	...	...	...	...	...
16	Tenugu	1	1	...	...	...	...	...	...	...	...	...	...	...	...
17	Viswabrahmin	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Total		31	22	7	4	2	7	10	2	10	14	4	4	9	7

TABLE 57

Smoking and other Habits by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Particulars of habit	Number of members			
			Every day			Festive occasions only
			Persons	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Birdugond	Beedi	1	1	...	...
		Cigarette	3	3	...	...
		Cheroot	12	7	5	...
		Leaf pipe	6	6	...	...
2	Chakali	Tobacco chewing	1	1	...	...
3	Golla	Cheroot	5	4	1	...
		Leaf pipe	3	3	...	...
		Tobacco chewing	1	1	...	...
4	Goundla	Beedi	1	1	...	...
		Cheroot	1	1	...	...
		Tobacco chewing	1	1	...	...
5	Kummari	Leaf pipe	2	2	...	...
6	Madiga	Cheroot	1	1	...	...
7	Mangali	Cheroot	1	...	1	...
8	Manne	Cheroot	5	4	1	...
9	Munnurukapu	Leaf pipe	2	2	...	...
10	Muslim	Beedi	1	1	...	...
11	Netkani	Leaf pipe	3	3	...	...
12	Padmasale	Leaf pipe	3	2	1	...
13	Rajgond	Cheroot	3	3	...	...
14	Telaga	Beedi	1	1	...	...
15	Tenugu	Cheroot	1	1	...	...
16	Viswabrahmin	Beedi	1	1	...	...
		Cheroot	1	1	...	...

TABLE 59

Marriages by Caste/Tribe

Sl. No.	Caste/Tribe	Number of marriages with					
		Mother's own brother's daughter (menarikam)	Father's own sister's daughter (eduru menarikam)	Wife's sister	Sister's daughter	Mother's step brother's daughter	Other blood relationship
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Birdugond	5	3	...	...	1	3
2	Chakali	...	...	...	...	...	...
3	Golla	1	...	...	...	...	1
4	Goundla	1	...	...	...	...	1
5	Kummari	...	1	...	...	...	...
6	Madiga	1	...	...	...	...	...
7	Manne	1	...	1	1	...	...
8	Padmasale	1	...	...	...	...	1
9	Tenugu	...	...	...	...	...	...
10	Rajgond	...	1	...	...	...	1
Total		10	5	1	1	1	7

TABLE 60

Marriages by Relationship and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Attainment of puberty	Normal menstruation	Remarks	Marriages by Relationship and Caste/Tribe/Community											
					Total No. of marriages	Consanguineous		Non-consanguineous		Monogamous		Polygamous		Polyandrous		Inter-communal in the same religion
						No. of house-holds	No. of marriages	No. of house-holds	No. of marriages	No. of house-holds	No. of marriages	No. of house-holds	No. of marriages	No. of house-holds	No. of marriages	
(1)	(2)	(3)	(4)	(5)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Birdugond	6 days	5 days	Bath will be given on 11th day	29	9	12	9	17	14	29	...	...	...	...	...
2	Chakali	11 days	5 days	Normal menstruation bath will be taken on 5th day	1	...	...	1	1	1	1	...	...	...	...	...
3	Golla	9 days	...	Bath will be given on the 5th day and again final bath will be given on 9th day. Normal menstruation bath will be given on 5th day	11	2	2	3	9	3	9	1	...	...	...	...
4	Goundla	11 days	...	Bath will be given for every two days and final bath will be given on 11th day	4	1	2	1	2	1	4	...	...	...	...	...
5	Komati	11 days	3 days	Usual bath will be given on 2nd day and final bath will be given on 11th day	1	...	...	1	1	1	1	...	...	...	...	...
6	Kummari	15 days	...	First bath will be given on 15th day, second bath will be given on 16th day	1	1	1	...	...	1	1	...	...	...	...	...
7	Madiga	16 days	5 days	Final bath will be given on 16th day	3	1	1	1	2	1	3	...	...	...	...	...
		16 days	...	Bath will be given on 16th day	2	...	3	2	2	2	5	...	...	...	...	...
8	Mangali	16 days	...	Normal menstruation bath will be given on 5th day	1	...	...	1	1	1	1	...	...	...	...	...
9	Manne	11 days	...	Bath will be given on 11th day	1	...	...	1	1	1	1	...	...	...	...	...
10	Munnurukapu	11 days	...	Bath will be given on 11th day	1	...	...	1	1	1	1	...	...	...	...	...
11	Muslim	16 days	...	Bath will be given on 16th day	1	...	...	1	1	1	1	...	...	...	...	...
12	Netkani	11 days	...	Bath will be given on 11th day	1	...	...	1	1	1	1	...	...	...	...	...
13	Padmasale	9 days	...	Bath will be given on 9th day	1	3	2	1	1	1	3	...	...	...	...	...
14	Rajgond	11 days	...	Bath will be given on 11th day	3	2	2	3	12	3	14	...	...	...	...	...
		7 days	...	Bath will be given on 7th day	1	...	...	1	3	1	3	...	...	...	...	1
		5 days	...	Bath will be given on 5th day	1	...	...	1	1	1	1	...	...	...	...	...
15	Telaga	13 days	3 days	Bath will be given on 13th day	1	...	...	1	1	1	1	...	...	...	...	...
16	Tenugu	16 days	...	Normal menstruation bath will be given on 3rd day	1	...	...	1	1	1	1	...	...	...	...	...
		...	...	Bath will be given on 5th, 7th and 9th days and final bath will be given on 16th day	1	...	...	1	1	1	1	...	...	...	...	...
17	Viswabrahmin	16 days	7 days	Bath will be given on 16th day	1	...	...	1	1	1	1	...	...	...	...	...
		...	...	Normal menstruation bath will be given on 8th day	1	...	...	1	1	1	1	...	...	...	...	...
Total					35	82	18	25	29	57	35	80	1	1	...	1

