



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS
SERIAL No. 46

A MONOGRAPH

on

TALLASINARAM

(RAMANAPET TALUK, NALGONDA DISTRICT)

EDITOR

I A R

STATISTICAL SERVICE

Hyderabad, Andhra Pradesh, Hyderabad.



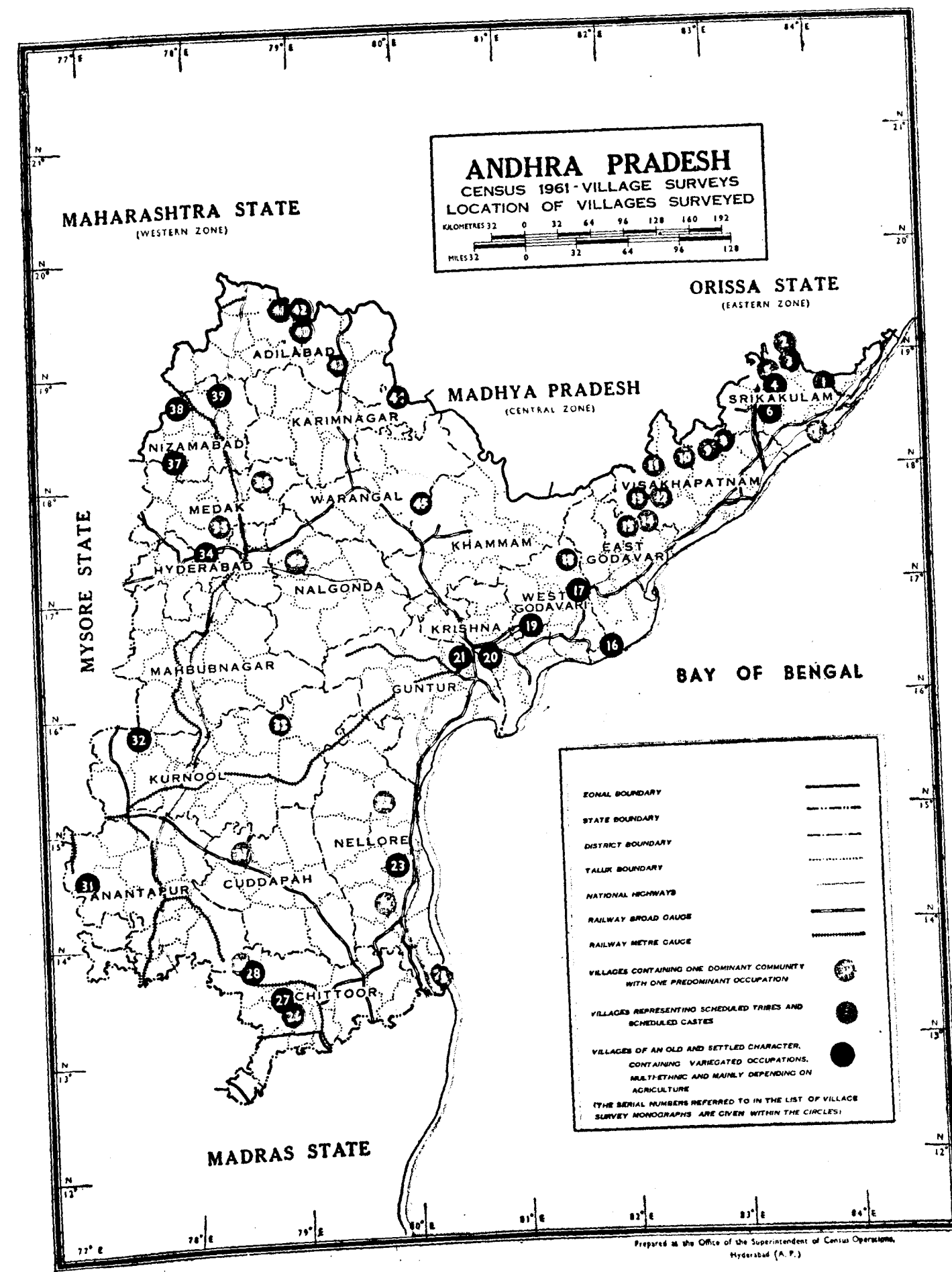
Price : Rs. 6.25 P. or 14 Sh. 7 d. or \$ 2.25 c.

