



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI—VILLAGE SURVEY MONOGRAPHS
SERIAL No. 4

A MONOGRAPH

on

KANNAPUDORAVASA

(PARVATHIPURAM TALUK, SRIKAKULAM DISTRICT)

EDITOR

SEKHAR

ADMINISTRATIVE SERVICE

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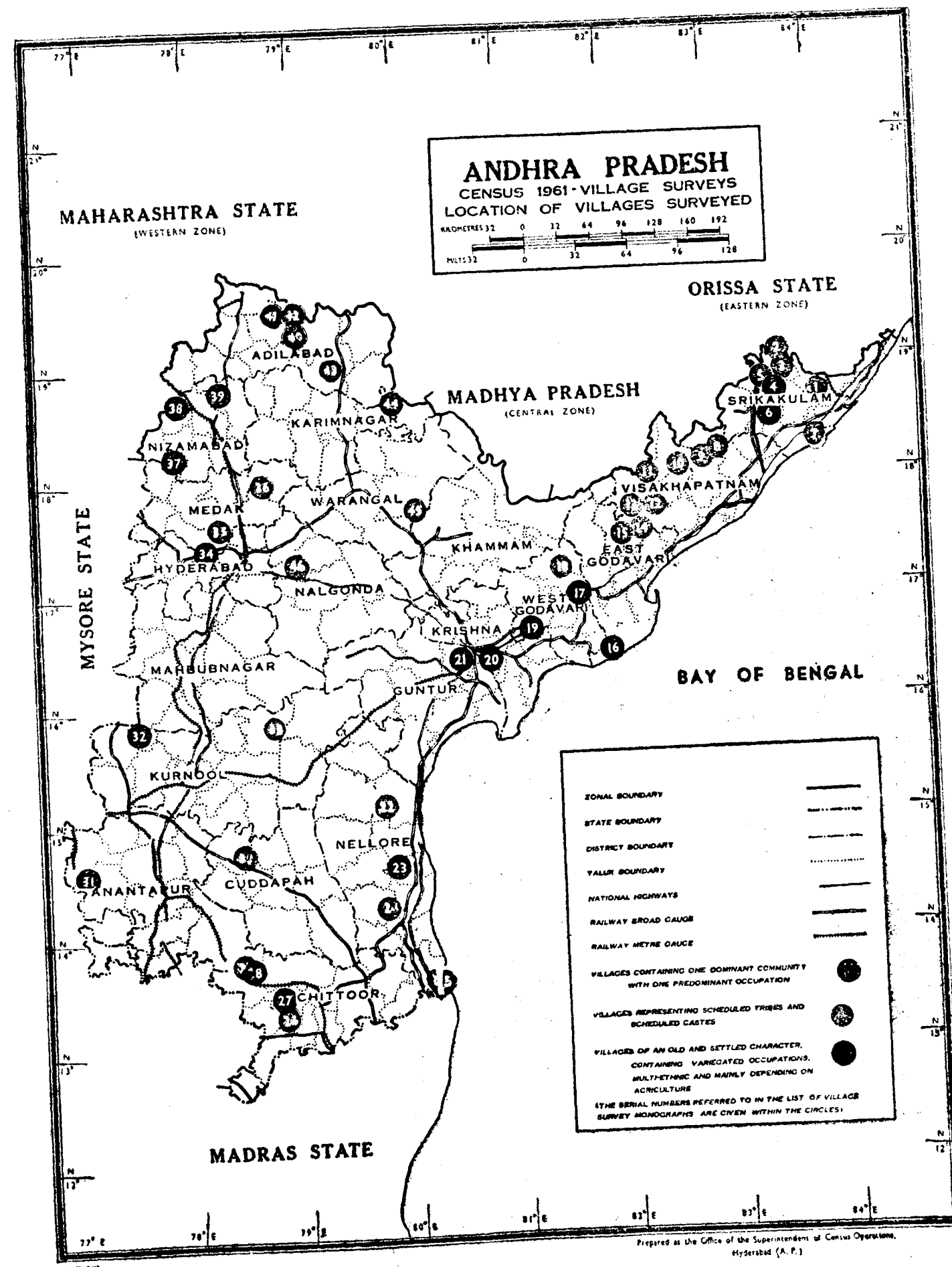
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CENSUS OF INDIA 1961--VOLUME II--PART VI--LIST OF VILLAGE SURVEY MONOGRAPHS--ANDHRA PRADESH

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

* Surveyed by the Indian Institute of Economics, Hyderabad—A.P. †† Present Monograph (22nd) † Monographs so far published





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Superintendent of Census Operations, Andhra Pradesh, Hyderabad



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FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March 1961, a series of three regional seminars in Trivendrum (May 1961). Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of

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tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix II to Mattewada village (Monograph No. 45).

NEW DELHI
July 30, 1964

ASOK MITRA
Registrar General, India

P R E F A C E

In the Foreword, the Registrar General, India has kindly explained the scope and philosophy of the Village Surveys taken up as one of the important ancillary studies to the 1961 Census.

In this State 46 villages were selected for the survey of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled viz., Samanthus, Koya Doras and Mathuras and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Kannapudoravalasa (No. 4 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the third category representing villages of an old and well settled character containing variegated occupations and multi-ethnic in composition.

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

In this State, we started off with our village surveys according to the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 days time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village of Kannapudoravalasa covered by this monograph was one such village surveyed in 1961 itself canvassing this old skeleton schedules a set of which is given as Appendix II to the Monograph No. 45 Mattewada village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study Camp held in New Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of survey was enlarged, we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to the Monograph No. 39 Kotha Armur village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. As Kannapudoravalasa was studied in the first instance in a general sort of way and as it was felt a detailed study would enable us to present a better report on the village, it was revisited again during October 1964 for about a week. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the Village Survey Monographs presented for this State will show two distinct patterns one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

The present monograph deals with Kannapudoravalasa, a village in Parvathipuram Taluk of Srikakulam District. This is one of the many villages in the jute growing belt of this district. The local agriculturists have not made much progress economically despite growing jute, a commercial crop, perhaps owing to the use of the antiquated farming methods.

The village was first surveyed by Sarvasri M. V. S. Rai and K. S. S. Raju, Economic Investigators in the last week of September and first week of October 1961. Later, in October 1964, this village was revisited by Sri M. V. S. Rai, Economic Investigator to cover certain deficiencies. First draft of the report was prepared by Sri M. V. S. Rai. The preparation of tables and shaping of the report were attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer assisted by Sri V. Radhakrishna, Research Assistant, Sri G. Prakash Reedy and Sri A. Chandrasekhara Reddy, Statistical Assistants under the supervision and guidance of the Deputy Superintendents of Census Operations, Sri K. V. N. Gowd and Sri S. Ashok Kumar. The credit for the preparation of maps and line drawings goes to Sarvasri M. Krishna Swamy, P. Subba Rao and N. Govinda Swamy, Artists-Draughtsmen. The printing was supervised by Sri. P. A. Krupanandam, Computer.

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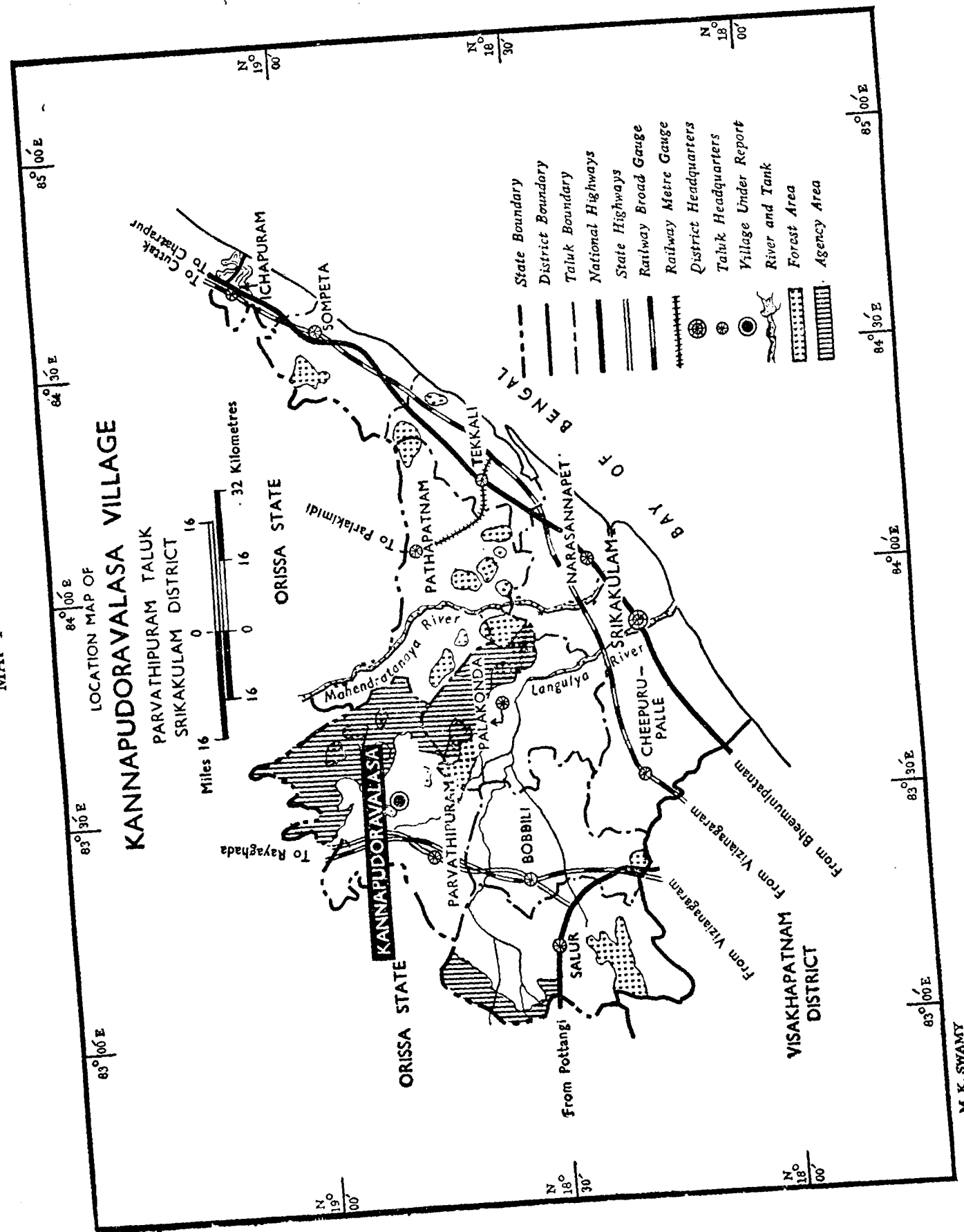
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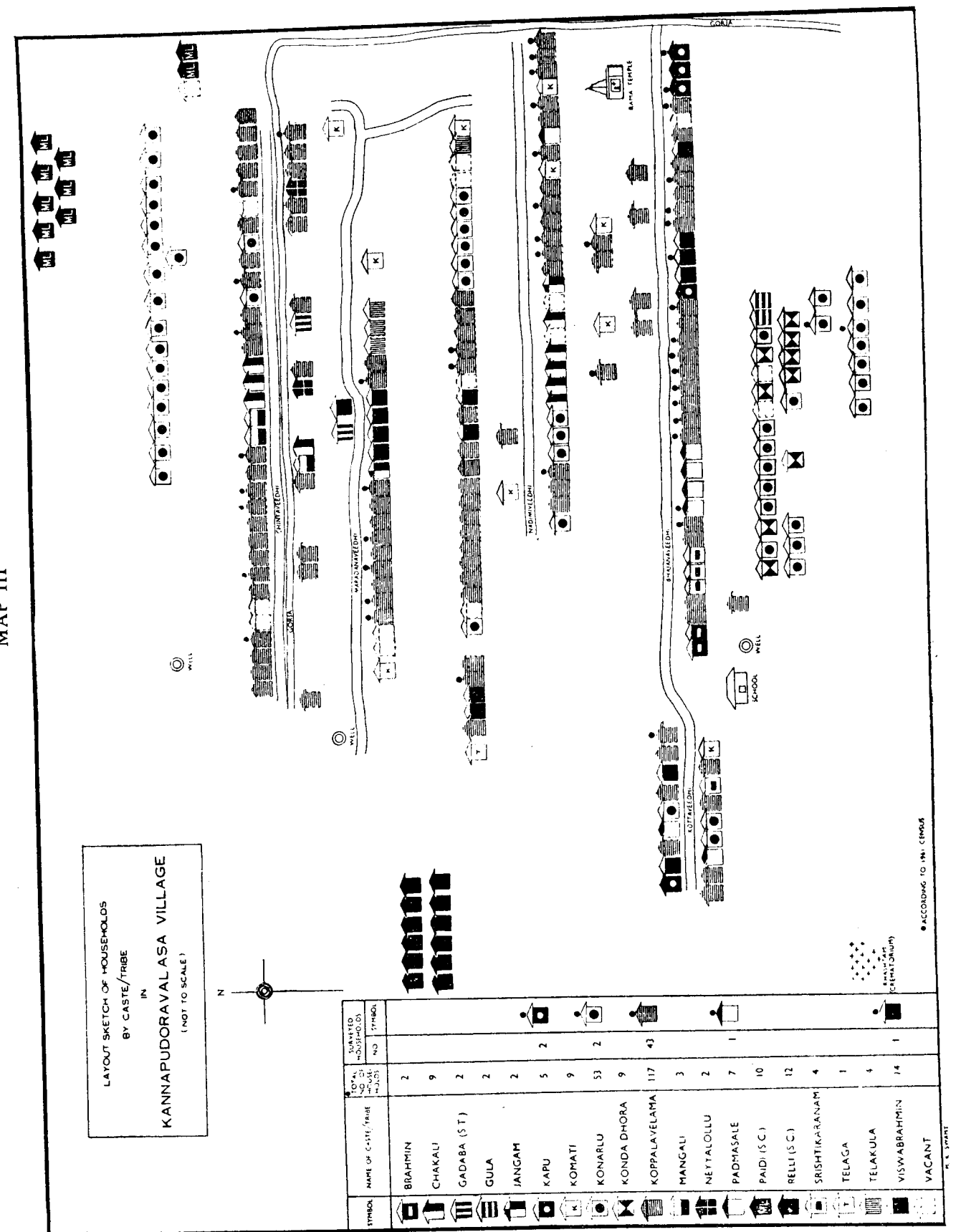
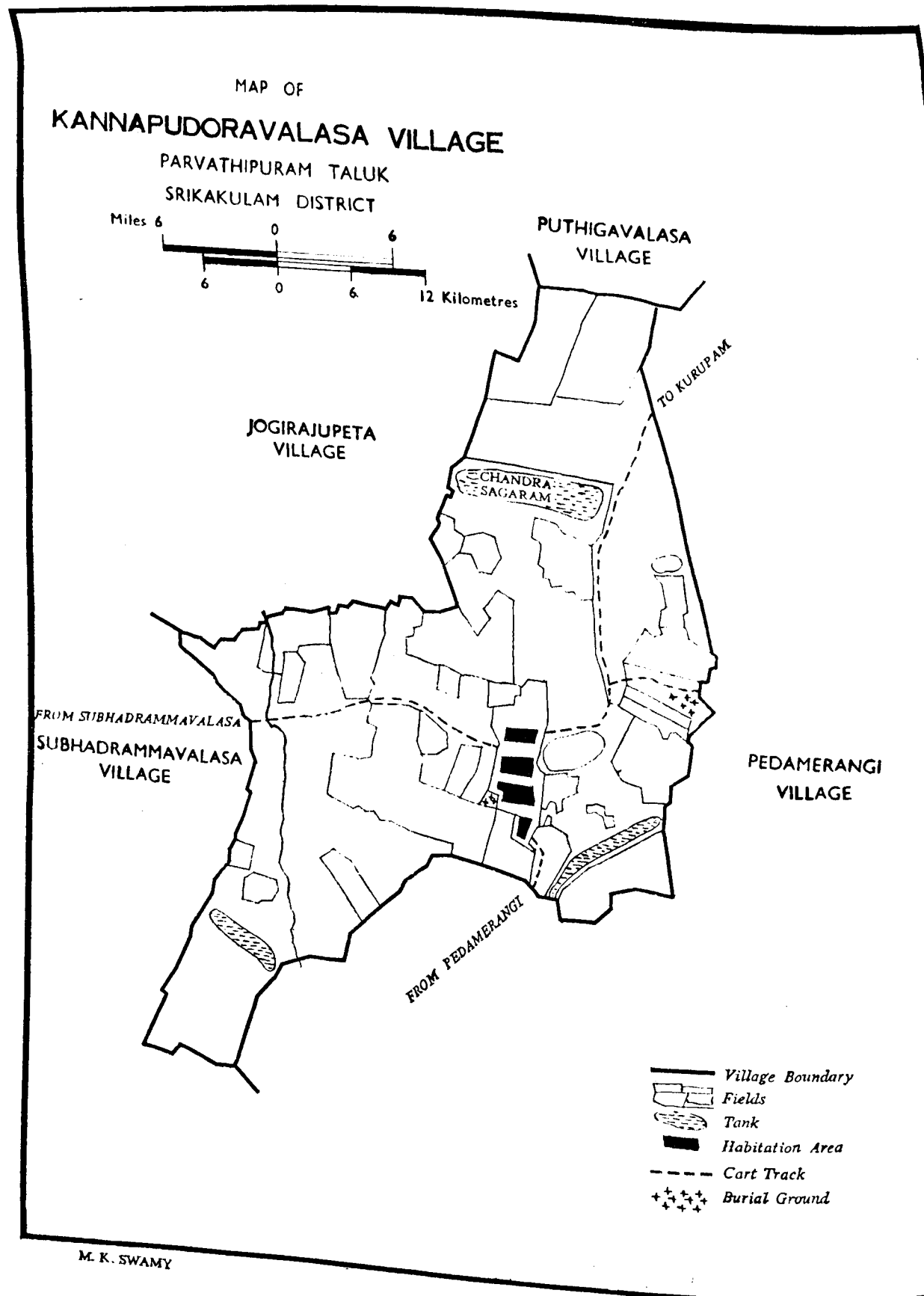




Fig. 1—A village street in monsoon
(Chapter 1—Para 8)



Fig. 2—Petty vegetable market
(Chapter 1—Para 11)



Fig. 3—Golla men and women.
(Chapter II—Para 18)



Fig. 4—Reli men and women.
(Chapter II—Para 24)

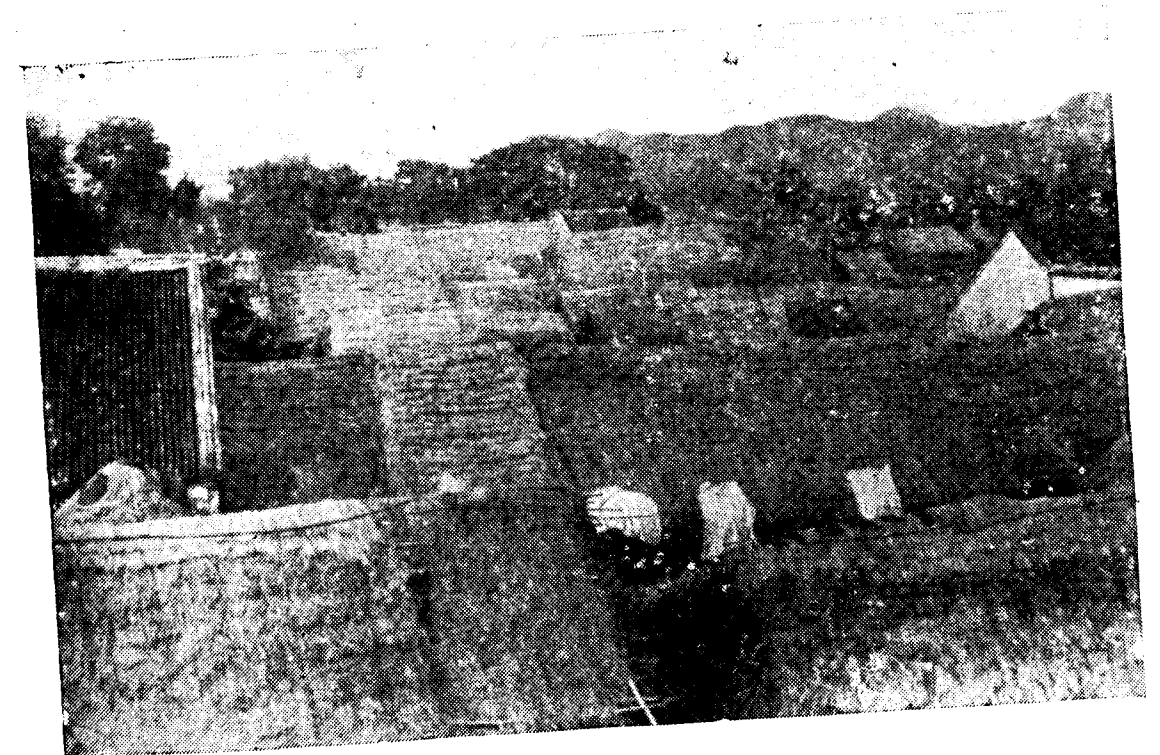


Fig. 5—General housing pattern.
(Chapter II—Para 26)



Fig. 6—Dormitory type of houses.
(Chapter II—Para 26)



Fig. 7—Sloping roof of a purillu.
(Chapter II—Para 29)



Fig. 8—Penkutillu.
(Chapter II—Para 32)



Fig. 9—A woman wearing saree in the traditional way.
(Chapter II—Para 39)



Fig. 10—Traditional hair style of men and women
(Chapter II—Para 41)



Fig. 11—Tattoo marks on the forearm of a Golla woman.
(Chapter II—Para 42)



Fig. 12—Ornaments of a well-to-do woman.
(Chapter II—Para 45)



Fig. 13—Ear, neck and shoulder ornaments.
(Chapter II—Para 45)

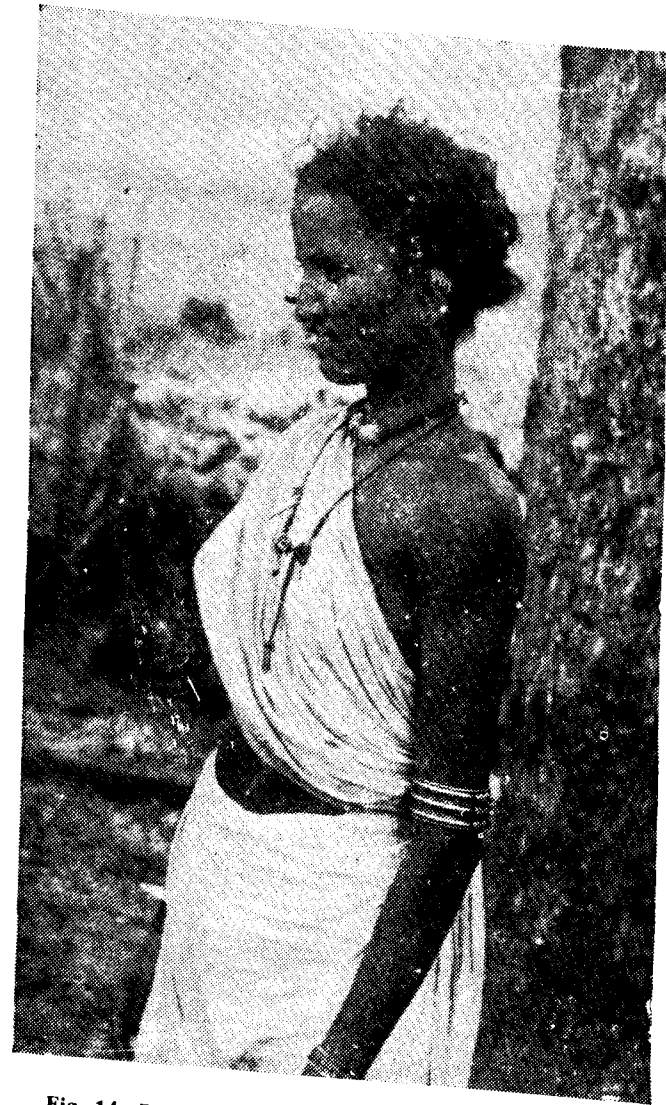


Fig. 14—Ear, nose and hand ornaments of a poor woman.
(Chapter II—Para 45)

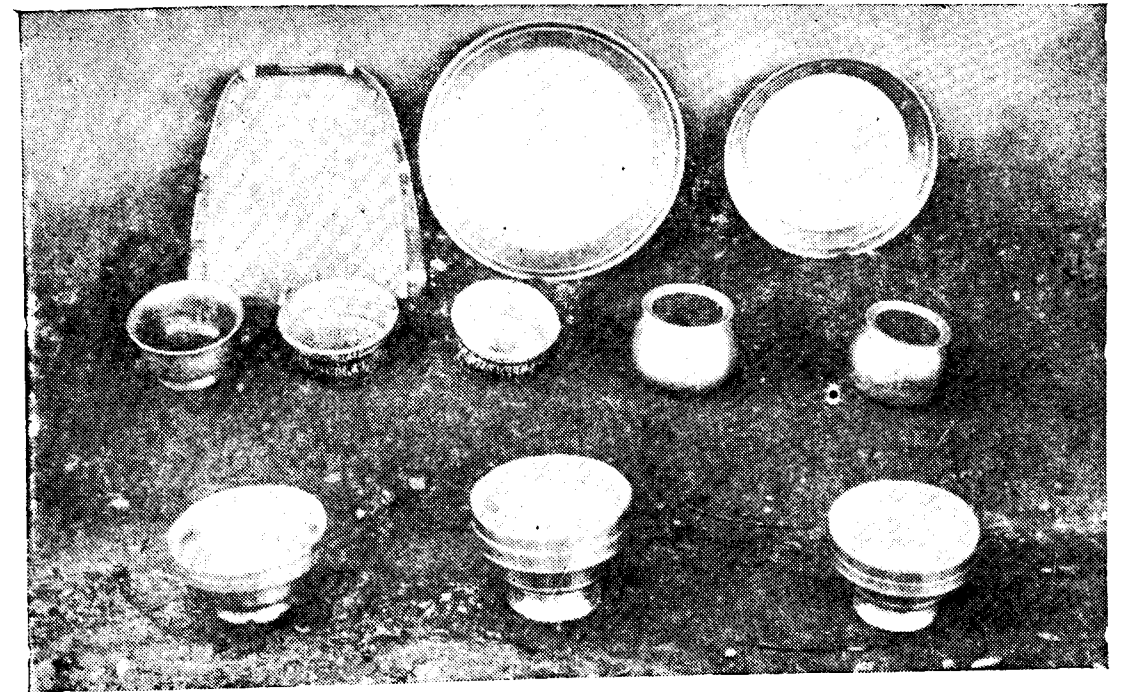


Fig. 15—Aluminium and brass utensils.
(Chapter II—Para 48)

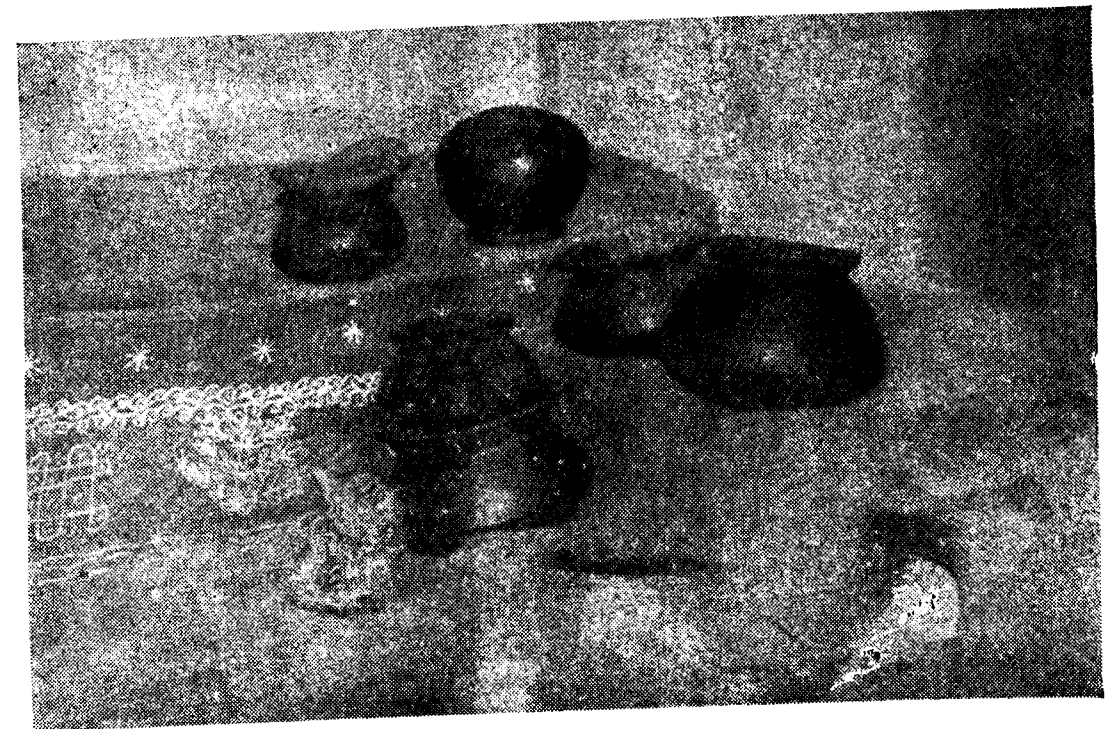


Fig. 16—A typical kitchen of a Relli household.
(Chapter II—Para 48)



Fig. 17—Jute plot is ready for harvest.
(Chapter IV—Para 22)



Fig. 18—Harvesting of jute
(Chapter IV—Para 22)



Fig. 19—After harvest the jute is being tied into small bundles.
(Chapter IV—Para 22)



Fig. 20—Soaking the jute sticks in the tank.
(Chapter IV—Para 22)



Fig. 21—Peeling the fibre in progress.
(Chapter IV—Para 22)



Fig. 22—The peeled off jute is being arranged into bundles.
(Chapter IV—Para 22)



Fig. 23—Cleaning the jute.
(Chapter IV—Para 22)



Fig. 24—Transporting jute to the market.
(Chapter IV—Para 24)



Fig. 25—Agricultural implements.
(Chapter IV—Para 30)



Fig. 26—A Chenchu beggar playing on his flute.
(Chapter V—Para 5)



Fig. 27—Taking the goat to sacrifice.
(Chapter V—Para 12)



Fig. 28—Cooked rice soaked in the blood of the sacrificed animal is thrown on standing crop.
(Chapter V—Para 12)



Fig. 29—People rushing to dip the pointed sticks in the blood of the sacrificed animal.
(Chapter V—Para 12)

Chapter I

THE VILLAGE

Introduction

Kannapudoravalasa village with a total population of 1,251 and situated in the north-east of Parvathipuram Taluk in Srikakulam District of Andhra Pradesh is selected for socio-economic survey under the category of 'a settled village in jute growing area'. As the survey is mainly intended to study the economics of jute growing, only 49 households forming 18.35% of the total number of households with 'jute growing' as the main occupation have been selected for this study. Further, an intensive socio-economic survey was conducted among 10% of the 49 households selected at random to present a comprehensive economic life of these jute growing households together with the changes in the cultural and traditional social systems of the multiple caste composition of the village.