TABLE 61

Marriages by Spacial Distribution and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	No. of marriages contracted within the village	No. of marriages contracted outside the village but within the taluk				No. of marriages contracted outside the taluk but within the district			
			Age group (in years)				Age group (in years)			
			Below 10 miles	11-25 miles	26-100 miles	101 & above miles	Below 10 miles	11-25 miles	26-100 miles	101 & above miles
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Birdugond	8	5	9	3	...	...	...	3	1
2	Chakali	...	...	...	...	...	...	1	...	...
3	Golla	3	3	2	...	...	...	1	2	...
4	Goundla	...	1	...	3	...	...	...	...	...
5	Komati	...	...	...	1	...	...	...	...	...
6	Kummari	...	1	...	...	...	...	3	...	...
7	Madiga	...	...	...	...	...	...	1	...	...
8	Mangali	...	...	1	...	...	...	...	...	...
9	Manne	1	2	1	...	...	1	...	...	...
10	Munnurukapu	...	1	...	...	...	...	...	...	...
11	Muslim	...	1	...	...	...	...	...	...	...
12	Netkani	...	1	...	...	...	...	...	...	...
13	Padmasale	1	2	...	...	...	...	2	1	...
14	Rajgond	3	2	1	4	...	1	2	1	...
15	Telaga	...	...	...	...	...	...	3	...	...
16	Tenugu	...	1	...	...	...	...	...	...	...
17	Viswabrahmin	...	...	...	...	...	...	...	1	...
Total		16	20	14	11	...	2	11	7	1

TABLE 62

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

Sl. No.	Caste/Tribe/Community	Age group (in years)									
		0-4		5-9		10-14		15-19		20-24	
		M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	...	...	...	2	2	12	10	1	5	1
2	Chakali	...	...	...	...	...	1	1	...	...	...
3	Golla	...	...	...	3	3	3	4	...	...	...
4	Goundla	...	...	...	3	1	...	1	...	...	...
5	Komati	...	...	...	...	...	1	1	...	...	...
6	Kummari	...	...	...	...	...	1	...	...	1	...
7	Madiga	...	...	...	...	...	1	...	...	1	...
8	Mangali	...	...	...	...	...	2	...	...	1	...
9	Manne	...	...	...	3	...	1	4	...	...	...
10	Munnurukapu	...	...	...	...	...	1	...	...	1	...
11	Muslim	...	...	...	...	...	1	1	...	...	...
12	Netkani	...	...	...	...	...	...	1	...	...	...
13	Padmasale	...	...	...	2	2	1	...	...	...	...
14	Rajgond	...	...	...	1	...	1	1	2	4	...
15	Telaga	...	...	...	1	...	2	1	...	...	...
16	Tenugu	...	...	...	1	...	...	1	...	...	...
17	Viswabrahmin	...	...	...	...	...	1	...	...	1	...
Total		...	...	...	16	8	29	24	4	15	1

—Contd.

TABLE 62—Concl'd.

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

Sl. No.	Caste/Tribe/Community	Age group (in years)									
		25-29		30-34		35 & above		Unspecified		Total	
		M	F	M	F	M	F	M	F	M	F
(1)	(2)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
1	Birdugond	...	...	1	...	...	...	...	2	18	18
2	Chakali	...	...	...	...	...	...	...	...	1	1
3	Golla	...	...	...	...	...	...	...	...	7	6
4	Goundla	...	...	...	...	...	...	1	...	3	3
5	Komati	...	...	...	...	...	...	...	...	1	1
6	Kummari	...	...	...	...	...	...	...	...	1	1
7	Madiga	...	...	...	...	...	...	...	...	1	1
8	Mangali	...	...	...	...	...	...	...	...	1	2
9	Manne	...	...	...	...	...	...	...	...	4	4
10	Munnurukapu	...	...	...	...	...	...	...	1	1	2
11	Muslim	...	...	...	...	...	...	...	...	1	1
12	Netkani	...	1	...	...	...	...	...	...	1	1
13	Padmasale	...	...	...	...	...	...	...	...	2	3
14	Rajgond	...	...	...	...	...	...	...	...	5	4
15	Telaga	...	...	...	...	...	...	...	...	1	3
16	Tenugu	...	...	...	...	...	...	...	...	1	1
17	Viswabrahmin	...	...	...	...	...	...	...	...	1	1
Total		1	...	1	...	...	...	1	3	50	53
M : Males F : Females											

TABLE 63

Marriage Payments

Sl. No.	Caste/Tribe	Property (specify)									
		Cash (in rupees)		Sheep		Goat		Cow		Calf	
		No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	7	1	...	...	...	...	...	...	...	...
2	Chakali	...	...	...	...	...	...	...	...	...	...
3	Golla	...	...	1	1	1	...	...	...	...	...
4	Goundla	...	...	...	...	...	...	...	...	...	...
5	Komati	...	1	...	...	...	...	...	...	...	...
6	Kummari	...	...	...	...	...	...	...	...	...	...
7	Madiga	...	1	...	...	...	...	...	...	...	...
8	Manne	...	...	...	...	...	...	...	1	...	1
9	Munnurukapu	...	...	...	...	...	...	...	...	...	...
10	Netkani	...	...	...	...	...	...	...	...	...	...
11	Padmasale	1	...	...	...	...	...	...	...	...	...
12	Rajgond	1	...	...	...	...	...	...	...	...	...
13	Tenugu	...	...	...	...	...	...	...	...	...	...
14	Viswabrahmin	...	...	...	...	...	...	...	...	...	...

—Contd.

TABLE 63—Concl'd.