CS
Y. 2. N 61
N. 2. 4. 3. 1
8. 1. 3. 1

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

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

*Surveyed by the Indian Institute of Economics, Hyderabad—A.P. **Present Monograph (25th) ‡Monographs so far published





CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS
SERIAL No. 46

A MONOGRAPH

on

TALLASINGARAM

(RAMANNAPET TALUK, NALGONDA DISTRICT)

EDITOR

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh, Hyderabad.



Price : Rs. 6.25 P. or 14 Sh. 7 d. or \$ 2.25 c.

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

PART I-A (i)	...	General Report (Chapters I to V)
PART I-A (ii)	...	General Report (Chapters VI to IX)
PART I-A (iii)	...	General Report (Chapters X to XII)
PART I-B	...	Report on Vital Statistics
PART I-C	...	Subsidiary Tables
PART II-A	...	General Population Tables
PART II-B (i)	...	Economic Tables [B-I to B-IV]
PART II-B (ii)	...	Economic Tables [B-V to B-IX]
PART II-C	...	Cultural and Migration Tables
PART III	...	Household Economic Tables
PART IV-A	...	Report on Housing and Establishments (with Subsidiary Tables)
PART IV-B	...	Housing and Establishment Tables
PART V-A	...	Special Tables for Scheduled Castes and Scheduled Tribes
PART V-B	...	Ethnographic Notes on Scheduled Castes and Scheduled Tribes
PART VI	...	Village Survey Monographs (46)
PART VII-A(1)	}	Handicrafts Survey Reports (Selected Crafts)
PART VII-A(2)		
PART VII-A(3)		
PART VII-B(1 to 20)	...	Fairs and Festivals (<i>Separate Book for each District</i>)
PART VIII-A	...	Administration Report—Enumeration
PART VIII-B	...	Administration Report—Tabulation
PART IX	...	State Atlas
PART X	...	Special Report on Hyderabad City

District Census Handbooks (*Separate Volume for each District*)

SUPERVISION AND GUIDANCE

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

First Draft

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

Field Investigation

1. Sri Ch. PURNACHANDRA RAO, M. A.,
Economic Investigator
2. Sri G. PRAKASH REDDY, M. A.,
Economic Investigator
3. Sri K. S. S. RAJU, M. A.,
Economic Investigator
4. Sri A. R. K. MURTY, M. A.,
Economic Investigator

Tabulation & Scrutiny

1. Sri P. PATTAYYA, B. Sc.,
Tabulation Officer
2. Sri K. S. S. RAJU, M. A.,
Statistical Assistant
3. Sri A. CHANDRASEKHARA REDDY, M.A.
Statistical Assistant

Photographs

Sri G. PRAKASH REDDY, M. A.,
Economic Investigator

Maps & Drawings

1. Sri M. KRISHNA SWAMY,
2. Sri P. SUBBA RAO,
3. Sri N. GOVINDA SWAMY,
Artists-Draughtsmen

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 variation, within its area, more than one village in the district might be selected to study the special adjustments to them.

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

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

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

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

NEW DELHI
July 30, 1964

ASOK MITRA
Registrar General, India

P R E F A C E

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

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

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 large size than prescribed as otherwise it was difficult to choose a village to satisfy the main purpose for which the village was selected for survey. Similarly, some interior tribal villages that were selected were necessarily smaller than the optimum population size prescribed. The villages were selected carefully having an eye on regional distribution and ecological variation, but it has not always been possible to select villages so remote as to be a day's journey from important centres of communication or administrative headquarters of a district. With the developed communications and the fast means of transport it was somewhat difficult to locate all villages uninfluenced by developmental activities. There were, of course, some villages, particularly in the Agency tract which took not one day but several days to reach from the district headquarters. All the same it is expected that the villages now selected truly represent a cross-section of the rural population of the State.

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

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

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

The present monograph deals with Tallasingaram, a multi-ethnic village in Ramannapet Taluk of Nalgonda District. There are twelve communities living in the village. Toddy tapping is the main occupation for a majority of the people and agriculture is the second main occupation. A special study has been made in this monograph about the economy of the households depending upon toddy tapping as their main occupation along with a general study of the socio-economic conditions of the other communities.