Location

2. The village situated between 18°-50'-41" North latitude and 83°-31'-42" East longitude, is at a distance of about half a mile to the north of Parvathipuram-Kurapam Road at 10/3 milestone. A footpath connects the village to Parvathipuram-Kurapam metalled road at Chinamerangi junction from where a number of private buses ply to the taluk and district headquarters. Parvathipuram, situated at a distance of 11 miles, besides being taluk and sub-divisional headquarters, is one of the big urban and commercial centres in these parts. Srikakulam, the district headquarters of its name is at a distance of 66 miles from this village. As there is no metalled road to this village, the bullock carts are the only means of transport in all the seasons from Chinamerangi junction. In order to reach the village, one has to take a private transport bus plying between Parvathipuram and Gummalakshmi-puram, alight at Chinamerangi junction and walk across the fields North of this junction. The village is bounded by Chinamerangi in the East, Raminaidavalasa in the South, Subhadrammavalasa and Jogirajupeta in the West and Puthigavalasa in the North. It is included in Parvathipuram Taluk for purposes of revenue administration and falls under the jurisdiction of Kurapam Police Station. The Kurapam Panchayat Samithi headquarters at Kurapam is at a

distance of 3 miles. Kannapudoravalasa is included in the Chinamerangi Village Level Workers' group. The nearest Post Office is at Gavarammapeta (one mile) and the nearest Government Hospital, Veterinary Hospital and Telegraph Office are located at Kurapam. The anti-malarial operations are taken up by the National Malaria Eradication Programme unit of Kurapam. The village is not directly connected by railway line but the convenient railway station, though not the nearest one, is Parvathipuram in the South on Waltair-Raipur line at a distance of eleven miles. The nearest railway station is Gumada (5 miles) on Waltair-Raipur line but it is inaccessible due to a number of hill streams on the way. The main marketing centres, Parvathipuram and Kurapam, are usually visited by the villagers for the purchase of agricultural implements, domestic requirements and for the sale of their surplus agricultural produce. A cattle fair is also held at Parvathipuram on every Thursday where the villagers from the neighbourhood purchase the cattle. The two famous Siva temples one locally known as Someswarudu is at Gumpa at a distance of 4 miles within the taluk while the other one known as Sangameswarudu is at a distance of 25 miles at Sangam village in the neighbouring taluk of Palakonda. A big fair is being held every year on *Magha Bahula Amavasya* from times immemorial and thousands of devotees from the neighbouring taluks congregate to propitiate the God. Votive offerings are made to Lord Siva in fulfilment of their desires. Tonsure ceremonies are also performed at the temple. Prior to the abolition of Zamindari system in Andhra Pradesh, Kannapudoravalasa formed part of Chinamerangi Zamindari of Srikakulam District. This village is neither an industrial nor a commercial centre. There are a few shops to supply the daily requirements of the villagers.

Cultural life

3. The villagers perform *bhajans* in praise of Lord Rama, Siva and Vinayaka on festive occasions at Ramalayam or in the centre of the village. A few devotees offer their prayers regularly to Lord Rama on every Saturday by performing *bhajans* at *Ramalayam* (Rama's temple) in the village. Pujas

are also performed with great reverence to the village deities, namely, Asiramma, Gaagamma, etc. Both men and women frequently visit the picture houses at Parvathipuram for recreational purposes.

Physical aspects

4. The village is located on an even land amidst agricultural fields. The soil is black cotton with an admixture of sand and is very fertile. Most of the black cotton area is irrigated by the village tanks. The climate of the village is almost similar to that of other plains areas in Sriekulam District. It is rather very sultry during the months of March, April, May and June. The monsoon usually breaks in the first week of July and at times in the last week of June bringing down the temperature. It lasts till the middle or end of October. The village, on an average, gets rainfall for about two months and a half in a year, and the heaviest rain it receives is in the months of August and September. The cold weather usually starts from middle of November and continues till mid February.

Flora and fauna

5. The village is situated amidst fields surrounded by Eastern Ghats at a distance of about four miles extending from East to West. A few shade bearing trees like *nilraganneru* and a few mango trees, constitute the flora of the village. A number of palmyrah trees are found in the fields. The fauna mainly consists of domesticated animals like cows, bullocks, buffaloes, pigs, sheep, goats, dogs, etc. Jackals are the only kind of wild animals which usually frequent the village. The most common birds in the village are the fowls, vultures, crows, pigeons, sparrows and parrots. The cattle are of country breed, generally purchased in the cattle fair at Parvathipuram or from the agriculturists in the neighbouring villages. Water snakes are commonly found in the irrigation tanks and cobras are occasionally found in the village and in the agricultural fields.

Size of village

6. The total area of the village is Ac. 371.20 with a population of 1,251 persons (611 males and 640 females) in 267 households. Each household possesses a residential house of its own. As seen from Table 1, the density of population works out to 2,156 per square mile and the females outnumber the males in this village. During 1951 Census, the females (570) outnumbered the males (519) which may be

due to polygynous marriages and immigration of a few households.

7. According to 1951 Census, the village had a total population of 1,089 (519 males and 570 females) and during 1961 Census the total population increased to 1,251 (611 males and 640 females). This increase of 14.9% in the population over a period of ten years is due to the five immigrant households besides the increase in the number of births. On the whole, the average size of the household according to 1961 Census works out to 4.7. As regards the size and composition of the 49 surveyed households, 9 households are with two to three members; 20 households are with four to six members; 12 households are with seven to nine members and 8 households are with ten or more than ten members (Table 2). No solitary person formed an independent household which evidently speaks of the healthy social ties in the heterogeneous community of this village. In the households with two or three members and four to six members, the females outnumbered the males.

Layout of the village and residential pattern

8. Kannapudoravalasa is an independent revenue village without any hamlets. The layout of the village is not according to any plan but the houses among different castes have been built according to their traditions. The main threshold faces either the South or the North which is a common feature in this village. All the five streets except Kottaveedhi are parallel to each other. The sewage water flows out of the houses freely into the streets due to lack of proper drainage system and this gets aggravated in the rainy season, when the streets become slushy (Fig. 1) The cattle sheds constructed in the frontyard of each house contribute to the insanitary condition of the village to a great extent. The filthy places provide a fertile field for the breeding of mosquitoes. The villagers wear high healed wooden footwear locally known as *pamukollu* during the rainy season to move about both in the village and in the fields. The women of all castes sweep their houses and homestead areas both in the morning and evening and hence the houses are neat and tidy.

10. As regards the residential pattern, all the caste people except the Paidi and Relli are living close to one another. All the Paidis have settled on the Northern outskirts while the Rellis are living in the West of the village. Both the castes are considered as untouchables. Even among these two castes,

the latter is considered as inferior by the former. The Paidis do not dine in the houses of Rellis.

Welfare, administrative institutions, temples and crematoriums, etc.

11. The Village Panchayat, the Panchayat Samithi Elementary School and the Service Co-operative Society are the important administrative and welfare institutions functioning for the betterment of the villagers. The village deities, namely, Asiramma and Gangamma are worshipped for their prosperity and for protecting them and their cattle against diseases. There are six small shops in the village which sell condiments and other domestic requirements. Also there are four tea stalls. The crematorium local known as *shashtam* is situated in the North-East corner of the village. All the caste people use this crematorium keeping a respectable distance from one another.

Drinking water

12. There are three public wells used for drinking purposes. One of them located in the North of the village is exclusively used by the untouchables (Relli and Paidi) while the other two wells are used by all the other caste people. It is significant to note that the untouchables draw water from the same well although the Paidis are considered to be superior to Rellis. The chlorination of the wells is done at regular intervals by the Range Health Inspector of the Health Department. The irrigation tanks in the village are Chandrasagaram in the North, Uracheruvu in the East and Neelammabanda in the West. The cattle are washed in these tanks before they return to their byres at dusk. There is no regular market in the village and a few persons belonging to Relli and Koppalavelama castes sell vegetables regularly during evening hours (Fig. 2). The bullock carts are the most common mode of transport in the village. They are mainly used to transport farm yard manure to the fields and agricultural produce to the market. There are efficient private transport buses connecting the Chinamerangi junction half a mile away from the village to Parvathipuram, the important commercial centre of this region. A few of them owning bicycles travel upto twenty miles from the village. The villagers depend on the retired and the present village school masters for news since they visit the urban centre at least in a week. The only radio set in the village is owned

by a Koppalavelama household. Although the village was electrified on 18th March, 1962, no street lights have been provided so far since the Village Panchayat could not meet the expenditure. In all, three Koppalavelama households and one household each of Padmasale and Srishtikaranam have got their houses electrified. There are no medical facilities in this village and only one local quack doctor treats the patients.

History of the village and the settlement history

13. Reliable enquiries from the elders reveal that in the year 1913 or 1914 Kannapudoravalasa was given away to Maharaja of Vizianagaram to redeem the debt taken by Sri Satrucharla Prataparudra Veerabhadra Dev Raj Bahadur, the then Maharaja of Chinamerangi belonging to Konda Dhora tribe. A person by name Kannapudora of Konda Dhora tribe first settled in this village and hence the village came to be known as Kannapudoravalasa. As years rolled on, the village developed and became a multi-ethnic village.

14. The settlement history of the households is given in Table 47 from which it is seen that out of 49 households, 36 households comprising 31 Velama, 2 Konarlu and one each of Kapu, Viswabrahmin and Padmasale castes have been residing in the village since 4 to 5 generations while only one household of Koppalavelama caste is reported to have been living for more than five generations. Among the remaining 12 households, 11 are of 3 generations and only one is of previous generation. Enquiries from the village elders regarding the trend of immigration and emigration reveal that 35 families belonging to different castes immigrated into this village while 12 families belonging to different communities emigrated to other places within a span of fifty years, mainly to eke out their livelihood. The most common reasons for immigration and emigration are employment opportunities, marital relations and a desire to live with their close relatives. Considering the reasons for immigration, it can be reasonably inferred that the village is not having sound economic stability nor ample employment opportunities. No definite data could be given as to how and when the different castes came to settle in this village. Perhaps they migrated to this village in order to provide necessary services to the village community and thereby eke out their livelihood.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Economic composition and brief note on each group

The population of Kannapudoravalasa is composed as several castes including a majority of peasants, functionary castes such as the blacksmith, carpenter, washerman, two untouchable castes and a Scheduled Tribe. The present survey is, however, confined to 49 jute growing households with a population of 304 persons comprising 154 males and 150 females. The castewise distribution of population of the 49 surveyed households with sex break-up is given below :

Statement I					
POPULATION BY SEX AND CASTE					
S. No.	Name of the caste	No. of house- holds	Population		
			Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)
1	Kapu	2	2	4	6
2	Konarlu	2	4	5	9
3	Padmasale	1	4	4	8
4	Velama (Koppala)	43	143	135	278
5	Viswabrahmin	1	1	2	3
Total		49	154	150	304

2. As seen from the above Statement, the Koppalavelamas constitute not only the predominant caste forming 91.4% of the total population but also an economically stable community in the village. The remaining 8.6% of the population consists of Kapu, Konarlu, Padmasale and Viswabrahmin castes. As regards the number of households and the population strength, Koppalavelamas stand first with 43 households, followed by two households each of Kapu and Konarlu and one household each of Padmasale and Viswabrahmin castes. Thus, most of the villages in Andhra Pradesh have mixed population-the various castes living together in the village. One interesting feature is that each community tends to become gregarious. Likewise, the untouchable live at the outskirts of the village. The caste segregation most commonly found in the rural areas is also practised in this village. This is mainly due to the caste affinity.

3. As seen from Table 3, females out-number the males in Kapu, Konari and Viswabrahmin castes.

All the surveyed households belong to Hindus and are essentially jute cultivators.

Age groups

4. Nearly one-third of the surveyed population belonging to the age group of 0-14 years are children (34.6%) followed by 53 youths in the age group of 15-24 years. As many as 128 persons (42.1%) are middle aged falling in the age group of 25-59 while 18 persons (5.9%) come under the age group of sixty years and more (Table 6). More number of children in the surveyed population indicates the rapid growth of population in the village. The low percentage of aged persons may perhaps be ascribed to the unsatisfactory state of public health or malnutrition.

Marital status

5. As many as 109 persons (35.9%) come under the category of 'Never married' and they exclusively belong to the age groups of 0-14 and 15-24 years while 169 persons of different age groups (55.6%) in the total surveyed population of the village are married. It is interesting to note that as many as 22 widows and 3 widowers are found among all the age groups except in the age group of 0-14 years albeit widow remarriage is permitted among different castes except in Brahmin and Komati communities. Fifteen males and twentyfive females in the age group of 15-24, besides 8 girls below fourteen years of age are married. Child marriages are quite common among different castes in the village. The marriageable age for boys and girls among different castes in the present generation varies between 15 and 24 years. The marriageable age in the case of males may be even 30 years. The highest number of married persons (113) is found in the age group of 25-59 both for males and females. Likewise more number of widows (12) and widowers (2) are found in the same age group besides one divorced female. The widows are found in all the age groups except in 0-14 years while the widowers exclusively belong to the age groups of 25-59 and 60 and above respectively. The negligible widowhood in the younger age groups is solely due to common

practice of remarriages among many castes except in Brahmins and Komatis (Table 7).

Education

6. The level of literacy among the surveyed households is only 17.1% out of which 13.2% are without any educational standards and 3.9% fall under Primary or Junior Basic standard. The literates include even the school going children of below fourteen years of age. Among the literates without any educational standard, 33 are males and 7 are females while there are 10 males and 2 females with primary standard of education. Irrespective of the educational standards, as many as 22 literates are below fourteen years of age followed by 20 literates in the age group of 25-59 and 9 literates in the age group of 15-24, besides a solitary male literate of about sixty years (Table 8). Of the 33 male literates without any educational standard, 30 are Koppalavelamas, 2 Padmasales and one Kapu. However, all the seven female literates without any educational standard and two female literates with primary standard of education exclusively belong to Koppalavelama caste. The 10 literate males with primary educational standards are exclusively found among Padmasale, Koppalavelama and Viswabrahmin castes. No literates of any standard are found in Konarlu caste. As the Koppalavelamas are predominant, more number of literates belong to this caste (Table 8). Considering the heads of households, there are only 14 literate male heads, of which 12 literate heads of different castes are in the age group of 25-59 years while two Velama literate heads each are found in the age groups of 15-24 years and 60 years and above. The 12 literate heads in the age group of 25-59 years are from Kapu, Padmasale, Velama and Viswabrahmin castes. The solitary Velama illiterate female head of household is in the age group of 25-59 years. As many as 40 out of 49 heads of households are in the age group of 25 and 59 years; and 6 heads of households are above sixty years of age, besides two heads of households in the age group of 15-24 years (Table 10). There are a few students of Koppalavelama and Srishtikaranam castes who are studying higher classes in the schools and colleges located outside the village. One Srishtikaranam youth is doing his Ph.D. after prosecuting M.Sc. (Zoology) in the Andhra University at Visakhapatnam while one Koppalavelama youth is studying B.Sc. (Agriculture) in the Agriculture College at Bapatla. There are 11 Koppalavelama boys studying III, IV and V Forms at Chinamerangi, besides one Koppalavelama youth in Pre-University

Class in the college at Bobbili. No female member has so far studied beyond the primary standard. Though a few young boys are studying, the village Panchayat has to see that more number of boys and girls of school-going age are admitted in the local schools. A large number of people do not send their children to school but prefer them work in agricultural fields and thereby augment the family income. Some of the children look after the babies when their parents go out for work. In spite of the introduction of compulsory education scheme the parents are very reluctant to send their children to the educational institutions. The teachers, however, report that the strength and attendance of the school has increased after the introduction of midday meals under 'CARE' programme. The Panchayat Samithi elementary school in the village provides curriculum upto V class. In all, 118 students of different castes are on the rolls in different classes and the average attendance usually varies between 100 and 105. Three teachers with higher grade qualification are working in the school. The students prosecute their high school studies at Bobbili.

Castes and communities

7. In all fifteen castes including two Scheduled Castes besides one Scheduled Tribe are living in this village. Though the present survey is strictly restricted to the jute growing households, a detailed description of all the castes and communities in the order of their social hierarchy is attempted in the succeeding paragraphs.

Brahmins

8. The Brahmins of this village who migrated from Chinamerangi (2 miles) of Parvathipuram Taluk sixty years back are rendering priestly service to almost all the castes except the Scheduled Castes, Paidis and Rellis. They are the first lords of the social hierarchy, and are paid in kind and cash for the services rendered. A few agriculturists pay them annually in kind, out of reverence. The raw food stuffs alone are accepted from all the other castes. All the Brahmins of this village belong to Dravida sect and Aramudravida sub-sect. Inter-marriages do not take place among the different sects. However, inter-dining is permitted. The common *gotras* of Brahmins are Harithasa, Bhara-dwaj, Vasishta, Koundinyasa, Kasyapa, etc. *Sagotra* (of the same *gotra*) marriages are prohibited. The Brahmins are essentially vegetarians. Neither divorce nor widow remarriage is permitted.

Komati

9. According to Sri Pasumarthi Narasimhulu, an elderly person of the Komati community, four castes have been established in the Vedic Age and the Komati caste has been assigned the third place in the caste hierarchy. From ages, the traditional occupation of Komatis is business and money-lending. The two major sects among Komati caste are Gavara Komati and Kalinga Komati. The Gavara Komatis are strict vegetarians while the Kalinga Komatis are non-vegetarians. Neither inter-dining nor inter-marriages are permitted among these two sects. Like Brahmins, they also wear the sacred thread. The marriages are contracted among different *gotras* and as such *sagotra* marriages are prohibited. All the Komati households of this village belong to Gavara sect. Divorce and widow remarriage are prohibited in this caste.

Srishtikaranam

10. Sri Alluvada Apparao first migrated to this village thirty-eight years back from Alluvada village (2½ miles) in order to conduct tuitions to children. He opened a school and worked as teacher for thirty eight years and finally settled in this village. All the caste people seek his guidance and in short he is the 'king maker' of the village. A few of his caste men migrated to this village to work as teachers in the local school. The traditional occupation of this caste is maintenance of village accounts. Even today majority of them are engaged as Village Karanams in this region of Andhra Pradesh. The two main sects in this caste are Srishtikaranam and Oriya Karanam, and all the households in the village belong to the former sect. The mother tongue of Srishtikaranams is Telugu while that of Oriya Karanams is Oriya. Inter-sectarian marriages and inter-dining are permitted. *Intiperu* (surname) is the essential criteria to contract marriages. Marriages are contracted outside the *intiperu*. Both divorce and widow remarriage are permitted in this caste. The Brahmin *purohit* (priest) officiates over the marriages. Just like Brahmins and Komatis, Srishtikaranams also wear the sacred thread. All the Srishtikaranams of this village are employed as teachers in the local school. The chief occupation of the original settler is agriculture while his son is employed as a teacher in the local school.

Koppalavelama

11. Enquiries reveal that the Koppalavelamas migrated to this village some four or five generations back from Bobbili Taluk of Srikakulam District. No authentic information is available about the first

immigrant to this village. Their traditional occupation is agriculture which is being followed by them even today. A few elders reported that Koppalavelama and Yanadi Velama are the two main sects in Velama caste. Neither inter-dining nor inter-marriages are permitted among these two sects. The Koppalavelamas predominantly inhabit this taluk and all of them belong to Nageswara *gotram*. Marriages are contracted between persons having different surnames. Brahmin *purohit* officiates over the marriages. Divorce and widow marriage are permitted in this caste and polygynous marriages are also permitted.

Telaga

12. Sri Kola Sanyasi, the only Telaga in the village migrated to this village from Kurapam of the same taluk ten years back to eke out his livelihood as an agricultural labourer. He could not give any particulars about the origin of his caste. The *intiperu* (surname) is the essential criterion in settling marriages in this community. Both divorce and widow marriages are permitted.

Kapu

13. The Kapus are generally cultivators. In Telugu language the term 'Kapu' means 'to watch' and in all probability they might have been the watchmen of the cultivable lands. Even today the Kapu caste people are essentially agriculturists and they are regarded as proficient in cultivation. The Kapus of this village could not give any account about the origin of their caste. There are three sects in this caste namely, Gajala Kapu, Pedda Kapu and Yanadi Kapu. There is no inter-dining and inter-marriage among these sects. The Kapus of Kannapudoravalasa village belong to Gajala sect. The Brahmin *purohit* officiates over the marriages in this caste. Surname is the essential criterion to settle marriages and marriage between persons of the same surname is strictly prohibited. Divorce and widow remarriages are permitted.

Telakula

14. Sri Varada Sivudu of Telakula caste migrated to this village from Kudama (6 miles) of Parvathipuram Taluk as he married a woman of this village. His father-in-law is living in this village for the last three generations. The details about the history and origin of the caste are not known to him. Deva Telakula, Telam Telakula and Yelama Telakula are the three sects in this caste. Neither inter-dining nor inter-marriages are permitted among these sects. The Telakula of this village belongs to Yelama sect. *Intiperu* (surname) is the criterion to settle the

marital alliances. Divorce and widow remarriages are permitted. Marriages are officiated by the Brahmin *purohit*.

Viswabrahmin

15. This is one of the chief functionary castes in this village. They are traditionally engaged in carpentry, blacksmithy, goldsmithy and stone-cutting and are generally called after the name of the occupation in which they are engaged. There are no sects in this caste. They are residing in this village since two to three generations and rendering service to the village community. They migrated to this village from Pedamerangi (3 miles). The story regarding the origin of the caste is that once Lord Eswara and His consort Parvathi had a beauty contest among themselves and no God could give any opinion on this issue. One of the Gods known as Mybrahma made the idols of Eswara and Parvathi and after careful scrutiny, established that goddess Parvathi is more beautiful than Lord Eswara. From thence the progeny of Mybrahma are known as Viswabrahmins. The marriages are contracted depending on the *intiperu* and as such persons having the same surname are strictly prohibited to marry. Both divorce and widow remarriages are permitted. The *purohit* of their own caste officiates over the marriages. They enjoy equal social status along with other functionary castes in the village. All the Viswabrahmin households are engaged in their traditional occupations. In case the income from their traditional occupations is not sufficient, they work as agricultural labourers. The agriculturists make annual payments in kind depending on the nature and quantity of work turned out by them. The system of payment to the carpenter and blacksmith is that ten *kunchams* of paddy is paid annually for each *yeru* (plough) and country cart owned by the agriculturist towards repairs and other charges. On average the carpenter as well as the blacksmith can each earn 2½ *garisas* of paddy (i.e., Rs. 1,000) annually through customary payments by the agriculturists.

Chakali

16. Chakalis (washermen) who are professionals in washing the clothes constitute an important functionary caste in this village. The services of Chakali are quite essential in social and religious functions of different castes in this village. There are four sects among them, namely, Vaddi Chakali, Kapu Chakali, Telaga Chakali and Guna Chakali. Inter-dining is permitted among Guna Chakali and Kapu Chakali. Likewise, Telaga Chakali and Vaddi Chakali inter-dine. Inter-marriages among them are not permitted. All the Chakali households of this

village belong to Vaddi Chakali sect. No authentic information is available regarding the origin of their caste and sects. They serve all the caste people including untouchables without any distinction and payments are usually made in kind. Some families pay 25 *kunchams* of paddy and some millets annually. Few others pay Rs. 4 to Rs. 6 per year. The Chakalis are regarded as the highest of the lower castes and enjoy equal social status with other functionary castes, namely, carpenters, blacksmiths and barbers. The upper caste Hindus do not take food from the hands of the Chakali and the Brahmins do not accept even water from them. The Chakalis do not accept food from the Scheduled Castes. *Intiperu* plays an important part in contracting marriages. A Brahmin *purohit* officiates over their marriages. Divorce and widow remarriages are permitted in this community.

Mangali

17. Mangalis are the traditional barbers in this village just as in any other village in Andhra Pradesh. They render service to all the caste people at their residences except the Scheduled Castes who go to the barber for hair dressing. Their caste history is not known to any of the barbers. It is a popular belief that this caste emanated from the sweat of Lord Brahma. Telaga Mangali, Kapu Mangali and Vaddi Mangali are the three sects in this caste and all the Mangalis in the village belong to Kapu sect. Neither inter-dining nor inter-marriage is permitted among these sects. All of them belong to Nagalla *gotra* and the marriages are contracted among persons bearing different surnames. The Brahmin *purohit* officiates over the marriages. Divorce and widow remarriage locally known as *marumanuvu* are permitted in this caste. Just as any other functionary caste, the Mangalis are also paid in kind annually by the agriculturists and others. Each married man pays ten *kunchams* of grain per year. Unmarried males are not taken into account while making payments to the barber. A few others make cash payments varying from Rs. 3.50 to Rs. 5 per year per married man. Like the other functionary castes the Mangali households have distributed the total households of the village equally among themselves and as such each one earns two *garisas* of grain (Rs. 800) per year. The services of Mangalis are necessary in the social and religious ceremonies of different castes in the village.

Konari or Konarlu

18. The Konari caste otherwise known as Gollas have settled in this village since four or five

generations. Besides continuing their traditional occupation of sheep and goat rearing, they are cultivating small plots of lands. No authentic information is available about the first Konari settler in this village. A few old Konaris report that there are four sects in this caste, namely, Alugolla, Gowdgolla, Ponadigolla and Yerragolla. The Gollas, engaged in sheep and goat rearing are called Alugollas and those engaged in grazing buffaloes are called Gowdgollas. As regards Ponadigollas no information could be obtained. Yerragollas play *chenchu-bhagavatham* and *veedhi natakam* to eke out their livelihood. Neither inter-marriage nor inter-dining is permitted among these four sects and all the Gollas of this village are Alugollas. All the Konarlu belong to Kulamanchi *gotram*. *Intiperu* (surname) is the criterion in contracting marriages. Both divorce and widow remarriages are permitted in this caste. A Brahmin *purohit* officiates over the marriages. Fig 3 shows a few Gollamen and women.

Gula

19. The traditional occupation of Gula is preparing bamboo mats, baskets, umbrellas and winnowing fans. They are residing in this village for the last three generations and are engaged in their traditional occupation. No sects have been reported in this caste and marriages are contracted among the persons having different surnames. Generally the Brahmin *purohit* officiates over their marriages.

Neyyalollu

20. The traditional occupation of this caste is fishing and it is continued by them even today. They are living in this village since two generations. All the people of this caste belong to Naga *gotram* and the marriages are always performed among persons bearing different surnames. Normally the Brahmin *purohit* officiates over the marriages. Widow remarriage and divorce are permitted in this caste.

Jangam

21. Their caste occupation is tailoring. The Jangam belongs to Sthavara sect and he migrated to this village from Chinamerangi of Parvathipuram Taluk, twenty years back. He could not give any information about the various other sects of his caste. *Intiperu* is the essential criterion in settling the marriage in this caste. In the absence of their caste *purohit*, the Brahmin *purohit* officiates over their marriages. Neither divorce nor widow remarriage is permitted.

Konda Dhora

22. It is the only Scheduled Tribe living in this village and engaged in agriculture. The present household is residing in this village since three generations. According to him, they have been allotted with Mokhasas by the then feudal lords for their loyal services and gradually they lost contact with the Konda Dhoras residing on the hills: Jatapu Dhora, Manne Dhora and Konda Dhora are other tribes. Inter-dining is permitted among Manne Dhoras and Konda Dhoras but inter-marriage is strictly prohibited. The marriages are contracted among persons having different surnames. Normally Brahmin *purohit* officiates over their marriages in this village. As a result of their close association with the Koppalavelamas for generations, the Konda Dhoras celebrate social and religious functions of the Koppalavelamas. Divorce and widow remarriage are permitted and polygyny is practised.

Paidi or Relli

23. The two untouchable castes in this village are Paidi and Relli. Even among these two castes, the Paidis consider themselves as superior to Rellis. The origin of Paidi caste is not known to any of them and there are no sects or *gotras* in this caste. Paidis and Rellis are living in this village for the last three generations, eking out their livelihood by working as agricultural and rural labourers. Marriages are contracted between persons bearing different surnames and are officiated by the caste elders. Both divorce and widow remarriage are permitted in this caste.

24. The Rellis occupy the lowest place in the social structure of the village and they do not know about the origin of their caste. Like Paidis, they are engaged as attached agricultural labourers. The Relli women go round the neighbouring villages and sell vermilion, combs, mirrors and other cosmetics. Many of them sell vegetables in Kannapudoravalasa and its neighbouring villages. Like Paidis, the marriages are contracted with persons having different surnames and are officiated by the caste elders. Divorce and widow remarriage are permitted in this caste. Both these untouchable castes draw water from the same well although inter-dining is strictly prohibited. Fig. 4 shows Relli men and women.

25. Except Brahmin and Gavara Komati castes, all are non-vegetarians. Beef and pork are consumed by the Paidis and Rellis. The most

interesting feature is that none of the Hindu caste people except the Scheduled Castes accept food either cooked or served by the Viswabrahmins. Polygyny is permitted among different castes except Brahmins, Srishtikaranam and Viswabrahmins otherwise known as Sharabs.

House types

26. According to 1961 Census, all the 267 households are accommodated in 267 houses. Majority of the dwellings are thatched sheds. Fig.5 shows the general housing pattern in the village. A few Koppalavelamas and Srishtikaranams are living in tiled houses. The poorer section comprising Paidi, Relli, Konari and other functionary castes are living in thatched huts. The houses built by different castes do not differ much in structure. The houses are of dormitory type having a continuous roof with mud partitions in between two residential portions, which is a common feature in these tracts (Fig.6). The houses built by various castes are mainly classified as *purillu* (thatched hut) and *middillu*, besides the tiled house locally known as *penkutillu*, constructed by a few well-to-do families of Koppalavelama and Srishtikaranam castes. The house types are divided depending on the type of roof. Among the 49 surveyed houses, there are 10 *purillu*, 18 *middillu* and 20 *penkutillu*, besides one *daba*. The Konaris and Viswabrahmins exclusively own *purillu* while the Kapus possess *middillu*. The solitary Padmasale constructed a *daba* (terraced house). Out of the 43 Koppalavelama houses, 20 are *penkutillu*, 16 *middillu* and 7 *purillu*. The houses constructed in a row face each other.