Marriage Payments

Sl. No.	Caste/Tribe	Ornaments (specify)											
		Gold		Gold <i>pogulu</i>		Silver		Silver <i>kadiyalu</i>		Silver <i>kante</i>		Silver <i>billa</i>	
		No. of house-holds making pay-ment	No. of house-holds receiv-ing pay-ment	No. of house-holds making pay-ment	No. of house-holds receiv-ing pay-ment	No. of house-holds making pay-ment	No. of house-holds receiv-ing pay-ment	No. of house-holds making pay-ment	No. of house-holds receiv-ing pay-ment	No. of house-holds making pay-ment	No. of house-holds receiv-ing pay-ment	No. of house-holds making pay-ment	No. of house-holds receiv-ing pay-ment
		(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
1	Birdugond	...	...	...	...	...	...	...	...	...	...	...	...
2	Chakali	1	...	...	...	...	...	2	...	...	...	...	...
3	Golla	...	...	2	...	...	...	...	...	...	...	...	...
4	Goundla	1	...	...	...	1	...	...	...	...	...	...	...
5	Komati	1	...	...	...	...	...	...	...	...	...	...	...
6	Kummari	...	...	1	...	...	...	1	...	...	...	...	...
7	Madiga	...	...	...	...	...	...	...	...	...	...	...	...
8	Manne	1	...	...	...	1	1	...	...	...	...	...	...
9	Munnuru-kapu	1	...	...	...	1	...	...	...	1	...	...	...
10	Netkani	...	...	1	...	...	...	1	...	...	...	1	...
11	Padmasale	...	...	1	...	...	...	...	...	...	...	...	...
12	Rajgond	...	...	...	...	...	...	...	...	...	...	...	...
13	Tenugu	1	...	...	...	...	...	...	...	...	...	...	...
14	Viswa-brahmin	...	1	...	...	...	1	...	...	...	...	...	...

TABLE 64

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

Sl. No.	Caste/Tribe	Reasons for separa-tion/divorce	No. of house-holds reporting separation/divorce		Agency setting the dispute and a brief note on its composition	Amount of compensa-tion, if any, paid	A note on condition of separation/divorce
			Separation	Divorce			
			(4)	(5)			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
						Rs.	
1	Birdugond	Barrenness	1	...	...	...	...
		To marry a young women	...	1	Kula Peddalu	30	...
		She does not like him	...	2	-do-	40	...
2	Golla	Her husband married another girl	...	1	-do-	1/2 share of the landed property	She is at liberty to remarry
3	Padmasale	The boy was taller than her	...	1	Kula Panchayat	100	She is at liberty to marry again
4	Rajgond	She has not attained puberty	...	1	...	...	...
		At will	...	1	...	...	Both can marry again
5	Telaga	They are having illicit intercourse with others	...	2	...	...	...

TABLE 65

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

Sl. No.	Caste/Tribe/Community	Number aware of Family Plan-ning Centre	Number aware of family plan-ning	Number approv-ing family plan-ning	Number approv-ing family plan-ning after being explained	Total	Number liking to adopt family planning methods after				
							2 child-ren	3 child-ren	4 child-ren	5 child-ren	6 child-ren
							(8)	(9)	(10)	(11)	(12)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	...	...	...	9	9	...	2	6	1	...
2	Chakali	...	...	...	1	1	1	...	2	...	...
3	Golla	...	...	...	2	2	...	...	...	...	...
4	Goundla	...	1	1	...	1	...	1	...	...	...
4	Madiga	...	...	...	1	1	...	...	1	...	...
6	Mangali	...	1	1	...	1	...	...	...	1	...
7	Manne	...	1	1	1	2	...	2	...	...	...
8	Munnurukapu	...	...	...	1	1	...	...	1	...	...
9	Muslim	...	...	...	1	1	...	...	1	...	...
10	Netkani	...	...	...	1	1	...	...	1	...	1
11	Padmasale	...	...	...	1	1	...	...	1	...	...
12	Rajgond	...	...	...	2	2	1	...	1	...	...
13	Viswabrahmin	...	1	1	...	1	...	...	...	1	...
Total		...	4	4	20	24	2	5	12	4	1

TABLE 66

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

Sl. No.	Caste/Tribe/Community	Number that like to adopt family planning after															
		2 children, the age of head of household being					3-children, the age of head of household being					4 children, the age of head of household being					
		51 & above	41-50	31-40	21-30	20 & below	51 & above	41-50	31-40	21-30	20 & below	51 & above	41-50	31-40	21-30	20 & below	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	
1	Birdugond	...	...	...	...	...	1	1	...	...	...	1	2	1	2	...	
2	Chakali	...	...	...	1	...	...	...	...	...	...	1	...	1	...	...	
3	Golla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
4	Goundla	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	
5	Madiga	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
6	Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
7	Manne	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...	
8	Munnurukapu	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
9	Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
10	Netkani	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
11	Padmasale	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	
12	Rajgond	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	
13	Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Total		1	...	...	1	...	3	1	...	1	...	4	2	3	3	...	

—Cont'd.

TABLE 66—Concl'd.

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

Sl. No.	Caste/Tribe/Community	Number that like to adopt family planning after									
		5 children, the age of head of household being					6 children, the age of head of household being				
		51 & above	41-50	31-40	21-30	20 & below	51 & above	41-50	31-40	21-30	20 & below
(1)	(2)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
1	Birdugond	...	...	1	...	...	...	...	...	...	...
2	Chakali	...	...	...	...	...	...	...	...	...	...
3	Golla	...	...	...	...	...	...	...	...	...	...
4	Goundla	...	...	...	...	...	...	...	...	...	...
5	Madiga	...	...	1	...	...	...	...	...	...	...
6	Mangali	...	...	...	...	...	...	...	...	...	...
7	Manne	...	...	...	1	...	...	...	...	...	...
8	Munnurukapu	...	...	...	...	...	...	...	...	...	...
9	Muslim	...	...	...	...	...	...	...	1	...	...
10	Netkani	...	...	...	...	...	...	...	...	...	...
11	Padmasale	...	...	...	...	...	...	...	...	...	...
12	Rajgond	...	...	1	...	...	...	...	...	...	...
13	Viswabrahmin	...	...	...	...	...	...	...	...	...	...
	Total	...	...	3	1	...	...	...	1	...	...

