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VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS
SERIAL No. 17

A MONOGRAPH

on

UNAGATLA

(KOVVUR TALUK, WEST GODAVARI DISTRICT)

PREPARED BY

THE INDIAN INSTITUTE OF ECONOMICS, HYDERABAD

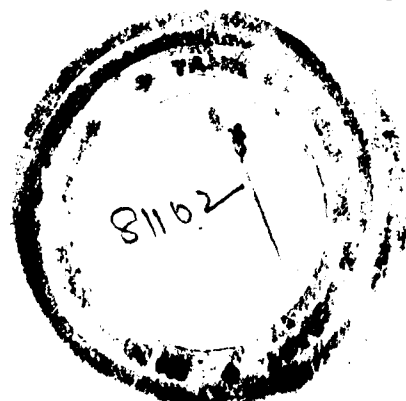
ON BEHALF OF

THE SUPERINTENDENT OF CENSUS OPERATIONS, ANDHRA PRADESH, HYDERABAD

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

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FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and 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, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix II.

NEW DELHI
July 30, 1964

ASHOK MITRA
Registrar General, India

P R E F A C E

The Village Unagatla in West Godavari District of Andhra Pradesh was first surveyed in 1917 by one of the Research Students at the Madras University, Mr. K.S. Narayana Murti and was published in the Madras University Series "SOME SOUTH INDIAN VILLAGES" under the Editorship of the then Professor Dr. Gilbert Slater. The Village was resurveyed in 1935-36 under the general supervision of Prof. P. J. Thomas of the Madras University.

The present Survey was undertaken by the Indian Institute of Economics, Hyderabad, India, at the suggestion of the Registrar General, India and ex-officio Census Commissioner for India, New Delhi, and with the co-operation of Shri A. Chandrasekhar I.A.S., Superintendent of Census Operations, Andhra Pradesh.

The Survey work began in July 1962 with a questionnaire and pre-testing, and the field survey was completed by November 30, 1962. The processing of data and the drafting of the Report necessarily took some time, and it is hoped that similar surveys may go some way to educate public opinion on some of the basic problems of our rural economy which have such profound influence on the dynamic approach to economic and social re-construction in India at the present time.

Shri A. R. K. Murthy, M.A., and Shri P. A. Raghaviah, M.A., now of the Indian Institute of Economics, Hyderabad, India, who were Investigators of the Census Office deputed to the Institute for this field study have attempted to do a useful piece of work and have been largely responsible for processing the data and preparing a Report thereon. Though the general supervision of this Survey was under my direction, I had to leave India to go out as a Visiting Professor to the United States early in February 1963, and I am grateful to the Research Staff of the Institute for completing the work with a high sense of responsibility.

The Director would like to place on record the deep appreciation of the authorities of the Institute to Shri A. Mitra, I.C.S., Registrar, General, India; Shri A. Chandrasekhar, I.A.S., Superintendent of Census Operations, Andhra Pradesh; Dr. B.K. Roy Burman, Officer on Special Duty, Office of the Registrar General, India, for their unfailing courtesy and co-operation in the progress of this Survey. The co-operation of the village officials was also of value.

The printing and proof reading were attended to by the staff of the Census Office, Andhra Pradesh, Hyderabad, and we are deeply grateful for the co-operation.

Los Angeles State College,
Los Angeles 32.
(California, U. S. A.)
March 22, 1963.

S. V. AYYAR
Director
THE INDIAN INSTITUTE OF ECONOMICS,
HYDERABAD, INDIA

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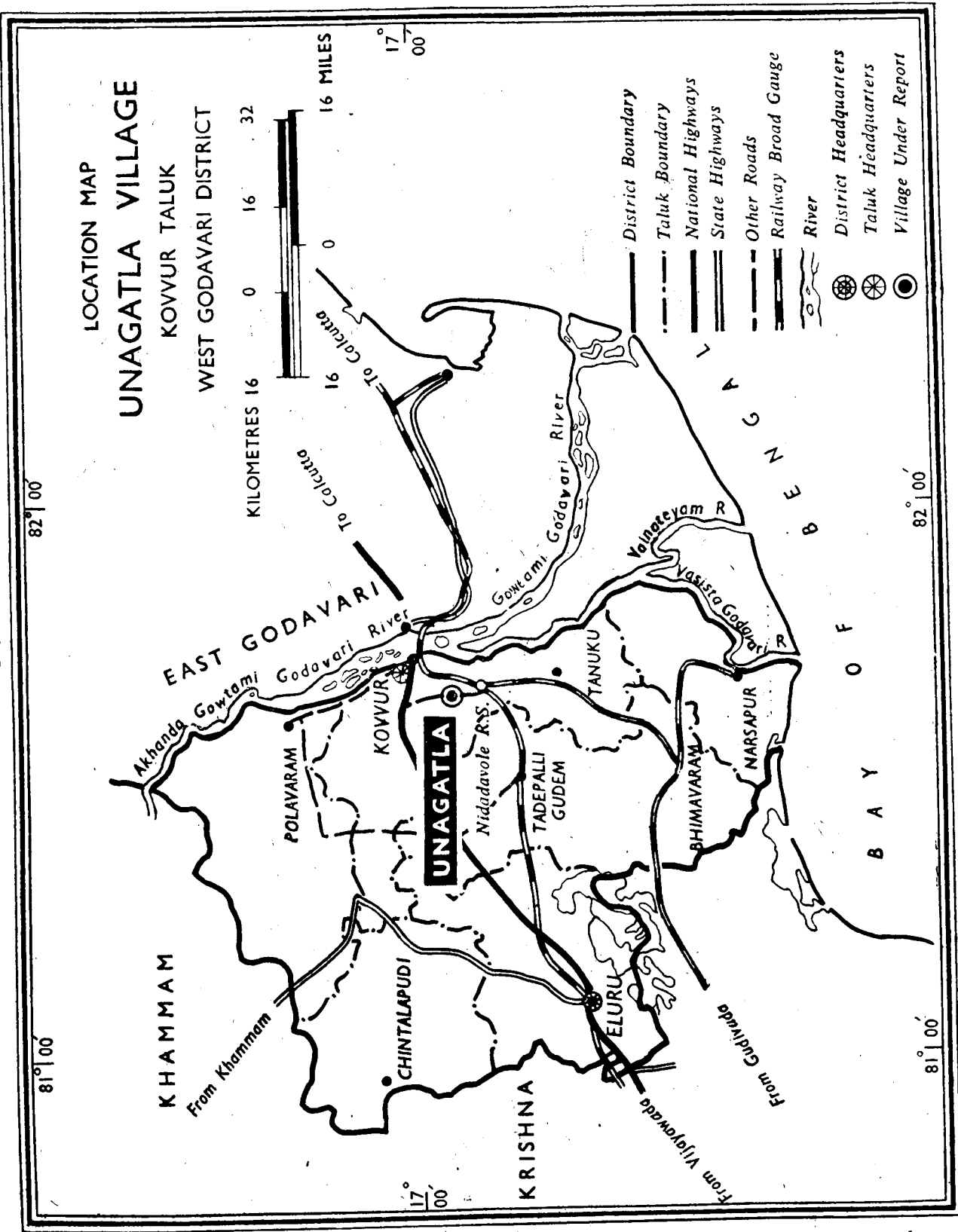
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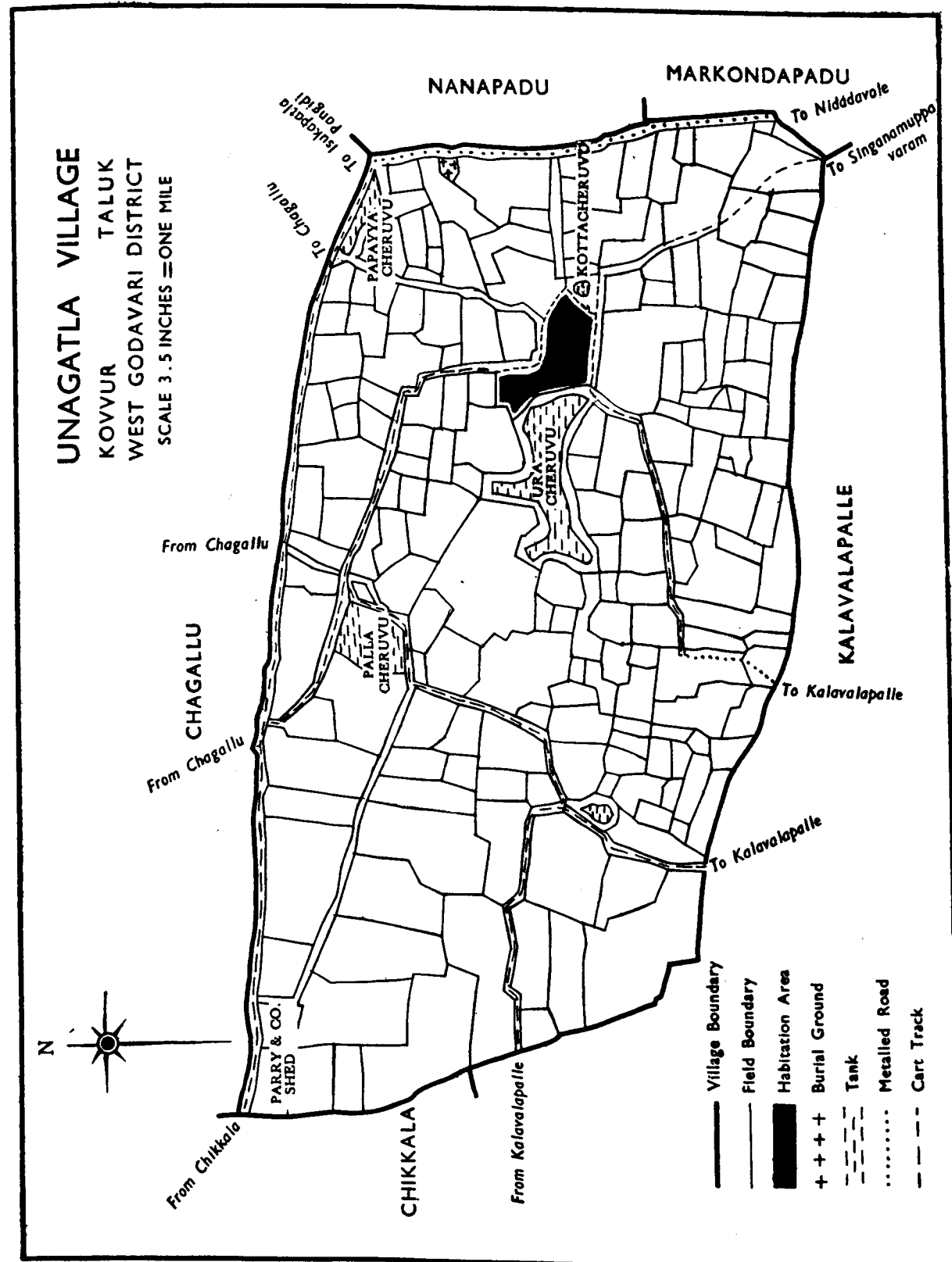
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MAP I



Introduction

MAP II



Selection of the village

The object of the Socio-economic Survey of the village UNAGATLA of Kovvur Taluk, West Godavari District is essentially to examine the life of the village community and to note any dynamic changes in its life during recent years. So far, there have been two surveys of this particular village. One was in 1917 and the other in 1936 under the auspices of the Madras University. The present Survey is an attempt to carry the study further and examine the impact of the changing conditions on rural life in general, and the rural economy in particular. The present survey also attempts to study the changing aspects in the village life which the previous two studies did not take note of.

Statement of objectives

The survey is undertaken with special reference to the ecological factors, ethnic composition and history of groups, the size of community, occupational specialisation of the communities and similar aspects. Secondly, the survey will also have reference to the working of the scheme of Democratic Decentralisation, social and economic legislation *vis-a-vis* the awareness of the people, industrialisation outside the village, but in the vicinity influencing the socio-economic set-up of the village and the community development and their impact on the totality of rural life and economy. Lastly, it attempts to study the degree and influence of culture contacts or conflicts on the life of the village communities.

Methods adopted

We had to adopt the stratified Random Sampling method in our study as the census method was not possible due to the limited time and resources at the disposal of the organisers of the survey.

Before selecting the samples, a preliminary survey was undertaken to collect the caste particulars of the census households. This was done for all the households enumerated in the 1961 census count. After analysing the data collected the whole village was first stratified on the basis of the grouping of caste (there are 22 castes in the village). All

the castes were grouped into 4 categories – barring Christians and Muslims who comprise only 11 households. The four categories are Goundla, Kamma and Kapu, Setty Balija and lastly others. Though apparently it may seem to be taken on the basis of caste, it also conforms to the occupational distribution in a very broad sense. The Goundla community is a class predominantly of agricultural labour while Kamma-Kapu group is a class of land proprietors. The Setty Balija group presents a case where there is a combination of three or four non-agricultural occupations, the combination is mainly of agricultural labour with palmgur making, coir fibre processing, and fruit selling etc.

A sample of 22.5% comprising 211 households was studied. The Muslim and Christian households were studied separately.

A comprehensive questionnaire was canvassed for each sample household to collect the data on household composition, food habits, dress and material particulars, occupation, industry and trade. Attention was also focused on such aspects as migration, education, births and deaths, employment and unemployment, social awareness etc.

Scope of the report

The report opens with a brief note on the background history of Unagatla. This is mainly intended to present some important landmarks in history of the village which might be of interest to the reader in understanding and appraising the present socio-economic set-up.

The report also contains a detailed note on agriculture and household industry which form the economic base of the village, family economy of the different castes and occupational groups with a relative appreciation of their savings and indebtedness. Another important feature is a note on the "opinion survey" results. The social organisation of important castes, and the role of 'Caste Councils' or 'Panchayats' are also studied. The report ends with a comparative study of the village as it was in 1917 and what it is now in 1962.

Chapter I

THE VILLAGE UNAGATLA

How the name Unagatla came

1. The village owes its name to one of the stages in the tanning process. Before the raw hide is tanned it is soaked in water for a few days and later on dried up by hanging it to a tree or a wooden post. This sort of hanging the soaked skin is called in the local language (a regional term) UNAKATTUTA. Thus this name, Unagatla is etymologically derived from the word UNAKATTUTA which later on has become Unagatla.

2. This gives us a clue to one very important point, that is, that the first settlers were 'a community of tanners'. It is believed that the Madigas of this village used to do tanning using the water in the Nukalakunta, a pond of stagnant water in the village, and hanging the soaked skins to the trees on the banks of the *kunta*. Nukalakunta itself is believed to have been named after one Nukal, a Madiga of the village who used to conduct the tanning process near it. This in brief is the legend associated with the name Unagatla.

The location

3. Unagatla, in the Kovvur Taluk of West Godavari District, is an upland village four miles distant from Nidadavolu, an important centre of railway and canal traffic. On one side it is bounded by the high road from Nidadavole to the Godavari Agency (Polavaram Agency) on the other by a great sandy tract sprinkled with a number of palmyra trees.

4. The village comes under the jurisdiction of Chagallu Firka at a distance of $2\frac{1}{2}$ miles. It is ten miles west of Kovvur, the taluk headquarters. Other important villages around it are, Nandigampadu in

the east (one mile), Chikkala, with a vast area of palmyra trees, in the west (six miles), Kalavalapalli in the south-west (two miles), Singana Muppavaram in the south-east (two miles) and Chagallu, a growing industrial centre, in the north-east (two miles).

5. Among the surrounding villages Nidadavole, Chikkala and Chagallu are important in the context of the economic development of Unagatla village. Nidadavole was famous even during the Eastern Chalukyas' rule. It is one of the important commercial and communication centres. The people of Unagatla village visit the weekly *shandy* held at Nidadavole. Chikkala, with its six mile long *garuvu* or waste land contains palmyra trees and other fruit bearing trees. It also serves as the main pasturage for Unagatla cattle. Palmyra trees provide the raw-material for palmgur and coir fibre. Every ryot of Unagatla owns at least an acre of Chikkala *garuvu*. The importance of Chagallu needs special mention. A Sugar Factory is slowly coming up (it was started in 1960-61) and the influence of its location can very well be seen in the changing crop pattern in this village. Besides being an important industrial area, it also provides Medical, Post, Telegraph and Telephone facilities to Unagatla village.

Climate and rainfall

6. The climate of Unagatla is extreme, the unbearable heat of summer followed by the excessive rains of the rainy season and the extreme cold of winter. The average rainfall is 39" - 42" while the seasonal rainfall is 20" - 42" during June-September, 15" in October and 2" in February-May. It is a dry village depending on the annual rains.

Chapter II

DEMOGRAPHY

Population

1. The population of the village according to 1951 Census is 3,310, and that according to 1961 Census is 4,107. This shows an increase of 697 or 14.97% over the 1951 Census figures.

2. The total number of the households in the village is 932 according to the Census 1961 (Table 1). In July 1962, when the survey was undertaken there were 937 households showing an increase of 5 households. This increase might be due to the fact that the village is situated near an industrial area and a commercial centre, namely, Nidadavole.

3. The number of households and the population covered under the sample survey are 211 and 943, respectively. The average family size is 4.47. The average size of the family is 4.4 for the village on the basis of the figures of Census 1961. Majority of families in the village consisting of 2 to 3 and 4 to 6 members, the actual number being 70 and 101 respectively. 26 families have 7 to 9 members and

5 families have 10 members and above. The rest of the families are single member households (Table 3). This indicates that big families are not the order of the day, in the village.

Settlement

4. One hundred and forty-four of the 211 families surveyed, have been living in the village since three to five generations, and thirty families between one and three generations (Table 2). This shows that the village is a fairly settled one.

Migration

5. There are 27 migrant families in the village. Of these 27 migrant families six had come down to the village from other districts, eleven from other places in the same district, and the rest from other villages of the same taluk. All the migrant families are rural in nature. The reasons for the migration are (i) the relations of the migrants were in the village primarily, and secondarily to eke out their livelihood (Table 5).

TABLE 1

Area, Houses and Population

Name of village (1)	Area (Sq. miles) (2)	Density (Persons per sq. mile) (3)	No. of houses (4)	No. of households (5)	Population		
					Persons (6)	Males (7)	Females (8)
UNAGATLA	2.41	1,704	610	932	4,107	2,083	2,024

SOURCE: Primary Census Abstract - 1961 Census.

TABLE 2

Settlement History of Households by Caste/Tribe/Community

Caste/Tribe/Community (1)	Total (2)	No. of households settled for generations				
		5 and above (3)	3 and below 5 (4)	Above one and below 3 (5)	One generation and below (6)	Un-specified (7)
Goundla	46	...	31	7	6	2
Kapu	24	16	3	5	...	...
Kamma	26	2	19	4	...	1
Golla	6	1	3	1	1	...
Mala	10	...	6	...	3	1
Brahmin	4	1	1	...	2	...
Uppara	2	...	...	...	2	...
Chakali	8	1	5	1	1	...
Komati	3	3	...	...	...	...
Setty Balija	35	...	24	2	9	...
Senapathi	5	2	1	1	1	...
Dommara	1	...	...	...	1	...
Madiga	28	4	14	7	2	1
Teli	3	...	3	...	...	...
Kamsali	2	...	...	...	2	...
Mangali	1	...	...	1	...	...
Muslim	1	...	...	...	1	...
Yerukala	1	...	1	...	...	...
Kummari	1	...	...	1	...	...
Christian	4	...	3	...	1	...
Total	211	30	114	30	32	5

TABLE 3

Size and Composition of Households

Total No. of households (1)	Single member households			Two or three member households			Four to six member households		
	No. of households (2)	Males (3)	Females (4)	No. of households (5)	Males (6)	Females (7)	No. of households (8)	Males (9)	Females (10)
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
211	9	2	7	70	95	85	101	259	239

TABLE 3—Concl'd.

Size and Composition of Households

Total No. of households (1)	Seven to nine member households			Ten member & over households		
	No. of households (11)	Males (12)	Females (13)	No. of households (14)	Males (15)	Females (16)
	(11)	(12)	(13)	(14)	(15)	(16)
211	26	116	82	5	29	29

Composition of population

6. The total population of the village is 4,107 and this comprises 2,084 males and 2,023 females. The sex-ratio works out to 970.7 females for 1,000 males. In the families covered by the sample survey there are 501 males and 444 females. The sex-ratio works out to 882.2 females for 1,000 males and is lower than that for the village. The sex-

ratio is, however, in line with that for the entire district, which have lesser number of females per 1,000 males as put by Census 1961. A similar trend i.e., males outnumbering females is witnessed in all the age-groups. The bulk of the population is covered by the 0-14 and 25-59 age-groups and there are more numbers in the former than in the latter. This shows that there are more number of children (Table 4).

TABLE 4

Population by Age-groups and Sex

Caste/Tribe/Community (1)	Sex (2)	Total of all ages (3)	0-14 (4)	15-24 (5)	25-59 (6)	60 & over (7)
Goundla	Males	123	56	20	42	5
	Females	90	33	16	38	3
Kamma	Males	49	16	11	20	2
	Females	60	29	6	22	3
Setty Balija	Males	84	40	12	29	3
	Females	66	30	9	25	2
Kapu	Males	65	28	9	25	3
	Females	56	19	9	27	1
Golla	Males	9	1	1	7	...
	Females	10	4	1	5	...
Brahmin	Males	9	5	...	4	...
	Females	9	5	2	2	...
Komati	Males	11	5	4	2	...
	Females	5	...	2	1	2
Chakali	Males	15	5	2	6	2
	Females	16	7	3	4	2
Mangali	Males	...	...	...	...	...
	Females	1	...	...	1	...
Senapathi	Males	12	5	2	5	...
	Females	13	5	3	5	...
Teli	Males	10	4	2	4	...
	Females	12	6	1	5	...
Uppara	Males	6	3	1	2	...
	Females	3	2	...	1	...
Kummari	Males	4	2	...	1	1
	Females	3	1	...	2	...
Kamsali	Males	6	3	1	...	1
	Females	5	2	2	1	...
Dommara	Males	1	...	...	1	...
	Females	2	1	...	1	...
Yerukala	Males	3	1	1	1	...
	Females	2	1	...	1	...
Madiga	Males	57	17	7	30	3
	Females	58	26	13	18	1
Mala	Males	27	14	3	10	...
	Females	23	10	3	7	3
Muslim	Males	4	3	...	1	...
	Females	1	...	...	1	...
Christian	Males	6	2	2	1	1
	Females	7	3	...	4	...
Total	Males	501	210	78	192	21
	Females	442	184	70	171	17

TABLE 5

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

Caste/Tribe/ Community	No. of households - Immigration from								Occupation be- fore the immigra- tion	Reasons for immigration
	Outside the State		Outside the Dist. within the State		Outside the Taluk but within the Dist.		Within the Taluk			
	R.	U.	R.	U.	R.	U.	R.	U.		
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)		
Setty Balija	...	...	...	...	4	...	2	...	Labour Toddy tapping Agriculture & toddy tapping Labour Labour Labour	1 For better wages 2 Called by his maternal uncle 3 Wife's place 4 Wife's place 5 Wife's place 6 Wife's place
Madiga	...	...	...	...	2	...	...	...	Labour Agriculture	1 Uncle's house 2 Wife's place
Golla	...	...	...	...	...	...	1	...	...	1 Due to his father's death
Kapu	...	...	2	...	1	...	1	...	...	1 Uncle's place (as his parents died he was brought up by his uncle)
									Business	2 Wife's place
									Labour & agriculture	3 Because his uncle adopted him as his son
									Basket making	4 To eke out his livelihood
Uppara	...	...	...	...	1	...	...	...	...	1 To eke out his livelihood
Muslim	...	...	1	...	...	...	...	...	Labour	1 Wife's place
Kamsali	...	...	...	...	2	...	...	...	Goldsmithy -do-	1 To eke out his livelihood 2 Wife's place & better prospects
Dommarra	...	...	...	...	...	...	1	...	Exhibiting acrobatics	1 Protection of the village
Senapathi	...	...	...	...	1	...	...	...	Weaving	1 Because it is his father-in-law's house
Goundla	...	...	3	...	...	...	5	...	Labour	1 To eke out his livelihood
									...	2 After death of his parents he came over here
									...	3 Because his maternal uncle brought him here
									Agriculture	4 Because her maternal grand-father brought her here
									Labour	5 After her husband's death her parents brought her here
									...	6 Because this was his father-in-law's place
									...	7 Due to death of her husband
									...	8 After marriage he came here

R. = Rural U. = Urban

Marital status

7. In the age-group 0-14 none of the male members are married and of the female members only 6 are married. This shows that child marriages have practically disappeared from the social scene and the Hindu Marriage Act is being honoured in letter. Out of 40 females in the age-group 15-24, 6 are married, two are unmarried and one is separated. In the village every girl is married as she attains 15 years. A fairly large percentage

of males of the age-group 15-24 are however unmarried.

8. In the age-group 25-59, except one male, all males and females are either married, widowed or separated. This shows that by the time one attains the age of 25 years every male person in the village gets married. In the last age-group 60 and over, widows are more in number than widowers (Table 6).

TABLE 6

Population by Age, Sex and Marital Status

Age-groups	Total		Never married		Married		Widowed		Divorced or separated	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
0-14	210	184	210	178	...	6	...	...	...	...
15-24	78	70	48	2	29	67	1	...	...	1
25-59	192	171	1	...	181	142	6	28	4	1
60 & over	21	17	...	...	17	1	3	15	1	1

Literacy and education

9. Six hundred and fifty three persons (308 males and 345 females) or 69.1% of the population surveyed is illiterate. 127 persons or 13.5% know how to read and write. 159 persons or 16.8% have attained junior and primary standard. There are 4 matriculates, and one person has passed the Visarad examination in Hindi. But it is seen that there are 137 persons in the age-group 0-14 who can said to be literates, which throws light on the fact that people are slowly and steadily realizing the importance of education. There are two primary schools, one run by the Panchayat Samithi and the other run by the Social Welfare Department of the Government of Andhra Pradesh. The Scheduled Caste pupils attend the latter. There is mid-day meals scheme in the primary school run by the Social Welfare Department. The total number of school going children is 459.

10. There are two high schools which serve the village. One of these is at Chagallu, another

village at a distance of 2½ miles and the other at Nidadavole at a distance of 4 miles from Unagatla village. For Collegiate education, the village depends on the colleges at Rajahmundry, Bheemavaram and Narasapur at a distance of 10, 30 and 45 miles respectively.

Religion and caste

11. The people of the village belong to three religions — Hinduism, Christianity and Islam. The majority, i.e., 202 households are Hindus. There are 8 Christian households and one Muslim household.

12. Among Hindus there are ^{eighteen} ~~twenty-two~~ castes including one Scheduled Tribe Yerukala and two Scheduled Castes Mala and Madiga. Only four castes — Goundla, Kapu, Kamma and Setty Balija are numerically important. The Scheduled Castes come next to them (Table 7).

TABLE 7

Population by Caste/Tribe/Community

Brahmin		Chakali		Golla		Goundla		Kapu		Kamma		Kamsali		Kummari		Komati		Senapathi	
M	F	M	F	M	F	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)
9	9	15	16	9	10	123	90	65	56	49	60	6	5	4	3	11	5	12	13

TABLE 7—Concl'd.

Population by Caste/Tribe/Community

Setty Baliya		Teli		Mangali		Uppara		Madiga		Mala		Dommara		Yerukala		Muslim		Christian	
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)
84	66	10	12	...	1	6	3	57	58	27	23	1	2	3	2	4	1	6	7

Note—M. = Males F. = Females

Size of the family (castewise)

13. The average size of the family for the entire village is 4.47. The average size of the family in the four castes referred to above varies from caste to caste. The average size of the family in Goundla caste is 4.63 and is higher than that for the entire village; in Kapu caste it is 5 — much higher than that for the entire village; in Kamma caste it is 4.2 and in Setty Baliya caste it is 4.29 — less than the average size of the family for the whole village.

Education (castewise)

14. Out of the total of 213 members, of the Goundla caste there are only 30 people (25 males and 5 females) who are educated. Among those 30 people, 21 belong to the 0-14 age-group. In Kammass 49 out of 109 are educated. Of the 49 educated, 27 are females, and of these 27, 25 belong to the age-group 0-14. In Kapu caste 51 persons (33 males and 18 females), out of the total of 121 are educated. 20 of 51 educated persons belong to the 0-14 age-group. Among Setty Baliyas 29 persons (20 males and 9 females) are educated. Of these twenty-nine 17 be-

long to the 0-14 age-group. In the Scheduled Castes, 44 persons (32 males and 12 females) among Madigas and 20 (14 males and 6 females) among Malas are educated. Of these 64 persons 33 belong to 0-14 age-group.

15. The fact that many of the educated persons belong to the 0-14 age-group shows that people are slowly realizing the importance of education and the percentage of educated is bound to increase in the coming years. Another noticeable feature is that there are larger number of females among Kamma who are educated and that this caste is more influenced by the modern trends.

Economic status

16. There are 442 workers (males 316 and females 126) and 501 non-workers (185 males and 316 females). This shows that the number of workers and dependents on them are in a fairly equal ratio and that majority of the females attend to domestic work. Among the 442 workers 54 belong to the 0-14 age-group; 106 belong to the 15-24 age-group and 264 belong to the 25-59 age-group (Table 8).