Selection of house site and housing material

27. The various castes in this village do not conduct any preliminary test for the selection of the house site. An auspicious day is usually fixed in consultation with the local Brahmin for laying the foundation stone locally known as *sankusthapana*. The house builder takes bath in the early hours of the day and sprinkles *achintalu* (sacred rice dyed with turmeric) in all the four directions of the proposed house site at the auspicious time fixed by the Brahmin *purohit*. The foundations are generally dug to a depth of two to three feet depending on the type of the soil. The actual construction of the house takes place from January to June by engaging hired labour. The wood required for the house is brought from Kurapam forest by paying

the nominal royalty charges locally known as *aseelu* to the Forest Department. The royalty is Rs. 10 and Rs. 5 for a cart load of wooden posts and bamboos, respectively. The wood of *vodisa* (*chuytia-collina*), *tummika* (*acacia ferruginea*), *usirika* (*phyllanthus emblica*) and *mani* (*caryotaurens*) is used for beams and posts. The roof frame is made of bamboos and thin long beams of *vodisa* and *mani* and covered with paddy straw.

28. A detailed description of each of these three types of houses is given below. It should be noted in this connection that the internal arrangement is almost similar in all houses. The plinth area of the house varies, depending on the requirements of the household and availability of site. If the walls are to be constructed with earth locally known as *madhura godalu* (mud walls) foundations are dug to a depth of two to three feet. No foundations are, however, dug in case of wattled walls. Homesteads are built on elevated mud platforms.

Purillu

29. The houses covered with paddy straw are locally called *purillu*. The walls are constructed to a height of six feet all round. Two beams are placed on the walls from North to South as the houses of different castes face either North or South. The entire roof is supported by two posts of four feet height besides a central post of ten feet height. The roofs of a few houses are supported by a pair of wooden posts fixed on each of the beams without a central post. The roof frame is constructed with bamboos and thin beams of *vodisa* (*chuytia-collina*) and *mani* (*caryotaurens*) and then covered with paddy straw. The roof is constructed in such a way that it slopes down to a height of 3' to 4' from the ground on the front and rear sides of the house (Fig.7). Small posts of 6' height are fixed on all the four corners and also at an interval of one foot to constitute the wattled walls. Later, they are woven with thin bamboo strips to form a strong fence and plastered on either side with dung and earth. Two wooden beams are kept breadthwise at equal distances resting on the front and the rear walls. A pair of wooden posts known as *gujjalu* are fixed to each of these beams. The other end of these *gujjalu* is known as *venugarra*. *Vasalu* (thin beams) are placed on either side of *venugarra* at an interval of half a foot to one foot keeping the other end on the rafter placed over the small posts. The ends are fastened with jute fibre. The thin bamboos or the

thin bamboo strips are tied breadthwise, parallel to each other with jute fibre. Afterwards, the roof is thatched with paddy straw and a big rafter placed on the ridge lengthwise is tied with jute fibre so as to keep the grass secure. The cost of the houses with wattled walls varies from Rs. 200 to Rs. 500 while the houses with mud walls cost Rs. 800 to Rs. 1,200.

Middillu

30. The mode of construction of these types does not appreciably vary except in the construction of roof. The roof frame is closely knitted with bamboo strips, plastered with a thick mixture of dung and earth and covered with paddy straw. Unlike *purillu*, the *middillu* is provided with *madhura* (mud) walls as they have to support a heavy roof. Those who are economically well-off construct the walls with bricks. The cost of *middillu* with mud walls varies from Rs. 1,000 to Rs. 1,500 while that with the brick walls varies from Rs. 2,000 to Rs. 2,500. The replacement of roof grass (paddy straw), spoiled bamboos and beams are the main items of recurring annual expenditure. The roof grass of *middillu* is removed once in a year. The charges for repairs to a *purillu* range between Rs. 15 and Rs. 20 while for a *middillu*, it is about Rs. 10 to Rs. 15 depending on the size of the house.

31. Eighteen houses, each of different castes, are with pucca roofs and tiled roofs while thirteen houses have thatched (paddy straw) roofs (Table 49). Of the 49 surveyed houses, 31 houses belonging to Koppalavelama, two to Kapu, two to Konari and one of Viswabrahmin are constructed with mud walls known as *madhura godalu*. Of the remaining 13 houses, 12 houses of Koppalavelama and one house of Padmasale are constructed with brick walls (Table 50).

Penkutillu

32. The structure and internal arrangement of a *penkutillu* (tiled house) is almost the same as that of the other two types of houses. The foundation is constructed from a depth of two to three feet with stones and mud. The walls which are usually 1½' thick are raised to a height of 6'. Two cross beams known as *gandadulamulu* are placed breadthwise on the walls at equi-distance. A wooden peg of one foot height is fixed on each of these *gandadulamulu* over which *bondikammi* rests. Another wooden peg of one foot to one and a half feet is fixed on *bundu-*

kammi to support another *bondukammi*. Then beams known as *srenikammis* are placed lengthwise, parallel to each other. The breadthwise beams known as *vasalu* are fixed over these *srenikammulu* and the roof frame is covered with country tiles. Fig.8 shows a *penkutillu*.

33. The main threshold of the houses belonging to any caste faces either North or South which are considered auspicious.

34. The house can be divided into three portions. The central portion of the house which is normally the main living room is called *nattillu*. A raised mud platform of 3½' length, 2' height and 1½' width known as *neelakuduru*, and *kottugadi* (store-room-4' x 6' x 4') form part of the *nattillu*. A wooden plank known as *muntalaballa* is fixed to the wall at a height of 5' to keep the cleaned utensils. The rear portion under the slope of the roof is the *vantillu* (kitchen). An oven and a *kuduru* (mud platform) of 6' x 1' x 1' are constructed in the *vantillu*. The latter is used for keeping the water pots and cooked food. The front portion under the slope of the roof is called *gadapa*. Food is generally cooked in the backyard of the house except in the rainy season. The *gadapa* and *nattillu* are used for sleeping purposes. Generally, every house is provided with two entrances but without any ventilators. A few houses constructed during the last ten years are provided with ventilators. All the houses are used for residential purposes and all the 49 surveyed households own houses.

35. All the five households for which intensive survey was conducted have got their own houses. One Konari and two Velama households possess homestead area of less than one cent while two Velama households possess homestead area of less than five cents (Table 53). All the 49 surveyed households have got single dwellings. The cattle sheds are constructed in the frontyards of the houses making the homesteads insanitary. The residential houses are used for living and also to store other household goods. Single room accommodation is shared by six to nine members among Kapu, Padmasale, Velama and Konari castes. In the case of Viswabrahmins, three members share the living place which is by no means a better way of living. Relations visiting them are accommodated in the same living room. On the whole, 49 moderate rooms are shared by 304 family members, providing accommodation on an average for 6 persons in each living room. The basic amenities such as bath rooms and

latrines are not provided to the houses of any community. Most of the houses are dark and ill-ventilated. The men take bath in the open space either in the front or backyard of the house while the females take bath in the late hours of the evening.

House-warming ceremony

36. The house-warming ceremony locally known as *paluponginchadam* is performed on an auspicious day fixed by the Brahmin after completion of the house-construction. The house builder and his wife take bath in the early hours of the day and dress themselves either with new or washed clothes. They enter the new house by keeping their right foot first, followed by a few married women who carry milk, water, turmeric and vermilion. The house is decorated with mango festoons and the thresholds are coloured with turmeric and vermilion. A few well-to-do households engage a Brahmin *purohit* to officiate over this function. Generally the housewife boils the milk in the new house and prepares *prasadam* consisting of rice, jaggery and boiled milk. This *prasadam* is distributed to the invitees attending the function. A few friends and relatives are treated to a vegetarian feast on this day. The expenditure on this function usually varies from Rs. 50 to Rs. 250 depending on the economic status of the house owner.

37. The expenditure for the house construction is mainly financed out of savings made during several years. If the amount is not sufficient to complete the house construction they raise loans from the local private money lenders or from the *sowcars* at Parvathipuram or Kurapam at exorbitant rates of interest. The annual repairs to the houses are usually financed by selling the surplus agricultural produce.

38. The walls are plastered with thick mixture of dung and earth on every festive occasion. The floorings are plastered with dung and earth regularly once in a week and the inner sides of the walls are whitewashed on all festive occasions. The houses are swept thrice in a day and the rubbish is collected in a pot and deposited in the backyard or at a specific place in or outside the habitation area. The rubbish and other waste collected is used as manure for fields. The hearth is daily cleaned and bedaubed with cowdung by all the households. The annual repairs to the roofs are taken up before the onset of monsoon. All the cooking utensils and brassware

are daily cleaned during the morning hours of the day.

Dress

39. There is nothing important or interesting to mention about the dressing pattern of different ethnic groups in this village. The dresses worn by the villagers are simple and traditional. The common dress of the males consists of *gavantha* (lion cloth) or *panchi* (dhoti) which covers the body from the waist to the knees and *kabba* (banian) which covers the upper portion of the body. *Talagada* (towel) forms the head gear. The dhoti is worn in such a way that it covers from the waist upto the ankles. It is taken round the waist and tucked on both sides of the waist leaving a small portion of one end, which is taken between the legs and tucked at the rear while the other end is wound into several folds and tucked in the front. The *gavantha* is also worn likewise and extends a little below the knees. Many of them wear shirts whenever they visit Parvathipuram and other neighbouring villages. The poorer section of the population wear dhoti or *gavantha* and *kabba* (banian) whenever they visit *shandis* and their relatives. All the male members wear a cotton thread locally called *molatradu* around the waist. A few well-to-do people wear silver waist strings with old four anna coins. Few of them wear towels as head gear or upper cloth. The urchins wear pyjamas and shirts in the village. Many of the youths who are engaged in service occupations and students in higher classes wear pants and bush shirts which clearly indicates the impact of urban culture. Male children are dressed in knickers (shorts), bush-shirts and shirts. The children belonging to poorer section wear a piece of cloth called *gochi* between the legs to cover their private parts. Except this they do not wear any cloth to protect the upper portion of their body. The cost of the dress for adult males varies from Rs. 25 to Rs. 50 depending on the economic status of the person. The annual expenditure for a family of five members varies from Rs. 50 to Rs. 100. The women wear six yards saree. Wearing of blouses is not a common habit among womenfolk in the village. They wear saree in such a way that it covers the upper and the lower portions of the body. The saree is tied round the waist and the upper cloth called *kongu* is taken over the right shoulder covering the breasts. The other end of the saree is wound into many folds and tucked on the rear side unlike the womenfolk elsewhere. Fig.9 shows the traditional style of wearing

a saree. Majority of the women wear sarees upto the ankles. The working class women fold them upto the knees and tuck it in the waist. Every woman wears a small silver ball known as *sunna-pukaya* at the left side of the waist by winding it with the saree so as to fasten the same to the waist. Now-a-days the younger women wear petticoats, bodices and blouses. A few of them have given up wearing saree with many folds on the rear side, adopting the modern style of folding it in the front. A few of them are reported to be wearing the modern brassiers. The cost of the adult female dress varies from Rs. 24 to Rs. 30. The girls wear frocks and *cheddis* or small sarees and blouses. The blouses are usually stitched at Parvathipuram at a cost of 37 P. depending on the type of the cloth and required fashion. One tailor who recently migrated to this village is engaged in stitching clothes for the villagers.

40. No special dress is worn on any festival day by any caste people. New cotton clothes are, however, worn on Sankranti and Deepavali. Those who cannot afford to wear new clothes wear washed clothes on these festive occasions. Many people wear handloom cloth as it is not only durable but also cheap compared to other varieties of cloth. The men of the affluent section purchase mill cloth of finer variety. The clothes are commonly purchased from the cloth merchants at Merangi and Parvathipuram. There is no special wedding dress and the bridal couple are dressed either in silk or cotton clothes of superior variety. Likewise there is no special dress for morning except that a widow wears a white saree presented either by her parents or by the brothers on the day of the obsequies. This custom is still followed by a few caste people who can afford to finance the expenditure.

Hair Style

41. The women apply daily either cocoanut oil or gingelly oil to their hair. The women of the younger generation apply hair oils and also use cosmetics. Their hair style consists of a braided hair, the tip of which is tied with a coloured ribbon. The hair style of the men is called *sikha*. Except a few old men, all the other males in the village have their hair dressed. The local Mangali (barber) attends to hair dressing. Traditional hair style of men and women can be seen in Fig.10.

Tattooing

42. Tattooing is popular among the women of all castes except the Brahmins and Komatis.

Figures are usually tattooed on the forearm, upper side of the palm and the back of the fore-legs (Fig. 11). A dot like tattoo mark is most commonly found in between the eye brows. Though tattoo marks are drawn for decorative purposes, some believe that they relieve pains in the joints. It is the belief of some villagers that these tattoo marks follow them to the other world after their death.

43. Tattooing is done by professional women tattooers who annually visit the village. They carry a sort of green juice, the compounds of which are not known to any of the villagers. The juice is first applied and then the skin is picked with a needle. The tattooed area swells and causes much pain and hence it is generally taken up during the slack season. The cost of tattooing varies depending on the size of the design. The tattooers usually charge 0.12 P. to Re. 1 and payments are always made in kind.

Ornaments

44. Possession of ornaments depends upon the economic status of the household. Like their counterparts in other villages, the women of this village desire to have many ornaments of their own. Moreover, ornaments come to their rescue when they are in financial straits. Generally every household has some ornaments made of either gold or silver. Irrespective of the economic status, every female member owns ear-studs and a pair of nose screws made of gold or gold coated brass ornaments. The ornaments worn by men and women of different castes are almost the same and they are usually prepared by the local *sharab* or the *sharab* at Parvathipuram.

45. The men wear a *molatradu*, a silver waist belt; a pair of ear rings popularly known as *gullu* or *saramakammi* made of gold or silver and gold or silver finger rings. The local *sharab* (goldsmith) charges about Rs. 3 to Rs. 5 depending on the quantum of gold or silver to be used in preparing the ornaments. A few elderly men wear gold *alakakammi* or *marakammi* on the helix of the ear. The men of the present generation prefer to wear gold rings studded with precious stones, costing about Rs. 35 to 50. The girls have their ears and nostrils pierced between the age of five and eight years by the local *sharab* with a pointed thin brass wire. The poorer section of the villagers keep splinters in the holes till they acquire ornaments. Women of all castes wear multi-coloured bangles. The *satamanam* or *mangalasutram* indicating their married status is

worn by all married women. The common ornaments used by the womenfolk belonging to different castes are detailed below.

(a) *Kadium* is a circular shaped ornament worn on the wrist. It is made of silver of about 3 to 5 tolas and the making charges usually vary from 37 P. to 62 P. The cost of a pair of *kadiums* varies from Rs. 8 to 12.

(b) *Dandakadiyam*, a ring-shaped ornament made of silver is worn above the elbows on both the arms. Each elbow is decorated with a pair of *dandakadiyams* and it is made of three tolas of silver.

(c) *Teega* or *nanupatteda* weighing 2 to 10 tolas and made of either gold or silver are worn on the neck. It is a necklace with a pendant hanging just below the neck. The making charges for both the ornaments vary from Rs. 3 to Rs. 8 depending on the amount of silver used in preparing these ornaments.

(d) *Pattida* is a gold necklace studded with precious stones. About Rs. 15 is charged for making this ornament. Single gold chains are also worn around the neck.

(e) *Saramakammalu* made of gold are worn on the nostrils. They are also studded with white and red stones. The cost of this ornament varies from Rs. 40 to Rs. 80.

(f) *Addukammi* worn at the tip of the nose is made of gold and studded with white or red stones. Its cost varies from Rs. 30 to 50.

(g) *Tabukalu* are worn in the helix of both the ears. These are made of gold and cost about Rs. 20 to Rs. 30.

(h) *Konagollu* or *konachevulu* is a ring shaped ornament made of gold. Two pairs of these ornaments are worn on each helix. Each pair costs about Rs. 75.

(i) *Tammitalu* are circular-shaped ornaments made of gold. They are worn in the ear lobes.

(j) *Nagalu*, a snake-shaped gold ornament is worn in the ear lobe by the old women of the village. One pair of *nagalu* costs about Rs. 150. One tola of gold is used in preparing these ornaments.

(k) *Yettugolusu* is a small chain of about two to two and a half inches length. It is made of gold or brass coated with gold and is worn in such a way that it connects the ear lobe with the hair over the helix. A few well-to-do people wear *yettugolusu* studded with white and coloured stones.

(l) *Papidi cheru* is another gold ornament worn in the centre of the head over the *papidi*, having a circular shaped pendant on the forehead. This ornament is profusely studded with precious stones. It is usually got prepared at Parvathipuram and its cost varies from Rs. 800 to Rs. 1,000.

(m) *Kadiyalu* are the circular shaped anklets made of silver and worn by the elderly women. Each pair contains 3 to 5 tolas of silver.

(n) *Pattidi* is a chain-like silver ornament worn just above the ankles by the younger women. It weighs about 3 to 5 tolas. Generally three rupees is charged for making this ornament.

Figures 12, 13 and 14 show most of the above ornaments.

46. Besides the above ornaments, married women wear *satamanam* or *mangalasutram* and a pair of silver rings called *mattealu* on the second toe of each foot. A few married women belonging to upper Hindu castes wear a string of black beads. Among the well-to-do families, the black-beads chain is made of thin gold wire. Glass bangles of different colours are worn by the young and old women. These bangles are purchased from the itinerant merchants or at Parvathipuram. The visit of a bangle seller delights the womenfolk and the news of his arrival spreads in the village within a few seconds. It is one of the interesting sights to see that women of different ages collect around him, each one competing with the other in selecting the best of the glass bangles. The modern circular-shaped ear rings studded with precious stones have great attraction for the younger women of the present generation which is essentially the impact of the cinemas and their frequent visits to the nearest urban centres.

Household goods

47. The householdware chiefly consists of earthen, aluminium and brass utensils. A few well-to-do households possess stainless steel utensils. The poorer section of the population possess more number of earthen and aluminium utensils and sometimes a big brass utensil called *bindi*. One of the

most common items of furniture in the households of different castes is the wooden cot knitted with the *nulaka* (jute rope). These cots are generally purchased from the *shandy* at Kurapam or Parvathipuram. A few of them get cots prepared by the local carpenter by supplying the required wood. The common utensils used for purposes of storing are *kottugadi* (for storing paddy); *nanda*, a big earthen pot with a storing capacity of one to twenty *puttis*; *jadi*, an earthen pot and a *katta*, a circular shaped basket, made of paddy straw are used for storing paddy. Every household owns a grinding stone, a wooden pestle, and a wooden or stone mortar. Wooden ladles are used to stir or serve rice and millet meal by the poorer section of the population while aluminium and brass ladles are used by the other Hindu caste people. Almost all the agriculturists possess wooden churning sticks with corrugated ends.

48. Earthen utensils are used for cooking meals. *Kutikunda* (*kuti* meaning food and *kunda* meaning pot in Telugu) is used for cooking rice, while *kuradaka*, *pulusudaka* are used for cooking curry and *sambar* respectively. Aluminium and brass utensils are also used by some of the households. Figures 15 & 16 show the earthen, aluminium and brass utensils. Except among Brahmins and Komatis, all the other caste people use *jibbi* a bamboo plate or a porous mud plate as a lid to separate the excess of water from the cooked rice. The *rokali* or pounding rod, of 4' to 4 1/2' height made of wood with one end fixed with an iron ring is used for dehussing paddy and other grains. The grinding stone locally known as *tiragali* is used in preparing *chodi* (finger millet) and rice flour. It is generally purchased for three rupees at Lingalavasa village (3 miles). The winnowing fan locally known as *chata* is used to separate small stones from the corn. It is made of bamboo and costs about 19 P. to 25 P. All the other domestic articles are purchased from the weekly *shandy* at Kurapam or Parvathipuram. A few itinerant merchants visit the village annually to sell these domestic articles.

49. Small utensils (*ginnis*) and plates made of aluminium and brass are used for taking food. The cost of the aluminium *ginni* varies from Rs. 2 to Rs. 4 while the brass *ginni* costs not less than Rs. 15. The aluminium plate costs Rs. 1.50 P. to Rs. 3 whereas the brass plate costs Rs. 15 to Rs. 20. The cost of the aluminium and brass utensils depends

on the weight of the vessel. The large sized earthen pots (*kadavalu*) and brass vessels locally known as *bindilu* are used to fetch and store water.

50. The villagers possess very little furniture. A few well-to-do Koppalavelamas and the Srishtikaranam (the retired school teacher) own a few wooden chairs and easy-chairs. Majority of the villagers offer wooden cots to the guests. A bed-sheet is spread over this cot before the guests are made to sit. The wall-shelves are used to keep the cleaned brass utensils while the steel trunks are used to keep the clothes. Koppalavelamas who are a little economically well off possess wall-shelves and benches besides cots and mirrors. One Velama household each has acquired bench and mirror within the last five years.

Fuel and lighting

51. All the households in the village, irrespective of their social and economic status use dung cakes and jute sticks as fuel since they are easily available and less costly. The dung cakes are prepared by the womenfolk by sticking the cakes to the walls. During the harvesting season each labourer is permitted to take freely a bundle of jute sticks for purposes of fuel. Besides this, the wood of *vodisa* (*cluytiacollina*), tamarind, *neredi*, *rella* and mango is also used as fuel. A royalty of one or two rupees is paid to the Forest Department for a cart load of fuel from the nearby forest. A few affluent section of the population bring wood from the forest for purposes of fuel. The expenditure on the consumption of fuel is quite negligible in most of the households (Table 25).

52. Kerosene oil is most commonly used for lighting purposes while poor people use castor oil. Small tin *buddis* are used for lighting purposes, as many of them cannot afford to have hurricane lanterns. Among the households selected for intensive survey, all the four Koppalavelama households possess hurricane lantern while torchlight is exclusively owned by the Konari. These articles have been acquired by them in the last five years. Though the village was electrified on 18-3-62, street lights have not been provided by the Panchayat in view of paucity of funds. Three Koppalavelama households, and one household each of Srishtikaranam and Padmasale have got their houses electrified. The tin *buddis* are purchased at Kurapam or Parvathipuram (Tables 25 & 26).

Toilet

53. The households of different castes engage washermen for washing their soiled clothes. All the five households for which intensive survey was conducted put their clothes to the washermen. Of these surveyed households, two households of Velamas in the annual income range of Rs. 1,201 and above, and one household each of Velama and Konari castes in the annual income range of Rs. 600-900 exclusively use toilet soap. Likewise, one household each of Velama and Konari castes in the annual income range of Rs. 601-900 besides one Velama household in the annual income range of Rs. 301-600 and two Velama households with an annual income of Rs. 1,201 and above send their soiled clothes to the washermen. Washing soap is not used by any of the surveyed households in this village (Table 27). Payments to the washermen are made both in kind and cash and the agriculturists invariably pay in kind at the time of harvest. The Chakali is paid 25 *kunchams* of corn for a household having one couple and unmarried children. Others pay Rs. 4 to Rs. 6 per year to the washerman.

Food habits

54. The staple food of the villagers is rice. The most common staple diets of the villagers are cooked rice, *chodi* gruel, dhal or any vegetable curry. The Brahmins and Komatis do not consume *chodi* gruel. All the agriculturists and the working class people consume *chodi* gruel as it is more nutritive than the cooked rice. The Brahmins and Komatis take two meals a day while the agriculturists and other caste people including the Scheduled Castes live on three meals a day as they are essentially engaged in hard labour. The Brahmins and Komatis take coffee early in the morning; a good meal between 11 a.m. and 12 noon; tea or coffee at 3 p.m. or 4 p.m. (if they can afford) followed by another meal in the night. Other caste people, however, take food thrice a day besides *challandi* taken by the agriculturists owning cattle. A few of the Koppalavelama households owning milch cattle sell milk in the village. The poorer section of the population like the functionary castes and untouchables do not take milk and milk products in view of their poverty. Non-vegetarian dishes like chicken,

goat and sheep meat are taken once or thrice in a month. The meat of dead goats and sheep is consumed by Konaris. Pork is consumed both by the Relli and Paidi caste people though they are reluctant to disclose this to the outsiders. Spices are used in vegetable curries and meat, to make them more palatable. Groundnut oil or gingelly oil is used in all culinary preparations. All types of vegetables and pulses are cooked and consumed by all the caste people. Crows are eaten by Konari caste people. The frequency of meat consumption mainly depends on one's own economic position.

57. On festive and ceremonial occasions sweet dishes like *payasam* and *arisalu* and other delicious foodstuffs such as *garelu* and *burelu* are prepared. In summer and rainy seasons the Neyalollu (fishermen) sell fish in the village at cheap rates. Dry fish are sold at the weekly *shandy* at Kurapam and also at Parvathipuram.

58. There are four small tea stalls catering to the needs of the tea addicts in the village. Tea drinking has become a habit among the younger generation. Toddy (intoxicating liquor) or *sara* is consumed by all the caste people except the Brahmins, Komatis and Srishtikaranams. Almost all the working class men and women consume intoxicant liquors during the evening hours of the day. Discreet enquiries reveal that they drink this liquor to counteract bodily pains and to forget their day's hard work. The habit of taking toddy or *sara* is more prevalent among men than women.

59. All the men of different castes smoke country cheroots, *beedis* and Charminar cigarettes. The women of all the castes except Brahmin, Komati and Srishtikaranam smoke tobacco in the form of a cigar. Smoking is prevalent even among teenagers. A few ryots annually grow tobacco required for their consumption. Others purchase it at the weekly *shandies* at Kurapam or Parvathipuram. Many of the people addicted to smoking prefer to forego their meal than the pleasure of smoking. Besides country cigars and *beedis*, cigarettes are also smoked by the people in the village. Most of the working class people and agriculturists are habituated to smoking.

Chapter III

SOCIAL CUSTOMS

Beliefs and practices concerning birth

Pregnancy is commonly established when there is stoppage of normal menses and the woman suffers from vomitings. In the initial stages of pregnancy, the woman expresses a desire to eat sour things like tamarind and lemon. A few pregnant women eat raw rice. The expectant mother is generally served with special dishes she desires to have, but particular care is taken to avoid hot drinks and heat-generating food, lest it may result in abortion. No restrictions are imposed on the movements of the pregnant women till the eighth month of her pregnancy. Most of the pregnant women work in the fields and also attend to their normal household work. As the time for delivery approaches, she takes rest and moves gently in the house. The women belonging to the poorer section of the population work in the fields and also at home till it is physically impossible to move about. A few well-to-do women spend their time by doing light work without much exertion. Co-habitation is generally stopped from the 7th month of pregnancy lest it may effect the growing child in the womb. Thus the woman generally leads a normal life and takes the usual food. It is customary among different castes to take their daughters for the first delivery in the 7th or 9th month of pregnancy. In this connection, a few well-to-do households give her a blouse piece, a saree, new bangles and few sweets in the presence of their caste elders. Sweets are distributed in the village among different castes. Now-a-days this custom is not strictly observed by a majority of the people on account of their economic condition. The expectant mother leaves for her parents' place on an auspicious day fixed by the Brahmin *purohit* or by any person who can refer the almanac. The first confinement invariably takes place at her parents' house while the subsequent deliveries take place either at her parents' house or at her husband's house.

2. The pregnant woman is generally segregated at the time of child birth in all the castes. As most of the houses are provided with only one living room, the pregnant woman is kept in one corner of the room separated by an improvised curtain.

The village dai belonging to Mangali caste or any experienced old woman of any caste except Paidi and Relli attends on the delivery. In the case of untouchables, an experienced old woman conducts the delivery. Majority of the deliveries among different castes, except the untouchables, are conducted by the Mangali woman. The local dai is popularly known as *mantrasani*. As soon as the child is born, the *mantrasani* cuts the umbilical cord with a country knife. Afterwards the child is given a hot water bath mixed with turmeric. Then the *mantrasani* applies the ash of a burnt cloth mixed with castor oil or turmeric and gingelly oil on the umbilical cord daily till it heals. As soon as the child is born, the placenta is collected in an earthen pot, and buried at a place where men and cattle do not tread. The mother is given *pippalla khayam* (also known as *kayakam*) prepared out of jaggery, *vamu* (Bishop's weed) gingelly oil and *pippali* (pepper) for three days and cooked rice and gingelly oil for eight days. The baby is given a dose of castor oil for two days and fed on breast milk for about a year. The mother takes her normal diet from the 9th day and attends to her household work from the 27th day of delivery. The pollution locally known as *purudu* lasts for ten days among Brahmins, Komatis, Srishtikaranams, Viswabrahmins, Kapus, Jangams and Konda Dhora tribe while all the other caste people including the untouchables observe pollution for eight days. During the period of pollution the mother and child are given bath on the 3rd, 5th and 7th day before the final bath is given. During this period the mother is not allowed to move freely till the purification bath is given on the 9th day and 11th day according to convenience. The mothers in almost all the castes except the Brahmin and Komati worship a frog symbolically represented by a lump of turmeric paste near a well on the day of ceremonial bath (11th day or 9th day). She offers a little of turmeric and rice with a wish that her children should jump like the frog during their childhood. The house is then smeared with dung and earth and all the utensils are cleaned. The upper Hindu caste people such as Brahmins and Komatis sprinkle turmeric water all over the house while the Brahmin *purohit* recites the *punyavachanamulu* (sacred verses). From then on, the mother

and other members of the family move in the house freely.

3. Among the affluent section of the population, *santhi* is performed as per the instructions of a Brahmin *purohit* whenever a child is born with an evil star. None of the caste people including Brahmins and Komatis have got the horoscopes of their children. When they beget a male child, a few inquisitive fathers enquire from the Brahmin *purohit* about the child's future.