TABLE 67

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

Sl. No.	Caste/Tribe/Community	Number that like to adopt family planning after																	
		2 children, the age of the child bearing woman being (in years)						3 children, the age of the child bearing woman being (in years)						4 children, the age of the child bearing woman being (in years)					
		41 & above	36-40	31-35	26-30	21-25	16-20	15 & below	41 & above	36-40	31-35	26-30	21-25	16-20	15 & below	41 & above	36-40	31-35	26-30
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
1	Birdugond	...	...	...	...	...	...	...	1	1	...	...	...	...	...	1	1	1	1
2	Chakali	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...	...	1
3	Golla	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1
4	Goundla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	Madiga	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6	Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7	Manne	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...	...
8	Munnurukapu	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10	Netkani	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
11	Padmasale	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
12	Rajgond	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...
13	Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	1	1	...	...	3	1	...	...	...	1	...	4	1	1	3

—Contd.

TABLE 67—Concl'd.

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

Sl. No.	Caste/Tribe/Community	Number that like to adopt family planning after														
		4 children, the age of the child bearing woman being (in years)			5 children, the age of the child bearing woman being (in years)						6 children, the age of the child bearing woman being (in years)					
		21-25	16-20	15 & below	41 & above	36-40	31-35	26-30	21-25	16-20	15 & below	41 & above	36-40	31-35	26-30	21-25
(1)	(2)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
1	Birdugond	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
2	Chakali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	Golla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Goundla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	Madiga	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
6	Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7	Manne	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8	Munnurukapu	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
9	Muslim	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...
10	Netkani	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11	Padmasale	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12	Rajgond	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13	Viswabrahmin	...	...	...	...	...	1	...	...	...	...	...	...	...	1	...
	Total	1	2	...	...	...	2	...	...	1	...	...	...	...	1	...

Note:—One household head of Birdugond being a widow did not offer any opinion.

TABLE 68

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

Sl. No.	Caste/Tribe/Community	Number wanting more children, duration of marriage being (in years)					Number wanting no more children duration of marriage being (in years)				
		21 & above	16-20	11-15	6-10	5 & below	21 & above	16-20	11-15	6-10	5 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	1	1	2	...	1	5	2	1	...	1
2	Chakali	...	...	...	...	...	1	1	...	...	...
3	Golla	1	...	...	...	...	1	...	...	...	...
4	Goundla	...	...	...	...	...	...	...	...	...	...
5	Komati	1	...	...	...	...	...	...	...	...	...
6	Kummari	1	...	...	...	...	...	1	...	...	...
7	Madiga	...	...	...	...	...	...	1	...	...	...
8	Mangali	...	...	...	...	...	1	...	1	...	...
9	Manne	...	...	...	...	...	...	...	...	...	1
10	Munnurukapu	...	...	...	...	...	...	...	...	1	...
11	Muslim	...	...	...	...	...	...	...	1	...	...
12	Netkani	...	...	...	...	...	1	...	...	...	...
13	Padmasale	...	1	...	...	...	2	...	...	...	...
14	Rajgond	1	...	...	...	...	...	...	...	...	...
15	Telaga	...	...	...	1	...	...	...	...	...	...
16	Tenugu	...	...	...	...	...	...	1	...	...	...
17	Viswabrahmin	...	...	...	...	...	...	...	...	...	...
	Total	5	2	2	1	1	11	6	4	1	2

TABLE 69

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

Sl. No.	Caste/Tribe/Community	Number wanting more children having annual income (in rupees)					Number wanting no more children having annual income (in rupees)				
		1201 & above	901-1200	601-900	301-600	300 & below	1201 & above	901-1200	601-900	301-600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Birdugond	...	...	...	3	2	...	...	2	3	3
2	Chakali	...	...	...	...	...	...	...	...	...	1
3	Golla	...	...	1	...	...	1	...	1	...	...
4	Goundla	...	...	...	...	...	...	1	...	...	...
5	Komati	1	...	...	...	...	...	...	...	...	...
6	Kummari	...	...	...	...	1	...	...	...	...	...
7	Madiga	...	...	...	...	...	...	...	...	1	...
8	Mangali	...	...	...	...	...	...	...	1	...	...
9	Manne	...	...	...	...	...	1	...	1	...	...
10	Munnurukapu	...	...	...	...	...	...	...	...	1	...
11	Muslim	...	...	...	...	...	...	...	1	...	...
12	Netkani	...	...	...	...	...	...	...	1	...	...
13	Padmasale	...	...	...	...	...	...	...	1	...	...
14	Rajgond	...	...	...	...	1	...	...	1	1	...
15	Telaga	...	...	...	1	...	...	...	...	...	...
16	Tenugu	...	...	...	1	...	...	...	...	...	...
17	Viswabrahmin	...	...	...	...	...	...	...	1	...	...
Total		1	...	1	5	4	2	1	10	6	4

Note—The income particulars are not furnished for one household of Birdugond.

TABLE 70

Share of Property for Sons by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	No. of persons interviewed	Number indicating that sons inherit property in the following manner				
			All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Birdugond	14	14	...	...	...	...
2	Chakali	1	...	...	...	1	...
3	Golla	3	3	...	...	...	...
4	Goundla	1	...	...	...	1	...
5	Komati	1	1	...	...	...	...
6	Kummari	1	1	...	...	...	...
7	Madiga	1	1	...	...	...	...
8	Mangali	1	1	...	...	...	...
9	Manne	2	1	...	...	...	...
10	Munnurukapu	1	...	...	...	1	...
11	Muslim	1	1	...	...	...	...
12	Netkani	1	1	...	...	...	...
13	Padmasale	1	...	...	...	...	...
14	Rajgond	3	1	...	...	1	...
15	Telaga	1	...	...	...	2	...
16	Tenugu	1	...	...	...	1	...
17	Viswabrahmin	1	...	...	...	1	...
Total		35	25	...	...	10	...