TABLE 8

Workers and Non-workers

Age-groups	Total			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0-14	394	210	184	54	40	14	340	170	170
15-24	148	78	70	106	73	33	42	5	37
25-59	363	192	171	264	189	75	99	3	96
60 & over	38	21	17	18	14	4	20	7	13

The following is the occupationwise distribution of the workers: 211 persons in agricultural labour, 64 in cultivation, 86 in palmgur making and coir making, either individually or both combined. The rest engage themselves in other occupations like washing, blacksmithy, goldsmithy, business etc.

Health and sanitation

17. Thirty-seven persons (17.5%) are reported to have been suffering from chronic diseases like T.B., Asthma, Heart trouble etc.; 3 are reported to be suffering from T. B.; 5 from Asthma; 6 from Tapeworm. The people of the village go to Nidadavole (a town at a distance of 4 miles) and Rajahmundry (a town at a distance of 10 miles) for treatment for T. B. and Asthma. Some people are reported to be taking treatment from a doctor at Podur, a village situated at a distance of 20 miles. For Tapeworm, the villagers use only native medicines. For ordinary ailments the villagers approach the local unqualified doctors including village quacks. Only in serious cases the villagers go in for medical treatment either to Chagallu — a village at 2 miles distance or to Nidadavole — a town at 4 miles distance where there are qualified doctors and well equipped dispensaries. There is a maternity centre in the village. People expressed dissatisfaction at the medical facilities that are available in the village. Propitiation of Gods to cure the sick and chanting of *manthras* to cure diseases are in practice in the village.

18. Regarding village sanitation, the less it is said the better. There are no proper drainage facilities in the village. Pools of dirty water near almost every house is a common scene and in the heart of the village there is a big pond of dirty water, called Nukalakunta. There are no proper roads in the village and in rainy season the roads are slushy and it is very difficult to walk on those roads at that time. For drinking water, there is a tank in the vil-

lage. This is however not protected from misuse; not only people swim and bathe in the tank but also wash the cattle in it.

19. There are no proper latrine facilities. Both males and females go to the same open fields to answer their nature's call. It was reported that the Panchayat Samithi spent Rs. 15,000/- on village sanitation during 1955-59 but nothing concrete was seen in the village in this regard. The Community Development authorities have to take note of the above primary needs of public health and sanitation of the village and arrange to provide at least the basic amenities and facilities to the people.

20. The village is multi-ethnic in composition with people belonging to twenty-two castes, inhabiting it. The Goundla caste dominates in numbers followed by Kapu, Kamma and Setty Baliya castes. There are 617 households of these four castes only and they are 65.8% of the total 937 households in the village. There are two types of Scheduled Castes, Mala and Madiga with 53 and 114 households and these make 17.8% of the total households. One Yerukala household is there belonging to a Scheduled Tribe. But, there are only 12 Brahmin households.

21. Brahmins, though few in number occupy an important place in the steps of the social ladder. A few years back Malas and Madigas (the Hindu out-castes) feared even to pass through the streets where Brahmins resided and when the father of the Karnam who is a Brahmin, was the village headman, his word was law. But, now, only thin shades and shadows of this influence are to be seen in the community life. In spite of their waning influence even now, they come first in the social order. The Kamma being the rich community in the village, wield influence and command respect from other castes.

22. There is no inter-dining among the people of different castes in the village. Even now rigidity is observed in this regard. Brahmins do not accept food from any other caste people. But every other caste people accept food from caste higher than the one to which they belong. But, the Kamsali caste people, the traditional goldsmiths, do not accept food from any other caste people. But food is not accepted from Malas and Madigas by any other caste, except the Christian community. Ordinarily there is no strict observance of the caste restrictions and sanctions against taking water, by any caste, from other caste people. But in this respect also no one except Christians accept water from Malas and Madiga sections. But it is noted that among themselves Malas and Madigas do not accept food or water from each other.

23. Untouchability is still prevalent in the village. There are no wells commonly used by all castes. Every caste has its own well, separately in the area in which they reside. Though there are no restrictions in using wells by any caste, the Malas

and Madigas are still not allowed in actual practice to take water from wells belonging to other castes. There is a tank in the village for drinking water; but here also Malas and Madigas have separate points (*revu*, in local language) to take the water they need.

24. Yet another aspect where untouchability is observed is that the washermen in the village go to the houses and get the soiled clothes for washing and give them after washing at the houses. But Malas and Madigas have to take their soiled clothes to the washermen and get them after they are washed. They have got their own barbers. They have their own midwife to attend to maternity cases.

25. Though there is no restriction in the matter of the entry of Malas and Madigas in the local temples, yet very few of them go to the temple. And those few who go and offer their offerings to God, also stand at a distance and offer them.

TABLE 9

Caste/Community/Tribe and Nature of Family

Sl. No.	Caste/Tribe/Community	Total No. of households	Types of families living in the households			
			Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Goundla	46	28	7	8	3
2	Kapu	24	15	2	6	1
3	Kamma	26	13	7	3	3
4	Dommara	1	1	...	...	...
5	Mala	10	7	3	...	...
6	Brahmin	4	4	...	...	...
7	Uppara	2	1	1	...	...
8	Chakali	8	6	1	1	...
9	Komati	3	1	1	1	...
10	Setty Balija	35	31	2	2	...
11	Senapathi	5	4	1	...	...
12	Teli	3	2	...	1	...
13	Madiga	28	17	4	7	...
14	Golla	6	4	2	...	...
15	Kamsali	2	1	...	1	...
16	Mangali	1	1	...	...	...
17	Muslim	1	1	...	...	...
18	Yerukala	1	...	...	1	...
19	Kummari	1	...	...	1	...
20	Christian	4	4	...	...	...
	Total	211	141	31	32	7

26. However, it is noted that untouchability is steadily, though slowly, disappearing from the social scene. A few years back, while the father of the present Karnam was the village headman, Malas and Madigas did not dare to enter the streets where Brahmins resided, but now they not only enter the streets but also they enter the houses of the Brahmins. As a majority of the villagers work in the fields, every one except Brahmins mixes and mingles with the Malas and Madigas while they are at work. But it has to be recorded that still there exists a superiority complex and inferiority complex in the minds of the people of different sections, which by and large conditions their behaviour; and the hesitant behaviour of Malas and Madigas to take water from wells, other than their own, and to enter into the local temple at the time of festivals, stands as a testimony to the fact that change in social attitude takes time.

Type of the family

27. The 211 families surveyed have been categorised as Simple, Intermediate and Joint families. There are 141 or 66.8% Simple families, 31 or 14.7% are Intermediate families and 32 or 15.2% Joint families, the remaining families being grouped as Others which are mostly single member households. Even when both Intermediate and Joint families are put together they form only 29.9% of the total. In the study of this village in 1917 no attempt was made to classify the families into different categories. But in view of the fact that the total number of families at the time of investigation had risen from 430 in 1917 to 937 and, our sample study brings out an observation that only 15.2% were Joint families. Although it may be open to question any general conclusion to be drawn about the decline of the joint family system in the Village Socio-Economic Structure. It does seem to be clear that the Joint family system is not the dominant form of social organisation in the village. Even if we assume that the 430 families which were studied in 1917 were to be Joint families which is almost an extravagant assumption, the total percentage of Joint family grouping would only be 45.9 of the total number of families and much less if we consider on the basis of present experience of the 430 families, projecting back our present analysis, the percentage of Joint families should have been much smaller. It would therefore, be not unreasonable to conclude that the Joint family as a way of life has not maintained a growing popularity and the indication of our own

analysis will bring out the position that as large a percentage as 84.8% belong to categories other than Joint family. Thus, of course, not possible to draw any categorical conclusions about the causes leading to the trends of the Joint family as an institution with declining strength in the changing economy.

House types

28. The typical house in the village is *middillu* or *tatakillu* (thatched house) as it is called in the regional language. Generally this consists of a hall called a *midde* and a kitchen. The walls are built of mud, the roof is laid with palm leaves using palm rafters.

29. There are other types, *paka* or *gudisa* (hut) *logili* or *penkutillu* (tiled roofed house) and *daba* (pucca house). The *paka* is a hut constructed purely with palm leaves in some cases and *kandikampa* (stalks of red gram) in some cases. It does not have walls and the space is enclosed by *dadi* made of *kandikampa* (stalks of red gram), the roof is laid with palm leaves, using palm rafters. The *logili* (tiled roofed house) is a brick construction, having windows and wooden doors. The roof is laid with tiles, using palm rafters, bamboo, and in some cases wooden beams. This generally consists of a hall, and one or two rooms and a kitchen. In majority of the houses, the floor is not plastered and only smoothened with dung and mud. The *daba* is a pucca construction with bricks, mortar and cement. The walls are constructed with burnt bricks and in some cases with stones and wooden beams are used for laying the roof. The floor is plastered.

30. *Paka* is a poor man's dwelling, while *penkutillu* is generally the residence of the more well placed. *Daba* is the abode of the rich among the Kammas.

31. As the village is situated in the vicinity of vast sandy tract of palmyra trees, one can see the extensive use of palm rafters and palm leaves in the construction.

32. Generally every house has a back yard — big or small. Here the women folk wash their domestic utensils. In some cases the well is situated in the back yard. People take bath in the back yard and in the majority of cases there are no arrangements for bath rooms. Generally every house has a compost pit either in the back yard or in the front to dispose of the rubbish. Excepting in three houses, there is no latrine in the other houses.

33. By and large, the houses are kept neat by village standards. The front yard is cleaned daily in the morning, dung water is sprinkled and decorated with *muggulu* (designs). The house is swept daily at least twice and the kitchen and hearth are cleaned daily. Once in a week or fortnight the floor of the house is smoothened with mud and dung, and on that day it is decorated with *muggulu* (designs). The moulds and other dust is cleaned once in two or three months, and the houses are white washed every year for the Sankranti festival and generally it is done by the house-holders themselves. The thatched roof is replaced once in a year or two, generally in the month of June, before the rainy season sets in. In the case of tile roofed houses the roof is replaced once in three years.

Food habits

34. The staple food of the villagers is rice. However labourers consume *jonna*, *korra*, *bobbara*.

35. As the majority of the people work in fields and do manual labour they take meals three times a day in the morning at about 8 A.M., in the noon at about 1 P.M. and in the evening at about 7 P.M. A few people who have addicted themselves to tea or coffee take meals only two times, morning at 10 A.M. and evening at 8 P.M.

36. The daily meals consist of cooked rice, dal or *pappu* curry or *pappu charu*, *pachhadi* etc., or at least two of these items. Brahmins, Kammass and other higher castes use ghee, *avakaya* pickles and buttermilk, which the labourers do not use because they cannot afford to have them with their meagre earnings. With the exception of Brahmins, Komatis, Kamsalis, all consume meat and fish. But the frequency of consumption varies according to the income that one gets. The same holds good with regard to consumption of eggs. It is noted that the case of those people who rear poultry and live stock is different when consumption of milk, buttermilk and ghee and eggs are concerned. All the people consume vegetables 5 or 6 days in a week. And everybody grows one or two varieties of vegetables in every season either in the back yard or in the fields and buys the other varieties from local dealers and street sellers. Generally the varieties that are grown are *sora*, *beera*, *chikkudu* (country beans) and *benda* (ladies finger). The consumption of milk is absent, except in those cases where infants do not have mother's milk.

Tea/Coffee

37. Fifty-four out of 211 families surveyed take tea/coffee regularly. The consumption of these beverages depends on the income of the people as it is evidenced by the fact that as income decreases, the number of families taking these beverages decline. Twenty-two families out of the 54 families lie in income group of above Rs. 1,200/- and there is not a single family consuming tea/coffee in the income group Rs. 300/- and below. All the Brahmin families and 8 Kamma families take coffee. This shows the degree of modern influence on these two castes particularly. A noticeable feature is that every one takes tea at the tea shop now and then and a few take regularly. Roughly $\frac{1}{4}$ th of the total households covered are in the habit of taking tea/coffee and this shows that many have not yet been influenced by this habit at least so far as the womenfolk is concerned (Table 10).

Utensils

38. Majority of the people use earthen pots for cooking purposes. A few families in Kamma caste use aluminium utensils for cooking purposes. All the Brahmins use utensils made of brass and bell metal. For carrying and storing water majority use brass vessels and some side by side use pots. And brass tumblers are used for drinking water. The use of stainless steel vessels and utensils is also present in Brahmin houses and some Kamma houses.

Dress and other habits

39. The typical dress of a male in the village is dhoti and shirt with a *kanduva*. But this also differs with people. Generally people belonging to castes like Mala and Madiga and others who entirely depend on labour for their livelihood, put on only a dhoti and a banian. They wear shirts when they go out from the village. Almost all these people wear *rumalu* a turban. A few adults who work in the nearby town put on pants. The boys wear knickers and shirts and those few grown up boys who go to school in the nearby town wear pants.

40. The typical dress of a woman in the village is a saree and a jacket. Persons belonging to younger generation wear bodice and *langas*, as under garments. And this can be seen almost in every caste, and more so in Kammass and Brahmins, and in some Malas and Madigas. This bears out how the village life is influenced by modern trends. The general dress of a girl is a gown upto the age of 7 or 8 years and then a *parikini* and a jacket and when

TABLE 10
Habit of taking Tea/Coffee and Eggs by Household Income

Caste/Tribe/ Community (1)	No. of households taking tea/coffee with annual income of				
	Above Rs. 1200 (2)	Rs. 901-1200 (3)	Rs. 601-900 (4)	Rs. 301-600 (5)	Rs. 300 and less (6)
Goundla	2	1	...	...	...
Kapu	2	1	3	1	...
Kamma	6	...	1	...	...
Golla	...	...	1	...	...
Mala	...	1	1	...	...
Brahmin	2	1	...	...	...
Uppara	...	2	...	...	...
Chakali	1	...	...	...	...
Komati	1	...	1	...	...
Setty Balija	2	3	1	...	...
Senapathi	1	2	1	...	...
Dommarra	...	...	...	...	...
Teli	2	...	1	...	...
Madiga	1	2	3	1	...
Kamsali	1	...	1	...	...
Mangali	...	...	...	1	...
Muslim	...	...	...	...	...
Yerukala	1	...	...	...	...
Kummari	...	...	...	1	...
Christian	...	...	...	...	...
Total	22	13	14	5	...

TABLE 10—Concl'd.
Habit of taking Tea/Coffee and Eggs by Household Income

Caste/Tribe/ Community (1)	No. of households taking eggs with annual income of				
	Above Rs. 1200 (7)	Rs. 901-1200 (8)	Rs. 601-900 (9)	Rs. 301-600 (10)	Rs. 300 and less (11)
Goundla	8	6	14	5	1
Kapu	6	5	6	2	1
Kamma	9	3	4	3	...
Golla	...	1	2	2	...
Mala	2	3	2	1	...
Brahmin	...	...	...	...	...
Uppara	1	...	...	...	1
Chakali	1	1	1	1	3
Komati	...	...	...	...	...
Setty Balija	6	7	8	7	3
Senapathi	1	1	1	...	...
Dommarra	...	...	...	...	...
Teli	...	...	...	...	...
Madiga	2	3	11	5	...
Kamsali	...	...	...	...	1
Mangali	...	...	...	1	...
Muslim	...	...	...	...	...
Yerukala	...	...	...	...	...
Kummari	1	...	1	2	1
Christian	...	...	...	...	...
Total	37	30	50	29	11

they come of age, they wear a *langa*, jacket and *oni* (upper garment).

41. The soiled clothes are sent to washerman once in fifteen days and majority of the people wear unironed clothes only. A few people who go out from the village get their clothes ironed. The payment for washerman is Rs. 10/- per year per couple and he is given meals for every wash. A few ryots pay to the washerman in kind, yearly 16 to 18 *kunchams* of paddy.

42. Females of younger generation use cosmetics like face powder. And chappals are used invariably by those who go to work in the fields, and among the rest a few wear chappals. Among Kammas many females use chappals.

43. All people take hot water bath daily irrespective of caste. Majority of them take bath in the evening and perhaps this may serve as a sort of relief for them after a day's hard work in the fields. A few people especially Brahmins and Komatis, a few among Kammas take bath in the morning among these two reported and that they take bath twice daily, morning and evening. The frequency of oil bath varies from week to fifteen days and soap-nuts are used on that day. Very few people use toilet soap. Only young people and children use it and this is found more among Brahmins and Kammas. Only coconut oil is used for hair dressing. For cleaning teeth only *pandumpulla* i.e., stick either *neem* or *barrinka* is used.

Ornaments

44. Very few among males wear ornaments. They wear ear-rings called *pogulu* made of gold. And some people wear nose ring. And those who can afford wear ring to the fingers either of gold or silver. Every body with the exception of a few has crop and it is said that *juttimudi* was the fashion of old days.

45. Married females invariably wear *mettelu* or *metlu* toe rings made of silver or *sattu*, which are given to her at the time of marriage. They also wear *bedilu* (anklets) made of silver given by father-in-law weighing 20 to 30 tolas. Those who can afford wear *pattalu* made of silver. All females with the exception of widows wear bangles, ordinary

or of gold. *Danda kadiyalu* are also worn on the arms which are now of out moded fashion. Many, who can afford decorate themselves with chains in the neck, in which there are varieties-necklace, *kasulu*, *phayed* etc., made of gold. All married females wear *mangalasutram* (sacred thread) as a must, either made of gold or ordinary and also *nallapusalu* i.e., chain made with black beads. Wearing waist-belt has become out of fashion. All wear nose rings called *mukkupodakalu* and also ear rings called *kavalalu* in local language made of gold studded with stones. Young girls wear *lolakulu* and some girls wear *pogulu* made of gold with a single stone studded in it. *Nagaram*, *chamantibilla* and *papata billa* are the ornaments which are worn as the hair decoration and even now these can be found in extensive use especially among Kammas. All females put vermilion mark or *bottu* (known in local language) on the forehead and some are using *tilakam* for vermilion. All females decorate their hair with flowers with the exception of widows. Young women decorate their hair into *valuzada* i.e., hair properly combed, plaited and left hanging on the back and elder persons decorate it into *koppumudi*. There is no special prescription or sanction for wearing the ornaments in case of un-married girls except that they do not wear *mattelu* (toe rings) and *mangalasutrams* (sacred threads) and *nallapusalu* (chain of black beads).

46. Widows are prohibited from wearing *mangalasutrams*, flowers and bangles. They wear only white clothes among higher castes like Brahmins and Kammas. They are allowed to wear *murugulu* either of gold or of copper coated with gold in the wrists. Among Brahmins hair is removed for widows. Among Kammas widows wear a kind of chain called *nanu* in the neck.

Tattooing

47. Many people especially people of the lower strata of the society have tattooing marks on their bodies. These can be found generally on hands and sometimes on the face and in other places of the body. And this tattooing is done by Veeramusti people of fair sex only. Generally people have it for decorative purposes, but sometimes it is done as a remedy for pains like sprain in the body. This is done in designs like flowers, *Seetarama* or brothers or trees etc.

Chapter III

UNAGATLA THROUGH DECADES

History of settlement of caste

1. The first settlers of Unagatla village, it is generally believed were Madigas, a Scheduled Caste, who were a class of tanners. They selected village site near KARANAL CHERUVU, to the west of the present habitat. As it was far removed from the Polaram high road, subsequently they shifted to the present village site.

2. It is believed that the MERIPO family among the Madigas, THORLAPATI family among Malas were the first settlers. Later on, KOCHHERLAKOTA family among Brahmins, GOWRANI and NANDIGAM families among Goundla or Gowda (toddy tappers) and KAMISSETTY family among Kapus or Telagas came and settled.

3. As years rolled on, these families spread out and began contracting marital alliances with other families outside the village. This resulted in a gradual influx of other families. Among such families that had come were the following:

(1) NANDIGAM family (Kamma) - were Mulapudi, Boppidi, Athukuri, Kodavali, Koyalamudi, Uppuluri families.

(2) GOWARANA (Kamma) - Gudapati, Maddukuri, Athukuri, Uppaluri families.

4. As the original Brahmin family was a NIYOGI family who were traditional village Karnams they invited two *purohit* families to the village whose presence is a must at all social and cultural functions. Hence VARANASI and DEVARBHOTLA *purohit* families came to the village and began serving the people at all socio-cultural functions.

5. This same trend of taking a good number of families into their fold can also be seen in the case of other families.

6. As contacts developed among the Goundla or Gowda castes, VERAMALLU and NAIDU families belonging to MIDDE family and MATTA and PULLURI families of BORRA kinship group came and settled. Following KAMISSETTY family among Kapus or Telagas came EPUGANTI, KAVALA, NALLAKULL, ADAPA, POKANATI and POLUMAT and AMMISSETTY;

Among the Malas following the original THORLAPATI family NUTANGI family of the MERIPO kinship group came and settled.

7. About Setty Balija, it is said, that the original settlers were living mainly on the work of clearing the thick jungles in the Agency Area. The original family was the DONGA family who were simple cultivators and following them came JAKKAMSETTY, VERAVALI, GUDURU families. The Brahmins owned the entire land in the village and this compelled the Setty Balija caste to be tenants of the Brahmins. They adopted the occupation of Goundlas, toddy tapping and even to this day the two castes pursue the same.

VILLAGE INDUSTRIES - A HISTORICAL ACCOUNT

Palmgur industry

8. The palmgur industry was first started in 1900-1901. This marked a period of prosperity for two castes in Goundla and Setty Balija. This period lasted for about 4 decades, that is, till 1947-48.

9. In the early stages of the industry the palmgur manufacturers were manufacturing it in smaller quantities though there was large productive potential. The bulk purchases were made by the local traders and traders from the neighbouring villages and towns. It was not a very profitable one as a big slice of profit was taken away by those traders.

10. But with the starting of the firm of Messrs Parry & Co., in 1901-1902, who opened an extensive business in these parts, investing a huge capital, a new chapter in the history and development of the industry was opened. That company, besides assuring the manufacturers a reasonably profitable market, also provided certain incentives to the people engaged in it. Among the facilities extended to the palmgur manufacturers the following are noteworthy:

- (1) Providing protected water supply to the toddy tappers at their work place (this is conducted in the *garuvu* which is 4 or 5 miles away from the village)
- (2) Free medical aid
- (3) Compensation for risks and accidents

- (4) Securing tapper licenses without much difficulty; and
- (5) Share in the profits at the rate of one anna in a rupee

11. The Parry Company used to purchase 64,000 *puttis* in the upland area comprising, Unagatla, Chagallu, Pangidi, Decherla, Lakshmipuram, Chikkala, Pallantla, Kalavalpalli, Katakoteswaram, Thadimalla, Korumamidi, Devarapalli, within a radius of 15 miles. Besides this they carried on their business in the delta area also. Thus, it assured good market and continuous employment to the producers.

12. The introduction of prohibition in the country marks a new phase in the development of the industry. It has imposed numerous restrictions on the toddy tapping. The tappers were very much harassed by the Prohibition Department and very often dragged many an innocent tapper to the courts where heavy fines for violating the law were imposed. This hit the industry very badly. The most baneful effect of prohibition on the industry was a fall in the production of palmgur. It had a chain reaction; the Parry Company was compelled to exit from the scene; quite a good number of families were discouraged from continuing in the same occupation as they could not get the facilities provided by the company. Thus it has driven them to the wall.

13. With the exit of the Parry Company Government took up the case in 1947-48 and started Palmgur Industrial Co-operative Societies. But this brought innumerable problems in its wake. The important of these were, the issue of licenses to the tappers, and providing the investment and circulating finance to the manufacturers and to get over marketing bottlenecks. The society could not alleviate the problems to any appreciable extent for many reasons *viz.*, lack of funds and the shortage of trained personnel to undertake the various activities. Another more significant point is that the society could not provide such facilities like protected water supply, free medical aid, compensation for risks and accidents and a share in the profits. But in fairness to the Co-operative Society it must be recorded that it provided a few other advantages. For example, the rate at which the society purchased the finished product did not depend on the percentage of sugar extracted out of one *putti* of palmgur. This is mainly because palmgur is not used as a raw material for production of sugar. On the other

hand the company used to fix the rate per *putti* on the basis of the percentage of sugar output per *putti* of palmgur. It is very essential to note that the disadvantages far outweighed the advantages. The credit advanced by the Co-operative Society is a paltry sum of Rs. 25/- to Rs. 50/- which does not touch even the fringe of the problem and this forced them to approach the private traders who, by advancing money required at the time of investment and kept them under an obligation to sell the product to them. The deterioration in other fronts worsened the situation still further. The present position is that the manufacturer is compelled to sell the product in instalments as he does not have the capacity to wait for a favourable market. As a direct result of the set-back he suffered he is forced to take up other occupations such as selling of palmyra leaves, rafters, *thegalu*, coir fibre. This in brief is the history, development, decline and decay of the household industry which for a good length of time flourished in the village.

Coir fibre

14. The growth of the coir fibre processing industry was unhampered by any of the above mentioned changes in the policy. It was started in 1917-18 and continues to be in a flourishing condition. However, it is essential to note that it has not been brought under the Industrial Co-operative Society and as a result, the private traders entered the field. They supply an interest-free initial capital and keep the producers under an obligation to sell the product to them.

Agriculture

15. The history of the agricultural industry makes an interesting study, as it brings to light the vicissitudes a few families passed through.

16. As already stated, the original landlords were Brahmins. As years rolled on, those Brahmin families changed their habits, and became somewhat easy going and pleasure loving. This change in their social and cultural habits put a heavy drain on their resources which ultimately resulted in the progressive reduction in their ownership of land. Land passed into the hands of the more hardworking Kamma and Kapu families who were more frugal and less showy in their living habits. With the introduction of the study of English in schools, those Brahmin families began to look to the town for the higher education of their children which again further depleted their resources, and hastened their

economic deterioration in the village. Thus, families slowly but steadily got depleted from the rural scene.

17. Kammas and Kapus gradually acquired the monopoly over land and by their hard work they still retain their hold on the village economy. Even among the Kammas, the size of the holding began to diminish as a result of:

- (a) the fast changing joint family system leading to smaller units; and
- (b) the heavy marriage dowry payments in terms of landed property (at the time of daughters' marriages).

Even so, however, they are still the virtual controllers of this sector. In the evolution of this primary industry there are 5 distinct stages:

(1) The stage prior to the First World War when only dry crops such as *thil*, *ganti*, horsegram, stor seed, *jawar* and redgram were grown.

(2) In the second stage beginning from the World War I till 1937 dry paddy was introduced for the first time. This was a rain fed crop. During this period garden cultivation was tried as an experiment with water supply from a well, lifted by water pump got from Bombay*. Lemons and antains were planted. The pump required some repairs which were delayed for want of a mechanic. The garden too proved unprofitable; and all laughed at it as an innovation.

(3) The period between 1937 and 1950 is a definite stage in the growth of this industry. Wet cultivation in an extent of 20 to 30 acres of land was undertaken for the first time. This necessitated the digging of wells. Another important commercial crop that was introduced was groundnut.

(4) In the last two stages agriculture was given a new lease of life. The important forces that accelerated the growth were: the effective functioning of the Agricultural Credit Co-operative Society, the innovation of tube or bore wells, the use of fertilisers and chemical manures and pesticides,

*Please see the 1917 Report, page 113.

liberal policy of the State Government in the supply of agricultural loans and subsidies. The impact of these changes was immediate and definite on the crop pattern and the level of production. Virginia Tobacco cultivation was taken up on an experimental basis in 1952-53 in an area of 39.34 acres which was gradually increased to 337.53 acres by 1955-56. This shift in the cultivation was a direct result of the growing tempo of industrial development in the neighbourhood (I. L. T. D. Company started functioning in Kovvur, at a distance of 10 miles). Here we may pause for a while and enquire as to why Virginia Tobacco cultivation was started very late in this village. Though Virginia Tobacco cultivation was started as late as 1937 in Kovvur and in other places, these villagers adopted it only very recently in 1952-53. The reasons for such late starting are not far to seek. This delay might perhaps be due to:

- (a) the natural disadvantages of an upland area *viz.*, unsuitability of the soil; and
- (b) the time required to learn the new techniques required in raising the crop and the processing of tobacco leaves. The year 1955-56 marked the peak year. This upward trend did not continue for long, but on the other hand, there was a gradual decline in the area under cultivation of this crop, till it reached the rock bottom of 112 acres (from 337.53 in 1955-56 to 112.00 acres by 1961-62). This decline is attributed to two factors; due to the loss of fertility of the soil in spite of large scale inputs like fertilisers. This resulted in inferior quality of the tobacco produced. Another plausible reason is, a change over to sugar-cane cultivation which was perhaps promoted by the starting of a sugar factory in a nearby village (Sugar Factory was started in Chagallu at a distance of 2½ miles to Unagatla village).

18. In conclusion one might say that though there were stresses and strains there was big leap forward in the last two stages of development.

Chapter IV

THE VILLAGE ECONOMIC SYSTEM

A. AGRICULTURE—THE PRIMARY INDUSTRY

General

1. Economic change in rural areas is mainly dependent on the nature and volume of the economic resources available in the village and land is probably one of the most important of these, perhaps next to human population, whether in respect of share capital or of the total output. On the social side, the structure of power and prestige relations and of functional organisation that have characterised the rural societies has been based on the ownership and use of land. It is, therefore, difficult to conceive of any lasting rural change that will leave unaffected the ownership and the use patterns of this resource and the economic and social relations based thereon.