Naming ceremony

4. The naming ceremony locally known as *namakaranam* or *perupettadam* is performed on the eleventh day after the birth of the child among Brahmin, Komati, Viswabrahmin, Kapu and Jangam castes and on the 9th day in all the other castes. In Srishtikaranam caste, the naming ceremony is performed on any auspicious day before the child attains two years of age. Among Konda Dhora tribe, the naming ceremony is performed on the 5th day. The mode of performing this ceremony does not appreciably vary among the different castes except the Paidis. Among Brahmin, Komati and Srishtikaranam castes the name of the child is decided in consultation with the Brahmin *purohit* based on the date and time of birth of the child locally called *janmanamamu*. In all other castes except the Paidi, the name is preferably chosen by the parents or elders of the household or caste elders. In most of the castes, barring Brahmin and Komati, the eldest person of the household names the child with the approval of the parents. Then a fowl is sacrificed and pressed on the neck of the child with a fervent belief that the child's neck would grow strong. It is also believed that by sacrificing a fowl, the *grahadosham* (evil effects of the star) will not affect the child. The Paidis also sacrifice a fowl and cook it. The leg of this sacrificed fowl is thrust into the first of the child while reciting the names of its forefathers. At the moment the child catches it, whatever name that is pronounced is given to it. In this connection a big feast is arranged to treat their friends and relatives. The expenditure on this occasion varies from Rs. 20 to Rs. 150 depending on the economic status of a particular household. The names of Hindu Gods and Goddesses are given to the children. The most common names given to male children among different castes are Appalaswami, Sangameswarudu, Appayya, Gumpaswamy, Ramaswamy, Suri, Krishnamurthy, Gopayya,

Tatayya, Perayya, Polayya, etc., while the female children are named as Appamma, Somamma, Gairamma, Chinamma, Appamma, Eswaramma, etc. Now-a-days the girls of the present generation are named as Saraswati, Lakshmi, Suryakantam, Sarojini, Suseela, Krishnaveni, Savitri, etc. Likewise the boys are also given modern names such as Satyanarayana, Sivarao, Narayana Rao, Prabhakara Rao, Anandarao, Seshagiri Rao, Govardhanarao, Bhanoji Rao, etc.

Tonsure ceremony

5. The tonsure ceremony locally known as *puriti koppu* is performed both for the boys and girls among all the castes either in the first or third year. Irrespective of the sex this ceremony is performed on the 30th day of the child in Paidi caste, either on Kanumu or Sankaramanam day in Relli caste and on the 27th day of the child in Konda Dhora tribe. The mode of performing this function is quite simple among all the castes in the village. In consultation with a Brahmin *purohit*, an auspicious day is fixed for performing this ceremony. The child is made to sit facing East and, the elders of the village and the caste take *achintalu* (sacred rice) and a few coins (not more than 12 P.) and turn it thrice around the head of the child and place it in the brass *ginni* of the barber. The money thus collected on this occasion is taken by the barber. Afterwards, the barber shaves the hair completely. Among the untouchables, the maternal uncle or any other cousin does it since the barber refuses to do the work in view of the caste distinction. A few of them make a votive offering of the hair to Lord Venkateswara at Tirupati (Chittoor District), Lakshminarasimhaswami at Simhachalam (Visakhapatnam District), Goddess Kanakadurga at Vijayawada (Krishna District), Majjigairamma at Rayaghada in Orissa State, Dhutikeswaraswami and Neelakantadesires. Relatives and a few caste people are entertained to a non-vegetarian food by all the castes except the Brahmins and Komatis who arrange a vegetarian feast. The barber is paid Re. 1 to Rs. 3 depending on the economic status of the household. The expenditure for celebrating this function varies from Rs. 20 to Rs. 150.

Child feeding

6. The first feeding of the child with solid food is locally called *annaprasana* or *annamumuttinchadam*.

This function is observed by the upper castes (Brahmin, Komati, Srishtikaranam and Viswabrahmin) on any auspicious day fixed by the Brahmin *purohit* before the child completes one year. Among the other castes including the untouchables and the Scheduled Tribes, the feeding ceremony is quite informal. They feed the child with food on an auspicious day whenever the child expresses a desire for eating. A few households prepare a special sweet dish. The details of this function performed in an upper caste household is given below. On the fixed day the child and its parents take oil bath. The south-eastern corner of the living room is cleaned and decorated with lime or *chodi* flour. The sweet dish of the day *kheerannam*, turmeric, vermilion, knife, book, pen, etc., are placed over the lime decorations and then the child is left free to touch any of these articles. If the child touches *kheerannam* first, it is believed that the child would like good food; if it is turmeric and vermilion, the child is presumed to become prosperous and if it is a knife, it would become a warrior. Likewise, if the child touches a book and pen, it is supposed to like education and penmanship, respectively. The children are applied with castor oil or gingelly oil on the head. Cooked castor oil is normally given as a purgative. The grown-up children look after the younger ones when their parents go out for work.

Initiation to learning

7. Initiating the child for the first time to learning is usually performed in an informal way in the 6th year of the child. An auspicious day is fixed in consultation with the Brahmin *purohit* among the upper castes. Majority of the castes in the village consult the local school teacher or any other person who can refer the almanac for the purpose of fixing up an auspicious day. On this day, the child dressed in new clothes and carrying half a seer of rice, turmeric, coins, *garika poosa* (a variety of grass), a piece of jaggery and sandal wood paste is led to the school by the father. At the school, the child performs *puja* (worship) to Lord Vighneswara and Goddess Saraswathi (Goddess of learning) and the teacher makes the student write 'O' 'Na' 'Maha' 'Si' 'Va' 'Yaha' on the rice spread on the floor three times. The teacher is then presented with *guru-dakshina* varying from Re. 1 to Rs. 5 besides new clothes depending on the economic condition of the family. A few persons of the affluent section of the population distribute a mixture of fried Bengalgram and jaggery. The details of this function do not

appreciably vary among different sections of the population.

Puberty

8. The girls generally attain puberty between 13 and 15 years of age. The attainment of puberty is locally known as *rajaswala* (రాజస్వల) among the upper castes, *illupattindi* (యల్ల : పట్టిండ్రి) or *peddapillanadi* (పెద్దపిల్ల అయినది) among middle and working class people and *gadapalokurchopettadam* (గడపలో కూర్చో పెట్టడం) among the lower caste people. Pollution lasts for eight days among all the castes except Viswabrahmin, Jangam and Kapu who observe pollution for 11, 10 and 4 days, respectively. The mode of performing this ceremony is the same among all the castes excepting certain minor variations. Soon after the first menstruation, the girl's mother and a few married women invite the womenfolk by offering *bottu* (a mark of vermilion) on their foreheads. In the meanwhile, a word is sent to the Chakali woman to attend the function: The girl under first menstruation is usually made to sit in a corner of the house. Some quantity of paddy is spread on the ground and a bamboo mat smeared with turmeric is placed over it. Then the girl is made to sit over this mat ceremoniously facing either west or north by the women in married status. In Komati caste, the girl is made to sit over the mat facing east and four brass lamps are kept on all the four corners of the mat. In Srishtikaranam and Viswabrahmin castes, small bamboo posts are erected around the mat and festoons with mango leaves are tied to the posts. The family barber conveys this happy news to all the relatives in the neighbouring villages and to the parents-in-law of the girl if she is married before attainment of puberty. Relatives bring sweetmeats like *arisalu*, *chilakalu* etc., as presents to the girl. The parents-in-law send a new saree, five to ten *kunchams* (measures) of paddy, sweets like *mithai* and *pongali*, comb, mirror, ribbon, flowers, scented oil, cocoanuts and soap etc., through a Chakali (washerman). The sweetmeats are generally distributed among the relatives. The girl is prohibited to move freely in and outside the house and even the food is served in separate utensils during the period of pollution. The caste people and other relatives in the village daily offer food with special preparations on all the days of pollution. On the final day of pollution (i.e. 9th day or as the case may be), the girl is given a ceremonial bath in the early hours of the day and

dressed in new clothes given to her by her parents-in-law (if she is married) or her parents. The clothes worn by her during the days of pollution are taken away by the washerwoman while the other clothes like bedsheet etc., are washed and returned to them.

9. Among the Paidi and Relli castes, pollution lasts for eight days and the final bath is given on the ninth day. Unlike in other castes, an improvised enclosure is raised with *neradi* (*eugenia jambolane*) twigs in Paidi caste and a bamboo mat in Relli caste in front of the house. The male members are not allowed to see the girl under pollution. All the other formalities are almost the same. The Chakali women do not serve this community as they are treated as untouchables. The upper caste people perform *santi* on the final day of pollution, in case the girl has attained puberty at an inauspicious time.

10. Pollution at the normal menstruation lasts for three days in all the castes except in Komati, Gula, Mangali and Paidi. Konda Dhoras observe pollution for four days. The girl is not allowed to move freely in the house during this period of pollution and food is served to her separately. On the fourth day, she is allowed to move freely and attend to household work only after taking bath. Among the working class and Scheduled Castes, this custom is not strictly observed. Now-a-days, the women of lower castes under normal menstruation take bath daily on all the days of pollution and attend to their normal household work. In other lower castes, they take bath on the first and final days. Co-habitation during this period is strictly prohibited among all the castes of this village. The pollution for normal menstruation is strictly observed in Brahmin, Komati, Srishtikaranam, Viswabrahmin and Koppalavelama castes.

11. The villagers are not aware of the contraceptives and they do not resort to abortion. The barrenness in women is ascribed to their misfortune in the present life and the sins committed by them in their previous life. A few caste people take votive offerings such as to name the child after Gummaswami at Kurapam and Sangameswaraswami at Sangam if they are blessed with children. Still births and infant deaths are considered as unfortunate.

Upanayanam

12. *Upanayanam* is an important religious function for every Brahmin boy. It is generally

performed between 8 and 12 years of age. A person who has undergone this ceremony is considered as a full fledged spiritual Brahmin and he becomes eligible to take part in all the religious ceremonies. Unless *upanayanam* is performed, he is not eligible for marriage according to the Brahminical custom. On an auspicious day fixed for the purpose, the boy is made to sit in front of the sacred fire and perform oblations in the sacred fire amidst the chanting of Vedic verses. He is made to repeat the Vedic verses, particularly the *Gayatri japam*, by the Brahmin *purohit*. Later, he is decorated with the sacred thread locally known as *jandyam*. *Gayatri mantram* is taught to him in a low tone as it is known as *Brahmapadesam*. Thus the Brahmin boy is initiated into the religious life. In this connection a vegetarian feast is arranged for all the relatives and friends attending the function. A new thread is worn every year on the *Jandhyala Pournima* day. Now-a-days, this *upanayanam* ceremony is performed a day earlier to the marriage so as to avoid expenditure. Like the Brahmins, the Komatis, Srishtikaranams and Viswabrahmins also perform this function a day earlier to the marriage.

Marriage

13. Marriage is a compulsory socio-religious ritual in human life. This sacred ritual involves many customary religious ceremonies. Marriages for girls are performed both before and after puberty. Child marriages are quite common in this village among different sections of the community. The marriageable age of boys and girls in various castes in the present generation varies from 15 to 24 years. In a few castes, the marriageable age may be even upto 30 years for the males. *Sagotra* marriages are not allowed and as such much care is taken to avoid alliances between parties of the same surname (*intiperu*). Inter-caste and inter-religious marriages are prohibited among all the castes. Polygyny is accepted among all the castes except among Brahmins, Srishtikaranams and Viswabrahmins. *Menarikam* (marrying mother's brother's daughter), *edurumenarikam* (marrying father's sister's daughter), *menakodalu* (sister's daughter) are permitted among different castes except among Brahmins, Komatis and Gollas. The wife of the deceased younger or elder brother is a permissible partner for marriage among Viswabrahmin, Kapu, Neyyalollu, Chakali and Paidi castes while the wife of the deceased younger brother is taken in marriage among Telaga and Relli castes and Konda Dhora Tribe. These marital rules are strictly observed among all

the castes. The established conventions are always respected irrespective of social and economic status. Any one violating these conventions is dealt with by the respective *Kulapanchayat* which awards suitable punishment and makes the life of the accused impossible in the village.

Age at first marriage

14. Table 46 gives the persons by age at first marriage. In the early age groups of 0-4, 5-9 and 10-14 there are 11, 24, 31 females and 4, 11 and 28 males respectively were married. A glance at the Table reveals the prevalence of child marriages in the village. In the age groups of 15-19, 20-24 and 25-29 there are 27, 4 and 1 females and 24, 13 and 3 males respectively who were married. There are no persons married in the age groups of 30-34 and 35 and above. There are 10 males and 4 females whose age groups are not specified.

Consanguineous marriages

15. Marriages are always preferred within the nearest blood relationship. As many as 58 marriages are within the blood relationship while 92 marriages are non-consanguineous. However, the trend of marrying within the blood group among different castes is slowly decreasing. In all, there are 131 monogamous marriages and 9 polygynous marriages, as polygyny is permitted in all the castes except the Brahmins, Srishtikaranams and Viswabrahmins. As many as 27 consanguineous marriages are within the relationship of mother's brother's daughter, 14 marriages are with father's sister's daughter, 8 marriages are with sister's daughter while 9 marriages are contracted in other blood relationships. The solitary sororate marriage is found in Konari (Golla) caste (Table 43).

16. Out of the 150 marriages, 63 marriages are contracted within the village and 75 marriages are contracted outside the village but within the taluk. Of these, 58 marriages are contracted within a radius of 10 miles while 14 are contracted within a radius of 11-25 miles; 12 marriages are contracted outside the taluk but within the district. Of these 7 are contracted within a radius of 10 miles while 4 marriages are contracted within a radius of 11-25 miles. No marriages have, however, been contracted either outside the district or outside the State (Table 45).

17. It is evident from the above analysis that the villagers prefer to marry mostly within the taluk

and within the village, if possible. No marriage is contracted outside the district. The villagers prefer to contract marriages in villages, which can be reached in a day's journey.

Marriage proceedings

18. Almost all the caste people contract marriages among persons bearing different surnames except Brahmins and Komatis who consider *gotram* as an essential criterion to settle the marriages. The Brahmin *purohit* of the village officiates over the marriages in all the castes except Jangam and the two untouchable castes. Jangam marriages are officiated by the *purohit* of their own caste while the respective caste elders officiate over the marriages of Paidi and Relli castes. Marriages in all the castes are mostly settled by negotiation and negotiations are generally initiated by the boy's party. In the search for a suitable match, they are assisted by their relatives and friends. The Brahmin *purohit* also helps in finding a suitable girl among Brahmins and Komatis. Negotiations are carried out provided the horoscopes of the boy and the girl (if available) or their *namanakshatrams* are suitable. In the meantime, the willingness of the girl's parents is also ascertained through the common friends and relatives. After ascertaining it, the boy's party consisting of his father and a few caste elders visit the house of the girl on an auspicious day fixed by the Brahmin *purohit*. They usually stay in a friend's or relative's house, who really arbitrate the negotiations. Soon after the boy's party visits the girl's house, the elders from the boy's party initiate the negotiations by saying that they have come for *pappukudu* (పప్పుకూడు). Matters such as payment of the nominal dowry and ornaments for the girl are decided on this occasion after approving the girl. On this day, the boy's party will not dine in the house of the girl in view of the belief that if they dine, then the alliance will not materialise *gathikithe athakadu* (గతికే తే అవకదు). This custom is observed among Brahmin, Komati, Srishtikaranam, Koppalavelama and Viswabrahmin castes. Likewise the girl's parents also formally visit the boy's house to meet the boy and his parents. The girl's party is treated with a feast, if the alliance is settled.

19. After the alliance has been fixed the betrothal ceremony locally known as *pradhanam* is performed on an auspicious day fixed by the Brahmin *purohit*. The parents of the boy accompanied by a few relatives visit the house of the girl with the

pradhanam articles consisting of a saree, blouse piece and sweetmeats like *chilakalu*, *laddlu*, *ponganalu*, *khajjiundalu*, mirror, ribbon, comb and gold chain carried by a Chakali (washerman). The Brahmin *purohit* accompanies the boy's party. In the presence of relatives and caste elders, the girl is presented with the articles of *pradhanam* after the application of *bottu* (mark of vermilion) on her forehead. The Brahmin *purohit* recites a few sacred verses and pronounces that the girl belongs to the boy's house from then on. The girl, dressed in new clothes and decorated with the gold chain presented by the boy's party, pays her respects to all the elderly persons who are present on this occasion. All the members are entertained to a feast. The date for the wedding ceremony and the venue for the marriage are also decided. In almost all the castes the venue for the marriage is the groom's residence but sometimes it is conducted at the bride's residence also. The mode of performing the betrothal ceremony is almost the same among the different castes. The articles of the *pradhanam* (betrothal) may vary depending on the economic condition of the boy's household. In case the wedding date is not fixed on this occasion, the groom's father in consultation with the Brahmin *purohit* fixes a suitable date for performance of marriage which is intimated to the girl's parents through the Chakali (washerman). The Chakali is customarily paid a rupee or two by the girl's father. Later, invitations are sent through a special messenger or nearest relative to all the friends and relatives among the lower castes. The affluent section of the population are now-a-days extending invitations through printed wedding cards.

20. A few days before the day of marriage, the marriage pandals are erected before the residences of the bridal couple. An odd number of posts are considered auspicious and so five, nine or eleven posts are used in the erection of pandals. The bride is given ceremonial bath and dressed in new clothes. She propitiates the village deities and then the bride's party along with their relatives and friends set out at an auspicious time fixed by the Brahmin *purohit* for the groom's village a day earlier to the marriage or on the day of marriage, depending on the distance they have to cover. As the party arrives at the village, the groom's party, their friends and relatives receive the bride's party to the accompaniment of music. Later, the entire party proceeds to *vididillu*, the place where the bride's party stays during the period of marriage. The party is later served with vegetarian meals. Afterwards

five married women bring *ariveni kundalu* (ceremonial pots decorated with lime and red colour) from the potter's house in a procession. Sometimes, the potter himself brings the *ariveni kundalu* on payment of a rupee or two. In Brahmin, Srishtikaranam and Viswabrahmin castes, *ariveni kundalu* are kept one over the other and an earthen lamp is lit. In Komati caste, however, *arivenikundalu* are kept at the five posts of the marital pandal. It is not a custom among other caste people to keep these ceremonious *ariveni kundalu*.

21. The actual marriage is solemnised in the frontyard of the house under the marriage booth. An earthen platform locally known as *pendlipeena* (6' x 6' x 1') is constructed and decorated with *chodi* flour, turmeric and vermilion. The custom of constructing *pendlipeena* is strictly observed in Komati, Srishtikaranam, Viswabrahmin and Neyyala castes. A bamboo mat smeared with turmeric is placed over this *pendlipeena*. *Pendlipeetalu* (wooden seats) are used in Brahmin, Telakula and Jangam castes while all the other caste people use *medi*, *moku* or *puju* (the various parts of the plough) and *sanni* (a rough stone used to prepare chutney). The groom generally sits on the *pendlipeena* facing East and then the barber removes finger and toe nails. This custom is followed in all the castes except Brahmins and Komatis. Later, the groom is given a bath and dressed in marriage dress (white cloth dyed with turmeric). The bride is also treated in the same way. This ceremony is known as *kallagollasambaram*. Among the Scheduled Castes and other low castes, the nails of the bride and the groom are removed at the same time and then they are given bath separately. The bridal couple wear marital dress (clothes dyed with turmeric). The groom is brought first and made to sit on a wooden plank or *medi*, *moku* or *puju*, according to the custom of the caste. Then the bride follows. The bridal couple wear marital dress (clothes dyed with turmeric). A curtain is held between the bridal couple and *basikalu* and *kankanalu* are tied on the forehead and the right wrist of the bride and the left wrist of the bridegroom respectively by the Brahmin *purohit*. In Jangam community the caste *purohit* officiates over the marriage and ties the *basikalu* and *kankanalu* while reciting the sacred verses. The Brahmin *purohit* who officiates over the marriage starts the ritual with the worship of Lord Vighneswara, *punyavachanam*, *navagrahapuja* and *mandapampuja*. At the auspicious time fixed for the solemnisation of the marriage, the bridal couple keep a mixture of jaggery and cumin on each other's heads as directed by the

Brahmin *purohit* who chants the *mantras*. Then the marriage locket locally known as *mangalasuthram* or *satamanam* is displayed to all the invitees who bless the couple by gently touching it. Later the bridegroom ties the *mangalasuthram* or *satamanam* round the neck of the bride while the Brahmin *purohit* recites a few sacred verses. On this occasion, musical instruments are also played. All the persons present on the occasion bless the new couple by sprinkling sacred rice on them. Among the Scheduled Castes, the caste elders officiate over the marriages. The mode of performing the marriage is almost similar to that of other Hindu upper castes. The marriage locket locally known as *satamanam* is shown to all the caste elders present on the occasion who bless the bridal couple by gently touching it. Later the *satamanam* is tied round the neck of the bride in the presence of caste elders, relatives and friends. The bridal couple are made to sit facing each other. First the groom pours sacred rice over the bride's head and then the bride pours sacred rice over the groom's head. This process is repeated thrice and then the couple are shown the Arundhati star by the Brahmin *purohit*. The friends and relatives present on the occasion offer presentations to the new couple and thus the marriage ceremony comes to a happy end. Among the Brahmin, Srishtikaranam and Viswabrahmin castes, the couple offer their respects to the *arivenikundalu* before taking meals. All the caste people, except the untouchables arrange vegetarian meals on this occasion. The new couple are taken in a procession followed by friends and relatives to the accompaniment of music. The affluent section of the population arrange display of fire works.

22. After the procession is over the bridal couple are made to sit on the *pendlipeena* or *pendlipeetalu* facing East. The Brahmin *purohit* removes the *kankanalu* while reciting the sacred *slokas*. In the case of Scheduled Castes, the *kankanalu* are removed by the caste elders soon after the marriage locket is tied round the neck of the bride by the groom.

23. A farewell ceremony of the marriage party locally called *appagintalu* follows *nagavalli* ceremony. The bride is ceremoniously handed over to the groom's parents amidst pangs of parting. Her parents give an account of the mental make-up and likes of the girl to her parents-in-law with a request to look after and treat her as their own daughter. Later the parents of the bride leave for their village. If the bride has not attained puberty, the bridal couple are taken to the bride's village where the

groom stays for a day or two and then returns to his village. The formal visits continue on festive and ceremonious occasions till such time the consummation ceremony takes place.

24. The marriage expenses mainly depend on the economic condition of the household. Among the upper castes, the marriage expenses vary from Rs. 800 to Rs. 1,200. The middle caste people including the functionary castes spend Rs. 500 to Rs. 1,000. The marriage expenses among the untouchables (Paidi and Relli) do not generally exceed Rs. 500. These marriage expenses do not include payment of dowry.

Consummation

25. The consummation ceremony locally known as *garbhadanam* is performed soon after the marriage, provided the bride has already attained puberty. Otherwise in consultation with the Brahmin *purohit* an auspicious day is fixed to perform this ceremony after the attainment of puberty. This function usually takes place at the bride's residence. It is usually performed for three consecutive nights among Brahmin, Komati, Srishtikaranam, Viswabrahmin, Koppalavelama, Telaga, Jangam and Neyyala castes. In other castes, it is performed for only one night. A few well-to-do households decorate the room with the photos of favourite deities, and flowers. A few sweetmeats and milk are kept for the use of the new couple. The poorer section of the population arrange a country cot in a separate apartment for the use of the bridal couple. On this occasion all the relatives are feasted. Among the lower castes, the bride and groom are fed in a common leaf. In the upper castes, it is customary for the bride to eat the left-overs of her husband. On this ceremonial day, the bride is conducted to the nuptial chamber by a few elderly women in married status. While entering the room, particular care is taken to see that the bride steps into the nuptial room with her right foot. The couple are made to sit on the nuptial bed and offered *mangalaharathi* (sacred light). It is customary for the groom to offer few rupees as *katnam* to the women who offer the *mangalaharathi*. This custom is still observed in Brahmin, Srishtikaranam, Viswabrahmin and Koppalavelama castes. After *mangalaharathi* the womenfolk vacate the nuptial room leaving the bridal couple to themselves. Among the castes who observe the nuptial ceremony for one night, the new couple are left to themselves in the nuptial chamber for one night after which the couple start living as man and wife.

Marriage by elopement

26. Marriage by elopement is recognised among the Konari and Relli castes. This kind of marriage takes place when the parents of either of the parties or both the parties do not comply with the wishes of their young ones. Even in this type of marriage, particular care is taken to select a person with a different surname. The prospective bridegroom with the help of a few intimate friends, elopes with the girl of his choice as arranged earlier and stays in a friend's or relative's house for a couple of days. Afterwards they return to their village and fix up an auspicious day for celebration of marriage in consultation with the Brahmin *purohit* or any person who can refer the almanac. On the day fixed for the marriage, the youngman and woman are given bath and dressed in new clothes. Then the young man invests the bride with marriage badge locally known as *satamanam* in the presence of the caste elders. In this connection a vegetarian feast is arranged for all the caste people. Among Relli caste, the youngman has to pay Rs. 10 to Rs. 100 depending on the economic status as *kulatappu* to the caste elders. This *kulatappu* is also known as *maganali* and it is exclusively imposed by the caste elders. The boy's parents arrange a non-vegetarian dinner for all the caste people.

Divorce

27. Divorce is a recognised institution among all the castes except Brahmin, Komati and Srishtikaranam. Both men and women are free to initiate divorce. The cases of divorce and separation are more common among the lower castes and untouchables than among the higher castes like Brahmins and Komatis, etc. All cases of divorce are usually settled by caste panchayats. In case a man initiates divorce, he has to pay a sum decided by the community elders to the aggrieved party. On the other hand, if the woman initiates divorce, her parents have to pay the penalty fixed by the caste elders to the aggrieved husband, provided she has not remarried by that time. If she has remarried, her second husband has to pay the amount to the aggrieved party. The right on the children always rests with the father. The most common causes for divorce are temperamental disagreement, over-age, continuous sickness, undeveloped physique, husband's inability to satisfy the demands of the wife for clothes and ornaments, barrenness and impotency. Either of the partners are not allowed to remarry until a decision is given by the *Kulapanchayat* and

any deviation from this established convention is considered an offence and the delinquents are severely dealt with.

Widow remarriage

28. Widow remarriage locally known as *maru-manuvu* is permitted by all the castes except Brahmin, Komati, Srishtikaranam and Jangam. The widow remarriage ceremony is very simple. Women having elderly children and some property of their own do not prefer second marriage. Widow remarriage is preferred by a widower and it is always finalised in consultation with the caste elders and the parents of the widow, if alive. Even in this marriage, the partners should not have the same surname. An auspicious day for celebration of the marriage is fixed in consultation with the Brahmin *purohit* or any person who can refer the almanac. A new pot filled with water is kept on the *rolu* (used to dehusk corn). A brass plate containing *achintalu* (sacred rice), turmeric, vermilion, ornaments and *satamanam* (marriage locket) are kept over this pot. The man and the woman are made to stand facing East. One of the caste elders distributes *achintalu* (sacred rice) to all the people present at the time of marriage. Then the *satamanam* (marriage badge) is tied round the bride's neck by the bridegroom in the presence of the caste elders. On this occasion, a vegetarian feast is arranged by the bridegroom. The widow, after her marriage, attains the same status of married women and is permitted to attend any function. The right on the children of the widow always rests with the father.

29. The expenditure on widow remarriage usually varies from Rs. 100 to Rs. 250 depending on the economic status of the person.

Death

30. The death ceremony involves some important rituals and the observance of these rituals and ceremonies differs from caste to caste depending mainly on their customs and economic status. Both cremation and burial are in vogue among the different Hindu castes. Infants below three years of age and persons dying of small-pox are buried. The bank of Vegavathi river to the East of the village is used as cremation and burial ground. The crematorium is locally called *khashtam*. When a person is on his death bed, he is brought and kept outside the house over a bamboo mat or a cot. All the relations and the caste people assemble at the house to make a mourning group. When the person is in his last

minutes some water is poured into his mouth. The corpse kept facing East is given a bath with water and smeared with oil and turmeric and ornaments, if any, are removed. In the meantime, the Chakali assisted by a few caste people of the deceased makes necessary preparations either for burial or cremation. A bier locally known as *dapakarra* is prepared with bamboos of six feet length, over which paddy straw is spread. Then the corpse is kept over the bier and covered with a new dhoti or saree as the case may be. In case of Viswabrahmins, the corpse is carried on a bier known as *anantasayanam*, in a sitting posture. The chief mourner, namely, the son or any other nearest relative such as the brother or father of the deceased carries the fire in a pot. The person is known as *talagorru* person. The bier is carried to the cremation ground by four persons accompanied by the mourning group while the chief mourner, who carries an earthen pot with water in one hand and fire in the other, heads the procession. *Dappulu* (trumpets) are engaged to accompany the procession. The women do not accompany the funeral procession. In olden days, among Kapu and Koppalavelama castes and other lower castes, the corpse was carried on hands by four persons. At present this custom is not in vogue.

31. The bier is kept on the ground at a place called *dimpudukallam* on the outskirts of the village where the pall-bearers exchange their places after making three rounds around the bier. Here the chief mourner places cooked rice on all the four corners of the bier. Then the procession is resumed to the crematorium. All the persons make three rounds around the pyre or the burial pit and then the corpse is kept over the pyre, with its head towards South. The Viswabrahmins, however, keep the corpse in a sitting posture in the burial pit facing North. They generally bury the dead bodies. The chief mourner makes three rounds carrying a potful of water. While he makes each round, the Chakali makes a hole to the pot. Thus three holes are made to the pot which is later thrown in the direction of the head of the corpse. Then the chief mourner lifts the fire underneath the head of the corpse. After taking bath in a nearby well or tank, all the persons return home. In the meantime, the place where the person breathed his last is smeared with cow dung and an earthen lamp is lit at the place. All the persons who followed the corpse to the cremation ground pay their respects to this lamp before they go to their respective houses. The persons who carried the corpse are treated to a vege-

tarian meal among all the castes while country liquor is served among the lower and Scheduled Castes. The expenses for cremation ceremony usually vary from Rs. 20 to Rs. 30. If it is burial the expenses will be about Rs. 15 to Rs. 20. A few households of the affluent section of the population have reported an expenditure of Rs. 75 to Rs. 125.

32. The funeral rites are performed according to the age-old tradition and customs by different castes. The period of pollution in Brahmin, Komati, Srishtikaranam, Viswabrahmin, Jangam, Neyyala, Gula and Koppalavelama castes is eleven days. In Telaga caste, it is eight days. In Telakula and Chakali castes, it is five days while in Konda Dhora tribe, it is four days and in Golla, Relli, Paidi and Mangali castes, it is three days. Monthly and annual ceremonies are performed exclusively in Brahmin caste while only annual ceremonies are performed in Komati caste. These annual ceremonies are performed upto two generations i.e., father and grandfather only in Brahmin and Komati castes. Full mourning period is not observed if the deceased are unmarried girls and children.