TABLE 71

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

Sl. No.	Caste/Tribe/Community	No. of persons interviewed	Number of persons who agree that daughter should inherit equally with sons, the age of interviewee being (in years)				
			51 & above	41-50	31-40	21-30	20 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Birdugond	14	1	2	2	1	...
2	Chakali	1	...	...	...	1	...
3	Golla	3	1	...	...	...	...
4	Goundla	1	1	...	...	...	...
5	Komati	1	...	...	...	...	...
6	Kummari	1	...	1	...	...	...
7	Madiga	1	...	...	...	...	...
8	Mangali	1	...	...	...	...	...
9	Manne	2	...	...	...	1	...
10	Munnurukapu	1	...	...	...	1	...
11	Muslim	1	...	...	1	...	...
12	Netkani	1	...	...	...	...	...
13	Padmasale	1	1	...	...	...	...
14	Rajgond	3	1	...	...	...	...
15	Telaga	1	...	...	...	...	...
16	Tenugu	1	...	...	...	...	...
17	Viswabrahmin	1	...	...	...	...	...
Total		35	5	3	3	4	...

TABLE 72

Medical Care

Total No. of households	Number of households in which maternity cases are attended to by					Number of households following					
	Taking the women to hospital for confinement	Calling a doctor at home	Calling a qualified midwife	Calling an unqualified midwife	Without any assistance from outside	Allopathic system of treatment	Ayurvedic system of treatment	Homeopathic system of treatment	Combination of different systems of treatment of any other system	Location of hospital	Distance (in miles)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
35	...	...	...	28	...	11	...	...	2	Bellam-palle Kasipet	10 5

TABLE 73

General Knowledge of Household Heads by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Total No. of households	Number of household heads of which know the name of					Names of principal lakes and rivers of the district
			Zilla Parishad head-quarters	Panchayat Samithi head-quarters	Panchayat head-quarters	Taluk head-quarters	District head-quarters	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Birdugond	14	...	...	11	13	12	Godavari
2	Chakali	1	...	...	1	1	1	...
3	Golla	3	...	...	3	3	2	...
4	Goundla	1	...	1	1	1	1	Ganga (Godavari)
5	Komati	1	...	...	1	1	1	...
6	Kummari	1	...	...	1	1	1	...
7	Madiga	1	...	...	1	1	1	...
8	Mangali	1	...	...	1	1	...	...
9	Manne	2	...	...	1	2	...	...
10	Munnurukapu	1	...	...	1	1	1	Godavari
11	Muslim	1	...	...	1	1	1	...
12	Netkani	1	...	...	1	1	1	...
13	Padmasale	1	...	...	...	1	1	...
14	Rajgond	3	...	...	2	3	1	...
15	Telaga	1	...	...	1	1	1	Ganga (Godavari)
16	Tenugu	1	...	...	1	1	1	Ganga (Godavari)
17	Viswabrahmin	1	...	...	1	1	1	Godavari
Total		35	...	1	28	34	25	

TABLE 74

Period of Existence of Households, Immigrated during the Present Generation by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Period of households immigrated (in years)				
		3 & below	4 to 10	11 to 20	21 to 50	51 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
NUMBER OF HOUSEHOLDS						
1	Birdugond	...	...	...	1	...
2	Chakali	...	...	...	1	...
3	Golla	...	...	1	1	...
4	Goundla	...	...	...	1	...
5	Kummari	...	1	...	...	...
6	Munnurukapu	...	...	1	...	...
7	Muslim	...	...	...	...	...
8	Padmasale	1	...	...	1	...
9	Telaga	...	1	...	...	...
Total		1	2	2	5	...

TABLE 75

Settlement History of Households by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Total No. of households	Number of households settled				
			Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	Present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Birdugond	14	1	5	6	1	1
2	Chakali	1	...	...	1	...	1
3	Golla	3	...	...	...	...	2
4	Goundla	1	...	...	...	...	1
5	Komati	1	...	...	...	...	1
6	Kummari	1	...	...	...	...	...
7	Madiga	1	...	1	...	...	...
8	Mangali	1	...	...	1	...	...
9	Manne	2	...	...	2	...	...
10	Munnurukapu	1	...	...	...	...	1
11	Muslim	1	...	...	...	1	1
12	Netkani	1	...	...	...	...	...
13	Padmasale	1	...	...	...	...	1
14	Rajgond	3	...	2	1	...	...
15	Telaga	1	...	...	...	...	1
16	Tenugu	1	...	...	1	...	...
17	Viswabrahmin	1	...	...	...	1	...
Total		35	1	8	12	4	10

TABLE 76

Place of Birth

Place of birth	Number of persons		Number of births in the village during						
	First birth	Subsequent birth	1957-58	58-59	59-60	60-61	61-62	62-63	63-64
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
I Inside the village									
1 In the same household	1	30	1	5	3	5	4	8	5
2 Mother's parents house	1	...	...	...	...	...	...	1	...
3 Hospital/Nursing home	...	...	...	...	...	...	...	...	...
II Outside the village									
Nil									
Total	2	30	1	5	3	5	4	9	5