2. The chapter on the village in retrospect, throws sufficient light on change in the ownership of land which was responsible for the shift in the economic power from the Brahmins to Kammas and Kapus.

3. This chapter is mainly devoted to an intensive study of the Primary Industry which is also the king-pin of the village economy. It is studied as under :

- (1) Land and land utilisation
- (2) Social aspect of the ownership of land
- (3) The income generated in the sector
- (4) The employment potential
- (5) Cultivation practices and a study of farm management and farm costs
- (6) Agricultural finance and the role of the co-operative society
- (7) The position of indebtedness among the farmers
- (8) Assets and liabilities of the farmers

The land and its utilisation

4. The total land in the village, Unagatla is 1,541.60 acres. According to the 1917 report, it was 1,545.27 acres. The slight decrease in the land available for cultivation can be explained thus: the village site was extended to cultivable land as the original site was not sufficient.

5. Out of 1,541.60 acres, 1,024.80 acres is dry land (*patta*). An extent of 367.98 acres was Inam land till last year and 147.93 acres is village Poramboke or waste land. The soil is black cotton and sandy.

6. There are 307 *pattadars* in the village (Table 11). Out of the 307 *pattadars*, 104 are Kammas, 75 are Kapus and 57 are Goundlas who own the major portion of the land. Even among these 3 principal land proprietors Kammas rank first as they own big holdings, for example, 26 households own land ranging from 10–45 acres, while there are only 9 households of Kapus owning land between 10–25 acres. The Goundlas do not figure in this group. The maximum size of the holding among the Goundlas remains at 4–7 acres. The group 2–4 acres claims 18 households while there are 15 *pattadars* in the group of 1–2 acres. From this it can be concluded that for Goundlas whose traditional occupation is toddy tapping and the main occupation (according to the annual income) is agricultural labour, agriculture serves as second string to their bow. The Setty Baliyas occupy the fourth place in respect of the ownership of land as only 17 households own land and maximum size of the holding is just between 4–7 acres. This was perhaps due to their late coming to the village (for the history and settlement of the community the reader may refer the introductory chapter).

7. Among the Brahmins, who were the original land owners, the present position stands as a marked contrast to their past status. Only 5 households own land and the maximum size of the holding remains between 10–15 acres. This clearly indicates the gradual decline in the economic power of the community (for details please see page 16—Agriculture).

8. In the case of other castes like the Malas, Madigas (S. C.) Chakali or washerman, Mangali or the barber, Kummari or the village potters the position is clear. Till very recently the land they owned was an Inam land given to them in recognition of their services to the villagers. After the abolition of the Inamdari system those families were given the *patta* rights. Hence there is no perceptible change, in their status in respect of the ownership of the land.

TABLE 11

Size of Holding - Number of Pattadars by Caste

Area (Acres)	Kamma	Kapu	Setty Baliya	Gounda	Mala	Madiga	Brahmin	Christian	Chakali	Golla	Komati	Kumari	Senapathi	Car-penter	Man-gali
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Below 1	12	11	11	20	2	10	1	2	2	5	...	1	...	1	1
1-2	22	22	2	15	3	4	1	...	1	3	...	...	2	...	...
2-4	25	20	3	18	1	2	...	...	4	2	1	...	...	...	...
4-7	13	10	1	4	...	...	1	...	...	...	...	1	...	...	...
7-10	6	3	...	...	...	...	1	...	...	...	...	...	...	...	...
10-15	8	6	...	...	...	...	1	...	...	...	...	...	...	...	...
15-25	15	3	...	...	...	...	...	...	1	...	...	...	...	...	...
25-35	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35-45	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	104	75	17	57	6	16	5	2	8	10	1	2	2	1	1

9. In conclusion it may be said that there is a shift in the economic power from the Brahmins who were the original land owners to the hard working Kammas and Kapus during the course of the history.

The land utilisation and the crop pattern

Statement I
The Crop Pattern (1950-51 to 1962-63)*

Year	Crops			
	Dry paddy		Wet paddy	Virginia tobacco
	Ac.	Cents	Ac.	Cents
(1)	(2)	(3)	(4)	(5)
1951-52	416.00	49.00	...	...
1952-53	431.17	22.86	39.34	...
1953-54	434.44	31.71	93.59	...
1954-55	411.05	55.60	240.52	...
1955-56	298.45	56.53	337.53	...
1956-57	419.62	102.35	270.44	...
1957-58	427.74	177.93	189.58	...
1958-59	348.15	190.60	...	...
1959-60	213.15	315.14	...	...
1960-61	154.62	320.66	...	...
1961-62	282.43	363.07	...	64.00
1962-63	231.66	385.92	...	64.00
				38.00

10. The Statement I showing the crop pattern reveals three interesting facts which are also the indicators of changes in the policy of the Government and the impact of the industrialisation that is taking place in the neighbourhood.

* Village record maintained by the Village Karnam

Note:—The area under sugar-cane was under Virginia tobacco prior to the starting of sugar-cane cultivation

(1) As has already been mentioned in the earlier chapters, the period between 1937 and 1950 is a definite stage in the growth of the primary industry, agriculture. Wet cultivation in an extent of 20-30 acres was undertaken for the first time. This perhaps necessitated the digging of wells. Another innovation was the introduction of a pump set for lifting water which was given up later.

A switch-over to wet paddy cultivation: The same trend continued in the succeeding years also. Area under wet paddy was gradually increased from 49.00 acres in 1951-52 to 385.92 acres in 1962-63. This was possible mainly because of three factors: (a) the effective functioning of the credit co-operative society, (b) the liberal policy of the State Government, in advancing loans for land improvement and subsidies for irrigation wells and last but not the least important was that a few progressive farmers started the cultivation with bore wells which revolutionised farming. Thus it was possible for the farmers to get over the natural limitations of an upland area.

(2) *Virginia tobacco cultivation suffered a setback:* A careful examination of the statement reveals that Virginia tobacco cultivation was first experimented in 1952-53 in an area of 39.34 acres and was gradually increased to 337.53 acres by 1955-56. But

the same upward trend did not continue. On the other hand, it began to decline and by 1961-62 there was a steep fall to 112.47 acres. Two significant questions pose themselves:

(a) Why Virginia tobacco was introduced very late though it was taken up as early as 1937 in the taluk?

(b) Why there is an upward trend till 1955-56 and a sudden fall thereafter?

The answer for the first question is simple: the natural disadvantages of an upland area viz, the unsuitability of the soil (it is a loose soil) and the time required to learn the new techniques required in raising the crop and the processing of tobacco leaves. An attempt was made even in 1917 to improve the techniques of agriculture. (Please see p. 17). But that was a failure and that failure in agricultural experiment did not encourage further experiment. But, when after independence, the liberal policy of the Government provided for increased opportunities a few progressive farmers tried to bring about improvements in the methods of cultivation and also the pattern of crops. These provided opportunities for learning the new techniques of tobacco cultivation from their neighbours. A successful motivation was made possible only when better finances were made available against a background of experience of past failure.

The second question can be answered thus: The decline is attributed to (a) the loss of the fertility of the soil in spite of large scale inputs like fertilisers and the inferior quality of the tobacco which was the direct result of the former. Another plausible reason was the change over to sugar-cane cultivation which was perhaps, promoted by the growing tempo of industrialisation in the neighbourhood. (One sugar factory was established at a distance of 2½ miles and thus there was demand for sugar-cane).

(3) *Sugar-cane cultivation:* The sugar-cane cultivation deserves a special mention. It was taken up in 1960-61 in an area of 64.00 acres. As it was started on an experimental basis, in the initial stages it did not yield encouraging results and hence even after two years of its starting in 1962-63 there was a fall in the area under the crop i.e., from 64.00 acres to 38.00 acres. But there are chances of improvement in the position as the factory has started advancing loans to the sugar-cane growers on the condition that they supply it to the factory.

11. To sum up, the growing tempo of industrialisation in the vicinity has a definite impact on the crop pattern. This can be seen in case of sugar-cane cultivation. This crop is gradually replacing the Virginia tobacco. It is clearly mentioned in the note given below the statement that the land under sugar-cane was under Virginia tobacco in the preceding year. The general improvement in agriculture is also due to the liberal policy of the Government and the effective functioning of the co-operative credit society.

Dichotomic nature of the village economy

12. The nature of the village economy is dichotomic, that is, agriculture and village industries are the two important constituents. Of the two sectors, agriculture is more important both from the point of view of employment it provides and the income that is generated therein. The role of the village industries would be presented separately in the succeeding pages.

13. According to the Primary Census Abstract of 1961, there are 548 cultivators and 663 agricultural labourers, forming 25.82% and 31.24% respectively. Together they represent 1,211 persons or 57.06% of 2,212 working population in the village.

Agriculture, the mainstay of the village

14. Regarding the 211 sample households, agriculture is the main occupation for 41 households while agricultural labour is the main occupation for 97 households. Together they represent 138 households or 65.89% of the total households studied (Table 35). From this it can be concluded that agriculture occupies a key place in the economic set-up of the village. Please see Table 27 in the appendix for number of workers classified according to occupations.

Income generated in the sector

15. From the point of view of income generated in the sector, it occupies a significant place. The total income contributed by the 211 households stands at Rs. 1,63,839/- of which the share of agriculture is Rs. 58,705/- or 34.83% and that of agricultural labour is Rs. 46,882/- or 28.87%. Together they have a share of Rs. 1,05,587/- or 63.70%. This clearly shows the relative importance of agriculture in the village economy (Statement II).

Statement II

The Income Generation and the Sectors of Origin

Sectors of origin	Total income generated in the sector (during 1961-62)	Percentage to total income
(1)	(2)	(3)
	Rs.	
Agriculture	58,705	34.83
Agricultural labour	46,882	28.87
Household industry (Palmgur and coir making)	26,494	16.17
Trade and commerce	9,996	6.10
Other household industries	6,167	3.76
Others	15,591	10.27
Total	1,63,839	100.00

Agricultural seasons and operations

16. There are two agricultural seasons in a year. The first season starts in the month of June-July and lasts till November-December. The second season closely follows the first *i.e.*, it starts in the month of January-February and comes to a close by April-May. The first crop grown in June-July is called *salava* and the second crop is known as *dalava*. After the first showers that occur in the month of April-May, the cultivators start the ploughing operations which last for about ten days. These operations are resumed more intensively again either in the last week of *Vysakha* or in the first week of *Jyeshtha*. These showers are locally called *tolakari* (first showers). For the preparation of the seed-bed one *dukki* or about 12" of rain is sufficient. After intensive ploughing the seed-bed is prepared.

17. *Dry crop (first crop) or tolakari panta*: It is a 4 month crop. Weeding operations start one month after sowing. This process is repeated 4 times alternated by inter-cultural operations. Weeding is stopped just a fortnight before the crop is harvested. Crop-cutting operations begin in the month of August-September and last for about a fortnight. The stalks are heaped in *gudu* or *kuppa*, resembling a cone. This is allowed to dry up for 3 or 4 days. In the meanwhile the thrashing ground is prepared in the field. While preparing it they spread the chaff on the ground so that the grain is not lost in the cracks in the field. They beat the bundles against a wooden plank so that the grain

drops out. This process is called *balla kottu* (beating on the plank). If the stalks are sufficiently dried up they adopt a different method called *kuppanur-pudu*. In such case one or two persons go on feeding the process by standing on the *kuppa* or the heap while one person takes one or two pairs of bullocks round and round trampling the stalks under their feet. The dropped out grain is collected and winnowed.

18. The dry crop is invariably mixed up with either *kandi* (redgram), *nuvvulu* or *thil* which are harvested in the month of January. The mixed crop does not require as much investment as the principal crop because the manure and other inputs would have already been applied at the beginning.

19. *Salava crop* (Wet paddy): The crop (wet paddy) is sown in June-July and harvested in November-December. The first stage in wet cultivation (paddy) is the raising of a nursery or the *akumadi*. Before it is raised, the land is ploughed thrice with water in the field. This is called *dammucheyyatam*. By so doing the land becomes sufficiently marshy and the soil is thoroughly pulverized. After ploughing they apply manure which is broadcasted so that it is spread uniformly. Before seeds are sown they are soaked in water for about 12 hours. As the nursery grows they apply the fertilisers, usually ammonia. After a month they transplant the seedlings. Four days after transplantation weeding operations are started. After weeding they again put the fertilisers. The crop comes up for harvesting by November-December. One week before the crop is cut the water supply is stopped so that the field gets dried up. This is possible only where there is no other crop mixed with it, for example, *janumu* or jute. The former type is called *udupuchenu kotha* (or crop cutting without water in the field) while the latter one is known as *banda kotha* (crop cutting with water in the plots).

20. *Dalava or the second crop*: The sowing operations start in the month of January-February and the crop comes up for harvesting in the month of April-May. Among the second crops groundnuts and *thil* are important. The process is similar to that of the first crop.

Farm costs and farm management

21. Before inquiring into the farm management and farm costs, it is essential to note the different sizes of the operational holdings which go a long

Statement IV

Number of Farmers owning different Sizes of Pasture Lands

Operational holdings (in acres)	No. of farmers owning the <i>garuvu</i> or the pasturage						
	Below 1 acre	1-2	2-3	3-5	5-7	7-10	10 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Below 1	...	...	1	1	1	1	...
1-2	...	...	1	1	1	1	...
2-3	...	2	1	2	1	1	2
3-5	...	...	2	...	...	1	...
5-7	...	...	...	2	...	1	2
7-10	1	...	1	...	1	...	...
10-14	...	...	...	...	...	...	2

Before enquiring into the farm costs as such it is essential to know the acreage under different crops and the average yield per acre of cultivated land (for the sample households).

Area under the principal crops

23. The following statement gives the acreage under the principal crops grown during 1961-62 by the sample households:

Statement V

Acreage under Principal Crops

Sl. No.	Crops grown	Acres
(1)	(2)	(3)
First crop		
1	Paddy (dry)	82.20
2	Paddy (wet)	40.97
3	Tobacco	34.00
4	Sugar-cane.	7.00
Second crop		
1	Ulava (horsegram)	28.00
2	Kandi (redgram)	9.65
3	Groundnuts	8.00
4	Dhaniya (coriander)	7.65
5	Chillies	5.00
6	Senaga (bengalgram)	2.10
7	Jowar	1.70
8	Thil	1.00

The Statement shows that among food crops dry paddy is important and wet paddy is next only to it. Among the commercial crops Virginia tobacco with an extent of 34.00 acres is important followed by sugar-cane which has been taken up since 1961. The same trend in the crop pattern is true in the case of the whole village as presented earlier (please see p. 20). Among the second crops, horsegram is

way in determining both the management aspect as well as the operational costs involved therein. The statement below presents the different sizes of the farms operated by the 56 farmers out of 211 samples studied. The period of reference is 1961-62.

Statement III

Number of Farmers owning different Sizes of operational Farms

Size of the farms (in acres)	No. of farmers operating
(1)	(2)
Below 1	12
1-2	12
2-3	9
3-5	9
5-7	5
7-10	5
10-14	4

The data presented above throw light on one or two important aspects:

(1) A greater proportion of the farmers operate smaller holdings *i.e.*, there are 42 farmers having the land below 5 acres. Even among them 21 have a holding below 2 acres, while 18 have above 2 acres but below 5 acres. The bigger holdings are operated by a comparatively smaller number of farmers. For example, there are 10 farmers having holdings just above 5 acres but below 10 acres, while the last group which is also the maximum size of the holding claims only 4 households. This can be compared with the data presented in Table 11 showing the distribution of land in the village. This reveals that the same trend is true in the larger context of the village also *i.e.*, we find that 263 *pattadars* out of a total of 307 have land below 5 acres and the average size of the holding remains at 4.83 acres.

Operational holdings and the possession of the pasturage

22. As mentioned earlier, the farmers of the village own atleast one acre of *garuvu* or pasturage which provides fodder for the cattle besides yielding some income in the form of palmyra leaves, rafters and the most important thing is the raw material for the village industry—the palmgur industry. The statement below gives the details of the operational holdings and the holding of the pasturage owned by the farmers.

important, which is generally sown after the dry paddy is harvested. *Kandi* is mixed with the dry paddy.

Statement VI

Area under Principal Crops, total Production per Acre and Money Value of the average Production

Crop	Area under the crop	Total production of the crop (in bags)	Average production per acre (in bags)	Money value of the average production (in Rupees)
(1)	(2)	(3)	(4)	(5)
Paddy (wet)	40.97	366	8.93	201.00
Paddy (dry)	82.20	449	5.59	144.00
Virginia tobacco	34.00	34*	0.97	455.09
Sugar-cane	7.00	10½**	1.5**	450.00

* *Puttis* ** *Tons*

Average production per acre

24. It is clear from the above Statement that the average production of wet paddy is more than that of dry paddy. This increase in production might be due to the assured water supply, better manures and other inputs. The dry paddy is mainly a rain-fed one. Among the two principal commercial crops the average production in the case of Virginia tobacco is 0.97 or 1 *putti* valued at Rs. 455/-. Whereas the average production of sugar-cane stands at 1.5 tons whose value is Rs. 450/-. This shows that though sugar-cane is a new innovation it holds out good prospects whereas the yield of Virginia tobacco per acre is slowly decreasing and the quality of the product has gone down and this might be the reason for the gradual switch-over to sugar-cane cultivation.

Farm costs

25. Before inquiring into the cost structure, it is essential to note the definition of the two concepts used *viz*, money costs and the imputed value of family labour.

26. The term 'money costs' means all the payments made in cash and also such payments made in kind but converted into Rupees and Paise. The imputed value is determined on the basis of the prevailing wage rate for particular type of labour *viz*,

adult male or adult female or child. There is no consensus of opinion among the experts in agricultural economics on the point. The problem of a satisfactory evaluation of the same remains yet to be solved and merits careful analysis. Some have gone so far as to suggest that the problem involves the application of certain theoretical principles on 'value' in the interpretation of the value of family labour. It is normal practice to evaluate farmer's labour and that of his family members on the basis of the wage rate actually paid to long-term or permanent labour. But the *Indian Society of Agricultural Economics* observed "while this principle may seem sound it results in the inflation of the operating expenses and therefore of depressing the net income as it has very often been noticed that family labour is applied in excess of what would have actually been required had hired labour been engaged." Hence the former definition is adopted.

27. The statement given below gives an insight into the farm cost structure for the four principal crops in the village.

Statement VII

Farm Cost Structure

Crop	Total costs	Money costs	Imputed costs
(1)	(2)	(3)	(4)
	Rs. P.	Rs. P.	Rs. P.
Dry paddy	115.39	79.08	36.39
Wet paddy	148.83	100.13	48.70
Virginia tobacco	340.97	226.47	114.50
Sugar-cane	400.00	300.50	99.50

28. The above analysis of costs indicates that the proposition of money costs is greater than the imputed costs. This is mainly due to one very important fact, that is, among the well-to-do Kamma and Kapus, the members of the farmer's family do not work. Agriculture is not a way of life with them. Among the castes *viz*, Setty Balija, Goundl etc., other members of the family also work in the fields besides attending to the household duties, in the case of females, and work as hired labour, in the case of other adult males and children.

29. In the case of Virginia tobacco and sugar cane the proportion of money costs is still greater than that of the imputed costs. This is mainly because, the processing of tobacco leaves require

some skill on the part of the workers and the family labour is not fit for the job.

Assets and liabilities

30. To begin with, structure of assets may be analysed and its essential features may be noted. Assets may be divided into two broad groups :

- (1) the physical assets, and
- (2) financial assets

While the first group would include such assets, land, houses, cattle and implements, the second one would include cash, deposits and savings in the form of insurance, ornaments etc.

Statement VIII

Physical and Financial Assets

Types of assets	Percentage to total assets
(1)	(2)
I Physical assets	
1 Land	62.35
2 Draught cattle	2.34
3 Other cattle	1.44
4 Buildings	30.29
II Financial assets	
1 Insurance	N. R.
2 Ornaments	3.56
3 Savings & deposits	N. R.
N. R.=Not reported.	

Of the outstanding features of the durable assets is that the value of land represents the major portion of the investments in these assets. The value of durable asset, land represents 62.35% and buildings come next only to land with 30.29% of the total assets. Of the assets of the second category, that is, the financial assets, ornaments form 3.56%. This has to be accepted with due qualification. The sample households did not give a correct estimate of their possessions and hence there is a definite

under-estimation of the value of this asset. Regarding savings in the form of liquid cash and deposits, no information is available mainly because the householders declined to disclose their assets.

31. A noteworthy feature of the assets of the agriculturists is the value of the draught cattle. It is surprisingly very low when compared to other types of assets. This is mainly due to one important reason: That is, those who own an uneconomic holding do not own draught cattle, on the other hand, they engage hired bullock power for which they pay in terms of paddy straw after the crop is harvested. Only owners of bigger holdings, mostly Kammass and Kapus own bullocks.

Indebtedness

32. The two statements give an idea of the volume of indebtedness and the purpose for which it was taken and the agency that supplied the credit. Out of the 55 farmers only 21 have borrowed during the year 1961-62 and the total debt stands at Rs. 20,618/-.

Statement IX

Indebtedness of the Farmers

No. of farmers in debt	Total farm income	Average farm income	Average debt per family
	Rs. P.	Rs. P.	Rs. P.
21	20,618.00	934.19	509.52

The above Statement clearly shows that the average debt per farm family is about $\frac{1}{2}$ of the average farm income. If we just compare this with the other Statement No. X showing the debts and the purposes of borrowing it can be observed that a greater proportion of debt was incurred for purposes of investment on land and livestock and a comparatively less is spent on social and cultural functions, domestic requirements, etc.

Statement X

Debts and Purposes of Borrowing for Sample Households

Purpose of borrowing	No. of households borrowing a debt of							
	Below Rs. 100	100-200	200-300	300-500	500-800	800-1,200	1,200-1,600	1,600-2,000
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Capital expenditure on land	...	3	...	...	3	2	...	2
2 Capital expenditure on household industry	...	...	...	...	1	...	...	...
3 Family expenditure	3	3	2	...	...	...	...	...
4 Current expenditure on land	...	...	...	...	1	...	...	...
5 Others	...	...	1	...	...	...	...	...

Farm income is that portion of the total family income which was derived from the farm, *i.e.*, Total income — income from other source = farm income.

Credit agencies

33. Among the credit agencies the following are important :

*Statement XI
Credit Agencies*

Agency (1)	Amount advanced (2)	Percentage to total (3)
1 Government	2,000	17.10
2 Co-operatives	3,050	26.06
3 Private money lenders	5,650	48.29
4 Friends & relatives	1,000	8.55
Total	11,700	100.00

The above statement shows the role played by different credit agencies. It can be observed that the private money lender still retains his control over the loan finances as 48.29% of the total credit was supplied by him during 1961-62. The two other agencies viz, Government and the co-operatives also contributed a fairly good percentage of the credit required by the agriculturists, i.e., 17.10% and 26.06% respectively.

Government policy and the role of the Agricultural Credit Co-operative Society

34. The Government has been advancing long-term loans and well subsidies to agriculturists from time to time. The Statement given below gives the details of the loans and subsidies advanced to the agriculturists of Unagatla village.

Statement XII

Land Improvement Loans

Year (1)	To whom paid and how much (2)	For what purpose (3)	Whether repaid (4)
1940	Karnam, Rs. 200	Purchasing cart & bullocks	Yes
1941	Karnam, Rs. 150	Land improvement	Yes
1950-51	Karnam, Rs. 100	Manures	Yes
1951-52	Balija, Rs. 170	do	Yes
1953	Madiga, Rs. 200	do	Yes
	Kamma, Rs. 200	Land improvement	Yes
	Karnam, Rs. 300	do	Yes
1954	Kapu, Rs. 500	do	Yes
	Rs. 500	do	Yes
	Rs. 400	do	Yes
1955-56	Karnam, Rs. 500	Manures	Yes
1957	Kamma, Rs. 1,000	Purchasing oil engine	Yes
1957	Kamma, Rs. 1,000	Converting dry land into wet land	Yes
	Rs. 1,000	do	Yes
	Rs. 1,000	do	Yes
1958	Rs. 600	Bore wells	Yes
	Rs. 1,000		
	Rs. 1,000		
	Rs. 1,000		

During 1959-60, 1960-61 and 1961-62 no loans were advanced. Regarding the well subsidies in 1949-50 four subsidies of Rs. 750/- each have been advanced to four ryots and again in 1957-58 one ryot received a sum of Rs. 750/- as subsidy for sinking one irrigation well.

35. The policy of the State Government during the last decade, that is, between 1951-52 to 1961-62 deserves a special mention.

*Statement XIII
Number of Loans classified by Purpose*

Purpose of the loan (1)	No. of Agriculturists that received loan (amount in Rs.) 1951-52 to 1955-56 (2)	1956-57 to 1961-62 (3)
1 For manures	4 (Rs. 870)	...
2 For land improvement	5 (Rs. 1900)	...
3 For purchase of oil engines	...	1 (Rs. 1000)
4 For converting dry land into wet	...	3 (Rs. 3000)
5 For sinking bore wells	...	4 (Rs. 3600)

The above Statement clearly indicates the change in the policy which helped solving some of the important problems of an upland village. For example, with the assistance the ryots received from Government for sinking bore wells, it could solve the problem of water supply for the paddy crop and with additional loans for the conversion of dry lands into wet lands a few more acres could be easily brought under the wet cultivation.

36. The role of the co-operative credit society is no less important in this context of agricultural credit supply. The multi-purpose credit co-operative society was started as early as 1919. It was converted into a large scale credit society in 1958-59, with a share capital of Rs. 200,182/-. There are 679 members. The Government share stands at Rs. 100,000/-.

*Statement XIV
Membership of Co-operative Credit Society*

Members (occupationwise) (1)	No. of members belonging to each category (2)
1 Cultivators (owners)	300
2 Tenant cultivators	100
3 Others (artisans, agricultural labourers etc.)	279
Total	679

The share capital for a member is Rs. 5.25 and each member can take upto a minimum of 100 shares valued at Rs. 500/-.

37. The loan advanced to a member would be 8 times the share-capital that he has with the Society. The member, while taking the loan has to produce two sureties. If the loan exceeds a sum of Rs. 500 the loanee has to mortgage the land in which case the loan amount would be limited to 1/10 of the net assets and it should not exceed Rs. 4,000/-. The Society advances two types of loans to the cultivators :

- 1 Short-term . . . 1 year
- 2 Medium-term . . . 3 to 5 years

The rate of interest is uniform for both types of loans i.e., 7%. During 1961-62 the society advanced a sum of Rs. 86,605/- as short-term loans. Besides providing credit facilities it also supplies fertilisers like ammonia, sulphate, uriya etc.

B. PALMGUR AND COIR FIBRE PROCESSING INDUSTRIES

38. The brief historical resume presented in the Introductory Chapter makes it unmistakably clear that the palmgur and coir fibre industries have played a decisive role in the economic development of the village since 1900. It also brought to light the spur the industry received and the serious setbacks it suffered.

39. The 'wish-fulfilling' tree—the palm tree—yields many kinds of products not the least important being its juice which is used for the manufacture of palmgur. Most of the sugar requirements of the country before the introduction of sugar-cane were met by the palm tree. The gur itself is very nutritive and high in vitamin and sugar contents. The number of such trees in the country, according to the statistics given by the Government of India* is about five crores and with proper management should yield about a million tons of gur per year that is 20-25 per cent of the country's total requirements. This figure assumes added significance in the context of the existing sugar situation in the country. The demand for sugar is constantly rising and quantities of sugar are still imported. The increased production of palmgur can easily meet

this deficit and conserve foreign exchange. More over the full exploitation of palm will release about a million acres of land † which at present grow sugar-cane for other purposes.

40. The impetus towards the re-establishment of rural industries as an important factor in the Indian economy was somewhat romantic in its first stages, and was thought of as being incompatible with industrialisation on modern lines; this is no longer the case. That village industries have an important place even in the modern industrial economies is borne out by Japan, the contemporary China, Switzerland and the Scandinavian countries. This is the micro-economic aspect of the problem.

41. Coming to the micro-economic aspect the place of the palmgur industry in the economic set-up of the village Unagatla, it can be observed, that this industry was and still continues to be an absorber of surplus rural labour. It helped to solve the twin problems of rural unemployment or underemployment and reduced in some degree the pressure on land. The primary industry i.e., agriculture provides employment for the working population for a period of 6 to 8 months in a year. As the palmgur industry is conducted during the 3 or 4 summer months which is the off season for agriculture it opens avenues of gainful employment for at least a segment of the labour force. Regarding the pressure on land, it may be noted that the total land available for cultivation is just 1,541.60 acres, distributed over 319 *pattadars*. The average size of the holding works out to 4.83 acres. As the village is in an upland area depending on the monsoons, the size of the holding is quite uneconomic.

Palmgur industry as a traditional industry

42. The place of this household industry in the economic set-up of the village can be viewed from four different angles :

- (a) As a traditional occupation of a segment of the village population
- (b) As a contemporary main occupation of that segment
- (c) Income generated in each sector of rural economy
- (d) Total capital invested in different industries

*See page 13, Chapter V of Rural Industries, published by Government of India - 1954.