Obsequies

33. The ceremonies performed on the third day after death are called *puramethadam* among all the castes of this village. The final purification ceremony locally called *peddadinam* is performed on the 11th day among the castes who observe pollution for more than three days. The Brahmin *purohit* officiates over the obsequies in all the castes except the untouchables. The caste *purohit* attends on the obsequies among the Jangam caste. On the third day, the chief mourner, accompanied by the pall-bearers, visits the crematorium and collects the ashes with the winnowing fan thrice. These ashes are deposited near a tree or shrub and then all of them take bath and return home. Afterwards, the chief mourner offers cooked food-stuffs to the departed soul. This ceremony is called *kakibali*. The food thus offered should be first tasted by a crow. Later all the relatives and the pall-bearers are treated to a vegetarian or non-vegetarian meal.

34. The final obsequies are performed on the 12th day among the castes who observe pollution for eleven days and on the 10th day in Telaga caste. In Konda Dhora Tribe and Chakali caste, it is performed on the 5th and 6th days, respectively. The Brahmin *purohit* officiates over this function among all the castes except the untouchables and Jangam caste.

On the obsequies day, the wife of the deceased is taken to a tank or well in the early hours of the morning by a widow belonging to the same caste. Her bangles are broken and the *bottu* (a ceremonial mark of married status) is wiped out from the forehead. The marriage locket is also removed. The saree worn by her is usually presented to the Chakali woman. After the bath, the deceased's wife wears a white saree presented to her either by her parents or by her brothers. In case of Scheduled Castes, the Chakali women does not attend to this function. The widow is made to sit in a corner and all the relatives visit on this day to console her. The chief mourner and other nearest relatives get themselves shaved at the tank bund and take bath. Afterwards, the chief mourner performs the obsequies as directed by the Brahmin *purohit*. The raw food-stuffs known as *boji* are presented to Brahmins on this occasion. If the obsequies are performed on the 12th day, 12 *bojis* are presented to the Brahmins. The number of *bojis* to be presented to the Brahmin *purohit* depends on the day of the obsequies. On this occasion, all friends and relatives are treated to a vegetarian meal. A few lower caste people arrange non-vegetarian food. Among the lower castes and untouchables, the purification bath is taken by the chief mourner and cooked food-stuffs are offered to the departed soul.

35. Monthly ceremonies are exclusively performed among Brahmins while the annual ceremonies are performed in Brahmin, Komati and Srishtikaranam castes only. Among Brahmins, the monthly ceremony is performed on the day of death. On this day, two Brahmins are invited and served with cooked food with special preparations like *garelu*, *arisalu*, *ksheerannam*, etc., after performing a ritual. Three rice balls locally known as *pindalu* are prepared and offered to the departed soul by dropping them in the village tank. It is a custom that the chief mourner should not take food in the night on this day. The annual ceremony locally known as *samvatsarikam* is performed every year on the day of death for two succeeding generations. In the Komati and Srishtikaranam castes, during the annual ceremonies, 12 *bojis* consisting of raw food-stuffs are presented to the Brahmins in the name of the departed soul. The affluent section of the population present a cow to the Brahmin *purohit* in the name of the deceased and this is locally known as *godanam*. It is believed that this *godanam* will secure eternal peace to the departed soul.

36. *Samadhis* are not constructed in any caste. Among Brahmins and Komatis it is customary to

immerse the ashes and bones of the deceased in any river. Now-a-days, a few well-to-do people among the upper castes of this village are also immersing the ashes and bones in Nagavali river flowing in the same taluk or in Godavari at Rajahmundry of East Godavari District. Many of them usually immerse the ashes in Nagavali river because of its proximity.

Beliefs and practices

37. The villagers strongly believe in 'Fate' and are governed by religious faiths and beliefs. Almost all the caste people consult the Brahmin *purohit* regarding an auspicious date and time for construction of a house, for starting marital negotiations, for celebration of marriage and to undertake a journey or business. Even in funeral ceremonies, the Brahmin *purohit* is very essential. The beliefs and superstitions are almost the same in all the castes. A Brahmin widow, one eyed person, person carrying soiled clothes, Telakula caste man, new empty pots, sneezing once and a cat crossing one's path are considered as bad omens. Women in married status, person carrying washed clothes, barber with his shaving box, cow, woman carrying water pot, milk, sneezing twice and unmarried girls are considered as good omens.

38. It is believed by all sections of the population that hearing the braying of an ass, barking of a dog and hooting of an owl (*gudlaguba*) are inauspicious and forebode evil things. Hearing the cry of *pasimigantika*, *bolli gadda*, *mynagora* is considered lucky. If a kite rests on the house, it is considered inauspicious and *homam* is performed to protect against evil. *Magha* (January-February), *Vaisakha* (April-May) and *Karthika* (October-November) months are considered auspicious for performing marriages. The villagers can have their nails and hair cut on any day of the week and they have no beliefs attached to it.

39. The villagers ardently believe in the effects of an evil eye. The following two methods are quite popular among different castes to protect themselves from the evil eye. The first method is that salt and dry chillies are taken round the affected person thrice and then thrown in the fire. The second method is that iron *chatram* (ladle), *naku* (pointed iron blade) and *kodavali* (sickle) are heated in fire and taken round the person thrice and later dipped in water. It is believed that if the person is actually affected, the water and the heated article will be cold.

40. The younger generation does not recognise or believe in these superstitious beliefs on account of their frequent contacts with urban people and the

spread of education. However, they regard these beliefs whenever their elders remind them on appropriate occasions.

Chapter IV

ECONOMY

General

Kannapudoravalasa, like many other villages in this region is mainly an agricultural village, where majority of the population depend on agriculture for their livelihood. The land, livestock, agricultural labour, besides caste occupations are the chief sources of livelihood. All the Konari households are engaged in sheep rearing besides agriculture. The Komatis are following their traditional occupation namely business, while Viswabrahmin, Mangali and Chakali castes are engaged in blacksmithy-cum-carpentry, hairdressing and washing of soiled clothes, respectively. The chief subsidiary occupation of the villagers is agricultural labour. Land

being the most important economic resource, it not only decides the economic life but also determines the social status of a person in this village. There are neither industries nor business organisations in the village to provide employment opportunities to the villagers.

Land utilisation

2. According to the Land Revenue Records of the village, the total area of this village is Ac. 286.57 out of which Ac. 124.44 is wet land irrigated under the tanks. The land utilisation particulars from 1961 to 1965 are as given below.

Statement II

PARTICULARS OF LAND UTILISATION

Details of land (1)	Area in					Remarks (7)
	1961 (2)	1962 (3)	1963 (4)	1964 (5)	1965 (6)	
	Ac. C.	Ac. C.	Ac. C.	Ac. C.	Ac. C.	
1 Wet land (irrigated under tanks)	124.44	124.44	124.44	124.44	124.44	An extent of 33.02 acres (<i>banjar</i> 31.75 + <i>gayali</i> 1.27 acres) is presently under cultivation by various <i>pattadars</i> though it is shown as <i>banjar</i> and <i>gayali</i> lands
2 Dry land	88.98	88.98	88.98	88.98	88.98	
3 <i>Banjar</i> (cultivable waste)	31.75	31.75	31.75	31.75	31.75	
4 <i>Gayali</i>	1.27	1.27	1.27	1.27	1.27	
5 Crematorium	3.55	3.55	3.55	3.55	3.55	
6 Village site	8.50	8.50	8.50	8.50	8.50	
7 Tanks & foot paths	28.08	28.08	28.08	28.08	28.08	
Total	286.57	286.57	286.57	286.57	286.57	

3. The above Statement shows that there has been no change in the extent of land under cultivation. A large extent of land i. e., 85% or 246.44 acres is under cultivation. The remaining 15% or 40.13 acres which is essentially a non-cultivable land is occupied by crematorium (3.55 acres), village site (8.50 acres) and tanks and foot paths (28.08 acres) through agricultural fields. All the cultivable land (213.42 acres) excluding *banjar* (31.75 acres) and *gayali* (1.27 acres) lands is distributed over 268 *pattadars* with land holdings varying from a few cents to 20 acres and as such the average size of

land holding works out to 80 cents. The *pattadars* are not only from this village but also from the neighbouring villages viz., Pedamerangi, Kurupam, Chinamerangi, Jagirajupet, Paminaiduvalasa, Subhadrammavalasa and Putikavalasa villages.

Sources of irrigation

4. Of the Ac. 124.44 of wet land, Ac. 103.25 are irrigated under the local tanks while the remaining Ac. 21.19 of land is mainly rain-fed. The particulars of land under each of the irrigation sources, during 1965 are as given on the next page.

Statement III

IRRIGATED AREA BY SOURCE OF IRRIGATION

Source of irrigation (1)	Area irrigated in 1965 (2)	Remarks (3)
	Ac. C.	
1 Chandrasagaram	60.78	Items 1 to 5 are village tanks
2 Ura Cheruvu	17.96	
3 Neelamma Cheruvu	11.92	
4 Janni Banda	4.23	
5 Mamidikarra Cheruvu	8.46	
6 Rain-fed	21.19	
Total	124.44	

5. Since 1961, there has been no increase in the area under tank irrigation or rain-fed irrigation.

It is felt that more extent of land can be brought under tank irrigation provided the existing tanks are deepened and maintained properly. Besides this a few progressive ryots have represented that they need considerable investments for the conversion of land from dry to wet cultivation. However, it is significant to note that most of the land in the village is irrigated by tanks.

Crop pattern

6. The major crops grown in this village for the last four years are paddy, *chodi* (finger millet) and jute. The areas under pulses and chillies are quite negligible. The extent of area under each crop for the last four years is as given below:

Statement IV

PARTICULARS OF CROPS GROWN DURING 1961-62 TO 1964-65

Name of crop (1)	1371 Fasli (1961-62) (2)	1372 Fasli (1962-63) (3)	1373 Fasli (1963-64) (4)	1374 Fasli (1964-65) (5)
	Ac. C.	Ac. C.	Ac. C.	Ac. C.
1 Paddy	99.39	105.85	105.85	105.85
2 Chodi	32.73	20.60	28.64	30.60
3 Jute	104.03	109.70	101.66	99.70
Total	236.15	236.15	236.15	236.15

7. The above Statement shows that there is an increase in the acreage of paddy cultivation from Ac. 99.39 in 1961-62 to Ac. 105.85 in 1962-63 and from then onwards it remained constant at that upto 1964-65. In the area under *chodi* cultivation, there is a sudden decline from Ac. 32.73 in 1961-62 to Ac. 20.60 in 1962-63 and from then onwards, there has been a gradual increase. The acreage under jute cultivation recorded an increase from Ac. 104.03 in 1961-62 to Ac. 109.70 in 1962-63; but, a gradual decrease is recorded thenceforth.

Assessment of land revenue

8. According to the revenue records, the wet land has IV *taram* while the dry land has V *taram*. The *tarams* which indicate the type of soil are fixed mainly depending on the fertility of the soil. Being plain, the lands do not suffer from soil erosion. They contain black clay with a little mixture of sand which can retain the moisture well. It is quite suitable to

grow paddy besides jute and sugarcane, the commercial crops of this region. After the reassessment of land revenue by the Government of Andhra Pradesh, an amount of Rs. 13 is fixed as land revenue per acre of wet land and Rs. 6 per acre of dry land. The total land revenue demand in the year 1965 was Rs. 1,164.15 P. It is reported that land revenue is collected in full every year.

Land values

9. Reliable enquiries reveal that the land values have a significant increase corresponding to the increase in the agricultural produce. A decade ago the cost of one acre of wet land was Rs. 1,000 to Rs. 1,500 while the cost of one acre of dry land was Rs. 500 to Rs. 1,000. Now-a-days, the cost of wet land varies from Rs. 3,000 to Rs. 4,500 while the cost of dry land ranges from Rs. 1,500 to Rs. 2,500. Thus there is a significant increase in the land values within a decade in this village.

Livestock

10. Livestock is an important wealth to an agriculturist. The cattle wealth is of paramount importance as the economy of the village centres round agriculture. Cattle are used in all the ploughing operations. Every agriculturist at least owns

a pair of bullocks. The cattle are looked after well under the personal care of the agriculturist. All the cattle of this village are of local breed and no attempts have so far been made to improve them. As per the village records, the following are the particulars of cattle wealth for the entire village.

Statement V

LIVESTOCK PARTICULARS

Particulars (1)	Number (2)	Particulars (1)	Number (2)
(a) Cows ...	150	(g) Sheep ...	1,000
(b) She-buffaloes...	90	(h) Goats ...	500
(c) Calves ...	45	(i) Fowls ...	300
(d) Bullocks ...	60	(j) Ducks ...	100
(e) Bulls ...	20	(k) Pigs ...	30
(f) He-buffaloes ...	30		

11. The cattle wealth of 49 surveyed households consists of 30 cows, 23 she-buffaloes, 61 bullocks, 86 he-buffaloes and 30 sterile cows. The Koppalavelamas own 71.8% while the Kapu, Konari and Padmasale caste people own the remaining 28.2 % of cattle. Every non-vegetarian household owns poultry. The working animal power for farming purposes consists of bullocks, he-buffaloes, sterile cows and she-buffaloes. The Konaris exclusively own sheep and goats while a few Koppalavelamas rear rams for conducting *gorre pandaalu* (ram fights) on festive occasions, especially for Sankranti. The total number of milch cattle is not enough for an adequate supply of milk for the village. Adding to this, the breed of the milch cattle is very poor and as such the milk yield per cow varies from 1 to 2 seers per day. Likewise the milk yield of a she-buffalo is about 1½ to 3 seers a day. The cattle are mainly fed on green grass during the season and paddy straw in off season. The encouraging factor is that the villagers

take all possible care to feed the cattle with rice bran and *kaduru* (the rice wash) and oil cake. The cattle are fed with paddy straw during the nights. During the agricultural season, a few well-to-do ryots feed the plough animals with horsegram, rice bran and oil cake as they have to work hard in the fields. The bullocks constitute the main source of power for ploughing operations in the village. Double bullock carts are the only means of transport to carry the organic manure to the fields, and to transport jute and surplus agricultural produce to Parvathipuram market. He-buffaloes are also used for transport purposes.

12. No veterinary services are available in this village. The villagers are not habituated to take their cattle suffering from diseases to Veterinary Hospital at Kurapam or Parvathipuram. The most common diseases and the indigenous treatment are given below :

Statement VI

LIVESTOCK DISEASES AND TREATMENT

Local name of disease (1)	English equivalent (2)	Local treatment (3)
1 Kalla sancha and moti sancha	Foot and mouth disease	Gingelly oil is applied and guggilam dhupam (smoke of resin) is given. The mixture of <i>chodi</i> gruel, red earth and eucalyptus oil is applied.
2 Jabba sankatam	—	Mantram or the animal is beaten with <i>gobbi-kampa</i> (a kind of plant) with thorn and with the gill of a <i>sorra</i> fish.
3 Madulu	Swelling of the body	

13. The non-agricultural households do not possess any cattle. The Extension Officer of the Kurupam Panchayat Samithi visits the village periodically. The villagers attend the cattle fair (on Thursday) at Parvathipuram for the purpose of selling and purchasing the cattle.

Land reforms

14. The villagers are not aware of different land legislations as they are not directly benefited by them. The retired School Teacher belonging to Srishtikaranam caste knows a little of the recent Land Reform Acts. He is almost the guide and philosopher of the villagers and he helps them in settling the land disputes in the village. People of all castes of this village respect him and look for his advice in times of need. The Andhra Tenancy Act of 1956 and the Andhra Inams Act of 1956 have established the ownership of land of the tiller. The agriculturists of this village have come to know of these Acts since they are issued *pattas* for the lands under their cultivation. This measure has created a significant incentive among the agriculturists and thereby jute cultivation is taken up on a large scale. The land improvement measures like turning of earth, application of organic manures and construction of earthen bunds are taken up by farmers of this village.

Agricultural holdings

15. Among the 49 surveyed households, 36 have got lands within the village while 12 out of the remaining 13 have got lands outside the village. One household has no land of its own. Of the 36 households having lands within the village, 33 households possess less than 3 acres each. Of these 33 households, 30 belong to Koppalavelama, 2 to Kapu, 1 to Viswabrahmin castes. Two households of Koppalavelama caste are having 3 to 5 acres each while one Padmasale is having about 5 to 8 acres.

16. Now, coming to the remaining 12 households who have lands outside the village, are 8 Koppalavelama households and one Konari household possessing less than three acres of land. Again one household each of Koppalavelama and Konari castes possess about 3 to 5 acres while one Koppalavelama household has a land holding of about 8 to 11 acres (Table 19). Of the 49 surveyed households, 31 households are cultivating *banjar* land ranging from 0.20 to 0.60 cents. One Koppalavelama household is cultivating jute on *amarakam* (leased in land) in the neighbouring village as he has no *patta* land. The

total land cultivated by the 48 households of different castes in and outside the village including the *banjar* land is Ac. 215.75 and the average size of land holding works out to Ac. 4.49. Among the five households selected for intensive survey, four Koppalavelama households are each found to possess less than three acres of land, about 5 to 8 acres, 8 to 11 acres and 11.1 to 14 acres. The one Konari household owns about 3.1 to 5 acres (Table 20). As many as 46 of the 49 surveyed households are predominantly engaged in agriculture (Table 11). One Viswabrahmin household and one Konari household are engaged in their traditional occupations *viz.*, goldsmithy and sheep rearing, respectively, besides cultivation (Table 12).

17. Of the 49 surveyed households, 42 reported agriculture as their traditional occupation, 5 as agricultural labour and one each as sheep rearing and goldsmithy (Table 12). There are no traditional industries in this village. The caste-wise distribution of households is given in Table 14. Out of the 46 households with agriculture as their main occupation, 41 belong to Koppalavelama, two each to Kapu and Konari castes and one to Padmasale caste. Agricultural labour and goldsmithy are the main occupations of two Koppalavelama and one Viswabrahmin households, respectively. It is interesting to note that majority of the households *i.e.*, 35 out of 49, are content with single occupation.

18. Table 15 gives the combination of occupations. Only 13 out of 46 households with agriculture as their main occupation have taken up agricultural labour as subsidiary occupation while two have combined sheep rearing with agriculture. One out of the two households with agricultural labour as main occupation has taken up agriculture as subsidiary occupation which may mean that he must have purchased some land through his earnings. The solitary goldsmith continues his traditional occupation.

Occupational mobility

19. The occupational mobility is rather negligible. Only 4 out of 49 households *i.e.*, two of Koppalavelama caste and one of Konari caste with agricultural labour and one Konari with sheep rearing as their respective traditional occupations have changed over to agriculture. All these four households have taken up cultivation in the recent years (Table 13). Thus occupational change is caused due to the lure of economic benefits of *Kasi* jute cultivation

in this village. All the agriculturists have got their lands in and around the village and hence the Konaris graze their sheep in the neighbouring forest area.

Jute cultivation

20. There are two varieties of jute raised in this village namely *Desavali* and *Kasi*; the former is a local variety while the latter has North Indian origin. The *Kasi* variety was first introduced in this village by Koppalavelamas of Bobbili.

21. The cultivable lands locally known as *isukamatti* (soil mixed with sand) are considered very suitable for jute cultivation. Chandrasagaram, Karribanda, Jannibanda, Savakadhoruvu and Pulikaura are the local tanks providing water for jute cultivation and other crops like paddy, *chodi*, (finger millet), *ulava* (horsegram), *ganti* (pearl millet), gingelly, groundnut and sugarcane.

22. *Kasi* jute or *janumu*: There are again two varieties in this type namely *tella janumu* (white jute) and *erra janumu* (red jute). Jute is cultivated in separate fields locally known as *gogugaddi* or *gogumetha*. The fields are ploughed three or four times after the first fall of rain. Sowing is done in March and April and harvesting is done after six months or before the plants flower (Figs. 17 & 18). Plants are then tied into bundles and soaked in any of the above said tanks for 20 to 25 days. Fig. 19 shows the making of bundles after harvesting. This process of soaking is locally known as *kavulu* (Fig. 20). The process of peeling off the fibre from the stem is locally called *valavadam* and is done exclusively by women who are paid 75 paise per head per day besides allowing them to take one or two bundles of sticks peeled off fibre for fuel purposes. While the men supply the soaked jute bundles, women peel off the fibre from the sticks. The peeled off fibre is washed clean and dried in the sun (Figs. 21 to 23). The whiteness of the jute depends upon the water used for cleaning purposes. The following Statement gives the cost of cultivation of jute per acre.

Statement VII	
COST OF CULTIVATION OF JUTE PER ACRE	
Particulars (1)	Amount (2)
1 Seed required - 6 seers or 2 local <i>kunchams</i> (home supply Rs. 2 per seer)	12.00
2 Ploughing charges after broadcasting the seed for 2 days (at Rs. 4.50 x 2)	9.00
—(Contd.)	

Statement VII—(Concl'd.)	
COST OF CULTIVATION OF JUTE PER ACRE	
Particulars (1)	Amount (2)
3 Loosening of soil and weeding operations for two times	30.00
4 Uprooting of jute plants and tying them into bundles per acre (household labour)	15.00
5 Transport charges (to carry the jute to the tank)	3.00
6 Soaking of jute bundles for a period of 20 to 25 days (<i>kavulu</i>)	15.00
7 <i>Valupu</i> or <i>Valavadam</i> (peeling off the fibre from the stem) and <i>pulavadam</i> (washing), <i>yendabettadam</i> (drying), etc.	20.00
8 Transport charges to home	1.00
Total	105.00

23. Most of the agricultural operations connected with jute cultivation are usually attended to by the household members themselves. Peeling the fibre from the stems is, however, done by woman labourers. In case the household owns a cart and bullocks, the overall charges per acre may come to Rs. 20 to Rs. 40 only. Harvesting is generally done on contract basis locally known as *gutta* system.

24. *Desavali* jute is used for preparing ropes required for various agricultural purposes. Thin ropes of *nulaka* made of *Desavali* (country) jute are used for wooden cots. Jute is also used at either ends of the *irusu* (axil) to make the wheels rotate smoothly. The village has neither adequate transport nor storage facilities. The merchants of Parvathipuram visit the village during the season and finalise transactions. Soon after the harvest is over, the produce is carried by bullock carts (Fig. 24) to Merangi Junction, half a mile away from the village from where it is transported to Parvathipuram by lorries. In the absence of an organised jute market, villagers mostly sell the produce directly to the merchants of Parvathipuram. On an average 150 *puttis* of jute worth Rs. 30,000 is being marketed by this village every year. The five households selected for intensive survey have reported that production of jute has increased from 2½ *puttis* in 1957-58 to 8 *puttis* in 1960-61. Simultaneously, the production of paddy has also increased from 25 *puttis* to 370 *puttis*. Thus there has been a steady increase in the production of both jute and paddy since 1957-58 which clearly shows the increasing

tendency of the farmers to grow commercial as well as food crops. This significant increase in the production of jute is the clear indicator of the future prosperity of the crop in this village (Table 17).

Cultivation of other crops

25. Rice, *chodi*, *ulava* (horsegram), *ganti*, gingelly, groundnut and sugarcane are the different crops grown in this village. In the cultivation of paddy, both transplantation and broadcasting are in vogue. Broadcasting is done in the month of May or first week of June while the transplantation is taken up in June or July. The crop is harvested in November or December. Afterwards, the land is kept vacant till the next season. Every cultivator grows paddy required for the household consumption.

26. Crops like *chodi*, jowar, groundnut, *ganti* and horsegram are raised in the same field soon after jute is harvested in the first week of October depending on the availability of seed. The sugarcane is planted in the month of February and harvested in the month of January in separate fields. The young and old in the village participate in agricultural operations.

Manures

27. The farmyard manure (cattle dung and rubbish) and the silt of the tank bed are the two important manures used. Besides, a great flock of sheep numbering 500 to 1,000 is penned in the fields for a day or two for manuring the lands. The ryots are also accustomed to use chemical fertilizers for all the crops except jute. As many as 27 out of the 49 surveyed households use chemical fertilizers which evidently indicates the growing need for chemical manures and the interest of the farmers for scientific cultivation.

Seed

28. Small quantities of corn are usually brought over from year to year as seed. Dried seeds are smeared with cow dung and dried again before they are stored in a pot. The peasants generally lend the seed grain to other ryots irrespective of caste and even to the neighbouring villagers whenever they are in need. The ryots help mutually by assisting in the agricultural operations and by lending the seed, agricultural implements, etc. One acre of land normally yields one *putti* of jute. In case the land is taken on *amarakam* (lease) basis, 50% of the crop

will be given away to the owner of the land who pays the land tax. The tenants bear all the cultivation charges. In all 28 out of the 49 surveyed households are accustomed to use improved seeds purchased from Parvathipuram or from the Kurapam Panchayat Samithi.

Pesticides

29. The jute crop is easily susceptible to the attack of caterpillars which voraciously eat the tender leaves. The ryots remove the caterpillars with bare hands. Another disease which occurs in the third month of the crop turns the stem into black to a height of one and a half feet from the ground. Hence the ryots are always on the look out for the infested plants which they weed out. They do not appear to be using pesticides.

Agricultural implements

30. The agricultural implements used by the ryots are mostly traditional ones and are prepared by the local blacksmith who is paid 10 to 12 *kunchams* of corn annually during the harvest season by every ryot. The required raw material is supplied by the ryots. The agricultural implements in common use are described below in detail.

(a) The plough, locally called as *nagali*, consists of *vetakarra*, *medi*, *nakku* and *puju*. The required wood with suitable bend is selected to prepare *nagali* and *medi*. The *siri* wood is used to prepare *vetakarra*. The *medi* is used as handle while ploughing the land. The *vetakarra* is fixed to the *nagali* as shown in Figure 25. *Nakku* is a sharp pointed iron piece of 18" length fixed to the *nagali* in such a way that a part of it projects outside the *nagali*. The *medi* and *nagali* are carved out of *billa* (*chlorexylon swietenia*) and *siri* wood. The *puju* which is used to tie the bullocks at either end is prepared with *billa* (*chlorexylon swietenia*) wood.

(b) The *para* (spade), an iron sheet with sharp edge fixed to a wooden handle of 1½' length, is used to prepare small earthen bunds in the fields as also to raise earth into small baskets or *thattis*.

(c) The crowbar is a long iron piece of 4' length with pointed end used to dig pits and to turn heavy stones.

(d) The axe locally known as *goddali* is used to fell trees.

(e) The *kathi* (knife) is used to cut small plants.

(f) *Kodavali* (sickle) is exclusively used to cut paddy and *chodi* crops.

(g) The *kolla* is used to level the ground. It consists of *nollachekka*, *dandi*, *medi* and *puju*. They are made of *billa* and *siri* wood. The bullocks are tied to either end of the *puju*. It is also handled by the tiller just like *nagali*.

(h) *Sarugudu* is used to carry the nursery to the fields so that the transplantation work can be made easy. The two wooden posts locally known as *edidalu* are connected by a wooden frame known as *panam*. Two *lanki karras* (connected posts) are fixed in *gundu karra*. The other ends of the *lanki karra* are fixed to *puju* with the help of *seela* (wooden peg).

(i) *Boriga* is a small iron blade fixed to a wooden handle of two to three feet length. This is used to remove weeds and to loosen the soil. The small type of *boriga* is used to remove the grass and also to loosen the soil. The wood and iron required for preparing the implements are purchased at Parvathipuram or Kurapam. Some of the agricultural implements can be seen in Fig. 25.

Agricultural operations

31. Koppalavelamas are considered to be the good agriculturists in this village. Major portion of the agricultural work is done by women who attend to plantation, weeding, hoeing, harvesting and threshing. The ploughing is exclusively attended by menfolk. Since rice and *chodi* are their main food, they pay more attention to these two crops besides jute, the chief commercial crop of the village. The agricultural season usually starts with the month of May and ends by March. To begin with, the land is ploughed three or four times to prepare the nursery bed locally known as *madi* in the month of May. Before the transplantation which commences in the last week of July or the first week of August, the field is ploughed three or four times with *nagali* (plough) and levelled with *nolla* (an agricultural implement). Then organic manure is evenly distributed all over the field before ploughing. A few ryots apply organic manure after two ploughings and again plough up the field, so that it

may mix well with the earth. The lands are prepared by the middle of June by which time the monsoon sets. *Chodi* is transplanted in the last week of May or in the first week of June. The weeds are removed in the middle of July and the crop is harvested in the month of August, preferably in the last week. Afterwards, the same plot of land is ploughed and cattle yard manure and a little quantity of chemical fertilizers, etc., are applied. Paddy is then transplanted in the month of August. Weeding operations are done in the month of September and November and the crop is harvested in the last week of December. The land is again ploughed twice and gingelly is sown by broadcast method in the month of January. The soil is loosened and weeds are removed in the month of February or March. The crop is harvested in the month of March. The above crop rotation is followed by many ryots in the village. The jute is broadcast in the month of May after ploughing the land thrice. Weeding and loosening of the soil are done in the months of July and September. The crop is usually harvested in the month of October and before it flowers. After harvesting jute, the field is again ploughed in the month of October and horsegram is sown. Weeds are removed in the month of November and the crop is finally harvested in the month of December or in the first week of January. Afterwards the field is kept vacant from January to May.

Tobacco

32. The field is ploughed in the month of September and the nursery beds are raised. Then the entire field is ploughed three or four times after the application of farmyard manure. Tobacco is always transplanted in the month of October. Every month, the earth is loosened till the crop is harvested in the month of January. Till May, the land is left fallow.

Sugarcane

33. The entire month of January is spent by the agriculturist in preparing the field. The farmyard manure is applied and the land is ploughed five to six times. Penning cattle, sheep and goats is done during the period of ploughing. Later trenches are made or earthen bunds are constructed 30" or 40" apart from row to row. Afterwards, chemical fertilizers are applied. Then the sugarcane is cut into bits of convenient size consisting of 2 or 3 buds. These bits are transplanted in the month of February with closer spacing. Top-dressing is

given to push up the growth of the crop. Water is let out freely into the channels and earthen bunds and trenches are maintained properly by removing the weeds and repairing them. The buds usually germinate after ten days of transplantation. The gap filling is carefully attended to by the ryot in the third and fourth weeks of transplantation. February being the dry season, water is drawn from the local tanks till the rains set in. Ten or fifteen days after planting, a light hoeing is done without disturbing the buds and weeds are removed. When the crop is about three or four months old, the base of the sugarcane is bundled with earth and chemical fertilizers applied. By this time the monsoon sets in and the crop grows to its maximum height from June to September. Profuse watering is done during the growth period of twelve months. As sugarcane is an erect growing crop, it has got to be protected against strong winds. The plants in the adjacent rows are bent and brought together at a height of five or six feet and the leaves are twined and twisted to form a thick rope which is tied round the canes. The falling of the plants indicates the cessation of growth period. The crop is harvested as soon as it begins to flower. However, the normal duration of the crop is twelve months. The crop is harvested by cutting the canes at the bottom. The harvested canes are cleared from out growth and their green tops are removed. It is learnt that the average yield of sugarcane per acre is about 25 to 30 tons.