TABLE 77

Immigrant Households by Place and Reasons and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	No. of households immigrating from								Occupation before immigration			
		Outside the State		Outside the District but within the State		Outside the Taluk but within the District		Within the Taluk		Teacher	Trader	Cultivator	Weaver
		Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1	Birdugond	...	...	...	...	...	...	3	...	...	...	...	...
2	Chakali	...	...	1	...	...	...	...	...	...	...	...	...
3	Golla	...	...	...	...	...	...	2	...	...	...	...	...
4	Goundla	1	...	...	...	...	...	...	...	...	1	...	...
5	Komati	...	...	...	...	...	...	1	...	...	...	...	...
6	Kummari	...	...	...	...	...	...	1	...	...	...	...	...
7	Mangali	...	...	...	...	...	...	1	...	...	...	...	...
8	Manne	...	...	1	...	...	...	...	...	...	...	...	...
9	Munnurukapu	...	...	...	...	1	...	...	...	...	...	1	...
10	Muslim	...	...	1	...	...	...	...	...	...	...	1	...
11	Netkani	...	...	...	...	...	...	1	...	...	...	1	...
12	Padmasale	...	...	...	...	...	...	1	...	...	...	1	...
13	Rajgond	...	...	...	...	...	...	1	...	...	...	1	...
14	Telaga	...	...	...	...	...	...	1	...	1	...	...	...
15	Tenugu	...	...	...	...	...	...	1	...	...	...	...	...
16	Viswabrahmin	...	...	1	...	...	...	...	...	...	...	...	...
Total		1	...	4	...	1	...	13	...	1	1	3	1

—Contd.

TABLE 77—Concl'd.

Immigrant Households by Place and Reasons and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Occupation before immigration—Concl'd.									Reasons for immigration		
		Goat rearer	Toddy tapper	Fisherman	Goldsmith	Potter	Rural labourer	Barber	Washer-man	Ritual beggar	To live with relatives	Marital alliance	To eke out livelihood
		(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
1	Birdugond	...	...	...	...	...	...	...	...	3	1	2	...
2	Chakali	...	...	...	...	...	...	...	1	...	...	1	...
3	Golla	2	...	...	...	...	...	...	...	...	...	...	2
4	Goundla	...	1	...	...	...	...	...	...	...	...	...	1
5	Komati	...	...	...	...	...	...	...	...	...	...	...	1
6	Kummari	...	...	...	...	1	...	...	...	...	...	...	1
7	Mangali	...	...	...	...	...	...	1	...	...	...	...	1
8	Manne	...	...	...	...	...	1	...	...	...	...	...	1
9	Munnurukapu	...	...	...	...	...	...	...	...	...	...	...	1
10	Muslim	...	...	...	...	...	1	...	...	...	...	...	1
11	Netkani	...	...	...	...	...	...	...	...	...	...	...	1
12	Padmasale	...	...	...	...	...	...	...	...	...	...	...	1
13	Rajgond	...	...	...	...	...	...	...	...	...	...	...	1
14	Telaga	...	...	...	...	...	...	...	...	...	...	...	1
15	Tenugu	...	...	1	...	...	...	...	...	...	...	...	1
16	Viswabrahmin	...	...	...	1	...	...	...	...	...	...	...	1
Total		2	1	1	1	1	2	1	1	3	1	3	15

TABLE 78

Emigration by Number of Members, Place and Reasons

Sl. No.	Caste/Tribe	No. of members emigrating						Occupation before emigration					Reasons for the emigration			
		Outside the State		Outside the District		Within the District		Teacher	Rural labourer	Washer-man	Ritual beggar	Dependant	Due to transfer	For cultivation	To work in collieries	Unspecified
		Rural	Urban	Rural	Urban	Rural	Urban									
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	Birdugond	...	...	...	...	2	...	1	...	...	1	...	1	...	...	1
2	Chakali	...	...	1	...	...	...	...	...	1	...	...	...	...	...	1
3	Golla	...	...	1	...	...	...	...	...	...	...	1	...	...	...	1
4	Goundla	...	...	1	...	...	...	...	...	...	...	1	...	1	...	...
5	Manne	...	...	1	...	...	...	...	1	...	...	...	...	...	1	...
Total		...	...	4	...	2	...	1	1	1	1	2	1	1	1	3

TABLE 79

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

Sl. No.	Caste/Tribe/Community	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with no regular rooms		Houses with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
					No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Birdugond	14	19	65	2	10	7	28	3	11	2	16	...	...
2	Chakali	1	2	2	...	...	...	...	1	2	...	...	...	...
3	Golla	3	8	17	...	...	...	...	2	12	...	...	...	...
4	Goundla	1	1	11	...	...	1	11	...	...	...	...	1	5
5	Komati	1	1	5	...	...	1	5	...	...	...	...	...	...
6	Kummari	1	1	6	...	...	1	6	...	...	...	...	...	...
7	Madiga	1	2	4	...	...	...	...	1	4	...	...	...	...
8	Mangali	1	2	7	...	...	...	...	1	7	...	...	...	...
9	Manne	2	4	13	...	...	...	...	2	13	...	...	...	...
10	Munnurukapu	1	1	4	...	...	1	4	...	...	...	...	...	...
11	Muslim	1	...	2	1	2	...	...	...	...	...	...	...	...
12	Netkani	1	1	8	...	...	1	8	...	...	...	...	...	...
13	Padmasale	1	1	5	...	...	1	5	...	...	...	...	...	...
14	Rajgond	3	5	12	...	...	1	6	2	6	...	...	...	...
15	Telaga	1	3	5	...	...	...	...	...	...	1	5	...	...
16	Tenugu	1	3	4	...	...	...	...	...	...	1	4	...	...
17	Viswabrahmin	1	2	6	...	...	...	...	1	6	...	...	...	...
Total		35	56	176	3	12	14	73	13	61	4	25	1	5