† *Ibid.*

Judged from the stand point of the traditional occupation out of 211 sample households studied 54 households or 30.9% reported that palmgur and coir fibre processing industries are their traditional occupations (Table 12). To recall what has already been mentioned in the Introductory Chapter the traditional occupation of the Setty Baliya 341 households out of a total of 937 in the village. Thus, it represents 20.75% of the households.*

TABLE 12

Traditional Occupation by Households

Name of traditional occupation	No. of households in each traditional occupation
(1)	(2)
Agriculture	50
Agricultural labour	27
Agriculture and labour	3
Agriculture and palmgur	11
Agricultural labour and toddy tapping	4
Agricultural labour and coir making	5
Basket making	1
Boat labour	2
Business	4
Business and agricultural labour	1
Blacksmithy	1
Barber	1
Goldsmithy	1
Milk selling	1
Not known	7
Oilseeds crushing	3
Palmgur and coir making	2
Pig rearing and basketry	1
Pig rearing	1
Pottery	1
Shoe-making	15
Toddy tapping (palmgur)	50
Toddy tapping and coir making	1
Toddy tapping and business	1
Vaddepuni	1
Vessel polishing	1
Village service (Karnam)	4
Washing	6
Washing and cultivation	1
Weaving	4
Total	211

* Primary Census Abstract — 1961 Census.

43. The Table 13 showing the traditional industry of the sample households also makes it clear that for 54 households palmgur and coir fibre are the traditional industries run by those households.

TABLE 13

Traditional Industry by Households

Name of traditional industry	No. of households in each traditional industry
(1)	(2)
Palmgur making	31
Palmgur and coir making	11
Coir making	12
Basketry	2
Goldsmithy	2
Oilseed crushing	3
Pottery	1
Weaving	3
Total	65

Contemporary main occupation

44. As a contemporary main occupation, out of 211 sample households 28 households or 13.27% have palmgur and coir fibre while agriculture and agricultural labour claim 41 and 97 households or 19.43% and 45.49% respectively (Table No. 35). The remaining 45 households forming 21.33% of the total have other occupations.

45. The same is true in the case of the whole village. If one carefully examines the Primary Census Abstract figures, it would be clear that household industry claims 476 or 22.43% of a total of 2,122 working people in the village. The importance of agriculture and agricultural labour has been maintained as agriculture claims 548 or 25.82% of the working population while agricultural labour represents 663 persons or 31.24% of it. The remaining 20.51% of the workers are engaged in other occupations viz, trade and commerce, transport, construction etc. In the light of the above discussion it can be observed that as a traditional occupation the household industry is important next only to agriculture and agricultural labour. Even as contemporary main occupation the position of the household industry changes but little. It can be concluded that the place of the household industry in the dichotomic economic system of the village is a definite one.

Income generation and sectors of origin

46. From the point of view of the income generated in this sector, it is clear from the data presented in the statement below, that out of the total income of Rs. 163,839—of the sample households Rs. 26,494 or 16.17% (during 1961-62) was generated in the industrial sector. When it is compared with the other sectors of origin, the data lend support to the argument advanced in the earlier pages is that household industry is one of the significant constituents of the economic system. Regarding the contribution of other sectors, agriculture has a share of Rs. 58,705/- or 34.83% (Statement II).

The investment pattern

47. Table 14 gives an insight into the investment pattern among the different castes. Among the dif-

ferent household industries conducted in the village palmgur and coir fibre processing industry figure prominently both from the point of view of the number of households conducting it and the amount of capital invested therein. Seventy-five households belonging to Goundla, Setty Baliya, Mala and Madiga Castes are engaged in it, with an outlay of Rs. 12,002/-. Of this the Setty Baliyas' share is Rs. 4,772/- distributed over 28 households while that of Goundla, Mala and Madiga is Rs. 4,514/- by 23 households, Rs. 2,398/- by 10 households, Rs. 318/- by 4 households respectively. Among other household industries oil seeds crushing industry is important as 3 households are engaged in it with an outlay of Rs. 735/-. This is perhaps due to the encouragement that it has been receiving from the Ghani Oil Co-operative Production and Sale Society that is functioning in the village.

TABLE 14

Household Industry by Caste/Tribe/Community
Amount of Investments (1961-62)

Caste/Tribe/Community	Coir making		Palmgur making		Oilseeds crushing		Basket & tattles making		Goldsmithy		Blacksmithy		Pottery		Shoe-making		Weaving	
	No. of households	Amount of investment	No. of households	Amount of investment	No. of households	Amount of investment	No. of households	Amount of investment	No. of households	Amount of investment	No. of households	Amount of investment	No. of households	Amount of investment	No. of households	Amount of investment	No. of households	Amount of investment
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Goundla	2	100	21	4,414	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Setty Baliya	10	1,055	18	3,717	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Teli	...	...	...	...	3	735	...	...	...	...	...	...	...	...	...	...	...	...
Senapathi	...	...	...	...	...	...	...	...	...	...	1	350	...	...	...	...	3	...
Mala	7	1,548	3	850	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Madiga	4	318	...	...	...	...	...	...	...	...	...	...	...	...	1	125	...	...
Kamsali	...	...	...	...	...	...	...	...	1	810	...	...	...	...	...	...	...	...
Kummari	...	...	...	...	...	...	...	...	...	...	...	...	1	200	...	...	...	...
Uppara	...	...	...	...	...	...	2	87	...	...	...	...	...	...	...	...	...	...

48. The investment finance is the crux of the problem of the household industrial development. As the general family economy is at the subsistence level the families engaged in those industries are not in a position to raise the required capital for their

industries. This compels them to approach the private traders or money lenders for such initial capital. The role of co-operatives needs a careful study and proper evaluation as it is one of the important agencies providing the initial capital.

Source of investment finance

49. The major sources of industrial finance in the village are :

(1) Local traders who advance an interest free capital keeping the palmgur manufacturers under an obligation to sell the product to them.

(2) The Industrial Co-operative Production and Sales Societies working in the field with a set purpose of providing credit, and marketing facilities to the manufacturers.

50. Regarding the agency of the former type, they are mostly from the villages though a few are from outside. There are 14 traders who advance loans to palmgur manufacturers and purchase the finished products.

51. The methods, terms and conditions of advancing loans need a special mention. The money advanced to the manufacturers is interest free but it is not without strings attached to it, that is, producer has to sell that quantity of the product which is equal to the money he had taken from the trader. Though apparently the producer is free to sell the remaining quantity of the product in the open market he is obliged to sell it to the same trader lest he would be incurring the displeasure which might hamper his industry next year. Added to this the processing of the product is such that it requires money at every stage of production, for example, for paying the lease money for the palm trees, for getting the pan, purchase of fuel, ingredients, transport charges and storage etc. The more important problem is the problem of maintaining the family at the work place for 4 months (The work place is about 5 miles from the village). All these compel the producer to sell the product as and when it is ready for marketing. This necessarily implies that the producers sell them in smaller quantities, instead of waiting for a favourable market. Hence he is deprived of a fair price for the product.

The Co-operative Societies

52. The agency of the second category are the three Industrial Co-operative Production and Sales Societies. The three societies are (1) The Gowda Palmgur Production and Sales Society (2) The Setty Balija Palmgur Production and Sales Society and (3) The Harijan (for Malas) Palm Jaggery Manufacturers' Co-operative Credit Society. These Societies began functioning in the year 1948-49. The area of operation of Societies is limited to the village and the caste.

The Gowda Palmgur Co-operative Society

53. The Society was started in 1948-49 with 250 members and steadily increased to 338. Among the activities of the Co-operative Society the following are noteworthy :

(i) In the year 1961-62 it purchased 78 *puttis* of palmgur from the producers at the rate of Rs. 70/- per *putti*. The value of the palmgur purchased by the Society was Rs. 4,960/-.

(ii) Another important activity is, in 1961-62 it purchased 306,360 gallons of syrup from the manufacturers which it sold to Palm Jaggery Marketing Co-operative Society at Penukonda.

(iii) The quantity of palmgur purchased by the Co-operative Society during 1961-62 forms an infinitesimally small percentage of the total production in the village (the total production is estimated at 1,800 to 2,400 *puttis*). The reasons for this have already been stated :

- (1) Lack of proper organisation
- (2) Lack of funds and personnel etc.

The Setty Balija Palmgur Industrial Co-operative Society

54. The Society was started in 1949 with 44 members and the number of members gradually increased to 137 by 1962. The share capital of the Society was Rs. 549/- in 1962. The Society helps the members to tap toddy and prepare syrup. It provides the marketing facilities to the manufacturers of syrup and palmgur. The Andhra Pradesh State Federation for Palmgur Industry at Nidadavole advanced loans and grants of Rs. 30/- to each member (half as loans and half as grants) in terms of implements, like pan. In the year 1960, the State Federation of Palmgur Manufacturers advanced a loan of Rs. 2,000/- for purchasing 40 pans, each costing Rs. 50/-. As regards marketing of the finished product, the Society purchased 3,593 maunds of palmgur from the local manufacturers at a rate Rs. 3.00 per maund.

The Harijan (Mala) Palm Jaggery Manufacturers' Co-operative Credit Society

55. In the year 1960-61, the Khadi and Village Industries Board sanctioned, through the Federation of Palm Jaggery Societies, a sum of Rs. 50/- to each manufacturer out of which Rs. 25/- as loan and Rs. 25/- as grant. This was meant for those who actually manufactured palm jaggery

during 1960-61. In 1961-62 only 20 members out of 57, manufactured 120 *puttis* of palmgur. Out of a total of 120 *puttis*, the Society purchased only $\frac{1}{2}$ of it, that is, 60 *puttis* at the rate of Rs. 60/- per *putti*. The Society purchased the product at the manufacturing centre saving the transport charges to the manufacturers (Transport charges per *putti* is Re. 1/-). During 1961-62, the Society did not render any assistance to the producers mainly due to paucity of funds. This resulted in a sudden drop in the members engaged in it from 57-60 in the immediately preceding year, that is, 1960-61 to 20 in 1961-62. There is yet another reason for such a steep fall. It ceased to be a paying one owing to the numerous restrictions imposed by the Government viz, the ceiling on the number of palm trees to be tapped was fixed at 20 per *balla** the issue of licenses to the tappers etc. But if the industry is to be an economic proposition and if the persons are to be fully employed, the minimum number of trees would be 60 in which case he can manufacture 6 to 8 *puttis* depending on the juice yield during the year. If the unit is 60 trees, the following are the items of expenditure and the net income one can expect :

	Rs.
Rent for the trees (60 trees)	100
Pan	30
Coconut oil	5
Fuel	50
Other ingredients	20
Transport charges.	10
Total	265

The average production would be 6 to 8 *puttis* valued at Rs. 420/- to 560/- and the net income works out to Rs. 155/- to 295/-.

Production and marketing

56. The total production of palmgur and coir fibre during 1961-62 for the sample households was 319 *puttis* and 969 maunds respectively. This is distributed over 54 and 21 households respectively. The market price during 1961-62 fluctuated between Rs. 60/- and Rs. 80/- per *putti* in the case of palmgur while it was constant at Rs. 10/- per maund in the case of coir fibre. If we take Rs. 70/- as the average price per *putti* of palmgur the money value of the product works out to Rs. 21,860/-. The money

**Balla* :—It is a local term meaning a person who is engaged in toddy tapping. It is derived from the waist belt used at the time of climbing a palmyra tree with the help of which the tapper sits as if he is sitting on a chair, well balanced. Each *balla* represents one person as one *balla* cannot be used by more than one at a time.

value of coir fibre can be estimated at Rs. 9,690/- (at the rate of Rs. 10/- per maund). According to one estimate there are about 300 *ballas* in the village and the average production per unit in *balla* is about 6 to 8 *puttis* of palmgur, the total annual production could be estimated at 1,800 to 2,400 *puttis* of the value of of Rs. 126,000 to Rs. 168,000. Regarding coir fibre, the estimated production is about 5,000 maunds valued at Rs. 50,000.

Marketing

57. Organisation of production and marketing are the twin problems of any industry, be it a large scale or small scale or household industry. The nature of palmgur industry being what it is, it suffers from organisational difficulties. The marketing problems have contributed in no small measure to the deterioration of the industry.

58. The efficacy of the Co-operative Society in removing the marketing bottlenecks can be judged from the sample households. Out of 54 households that reported to have conducted the household industry during 1961-62, only 11 households could take advantage of the Co-operative Marketing Society. This refers to 1959-60 only. The quantity marketed during 1959-60 stood 73 *puttis* only. This clearly indicates the degree of dependence on the private traders for marketing the products which naturally puts a heavy premium on the industry. The Society did not provide marketing facilities during 1960-61 and 1961-62 mainly due to organisational deficiencies, shortage of personnel aid, paucity of funds, the other important reasons being the loss it incurred during 1959-60.

59. It is essential to note that marketing of coir fibre does not come under the purview of the Co-operative Marketing Society as yet. This has left the private traders without any competition.

C. OTHER HOUSEHOLD INDUSTRIES

The handloom industry

60. Among the other household industries handloom weaving industry and ghani oil industry deserve a special attention. Other industries of minor importance are basket making, carpentry,

blacksmithy etc., which receive help from the agriculturists in the village as the services of these industries are essential to agriculture.

61. The history of the handloom industry is interesting. The 1917 Report contains a few details about the industry. The following are some of the details:—

“At the time of the 1891 Census there were 69 weavers; in 1901 17; in 1911 12; now (that is in 1917) there are only three. Foreign yarn of 10, 20 and 40 counts is purchased from fairs held at Nidadavolu four miles off. The cloth woven is very rough sort, used by the very poor classes; 75 per cent of the people prefer and use foreign goods. The implements are of ordinary type and of primitive nature. There is no co-operation among the weavers. They are unable to face the mill competition. As they find little demand for their goods, they are frequently forced to go away as agricultural labourers, and practise weaving as a hobby in leisure hours. A weaver with five sons, as a rule, sends four of them to agricultural work and one to his own industry. Till 10 years back 95% of the population used to wear the village cloth. Now 75 per cent prefer and use foreign clothing. Two weaving families went to Rajahmundry as factory coolies. Ten years ago, many women of low castes used to practise handspinning.”*

The above story of the handloom industry brings to light the hardships of the weavers and the problems that beset the industry. The present position is different and encouraging. Now there are 6 active looms in the village providing employment to 30 to 40 weavers. With the starting of a Co-operative Production and Sales Society a new leaf is turned in the history and development of the age-old industry of the village.

The present position – The role of Weavers Co-operative Production and Sales Society

62. The Ramalingeswara Weavers' Co-operative Production and Sales Society started functioning from 12-3-1947. The area of operation extends to 13 other villages † within a radius of 6 miles. There are 144 looms of which 60 are active looms in all the

* Economic Studies. Vol. I Some South Indian Villages – 1917, p. 115

† The member villages are:— (1) Kalavalapalli, (2) Bramhanagudem, (3) Nidadavole, (4) Purushottapalli, (5) Vijjeswaram, (6) Peddavadeipalli, (7) Munipalli, (8) Chagalli, (9) Chandravaram, (10) Mallavaram, (11) Madhavaram, (12) Katakoteswaram, (13) Unkaramalli.

14 villages providing employment to 300 workers. The type of the loom used is the fly shuttle loom.

Membership conditions

The weaver has to purchase 3 shares, the value of each share being Rs. 10/-. Hitherto the Society used to supply yarn worth Rs. 40/- which was sufficient for two *padugus* with which one can work on one loom. As there were many defaulters and as the weavers became insincere, the Society was compelled to revise its policy and restrict the quota of yarn to the value of the share capital that a particular weaver had with Society. This trend is noticeable since 1959.

The nature and condition of the supply of yarn

63. There is a periodicity of supply of yarn. Once in 15 days the weaver has to return the finished goods to the Society which supplies yarn for future production. The Society does not supply other ingredients. On an average the Society supplies yarn for 3 *padugus*. It also prescribes the type, based on the local demand for each variety of the cloth. The yarn requirements depend principally on the reed that is used, because it determines the texture as well as the size of the cloth woven. The ratio between yarn and the finished goods (cloth) will be:

20	counts of yarn—32	yards of cloth
40	” ” —58	” ”
60	” ” —72	” ”

The status of the weaver and the wages paid to him

64. The status of the weaver is that of a skilled worker. The society prescribes the type, size and the design of the cloth. He is just an instrument faithfully carrying out the instructions. The wage paid to him is a function of two factors, they are, the count of the yarn and the number of knots supplied to him. The ratio of the three is as follows:

No. of counts	No. of knots	Wages paid per knot
20	20	50 P.
40	40	56 P.
60	60	60 P.

65. The society has rendered yeoman service to the industry by supplying 10 reeds to 10 weavers free of cost in the year 1958. In 1959 it supplied two *dobbis* used for making the borders. Again in 1960 it supplied free of cost one warping machine costing Rs. 500/-.

66. The society does not supply the primary equipment to the weavers. Neither it provides credit facilities to them. The principal advantage of his association with the Society is an assured and continuous supply of yarn and thus of employment. This type of assistance is extended to all who are engaged in it. The traditional weaver community

is the Padmasale or the Devanga community. But till 1957 there were about 21 weavers belonging to Mala Caste, a Scheduled Caste in 4 constituent villages. As far as Unagatla is concerned no such case has been reported.

Trends in production and sales

67. The trends in the production and sales of the handloom industry gives an insight into the prosperity of the industry and also the reasons for the tardy progress of it. The production and sales particulars are given below. (These have reference to all the member villages).

Statement XV
Particulars of Production and Sales

Year	Production (value in Rupees)	Sales (value in Rupees)	No. of workers engaged	Production (in yards)	Wages paid (in Paise)
(1)	(2)	(3)	(4)	(5)	(6)
1951-52	41,962.00	46,818.13	125	72,394	75 P.
1956-57	38,638.62	40,937.25	120	7,000	75 P.
1960-61	17,952.70	19,305.32	60	39,603	50 P.
1961-62	18,448.49	19,929.32	60	39,603	50 P.

From the above analysis it can be observed that there is a steep fall in production from 1951-52 to 1961-62. The reason for such a downward trend is not difficult to find if we take into account the number of weavers engaged and the wages paid to the weaver per unit of output. The number of workers has fallen from 125 in 1951-52 first to 120 in 1956-57, the wage rate remaining constant at 75 P. per unit of output, and in the subsequent year in 1960-61 it has recorded a fall both in the number of workers which has come down to 60 as well as the wages paid which stood at 50 P. per unit. The same trend persisted in 1961-62 also. Why the wage rate has come down? This information could not be collected as the actual wage rate paid per unit of output from time to time is fixed by an outside agency – the Wholesale Co-operative Society at Vijayawada which supplies the yarn to the local societies and they have no control over the wages.

The Ghani oil industry

68. There are 4 oil *ghanis* in Unagatla village providing employment to 4 oil mongers. The 1917 Report on this village, undertaken by Madras University does not refer to the existence of such an industry. The oil mongers will have work throughout the year. Three months *i.e.*, August, September, and October, and again the 3 summer months are the busy months in a year. This industry is receiving help from the Co-operative Society.

The Ghani oil industry – the role of the Co-operative Production and Sale Society.

69. The Sree Durga Malleswara Ghani Oil Co-operative Production and Sale Society started functioning from January 1959 with 30 members and a share capital of Rs. 2,050/- (the value of each share is Rs. 25/-). The area of operation extends to 11 other villages, and the number of active oil *ghanis* is 30.

Nature of assistance

70. The society supplies *thil* to the oil pressers. The quantity supplied to each member depends on the share capital he has paid. But of late the society is demanding a caution money equal to the money value of the *thil* supplied. This was necessitated by the limited capacity of the society to pay the loan it received (Rs. 8,000/-) from the Khadi and Village Industries Board in 1959. The society demands a caution deposit of Rs. 80/- from each member which would be merged with share capital of the member.

Production and sales

71. As the society is in the initial stages feeling its way, it is difficult to study the trends in production and sales of the society. The outturn of oil per one bag of *thil* is 22 *veeses*.

The status of the oil crusher and the wages paid to him

72. The status of the oil crusher is similar to that of his counterpart working in the handloom industry i.e., a wage earner. The society pays Rs. 10.50 as wages per bag of *thil* and one *ghani*, if it works for 4 days can crush one bag of *thil*. The cost of the raw material is Rs. 70/- (per bag).

73. The Khadi and Village Industries Board is giving management grants of Rs. 60/- every year and this society received 3 such grants. Besides this it gives Rs. 40/- towards the purchase of stationery. These grants are subject to the total business turnover which is fixed at Rs. 15,000/- per annum.

D. OTHER ECONOMIC ACTIVITIES

74. Among the other economic activities of the villagers, trade and commerce, manufacturing other than household industrial products, construction, transport and communications and other services are important. The Primary Census Abstract figures show that trade and commerce alone claim 168 persons out of a total number of 475 working people pursuing activities other than agriculture, and household industry. Next in importance are the other services like village traditional barber, cobbler, washerman, potter services etc.

75. The Table 15 shows the different types of business run by different sample households. Among them, fruit selling which is a subsidiary occupation of the Goundla and the Setty Balija communities is important. There are 4 Vaisya households whose main business is either *kirana* or cloth selling. Firewood and jaggery selling are the occupations of the labour classes.

TABLE 15

Types of Business run by the Households

Name of business (1)	No. of households (2)
Fruit selling	16
Fire-wood selling	4
Jaggery & furniture selling	1
Photo frames & vegetables selling	1
Tobacco selling	2
Milk selling	1
Kirana stores	3
Cloth stores	1
Total	29

Agricultural labour

76. According to the Primary Census Abstract figures there are 663 or 31.24% workers working in agricultural labour. Among the 211 sample households studied 97 are engaged in agricultural labour.

77. The labour available in the village is sufficient for all types of agricultural operations carried on by the farmers of the village. Whenever they do not find work in the village the labourers go to other neighbouring villages within a radius of 5 to 10 miles. This is mainly due to two important reasons. The one reason is that the village cannot employ all the labour that is available, and the second reason being the attractive wages paid by other villages who have wet cultivation. As Unagatla has partly dry and partly wet cultivation it cannot offer attractive wages to the labourers. The Statement given below gives the different wages paid to different types of labour.

Statement XVI

Wages Paid to different Types of Labour

Workers (1)	Wages paid according to the nature of work				
	Ploughing and other inter-cultural activities	Sowing and transplantation	Weeding	Harvesting	Thrashing
	(2)	(3)	(4)	(5)	(6)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
Males	1.75	1.75	1.25	2.00	1.50
Females	...	1.25	1.00	1.50	1.25
Child labour	...	...	0.75	...	...

Methods of payment

78. The payment to the labour is made both in kind and cash but of late the labourers are insisting on paying in cash. If the wages are paid in kind, it will be two *kunchas* for females and three *kunchas* (paddy) for males. The value of the kind payment works out to Rs. 2/- (Rupees two) and Rs. 2.25 (Rupees two and twenty-five paise) respectively.

79. There is another type of agricultural labour, that is, one adult male worker as attached labour to

a farmer's family. He is paid Rs. 200/- to 400/- depending on the skill of the worker and the nature of work he is entrusted with. His duties are, looking after the draught cattle, ploughing of the farmer's lands in time, supervising the agricultural operations like sowing, transplantation, weeding, harvesting etc. Each farmer engages one or two boys to look after the cattle, both the draught cattle as well as the milch cattle. These boys are paid Rs. 50 - 100. Besides this payment they are given one or two cheroots per day. His work is to take the cattle out into the pasture land.

FAMILY ECONOMY

1. The Table 16 throws light on the nature of the family budgets of the 211 sample households studied. They are divided into 3 categories viz., balanced, surplus and deficit. The pattern of expenditure is correlated to the household annual income. The overall position of the family budgets is that, of 211 sample households 110 or 52.13% are having deficit budget, while a fairly 'good' number i. e., 98 or 46.45% have surplus budgets. The number of households having balanced budgets is just 3. This statement has to be accepted with due qualification, that is, these might be both over estimation as well as under estimation of the family budgets. This is so because of the lack of proper care and ignorance on the part of the families in keeping their accounts properly. This is only an approximation to truth but not the truth itself.

2. If one enquires into the family budgets of different castes one is sure to come to the conclusion that the family economy of the Kammas, the principal land proprietors in the village, is sound.

Out of the 26 Kamma households studied 21 families have surplus budgets and remaining 5 families have deficit budgets.

3. Among the two castes, Goundlas and Setty Balijas who conduct the household industry — the palmgur industry, the position of the Goundlas seems to be better as 24 out of 46 households have a surplus budget while among the Setty Balijas only 13 out of 35 households present surplus budgets. Among the Goundlas 21 households have deficit budgets and the remaining 1 household has balanced budget.

4. Among the two Scheduled Castes (Malas and Madigas) 10 out of 28 Madiga families present a surplus budget. This is the caste which, besides working as agricultural labour, conducts the palmgur and coir fibre industry during the three or four summer months. There are 2 Mala households with surplus budgets and 8 with deficit budgets.

TABLE 16
Overall Household Income and Expenditure Position by Caste/Tribe/Community and Households

Caste/Tribe/ Community (1)	All households				No. of households with surplus account of								No. of households with deficit account of							
	Balanced account	Surplus account	Deficit account	Total	Below Rs. 5/-	Rs. 5-10	Rs. 11-25	Rs. 26-50	Rs. 51-100	Rs. 101-200	Rs. 201-500	Rs. 501 & above	Below Rs. 5/-	Rs. 5-10	Rs. 11-25	Rs. 26-50	Rs. 51-100	Rs. 101-200	Rs. 201-500	Rs. 501 & above
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Goundla .	1	24	21	46	1	2	4	4	1	6	5	1	..	..	1	7	8	4	1	..
Kapu .	..	12	12	24	2	..	2	2	2	2	1	1	1	..	2	2	1	5	1	..
Setty Balija .	1	13	21	35	1	1	2	4	2	2	1	..	..	..	2	6	7	3	3	..
Kamma .	..	21	5	26	1	..	3	1	5	3	2	6	..	..	..	3	..	2	..	..
Golla .	..	3	3	6	..	..	1	2	..	..	..	..	..	..	1	..	2	..	..	..
Senapathi .	..	1	4	5	..	..	..	..	..	..	1	..	..	..	1	1	..	..	..	..
Chakali .	..	2	6	8	..	..	..	1	..	..	1	..	..	1	..	4	..	..	1	..
Komati .	..	2	1	3	..	..	..	..	1	1	..	..	..	..	..	..	1	..	..	..
Brahmin .	..	1	3	4	..	..	..	..	..	..	1	..	..	..	1	..	2	..	..	..
Uppara .	..	2	..	2	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..
Teli .	..	..	3	3	..	..	..	..	..	..	..	..	..	..	..	..	1	2	..	..
Kamsali .	..	1	1	2	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Mangali .	..	..	1	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Kummari .	..	1	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Yerukala .	..	1	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Dommarra .	..	1	..	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Madiga .	1	10	17	28	..	1	5	2	1	1	..	..	..	1	5	2	5	1	3	..
Mala .	..	2	8	10	..	..	..	..	1	..	..	1	1	2	1	..	3	1	..	..
Muslim .	..	..	1	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Christian .	..	1	3	4	..	1	..	..	..	..	..	..	..	1	..	..	1	1	..	..
Total .	3	98	110	211	5	6	17	17	14	17	13	9	2	6	15	27	31	19	10	..

Indebtedness

5. One hundred and seventeen or 55.45% of the 211 families surveyed are in debt; the total debt amount is Rs. 56,870/- the average debt per household or family is 486.07. This shows that a fairly good number of households or families are in debt and also that the average debt amount is considerably higher. But this presents one side of the picture only. Of the 117 families 17 families incurred debt amounting to Rs. 26,450/- for purchase of land and its improvement. The number of families constitute only 14.53% of the total number of families in debt and the amount constitutes 46.51% of the total amount of debt. This speaks out that a very few families incurred the greater part of the amount of debt, and it has to be said

that the amount is invested for productive purposes. 49 households or families incurred debt for day to day ordinary wants and family expenses and the amount of debt is Rs. 10,010/- i.e., 41.88% of the total families are in debt and the debt amount is 17.60% of the total debt amount for all the families. This shows average debt amount per family here would be Rs. 204.29. 20 or 17.09% households or families have incurred debt for marriage and funeral ceremonies. The total debt amount is Rs. 6,980/- and constitutes 12.27% of the total debt amount. Only 10 families incurred debt to the tune of Rs. 3,090/- for medical expenses coming to 5.43%. When all the causes are analysed there are considerable number of families incurring debt forming a good per cent of the total debt for productive purposes like land improvement, household industry etc., (Table 17).

TABLE 17
Indebtedness by Causes, Amount and Households

Cause of debt (1)	Indebtedness by cause of debt		
	Amount of debt (2)	No. of households in debt (3)	Proportion of debt due to cause to the total amount of debt (4)
Purchase of land and improvement .	26,450	17	46.51%
House construction or repairs to existing buildings .	950	4	1.67%
Marriage .	6,480	17	11.39%
Ordinary wants .	7,310	38	12.85%
Funeral expenses .	500	3	0.88%
Medical expenses .	3,090	10	5.43%
To clear outstanding debts .	1,580	5	2.78%
Business run by the household .	4,600	4	8.09%
Agriculture of household industry .	500	1	0.88%
Family expenses .	2,700	11	4.75%
Purchase of engine .	1,500	1	2.64%
Purchase of goats .	260	1	0.46%
Purchase of bulls .	200	1	0.35%
For education .	500	1	0.88%
Household cultivation .	100	1	0.18%
Others expenses .	150	2	0.26%
Total	56,870	117	100.00

Capital formation and the sale of assets by the sample households

6. The Table 18 gives an insight into the capital formation activities of the different castes studied, Analysis of the data presented in the Table reveals three important points :—

- (1) Among the various capital formation activities the investment on land is important both from the point of view of the number of households that invested capital on land and the amount of capital invested thereon. Out of a total of 211 sample households studied 40 households invested a sum of Rs. 86,185.
- (2) Among the different castes that invested on land, Kammas rank first. They tried to augment their land resources during the last 10 years. They rank first in respect of the amount of capital invested, though it was by 6 households only.