34. There is no dearth of agricultural labour in this village. During the peak agricultural season labour from the neighbouring villages is employed. A few families belonging to the lower castes are mainly dependent on labour for their livelihood. The agriculturists usually employ *kambaris* (attached agricultural labourers) who are paid annually. Majority of the agriculturists use family labour. The male labourer is paid Re. 1 to Rs. 1.50 while a female labourer is paid 75 Paise to Re. 1 depending on the type of work. Besides this, they are allowed to take some unthreshed corn at the time of harvest.

35. The attached agricultural labour is engaged on yearly basis and payment is made in kind either in advance or at the end of the year. In majority of the cases, the entire wage is paid in advance. The wages, vary from 12 to 15 *puttis* of paddy per head. The value of the grain paid is about Rs. 168 to Rs. 224. Besides payment of grain, he is given meals twice, tobacco and one *pachadam* and *gavantha* for the year. No holidays are given except on *Kanumu* day. When he absents

from duty, he is paid the full amount. The *kambaris* attend to cultivation work, look after the cattle and fetch water. They are wholtime servants. Enquiries into the wage rate reveal that there is an increase during the last five years. The agriculturists complain that it is difficult to find a sincere worker. They say that continuous supervision over them is necessary. The labourers are quite discontented as the wage rate is not at all commensurate with the soaring prices.

Agricultural produce and marketing

36. The surplus agricultural produce and jute are sold at Parvathipuram directly to the merchants without the medium of any middleman. This produce is transported on bullock carts to the marketing centre. During the peak season, the lorries come up to Merangi junction, about half a mile from the village. The five households selected for intensive survey have supplied figures of quantities sold and the amounts realised from 1957-58 to 1960-61. According to these figures, there is a substantial increase in the production of paddy and jute which evidently speaks of the prosperity of the village. The total amount realised from the sale of surplus agricultural produce including jute was Rs. 657.50 in the year 1957-58 and Rs. 2,655 in the year 1960-61 (Table 17). It can be safely presumed that the village is economically progressing in view of the significant rise in the production of jute and paddy, the most important crops of the village.

Local measures and weights

37. The metric weights are also in use in this village. The age old local measures are preferred by many villagers as they are not well acquainted with the newly introduced metric system of weights. The local measures which are commonly in use are listed below :

Statement VIII

LOCAL MEASURES AND WEIGHTS

Measures				
2	<i>Giddas</i>	...	...	1 <i>sola</i>
2	half <i>solas</i>	...	...	1 <i>sola</i>
2	<i>solas</i>	...	...	1 <i>tavva</i>
2	<i>tavvas</i>	...	...	1 <i>adda</i>
4	<i>addas</i>	...	...	1 <i>kuncham</i>
5	<i>kunchams</i>	...	...	1 <i>edum</i>
10	<i>kunchams</i>	...	...	1 <i>pandum</i>
20	<i>kunchams</i>	...	...	1 <i>putti</i>
20	<i>puttis</i>	...	...	1 <i>garisa</i>

—(Contd.)

village deities. Majority of the sheep and goats are of local breed. The sheep are taken in the morning hours of the day to the nearby forest for grazing.

Goldsmithy

42. There are no village industries in this village. One Viswabrahmin household is engaged in goldsmithy while the remaining five Viswabrahmin households are engaged in blacksmithy and carpentry. These Viswabrahmins are carrying on their caste occupations since a very long time. The goldsmith prepares traditional types of jewellery and charges on an average 12 Paise per each tola of silver used in the make of the ornament. The making charges always vary depending on the design of the ornament. As regards gold ornaments, the making charges vary from Rs. 3 to Rs. 25 depending on the size and the design of the ornament.

Blacksmithy-cum-carpentry

43. Five Viswabrahmin households are engaged in blacksmithy-cum-carpentry. They have divided the number of agricultural households among themselves. The agriculturists pay them in kind annually at the time of harvest. The existing rates of payments are ten *kunchams* per each *yeru* (plough) and ten *kunchams* per each bullock cart. The wood and iron are always supplied by the agriculturists and as such the blacksmith-cum-carpenter is exclusively paid for his technical skill. Besides this, they also attend to minor repairs to agricultural implements such as crowbar, *kathi* (knife), sickle, axe, spade, etc. They get on an average a rupee or two per day. They also cater to the needs of the neighbouring villages. On an average each of the households engaged in this caste occupation earns 3½ *garisas* of corn per year costing about Rs. 800 to Rs. 1,000.

44. Like the blacksmith-cum-carpenter, the washerman and barber are paid annually by the different sections of the population. A few households make cash payments. The Mangali (barber) is paid ten *kunchams* of corn per family consisting of married couple with or without unmarried children while the Chakali is paid 25 *kunchams* of corn per family including unmarried children. Each Mangali earns 2 *garisas* (Rs. 400) of corn annually. Besides this, he also earns about Rs. 50 to Rs. 75. Likewise, each Chakali household earns 4 *garisas* of corn (Rs. 800) annually besides a cash earning of Rs. 60 to Rs. 100.

Statement VIII—(Concl'd.)

LOCAL MEASURES AND WEIGHTS

Weights				
3	<i>tolas</i>	...	...	1 <i>phalam</i>
8	<i>phalas</i>	...	...	1 <i>seer</i>
5	<i>seers</i>	...	...	1 <i>viss</i>
8	<i>viss</i>	...	...	1 <i>maund</i>
8	<i>maunds</i>	...	...	1 <i>kantlam</i>
10	<i>maunds</i>	...	...	1 <i>baruva</i> or <i>putti</i>

38. The following are the market prices of agricultural produce at the time of survey.

Statement IX

MARKET PRICES OF AGRICULTURAL PRODUCE

Name of crop (1)	Price at Parvathipuram market (2)
1 Paddy	Rs. 400 per <i>garisa</i>
2 Chodi	Rs. 400 per <i>garisa</i>
3 Jute	Rs. 200 per <i>putti</i>
4 Gingelly	Rs. 18,000 per <i>garisa</i>
5 Tobacco	Rs. 100 per <i>kantlam</i>

39. It is learnt from the ryots that the above prices are current for the last two years. Prior to it, the prices were not quite encouraging. The trend of prices of other commodities is also on the increase.

Other economic activities

40. A detailed study of the occupational structure together with the livelihood classes is of primary importance gauging the economic development or prosperity. Livelihood classes broadly indicate the sector of economy from which one earns the livelihood, whereas occupation signifies the specific work in which one is wholly engaged. In the light of this analysis, it can be broadly divided as agricultural class which includes the people who live essentially on agriculture as also the agricultural labourers and the various traditional occupations. The traditional occupations are sheep rearing, goldsmithy, washing of clothes and business.

Sheep rearing

41. The Konaris exclusively own sheep and goats which form their main source of livelihood. In all there are one thousand and odd sheep and goats. A flock of sheep or goats called *manda* (herd) are penned in the agricultural fields for manuring. The hire charge per one acre of land varies from Rs. 10 to Rs. 15. A few sheep and goats are sold for sacrificial purposes during propitiation of the

Trade and commerce

45. All the Komati households are engaged in business dealing with essential commodities. *Kirana* shops and the tea stalls are the business centres of this village. The villagers purchase their domestic requirements in these shops either on payment of cash or on credit basis. The shopkeepers sell their goods for grain also which they consider as more beneficial. Enquires reveal that the Komatis sell their goods with 20% to 25% margin of profit. It is interesting to note that the barter transactions are still in vogue in spite of their close contact with the nearby urban centres.

Sources of finance and indebtedness

46. The main sources of finance are the private money lenders and the Service Co-operative Society of the village besides the merchants and landlords at Parvathipuram and Kurapam. A few of the villagers obtain loans either from their relatives or friends at normal interest, and at times without interest. Enquiries with the 49 surveyed households reveal that 23 households have raised a loan of Rs. 16,000 to meet their agricultural, domestic, socio-religious and medical needs. Of these 23 households, 14 households have taken loans ranging from Rs. 100 to Rs. 1,600 while 9 households have taken a loan of Rs. 6,400 from the private money lenders. In all, 6 households have taken a loan of Rs. 4,600 from private money lenders besides a Government loan of Rs. 16,000. The total loan taken from the Government by the 14 households is Rs. 5,000. Of these 23 loanees, 20 are Koppalavelamas, two are Konari, while one loanee belongs to the Viswabrahmin caste. The rate of interest for the Government loan is 6% while the rate of interest for the loan obtained from private money lender is 20% to 25%.

47. The Kannapudoravalasa Service Co-operative Society is the main source of finance for the agriculturists of Konnapudoravalasa and a few other neighbouring families. This society has advanced loans to a tune of Rs. 20,000 during the year 1960-61 at 6% interest. The Society was constituted on 10-1-1959 covering six neighbouring villages viz; Pedamerangi, Raminaiduvalasa, Gavarannapeta, Venkatarajapuram, Subhadramma- valasa and Jogirajupeta besides Kannapudoravalasa village. In all, there are 146 members belonging to different castes. The Society was mainly established to advance loans to agriculturists at a reasonable rate of interest to meet their agricul-

tural needs. The entire loan amount has to be repaid within one year either by monthly instalments or bi-monthly instalments depending on the convenience of the ryot. Fresh loan is advanced only after clearing the old loan. A member can hold shares to the tune of Rs. 30.

48. The intensive economic survey conducted among five households shows that one Koppalavelama household in the income range of Rs. 301-600 raised a loan of Rs. 150 for the purpose of house construction and one household of Konari caste in the income range of Rs. 601-900 obtained a loan of Rs. 400 for purchasing land. These two loans are advanced by the private money lenders at 6% interest since the Service Co-operative Society advances loans only for agricultural purposes.

Income and expenditure

49. Agriculture is the main occupation for 46 households and among these are 24 joint, 14 simple and 9 intermediate type of families. Of the 24 joint families with agriculture as main occupation, 14 households fall under the per capita annual income group of Rs. 51-100, 5 households in the income group of Rs. 101-200, 2 households in the income group of Rs. 201-300 and 3 households in the income group of Rs. 301-500. The main occupation of the 14 simple families is agriculture. Of these, one household falls under the per capita annual income group of Rs. 1-50, 3 households under Rs. 51-100, 3 in the income group of Rs. 101-200, 5 in the income group of Rs. 201-300 and one each under the income groups of Rs. 301-500 and Rs. 500 and above. Of the 9 intermediate families, cultivation is the main occupation of 7 households while agricultural labour and goldsmithy form the main occupations of one household each of the remaining 2 intermediate families. One family falls under the per capita annual income group of Rs. 1-50, two families under Rs. 51-100, 3 families under Rs. 101-200, one under Rs. 201-300 and two families under the income group of Rs. 301-500. There are only two families which come under other type of families. Of these, one family each comes under the per capita annual income group of Rs. 51-100 and Rs. 101-200 with agricultural labour and agriculture as their main occupations. It is evident that the age old joint family system is still considered good especially where agriculture is the main occupation. However, next to joint family, simple family system, a recent offshoot of joint and intermediate types of families is found prevalent even among villagers (Table 16).

50. Agriculture is the main occupation of 46 households whose income is 90.36% of Rs. 39,768 of the total income of the village. A close study of the different income groups reveals that 28 households in the income groups of Rs. 301-600 and Rs. 601-900 have contributed nearly Rs. 15,000 while 9 households in the income group of Rs. 1,200 and above earned more than one third of the total earnings i.e., Rs. 17,650 through agriculture. Next to agriculture comes labour with a total earnings of Rs. 2,756.50 divided among 14 households (Table 30). The earnings of other income groups and occupations are negligible.

51. The average household expenditures on food and clothing among the five households selected for intensive survey are 56.95% and 12.16% respectively of the total expenditure. The expenditure on social functions such as birth, marriage and death is 22.32% which shows that people are still respecting their old traditions. Two households of Koppalavelamas with an annual income of more than Rs. 1,201 have spent very little on education (Table 32). Out of the five households, three households of Koppalavelamas are in the

income ranges of Rs. 301-600, Rs. 601-900 and 1,201 and above and one household of Konari caste is in the income group of Rs. 601-900 and all have deficit budgets, whereas only one household of Koppalavelama Caste in the income group of Rs. 1201 and above has a surplus budget ranging from Rs. 101-200. One household each of Koppalavelama and Konari castes have a deficit of Rs. 51-100 while two households of Koppalavelama have a deficit of Rs. 501 and above (Table 33). The expenditure pattern mainly depends on the size of the household and the sources of income.

Family budgets

52. In order to present a comprehensive picture about the budgetary position of different types of families, the following case studies were made from out of the 49 households.

53. Sri Datti Appalaswamy Naidu of Koppalavelama caste is an agriculturist and his household consists of 13 members. This is a joint family. The income and expenditure particulars of this household are given below.

Statement X
FAMILY BUDGET OF SRI DATTI APPALASWAMY NAIDU

Income		Expenditure	
Particulars (1)	Amount (2) Rs. P.	Particulars (3)	Amount (4) Rs. P.
1 Paddy (4 garisas ... @ Rs. 400)	1,600.00	1 Food ...	1,440.00
2 Jute (4 puttis ... @ Rs. 100)	400.00	2 Tea ...	96.00
3 Chodi (4 puttis ... @ Rs. 15)	60.00	3 Clothes ...	200.00
4 Borrowings ...	560.00	4 Agricultural expenses ...	400.00
		5 Attached agricultural labour charges ...	350.00
		6 Services ...	90.00
		7 Soaps ...	25.00
		8 Land Revenue ...	150.00
			2,751.00
Total	2,620.00		

The deficit of Rs. 131 is due to the poor yield in their agricultural produce. It is learnt that he used to have a surplus budget every year as majority of his family members were attending to field works. Major items of expenditure are food and clothing besides agricultural expenses.

54. Sri Mungada Appa Rao of Viswabrahmin caste mainly lives on his *kulavruhi* (caste occupation) of blacksmithy. His family is an intermediate type consisting of three members. The family budget of this household is given on next page.

FAMILY BUDGET OF SRI MUNGADA APPA RAO

Income		Expenditure	
Particulars (1)	Amount (2)	Particulars (3)	Amount (4)
1 Goldsmithy ...	Rs. P. 500.00	1 Food ...	Rs. P. 900.00
2 By selling almyrahs ...	400.00	2 Tea ...	25.00
3 Land income ...	250.00	3 Services ...	20.00
		4 Clothes ...	100.00
		5 Soaps ...	20.00
		6 Tobacco ...	60.00
Total	1,150.00		1,125.00

He derives income from two sources *i. e.*, caste occupation and agriculture. This family spends Rs. 900 on food and Rs. 100 on clothing. On the whole, there is a surplus of Rs. 25. This evidently speaks of his capacity to cut the coat according to the cloth.

55. The family of Sri Iyyapu Sanyasi belonging to Konari caste is a simple type consisting of five members. Their main occupation is agriculture and it has sheep rearing, the traditional occupation as a subsidiary source of income. The budget of this household is as follows :

Statement XII

FAMILY BUDGET OF SRI IYYAPU SANYASI

Income		Expenditure	
Particulars (1)	Amount (2)	Particulars (3)	Amount (4)
1 Agriculture ...	Rs. P. 625.00	1 Food ...	Rs. P. 720.00
2 Agricultural labour ...	50.00	2 Services ...	25.00
3 Penning of sheep ...	120.00	3 Clothes ...	100.00
4 Sale of sheep and goats ...	200.00	4 Soaps ...	5.00
		5 Tobacco ...	50.00
		6 Land revenue ...	40.00
Total	995.00		940.00

The main sources of income are agriculture and sheep and goat rearing. The maximum expenditure *i. e.*, Rs. 720 are spent on food while Rs. 100 are spent on clothing and Rs. 50 on tobacco. The surplus amount of Rs. 55 is used to finance further agricultural operations.

56. Among these three types of families, the maximum amount is spent on food and clothing, the essentials of life. Next comes tobacco which provides relaxation to the villagers though it causes a considerable drain on their budgets.

Export of various commodities

57. A rough estimate is the only way to assess the quantities of export and import of various commodities through different channels. This estimate is made as accurate as possible in consultation with the intelligent caste elders and shopkeepers of the village. After a detailed discussion with different sections of population, the following figures have been arrived at.

Statement XIII

QUANTITATIVE ASSESSMENT OF EXPORTS

Name of item (1)	Local unit (2)	Price (3)	Value of produce exported (4)
1 Paddy ...	150 garisas	Rs. 60,000	Rs. 10,000
2 Chodi ...	5 garisas	2,000	...
3 Jute ...	150 puttis	30,000	30,000
4 Gingelly ...	1 garisa	18,000	...
Tobacco ...	20 kantlams	2,000	500
Total	112,000	...	40,500

Statement XIV

QUANTITATIVE ASSESSMENT OF IMPORTS

Name of item (1)	Local unit (2)	Value of produce imported (3)
1 Dried chillies ...	10 garisas	Rs. 3,000
2 Dal (pulses) ...	5 garisas	12,000
3 Salt ...	3 garisas	500
4 Oil ...	100 tins	3,000
5 Tamarind ...	200 kantlams	3,200
6 Condiments ...	...	1,000
7 Vegetables, fish, meat ...	...	3,000
8 Fuel ...	...	2,000
Total		29,700

58. The agriculturists of Kannapudoravalasa sell the entire jute produced in the village besides the surplus paddy. In spite of its total export of agricultural produce worth Rs. 40,500, it is still an isolated economy as its links with the wider economy are few. The entire produce is sold at Parvathipuram market. The total domestic requirements worth Rs. 29,700 required by different sections of the population are annually imported from Parvathipuram.

Capital formation

59. All the five households selected for intensive survey have acquired property such as land, houses and agricultural implements. As the village

is essentially an agricultural one, majority of the farmers like to invest their savings on land, cattle and agricultural implements which are productive in nature. One Konari household in the annual income range of Rs. 601-900 has invested Rs. 1,000 in purchasing land. Three households of Koppalavelamas in the annual income ranges of Rs. 301-600, 601-900 and 1,201 and above have invested Rs. 1,000, Rs. 2,600 and Rs. 5,000 respectively in house construction. Two Koppalavelama households in the income range of Rs. 1,201 and above and one Koppalavelama household in the income range of Rs. 601-900 have purchased agricultural implements worth Rs. 925 and Rs. 350 respectively while a Konari household in the income group of Rs. 301-600 has spent Rs. 135 for purchasing agricultural implements.

6. Most of the young people play *kabadi*, *kho-kho*, hide and seek, etc., which are taught in their schools.

Festivals and worship of Gods and village deities

7. The people of this village are all Hindus. Fairs and festivals are the normal occasions for the social gatherings. On festive occasions, the women draw different designs with rice or *chodi* flour in front of their thresholds and on the ground floor of their residences. All the villagers irrespective of their caste, creed and economic status take part in the festivals. Festivals are celebrated in almost all the months of the year except May and June. The Ramalayam (Rama's temple) is situated to the East of the village. Asiramma, the village deity is propitiated once in two years during the bright fortnight of *Phalguna* (February-March). A few other village deities namely, Nookalamma and Maridamma are also worshipped. Besides offering fruits and flowers, animals are sacrificed to these deities. The villagers worship Gumpaswami (Lord Siva) at Kurapam, and Sangameswara (Lord Siva) at Sangam. Animal sacrifices are made to the deities by all the castes except Brahmins and Komatis. The village deities are symbolised in a conical-shaped stones kept under a tree at the outskirts of the village. A few festivals synchronise with the worship of the deities.

8. The worship of Gods and Goddesses and the celebration of festivals start with the worship of Lord Rama on *Chaitra Suddha Navami* (March-April). All the homes are smeared with cow dung and decorative drawings with rice flour or *chodi* flour are made in front of the thresholds. After bath, the members of the households take flowers, *vadappu* (soaked greengram) and *panchamrutham* (milk, water, sugar, coconut kernel and plantains) in a brass plate to Ramalayam. If a votive offering is made, *nutaokkajyothi* (101 clay lamps) is offered to this God. The *Gramayajamani* (village elder) offers *nutaokkajyoti* for the welfare of the village. In this connection, *Harikatha* or a Rama *bhajana* is arranged. All the caste people except Paidis and Rellis participate in the worship of this God. These two untouchable caste people are permitted to offer their prayers from a respectable distance.

9. On *Vaisakha Suddha Pournima* (April-May) an idol or photo of Lord Rama is taken round the village in a palanquin accompanied by *melam* (the local musical instruments) in the evening hours of the day.

10. The festival Jandhyala Purnima is exclusively celebrated by the Brahmin, Komati, Srishitikanam and Viswabrahmin castes on *Sravana Suddha Purnima* (July-August). It is a festival observed by men who wear the sacred thread on this occasion, after taking bath in the early hours of the day. Among the other castes, the Brahmin *purohit* is paid a rupee or half a seer of rice. This festival is essentially observed by the Brahmins after the *upanayanam* and by other caste people after their marriage.

11. The celebration of Lakshmiavaralu Panduga is performed by women on a Thursday before *Bhadrapada Suddha Purnima* (August-September) with a belief that the ryots will be relieved of their tiresomeness. In the early hours of this day women take bath and dress in washed clothes. Taking turmeric, vermilion, *neyyalu* (fried paddy), plantains and *guggilam* (resin) in a brass plate, the women-folk proceed to the fields after the completion of transplantation. One plant from each of the plot is plucked and bundled together. This bundle is locally known as *monakalapadam* and worshipped with turmeric and vermilion, followed by burning of incense. A pudding known as *timmanam* prepared out of milk, rice, flour, jaggery and coconut pieces, *garelu* and fruits are offered.

12. The festival called Kalagoppulu, in praise of Asiramma deity is celebrated exclusively by men with the belief that the rains will not fail and that crops would be protected from diseases. The festival falls either on Sunday or Wednesday before *Bhadrapada Amavasya* (August-September). In the early hours of the day, the men bring *tummika* (acacia ferruginea) twigs and *ankudu* leaves from the nearby forest. Pointed *tummika* twigs of one and a half feet length are bundled and decorated with turmeric and vermilion. A small quantity of cooked rice in a *donni* (cup prepared by *tummika* leaves), twigs bundle and a goat are taken to Polinaidu Koneru (tank situated to the East of the village [Fig. 27]). The site is smeared with cow dung and decorated with rice and *chodi* flour. The participants of this festival keep on fasting till night. The Chakali (washerman) executes the sacrificial animal and distributes the blood to all the participants who mix it with the cooked rice brought in *donnis*. This is called *balikudu* and it is sprinkled on every field by uttering the words '*kobali, kobali*' [Fig. 28]. The pointed twigs which are dipped in the blood of the sacrificed animal are fixed on the earthen bunds of the fields [Fig. 29]. The head of the sacrificed animal is given away to the washerman and the meat is equally distributed among all the participants.

13. Gouri Purnima, a festival exclusively for women, is performed on *Asviyuja Purnima* (September-October). The women keep on fast till they offer their prayers to the Moon in the evening hours. In the early hours of the day, the floor is smeared with cow dung and decorated with rice flour and *chodi* flour. The mud idol of Vighneswara and the idols of Lord Eswara and Goddess Parvathi are kept on the back of the bullock-shaped idol known as Nandeswarudu and placed on a palanquin. The palanquin is then brought from the house of the *shorab* (goldsmith) to the house of the Chakali (washerman) in a procession to the accompaniment of *melam* played by Relli and Mangali caste people. The soaked greengram locally known as *vadappu*, plantains, turmeric, vermilion and *cholimidi* (rice flour plus jaggery) are offered to these deities. The Chakali (washerman) carries all the idols in a procession followed by *melam* (local musical instruments) and a few elderly ryots and immerses the idols in the tank.

14. Every household celebrates Vinayaka Chavithi on *Bhadrapada Suddha Chaviti* (August-September). The earthen images of Ganesh, the elephant-headed God are worshipped in every household with flowers and *patri* (leaves of different trees). The epic story of Ganesa, the beloved son of Goddess Paravathi, is widely known in these parts. He is considered as a God of wisdom and prosperity. The supposed favourite dishes of this God namely, *undrallu* (rice balls) are offered to Lord Ganesh.

15. Deepavali (Diwali) is a festival celebrated on *Asviyuja Amavasya* (September-October) to mark the death of Narakasura, the demon king. In the early hours of the day, the houses are smeared with cow dung and decorative designs of rice flour or *chodi* flour are drawn on the frontyard of the house. All the members of the household take oil bath. Delicious food stuffs like *garelu* (blackgram dal and rice flour), *burelu* (blackgram dal plus Bengalgram and rice flour) and *chodipindi attlu* (bread prepared out of *chodi* flour) are prepared and offered to the village deity Poleramma. In the evening hours, every house is illuminated by means of oil lamps. The castor leaf together with its stem is brought and small pieces of cloth with a length of 10" to 12" are tied to the stem of the castor leaf. A few of them use jute sticks. The tied cloth pieces are dipped in vegetable oil before they are lighted. Later the castor leaf or the jute stick is tied to the cattle shed with a belief that the

cattle will be hale and healthy. A bundle of jute sticks known as *katika boddulu* are lighted and they use the fire crackers (fire works) on this occasion. The epic story of this festival is destruction of the demon Narakasura by Lord Krishna. A few people wear new clothes on this festival.

16. Nagula Chavithi festival is performed on *Karthika Suddha Chaviti* (October-November). Everyone takes bath in the morning hours of the day and dresses washed clothes. On this day, *chimmitti undalu* (gingelly plus jaggery), *cholimidi* (rice flour plus jaggery and cocanut), *tangedu* (cassia auriculata) flowers, *mareidi patri*, *tulasi* leaves, egg and milk are taken by the women to the ant-hill. The ant-hill is cleaned with dung and decorated with rice flour, turmeric, vermilion and *patri*. The women drop *chimmitti unda*, egg and milk into the ant-hill as an offering to Nageswara (the Serpent-God). Komatis and Brahmins do not offer eggs. It is believed that by worshipping Nagendra, cattle can be protected against snake bites. Afterwards, the women apply *puttamannu* (earth of the ant-hill) to their ear-lobes. A little of it is taken to the house where it is applied to the ear-lobes of the other household members.

17. On *Karthika Suddha Purnima* (October-November) every household worships the family deity by offering the feasty food-stuffs. It is believed that if they celebrate this festival, their kith and kin will be happy and prosperous.

18. Makhara Sankranti or Pongal is a three day festival and is one of the important festivals in the year. It is celebrated from 13th to 15th January. The first day called *Bhogi* is performed as a family festival. It is a day of ceremonial baths for all the people in the early hours of the day, the villagers make *Bhogi* fire. On the second day, locally known as *Peddapanduga* they offer new clothes and food stuffs to their ancestors. Later, the household members and friends enjoy a good feast. All caste people irrespective of their economic status wear new clothes on this day. The third day of the festival locally known as *Kanumu* is dedicated to the worship of the cattle. The cattle are washed and decorated with turmeric and vermilion and then fed with Pongal (rice plus dal). The cattle are not engaged in any work on this festive day. The daughters and sons-in-laws are presented with new clothes. Pongal is a popular festival in South India.

19. Asiramma Panduga is performed once in two years from *Phalguna Suddha Padyami* to *Purnima* (February—March) for the prosperity and welfare of the villagers. This festival is celebrated by all castes except Brahmins and Komatis. It consists of propitiating not only Asiramma but also other village deities. An announcement is made in the village by the village servant about the ensuing festival. The village elders collect contributions from every household to meet the festival expenses.

20. This festival starts with the worship of Mariamma on Wednesday. The houses are cleaned with cow dung and decorated with rice or *chodi* flour designs. The members of the household take head bath. Cooked rice and *muga akulu* (drumstick leaves) are offered to the village deity which is symbolised in a small shrub and located to the west of the village. The surroundings of the shrub are cleaned and decorated with *muggu* (lines drawn with *chodi* flour) and the cooked food is offered to the deity.

21. The village deity Nookalamma located to the East of the village is worshipped on Thursday. An elderly married woman locally known as *Grama yajamanuralu* keeps on fast till evening. A small pandal is erected at the place where the deity is worshipped. A little quantity of turmeric, vermilion, *neyya* (fried paddy), a pigling and a pointed wooden peg made of *sandru* (a sandal wood) are taken in procession to the place of worship. Two male dolls and one female doll made of neem wood kept under this pandal are worshipped by the *yajamanuralu*. Then the wooden peg locally known as *kothakoyya* is fixed to the ground. A pigling is pierced through this wooden peg from the anus. The gathering creates loud noise so that the moaning sound of the pigling is not heard. It is believed that the moaning of the pigling should not be heard by the crowd lest some evil may befall them. Later, each household sacrifices a fowl to the deity. The sacrificed pigling is evenly distributed among Paidi and Relli caste people of this village.

22. The *Ujjani* festival is performed on Thursday. On this day, a wooden cart with *sandru* wooden axle is prepared. A bamboo basket without an edge is kept over this *Ujjalibandi* and taken round the village to collect *kumbhams* from each household. *Kumbham* is generally the cooked rice of the previous night locally called *kaliannam*. The deity Asiramma is symbolised in a shrub situated in the East of the village. The *Ujjalibandi* and

kumbham are offered to Asiramma deity. Besides, a pigling is also sacrificed.

23. On Monday, three *padalu* (feet) known as *Asirammapadalu* are prepared with turmeric and taken in a brass plate to Asiramma deity. *Gramayajamani* offers the *padalu* to the deity and takes a little of turmeric from these *Asirammapadalu*. He is then followed by every ryot in the village. This turmeric is mixed with more of turmeric and used during all the festivals as it is considered very sacred.

24. On Tuesday, six new earthen pots, a bamboo *jangidi* (porous plate), one *malaka* (bamboo basket) and a bamboo basket without an edge are decorated with turmeric, vermilion and *achintalu* (rice dyed with turmeric). Each pot is decorated with a garland prepared from *polli* flowers. These pots are called *ghatalu* representing Ratalamma, Uppala Polamma, Paradesamma, Desaasiramma, Nookalamma and Padalamma. They are placed in a *gudi* (temple) constructed temporarily for the purposes of this festival near the house of the *Gramayajamani* (village elder). Then six women of married status locally called *perantalu* keep on fast. In the evening hours, they take bath and dress in washed clothes. A lighted clay lamp is kept on each of these *ghatas*. The *perantalu* with *ghatas* over their heads walk seven feet ceremoniously towards the East and then keep the *ghatas* in their original place.