TABLE 80

House Type by Roof Material and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Name of house type		Number of house-holds with straw/ grass roof		No. of households with palmyrah leaves and grass roof	
		Name	Number	2 sloped	4 sloped	2 sloped	4 sloped
		(3)	(4)	(5)	(6)	(7)	(8)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Birdugond	Gaddilla	13	12	1	...	...
2	Chakali	-do-	1	1	...	...	...
3	Golla	-do-	3	2	1	...	...
4	Goundla	-do-	1	...	...	1	...
5	Komati	-do-	1	...	1	...	...
6	Kummari	-do-	1	1	...	...	...
7	Madiga	-do-	1	...	1	...	...
8	Mangali	-do-	1	1	...	...	...
9	Manne	-do-	2	1	1	...	...
10	Munnurukapu	-do-	1	1	...	...	...
11	Netkani	Gudisa	1	1	...	...	...
12	Padmasale	Gaddilla	1	1	...	...	...
13	Rajgond	-do-	3	2	1	...	...
14	Telaga	-do-	1	1	...	...	...
15	Tenugu	-do-	1	1	...	...	...
16	Viswabrahmin	-do-	1	...	1	...	...
Total			33	25	7	1	...

Note : Two households, one each of Birdugond and Muslim castes, are taking shelter in the cattle sheds of others. Hence they are not covered in this Table.

TABLE 81

House Type by Wall Material and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	Number of households with		
		Mud wall	Bamboo wattled wall	Mud plastered bamboo wattled wall
		(3)	(4)	(5)
(1)	(2)	(3)	(4)	(5)
1	Birdugond	...	12	1
2	Chakali	...	1	...
3	Golla	...	3	...
4	Goundla	...	1	...
5	Komati	...	1	...
6	Kummari	...	1	...
7	Madiga	...	1	...
8	Mangali	...	1	...
9	Manne	1	1	...
10	Munnurukapu	...	1	...
11	Netkani	...	1	...
12	Padmasale	...	1	...
13	Rajgond	...	3	...
14	Telaga	...	1	...
15	Tenugu	...	1	...
16	Viswabrahmin	1	...	...
Total		2	30	1

Note: Two households have no houses.

TABLE 82

Houses and Use

Residence	Shop	Residence-cum-shop	Residence-cum-cattleshed
(1)	(2)	(3)	(4)
19	...	1	15

TABLE 83

Scheduled Castes and Scheduled Tribes by Households and Population

Name of Scheduled Caste/ Scheduled Tribe	Total No. of households	Population		
		Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
<i>Scheduled Castes</i>				
Madiga	1	4	1	3
Manne	2	13	8	5
Netkani	1	8	5	3
Total	4	25	14	11
<i>Scheduled Tribes</i>				
Birdugond	14	5	35	30
Rajgond	3	12	5	7
Total	17	77	40	37
Grand Total	21	102	54	48

TABLE 84

Awareness about the Existence of Panchayat by Households and Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	No. of households	No. that could tell the period of existence of Panchayat correctly	Remarks including a note on the amenities provided by the Panchayat from its inception
(1)	(2)	(3)	(4)	(5)
1	Birdugond	14	5	No amenities were provided
2	Chakali	1	1	-do-
3	Golla	3	3	...
4	Goundla	1	1	No amenities were provided
5	Komati	1	1	-do-
6	Kummari	1	...	...
7	Madiga	1	1	No amenities were provided
8	Mangali	1	1	...
9	Manne	2	1	No amenities were provided
10	Munnurukapu	1	1	...
11	Muslim	1	...	...
12	Netkani	1	...	...
13	Padmasale	1	...	...
14	Rajgond	3	2	...
15	Telaga	1	1	...
16	Tenugu	1	...	No amenities were provided
17	Viswabrahmin	1	...	...
Total		35	18	...

TABLE 85

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

Sl. No.	Caste/Tribe/Community	No. of persons interviewed	No. according to whom Caste/Tribal/Community Panchayats exist	No. according to whom Caste/Tribal/Community Panchayats should continue	Remarks including a note on the reasons for the continuance of Caste/Tribal/Community Panchayats
(1)	(2)	(3)	(4)	(5)	(6)
1	Birdugond	14	14	14	To settle divorce/ separation cases and thefts and squabbles
2	Chakali	1	1	1	
3	Golla	1	3	3	
4	Goundla	3	1	1	
5	Komati	1	...	...	
6	Kummari	1	1	1	
7	Madiga	1	1	1	
8	Mangali	1	1	1	
9	Manne	2	2	2	
10	Munnurukapu	1	...	...	
11	Muslim	1	...	...	
12	Netkani	1	1	1	
13	Padmasale	1	1	1	
14	Rajgond	3	3	3	
15	Telaga	1	...	...	
16	Tenugu	1	...	...	
17	Viswabrahmin	1	1	1	
Total		35	30	30	

TABLE 86

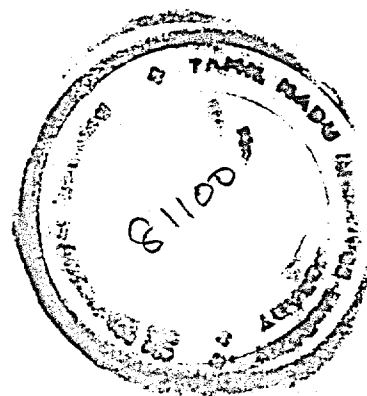
Caste/Tribal/Community Panchayat—Functions

Sl. No.	Caste/Tribe/Community	No. of households	Number according to whom functions of Caste/Tribal/Community Panchayats are settling	
(1)	(2)	(3)	Divorce and separation cases	Thefts, squabbles and land disputes
(1)	(2)	(3)	(4)	(5)
1	Birdugond	14	14	14
2	Chakali	1	1	1
3	Golla	3	3	3
4	Goundla	1	1	1
5	Komati	1	...	...
6	Kummari	1	1	1
7	Madiga	1	1	1
8	Mangali	1	1	1
9	Manne	2	2	2
10	Munnurukapu	1	...	...
11	Muslim	1	...	...
12	Netkani	1	1	1
13	Padmasale	1	1	1
14	Rajgond	3	3	3
15	Telaga	1	...	...
16	Tenugu	1	...	...
17	Viswabrahmin	1	1	1
Total		35	30	30