(3) Another significant point is that the two castes, the Goundla and the Setty Balijas, who are the traditional toddy tappers and palmgur manufacturers, also figure prominently in this context. They tried to improve their economic position by improving their economic resources, especially, by acquiring the economic resource, land during the last

one decade. Together they represent 21 households out of the total of 81 households.

7. Among other assets on which a few households invested their capital, jewellery is important; 12 households invested a sum of Rs. 4,485/- (this may not be the correct one) on the purchase of the financial assets which are more liquid than land or any other type of asset. 5 households invested on such assets like Savings bonds, Prize bonds etc.

Sale of assets and the value of the assets

8. The two Tables, (Table 19 and Table 20) give an idea of the sale of assets like land, livestock, machinery etc., and the reasons for sale of such assets during the last one decade. Among the different reasons for sale, one reason appears to be that of clearing of the old debts. The burden of debt was so heavy that compelled 11 households to dispose of their assets to clear the debts. 5 households converted their other assets into more durable asset like land. Among other reasons for sale the social obligations like the marriage celebrations is important. A comparison of the Tables 19 & 20 reveals that by and large, the households tried to improve their economic position by adding more durable assets to their economic resources that were possessing.

SOCIAL CUSTOMS AND PRACTICES

Beliefs and practices

1. The people consider certain facts as good omens and certain others as bad omens. An owl cooing, a *teetuvu* bird crying or the news of death or any other bad news—these are considered bad omens. If anybody sneezes while something is about to be started, it is considered as a bad omen. If there is owl couple cooing or the music played at marriage ceremony or twice sneezing or sneezing after the work is started they are considered to be good omens. If bangles are broken or the vermilion casket tilts or the mirror is broken especially on Tuesday or Friday, they are considered to be bad omens. It is believed, if a crow cries at the house or if any utensil slips out of hands while washing, that relatives would come.

2. Certain things are considered to be good omens, like fire, horse, persons with arms, eatables, bull or cow, meat or fish, toddy, washed clothes, married lady, two Brahmins, bangle seller, student, ryot with hand stick while going out on a work. Deaf or maimed person, a mad man, bones, hides, blindman, patient, oil monger, barber, widow, a single Brahmin are considered to be bad omens while going out on a work. It is believed to be good to the house to rear a white cow or to have a calf with *grahanasula*. It is considered to be bad to have a black cow in the house.

3. The villagers have belief in the evil eye. Yawning and unrest are considered to be the signs when a person is under the spell of evil eye. To get him out of this spell there are various practices. The mother or any other elder person takes salt and chillies and takes it round three times at the person and throws them in fire. If they do not give out bitter smoke and sound, it is concluded that the person was under the spell of the evil eye. To a rod or to a stick a cloth piece or cotton is put and it is soaked in oil and taken round three times before the person from right to left and then it is lit. If there are drops of oil then it is considered that the person is attached by the evil eye. Either in a pot or a vessel, with *ganzi* they take some *masiboggulu* and put some turmeric powder and chillies and after the *digadudupu* i.e., taking it round the person for three times, leave it in a far of place on the road,

4. When a person does not have appetite or if he is tired, if he gets bad dreams, or in case of children, if they cry incessantly, it is considered that they are affected by *gali*. To get rid of this they wear mascots, and they get them from Nidadavole or Menanagaram near-by villages.

5. They consider it a bad practice to cut nails or to have hair cut on Fridays and on days on which their parents died. There are certain days considered to be bad to go on travel. Monday and Saturday to the east side, Thursday to the south side, Wednesday to the north side and Tuesday to the west side, to go on travel are considered inauspicious. But these things are observed by a few now-a-days.

Marriage

6. Marriages are negotiated by the parents and this is the usual custom in the village in all the castes. Particulars are not collected for all the young girls (*vide* Section L. Marriage of the Household Schedule). The result of enquiries made from the parents in the sample cases showed the marriageable age for girls was anywhere between 12 and 15 years, though this did not prevent the actual marriages being arranged earlier or later. In fact, such stray cases were noticed during our investigations. The sample heads of households have also informed us that more than 10 years ago the community would have thought that this marriageable age between 12 and 15 years would have been considered too high and as has been pointed out later in our report that more than half of the heads of households were aware of the recent legislation in the matter of Hindu marriages which put the marriageable age at 15 years for the girls.

7. Among kinsmen *menarikam* i.e., marrying the maternal uncle's daughter, or paternal aunt's daughter and marrying a sister's daughter are allowed. Marrying a sister of the deceased wife is also allowed.

8. Widow remarriage is permitted in certain castes like Goundla and Setty Baliya but is not permitted among the other castes like Brahmins and Kammas. The same permission or prohibition holds good for divorce or separation, and all issues concerning divorce or separation are settled by the caste panchayats, whose decision is respected and

regarded as final. In all the castes, adultery and extra-marital sex relations are looked upon with disfavour and resentment and, whenever and wherever possible, punished.

The dowry system

9. The system of payment of cash by the bride's parents to the bridegroom for marrying their daughter is prevalent and the dowry amount varies according to the economic status of the parties concerned. The dowry amount is higher among the Kammas who are rich landlords. Only in some stray cases, the educational qualifications and employment situation are taken into consideration and all others go by the economic status of the parties concerned in determining the dowry payable corresponding to the dowry system referred to above. *Oli* system is prevalent among certain castes like Goundla and Setty Balija. *Oli* is the amount that is given by the groom's party to the bride's party. This amount is fixed by the caste panchayats.

10. The marriage as explained can be settled through negotiations between the parents of the young man and woman. The match is settled on the basis of surname of the parties. Marriage between two households having the same surname is not allowed. Ordinarily the negotiations originate from girl's side. They come to know about the possible young man for consideration as bridegroom through friends and relatives and they send word through a mediator that there is a girl for marriage and they invite the other party to come and see the girl and consider the alliance. Then an auspicious day is fixed by the *purohit* and the boy's party with an even number of persons goes to see the girl. Usually the elders figure in the first act of the drama. If they are satisfied that the girl and the alliance are allright they decide about the terms and conditions of the marriage after protracted negotiations in some cases. And they take *tambulams* either on the same day or on another auspicious day. This act signifies that the match is settled. At this function the boy's party gives saree and jacket, turmeric and vermilion and some toilet articles to the bride. This is called *nischittardham* or *pasupukunkuma* function and corresponds to betrothal ceremony. The *purohit* fixes the *muhurtam* (date and time) for the marriage and writes *subhalekha* (wedding card) and it is sent to the boy's party. The printed wedding cards are sent to friends and relatives and in case the wedding cards are not printed, they go from door to door and invite the people for the marriage. Even when formal

invitations are sent, close friends and relations are invited in person. The marriage is celebrated at the bride's residence ordinarily; but if it is under the *oli* system the marriage is celebrated at the groom's residence. A day in advance or a few hours before the actual *muhurtham* as the case may be depending on the distance between the residences of the bride and the groom, the groom's party starts for the bride's place. Before they actually start, the bridegroom is made to sit on a *pita* (wooden plank) placed in grain, with ordinary dress. The invitees sprinkle *akshantalu* on him and the parents put one rupee after *digadudupu* in a vessel, and the invitees follow suit. Thereafter a barber removes the toe nails of the groom. The amount in the vessel is intended to the barber. After removal of the toe nails the bridegroom is given oil bath. He is dressed in new clothes and decorated with *bhashikam*. Then the groom's party proceeds to the bride's residence and stops at a conventional place in the village. The bride's party receives them, and entertains them with a cup of *panakam* (water sweetened with jaggery to form a syrup) intended to relieve them from the tiresomeness of the journey. This is locally called *edurukola* function. Then the groom's party is shown a *vididi* or residence.

11. In some castes like Goundla and Setty Balija the groom's party takes *pradhanapu kavadi* consisting of turmeric and vermilion, betel nuts and leaves, jackets and sarees and toilet articles all placed in a box. The *kavadi* is opened after the *edurukola* ceremony. The elders present open the *kavadi* and the bride has to put on the saree and the jacket brought in that. Later she has to worship gold ornaments placed in rice in a plate and then *pradhanapu kavadi* (a thread smeared with turmeric and vermilion) are sprinkled on her wishing her happiness and prosperity. *Mangalaharati* is given to her and then her toe nails are removed as in the case of the bridegroom. Then they go to the groom's place where the marriage takes place.

12. Coming to the details of the marriage function it has to be mentioned that *mangala sutram* (marriage lockets) are brought by both the parties and the groom's party gets the *basikams* to the bride pair. Before the actual *muhurtam* the groom goes in procession through the streets of the village and arrives at the marriage pandal. The marriage par

ade is constructed with an even number of pillars more than four and is decorated with *muggulu* (designs) and beautified with festoons of mango leaves. The bridal pair is suitably dressed and decorated for the occasion and the marriage function begins. The groom is given *tambulam* i.e., betel leaves and betel nuts with a coconut and he is made to sit on a *pita* (wooden plank) on which a new cloth is spread. Lord Ganapati is worshipped to ensure that the function gets through without any difficulties and happily, and purificatory ceremony is done. After this *kankanam* is tied (*kankanam* is a thread smeared with turmeric and with mango leaves tied to it) to the right wrist of the groom and a similar *kankanam* is tied to the bride's father's right hand by the *purohit*, and the ritual is done entitling him to perform *kanyadanam* or giving away the bride to the groom in marriage. A similar *kankanam* is also tied to the left wrist of the bride. The bride and her parents sit faced eastwards and the groom sits opposite to them. A new plate and water in a new vessel are brought. The groom keeps his legs in the plate and the bride's father washes the groom's feet while his wife serves the water from the vessels. This act is repeated with milk. A pumpkin with betel leaves etc., is kept in the hands of the bride and her father takes her hands along with these articles and keeps them in the hands of the groom while the *purohit* chants the appropriate *mantras*, *zeellakarra* and jaggery are given to the bride and bridegroom and they are made to put these on each other's head. Then rice for *talambralu* and *mangalasutrams* are brought and those are worshipped by the bridal pair. The *mangalasutrams* are shown to the invitees and touched by the elders to convey their blessings. The groom ties the *mangalasutrams* round the neck of the bride, with three knots amidst the chanting of *mantras* and reverberating music. This marks the important phase in the marriage function. The bridal pair is blessed with *akshantalu* by all the members present wishing them happy and prosperous married life. Then the bride is given toe rings made of silver and she has to wear them. Then the *talambralu* ceremony i.e., sprinkling the rice mixed with turmeric and vermilion on each other's head takes place. After this the ends of the bridal pair's dresses are tied to each other with knot which is called *brahmamudi* and friends and relatives of the bridal pair give their gifts to the newly married couple. After that the bridal pair is shown the star Arundhati to make them understand how faithful and steadfast they have to be to each other. During recent years the marriage function is celebrated only

for one day and so the *kankanams* are untied on the same day and with this the function concludes. If the marriage is of five days' duration, then *kankanams* are untied only on the 5th day.

13. If the girl has attained puberty the consummation ceremony is performed either immediately or in the next few days after the marriage function; otherwise, this takes place after the girl attains puberty. On that day friends and relatives are invited and the females take a prominent part in the ceremony. The room in which the bridal pair is to meet and sleep as man and woman is well decorated and the bed is perfumed with flowers and scents. A ritual is performed before the pair is sent into the room. The pair is seated side by side and two plates with rice, pumpkin, betel nuts and leaves and coconuts are kept at both the seats. The bridegroom has to take the plate at the bride's seat taking his hand around the neck of the bride and the bride has to keep the other plate in her hands. Then Gouri puja is performed. Then the bridal pair is given *dampati tambulams* and *mangalaharati* is given. The female members present, send the bride inside the room and there they sing songs. In the room fruits and sweets of different kinds, milk etc., are kept. It is to be mentioned here that some of the Kamma caste people perform the consummation ceremony after one year, because they think that the coming of the bride into the house in the first year after the marriage is inauspicious.

Birth-Pregnancy

14. It is ascertained that a woman is pregnant when menstruation stops for her. It is also ascertained when she gets vomitings which is a sign of pregnancy. There is no special diet to the pregnant woman and she takes meals normally. But there is a tradition that she must be given whatever she desires. It is believed that if she is not given what she desires, she may give birth to deformed children. It is also a practice that she is not allowed to see either lunar eclipse or solar eclipse lest she may give birth to deformed children. The pregnant lady is not allowed to take up work which gives her strain and as far as possible she is given rest.

Expectant motherhood

15. Some people celebrate the occasion to mark the developments during pregnancy. This is done in the 5th or 7th month of pregnancy. The woman's parents take her home and perform this ceremony on an auspicious day. On that day

she is given oil bath, and made to put on new clothes and profusely decorated. She performs Ganapati *puja* (worships Lord Ganapati) and then she wears the new bangles intended to her. The woman invitees sing the *mangalaharati* song and the woman is decorated with *attar*, *scent* and *sandal paste* and she is given *mangalaharati* and the invitees are given *tambulam* and with this the ceremony concludes. But this ceremony not being observed extensively by all the people may be due to economic reasons.

Confinement

16. The first confinement takes place invariably in the woman's parents house. If it is possible, and if the parents can afford, the second confinement also takes place in their house. Afterwards it generally takes place in husband's house.

17. There is no special residence or hut set apart for the purpose and the confinement takes place in a room in the residence. When the pregnant woman gets pains, her near and dear call the *dai* or, the village maid, who is Yerukala woman in the village and she and other elderly woman attend on the patient. She is given a hot water bath at that time, because she may feel easy and light at that time. Even while getting pains, if the woman desires anything to eat she is given that while getting pains she is asked to think of God and repeat the names like Rama, Krishna etc. This is done with the belief that the child will be pushed out of the womb quickly and the delivery would be easy. After the child is delivered the village maid takes a knife from the household to cut the umbilical cord and asks for a pot to keep the *maya* or dispose of it and a basket to keep the clothes. After the delivery the woman is given a cup of coffee, so that she may feel relaxed. A thread is tied to the umbilical cord and the maid reverses it and the *maya* is kept in a pot. The lady is treated with *nadumu kattu* with a towel and she is asked to lie down on the cot and she is given *kasturi* to keep her warm. The child is cleaned with a cloth and it is given hot water bath. After an hour, the lady is made to wear saree. The child is given either honey or castor oil with some *calmill* mixed in it and it is kept by the side of the mother. The knife is kept under the head of the lady, and the *maya* in the pot is taken to the *punta* and kept in a *donka* (bush) or in some cases it is buried in a distant place.

18. If the *dai* feels that the delivery would be difficult, she informs the same to the people and advises them to take the woman to hospital. If it is a protracted delivery, and if the woman is having less pains, the maid knows by her experience when the delivery actually occurs and advises the woman to take light diet and rest.

19. There are cases where the delivery occurred after 27 months. There occurred a case in the village and a boy was given birth to and there was no peculiarity except that the child was somewhat weak and the mother was alright and healthy. This is called in local language *gaja garbhamu*.

20. A case occurred where without the interval period of menstruation pregnancy started. That is, immediately after the first delivery, the lady became pregnant. There occurred a case in the village where a woman gave birth to two children in successive deliveries without a menstrual period. This is called *madata kanpu* in the local language.

21. A case occurred in the village when a woman gave birth to three children, a boy and two daughters in a single delivery. The children came one after another out of the womb. The boy died after three days, the two girls and the mother were alright.

Abortion and barrenness

22. Practices of abortion are not to be found in the village. There may be stray cases, where the persons secretly go to hospital and get this done. No particular beliefs are nursed regarding barrenness in woman.

Beliefs regarding still-born children and other things

23. Whenever there is a case of still-born child, it is believed that a kite might have carried the soiled cloth and kept it on its eggs and they were spoilt, and therefore the case of still-born. This also said to be a reason for the birth of children with deformity. It is said when two cobras came one after another one household head killed them, and his pregnant wife got abortion and their only child died and afterwards no children were born to them. If there is *vatam* to the pregnant lady, still-born may be born. After the birth the child may die due to delirium, due to fever or it is called *adinam pattu* in the local language. It is believed that if the legs of the child come out of the womb first, it will die, or if the child is born in 7th or 8th month it is believed that it will die.

Pollution-Diet during pollution

24. The period of pollution differs among different castes. In castes like the Brahmins it is 10 days and the woman is given bath on 11th day and in castes like Kamma, Kapu etc., it is 6 or 8 days and the woman is given bath either on 7th day or 9th day. The village *dai* attends to the woman on that day and she wakes her to take bath. During the pollution period, for the first three days, the woman is not given any food except coffee and hot water. *Inguva* and jaggery are given twice a day for 10 days to keep her warm. She is also given *kayam* (locally known)-jaggery, *pippallu*, *sonti*, *miriyalu* (pepper) and *vamu* powdered and cooked in ghee prepared from cow's milk. On the 4th day she is given *patyam* i.e., from that day she is given food. It consists of cooked old rice with *dhaniyala podi* and *sonti podi* and she is also served ghee. This diet is given until she takes bath. During the lactation period the mother is given old rice cooked with old tamarind paste (*puchvadi* known locally) and *daniyala podi*. Instead of butter milk she is given milk. Only vegetables like *beera*, *benda*, and *potla* are used. This period is called *nelapurudu* in local language.

Children during pollution period

25. During the period of pollution the child is given bath once in two days upto 21st day, in case of Brahmins and Komatis and upto 12th day in case of other castes and after that it is given bath daily. For the first three days or until the mother is able to feed the child, it is given either cow's milk or glucose water.

Child feeding and other practices

26. With the exception of the woman among the Brahmins and the Komatis, other people give milk to the child upto 6 month only. In the absence of mother's milk cow's milk or condensed milk is given in feeding bottles. In the case of Brahmins and Komatis the mother's breast feed the child upto one year at least. Afterwards the child is given gradually cooked rice with salt and ghee in the beginning.

27. Quilts are used for the child to lie down and under hips they keep old cloth pieces (now a days some people use rubber and canvas for this purpose) and whenever the child passes urine they are replaced by dry ones and the same is the case with defecation, but cloth is used for cleaning purposes by Brahmins and Komatis upto 4th day and

21st day in case of others and later on slight hot water is used.

Maternity centre and its use

28. A maternity centre is there in the village with one trained midwife. This was started three years back. But it is noted that almost nobody sought her help in delivery cases. The villagers do not approach the maternity centre because they say that the village Yerukala *dai* is the traditional midwife in the village and they do not want to change the tradition and also somewhat fear or hesitate to approach the maternity centre. For only minor things they approach the maternity centre.

Death

29. Death, the end of the life is also observed by certain procedural formalities and ritual. The following is the practice in the case of death to a member of a Hindu family.

30. When it is suspected that a person is in the last moments of life and may die shortly he will be laid on straw on ground. The kith and kin pour water in his mouth. After the life is extinct, one of the persons present lit a wick in oil in a *pramida* and this small *pramida* lamp is kept near the head of the dead person. A *katuku* (locally known) i.e., bier is prepared with bamboos, and three palm leaves are laid on that bier. Then two *rokalis* (a wooden article used for pounding) are kept leaning to the wall and between these the corpse is made to sit. The daughter-in-law, if there is one, anoints oil to the body of the deceased and the sons of the deceased pour water. If there are no sons and daughters-in-law the nearest relatives do this act. Later vermilion mark is put on the forehead of the dead. If the person dead is a married woman, vermilion and turmeric are sprinkled on the corpse. Then the corpse is laid with its head towards south and a white cloth is spread on the corpse. Two new pots are brought by a Chakali and in one burning charcoal is put. The son or chief mourner carries this pot to the cremation ground. Then the corpse is lifted by four people uttering the words "Rama, Rama" and they carry it to the burial ground. A Madiga person goes first with a stick and the son or the chief mourner with the pot of burning charcoal comes next and behind him the corpse. The corpse is laid on the ground twice on the way once at the place where the Madigas reside, and next at the outskirts of the village. At these two places when the corpse is laid on the ground

a pie and some rice is placed at the three corners of the bier, except the east. At these places the carriers of the bier exchange their places, while the corpse is being carried flowers are sprinkled on the way. No music is played or trumpets are beaten.

31. The Madiga person who accompanies the corpse prepares the funeral pyre with pieces of wood and logs. The chief mourner takes bath in a nearby tank, and gets water in a new pot. This water is used for ritual at the place. The persons who carried the corpse lay it on the funeral pyre with its head southwards. A piece of wood is kept in the pot of burning charcoal brought from the house along with the corpse. A few coins and some rice are let down on the ground at the head of the corpse by the chief mourner. He also sprinkles rice on the corpse. The chief mourner takes the piece of wood in one hand and the water pot on his other shoulder and turns thrice round the corpse, followed by the Chakali or washerman and he while turning makes a hole to the water pot with the piece of wood in his hand, with every turn. After the third turn, the chief mourner puts fire at the head of the corpse with the burning stick in his hand. After that he goes a few feet forward and lets down the pot on his shoulders to the ground. Then he is taken far away from the burning corpse and is not allowed to see the corpse while burning. The other persons who followed the corpse wait near the corpse till it is burnt to ashes. Then all of them take bath and return home. The Chakali or washerman goes a little in advance and informs the members of the house, that the chief mourner is returning. Then *deeparadhana* or a small wick light is kept ready at the place from which the corpse was removed and the chief mourner and others who accompanied the corpse see the light and pay their respects and then disperse.

32. When it is a case of burying the corpse the Madigas dig in the burial ground, a pit sufficient to bury the dead person at a depth of three to four feet. The other procedural formalities are the same except that the pot with burning charcoal is not taken along with the corpse. After the corpse is laid with head towards south in the pit, the chief mourner pours a few handful of earth to mark the closure of the pit, and after this he is taken far away from the pit. The others complete the closure of the pit.

33. If infants die, they are taken on shoulders to the burial ground. If they are grown up children

they are wrapped in a mat and tied to a stick and are carried to the burial ground and buried. After 5 days, salt is sprinkled over the pit.

34. Either on the third day or on the fifth day, at the instance of *purohit* water is sprinkled on the ashes and bones, and the ashes and bones are taken in nine *chatalu* (a tray made of bamboo used for winnowing rice) either thrown away or immersed in waters, of a nearby canal, tank or river. Water is sprinkled by the chief mourner over the place where the cremation took place. Then a figure of a person is drawn on the ground and cooked rice, wheat preparation (*roti*), vegetable curries are offered to the figure. In two tumblers made of plantain leaf known as *doppalu* in local language are kept water and milk and by the side of the water a stick used to clean teeth is kept and milk is sprinkled. After the cooked rice offered is eaten by either crows or kites the chief mourner and others take bath, return home and pay respects before the *deeparadhana*. This is the first obsequies ceremony performed.

35. The final obsequies is performed either on 15th day or 19th day in all castes except in Brahmins and other higher castes. On that day rice is cooked in a new pot by the chief mourner after taking bath. He spreads his upper garment on the ground and a plantain leaf is spread on it and on that the cooked rice and the preparations are kept with milk, curd and jaggery. The ashes are taken in the same pot in which rice is cooked and dung cakes with burning charcoal and the cooked rice, etc., and accompanied by a barber, the chief mourner proceeds to the tank. The *purohit* attends the ceremony. At the tank a place is cleaned with cowdung and here the cooked rice in the cloth is kept. Gingely, milk and curd also placed here. The chief mourner goes a few steps in the north direction, and he throws back the pot of burning coal and ashes. Then the barber shaves the chief mourner. The chief mourner takes bath. After this the chief mourner and other elder members of the family offer water with a pie and *dharbha* (grass stale). The chief mourner keeps a vessel with its mouth downwards and all the persons of the family cross over the vessel each keeping a coin on it. After that the *purohit*, the barber and the washerman are duly paid for their services at the obsequies and with this ceremony concludes.

36. Seven days before the completion of the year after the death the chief mourner lits *deeparadhana*

and pays respect to it and food is given to 9 persons on that day. Also on every Sankranti day they give meals to one of the caste persons.

37. There is a belief that a person will become a ghost if he or she dies after prolonged illness. It is also believed that if pregnant ladies die, they would also become ghosts and why these beliefs are persisted in, is difficult to ascertain, but the sincerity of these beliefs is clear.

When a lady becomes a widow

38. When the husband of a lady dies she becomes a widow. She will, however, maintain the appearance of a married woman till the 11th day after the death of her husband and no restrictions are imposed on her in regard to her movements. Early in the morning on 11th day, she is decorated with turmeric and vermilion and flowers and she is carried on a cot turned upside down completely covered. Chakalis (washermen) carry the cot to the tank. A Chakali widow accompanies her to the tank and there she removes the bangles, *mangala-sutrams*, ornaments and other decorations of the lady. After this the lady takes bath and her parents give her a white saree to wear. Then the lady returns home and on return she has first to see her brother or sister. The neighbours come to see her only after taking in a little of salt and *jeelakarra*.

Other ceremonious occasions—House construction

39. An auspicious day is fixed to begin any house construction. On that day two hours before the actual time the person who plans to construct the house starts to the place with the accompaniments of music known as *mangala vadyamulu* in the local language and he goes round the village before he actually goes to the sites. In this ceremony he is accompanied by his family friends and relatives. There the *purohit* who fixed the auspicious time, directs the couple to perform some rituals like worshipping Lord Ganapati etc. Now all Gods are worshipped, and the *tapi* (the tool which the mason uses) is worshipped and to a brick turmeric is smeared and placed centrally in the place selected for laying the foundation. The couple keep *mutyam* (pearl), *pogadam* (coral), gold, one copper and 9 types of grains known as *navadhanyam* in the local language on that brick with milk. All the invitees keep the grains with milk on a brick. Then the invitees are given *tambulam* (i.e., betel leaves with betel nuts) and *mangalaharati* is given and then the mason begins work.

House-warming

40. For house-warming (*gruhapravesam*) ceremony also an auspicious day is fixed and on that day the couple starts with friends and relatives from house, accompanied by music. The lady of the house carries in a plate burning coal, and the owner carries a pumpkin filled with *vasantham* (water mixed with turmeric and vermilion). They go around the village and reach the newly constructed house. There the pumpkin is broken at the main gate. And another pumpkin is hung at the main gate. Coconuts are broken at all the doors. At the main gate nine kinds of grain known as *navadhanyam* in the local language are kept. The ritual is performed as in the case of house construction. And the *purohit*, mason and the invitees are given *tambulam* (betel leaves, nuts and fruits). Then *mangalaharati* is performed with camphor.

41. They cook *ksheerannam* (prepared with milk, sugar and *segu* or rice) with the fire brought by the woman of the house in the north-west corner of the house and this is done so because, in that corner Kubera (God of wealth) resides. But in the case of hut construction by poorer people, an auspicious day is fixed and on that day they raise a *nitradu* (central pole). They tie a *ravi komma* (branch of peepal tree) to it after smearing it with turmeric and putting vermilion marks, and a coconut is broken. The friends and relatives who come are entertained. House-warming in this case is also simple. The owner breaks a coconut, and the invitees are entertained and the females are given *tambulam*. This is an usual practice with the people to give *tambulam* on every auspicious occasion and the ceremony thus concludes.

Child naming ceremony

42. The child is named on 11th day or on any auspicious day in the third month or fifth month. On the 11th day *punyahavachanam* or purificatory ceremony is observed in higher castes like the Brahmins and Komatis. On that day Lord Vigneswara is worshipped by the couple to ward off troubles and they also worship the Goddess Gowri for good in life. If the child is born in a *dusta nakshatra*, *santi* is performed at the instance of the *purohit*, and they worship on that day *navagraha* and that particular *nakshtra*. Kamma and Kapu people consult the *purohit*, apart the *nakshtra* in which the child is born, if it is born in Dasara (September-October) days.

43. The naming ceremony is performed as said above either on 11th day, 21st day or on any auspicious day either in the third month or fifth month. Hitherto this ceremony was being performed ostentatiously at least in higher castes, which is not being done so now. On that day the couple after taking oil bath and putting on new clothes – and the child is also given oil bath and made to put on new clothes – call the child with some name which they like and in some cases one of the elders of the family name the child. On that day they cook extra items – some sweets etc., like *ksheerannam* (sweet rice) and *garelu* (prepared with Bengal gram and black gram).

Tonsure ceremony

44. The tonsure ceremony is performed either in the third year or fifth year. Those who have taken vows to take their child either to Annavaram or China-Tirupati or any other shrine, go there and perform the ceremony. Those who perform it in the village, do it on an auspicious day after consulting the *purohit*. On that day the child is given oil bath and his legs are smeared with turmeric and vermilion mark is put on his forehead. The child is made to put on new clothes and made to sit on a *pita* (plank). And some pies and some *akshatalu* (rice mixed with turmeric and vermilion) are taken round the child three times and the pies are given to the barber. Then the maternal uncle in castes like Kamma and Kapu or an elder of the family in castes like Setty Balija and Goundla, keeps the child on his lap and cuts the hair thrice. And later the barber completes the rest. Friends and relatives are entertained and in the evening there will be *perantam* i.e., female invitees are given *tambulam* and *pasupu-kunkuma* (turmeric and vermilion).