25. On the following day (Wednesday) the *Janni* who worships Asiramma keeps the decorated *jangidi* known as *palajangidi* on his head and visits every house accompanied by *melam* (local musical instruments). Every housewife washes his legs and places small quantities of rice in *palajangidi*. The rice thus collected is utilised by the *Janni*.

26. In the evening hours of the day, six women of married status carry six *ghatalu* while the *Janni* carries the *palajangidi* and goes about in the village in a procession. The housewife of each household washes her feet with water and offers rice, fruits etc. These are utilised by the *Janni*. One of the ryots offers *mokharasaruvulu*, a mixed preparation of rice and dhal. While reciting Asiramma *dandakam* the *Janni* offers *mokharasaruvulu* to Asiramma. Later, it is distributed to all the persons present on the occasion. Then the villagers indulge in fun and frolic locally called *valakam* (fancy dress). In the eastern side of the village, a cradle is fixed in commemoration of the ceremonial swing on Sunday by

the *Janni* and *perantalu*. The *perantalu* women carry the *ghatalu* from Asiramma temple to the place where the cradle is fixed, followed by the *Janni*. During their sojourn, they are made to walk over washed clothes. After the ceremonial swing, they go round the village in a procession accompanied by *melam* (musical instruments). On Monday, recitation of *Bhagvatham* is arranged.

27. On Tuesday, a long *sirimanu* (a wooden post of 30' length) is kept on a bullock cart. On the top of this wooden post, the *Janni* is made to sit along with the *ghatalu* and Pothuraju deity. This is called Anjali Ratham. This Anjali Ratham is taken round the village in a procession to the accompaniment of music. Many villagers from the surrounding villages attend this Anjali Ratham.

28. On the following day (Wednesday), the *ghatalu* are taken to Asiramma and emptied. In this connection, six goats are offered to the village deities. The empty pots are taken away by the persons, who carried them. This last day ritual is locally known as *anepe*. On this day, a sheep is given to *Janni* after severing one of its ears as a mark of sacrifice to the deity. The severed heads of the sacrificed animals are given to the Chakali and Mangali caste people.

29. The Konaris of this village exclusively celebrate festivals known as Gavu Panduga and Manda Panduga or worship of Kondadevatha.

30. The Gavu Panduga is celebrated once in three years on Sivaratri day in order to protect their cattle wealth against diseases and wild animals. The Konari couple who wish to celebrate this festival keep on fast on Sivaratri day. A pandal with 12 posts is erected in their habitation area and the pandal posts are decorated with red earth and lime. The central portion of the pandal is cleaned with cow-dung and decorative designs locally called *rangavalli* are drawn. Three new earthen pots filled with turmeric, gingelly oil and jaggery are kept under the pandal. Three brass utensils locally known as *munthalu* smeared with turmeric and covered with *arati* flowers are kept near the pots. Three tumblers and three clay lamps are placed in front of the new pots. The couple worship these three clay lamps. A sacrificial goat is brought into the pandal and smeared with turmeric and decorated with *mothika* flowers. It is fed on goat's milk. The person under the trance due to the influence of the Goddess Gammamma executes the sacrifice. The meat of the

sacrificed animal is shared by all the caste people. Then the narration of the epic story of Ganga Devatha, wife of Lord Siva is arranged consecutively for three days.

31. The Manda Panduga or the worship of Kondadevatha is performed either on Sunday or Wednesday during the month of *Bhadrapada* (August-September). A sweetmeat locally known as *paramannam* is prepared with goat's milk, cooked rice and jaggery. All the sheep are driven to a place where a potfull of *paramannam* is kept. The owner of the goat which is earmarked for sacrifice to Kondadevatha keeps on fast. After worship of Kondadevatha the goat is sacrificed with the belief that the *Devatha* will protect their sheep against diseases and wild animals. The meat of the sacrificed animal is shared by all the caste people. The cost of the animal is equally shared by all the caste people.

32. The above local festivals are also celebrated in the native Taluk (Parvathipuram) and in the neighbouring taluks namely, Bobbili and Palakonda of Srikakulam District. Other festivals such as Pola Amavasya, Pola Purnima, Toli Ekadasi are also observed in this village.

Fairs

33. Besides the above festivals, the villagers attend the fairs at Gumpa (Parvathipuram) and Sangam (Palakonda Taluk) villages on *Magha Bhahula Amavasya* (February—March) every year. They also participate in *radhayatra* i. e., worship of Jagannathaswamy at Chinamerangi on *Ashada Suddha Dasami* (May—June). All the caste people except the untouchables worship this God. Fruits and plantains are offered to this God. This fair lasts for nine days and Panda is the official *pujari*. A wooden seat known as *gumta* is fixed to a country cart drawn by six bullocks. The God is worshipped by offering fruits which is locally called *gudisivavali*. Then, Lord Jagannatha Swamy seated on *gumta* is taken in a procession on *Ashada Suddha Vidiya* to the accompaniment of music. Sweetmeat shops, silver and brassware shops, cloth shops etc., are put up during the fair. About four to five thousand people attend the fair. Generally, the fair provides relaxation to the villagers from the normal routine of hard life.

34. *Gumpayatra* and *Sangamyatra* are held on *Mahasivaratri* (February-March). Lord Esvara at

Gumpa is called Gumpa Someswarudu while Lord Eswara at Sangam is called Sangameswarudu. The duration of the fair at these places is three days and it is largely attended by all the people without any discrimination of caste or creed. About 40 to 50 thousand people belonging to different communities attend these fairs. Sweetmeat, brass and silverware, fancy goods and cloth shops are put up during the fairs. Merry-go-round, card plays, *Harikathas* and *bhajans* provide recreation and amusement to the vast gathering. Fruits and flowers are offered to the God but no animal sacrifice is made. The fair at Sangam is held for nine days and the fair at Kurapam for three days. The traditional *purohit* at Sangam temple belongs to Jangam caste. *Sangamyatra* is respected and revered as the temple is located at the confluence of three rivers namely, Nagavali, Jinjavathi and Suvarnamukhi.

35. Some of the villagers visit Lord Venkateswara at Tirupathi (Chittoor District), Lord Suryanarayana at Arasivilli (Srikakulam District), Simhachalam in Visakhapatnam District of Andhra Pradesh and Jagannathaswami at Puri in Orissa State to fulfil their votive offerings.

Village organisation

36. The Village Munsiff, Village Karnam and the Barika (village servant) are the only representatives of the Government with whom the villagers have regular contact. The Revenue Inspector supervises the work of the village officers. None of the village officials are residing in this village. The Village Karnam is mainly responsible for the maintenance of the village accounts and for the preparation of land revenue demands every year. The Village Munsiff collects the land revenue and remits it in the sub-treasury at Parvathipuram. Besides the land revenue collections, the Village Munsiff is also responsible for the maintenance of Law and Order and the Births and Deaths register. The village servant locally known as Barika assists the Village Munsiff in the land revenue collections, carries tappal to the taluk office, serves notices to the ryots, etc. These village officials are appointed on a monthly salary by the Government.

Village Panchayat

37. With the advent of democratic decentralisation, the Village Panchayats have become powerful statutory democratic bodies playing an important role in the village administration. The Village Panchayat undertakes various welfare measures in

the village. The Panchayat members are elected by the adult residents unless one is disqualified to take part in the elections as per rules. In relation to the total population of the village, the act stipulates the number of Panchayat members including the reserve seats for the Scheduled Castes and Scheduled Tribes and women. Women are given proper representation in the Village Panchayats.

38. Kannapudoravalasa Village Panchayat was constituted in September 1956 for Kannapudoravalasa and Subhadramavalasa villages although they are two distinct revenue villages. Since its inception, three elections have been conducted in 1957, 1959 and 1964. The election of members on all these three occasions was unanimous and the decision of the village and caste elders always prevailed. In all, there are seven members; five from Koppalavelama caste and one each from Adi Andhra and Brahmin castes. There is only one member from Subhadramavalasa village. As Koppalavelamas are strong both numerically and economically the President and Vice-President of the Village Panchayat belong to Koppalavelama caste. The Village Panchayat has got numerous functions and members seldom evince interest in its affairs. It is the responsibility of the Panchayat to maintain the village roads, illuminate streets, construct drainages, etc. An amount of Rs. 132.12 was spent towards the repairs of the existing drinking water well at Kannapudoravalasa village. A new drinking water well was constructed at Subhadramavalasa village at a cost of Rs. 3,000, the Panchayat contribution being Rs. 426.43. An earthen approach road connecting Kurapam road and Kannapudoravalasa is under progress and so far an amount of Rs. 502.94 has been spent. The total estimate of the road is Rs. 6,500, of which 3/4 is met from Panchayat Samithi funds; 1/8th from the Village Panchayat and the remaining 1/8th from voluntary contributions from the villagers. A drinking water well for the use of the untouchables was constructed at a cost of Rs. 3,000 by the Social Welfare Department. Thus the village Panchayat has taken up some works beneficial to the general public. However, the Panchayat has to make vigorous efforts to improve the village sanitation by providing drainage in all streets of the village.

39. The sources of income for the village Panchayat are taxes on houses, country carts, licence to run village shops and professional taxes. House taxes are levied on the basis of the total cost

of the building at twenty-five paise per every hundred rupees per year. The Panchayat has levied Rs. 3 per year per country cart; Rs. 5 per year per village shop and profession tax of Rs. 2 on persons engaged in service whose annual income does not exceed one

thousand rupees. The total revenue from these sources for the year 1964-65 is only Rs. 700.48. The Demand, Collection and Balance Statement of the Village Panchayat since its inception is given below:

Statement XV

DEMAND, COLLECTION AND BALANCE OF THE PANCHAYAT

Period (1)	House tax			Profession tax			Tax on country carts			Licence fee		
	Demand (2) Rs. P.	Collection (3) Rs. P.	Balance (4) Rs. P.	Demand (5) Rs. P.	Collection (6) Rs. P.	Balance (7) Rs. P.	Demand (8) Rs. P.	Collection (9) Rs. P.	Balance (10) Rs. P.	Demand (11) Rs. P.	Collection (12) Rs. P.	Balance (13) Rs. P.
1956-57	660.94	586.96	73.98	...	...	...	...	...	...	...	...	...
1957-58	660.94	587.71	73.23	6.00	6.00	...	...	...	...	...	...	...
1958-59	660.94	569.44	91.50	6.00	6.00	...	...	...	...	...	...	...
1959-60	660.94	453.36	207.58	8.00	8.00	...	...	...	...	30.00	30.00	...
1960-61	660.94	470.00	190.94	8.00	6.00	2.00	...	...	...	30.00	30.00	...
1961-62	522.48	362.29	160.19	8.00	4.00	4.00	150.00	102.00	48.00	30.00	25.00	5.00
1962-63	522.48	196.78	425.70	8.00	2.00	6.00	150.00	52.50	97.00	25.00	15.00	10.00
1963-64	522.48	61.08	461.40	8.00	2.00	6.00	150.00	15.00	135.00	20.00	...	20.00
1964-65	522.48	Collection not yet started			Collection not yet started.		150.00	Collection not yet started		20.00	Collection not yet started	

From the above Statement, it is clear that heavy arrears have been left over and no valid reasons could be given for this state of affairs. Unless the President and members of the Village Panchayat evince interest, there is no prospect of its successful functioning. The President of the Village Panchayat is also the Vice-President of the Kurapam Panchayat Samithi.

Caste Panchayat

40. Besides the Village Panchayat, there are caste panchayats for the Kapu, Golla, Neyyala, Telakula, Gula, Chakali, Mangali, Koppalavelama, Paidi and Rellicastes and the KondaDhora tribe which regulate the socio-religious life of the respective castes. Disputes among Neyyala, Telakula and Chakali castes are decided at Merangi as their respective caste heads are residing in that village. Likewise, disputes among Gula caste are decided at Lingalavalasa (3 miles) where the caste head is residing. The caste heads among different castes are locally known as *visay* and the post is hereditary in many castes. The caste panchayat generally settles

disputes relating to minor thefts, divorce or separation, misbehaviour, adultery and widow marriages. In case these disputes are not settled in the caste panchayats, they are referred to the Village Panchayat. The President of the Village Panchayat, the respective caste elders and a few influential members of the Village Panchayat sit together and decide the disputes.

Jajmani relationship

41. The *jajmani* system is a socio-economic and religious system which binds various castes of the village together so as to augment a corporate life in the Village without any inter-caste tensions. The ritual services are exclusively provided by the Brahmin *purohit* of the village. He officiates on all the rituals of the various Hindu castes except the untouchables. The other functionary castes namely Viswabrahmin, Chakali and Mangali provide services for which they are paid in kind annually by the agriculturists. The Chakali and Mangali women serve all the castes except the untouchables, on ceremonial and ritual occasions such as attainment of puberty, conduct

of delivery etc. In olden days these functionary castes were granted lands for their services but all these Inam lands have been disposed off by them. They are eking out their livelihood through their traditional occupations. In this system, the middle and the lower castes exchange services or make payments. The lower castes attend to menial services such as removal of dead cattle, preparation of a pyre for cremation or digging a pit for burial, etc. This customary *jajimani* relationship perpetuates the hereditary ties irrespective of the payment in cash and thereby makes the village a self-sufficient unit.

42. Kannapudoravalasa is an independent village without any hamlets. The villagers lend and borrow seed, agricultural implements from the neighbouring villages. Besides the local labour, labourers from the neighbouring villages are also employed in agricultural operations during the peak season. The villagers are mainly dependent on Parvathipuram for marketing their surplus produce and purchasing their

domestic requirements like clothes, agricultural implements and other necessities of life. They participate in fairs such as *Gumpayatra* at Gumpa, *Sangameswarayatra* at Sangam and *Radhayatra* at Merangi. Kannapudoravalasa village maintains cordial relations with neighbouring villages and there are no inter-village tensions.

Social status

43. At the outset, it may be stated that the functionary castes, namely, Chakali, Mangali and Viswabrahmin consider themselves as equals to one another in social status. The Viswabrahmin dines only in a Brahmin's house but none of the other caste people except the Scheduled castes accept food in the house of the Viswabrahmin. The social hierarchy as it exists to-day in Kannapudoravalasa village based on the acceptance of partaking of food, accepting water, intermingling etc., is detailed below :

Statement XVI

SOCIAL STATUS BY CASTE

Social status (1)	Caste (2)	Remarks (3)
Upper	1 Brahmin	Koppalavelamas (being predominant, they are placed in higher social status. Likewise the Srishtikaranam is the landed person besides a qualified school teacher.
	2 Komati	
	3 Srishtikarnam	
	Koppalavelama	
Middle	5 Telaga	The Telaga and Kapu claim equal social status.
	6 Kapu	
	7 Telakula	The functionary castes claim equal social status. But the Viswabrahmin claim to be superior to other castes but none of the other castes of this category take food from the former.
	8 Viswabrahmin	
	9 Chakali	
	10 Mangali	
	11 Konari (Golla)	
	12 Gula	
	13 Neyyalollu	
	14 Jangam	
	15 Konda Dhora	
Lower	16 Paidi	Paidis consider themselves superior to Rellis
	17 Relli	

Other aspects of social and cultural life

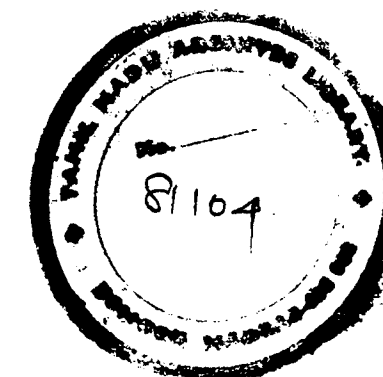
46. There is a Bhajana Mandali in this village constituted by the village youth who conduct *bhajans* on festive occasions. Any able-bodied person who is able to participate in *bhajan* can become a member of Bhajana Mandali. The musical instruments like *dholak*, harmonium and *tabla* are purchased from out of the contributions made by the villagers. The Bhajana Mandali is also functioning as a youth organisation of the village and it generally functions under the directions of the village elders. The members take active part in the traditional festivals. The villagers arrange *golla-suddulu* (the epic story of Goddess Ganga), *Hari-katha* on festive occasions, etc. Majority of the young people frequent picture houses at Parvathipuram. Except the Bhajana Mandali there is no other institution of social or cultural importance.

47. Kannapudoravalasa is predominantly occupied by the Koppalavelamas whose main occupation is agriculture. The functionary castes are eking out their livelihood through their traditional occupations while the lower castes and untouchables constitute the labour force of the village. Most of the land is owned by the Koppalavelamas and hence the offices in the Village Panchayat and the Service Co-operative Society are occupied by them. More number of literates are found in this caste and a few Koppalavelama boys are studying collegiate courses and one Koppalavelama youth is studying B.Sc. (Agriculture). One Srishtikaranam youth is preparing for his Ph.D. after obtaining M.Sc. degree from the Andhra University. The lower castes, inspite of their desire to educate their children, are unable to send their children to school due to their poor economic condition. They prefer their children working as attached agricultural labourers or casual labourers so that they may contribute their share to the family incomes. The economic condition of a person, irrespective of the caste, plays a significant role in determining the social status to a certain extent and also brings about a noticeable change in the outlook of the person.

44. According to the existing traditional social hierarchy, the Rellis are considered lowest, as they eat dead cattle. They are at present engaged in selling vegetables which is mainly due to the socio-economic changes coupled with the development of transport facilities and spread of education. However, the traditional caste structure based on the occupation is found to change significantly with the recent socio-economic changes and as such a few people are giving up slowly their traditional caste occupations by choosing some other occupations for better living.

Inter-caste relationship

45. The most characteristic feature of the social fabric of the village is the multi-caste composition without causing any inter-communal tensions in the village. As already mentioned, the successful functioning of the *jajimani* system chiefly contributes to the smooth life of the village. Though there are few changes in the traditional occupations, the caste still plays a basic and crucial role in determining and regulating the social relations in the village. All the caste people are devout Hindus in this village. Various occupations of different castes are always complementary but not competitive. In addition to this, each caste is associated traditionally with particular occupation, such as Viswabrahmins with goldsmithy, Kammari with blacksmithy, etc. Except the untouchables, all the other caste people live together and mingle with each other. Inter-dining and inter-marriages are strictly prohibited among different castes. Surprisingly enough, even among the untouchables, there is a caste hierarchy. Caste system which is a part and parcel of Hindu society is so deep-rooted that it is very difficult to eradicate this evil. The Paidi caste people consider themselves superior to the Rellis. The social distinctions among different castes are recognised and observed by all the caste people. All caste people help each other in times of need and perform all the Hindu festivals. The social relations among different castes are quite cordial.



Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

General

The villagers are not quite aware of the many social legislations enacted by the Government for the benefit of the common man. Several changes have been introduced in different factors of life such as Inheritance of Property Act, Hindu Adoption and Succession Act and various other land legislations in order to improve the socio-economic standards of the common man. In order to eradicate the age-old social evils such as dowry payments, child marriages, untouchability etc., various enactments have been formulated. The present survey reveals that the villagers are not much aware of these social legislations, which, perhaps, is due to their illiteracy. The staff of the Panchayat Samithi should educate the villagers regarding these social legislations.

Inheritance

2. Traditional customs prevail in the inheritance of property among the different sections of population. According to this, all sons irrespective of their marital status get equal share in the property after the demise of their father. In case there are no sons, the wife of the deceased enjoys the property and after her death, the right of succession goes to the brothers of the deceased person. In case the widow adopts a boy, the adopted son gets the right over the property. The daughters, irrespective of their marital status, are not entitled for share in the property. Regarding the inheritance of property by sons and daughters equally, majority of the households are not in favour of it. The popular argument advanced by the villagers against equal sharing of property equally among the daughters is that it results in the further split up of the already small land holdings as the land is the mainstay of the villagers. Thus the lands become unprofitable plots for cultivation. Besides this, the daughters go to their parents-in-law's house after marriage and as such it becomes impossible for them to cultivate the lands. A few others advance the argument that the daughters need not be given an equal share as their husbands get their share of property. The share of property among the brothers

and sisters will spoil the affection and cordial relationship between them. The recent legislation regarding the rights of inheritance of property equally among the sons and daughters came to be well known to the villagers when one Golla woman filed a suit in a Court of Law against her brother, in order to establish her rights in the property. She finally succeeded in getting her share of the property.

3. Enquiries reveal that even the main provisions of the Hindu Adoption and Maintenance Act are not known to any of the villagers including the enlightened retired school teacher.

Composition and functioning of the organs of democratic decentralisation

4. The present Panchayat was constituted in the month of May, 1964 and all the seven members of the Panchayat were elected unanimously. Of the 49 surveyed households, 38 households are aware of the existence of the Panchayat while 32 households know about the functioning of the Panchayat. As many as 37 households knew the existence of the Panchayat Samithi while 34 households are aware of its functions as they are mostly connected with these two democratic institutions. Only 4 persons knew about the existence and functioning of the Zilla Parishad. All the surveyed households know all the members of the Village Panchayat and they have expressed their full confidence in the members. Detailed information regarding the election of members to the Panchayat Samithi and Zilla Parishad etc., are not known to these villagers. It is reported that all the members of the Village Panchayat belong to the Congress Party. Some of the villagers have expressed their satisfaction regarding the functioning of the Panchayat while a few others stated nothing. This shows the disinterest of a few households in the Village Panchayat and thereby shows the divergence of opinion in this aspect by different castes.

Family Planning

5. The villagers are quite ignorant about family planning. The villagers have expressed their

keen desire to limit their families to four children (preferably 2 male and 2 female children) but the artificial means of controlling child-birth are not known to them. According to some people, the children are given by God and hence it is a sin to go against nature. When explained about the difficulties in maintaining large families, the villagers are convinced of the need for family planning. Some of them who have no issues even after ten to fifteen years of married life made keen enquiries regarding the scientific measures, if any, to be adopted in begetting children.

Dowry system and Hindu Marriage Act

6. Eight households have some knowledge about the prohibition of dowry and child marriages. Notwithstanding this, child marriages are quite common in this village. Dowry payments are also in vogue. Majority of them are not aware of the implications of these two Acts and the traditional customs of child marriages are not given up. One Koppalavelama person 'A' below seventeen years of age was married to a girl 'B' aged less than 13 years in Kandivalasa village. A person by name 'C' filed a petition in a Court of Law under the provisions of the Hindu Marriages Act to wreak vengeance against 'A's father. In the Court of Law both the parties declared that they did not perform the marriage and thus escaped the punishment. Even the Brahmin *purohit*, who officiated at the marriage deposed on the same lines. Seven households know about the particulars of dowry but they are not well aware of the provisions of the enactment.

Untouchability

7. The Untouchability Act is well known to all the persons but it is not effectively put into force. The untouchable castes of this village are the Paidis and Rellis. As mentioned earlier, various castes constitute the caste hierarchy with distinct social status. The untouchables are basically the agricultural labourers. They are not allowed to use the wells earmarked for other Hindu castes. They are not allowed to participate in the worship of Lord Rama and other village deities along with other Hindu castes. The Brahmin *purohit* does not officiate over their ceremonial and religious functions while the Chakali (washerman) and Mangali (barber) serve them on particular days in a week. The other Hindu caste people neither accept food nor drink

from the untouchables. However, touching is not considered as pollution by the different Hindu castes except the Brahmins, Komatis and Srishtikaranams. All other caste people mix with them and work hand in hand during the agricultural operations. The untouchables are allowed to offer their prayers to the village deities from a respectable distance.

Panchayat Samithi Block

8. Kannapudoravalasa falls under the jurisdiction of Kurapam Panchayat Samithi. The Gramasevak, stationed at Chinamerangi, is the main functionary in the implementation of the Community Development Programme in the village. Broadly speaking, the objectives of the Samithi are to increase agricultural production by adopting improved techniques of agriculture, develop industries by providing training in different trades and thereby enhance the productive capacity of the worker in industry, spread of education, improving village sanitation and bring about social awareness among the rural community. The common man in the village is not much aware of the Gramasevak and his duties. A few well-to-do and progressive farmers are aware of the Gramasevak. Non-agricultural households are unaware of this vital functionary in their village. Discreet enquiries regarding the Gramasevak have evoked various reactions which indicate that the Gramasevak has not left proper impact on these villagers though living with them. The villagers have not been much convinced about the functioning and usefulness of the Samithi although impressive claims are made by the samithi authorities. This may perhaps be due to the lack of adequate publicity about their activities among different sections of the population irrespective of their occupations. The object and purpose of the Community Development Programmes should be extensively publicised.

Public opinion about the survey

9. Many of the informants have made anxious enquiries regarding the objects of the present survey since it is for the first time that the Government is collecting very exhaustive information pertaining to socio-economic and politico-religious aspects of different castes of this village. In the initial stages of survey, the villagers had a doubt that the survey is intended to levy taxes on agricultural produce and some felt that the land may be redistributed in view of the recent Land Ceiling Act, etc. After observing the Investigators at work for about a week, they

were convinced about the objects of the survey and then co-operated whole heartedly for the successful completion of the survey. It is gratifying to note that the informants, irrespective of their economic

status, gave their fullest cooperation in answering a number of questions relating to socio-economic, cultural and religious aspects of the multi-ethnic village community.

Chapter VII

CONCLUSION

Kannapudoravalasa is an independent revenue village without any hamlets. It is connected by foot paths to six villages within a radius of three miles. In the foregoing Chapters, a detailed analysis is made about social, cultural, economic and various aspects of the village community. Land is the main source of livelihood. The village economy centres round agriculture. The functionary castes and other lower caste people are dependant for their livelihood on the agriculturists. A study of the land utilisation reveals that 85% of the total and is under cultivation while the remaining 15% consists of the village site. A large number of people are continuing their traditional occupations besides cultivating small patches of land. The size of the land holding varies from 25 cents to 20 acres. The main sources of irrigation for the wet lands are the tanks. Co-operation is the essential feature of the village during the agricultural season. Exchange of seeds and implements etc., is very common in this village.

2. The Panchayat Samithi Elementary School provides educational facilities upto 5th class. They get further education at the Zilla Parishad High School at Chinamerangi and collegiate education at Bobbili. The people of the village have realised the importance of education in the present day world and they are striving hard to educate their children. The credit facilities provided by the Kannapudoravalasa Service Cooperative Society is worth noting. It has advanced loans to the tune of Rs. 20,000 at a very nominal rate of interest. Besides this, a few ryots take loans from the private money lenders of Kannapudoravalasa, Kurupam and Parvathipuram at an interest of 20% to 25%.

3. As regards transport, the agriculturists have got their own country carts to transport their agricultural produce to the neighbouring centres such as Merangi, Kurupam and Parvathipuram. The people travel by buses to Parvathipuram, the nearest urban centre from Merangi junction which is half a mile from Kannapudoravalasa.

4. The village shops supply the daily requirements of the villagers. Besides this, the villagers

purchase their domestic requirements from the market at Parvathipuram. These centres also cater the recreational needs of the villagers.

5. The traditional services of barber, washerman, blacksmith and goldsmith are obtained from the residents of the respective caste people in the village. The labour force required for agricultural operations mainly consists of the non-agricultural households and the lower caste people. All the attached agricultural labourers are from this village. The agriculturists have not so far experienced any difficulty in securing labour for conducting various agricultural operations. Thus the village meets all its service and labour requirements from its population and to this extent it is an independent unit.

6. The village falls under the jurisdiction of Parvathipuram Taluk and Sub-division. The village Panchayat constituted in September 1956, covers Kannapudoravalasa and Subhadramavalasa villages. One noteworthy feature of this Panchayat is that all its members are elected unanimously. The Village Panchayat is playing an active part in the village by providing amenities like roads, drinking water wells etc. Caste Panchayats are also playing an important part in socio-religious and cultural activities of the people.

7. The important deities of the village are Nookamma, Ratalamma, Uppalapamma, Parade-samma, Desasiramma and Padamma and all these deities are worshipped at the time of Asiramma festival. They are propitiated with the belief that they would protect the villagers and their cattle against epidemics, diseases, etc. The villagers also worship Lord Rama and Siva and they celebrate various Hindu festivals such as Vinayaka Chaviti, Nagulachavithi, Deepavali, Karthika Pournima, Makarasankranti, etc. Besides, they participate in the fairs held annually at Gumpa and Sangam villages. The villagers visit Tirupati, Simhachalam, Arasavilli in Andhra Pradesh and Puri in Orissa State to make their votive offerings. Majority of the people fulfil their votive offerings to Lord Siva at Gumpa and Sangam villages, situated at a distance

of 3 miles and 26 miles respectively from this village.

8. Social awareness is very insignificant and majority of the people are ignorant of the various social legislations enacted after Independence. It is quite surprising that the common man in the village is quite unaware of the Village Level Worker who is supposed to be a friend and guide to the villagers. The Panchayat Samithi administration should take concrete measures to dispel the ignorance of the villagers and educate them about the various social legislations.

9. An honest attempt is made to present a graphic picture of the lives of villagers who are

solely depending on agriculture. Inspite of their frequent contacts with urban centres, they still believe in their age-old traditions and customs. The people are faithfully following their traditional occupations although they are uneconomic. The *jajmani* system is still the binding force between the castes in the village. Even in the sphere of material culture, perceptible change is noticed. The various caste people, irrespective of their economic status, are living in their traditional houses and prefer to construct only the conventional type of houses. Even though the social fabric of the village is composed of a variety of castes with distinct social organisations, it is still a homogeneous unit. However, the caste determines and regulates the social relations in the village.

APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 49 sample households surveyed in September—October 1961. Out of these 49 households, 5 households have been selected for intensive socio-economic survey and some of the Tables cover these 5 households only.