GLOSSARY

<i>Acharabhyasam</i>	Initiating the child to learning	<i>Ganteelu</i>	Gold or silver ornaments worn to the helix of the ear
<i>Achintalu</i>	Sacred rice	<i>Garbhadanam</i>	Consummation
<i>Ambali</i>	Gruel	<i>Garelu</i>	A savoury prepared with blackgram
<i>Ambalikunda or Annapukunda or Buvvakunda</i>	Pot used for cooking food	<i>Gulla or Topili</i>	Bamboo basket
<i>Angadam</i>	Room	<i>Gummi</i>	A big bamboo basket used for storing grain
<i>Angilu</i>	Shirts	<i>Gunja</i>	Wooden pole
<i>Annaprasana</i>	Giving solid food for the first time to the child	<i>Harikatha</i>	Legend of exploit of some God or hero related with singing, music and dance
<i>Ataka</i>	Loft		
<i>Avirenikundalu</i>	Sacred pots used in marriage	<i>Ilavelpu</i>	Family God
		<i>Intiperu</i>	Surname
<i>Basikam</i>	Sacred badge tied on the forehead of both the bride and the bridegroom	<i>Janesoron or Vididi</i>	Temporary Guest House for the groom's party to stay in the bride's village at the time of marriage
<i>Besari</i>	Nose ornament made of gold		
<i>Bhajan</i>	Singing in chorus in praise of God, Goddess or saint	<i>Kachadam</i>	Double bullock cart
<i>Bhosanam</i>	A big wooden box used for preserving valuables, etc.	<i>Kallakadiyalu</i>	Silver anklets
<i>Bindi</i>	Brass vessel for fetching and storing water	<i>Kambali</i>	Coarse type of bed sheet
<i>Bontha</i>	Quilt made of rags	<i>Khade</i>	Silver wristlet
<i>Bottu</i>	A dot of vermilion on the forehead	<i>Khaja khobra</i>	Marriage by negotiation
<i>Buggavendi</i>	Silver of inferior quality	<i>Khekri</i>	A stringed musical instrument
<i>Burelu</i>	A sweet dish prepared out of rice flour and jaggery	<i>Kolatam</i>	A game played exclusively by girls
<i>Cheera or Koka</i>	Saree	<i>Koppu</i>	Woman's hair style
<i>Chikkalu</i>	Slings	<i>Kotta intloki povadam</i>	House-warming ceremony
<i>Chitang</i>	Silver or golden necklace	<i>Kudaka</i>	Dried cocoanut cup
<i>Choli</i>	Blouse	<i>Kumpati</i>	Oven
		<i>Kundalu</i>	Earthen pots
<i>Dandakadiyalu</i>	Elbow ornament		
<i>Disti</i>	Effect of evil eye	<i>Laggam</i>	Auspicious time for marriage
<i>Dulalu</i>	Wooden beams	<i>Lagulu</i>	Knickers
<i>Duppati</i>	Blanket	<i>Langalu</i>	Petticoats
<i>Ekka or Buddi</i>	Kerosene oil lamp without chimney	<i>Mantrasani</i>	Midwife
<i>Eduru menarikam</i>	Marrying one's mother's own sister's daughter	<i>Marnimandop</i>	Marriage pandal
		<i>Marumanuvu or patu</i>	Widow remarriage
<i>Gaddillu or Jadironu</i>	Thatched hut	<i>Mattelu</i>	Toe rings made of silver
<i>Gadamanchi</i>	A wooden plank improvised into a bench	<i>Menarikam</i>	Marrying one's mother's own brother's daughter
<i>Ganju</i>	Aluminium utensil	<i>Molatradu or Kardoda</i>	Waist string made of silver
		<i>Mudda</i>	Finger ring made of silver
		<i>Mukkupulla</i>	Nose ornament made of gold

<i>Muthaidulu</i>	Women in married status	<i>Purohit</i>	Brahmin priest
		<i>Purudu</i>	Pollution due to delivery
		<i>Pusthe</i>	Marriage locket
<i>Panch</i>	Wrist ornament made of silver	<i>Puttuventrukalu-theeyuta</i>	Tonsure ceremony
<i>Panchi</i>	Dhoti		
<i>Paramannam</i>	Rice cooked with milk and sugar	<i>Rangavalli</i>	Decorations made on floor with lime powder or jowar flour
<i>Patti</i>	Waist belt made of silver	<i>Ravika</i>	Blouse
<i>Peddalapanduga</i>	Annual ceremony celebrated in the name of the deceased ancestors	<i>Rellu gaddi</i>	A type of grass
<i>Peddamanishaindi or Rajaswaralaindi</i>	Attained puberty		
<i>Penta</i>	Rubbish heap	<i>Sakri or Sarri</i>	Silver necklace
<i>Perugu annam</i>	Cooked rice mixed with curds	<i>Sankuveyuta</i>	Laying the foundation stone
<i>Peshiwatwal</i>	Marriage by capture	<i>Seri</i>	Farm house
<i>Pithru thali or Chembu or muntha</i>	Brass tumbler for drinking water	<i>Seridar</i>	Supervisor on farm
<i>Poddireku or Javenivelthe</i>	Supper	<i>Shukarghato</i>	Lunch
<i>Pogulu</i>	Gold rings worn to the lobe of the ear	<i>Thokku</i>	Pickle
<i>Pramida</i>	Small earthen plate used for lamp	<i>Tikale</i>	Silver finger ring
<i>Punyavachanam</i>	Consecration	<i>Vadla</i>	Carpenter



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