First feeding ceremony

45. Except among the higher castes like the Brahmins the first feeding ceremony is performed in the sixth month. An auspicious day is fixed and on that day the child is given oil bath and made to wear new clothes and vermilion mark is put on its forehead. On a *pita* (plank), *ksheerannam seggu* (or rice cooked with milk and sugar), sandal paste and flowers, books and pen, a sword etc., are kept. The child is left there. It is believed that the first touch of the child indicates its future life, for instance if it touches the *ksheerannam* he would be a gourmet, or if he touches books and pen he would be a serious student and so on.

Initiating the child to studies

46. Initiating the child to studies is also now being observed as it was being done in the past, at least as far as higher castes like Brahmins are concerned. It is observed either in the 5th year or 7th year. For that an auspicious day is selected. As on every occasion, the child is given oil bath, and Lord Vigneswara and Goddess Saraswati are worshipped and the father or the teacher initiates the first letters to the boy, on a new slate with a new slate pencil. If one can afford, he distributes slates and pencils to children. Some people send the boy to the school with a new slate and a new slate pencil and a coconut with jaggery and *pappulu* and thus the whole ceremony is simplified.

Ceremony observed when a girl attains puberty

47. When a girl attains puberty, she is made to sit separately and the other ladies in the family inform and invite the neighbours to see the girl. Meanwhile the maternal uncle or any other relative goes and gets some fresh palm leaves and they are spread in a room and on it a cloth is spread so that the girl may sit on them. Then *chimmili* prepared with gingely and jaggery is given to the girl in an earthen plate and then it is given to the invitees.

48. The girl is given bath either on 7th day or 9th day or on the 11th day. During the period of pollution she is given substances which keep her warm, like *pittu* prepared with jaggery and powdered rice cooked on steam. On the day of bath, she is fully smeared with turmeric and she is seated on a raised seat and given bath with hot water. Later on she is made to wear new clothes and the friends and relatives who are invited give presents to the girl. In the evening there will be *perantam* i.e., ladies are invited and they are given *tambulam*, *chimmili* and *sanagalu* (Bengal gram) and thus the ceremony ends.

49. If the girl is married, the girl's father-in-law is informed about the incident, through Mangali (barber) in the case of all castes with the exception of Brahmins. The messenger is duly honoured either with a dhoti or Rs. 4/-. The mother-in-law of the girl arrives at the place with toilet articles like sandal paste, flowers, saree jackets, vermilion and turmeric. And if both the parties agree the consummation ceremony can be performed on the day of bath.

Fairs and festivals

50. The fairs and festivals observed by a community occupy an important role in the culture

activities of the community and throw much light on the social behaviour of different sections of the people. There are also occasions for relaxation and recreation and give the people a change from the dull, drab daily routine.

Festivals

51. In the village Unagatla, all the Hindu festivals are observed, some elaborately and some on a small scale. Festivals have a distinct meaning and purpose behind their observance and are so observed in different ways. However, there are certain common practices which mark the festival occasions in general. They are indicated below. A day before the festival, villagers smoothen the floor of their houses with dung and mud and decorate it with *muggulu* (designs). They beautify the gates and doors with mango leaf festoons, which are symbolic of good omens. On that day all people wake up very early in the morning, take a bath and put on either new clothes or washed clothes. The festivals observed in the village arranged serially in the order of their occurrence according to Telugu calendar are mentioned below:

Ugadi :

52. Ugadi or New Year's day falls on the 1st day of the month *Chaitra* (generally corresponds to March-April). The term 'ugadi' is a corruption of the word 'yuga-adi' which means beginning of the *yuga* i.e., era. However the Ugadi festival denotes the beginning of the new year. This festival is observed by all the castes, with the faith that it gives hope and strength in the new year. This festival is not marked by any ritual but the mode of observance of the festival differs with persons of different occupations. On that day people worship their family Gods and the tools and the equipment used by them in their respective occupations, after decorating the tools with turmeric and vermilion – thus a tradesman worships the tools of his business like scales and weights, the toddy tapper his special knife, ropes and appliances and pot and, the agriculturist, his plough and other equipment. For the agriculturist, this festival has added importance, for, on this day the agriculturist begins his agricultural operations for the season. He goes to the field and begins to plough it in the east direction. After the worship of family of Gods, people take a paste prepared with mango pieces, jaggery, tamarind and slightly bitter neem flower (is known as *vepachedu* in local language). On that day people prepare extra items like *ksheerannam* (sweet rice) prepared with milk, sugar

and rice, *garelu* (prepared from a paste of black gram and Bengal gram etc.).

Sriramanavami :

53. Srirama Navami falls on the 9th day in the first fortnight of the month *Chaitra* (generally corresponds to April). This festival marks the birth of Sri Rama son of King Dasaratha of Ayodhya, and as an *avataram* (incarnation) of the Lord. The festival is celebrated by all the people of the village, especially Kapus and Kmmas. Although the festival marks the birth of Sri Rama, the festival is observed to commemorate the marriage of Sri Rama and the coronation of Sri Rama as King of Ayodhya. On that Srirama Navami day a couple already selected from among families of community perform the ceremony. The idols of Sri Ramachandra and Sita Maha Devi are dressed with new clothes and decorated with flowers and jewellery. The face of the idols are washed with turmeric and the holy water is sprinkled with a mango leaf on the people attending the function. The usual marriage performance is repeated here with all accompaniments, though on a miniature scale. This is to remind the faithful that Sita is given in marriage to Rama, and the actual symbolic ceremony is done at the instance of the *purohit* who attends the function and does the worship (*puja*) with the necessary ritual. People who attend the function give gifts to the couple Rama and Sita. After the devotional offerings to Sita and Rama, *panakam* (water sweetened with jaggery) and *vadapappu* (green gram soaked in water) are distributed to the people present. Throughout the day *bhajans* are conducted at the *mandir* (place of worship). At these *bhajans* all castes participate with the exception of Mala and Madiga; why these two castes are not participants is difficult to analyse except perhaps as a relic of the past habits of life.

Vinayaka Chaturdhi :

54. Vinayaka Chaturdhi falls on the 4th day in the first fortnight of the month *Bhadrapada* (corresponds generally to August – September). All the people, irrespective of caste, observe this festival. On this day also people worship the tools and equipment of their respective professions. Then they go to fields and get the numerous varieties of flowers and leaves to worship the Lord Vinayaka or Vighneswara.

55. The idol of Lord Vighneswara made of mud is kept on a raised plank, decorated with turmeric

and vermillion. By the side of the idol of the Lord are kept the tools and instruments and religious books. Generally all the people except a few who acquire the services of the *purohit* for the purpose perform worship of the Lord themselves. On this day *kudumulu* and *undrallu* which are considered to be the delicious dishes liked by Lord Vigneshwara are prepared as extra items.

56. The festival is observed with the firm belief that Lord Vighneswara will protect the worshippers from difficulties and obstacles and ensure success in every walk of life. Further, whenever an auspicious ceremony is to be performed, it is begun with the worship of Lord Vighneswara. The worship of Lord Vighneswara is also celebrated in certain places on a large scale for nine days from Vinayaka Chaturdhi depending on availability of funds.

57. In the year 1962 the local washermen celebrated the festival on a large scale to benefit all the inhabitants of the villagers. They collected contributions from villagers and celebrated the festival at a common central place in the village for three days. They selected a couple from among themselves to perform the necessary ritual under the guidance of the *purohit*. The actual ceremony was performed at a central place in the village. A pandal was erected and the idol of Lord Vighneswara made with papers was seated on a dais specially erected and duly decorated for the function. The *purohit* attended the function and the villagers worshipped Lord Vighneswara in the morning. In the afternoon there were discourses on *purana* (mythology) conducted by learned Pandits. In the evening again *puja* was performed and this was followed by *bhajans* and *Harikathakalakshepam*. On the second and third days also, the worship of Lord Vighneswara was done on similar lines. On the fourth day the idol was taken in procession on a cart followed by people some of whom are dressed in costumes to look like the deities Sri Rama and Lakshmana and Hanu-manta and Sita Maha Devi etc. They follow the procession through the streets of the village and finally the idol was immersed in the local tank; with this the function comes to an end.

Sankranti:

58. Sankranti falls in the month of *Pushya* on 14th January every year. Bhogi and Kanuma are the other festivals that are celebrated along with Sankranti which fall on 13th and 15th January every year. That is the three festivals Bhogi, Sankranti and Kanuma come off at one time.

59. On Bhogi day people get up early in the morning and prepare *bhogi manta* (fire) in front of the houses. People sit around the fire in groups in the cold in the early morn and feel joy and comfort. On that day they prepare *pulagamu* (prepared with rice and green gram) as a special item.

60. On the Sankranti day people among higher castes of the society like Brahmins perform the necessary ritual and make offerings to satisfy their elders who are in other worlds. People of other castes call a Brahmin and give him all the necessary articles to prepare food - which is called as *swayam-pakam*. On this day *pongal* is prepared as special item (prepared with milk, rice, Bengal gram and sugar). Kanuma - on the third day the cattle are decorated profusely and it is observed as a continuation of the other two.

61. Sankranti which is known as Pedapanduga locally is conspicuously important to the people, especially to the ryots. The festival time broadly coincides with the harvest season and their stores are full of grain and their hearts are full of satisfaction. For this festival people get their houses white washed, get repaired if necessary, decorate them extensively and beautify them lovely.

62. All people irrespective of economic status, and especially Kamma - the land proprietors, call their daughters home along with their husbands. They entertain the daughters and sons-in-law on this festival day which is but natural as they have reaped their harvest at that time.

63. All people feel joy and rejoice on this day and more so the married young girls - because they are at their mothers' houses with a new status along with their husbands.

64. Even now, as a pastime cock fighting is arranged in the village on this day, though on a smaller scale and the betting ranges from one rupee to ten rupees.

Dasara:

65. Dasara comes in the month of *Asviyuja* (this generally corresponds to September-October). Dasara festival is of 10 days duration. This festival is observed in commemoration of the victory of Goddess, Devi over the *rakshasas* (demons) who teased and tormented the good in the old days. The Devi fought for 9 days and killed the *rakshasas* and their leader *Mahishasura* and was victorious on the night

of the 9th day. The tenth day is called *Vizayadasami* (victorious day). The Goddess, Devi in different *avataras* is worshipped on each day. It was, however, noticed that in the village the Dasara festival is not observed elaborately.

66. A notable feature of the festival in the village is that teachers go round the streets with the students and visit every house in the village. The teachers are entertained and honoured by the householders. This practice is, however, reported to be almost extinct in the village now.

Deepavali:

67. Deepavali or the festival of lights falls on the 14th and 15th days of the second fortnight of the month, *Asviyuja* (generally October-November) which are called as Naraka Chaturdasi and Deepavali Amavasya. The festival commemorates the day on which the demon king Narakasura who was a menace to the world, was killed by Lord Sri Krishna, and the following day, on which people rejoiced over the events.

68. People fire crackers early in the morning and in the night on these two days. On Deepavali Amavasya day unmarried people lit cloth pieces soaked in oil and tied round *gogu* sticks, and turn them round and finally hit them on the ground and thereafter they fire the crackers. From that day onwards they keep wick lights at the doors for a period of one month.

69. Even in the recent past people used to keep *akasha deepalu*—lights kept in a box made of papers and tied to a *bamboo* and kept in front of the house. But now this practice is not found in the village.

(b) Fairs

70. A fair is held on the eve of Subbaraya Shasti (in December). It falls on the sixth day of the month of *Magha* in the first fortnight according to Telugu calendar. This fair is being held in the village since 50 years. 50 years back one Devarabhotla Suryanarayana, a Brahmin, felt the need of a temple, as the villagers were going to other places like Chagallu, Nidadavole (two nearby villages). And he brought an idol of Lord Subrahmanya and kept it in a hut, and thus started the temple. Later on Nandigam Ramabrahmam, a Kamma gentleman, built a pucca *mandir* to the lord with the idol of *nandi* in the *mantapam* and one acre of land was given to the Lord.

71. A day before Shasti the pandal is laid by the Malas of the village. The two village servants (Madigas) get the mango leaves to make festoons and they clean the surroundings also. The same evening the *garuda vahana* is brought from the *Ramalayam* of Goundla people with music. A point to be noted is that though *garuda vahana* is not fit here to carry the deity Lord Subrahmanya, it is used, because there is no other *vahana* to the temple and they have to compromise with the circumstances.

72. On the next day in the morning the Chakalis (washermen) have to go and get the necessary articles to worship the Lord, from the Nandigam family. The *purohit* after taking bath early in the morning performs the *puja* i.e., worships the Lord. From early in the morning people irrespective of caste come and have a dip in the tank nearby and offer flowers and *padagalu* known as *puvvulu* and *padagalu* in the local language and fruits to the Lord. The Kamma people come in more numbers and a fringe of the Mala and Madiga people come and give their offerings though there is no restriction or obstruction to their entry and participation.

73. On that day there are established some small shops, with toys and other such articles and certain sweetmeat shops. And there is a game played *gundlata* (known locally), a kind of lottery; cock fighting is also arranged on a small scale and the betting ranges from one rupee to ten rupees. Throughout the day there is music played by Mangalis (barbers), the traditional musicians of the village and last year band was also arranged.

74. In the evening the deity is taken in procession. The deity is placed on *garuda vahana* and the Chakalis carry it. The *prabhas* which are carried at this time along with the deity are conventionally prepared by the Padmasales of the village. The Mangalis play the music and the Chakalis carry the deity; *purohit* accompanies the procession. There are *bhajans* by the villagers along with the procession. The deity is first taken to the village Karnam's house and after they have offered their offerings goes through the main streets of the village with the exception of Mala and Madiga streets. The people offer rice, fruits and *harati* to the Lord. By the time it is dawn the deity reaches his abode (namely, the temple). The Chakalis are paid Rs. 16/- and they divide them among themselves. The village servants are given one measure of rice and half rupee

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and some bananas each. Mangalis are also paid the same. The band team was given Rs. 30/- which was brought from a nearby village.

Recreation

75. The recreational leisure time activities of a community which are after all the result of the inter-action of cultures, individual and groups, provide us with good data for understanding social life of the people.

76. As a majority of villagers engage themselves in agriculture and agricultural labour, there will be little time left to them to engage themselves in any organised form of relaxation for women or men. Those few people, (especially women) who do not engage themselves in field work spend their time in small talk or in gossip. Even with the education for prohibition some people engage themselves in drinking after they come home from their fields and spend their time. More than any thing else now-a-days cinema is a greater attraction and a good means for relaxation for people, more so for urban people and those who live near to the town. As this village is situated near a well developed urban centre with a cinema house, cinema has become a greater attraction to the villagers. People after coming home from their fields and having taken their meals visit the cinema frequently for a relaxation. Those that can afford, visit cinemas at Rajahmundry, a big industrial and commercial centre, with a good number of cinema houses, at 12 miles distance, only having Railway as the means of transport.

77. Now and then, and especially on festival days like Vinayaka Chaturdi, dramas and *Harikathas*

are arranged – *Harikatha* being a story from *purānas* narrated by a pundit. These are organised and arranged on an extensive scale in Nidadavole a nearby town and the villagers visit them in good number.

78. The most notable trait that was noticed among the recreational activities in the locality is 'The Recording Dance'. This indeed is an innovation in the region and shows how people imbibe new ideas. In this, the latest film records (both Telugu and Hindi) are played and boys and girls dance according to the present tunes imitating the cine stars in the many cinemas that they might have visited. All these are arranged in nights. Young boys 6 to 10 in number come together, organise themselves in the troupes and learn to dance according to the records and rehearse them. There are three such troupes in the village. Girls who participate in the dance come from the nearby villages and town and each one is paid Rs. 10/- per day. The persons who participate in this activity belong to age-group 10-20 years. Initial capital for organising these dances is met by the members themselves and later on when they stage performances they get money from people in the form of contributions. It is noted that the villagers welcome these programmes with gusto and enthusiasm and attend them in large numbers. Even elderly people of both sexes attend the programmes in large numbers. Though more love songs are played and danced without the effect of the cinematic beauty and perfection, not a voice of resentment and even dislike is heard. This 'Recording Dance' stands as a good symbol of the influence of urbanisation and modern trends in the cinema world on the village people in general and village life in particular on the young folk.

1. An opinion survey has been conducted to assess the public consciousness and to gauge their reactions to and reflections on the economic and social legislations that have been introduced in the recent past and other measures under contemplation. The following are the results of the survey :

Dowry Prohibition Act

2. Only 67 or 31.75% of the 211 families covered by the sample surveys expressed that they know about the existence of the Dowry Prohibition Act; 13 out of 26 Kamma and all the 4 Brahmin families and 50 families of other castes know about the existence of the Dowry Prohibition Act. Thus a considerable majority of the people of the village are not aware of the Dowry Prohibition Act (Table 21).

Hindu Marriage Act

3. One hundred and thirteen or 53.55% of the 211 families covered by the Survey expressed that they are aware of the Hindu Marriage Act and its provisions. As only half of the people possess knowledge about the Hindu Marriage Act, it can be concluded safely that it will take time for the provisions of social legislation to reach the people of villages (Table 21).

4. Except one person, all expressed their objection to contract marriages outside their own caste, whether equal or unequal in the social order and economic status. However, it was expressed that when any of the grown up young men and women of the families of a caste seriously intend contracting marriages with their counterparts belonging to other castes, the elders could not help the situation and objections were of no avail.

Hindu Adoption and Succession Act

5. Only 96 families possess knowledge about the Hindu Adoption Act and 100 families know about the Succession Act (Table 22). 101 families among the 211 families surveyed agreed that daughters also have to get an equal share in the property along with sons, as daughters are born like sons and both are children of the parents (Table 23). Those who do not agree with the view that daughters are entitled to have an equal share in the property as the sons said, that as the girls after marriage would go to others' house, there was no need to give them equal share in the property. Some others expressed that as the daughters would take away considerable sums by

way of dowry, and other formalities there was no need to give them again an equal share in the property along with the sons.

Legislation against Untouchability

6. Of the 211 families covered by the survey only 108 families expressed knowledge about the legislation against untouchability, and 191 families have reported that untouchability exists in the village (Table 24). One person raised a pertinent point that when Malas and Madigas observe among themselves untouchability, there is no meaning in asking others to observe untouchability towards Malas and Madigas.

Land Legislation

7. Only 80 out of 211 families possess knowledge about the Zamindari Abolition and it is reported that nobody has either been affected or benefited by the Zamindari Abolition. 83 possess knowledge about the Andhra Tenancy Act and no one has been affected or benefited by that. But the repercussions are that no ryot keeps a tenant for more than two or three years continuously, and land is tenanted on oral agreements only. 74 persons knew about the Land Ceilings Act and no one has been affected by it. An attempt has been made to gauge the reactions of the people towards the latest Andhra Pradesh Land Assessment Act 1962, which has been much debated and discussed. Many a person voiced his opposition to the Act on the ground that it would put a heavier burden on the poor peasant who is already oppressed under the yoke of heavy taxation and protested that the Government is not justified in ordering the enhanced levy. A few, however, justified the action of the Government in increasing the levy on the ground that, the Government have to get finances required for the developmental schemes which it has undertaken and propose to undertake for the uplift of the masses and benefit of the common man under the Five Year Plans. A suggestion was, however, made that the Government might discriminate between lands with higher yields and lands with lower yields and levy the tax at appropriate rates. Some non-agriculturists expressed the view that as the prices of food grains and other agricultural commodities are appreciably high, the ryot can pay the levy at enhanced rates without any difficulty. However, it was observed that the consensus of opinion of the majority in the village was against the increased levy.

Co-operative Farming

8. One hundred and nine families are for co-operative farming and 63 are against it, the remaining being indifferent over the issue. Those in favour argued that when co-operative farming is adopted it would result in lower working costs, increased production and benefits and ultimately very high rate of return for the investment made. It was argued by those against co-operative farming, that it is not suitable for adoption due to difference in the fertility of the soils of different plots conflicting opinions in matters of cultivation which are likely to arise in view of the large number of participants, the lack of ownership interests and the possibility of collective responsibility creating, divided irresponsibility all resulting in low production and very poor return for the investment made.

Prohibition

9. One hundred and seventy persons are for prohibition and the reasons given are (i) drinking of liquor is detrimental to health; a drunkard will have no control over his actions and it ruins families economically. 24 persons are against prohibition. They argued that as they could not afford to take beverages like tea, they turn to liquor which gives them relief and relaxation after a day's hardwork. They had also pointed out that prohibition resulted in the encouragement of illicit distillation and corruption and so it is better that prohibition is scrapped. Seven people were indifferent over the issue.

Family Planning

10. One hundred and twenty-one or 57.35% of the families covered by the survey possess knowledge about family planning – the term Family Planning being explained in their own way as the prevention of conception of child by deliberate means. But only 65 families approved the idea of family planning for the simple reason that small families are economically well off. The remaining were against family planning and emphatically asserted that it is sinful to prevent conception deliberately, conception being divine dispensation. Genuine fears were expressed that if after the adoption of Family Planning, the living children were to die, there is no possibility of having further issues. A curious question posed to the survey party was that, whether there were any means by which those who do not have children could beget children.

11. A majority of the villagers who approved the concept of Family Planning, expressed it desirable to take to Family Planning after having 4 children preferably 2 boys and 2 girls. The limited number of people who were in favour of Family Planning shows that the villagers are to be educated on the subject and made to exercise their minds about the necessity and importance of Family Planning before they are asked to adopt it.

TABLE 21

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

Caste/Tribe/Community (1)	No. of households		No. of households aware of legislation prohibiting dowry (4)	No. of informants who know that there have been changes in the recent years in Hindu Marriage Act (5)
	Giving dowry (2)	Amount of dowry (Rs.) (3)		
Goundla	7	1,748	14	22
Setty Baliya	8	1,355	6	21
Kamma	8	26,400	13	15
Kapu	8	4,132	9	15
Chakali	...	...	1	1
Golla	1	116	2	3
Senapathi	...	...	1	4
Brahmin	...	...	4	4
Teli	...	...	1	1
Komati	...	...	3	3
Kamsali	1	325	1	1
Uppara	...	...	...	...
Kummari	...	...	1	1
Mangali	...	...	...	1
Yerukala	...	...	...	1
Dombara	...	...	...	...
Madiga	10	704	8	16
Mala	1	100	2	3
Muslim	...	...	...	...
Christian	...	...	1	1
Total	44	34,880	67	113

TABLE 22

Awareness of Changes in Hindu Laws of Succession and Adoption by Caste/Tribe/Community

Caste/Tribe/Community (1)	No. of persons interviewed (2)	No. that know the changes in Hindu Adoption Act (3)	No. that know the changes in Hindu Succession Act (4)
Goundla	46	21	18
Setty Baliya	35	12	15
Kamma	26	15	16
Kapu	24	14	13
Chakali	8	2	3
Golla	6	3	3
Brahmin	4	4	4
Teli	3	2	2
Komati	3	3	3
Kamsali	2	1	1
Uppara	2	1	1
Senapathi	5	2	2
Kummari	1	1	1
Mangali	1	...	...
Yerukala	1	1	...
Dombara	1	...	...
Madiga	28	10	12
Mala	10	4	6
Muslim	1	...	...
Christian	4	...	...
Total	211	96	100

TABLE 23

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

No. of persons who agree that daughters should inherit equally with sons

Caste/Tribe/Community (1)	No. of persons interviewed (2)	Aged above 50 years					Aged 20 and below (7)
		(3)	(4)	(5)	(6)	(7)	
Goundla	18	4	4	8	2	...	...
Setty Balija	15	2	2	7	4	...	...
Kamma	16	3	4	5	4	...	...
Kapu	13	2	2	7	2	...	...
Chakali	3	1	1	...	1	...	...
Golla	4	...	1	2	1	...	...
Senapathi	2	...	1	1	...	...	...
Brahmin	4	...	1	1	2	...	...
Teli	2	...	1	1	...	...	...
Komati	3	...	2	...	...	1	...
Uppara	1	...	...	...	1	...	...
Kamsali	1	1	...	...	...	...	...
Kummari	1	1	...	...	...	...	...
Mangali	...	...	...	...	...	...	...
Yerukala	...	...	...	...	...	...	...
Dommarra	...	...	...	...	...	...	...
Mala	6	...	3	1	2	...	...
Madiga	12	3	2	2	4	1	...
Muslim	...	...	...	...	...	...	...
Christian	...	...	...	...	...	...	...
Total	101	17	24	35	23	2	...

TABLE 24

Awareness of Untouchability Offences Act

Caste/Tribe/Community (1)	No. of persons interviewed (2)	No. of persons aware of untouchability under law (3)	No. of persons that reported that it is in vogue in the village (4)
Goundla	46	16	45
Kamma	26	16	25
Kapu	24	16	22
Madiga	28	14	25
Golla	6	3	6
Setty Balija	35	16	30
Teli	3	1	3
Senapathi	5	5	4
Komati	3	3	1
Mala	10	5	9
Chakali	8	4	7
Brahmin	4	4	3
Uppara	2	...	2
Dommarra	1	...	1
Kamsali	2	1	2
Kummara	1	1	1
Yerukala	1	...	1
Muslim	1	...	1
Mangali	1	...	1
Christian	4	3	2
Total	211	108	191

TABLE 25

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

No. liking to adopt Family Planning method at

Caste/Tribe/Community (1)	No. aware of Family Planning (2)	No. approving Family Planning (3)	No. liking to adopt Family Planning method at					Unspecified (9)
			Stage I- after 2 children (4)	Stage II- after 3 children (5)	Stage III- after 4 children (6)	Stage IV- after 5 children (7)	Stage V- after 6 children (8)	
Setty Balija	20	11	1	3	3	...	...	4
Madiga	15	6	1	4	1	...	...	...
Kapu	19	9	...	1	6	...	1	1
Golla	5	...	...	...	...	...	...	...
Uppara	1	1	...	...	1	...	...	...
Goundla	18	8	...	1	4	...	...	3
Brahmin	4	4	...	3	1	...	...	...
Komati	3	1	...	1	...	...	...	...
Teli	2	2	2	...	...	...	...	...
Kamma	18	9	...	...	9	...	...	...
Mala	4	5	...	1	2	1	...	1
Chakali	3	2	...	...	...	1	...	1
Kummari	1	1	...	...	...	...	1	...
Yerukala	...	1	...	...	...	...	...	...
Mangali	1	1	...	1	...	...	...	...
Senapathi	2	1	...	...	...	...	...	...
Christian	3	...	...	...	...	...	...	...
Muslim	1	1	...	...	1	...	...	...
Kamsali	1	2	...	...	2	...	...	...
Total	121	65	4	15	31	2	2	11

CONCLUSION

1. The earlier Chapters contain some of the significant details in the socio-economic set-up of the village Unagatla. There has been an attempt to compare the economic condition of the village in 1917 with that of 1962 wherever it was found convenient and relevant. Mention may be made of one or two important points :

- (i) the scope and coverage of the two Surveys, namely, 1917 and 1962 differ fundamentally
- (ii) the methods adopted in the two Surveys are also different

Because of the two aforesaid reasons, there are very little comparable data.

2. The results of the Survey can be summarised thus :

- (i) There has been a marked change in the cultivation practices since the dawn of Independence and the effective functioning of the Agricultural Credit Societies and the liberal policies of the State Government in respect of the loans and subsidies to the agriculturists. The crop pattern of the village has undergone a significant change and the ryots are trying to keep pace with their next-door neighbours, for example, their counterparts in the delta area. There was a big leap forward.
- (ii) The household industries, mainly the palmgur and the coir fibre processing, though experienced a serious set-back in the last one and half decades are looking forward for a better period, especially after the decision taken by the State Government to start industrial co-operatives for the palmgur manufacturers.
- (iii) Regarding other household industries, new impetus is given to oil pressing and handloom weaving within the effective functioning of the respective co-operative production and sales societies.

Democratic decentralisation

3. There was a Village Panchayat since a very long time. With the starting of the Panchayat Raj in the State, the Village Panchayat was also re-organised giving representation to all groups of people, namely, Scheduled Castes like Malas and Madigas and other communities. The Village Panchayat has been doing good work. It laid roads in the village, undertook minor repairs to the village tank and dug two drinking water wells in the village.

Community development activities

4. The village was brought under the jurisdiction of the Kovvur Community Development Block which started functioning from 4-3-1956. It entered stage two on 1-4-1961. The Block has been continuously rendering assistance to the villagers. During 1955-56 and 1959, a sum of Rs. 7,600/- was given to a few agriculturists for land improvement and reclamation. A pair of pigs for breeding purposes was supplied to one family. The Block Development Department started one Youth Club in the village. The Co-operative Society was improved and converted into a Multi-purpose Co-operative Society and the Government have given 1/10th of the share capital. For purchasing better seeds and manures, it has given three short term loans to three agriculturists. On social education, it has spent Rs. 2,000/- and a sum of Rs. 15,300/- was spent on village sanitation.

Package programme

5. This village comes under the Package Programme sponsored by the Government in the West Godavari District. A preliminary Survey is being conducted by the Block Village Level Worker with the co-operation of the village Karnam. When this scheme is implemented, the village agriculture would receive greater impetus in the years to come.