TABLE 1
Area, Houses and Population

Year	Area		Density (per square mile)	No. of houses	No. of house- holds	Population		
	Acres	Hectares				Persons	Males	Females
	(1)	(2)				(7)	(8)	(9)
1951	371.20	150.28	1,878	149	151	1,089	519	570
1961	371.20	150.28	2,156	267	267	1,251	611	640

SOURCE : (i) 1951 Census Handbook, Srikakulam District
(ii) Primary Census Abstract

TABLE 2
Size and Composition of Households

Total No. of households	Single member			2 or 3 members			4 to 6 members			7 to 9 members			10 members & above		
	House- holds			House- holds			House- holds			House- holds			House- holds		
	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)
49	...	...	...	9	9	14	20	46	53	50	38		8	4	45
M : Males F : Females															

TABLE 3
Households and Population by Religion, Sect/Sub-sect and Caste

Religion/Caste	Sect	Sub-sect	Not belonging to any sect or sub-sect	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
HINDU							
1 Kapu	...	...	2	2	6	2	4
2 Konarlu	...	...	2	2	9	4	5
3 Padmasale	...	...	1	1	8	4	4
4 Velama	Koppala	...	...	43	278	143	135
5 Viswabrahmin	...	...	1	1	3	1	2
Total		...	6	49	304	154	150

TABLE 4

Households by Religion and Sect

Religion (1)	Total No. of households (2)	Number of households, the heads of which belonging to Koppala (3)	No. of households the heads of which do not belong to any sect (4)
Hindu	49	43	6

TABLE 5

Households by Sect and Caste

Sect (1)	Total number of households (2)	Velama (3)
Koppala	43	43

TABLE 6

Population by Caste, Age Group and Sex

Caste (1)	Total of all ages		Age Group (in years)							
			0 - 14		15 - 24		25 - 59		60 & above	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1 Kapu	2	4	...	...	...	1	2	2	...	1
2 Konarlu	4	5	1	2	...	1	2	2	...	1
3 Padmasale	4	4	1	1	1	1	1	1	1	1
4 Velama	143	135	54	46	24	1	2	1	...	9
5 Viswabrahmin	1	2	...	...	...	23	60	57	...	...
Total	154	150	56	49	26	27	66	62	6	12

TABLE 7

Population by Age Group and Martial Status

Age group (in years) (1)	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0-14	105	56	49	56	41	...	8	...	...	...	...
15-24	53	26	27	11	1	15	25	...	1	...	1
25-59	128	66	62	...	...	64	49	2	12	...	...
60 & above	18	6	12	...	...	5	3	1	9	...	1
Total	304	154	150	67	42	84	85	3	22	...	1

TABLE 8

Population by Caste, Age Group, Sex and Education

Caste (1)	Age group (in years) (2)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Kapu	0-14	...	...	...	...	...	...	...	...	...
	15-25	1	...	1	...	1	...	...	...	...
	25-59	4	2	2	1	2	1	...	...	...
	60 & above	1	...	1	...	1	...	...	...	...
	Total	6	2	4	1	4	1	...	...	...
2 Konarlu	0-14	3	1	2	1	2	...	...	...	...
	15-24	2	1	1	1	1	...	...	...	...
	25-59	2	1	1	1	1	...	...	...	...
	60 & above	2	1	1	1	1	...	...	...	...
	Total	9	4	5	4	5	...	...	...	...
3 Padmasale	0-14	2	1	1	1	1	...	...	...	...
	15-24	2	1	1	...	1	...	...	1	...
	25-59	3	2	1	...	1	2	...	...	...
	60 & above	1	...	1	...	1	...	...	...	...
	Total	8	4	4	1	4	2	...	1	...
4 Velama	0-14	100	54	46	38	39	14	6	1	1
	15-24	47	24	23	17	22	5	...	2	1
	25-59	117	60	57	45	56	10	1	5	...
	60 & above	14	5	9	4	9	1	...	...	...
	Total	278	143	135	105	126	30	7	8	2
5 Viswabrahmin	0-14	...	...	...	...	...	...	...	...	...
	15-24	1	...	1	...	1	...	...	1	...
	25-59	2	1	1	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	1	...
	Total	3	1	2	...	2	...	...	...	...
Grand Total		304	154	150	111	141	33	7	10	2

TABLE 9

Population by Age Group, Sex and Education

Age group (in years) (1)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0-14	105	56	49	41	42	14	6	1	1
15-24	53	26	27	18	26	5	...	3	1
25-59	128	66	62	47	61	13	1	6	...
60 & above	18	6	12	5	12	1	...	...	...
Total	304	154	150	111	141	33	7	10	2

TABLE 10

Household Heads by Caste, Age Group, Sex and Literacy

Caste (1)		Age group (in years)																								
		Literate								Illiterate								Total								
		Males				Females				Males				Females				Males		Females						
		0-14	15-24	25-59	60 & above	0-14	15-24	25-59	60 & above	0-14	15-24	25-59	60 & above	0-14	15-24	25-59	60 & above	0-14	15-24	25-59	60 & above					
		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	
1	Kapu	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	2	...	...	...	...	...	
2	Konarlu	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	1	1	...	...	...	...	...
3	Padmasale	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
4	Velama	...	1	9	1	...	...	...	...	...	1	26	4	...	...	1	...	...	2	35	5	...	...	1	...	
5	Viswabrahmin	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Total		...	1	12	1	...	...	...	...	...	1	28	5	...	...	1	...	...	2	40	6	...	...	1	...	

TABLE 11

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

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households not running cultivation, industry or business
(1)	(2)	(3)	(4)	(5)
49	46	1	1	2

TABLE 12

Traditional occupation by Households

Name of traditional occupation	No. of households in each traditional occupation
(1)	(2)
1 Cultivator	...
2 Sheep farmer	... 42
3 Agricultural labourer	... 1
4 Goldsmith	... 5
...	... 1
Total	49

TABLE 13

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

Caste	From traditional occupation	No. of households changing over	To contemporary main occupation	No. of households changing traditional occupation		
				Voluntarily	Forced by circumstances	Other reasons (unspecified)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Konarlu	Agricultural labourer	1	Cultivator	...	...	1
	Sheep farmer	1	-do-	...	...	1
2 Velama	Agricultural labourer	2	-do-	...	...	2
				...	...	4
	Total	4		...	...	

TABLE 14

Distribution of Households by Main Occupation and Caste

Main Occupation		Number of households in					
		Kapu	Konarlu	Padmasale	Velama	Viswabrahmin	Total
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Cultivator	2	2	1	41	...	46
2	Agricultural labourer	...	...	...	2	...	2
3	Goldsmith	...	...	...	...	1	1
Total		2	2	1	43	1	49

TABLE 15

Combination of Occupations

Main occupation		Total No. of households	Number of households		
			Subsidiary occupation group		
			Cultivator	Sheep farmer	Agricultural labourer
(1)		(2)	(3)	(4)	(5)
1 Cultivator	...	46	...	2	13
2 Agricultural labourer		2	1	...	...
3 Goldsmith	...	1	...	...	...
Total		49	1	2	13

TABLE 20

Area under Cultivation by Caste and Households

Extent in acres (1)	Number of households in		
	Konarlu (2)		Velama (3)
3. & below	...	...	1
3.1 to 5	...	...	...
5.1 to 8	...	...	1
8.1 to 11	...	...	1
11.1 to 14	...	...	1
14.1 to 17	...	...	...
Total	1		4

TABLE 21

Cultivating Households and Increase in irrigated Area, 1959-60

Extent of land newly brought under irrigation (1)	Number of households (2)	Total wet area (3) Ac.C.	Total dry area (4) Ac.C.	Number of households with holdings (in acres)					
				3 & below (5)	3.1 - 5 (6)	5.1 - 8 (7)	8.1 - 11 (8)	11.1 - 14 (9)	14.1 - 17 (10)
3 acres & below	1	6.00	6.00	...	...	...	...	1	...
3.1 - 5 acres	...	...	...	...	...	...	...	...	...
5.1 - 8 acres	...	...	...	...	...	...	...	...	...
8.1 - 11 acres	...	...	...	...	...	...	...	...	...
11.1 - 14 acres	...	...	...	...	...	...	...	...	...
14.1 - 17 acres	...	...	...	...	...	...	...	...	...
Total	1	6.00	6.00	...	...	...	...	1	...

TABLE 22

Possession of Livestock and Poultry by Caste

Kind of livestock (1)	Total No. of live- stock heads of all households (2)	Konarlu		Velama	
		Number of households (3)	Total number of heads of livestock (4)	Number of households (5)	Total number heads of live- stock (6)
BOVINE					
Milch cattle					
1 Cow	2	...	...	2	2
Draught cattle					
1 Bull	1	...	...	1	1
2 Bullock	5	...	...	3	5
3 Cow	3	...	...	2	3
4 He-buffalo	10	1	2	4	8
5 She-buffalo	1	...	...	1	1
6 Horse	...	...	...	...	...
OVINE					
1 Sheep	20	1	20	...	...
2 Goat	30	1	30	...	...
POULTRY					
1 Cock	3	...	...	1	3
2 Hen	1	...	...	1	1
3 Duck	3	...	...	1	3

TABLE 23

Types of Industry run by Households

Name of industry (1)	Number of households (2)
Goldsmithy	1

TABLE 24

Traditional Industry by Households

Traditional Industry (1)	Number of households (2)
Goldsmithy	1

TABLE 25

Material Culture—Possession and Use of Furniture, Consumer Goods and Services

Particulars (1)	Number of households consuming among	
	Konarlu (2)	Velama (3)
Fuel		
(a) Dung cakes	1	4
(b) Jute sticks	1	1
(c) Vodisi wood	...	1
(d) Tamarind wood	1	...
(e) Mango wood	1	...
(f) Twigs	1	...
(g) Neredu wood	1	...
(h) Maradi wood	1	...
(i) Rella wood		4
Lighting		
(a) Kerosene	1	...
(b) Castor oil		3
Furniture & utensils		
(a) Wooden tape cot	...	4
(b) Wooden coir cot	1	2
(c) Mirror	1	2
(d) Wall shelf	...	1
(e) Bench		4
Other consumer goods & services		
(a) Hurricane lantern	...	...
(b) Torchlight	1	3
(c) Toilet soap	1	...
(d) Washing soap	...	4
(e) Using washerman services	1	

TABLE 26

Material Culture—Furniture, Consumer Goods and Services used in last Five Years by Caste and Households

Caste (1)	No. of households which have acquired in last five years			
	Bench (2)	Mirror (3)	Hurricane lantern (4)	Torchlight (5)
1 Konarlu	...	...	...	1
2 Velama	1	1	4	...
Total	1	1	4	1

TABLE 27

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

Caste (1)	Number of households that use toilet/washing soap having annual income (in Rupees) of					Number of households that do not use toilet/washing soap having annual income (in Rupees) of					Number of households that send clothes to washerman having annual income (in Rupees) of				
	1201 & above (2)	901-1200 (3)	601-900 (4)	301-600 (5)	300 & below (6)	1201 & above (7)	901-1200 (8)	601-900 (9)	301-600 (10)	300 & below (11)	1201 & above (12)	901-1200 (13)	601-900 (14)	301-600 (15)	300 & below (16)
1 Konarlu	...	...	1	...	...	...	...	...	...	...	...	...	1	...	...
2 Velama	2	...	1	...	...	...	...	...	1	...	2	...	1	1	...
Total	2	...	2	...	...	...	...	...	1	...	2	...	2	1	...

TABLE 28

Capital Formation by Caste and Households

Particulars of capital formation (1)	Konarlu		Velama	
	Value of capital formation (2) Rs. P.	No. of households (3)	Value of capital formation (4) Rs. P.	No. of Households (5)
1 Land	1,000.00	1	...	...
2 House	...	...	8,600.00	3
3 Agricultural implements	350.00	1	1,060.00	3
4 Savings bonds, Treasury bonds	...	...	30.00	2

TABLE 29

Capital Formation by Household Income and Households

Particulars of capital formation (1)	Annual household income									
	Rs. 300 & below Value of capital for- mation (2)	No. of house- holds (3)	Rs. 301 - 600 Value of capital for- mation (4)	No. of house- holds (5)	Rs. 601 - 900 Value of capital for- mation (6)	No. of house- holds (7)	Rs. 901 - 1200 Value of capital for- mation (8)	No. of house- holds (9)	Rs. 1201 & above Value of capital for- mation (10)	No. of house- holds (11)
			Rs. P.							
1 Land	...	...	...	...	1,000.00	1	...	...	...	...
2 House	...	...	1,000.00	1	2,600.00	1	...	...	5,000.00	1
3 Agricultural implements	...	...	135.00	1	350.00	1	...	...	925.00	2
4 Savings Bonds, Shares,	...	...	...	...	...	...	...	...	30.00	2

TABLE 30

Annual Household Income by Main Occupation and Income

Main Occupation (1)	No. of house- holds (2)	Source of income (3)	No. of house- holds (4)	Households with an annual income (in Rupees.) of											
				All households Amount (5) Rs. P.	Per- cent (6)	300 & below Amount (7) Rs. P.	No. of house- holds (8)	301-500 Amount (9) Rs. P.	No. of house- holds (10)	601-900 Amount (11) Rs. P.	No. of house- holds (12)	901-1,200 Amount (13) Rs. P.	No. of house- holds (14)	1,201 & above Amount (15) Rs. P.	No. of house- holds (16)
1 Cultiva- tor	46	Cultivator	46	39,768.00	90.36	240.50	2	4,996.50	14	10,086.00	14	6,885.00	7	17,650.00	9
		Sheep farmer	2	175.00	0.40	...	...	...	...	115.00	1	60.00	1	...	...
		Agricultural labourer	14	2,756.50	6.26	15.00	1	1,610.25	8	591.25	3	270.00	1	270.00	1
		Cart Driver	2	70.00	0.16	...	...	30.00	1	...	...	...	...	40.00	1
		Weaver	1	180.00	0.41	...	...	...	...	...	...	180.00	...	...	...
2 Agricul- tural labourer	2	Cultivator	1	170.00	0.39	170.00	1	...	...	...	...	...	1	...	...
		Agricultural labourer	2	495.00	1.12	...	...	495.00	2	...	...	...	...	...	...
3 Goldsmith	1	Goldsmith	1	400.00	0.90	...	...	400.00	1	...	...	...	...	...	...
Total	49			4,4014.50	100.00	425.50		7,441.75		10,792.25		7,395.00		17,960.00	

TABLE 31

Annual Expenditure on Education by Caste and Households

Caste (1)	Number of households spending annually			
	Below Rs. 25 (2)	Rs. 25-50 (3)	Rs. 51-100 (4)	Rs. 101-200 (5)
Konarlu	...	...	...	...
Velama	1	...	1	...

TABLE 32

Average Annual Expenditure per Household of Income Groups and Occupation

Occupation	No. of households in occupation	Items of expenditure	Households with annual income of (in Rupees)													
			All households													
			No. of households	Expenditure per household	Percentage to total expenditure	300 & below		301-600		601-900		901-1200		1201 & above		
			(4)	(5)	(6)	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(16)
				Rs. P.					Rs. P.		Rs. P.					Rs. P.
Cultivator	5	Food	5	922.00	56.95	...	...	1	250.00	2	989.50	...	...	2	1190.50	
		Fuel & lighting	5	69.40	4.27	...	...	1	35.00	2	78.00	...	...	2	78.00	
		Clothing	5	197.35	12.16	...	...	1	135.25	2	230.50	...	...	2	195.25	
		Furniture & utensils	5	7.15	0.44	...	...	1	5.00	2	14.25	...	...	2	1.12	
		Other consumer goods	5	40.00	2.46	...	...	1	12.50	2	45.00	...	...	2	48.75	
		Education	2	57.50	1.40	...	...	...	...	...	...	...	...	2	57.50	
Social functions																
		(i) Marriage	1	1200.00	14.80	...	...	...	...	...	...	...	...	1	1200.00	
		(ii) Birth	2	40.00	0.98	...	...	...	...	...	...	...	...	2	40.00	
		(iii) Death	1	20.00	0.24	...	...	...	...	1	20.00	...	...	1	20.00	
		(iv) Others	5	102.40	6.30	...	...	1	50.00	2	56.00	...	...	2	175.00	

TABLE 33

Overall Household Income and Expenditure Position by Caste and Households

Number of households with income (in Rupees)																			
Caste	300 & below			301—500			601—900			901—1200			1201 & above			All households			
	B.A.	S.A.	D.A.	B.A.	S.A.	D.A.	B.A.	S.A.	D.A.	B.A.	S.A.	D.A.	B.A.	S.A.	D.A.	B.A.	S.A.	D.A.	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
1 Konarlu	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	1
2 Velama	...	...	...	...	...	1	...	...	1	...	...	...	...	1	1	...	1	3	4
—(contd.)																			

—(contd.)

TABLE 33 —(concl.)

Overall Household Income and Expenditure Position by Caste and Households

Caste	No. of households with surplus account of (in Rupees)								No. of households with deficit account of (in Rupees)							
	Below 5				501 & above				Below 5				501 & above			
	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
1 Konarlu	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
2 Velama	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	2

B.A. Balance Account S.A. Surplus Account D.A. Deficit Account

TABLE 34

Indebtedness by Annual Household Income and Households

Income group (1)	Total No. of house- holds (2)	Number of households in debt and total amount of debt		Percentage of Col (3) to Col. (2) (5)	Average indebtedness by households in debt (6) Rs. P.
		Number of households (3)	Total amount of debt (4) Rs. P.		
Rs. 300 & below	...	...	...	...	...
Rs. 301— 600	1	1	150.00	100	150.00
Rs. 601— 900	2	1	400.00	50	400.00
Rs. 901—1200	...	...	...	...	...
Rs. 1201—above	2	...	...	...	...

TABLE 35

Indebtedness by Causes, Amount and Households

Cause	Amount of debt	No. of households in debt	Percentage of debt due to cause to the total amount of debt
	(2)	(3)	(4)
(1)	Rs. P.		Rs. P.
1 Purchase of land	400.00	1	72.73
2 House construction or repairs to existing building	150.00	1	27.27

TABLE 36

Indebtedness by Caste, Households, Amount and Causes

Caste	Debtor households by causes									
	Money lenders		Debtors		Purchase of land				House construction	
					No. of households	Amount	Percentage to Col. (5)		No. of households	Amount
	Number	Amount lent	Number	Amount borrowed						
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
				Rs. P.		Rs. P.			Rs. P.	
1 Konarlu	...	...	1	400.00	1	400.00	100	...	...	...
2 Velama	...	...	1	150.00	...	...	...	1	150.00	100

TABLE 37

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

Agency (1)	Rate of interest									
	Interest free		Below 4%		4 - 6%		7 - 9%		10 +	
	No. of house- holds (2)	Amount (3)	No. of house- holds (4)	Amount (5)	No. of house- holds (6)	Amount (7) Rs. P.	No. of house- holds (8)	Amount (9)	No. of house- holds (10)	Amount (11)
Private money lender	...	...	...	...	2	550.00	...	...	...	...

TABLE 38

Caste and Nature of Family

Caste (1)	Total No. of households (2)	Types of families living in the households			
		Simple (3)	Intermediate (4)	Joint (5)	Others (6)
1 Kapu	2	1	1	...	...
2 Konarlu	2	1	...	1	...
3 Padmasale	1	...	...	1	...
4 Velama	43	12	7	22	2
5 Viswabrahmin	1	...	1	...	...
Total	49	14	9	24	2

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

TABLE 39

Dietary Habits by Households and Caste

Caste (1)	Households taking					
	Total No. of households (2)	Two time meals (3)	Breakfast, midday meals and supper, tea or coffee with light dishes between midday meal and supper and tea or coffee at any other time (4)	Breakfast, midday meal and supper with coffee or tea with light dishes between midday meal and supper (5)	Breakfast, mid- day meal, and supper with cof- fee or tea alone at any time or times (6)	Breakfast, mid- day meal, sup- per and ganji mid- day meal and supper (7)
1 Konarlu	1	...	...	...	1	...
2 Velama	4	...	...	...	2	2
Total	5	...	...	...	3	2

TABLE 40

Staple Food and Dietary Habits by Caste and Households

Caste (1)	Number of households taking			
	Rice (2)	Wheat (3)	Coarse grain like bajra, millet or jowar or maize (4)	Total No. of households (5)
1 Konarlu	1	...	1	1
2 Velama	4	...	4	4
Total	5	...	5	5

TABLE 41

Habit of taking Tea by Caste, Household Income and Households

Caste (1)	No. of households taking tea with annual income (in Rupees)					No. of households not taking tea with annual income (in Rupees)				
	300 & below (2)	301 - 600 (3)	601 - 900 (4)	901 - 1200 (5)	1201 & above (6)	300 & below (7)	301 - 600 (8)	601 - 900 (9)	901 - 1200 (10)	Rs. 1201 & above (11)
1 Konarlu	...	...	1	...	...	...	...	...	...	...
2 Velama	...	...	1	...	2	...	1	...	...	...
Total	...	...	2	...	2	...	1	...	...	...

TABLE 42

Prohibited Foods and Drinks by Caste and Households

Caste (1)	Number of households reporting as prohibited									Drinks (11) All drinks prohibited -do-
	Pork (2)	Beef (3)	Wild duck (4)	Dove (5)	Peacock (6)	Chicken (7)	Crow (8)	Polugu (9)	Natta- gotlu, wild bird (10)	
1 Konarlu	1	1	...	...	...	...	1	...	...	...
2 Velama	4	4	4	4	4	4	...	4	4	4
Total	5	5	4	4	4	4	1	4	4	4

TABLE 43

Marriages by Consanguinity, other Relationship and Caste

Caste (1)	Number of marriages with				
	Own sister's daughter (Menakodalu) (2)	Mother's own brother's daughter (Menarikam) (3)	Father's own sister's daughter (Eduro menarikam) (4)	Other blood relationship (5)	Wife's sister (6)
1 Kapu	...	...	1	...	...
2 Konarlu	...	1	...	...	...
3 Padmasale	2	1	...	...	1
4 Velama	6	24	...	...	...
5 Viswabrahmin	...	1	13	9	...
			...	...	...
Total	8	27	14	9	1

TABLE 44

Types of Marriages by Caste

Caste (1)	Total No. of households (2)	Total No. of marriages (3)	Consanguineous		Non-consanguineous		Monogamous		Polygynous	
			No. of households (4)	No. of marriages (5)	No. of households (6)	No. of marriages (7)	No. of households (8)	No. of marriages (9)	No. of households (10)	No. of marriages (11)
1 Kapu	2	7	1	1	2	6	2	5	1	1
2 Konarlu	2	6	2	1	2	5	2	6	...	...
3 Padmasale	1	4	1	3	1	1	1	4	...	...
4 Velama	43	131	30	52	34	79	40	114	8	8
5 Viswabrahmin	1	2	1	1	1	1	1	2	...	...
Total	49	150	35	58	40	92	46	131	9	9

TABLE 45

Marriages by Spatial Distribution and Caste

Caste (1)	No. of marriages contracted within the village (2)	No. of marriages contracted outside the village and within the Taluk		No. of marriages contracted outside the taluk and within the District		Place unspecified	
		Distance unspecified (3)		Distance unspecified (4)		Distance unspecified (5)	
1 Kapu	...	7	...	...	...	...	...
2 Konarlu	3	1	...	2	...	...	...
3 Padmasale	1	2	...	1	...	2	...
4 Velama	40	71	...	9	...	...	...
5 Viswabrahmin	2	...	...	...	...	...	...
Total	46	81		12		2	

TABLE 46

Persons by Age at First Marriage and Caste

Age group (in years) (1)	Kapu		Konarlu		Padmasale		Velama		Viswabrahmin		Total of all communities		
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)	Males (12)	Females (13)	Total (14)
0-4	1	...	...	...	...	...	3	11	...	...	4	11	15
5-9	...	1	...	...	...	...	11	22	...	1	11	24	35
10-14	...	2	1	1	...	3	27	24	...	1	28	31	59
15-19	...	...	1	1	2	1	20	25	1	...	24	27	51
20-24	1	...	1	1	...	...	11	3	...	...	3	1	4
25-29	...	1	...	...	...	...	3	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	...	...	...	...
35 & above	...	...	...	...	...	...	...	...	...	...	4	10	14
Age not stated	...	...	...	...	...	...	4	10	...	...	...	...	...
Total	2	4	3	3	2	4	79	95	1	2	87	108	195

TABLE 47

Settlement History of Households by Caste

Caste (1)	Total No. of households (2)	No. of households settled				
		Before 5 generations (3)	Between 4 & 5 generations (4)	Between 2 & 3 generations (5)	A generation ago (6)	In present generation (7)
1 Kapu	2	...	1	1	...	...
2 Konarlu	2	...	2	...	...	...
3 Padmasale	1	...	1	...	...	...
4 Velama	43	1	31	10	1	...
5 Viswabrahmin	1	...	1	...	...	...
Total	49	1	36	11	1	...

TABLE 48

Houses by Number of Rooms and Number of Persons Occupying and Caste

Caste (1)	Total No. of houses (2)	Total No. of rooms (3)	Total No. of household members (4)	Houses with no regular room		Houses with one room	
				No. of houses (5)	No. of household members (6)	No. of houses (7)	No. of household members (8)
1 Kapu	2	2	6	...	...	2	6
2 Konarlu	2	2	9	...	...	2	9
3 Padmasale	1	1	8	...	...	1	8
4 Velama	43	43	278	...	...	43	278
5 Viswabrahmin	1	1	3	...	...	1	3
Total	49	49	304	...	...	49	304

TABLE 49

House Type by Roof Material and Caste

Caste (1)	Number of houses with pucca roof (Madras terrace)		Number of houses with tile roof		Number of houses with straw/grass roof	
	With slope	Without slope	2 sloped	Unspecified	2 sloped	Unspecified
	(2)	(3)	(4)	(5)	(6)	(7)
1 Kapu	...	2	...	...	...	...
2 Konarlu	...	1	...	...	...	1
3 Padmasale	...	...	...	1	...	...
4 Velama	...	15	...	17	...	11
5 Viswabrahmin	...	...	...	...	...	1
Total	...	18	...	18	...	13

TABLE 50

House Type by Wall Material and Caste

Caste (1)	Number of houses with mud wall	Brick wall
	(2)	(3)
1 Kapu	2	...
2 Konarlu	2	...
3 Padmasale	...	1
4 Velama	31	12
5 Viswabrahmin	1	...
Total	36	13

TABLE 51

Houses by Caste and Use

Caste (1)	Number of houses used for residence (2)
1 Kapu	2
2 Konarlu	2
3 Padmasale	1
4 Velama	43
5 Viswabrahmin	1
Total	49

TABLE 52

House Ownership and Tenancy by Caste

Caste (1)	Number of households living in	
	Owned houses	Rented houses
	(2)	(3)
1 Konarlu	1	...
2 Velama	4	...
Total	5	...

TABLE 53

Area of Homestead by Caste and Households

Caste (1)	Number of households			
	Extent of homestead in cents			
	No. of households (2)	Less than one cent (3)	1—5 (4)	6—10 (5)
1 Konarlu	1	1	...	...
2 Velama	4	2	2	...
Total	5	3	2	...

GLOSSARY

<i>Achintalu</i>	. . Sacred rice	<i>Jibbi</i>	. . A plate to cover any cooking utensil
<i>Alapoddu</i>	. . Morning meal taken by the labourers		
<i>Ambali</i>	. . Jowar gruel		
<i>Annaprasana</i> or	. . First feeding of the child	<i>Kankanalu</i>	. . Sacred marriage badges tied to the wrists of the bride and groom
<i>Annam-muttinchadam</i>	. . with solid food		
<i>Appagintalu</i>	. . Handing over the bride to the groom and his parents, etc.	<i>Katnam</i>	. . Dowry
		<i>Kathi</i>	. . Knife
<i>Ariselu</i>	. . A sweet dish	<i>Khastam</i>	. . Crematorium
<i>Avirinikundalu</i>	. . Decorated pots used in marriage	<i>Kodavall</i>	. . Sickle
		<i>Kongu</i>	. . Hem of a saree
		<i>Kulatappu</i>	. . Penalty imposed by a Caste Panchayat on a culprit
		<i>Kulavruthi</i>	. . Caste occupation
<i>Basikalu</i>	. . Sacred marriage badges tied on the foreheads of the bride and the groom	<i>Kuradaka</i>	. . An earthen utensil in which curry is cooked
<i>Bhajan</i>	. . Group prayer	<i>Kutikunda</i>	. . An earthen pot used to cook food
<i>Bindi</i>	. . Brass vessel to fetch and store water		
<i>Bottu</i>	. . A mark of vermilion on the forehead put by girls and married women only	<i>Madhuragodalu</i>	. . Mud walls
		<i>Mangalaharati</i>	. . Flame of prosperity
		<i>Mangalasutram</i>	. . Marriage locket
<i>Chata</i>	. . Winnow	<i>Mantrasani</i>	. . Local midwife
		<i>Marumanuvu</i>	. . Widow remarriage
<i>Dappulu</i>	. . A kind of musical instruments used in procession, etc.	<i>Menarikam</i>	. . Marrying one's mother's own brother's daughter
		<i>Molatradu</i>	. . Waist thread
		<i>Namakaranam</i>	. . Child naming ceremony
<i>Garbhadanam</i>	. . Consummation ceremony	<i>Nagali</i>	. . Plough
<i>Garisa</i>	. . A local measure	<i>Nattillu</i>	. . Main living room
<i>Godanam</i>	. . Donating a cow		
<i>Goddali</i>	. . Axe	<i>Para</i>	. . Spade
<i>Gorrelamanda</i>	. . Flock of sheep	<i>Payasam</i>	. . Rice cooked with milk and jaggery
<i>Gudlaguba</i>	. . Owl	<i>Peddapillaindi</i>	. . The girl has attained puberty
		<i>Purudu</i>	. . Period of pollution after delivery
<i>Homam</i>	. . Sacred fire	<i>Puja</i>	. . Worship
<i>Intiperu</i>	. . Surname	<i>Purohit</i>	. . Priest
<i>Isukamatti</i>	. . Sandy loam		

Rangavalli . . . Decorative drawings made on floor with lime and turmeric powder and vermillion
 Ratribhojanam . . . Night meal
 Rokali . . . Pestle
 Samadhi . . . Tomb
 Sankusthapana . . . Laying the foundation stone
 Samvatsarikam . . . Death anniversary

Talagada . . . Pillow
 Tiragali . . . Grinding stone
 Vadrangi . . . Carpenter
 Vantitlu . . . Kitchen
 Vasalu . . . Bamboos
 Vididillu . . . Lodging arranged for the bridegroom to stay at the bride's place or at the time of marriage

ERRATA

Page No.	Column No.	Para No.	Line	For	Read
2-3	—	10-14	—	Para Nos. 10, 11, 12, 13, 14	Para Nos. 9, 10, 11, 12, 13
3	1	11	Last but one	at least in	at least once in
5	1	1	2	as	of
6	1	6	21	standards	standard
6	2	7	1 and 2	fifteen castes including two Scheduled Castes besides one Scheduled Tribe	nineteen castes/tribes including two Scheduled Castes and two Scheduled Tribes
6	2	7	5	all the castes and communities	some castes and tribes
9	2	Heading over para 23	...	Paidi or Relli	Paidi and Relli
12	2	Heading over para 39	...	Dress	Dress
13	1	40	5 from bottom	morning	mourning
14	1	45 (c)	2	are	is
15	2	52	7	lantern	lanterns
16	2	54	1	thrice	twice
16	2	57-59	...	Para Nos. 57, 58, 59	Para Nos. 55, 56, 57
17	1	1	11	women	woman
26	1	34	11	women	woman
54	1	5	Last but one	in	for
57	1	2	5 from bottom	the	a

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 11-2-54
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