6. To sum up, the village had passed through different stages in the development process. During the course of the history, earnest effort was made by the Government to improve the village economy.

APPENDICES

TABLE 27

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

Age-group	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0-14	8	6	2	4	2	2	...	...	...	4	4	...
15-24	37	28	9	18	9	9	4	4	...	15	15	...
25-59	115	97	18	67	50	17	8	8	...	40	39	1
60 & over	6	6	...	2	2	...	...	...	...	4	4	...

TABLE 28

Mother Tongue and other Languages Spoken

Mother tongue	Number of persons			Other Languages spoken	Number of persons		
	Total	Males	Females		Total	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Telugu	935	496	439	Urdu	1	1	...
Urdu	5	4	1	Telugu	7	5	2
Yerukali	2	...	2	English & Hindusthani	2	2	...
Domhari	1	1	...	...	...	...	...
Total	943	501	442	...	10	8	2

TABLE 29

Medical Care

Total No. of households	No. of households in which maternity cases are attended					No. of households following				Location of hospital	Distance
	By taking the woman to hospital for con- finement	By calling a doctor at home	By calling a qualified mid-wife	By calling an un- qualified mid-wife	Without any assis- tance from outside	Allopathic system of treatment	Ayurvedic system of treatment	Homeopathic system of treatment	Combination of dif- ferent treatment of any other system		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
61	5	..	3	53	..	..	..	..	..	..	..

TABLE 30

Separation/Divorce by Causes, Agency, Condition and Caste/Tribe/Community

Caste/Tribe/ Community	Reasons for Separation/Divorce	No. of households reporting Separation/Divorce		
		Separation	Divorce	Amount of compensa- tion, if any, paid
(1)	(2)	(3)	(4)	(5)
Setty Baliya	Sister divorced her husband—No love lost—Court adjudication repayable to the husband	...	1	Rs. 116
Chakali	Caste Panchayat—Mutual—No compensation—Caste Panchayat—Compensation	...	1	40
Madiga	Household head divorced his first wife—Mutual—No compensation, because their first marriage effected the family unity	...	1	...
	Household head divorced his wife—Adultery—No compensation—Caste Panchayat	...	1	...
	Household head divorced his wife—Affected the unity of the first family—Caste Panchayat—Compensation	...	1	40
	Household head divorced his wife—No love lost—Caste Panchayat—No compensation	...	1	...
Christian	Household head was divorced by her husband—Mutual—Because the husband married another lady after maintaining illicit contacts for a long period and much against her will, when she protested he gave her a divorce	...	1	...
Goundla	His daughter left her husband and went away some where and she was not allowed by the caste people to enter into the house	...	1	...
	Daughter—Because she was a lady of easy reputation	...	1	...
Dommara	Household head has left his wife and eloped with a Chakali lady and later on he left her and eloped with one Yerukala lady	...	1	...
Uppara	Household head has two marriages, the first wife left him one year after marriage due to petty disputes. His second wife whom he married after three years left him 1½ years back due to some petty quarrels—Compensation paid	...	1	80

TABLE 31

Death by Causes, Age / Sex and Caste / Tribe / Community during 5 years (1957-58 to 1961-62)

Caste/Tribe/ Community	Causes of death	Number of males					Number of females				
		0-14	15-24	25-34	35-59	60 & over	0-14	15-24	25-34	35-59	60 & over
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Setty Baliya	Fever and old age	...	...	...	...	2	...	...	...	...	1
	Illness	...	...	...	1	...	...	...	...	...	...
	Sudden death	...	...	...	1	...	...	...	1	...	...
	Died in infancy (twins)	2	...	...	...	...	...	...	...	...	...
	T. B.	...	...	...	...	...	...	...	1	...	...
	Fever	...	...	...	...	...	1	...	...	...	...
	Cough	...	...	...	1	1	...	...	...	...	...
	Dysentery	...	...	...	...	1	...	...	...	...	...
Kapu	Cholera	1	...	1	...	...	...	...	...	...	1
	Fever	...	...	...	...	...	...	...	...	...	1
	Old age	...	...	...	...	1	...	...	...	...	...
	T. B.	...	...	...	1	...	...	...	...	...	...
Chakali	Cholera	...	...	...	...	...	...	1	...	...	...
	Indigestion	1	...	...	...	...	...	...	...	...	...
	Diarrhoea & vomiting	...	...	...	...	...	...	1	...	...	...
	Fever	...	...	...	...	...	...	...	...	1	...
Madiga	Fever	...	...	...	...	...	...	2	...	...	...
	Stomach ache	1	...	...	...	...	...	...	...	...	...
Goundla	At the time of delivery	...	...	...	...	...	...	1	...	...	1
	Old age	...	...	...	...	1	...	...	...	...	1
	Fever	1	...	...	...	...	...	...	...	2	...
	Smallpox	1	...	...	...	...	1	...	...	...	...
	Cancer	...	...	...	1	...	...	...	...	...	...
	Heart complaint	1	...	...	...	...	...	...	...	...	...
	Stomach ache	...	...	...	1	...	...	...	...	...	...
	Infant disease	...	...	...	...	...	1	...	...	...	...
	Accidental death	...	...	1	...	...	...	...	...	...	...
	T. B.	...	...	...	1	...	...	...	...	...	...
Golla	Stomach ache	...	...	...	...	1	...	...	...	...	1
	Swelling all over the body	...	...	...	...	...	...	...	...	...	...
	Meha machha	...	...	...	...	...	...	...	...	1	...
	Anasa	1	...	...	...	...	...	...	...	...	...
	Sudden death & old age	...	...	...	...	1	...	...	...	...	...
Senapathi	Old age	...	...	...	...	...	...	...	...	...	1
Komati	Indigestion	...	...	...	1	...	...	...	...	...	...
	Fever	1	...	...	...	...	...	...	...	...	...
Kamma	Infant disease	1	...	...	...	...	...	...	...	...	...
	Blood pressure	...	...	...	...	1	...	...	...	...	...
	Fever	...	...	...	...	...	1	...	...	...	...
	Diarrhoea & vomiting	1	...	...	...	...	...	1	...	...	...
	Sudden death	...	...	...	1	...	...	...	...	...	...
	Old age	...	...	...	...	1	...	...	...	...	...

TABLE 32

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

Age-group	Caste / Tribe / Community															
	Goundla		Setty Baliya		Kamma		Kapu		Madiga		Mala		Chakali		Golla	
	M	F	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)
0-14	...	47	...	26	1	24	2	26	...	10	...	8	...	4	1	5
15-19	26	10	15	8	13	4	14	11	16	7	3	2	3	1	1	2
20-24	28	...	18	2	12	...	...	...	1	...	...	...	...	6	...	3
25-29	2	...	1	...	...	...	...	...	1	...	...	...	...	...	...	...
30-34	...	...	1	...	...	...	...	...	1	...	...	...	...	...	...	...
35	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Total	56	57	35	36	26	28	33	37	34	19	10	10	9	5	9	7

TABLE 32—Concl.

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

Age-group	Caste / Tribe / Community															
	Christian		Komati		Kamsali		Yerukala		Mangali		Kummari		Muslim		Dommara	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)
0-14	...	3	...	2	...	3	...	2	...	1	...	2	...	1	...	...
15-19	1	1	1	2	2	...	1	...	...	...	1	...	...	...	...	1
20-24	...	1	2	...	1	...	...	...	...	...	...	...	...	...	1	...
25-29	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	2	5	3	4	3	3	2	2	...	1	2	2	1	1	1	3

Note—M=Males, F=Females

TABLE 33
Combination of Occupations

Main occupation (1)	Number of households						
	One subsidiary occupation						
	Agriculture (2)	Agricultural labour (3)	Palmgur (4)	Trade (5)	Fruit selling (6)	Basketry (7)	Washing (8)
Palmgur making	10	6	...	...	...	...	...
Agricultural labour	...	2	...	1	...	...	...
Coir making	1	6	4	...	...	...	...
Washing	1	2	...	...	...	...	...
Cultivation	...	...	...	...	...	...	...
Village service	...	1	...	...	1	...	...
Photo frame works	...	...	...	...	...	1	...
Mechanic	...	...	...	1	...	...	...
Farm management	...	...	...	...	...	...	...
Pig rearing	...	...	...	...	...	...	...
Documents writing	...	2	...	...	...	...	...
Goldsmithy	...	...	...	1	...	...	...
Trade	1	...	...	...	...	...	...
Transport	...	1	...	...	...	...	...
Oil seeds crushing	...	...	10	6	6	2	1
Basketry	15	25	...	...	...	...	2
Total	...	...	...	...	...	...	...

TABLE 33—Concl.
Combination of Occupations

Main occupation (1)	Number of households						
	One subsidiary occupation						
	Weaving (10)	Coir making (11)	Vegetable selling (12)	Pottery (13)	Shoe-making (14)	Documents writing (15)	Fuel selling (16)
Palmgur making	...	2	...	...	1	1	...
Agricultural labour	...	...	...	...	...	...	...
Coir making	...	1	...	1	...	...	...
Washing	...	...	...	...	...	...	...
Cultivation	...	...	...	...	...	...	...
Village service	...	...	1	...	...	...	...
Photo frame works	...	...	...	...	...	...	...
Mechanic	...	...	...	...	...	...	...
Farm management	...	...	...	...	...	...	1
Pig rearing	...	...	...	...	...	...	...
Documents writing	...	...	...	...	...	...	...
Goldsmithy	...	...	...	...	...	...	...
Trade	...	...	...	...	...	...	...
Transport	...	...	...	...	...	...	...
Oil seeds crushing	...	...	...	...	...	...	1
Basketry	1	3	1	1	1	1	1
Total	...	...	...	...	...	...	...

TABLE 34
Attitude towards Family Planning with reference to Age of Head of Household by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Number that like to adopt family planning at										
	Stage (one child) the age of head of household being					Stage (two children) the age of head of household being					Stage (three children) the age of head of household being
	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less	Above 50
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Goundla	...	...	...	...	...	...	...	...	...	...	1
Setty Balija	...	...	...	...	...	...	...	...	...	...	...
Kamma	...	...	...	...	...	...	...	...	...	...	...
Kapu	...	...	...	...	...	...	...	...	...	...	1
Chakali	...	...	...	...	...	...	...	...	...	...	...
Golla	...	...	...	...	...	...	...	...	...	...	...
Senapathi	...	...	...	...	...	...	2	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	1
Komati	...	...	...	...	...	...	...	...	...	...	...
Teli	...	...	...	...	...	...	...	...	...	...	...
Uppara	...	...	...	...	...	...	...	...	...	...	...
Kamsali	...	...	...	...	...	...	...	...	...	...	...
Mangali	...	...	...	...	...	...	...	...	...	...	1
Kummari	...	...	...	...	...	...	...	...	1	...	...
Yerukala	...	...	...	...	...	...	...	...	...	...	...
Dommara	...	...	...	...	...	...	...	...	...	...	...
Mala	...	...	...	...	...	...	...	...	...	...	2
Madiga	...	...	...	...	...	...	...	...	...	...	2
Muslim	...	...	...	...	...	...	3	1	1	...	...
Christian	...	...	...	...	...	...	...	...	...	...	4
Total	...	...	...	...	...	...	...	...	...	...	...

TABLE 34—Concl.

TABLE 34—Concl.
Attitude towards Family Planning with reference to Age of Head of Household by Caste/Tribe/Community

Caste/Tribe/ Community		Number that like to adopt family planning at										
		Stage (4 & above children) the age of head of household being					Stage (unspecified) the age of head of household being					
		21- 30	20 or less	Above 50	41- 50	31- 40	21- 30	20 or less	Above 50	41- 50	31- 40	21- 30
(1)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
Goundla	...	...	1	1	...	1	...	1	1	...	2	...
Setty Balija	...	...	...	3	4	2	...	...	...	...	1	...
Kamma	...	...	...	2	3	...	...	...	...	...	...	...
Kapu	...	...	...	1	...	...	...	...	...	...	...	...
Chakali	...	...	...	...	1	...	...	...	...	...	...	...
Golla	...	...	...	1	...	...	...	...	...	...	...	...
Senapathi	...	1	...	...	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...
Komati	...	...	...	1	...	1	...	...	...	...	...	...
Teli	...	...	1	...	...	...	...	...	...	...	...	...
Uppara	...	...	...	...	...	...	...	...	...	...	...	...
Kamsali	...	...	1	...	...	...	...	...	...	...	...	...
Mangali	...	...	...	1	...	...	...	...	1	...	...	...
Kummari	...	...	...	...	...	2	...	...	...	...	...	...
Yerukala	...	...	...	1	...	3	...	...	...	...	...	...
Dommara	...	1	...	1	...	1	...	...	...	...	...	...
Mala	...	1	...	...	...	...	...	...	...	...	...	...
Madiga	...	...	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	3	2	1	...	4
Christian	...	...	...	...	...	9	...	...	...	...	...	...
Total	3	...	4	12	11	9	...	...	...	...	...	...

TABLE 35

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

Main occupation (1)	Number of households																					Total (22)
	Goundla (2)	Kamma (3)	Kapu (4)	Setty Balija (5)	Senapathi (6)	Golla (7)	Teli (8)	Chakali (9)	Uppara (10)	Komati (11)	Mangali (12)	Kamsali (13)	Kummari (14)	Brahmin (15)	Madiga (16)	Mala (17)	Domnara (18)	Yerukala (19)	Muslim (20)	Christian (21)		
Agricultural labour	26	6	9	19	1	4	1	...	1	...	1	...	...	...	25	2	...	...	...	2	97	
Cultivation	9	17	8	3	...	...	...	1	...	...	...	...	1	...	...	2	...	...	...	...	41	
Palmgur	8	...	...	9	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	18	
Palmgur & Coir	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	
Services	...	...	...	...	...	...	...	...	...	...	...	...	...	3	2	...	1	...	1	...	7	
Business	2	...	2	...	...	1	...	...	...	3	...	...	...	...	...	...	...	...	...	...	8	
Basketry	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	
Weaving	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	
Oil seeds crushing	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	2	
Coir making	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	5	...	...	...	...	7	
Washing	...	...	...	...	...	...	...	7	...	...	...	...	...	...	...	...	...	...	...	...	7	
Milk selling	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Goldsmithy	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	
Vessel polishing	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	
Photo frame works	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Masonry	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Mechanic	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Farm management	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Cycle shop	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Transport	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Rice mill	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Rentier	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	
Blacksmithy	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Document writing	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	2	
Pig rearing	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	
Land survey	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Church service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	
Total	46	26	24	35	5	6	3	8	2	3	1	2	1	4	28	10	1	1	1	4	211	

TABLE 36

Range of Information by Household Heads and Caste/Tribe/Community

Caste/Tribe/ Community (1)	Total No. of house- holds (2)	Number of Household heads of which know the name of					Names of principal lakes & rivers of the District (8)	Names of projects, dams etc., constructed/under construction/ under contemplation within the District (9)
		Zilla Parishad H.Q. (3)	Pan- chayat Samithi H.Q. (4)	Pan- chayat Bd.H.Q. (5)	Taluk H.Q. (6)	District H.Q. (7)		
Goundla	46	...	...	40	30	15	Godavari Errakalva	Veggeshwaram Dhavaleshwaram
Setty Balija	35	3	5	34	29	22	Godavari Errakalva	Veggeshwaram Dhavaleshwaram
Kamma	26	8	10	25	22	18	Godavari Errakalva	Veggeshwaram Dhavaleshwaram
Kapu	24	4	6	23	21	15	Godavari Errakalva	Veggeshwaram Dhavaleshwaram
Chakali	8	2	2	8	7	3	Godavari Errakalva	...
Golla	6	...	...	6	5	2	Godavari	Veggeshwaram Dhavaleshwaram
Senapathi	5	2	2	4	4	4	Godavari Errakalva Rallamadugu	Nandamur aqueduct
Brahmin	4	4	4	4	4	4	Godavari	Dhavaleshwaram Guntala pumping scheme
Teli	3	1	1	3	3	3	Godavari Errakalva	Veggeshwaram
Komati	3	...	...	3	3	3	Godavari Errakalva	Veggeshwaram Dhavaleshwaram
Kamsali	2	...	...	2	2	2	Godavari Errakalva Rallamadugu	...
Uppara	2	...	...	2	2	1	Godavari Errakalva	...
Kummari	1	...	...	1	1	...	Godavari	Veggeshwaram
Mangali	1	1	1	1	1	1	...	Veggeshwaram
Yerukala	1	...	...	1	1	...	...	...
Dombara	1	...	...	1	...	...	...	...
Mala	10	...	...	10	9	5	Godavari	Dhavaleshwaram
Madiga	28	7	7	26	21	18	Godavari Errakalva	Veggeshwaram Dhavaleshwaram
Muslim	1	1	1	1	1	1	Godavari	Dhavaleshwaram
Christian	4	1	1	4	4	3	Godavari Errakalva	Veggeshwaram
Total	211	34	40	199	170	120	...	...

TABLE 37

Workers by Sex, Broad Age-groups and Occupation

Age-groups (1)	Agricultural labour			Cultivation			Palmgur making			Palmgur and coir making			Toddy tapping and palmgur making			Coir making			Basketry		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
0-14	31	20	11	3	2	1	1	1	...	2	...	2	2	2	...	...	...	...	...	...	...
15-24	54	33	21	16	16	...	1	...	1	8	2	6	6	4	2	1	1	...	...	...	...
25-59	120	72	48	41	40	1	14	9	5	6	6	...	27	22	5	8	4	4	1	1	...
60 & over	6	4	2	4	4	...	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...

Age-groups (1)	Blacksmithy			Goldsmithy			Oil seeds crushing			Vessel polishing			Tailoring			Weaving			Document writing		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)
0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-24	...	...	...	...	...	...	1	1	...	1	1	...	1	1	...	...	...	...	...	...	...
25-59	1	1	...	...	...	...	4	4	...	...	...	...	...	...	...	4	2	2	1	1	...
60 & over	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Age-groups (1)	Business			Teaching			Electric motor driving			Shoe-making			Rickshaw driving			Cultivation & agricultural labour			Masonry		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	(44)	(45)	(46)	(47)	(48)	(49)	(50)	(51)	(52)	(53)	(54)	(55)	(56)	(57)	(58)	(59)	(60)	(61)	(62)	(63)	(64)
0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
15-24	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
25-59	5	5	...	2	2	...	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Age-groups (1)	Farm management			Mechanic			Railway gang cooli			Rentier			Cycle shop			Milk selling			Washing		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	(65)	(66)	(67)	(68)	(69)	(70)	(71)	(72)	(73)	(74)	(75)	(76)	(77)	(78)	(79)	(80)	(81)	(82)	(83)	(84)	(85)
0-14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-24	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	2	2	...
25-59	1	1	...	1	1	...	...	...	...	4	...	4	1	1	...	2	2	...	10	6	4
60 & over	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	3	1	2

Age-groups (1)	Village service (Karnam)			Pig rearing			Land surveying			Religious service			Doctor			Clerk			Cattle tending		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	(86)	(87)	(88)	(89)	(90)	(91)	(92)	(93)	(94)	(95)	(96)	(97)	(98)	(99)	(100)	(101)	(102)	(103)	(104)	(105)	(106)
0-14	...	...	...	3	1	2	...	...	...	...	...	...	...	...	...	...	...	...	10	10	...
15-24	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	5	5	...
25-59	3	3	...	4	2	2	...	...	...	1	1	...	1	1	...	1	1	...	...	...	...
60 & over	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...

P = Persons; M = Males; F = Females

IDENTIAL

APPENDIX II

GOVERNMENT OF INDIA

Ministry of Home Affairs

Office of the Superintendent of Census Operations

ANDHRA PRADESH

CENSUS — 1961

SURVEY OF UNAGATLA VILLAGE

By

THE INDIAN INSTITUTE OF ECONOMICS

HOUSEHOLD SCHEDULE

istrict :

L. C. No.*

aluk :

L. C. No.

illage :

L. C. No.

House No :

Sl. No. of Household :

Name of the Head of the Household.....

Name of the Investigator :

Period taken :

Informant :

Name :

Sex :

Age :

Date of Interview :

Relationship to the head :

Caste/Tribe :

Literacy (educational standards, if any)

*L. C. No. = Location Code Number

1. Name of head of household
2. Sex
3. Composition of household including head

77[illegible]

4. What was the type of family during grand-father's time ?

Simple/Intermediate/Joint
5. What was the type of family during father's time ?

Simple/Intermediate/Joint

B. Duration of Residence & Migration

1. For how many generations, counting from the head of the household backwards, has the household been residing in this village ?

If you are a migrant, specify :

Area from where migrated.

When migrated.

2. Cause of migration.

Occupation before migration.

3. Any other significant information in respect of the migration.

4. Has any member of your household migrated/stayed away from the house ?

Yes/No

5. If so, mention :

6. What was his occupation before migration ?

C. Housing

1. What is your house-type called ?

2. Is this your own house ?

3. When was your house built and at what cost ? (approximate)

4. Which direction does the main gate face ?
Why ?

5. Do you attach any importance to the selection of the house site ?

Yes/No

If yes, give details.

6. What is the area comprising the homestead ?

(Please specify how it was acquired)

Owned/Rented

7. Describe the materials used for construction and sources of the following :

- (a) Wall
- (b) Roof
- (c) Doors, windows and ventilators
- (d) Floor

8. Was your house constructed with the assistance of family labour/caste/tribe/community labour/hired labour

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

Yes/No

10. Do you have a separate cattle-shed, pig-sty, sheep pen etc.

Yes/No

11. If no, where have you housed your cattle ?
12. How do you dispose of the rubbish ? Give details.
13. Is there a separate latrine ? Is the latrine provided with soak-pit, flush-out arrangement or any other arrangement to dispose of the refuse ?

14. Is there a well within the household ?

15. In the absence of a well from where do you get water for cooking, washing and other purposes ?

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

1. How is the house maintained ? Give details.

8. When was your house repaired last and at what cost ?

9. Have you made any extensions to your building recently ?
If yes, when was it made and what was the additional plinth area added ?

D. Fuel and Lighting

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

2. How much did you spend last year on fuel ?

3. What type of lighting do you use ?

4. What is the annual expenditure on lighting ?

5. At what intervals do you purchase and wherefrom ?

E. Food Habits

1. How many times a day do the members of the family take meals ? What is the time at which meals are taken normally ? Do they take together or at different times ?

2. What is the staple food usually taken by the members of the household ?

3. What are the items of diet on normal days ?

4. What are the items of diet on special occasions like feasts, etc. ? Give details.

5. What are the items of food and drink that are prohibited to be cooked at home on normal days ?

6. Are the members of household vegetarians or non-vegetarians ?

7. What are the common beverages prepared at home ?

8. At what time are they usually taken ?

9. How many people in the household take beverages ?

10. What is the monthly expenditure ?

11. Are you in the habit of inviting guests on important days?
12. What is the average number of guests you have in the household during a year?
13. What are the dry and green vegetables you normally use?
14. Do you grow any dry or green vegetables in your garden, if you have one? If so, what are the vegetables grown?
15. Do you get surplus vegetables to be sold or disposed off otherwise from your garden?
16. If you do not grow vegetables, where do you get them from? (Monthly expenditure)
17. For how many days in a month you generally use vegetables?
18. How many members of your family drink milk daily and how much per day?

	No.	Qty.
(a) Old people		
(b) Adults		
(c) Children		

19. State whether it is cow's milk or any other animal's?
20. How many members in your family take eggs and how many per week on the average? (Monthly expenditure)

F. Utensils

1. Of what material are the utensils used for cooking food and storing water made?
2. What is the approximate number of metallic vessels of different materials you have in your family?

- (a) Iron.....
- (b) Brass.....
- (c) Bronze.....
- (d) Copper.....
- (e) Stainless-steel.....
- (f) Aluminium.....
- (g) Wood.....
- (h) Stone.....
- (i) Mud.....
- (j) Bamboo.....
- (k) Others.....

Total ...

Who washes them daily and where?

How much did you spend on utensils last year?

Do you have any vessel more than a century old which has been handed over to you from your ancestors or others? If yes, give details.

Clothing

Name what are the common types of dress worn by adult males, adult females, male and female children of your family? State also how many sets of clothing each has.

Type	No.
(a) Adult males	
(b) Adult females	
(c) Male children	
(d) Female children	

2. How often the new clothes are got made for adults and children?

(a) Adults.....
(b) Children.....

3. How often the clothes are washed?

Yes/No

4. Do you use soap for washing?

5. Monthly expenditure on soap?

Yes/No

6. Are clothes ironed before wearing?

7. Payment for washerman (bring out the local custom)

8. If self-washed, where is it washed?

9. Are their fairly costly sets of dresses to be worn on special occasions exclusively? If yes, how many such sets are there in the family?

10. Does anybody use cosmetics? If yes, state how many male and female members use them and in what form?

11. How many people of your family wear chappals or shoes?

H. Health

1. Are all persons in your family free from chronic diseases?

Yes/No

2. If not, what are the chronic diseases suffered by members of your family, and state also how long they are suffering from the same?

3. What preventive and curative steps have been taken to control the disease?

4. Whom do you approach for medical help whenever any members of your family fall ill?

5. Do you always get the medical aid whatever the nature of disease be?

K. Religion

1. Religion of the head of the household
2. Caste of the head of the household
3. Sub-caste of the head of the household
4. Whether belonging to Scheduled Caste or Scheduled Tribe
5. Is there a deity or object of worship or a sacred plant in the home?
6. If yes, state its name.
7. Where is it located in the house?
8. What form of worship you offer? (*e. g.*, simply folding hands and bowing, prayer, *puja* with chants etc.)
9. Do you worship every day? If yes, at what time?
10. Do you also offer your worship regularly outside say, at temple, *Aswathakatte* or any other place? If yes, give details.
11. Name of the shrine or shrines frequently visited, location, distance etc.
12. Are there any communities from whom members of your community do not accept—
 - (a) Food
 - (b) Water
13. And with whom inter-dining is not allowed according to caste practice? If so, what are they?
14. Are you aware that untouchability in any form is prohibited under law?
15. Is untouchability in practice in your village?
16. How many births took place in your household during the last five years (1957 Ugadi to 1962 Ugadi)?

Yes/No

Yes/No

Yes/No

1957-1958	1958-1959	1959-1960	1960-1961	1961-1962
(1)	(2)	(3)	(4)	(5)
Females				
Males				

17. Where does the birth take place?

First birth

- (a) Father's house
- (b) Husband's house

18. For subsequent births

- (a) Is it the same place as in the case of first birth?
- (b) Does the birth take place in the same house or in a separate hut?

Yes/No

19. Did any birth take place in the hospital?

Yes/No

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

20. What is the approximate expenditure on actual delivery?

- (a) Fee paid to *dai* or male attendant
- (b) Other expenditure
- (c) Total

L. Marriage

1. Has any marriage in contravention of caste or tribal law taken place in your family? If yes, give details of such a marriage.
2. With what other castes and sub-castes the marital alliance can be had in accordance with the usage?
3. Is divorce/separation normally permitted by usage in your caste/sect?
4. If yes, has any divorce taken place in your family? Give details?
5. Agency settling the dispute and its composition.
6. Amount of compensation paid to the aggrieved party: Conditions of separation.
7. Is remarriage of widows and divorced women permissible in your caste/sect?
8. If yes, give details if any remarriage of widow or divorced woman has taken place in your family.
9. Was dowry given/taken on the occasion of the marriage of your son, or daughter?
10. If yes, mention the amount and state who gave it and who took it?
11. Does the dowry amount vary with any of the following:—
 - (a) Educational qualifications of the groom
 - (b) Property and
 - (c) Employment status?
12. Are you aware of legislation regarding prohibition of dowry?
13. Are you aware that by the Hindu Marriage Act, the minimum marriageable ages of boys and girls are fixed at 18 years and 15 years respectively?
14. Are you aware that a Hindu should not have more than one wife living?

Yes/No

Yes/No

Yes/No

Yes/No

15. What is the approximate sum of money that is required to be spent on the marriage of (i) a boy (ii) a girl of your family? Yes/No
16. Can you afford to spend that sum on every marriage that takes place in your family? Yes/No
17. (a) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other communities? (Mention the order of communities in order of preference) Yes/No
- (b) Of unequal economic status Yes/No

M. Death

1. How many deaths occurred in your household during the five years?

Year	Sex	Marital status	Age	Causes of death	How disposed of		
					By cremation	By burial	By throw in holy rivers
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1957-58							
1958-59							
1959-60							
1960-61							
1961-62							

N. Property and inheritance

1. How much land do you own? Give its approximate value.

Total area in acres Value (Rs.)

2. Have you acquired or sold away any land during the last 10 years? If yes, give details. Yes/No

3. Do you own houses? If so how many in the village and outside? Give the approximate value of each.

In the village.....Rs.....

Outside the village.....Rs.....

4. What is the approximate value of your livestock and poultry?

5. Please give an inventory of other valuable assets and the approximate value of each

Name of asset

Value (Rs.)

6. Are you aware of the following changes in the inheritance structure in the Hindu families?

7. Daughters also have right to inherit property and get the same share as a son (attitude may also be ascertained)

8. Hindu widow can adopt a child without seeking anybody's consent and that a married man can take a child in adoption only with the consent of his wife.

9. Which relatives inherit property on the death of a married person belonging to the same caste as your household?

10. What is the share of each such member?

O-I General

1. Is there a *bhajana mandali* in your village? Yes/No

2. Do you participate in *bhajan*s? Yes/No

3. On what occasions *bhajan*s are conducted?

4. Are *Purana/Harikatha/Burakatha kalakshepam* arranged in your village at any time in a year (specify time and occasion). Yes/No

5. Do you attend/participate in any of them? Yes/No

6. Is there a dramatic association in your village?

7. How many times in a year they stage dramas? Yes/No

8. Is there a gambling house? Yes/No

9. Do you play cards?

10. What is the stake amount? Yes/No

11. Is cock-fighting arranged in your village?

12. If yes, mention time and occasion? Yes/No

13. Do you participate? Yes/No

14. Is there betting on such occasions?

15. What is the range of betting?

II Neighbourhood

I. Inter-village

Are you depending on the neighbouring village in any of the following ways?

- (a) Owner cultivator/Tenant cultivator

- (b) Agricultural labour or other casual labour

- (c) Artisan

- (d) Any other occupation (religious purposes, temples, fairs, priests etc).

- (e) Any marital relationship

- (f) Weekly *shandies*

- (g) For purchase of domestic requirements
- (h) For loans
- (i) For any recreation and entertainment
- (j) Any others (specify)

2. Inter-household

- (a) Drinking water
- (b) Agricultural implements and accessories
- (c) Domestic utensils
- (d) Food provisions
- (e) Hand loans
- (f) In times of sickness, death, birth, marriage
- (g) Others (specify)

3. Inter-caste relationship

- (a) Are there any fairs or festivals common to all communities? (specify)
- (b) If 'yes' do you participate?
- (c) Are there drinking water wells commonly used by all communities?
- (d) If 'no' what are the communities prohibited to take water from such wells. Give reasons.
- (e) Is there any common place of worship? (specify)

III. Voluntary Organisations

1. Are there any of the following organisations in your village?

Yes/No

- 2. Youth club
- 3. Recreation centre
- 4. Bharat Sevak Samaj
- 5. Scout
- 6. Vigilance Committee
- 7. Mahila Samithi
- 8. Library
- 9. Any others
- 10. If 'yes' are you/any member of your household a member in any of the above?
- 11. If 'yes' specify the organisation.
- 12. Give a brief account of the organisation.

IV. Social and Land Legislation

What is your opinion on the following:—

1. Do you know the legislation against untouchability?

Yes/No

2. Do you approve of Prohibition? Give reasons.

3. Do you approve of co-operative farming? Give reasons.

4. Do you know about the abolition of Zamindaries? Yes/No

5. Do you think that abolition of Zamindari and intermediary rights resulted in any good to you? If yes, indicate how you have been benefited? If no, why have you not benefited?

6. Are you aware of the Andhra Tenancy Act? Yes/No

7. If yes, how have you been affected by it?

8. Do you know about land ceiling legislation? Yes/No

9. How are you affected?

10. Have you been evicted from your land as a result of recent land legislation? If yes, give reasons.

11. Have you been benefited from any scheme of land reclamation or land development? Yes/No

12. If yes, explain how have you been benefited?

13. Do you know about the latest Land Assessment Act of 1962?

14. What is your opinion on that Act? Why?

V. General Knowledge of the Villagers

1. Do you know where your Panchayat, Panchayat Samithi and Zilla Parishad are situated?

2. Do you know the District and Taluk in which your village is situated?

3. State the names of the main rivers, main lakes etc., in your district.

4. Are there any projects or dams etc., already constructed or under construction or under contemplation?

5. Are you in the habit of reading newspapers? If 'yes' what papers do you read? (Specify the language).

6. Do you purchase/read in club/read with a neighbour?

7. Does any one in your family/your neighbourhood/a club read newspaper to you? (Specify the name of the paper and language).

8. Do you own a radio? Yes/No

9. Do you listen to a public radio? Yes/No

10. Do you know the functions of Grama Sevak? If 'yes', describe his/her functions. Yes/No

11. How is your household benefited by him/her?

12. Are you aware of family planning? If 'yes', do you know that family planning means that man and woman can prevent by deliberate means the conception of a child?
13. Do you approve of family planning? Give reasons.
14. If yes, at what stage would you like it to be put into effect?
15. Is there a family planning centre in your area?

VI. Village Democratic Institutions

1. Is there a Panchayat in your village?
2. If yes, how long has the Panchayat been in your village?
3. Do you know the present members of the Panchayat?
4. How were they last elected? By raising hands/secret ballot/unanimous election.
5. Do the members belong to any political party? If 'yes' details of members belonging to each party and castes are to be given
6. Do you know how the members of Panchayat Samithi and Zilla Parishads are elected?
7. How, in your opinion the Panchayat/Panchayat Samithi/Zilla Parishad are functioning?
8. What are the amenities provided by your Panchayat from its inception?
9. Are you satisfied with the present set up of Panchayat Raj? Give reasons.
10. Has your Community/Caste/Tribe got separate Panchayat of its own?
11. If 'yes', what are the main functions of this Community/Caste/Tribal Panchayats? (Give a few illustrations of the cases decided by the Community/Caste/Tribal Panchayats).
12. Since the Statutory Panchayats are functioning why do you think that these Community/Caste/Tribal Panchayats should still continue?
13. Is/Are there any co-operative society/societies in your village?
14. Name the type/types of society/societies?

15. Are you a member? If 'no' give reasons.
16. If yes, what is the share capital paid?
17. Are you benefited by the society?
 - (a) If 'yes' give details
 - (b) If 'no' give reasons
18. What is the nearest urban centre? (Give distance and transport facility).
19. Are you depending on the nearby urban centre in any of the following ways?
20. For sale of produce/for purchase of consumer goods/for employment/for recreation like cinema/for religious purpose/for education/for medical assistance/legal advice/communication/others (specify).
21. How many times do you visit the nearest urban centre—

In a day In a week

P. Occupational History

1. What was your grand-father's occupation?
2. What was your father's occupation?
3. If you have changed your traditional occupation, why have you done so?
4. Were you forced for lack of choice into this occupation?
5. If you were not forced for lack of choice why did you choose this occupation?
6. If you have changed your father's occupation, why have you done so?
7. Have you yourself changed your occupation from another kind to this one?
8. If 'yes', explain why you have changed your own occupation?
9. Are you content with the present occupation?
10. If not, what other work do you propose to do?
11. What kind of work would you like your son to do?

Q. Unemployment

1. Is there any member of household searching for a job ?

2. If so, give the following details

Name	Academic qualifications	Other proficiency	Nature of previous employment, if any	Date of cessation of previous employment	Reasons for cessation	Any subsidiary work at present	Whether registered with any employment exchange
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

3. Are there any members of household who did not find work for any days/months during 1961-1962 ?

If so, give details and reasons, if any ?

Name	Sex	Age	For how many man-days/months unemployed
(1)	(2)	(3)	(4)

R. Debt and Credit

1. Are you in debt now ?

2. Specify the amount borrowed

Period	When borrowed	Source	Purpose	Rate of interest	Terms of borrowing	Cash/Kind
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Prior to 1951						
1951-61						
1961-62						

3. How was the debt repaid ?

Year when repaid	Amount	How paid
(1)	(2)	(3)
Prior to 1951		
1951-61		
1961-62		

4. Have you been advancing loans to others ?

5. If 'yes' to whom and how much ?

Period	Name	Caste/Tribe/Community	Amount	Rate of interest	Terms of loans	Cash/Kind
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Prior to 1951						
1951-61						
1961-62						

6. How much you have received back ?

Period (year)	Name of person	Amount-Principal-Interest	How recovered. Give details
(1)	(2)	(3)	(4)
Prior to 1951			
1951-61			
1961-62			

7. Do you know about the Money Lender's Act ?

8. If yes, are you registered under the Act and if so when ?

9. If no, give reasons.

10. What is your attitude towards the Act ?

S. Household Litigation

1. Were you/any member of your household ever involved in litigation ?

2. If 'yes' give number of cases :

(a) Against whom

(b) Reasons for litigation

3. How were they settled ?

(a) Mutually

(b) Panchayat (statutory)
Panchayat (informal)

(c) Court

4. What was the result and what was the cost of litigation ?

Sale										Purchase			
Time of Sale	Buyer's residence	Reasons for sale	Occupation of buyer	Area No.	Sale price	Type of asset	Purchase price	Area No.	Seller's occupation	Seller's residence	Date of purchase		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)		
						Land							
						Livestock							
						Machinery							
						Tools, equipment							
						Buildings etc.							
						Jewellery and Valuables							
						Investments							
						Other assets							
						TOTAL :							

U-I. Economic activity - agriculture

1. Land

Yes/No

(a) Do you own land ?

(b) Total uncultivable fallow

(c) Total cultivable land

(d) Total land cultivated, with particulars as under :

Situation, direction, and distance from homestead	Owned land cultivated		Leased in land cultivated				Total			Owned land leased out to others			
	Name of plot	Area		When and how acquired	Name of plot	Area		No. of plots	Area		Name of plot	Area	
		Dry	Wet			Dry	Wet		Dry	Wet		Dry	Wet
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Inside the village													
Outside the village													

(e) What is the rate of assessment on your land ?

(f) In case the household has leased in land, from how many landlords ?

Who is the landlord	Where does he stay (if outside the village note the distance)	What is his occupation	Since when has the land been leased in	On what terms the land has been leased in ? Has there been any recent change?
(1)	(2)	(3)	(4)	(5)

(g) If the land has been leased out, to how many ?

Who is the tenant	Where does he stay (if outside the village note the distance)	Since when	On what terms? Has there been any recent change?
(1)	(2)	(3)	(4)

(h) If there is any cultivable land lying fallow—

(i) Since when ?

(j) Why is it lying fallow ?

(k) Have you taken to self-cultivation as a result of the recent trend to abolish absentee landlordism? If yes, give particulars.

Yes/No

(l) Are you aware of consolidation of holdings ?

(m) If yes, what according to you are its advantages ?

(n) Have you been benefited from any scheme of land reclamation or land development ?

Yes/No

(o) If yes, explain how you are benefited ?

(p) Have you been benefited by the land assignment scheme ?

(q) If yes, specify the year and the extent of land assigned to you ?

(r) If there is any change in the extent of land owned, give reasons for such changes.

(s) Did partition of property take place during the last 30 years ?

Yes/No

(t) If yes, is it before or after father's death and give reasons.

(u) Whom did you consult for deciding the partition ?

2. Farm organisation

(a) Do you cultivate the land owning draught animals, agriculture implements ?

Yes/No

(b) Is the household cultivating any land by hired labour? If so,

(c) Extent of land cultivated through hired labour.

(d) Agricultural operations in which hired labourers were engaged.

(e) No. of man-days for which hired labourers were engaged.

(f) Average wage per day paid to hired labourers.

3. Irrigation

If the household has irrigated land :—

(a) Source of water and nature of irrigation facility.

(b) Since when irrigation facility is available.

(c) Through what agencies the facility has been provided.

(d) Terms on which the facility is obtained.

(e) Whether there has been any change in extent of cultivation, nature of crop, yield etc., due to irrigation facility during the last 5 years.

4. If the household uses improved varieties of any of the following, please give particulars as under :

Brief description	Since when adopted	Source from which obtained	Whether satisfactory result obtained	Comments
(1)	(2)	(3)	(4)	(5)
Improved seeds				
Chemical fertilisers				
Organic manures				
Improved implements				
Pesticides				

5. Mutual help

(a) Do you cultivate jointly owning either land or draught animals or agricultural implements or all, with friends or relatives ?

(b) Do you borrow agricultural implements from others at the time of cultivation ?

(c) Do you take the help of neighbours at the time of sowing or harvesting?

(d) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

(a) Average production, marketing and value of the crops since 1956:

Period	Survey of number of plot or identification of the plot by local name	Total area (acres)	Name of the crop	Area under crop	Period (State the months)		Production				House consumption			
					Sown	Harvested	Unhusked		Straw		Unhusked		Straw	
							Local unit	Standard unit	Local unit	Standard unit	Local unit	Standard unit	Local unit	Standard unit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)

Farm price at harvest				Marketing price or spot-harvest field or town price							Value of produce	
Unhusked		Straw		Unhusked				Straw			Retained for domestic consumption	Marketed Rs.
Standard unit	Price Rs.	Standard unit	Price Rs.	Place	Local unit	Standard unit	Price Rs.	Local unit	Standard unit	Price Rs.		
(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)

7. Marketing

(a) What are the nearest marketing centres visited?

Year	Name	Distance	Transport	Frequency	Whether visited regularly	Articles purchased and sold
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Prior to 1951						
1951-61						
1961-62						

- (b) Do you sell your goods direct/through a commission agent to the merchant?
- (c) If through a commission agent give your experience.
- (d) Do you know about the Co-operative Marketing Society?
- (e) If yes, what are its functions?
- (f) Is there any Co-operative Marketing Society in your village or neighbouring village?
- (g) If yes, are you a member?
- (h) If yes, what are the benefits accruing to you. If not, state the reasons.
- (i) If yes, mention the goods sold to/purchased from the Society during 1961-62.

Sale			Purchase		
Name of produce	Quantity/Number	Price	Name of produce	Quantity/Number	Price
(1)	(2)	(3)	(4)	(5)	(6)

8. Agricultural finance:

How did you meet the finance requirements for your agricultural operations during 1961-62?

Operations	Season	Amount spent	Means of financing	Amount	Terms, if borrowed either in kind or cash
(1)	(2)	(3)	(4)	(5)	(6)

9. Agricultural Production Costs

(a) Cost of seed, manure and water : (1961-62)

Crop	Area sown	Season and year	Local unit	Standard unit	Seed				Manure				Water charges Rs.		
					Quantity used		Price per local unit	Total value Rs.	Local unit	Standard unit	Quantity used			Price per local unit	Total value Rs.
					Home supply	Purchased					Home supply	Purchased			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)

(b) Animal labour cost in agricultural operations : (1961-62)

Sl. No.	Crop	Area sown	Season and year	Soil preparation				Sowing, transplanting and other growing operations				Harvesting, transporting thrashing, storing			
				Labour days		Charge per day Rs.	Total charge Rs.	Labour days		Charge per day Rs.	Total charge Rs.	Labour days		Charge per day Rs.	Total charge Rs.
				Hired	Household			Hired	Household			Hired	Household		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)

(c) Human labour cost in agricultural operations : (1961-62)

Sl. No.	Crop	Area sown	Season and year	Soil preparation				Sowing, transplanting and other growing operations				Harvesting, transporting, thrashing, storing			
				Labour days		Charge per day Rs.	Total charge Rs.	Labour days		Charge per day Rs.	Total charge Rs.	Labour days		Charge per day Rs.	Total charge Rs.
				Hired	Household			Hired	Household			Hired	Household		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)

(d) Services charges on household livestock during 1961-62 :

Sl. No.	Item	Man-days*			Charge per day Rs.	Total charge Rs.
		Hired	Household	Total		
(1)	(2)	(3)	(4)	(5)	(6)	(7)

*Man-day :—Generally 9 a.m. to 5 p.m. with an interval of 1 hour.

(e) Cost of materials for livestock maintenance during 1961-62 :

Sl. No.	Item	Standard unit	Local unit	Home supply (In terms of standard unit)	Purchased (In terms of standard unit)	Price per standard unit Rs.	Total value Rs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1.	Green grass						
2.	Straw						
3.	Gram						
4.	Bran						
5.	Oil cakes						
6.	Seeds and oil seeds						
7.	Salt						
8.	Concentrates						
9.	Medicines						
10.	Miscellaneous						
	Total						

(f) Other expenditure and income during 1961-62 :

Sl. No.	Item	Agriculture	Animal husbandry	Transport	Total
(1)	(2)	(3)	(4)	(5)	(6)
1.	Expenses on other materials consumed (a) Ropes and cordages (b) Insecticides (c) Others Sub-total (1)				
2.	Interest on productive loan (a) Expenditure on litigation Sub-total (2)				
3.	Income from work done to others by— (a) Animal labour (b) Human labour (c) Lending tools and implements Sub-total (3)				
	Total :				

10. Implements and Equipments

Sl. No.	Item	Expenditure during 1961-62							
		Inherited		Purchased		Maintenance & repairs		Hire charge	
		No.	Value Rs.	No.	Value Rs.	No.	Value Rs.	No.	Value Rs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
	1. (a) Plough								
	(b) Harrow								
	(c) Sickles								
	(d) Other instruments								
	(e) Pumps								
	(f) Persian wheels								
	(g) Other irrigation appliances								
	(h) Carts, boats								
	(i) Containers								
	Sub-total (1)								
	2. (a) Bunds and fencings								
	(b) Tanks and wells								
	(c) Store house and sheds								
	(d) Cattle sheds								
	(e) Reclamation								
	Sub-total (2)								
	Total :								

II. Economic activity—dairy farming

I. (a) Livestock owned during 1961-62:

Name of livestock	Number
(1)	(2)
Breeding bull	
Milch cattle	
1. Cows	
2. She-Bufferaloes	
Draught cattle	
1. Bullock	
2. Cow	
3. He-buffalo	
4. She-buffalo	
Stray animals	
1. Horses	
2. Mules	
3. Others	

(b) Did you acquire the cattle by share/outright purchase/ any other method ? (specify)

(c) What is the breed of your bovine population ?

(d) What are the markets you attend for purchase or sale of cattle ?

(e) Give an account of your experience of marketing the cattle with reference to price, breed and financing method.

(f) Do you attend any cattle show ? When and where ?

(g) Did you receive any financial assistance from Government source ? If so, give details.

(h) What are the common cattle diseases and how are they attended to ?

- (i) Did you receive any veterinary assistance for your cattle from the Government? If yes, state details.

What are the names of your cattle?

Cow	Bull	She-buffalo	He-buffalo	Horses	Others
	Bullock				
(1)	(2)	(3)	(4)	(5)	(6)

- (j) Describe the method of feeding.

- (k) Do you sell milk and milk products?

- (l) If yes, give the following particulars, with reference to 1961-62:

Name of the product	Quantity obtained per day	Household consumption per day	Quantity sold per day	
			Within the village	Outside the village
(1)	(2)	(3)	(4)	(5)
(1) Milk				
(2) Curds				
(3) Butter				
(4) Ghee				
(5) Butter-milk				

- (m) If you did not sell, state the reasons.

- (n) Describe cattle-rearing practices and the provision of grazing and water facilities?

2. Service and maintenance charges for milch cattle (1961-62)

- (a) Service charges:

Item of service	Hired labour	Household labour	Method and periodicity of payment	Charge per day per head	Total charges (for columns 2 and 3)
(1)	(2)	(3)	(4)	(5)	(6)

- (b) Cattle feeding:

Items	Quantity used				Total price per local/standard unit
	Home supply		Purchased		
	St. unit	Local unit	St. unit	Local unit	
(1)	(2)	(3)	(4)	(5)	(6)
Green grass					
Straw					
Gram					
Oil cakes					
Seeds and oil seeds					
Salt					
Concentrates					
Other feed					

- (c) Fee paid to the Forest Department.

- (d) Fine paid for trespassing of cattle.

- (e) Ropes and cordages and any other *manulu* paid.

- (f) How many cartloads of dung manure did you obtain during 1961-62?

- (g) Is it used for your fields or sold? If so, mention the price per cartload.

- (h) Did you sell your stock to the slaughterers? If so, mention the number and the price.

- (i) How do you dispose of the dead cattle?

- (j) Are you affected by the Forest Conservancy Laws and Land Reclamation Schemes? If so, how?

III. Economic Activity — Poultry Farming

1. Mention the number of poultry owned during 1961-62:

- (a) Cock
(b) Hen
(c) Others (e.g., fancy birds) specify.

2. Did you acquire poultry by —

- (a) Share
(b) Outright purchase
(c) Any other method (specify).

Source	Amount	Rate of interest	When purchased	Number of poultry purchased	Price Rs.
(1)	(2)	(3)	(4)	(5)	(6)

1 . Furnish the following :

		1961-'62	
		Total No.	Price
(1)		(2)	(3)
<i>Eggs (Kind)</i>			
Domestic use	1		
	2		
	3		
Sold	1		
	2		
	3		
<i>Poultry (Kind)</i>			
Domestic use	1		
	2		
	3		
Sold	1		
	2		
	3		

IV. Economic Activity—Rural Labour

1. How many members of your household had worked in the following categories of rural labour in 1961-62 :

[illegible]

2. Attached Agricultural Labour :

(a) Give the following particulars :

Name of the person	Duration, terms and conditions of employment
(1)	(2)

3. Payment practices :

Rs.....per annum

- (a) Cash
 (b) Kind
 (c) Food grains and pulses
 (d) Food
 (e) Clothing
 (f) Tobacco
 (g) Presents
 (h) Facilities for advance of loans
 (i) Hours of work
 (j) Nature of work
 (k) Leave and holidays
 (l) Degree of association of the worker in the household (with reference to food, drinking)
 (m) Name, Community/Caste/Tribe, occupation and address of the employer

V. Economic Activity—Trade and Commerce

1. Give the following particulars

- (a) Name of establishment
 (b) When established ?
 (c) Names of commodities dealt with
 (d) Wherefrom are they purchased and at what intervals ? (period specify)
 (e) Quantity sold
 (f) Amount of investment in the last year (1961-62)
 (g) Methods and arrangements for storage of commodities

2. Do you deal in terms of barter ?

- (a) If so, mention the names of commodities accepted for barter purposes

- (b) Do you sell commodities on credit ?
 (c) If yes, mention the number of persons on your credit roll
 (d) Do you advance loans ?
 (e) If 'yes' give the following details :

Name of the loanee	Amount of loan	Terms of loan
(1)	(2)	(3)

- (f) Did you experience any difficulty in recovering the loans and dues from your customers ?
 (g) If 'yes' detail your difficulties
 (h) What is the daily turn-over of your shop ?
 (i) What are the village products/produce that are brought to the shop for exchange ? Give particulars for 1961-62 :

Season	Produce/products	Where and how purchased	Where and how disposed of
(1)	(2)	(3)	(4)

- (j) Do villagers residing in other villages and hamlets buy at your shop ? If so, mention the name and distance of the villages

(k) Did you pay any tax ?

(l) If so, give particulars :

Name of tax	How assessed	To whom paid	Amount Rs. nP.
(1)	(2)	(3)	(4)
Prior to 1951			
1951-61			
1961-62			

(m) Give the quotations of the prices as on date of investigation :

Name of the commodity	Quantity	Price
(1)	(2)	(3)

(n) What is your normal rate of profit per rupee ?
Give details with reference to different commodities

VI. Economic Activity—Artisan and other services

- Describe the nature of activity ?
- What are the tools and implements that you prepare and repair ?
- Describe your tools, equipment and your place of work ?
- Who are your customers and wherefrom do they come ?

Year	Name of customer	Place	Type of service	Season	Details of remuneration received	
					In cash	In kind (here give the imputed value also in terms of money)
(1)	(2)	(3)	(4)	(5)	(6)	(7)

- Periodicity of payment
- What are the busy seasons ?
- Mention the number of workers

Household labour				Number of hired or apprentice labour (Mention relationship and his native place)	Payment to the hired Rs.
Males		Females			
No.	Imputed money value	No.	Imputed money value		
(1)	(2)	(3)	(4)	(5)	(6)

- Did you receive any assistance from the Government for purchase of tools and/or training in new methods and techniques ?

V. Industry

- Are you or any member of your household engaged in any industry ? If yes, state :
 - What is the form of industry ? Household or otherwise (Give details) ?
 - Where is it conducted ?
 - Name of product/products turned out or serviced.
- For how many days in a year the household industry is conducted ?
- For how many hours on a working day the household industry is conducted ?
- Does the household industry give full-time work to the members of the household ?
- If not, what are the other occupations of the members of the household ?
- What is the annual income from the household industry ?

	Names of members of household	Age	Sex	Income (Rs.)
	(1)	(2)	(3)	(4)
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

7. Details of members of the household and others engaged in the household industry																
Serial No.	Name	Relationship of the head of the household*	Age	Sex	Kind of job	Whether paid in cash or kind	If paid in money, wages			On piece work	If paid in kind, give details	Full time or part time	If part time, other occupations	Training received—institutional, apprenticeship, working in the family enterprise	Period of training	Period of working in this industry
							Daily	Monthly								
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	

* In the case of no relationship, categories like apprentice, hired worker, trainee (paid) as the case may be should be mentioned.

8. Have you or any member of your family received any specialised training in any household industry?
9. If yes, what is the name of the institution or name of the person from whom you received training?
10. Are you getting any technical assistance from a master craftsman or any other institution whenever you need? If yes, in what form?
11. Are you imparting training to anybody? If so, how many people are you training?
12. Have you or any member of your family taken up this occupation voluntarily/because it was hereditary/because you had no other alternative/because of any other reasons (specify)?
13. Do you like to continue in the same field?
14. What are the initial and current investments for your household industry?
15. How did you get the finance necessary?
16. Are you getting any financial aid from any industrial co-operative society? If yes, how much did you get during the past five years and on what terms? Are there other sources for aid? Give details.
17. Is there any likelihood of expanding your household industry?
18. Where do you get the raw materials?
19. Are there any difficulties in getting the raw materials? If there are any, detail them.
20. How do you market the finished products—Self or through any agency?
21. Are there difficulties in marketing your products? If there are any, detail them.
22. Do you take any assistance of the marketing co-operative societies?
23. What will be the expenditure on marketing? Can you relate it to the cost of production of the commodity?
24. Are there any middlemen to market your goods? If yes, on what basis does the middleman receive remuneration?
25. What other arrangements are made for marketing?
26. What are the places at which your goods are sold? Mention their respective distances.
27. Are your products of some artistic value?
28. If yes, what is the speciality about them?

29. Details of persons engaged in non-household industry

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Serial No.	Name	Name of industry	Situation of workshop or factory or place of work	Its distance from residence	Nature of job	Name of the article or product produced in part or in full	Name of the completed article or service by the establishment	Wages earned			
								Daily	Weekly	Monthly	Piece wages
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)

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W. Major heads of income and expenditure during last year (1961-62)

Major head	Amount	Source (in or outside the village)
(1)	(2)	(3)
GROSS INCOME	Rs. P.	
Livestock and products		
Wages		
Arts and crafts		
Fishery		
Forestry		
Trade		
Transport		
Professions		
Service		
Rent		
Investments		
Remittances		
Interest		
Others		
Total		
Borrowing		
Principal received back		
Sale of assets		
(Total of item.....)		
GRAND TOTAL :		

W. Major heads of income and expenditure during last year (1961-62)—(Contd).

Major head	Amount	Incurred in or outside the village
(1)	(2)	(3)
EXPENDITURE	Rs. P.	
Rice and/or paddy	5257	
Ragi	390	
Other cereals	5647	
Pulses	349	
Chillies		
Salt		
Sugar and/or jaggery		
Betel leaf and nut, tobacco, beedi, cigarette, etc.		
Coffee or tea		
Milk		
Miscellaneous food stuffs		
Drinks		
Fuel and lighting		
House rent and repairs		
Shirts		
Dhoties		
Turbans or head dress		
Shoes or sandals		
Blankets		
Saries and cholies		
Children wear		
Other clothes		
Travelling		
Recreation		
Total	5996	5813 x 6
Education		
Other miscellaneous service		
Interest		
Rent		
Remittance		
Hired labour		
Purchase for production (e.g., seed, manures etc.)		
Others		
Total		348.78
Purchase of assets (Total of item.....)		349
Construction and improvement of building and other structures.		349
Land development		698
GRAND TOTAL:		

GLOSSARY

<i>Akshatalu</i>	Rice mixed with turmeric and vermilion
<i>Bhasikam</i>	Marriage badge tied to the forehead of the bride and bridegroom
<i>Chaatalu</i>	A tray made of bamboo for winnowing
<i>Daba</i>	Pucca house constructed with brick, mortar and cement
<i>Donka</i>	A bush
<i>Dai</i>	Village midwife
<i>Ganji</i>	Gruel
<i>Kanduva</i>	An upper cloth
<i>Kavalalu</i>	Ear rings
<i>Kankanam</i>	A badge tied to the wrist of the bridal pair
<i>Logili penkutillu</i>	Tiled house
<i>Mettelu</i>	Toe rings
<i>Mangala sutra.n</i>	Marriage locket
<i>Muggulu</i>	<i>Rangavalli</i> (ornamental lines drawn with lime or flour)
<i>Menarikam</i>	Marrying the maternal uncle's daughter or paternal aunt's daughter
<i>Madata kanpu</i>	Giving birth to two children in successive deliveries without the menstrual period
<i>Mutyal</i>	Pearl
<i>Nallapoosalu</i>	Black glass beads
<i>Navadhanyamulu</i>	Nine kinds of grains
<i>Nitradu</i>	A central pole
<i>Oli</i>	Bride price
<i>Pattalu</i>	Anklets
<i>Pogulu</i>	Ear ornaments
<i>Paka or gudise</i>	Hut
<i>Pappu</i>	Cooked dal
<i>Pogadam</i>	Coral
<i>Punya vachanam</i>	Purificatory ceremony
<i>Peeta</i>	A wooden plank used as a seat
<i>Ravi komma</i>	A branch of a peepal tree
<i>Tilakam</i>	Caste-mark
<i>Tambulam</i>	Pan supari
<i>Vasantham</i>	Water mixed with turmeric and vermilion