The village was first surveyed by Sarvasri K. S. S. Raju and A. R. K. Murty in April 1960. Later in July 1965 this village was re-surveyed by canvassing the enlarged schedules by Sarvasri Ch. Purnachandra Rao, and G. Prakash Reddy, Economic Investigators. First draft of the report was prepared by Sri Ch. Purnachandra Rao, Economic Investigator. The preparation of the Tables and the scrutiny of the monograph were attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer, assisted by Sri K. S. S. Raju and Sri A. Chandra Sekhara Reddy, Statistical Assistants under the able supervision and guidance of the Deputy Superintendent of Census Operations, Sri K. V. N. Gowd. The credit for the preparation of maps and line drawings goes to Sarvasri M. Krishna Swamy, P. Subbarao and N. Govinda Swamy, Artists-Draughtsmen. The printing was supervised by Sarvasri P. A. Krupanandam, Computer and N. C. Hanumantha Reddy, Proof Reader.

A. CHANDRA SEKHAR
Superintendent of Census Operations,
Andhra Pradesh

	CONTENTS	Pages
Foreword		iii-v
Preface		vii-viii
Chapter I	THE VILLAGE	1-7
	Introductory—Selection and size of the village, scope and method of study—Flora — Fauna —Temperature and rainfall— Residential pattern—Sources of water—Electricity—Places of worship—Other public places—Statutory panchayat — Co-operatives—Educational facilities — Medical and veterinary facilities — Marketing centres — Settlement history of households and the village.	
Chapter II	THE PEOPLE AND THEIR MATERIAL EQUIPMENT	9-27
	Ethnic groups — Scheduled Castes and Denotified Tribe—Other castes and communities: <i>Goundla; Golla; Komati; Kamsali or Viswabrahmin; Kapu or Reddy; Madiga; Mala; Muthracha; Brahmin; Mangali; Tenugu; Chakali; Muslim</i> —Variation in population—Migration—Births and Deaths—Age group and sex — Marital status—Literacy — House types: <i>Use of houses and number of rooms; Kavelillu; Cost of construction; Bhavanti - bungalow; Kammalillu or purillu</i> — Dress — Ornaments — Hair style — Material equipment and use of services; <i>Furniture and utensils; Bedding material; Household furniture; Comforts; Fuel and lighting; Washerman and barber's services</i> — Dietary habit—Coffee or tea habit—Intoxicants—Smoking and chewing.	
Chapter III	SOCIAL CUSTOMS	29-38
	General — Pregnancy and birth — Child naming — Tonsure ceremony—First feeding—Initiation to learning—Attainment of puberty—Marriage: <i>Marriage proceedings among Hindus; Marriage proceedings among Muslims</i> —Consummation — Marriage expenditure — Divorce and separation—Widow marriages—Inter-caste marriages, etc.—Funeral rites—Widow ceremony—Some superstitious practices and beliefs.	
Chapter IV	ECONOMY	39-67
	Land—Livestock—Traditional occupation—Occupational mobility—Contemporary occupations—Place of occupation—Occupations and nature of aspirations — Combination of occupations — Livelihood classes — Workers—Non-workers—Agriculture—Agricultural practices: <i>Crops; Redgram; Greengram; Castor; Cucumber; Rotation of dry crops; Wet crops; Vaanakaalampanta</i> (Rainy season crop); <i>Manures; Yerravadlu</i> (red paddy); <i>Akumasarlu; Numbarlu (No. 15); Vesangi</i> (Summer)—Land revenue and water cess—Varieties of land and land values—Tenancy—Agricultural produce and disposal—Economic position of the cultivating households—Toddy tapping: <i>The palmyrah tree; Paruputhadlu</i>	

	Pages
<i>or Paruputhallu; Naming of toddy trees; Tools and equipment of a toddy tapper : Kallugeetha Sahakaara Sangham (Toddy Tappers' Co-operative Society) Tallasingaram—Excise Administration—Allotment of trees—Mysool (tree tax) — Marking trees — The Economics and sociology of toddy tappers: Toddy tappers by age group; Marital status and age at first marriage; Literacy; Family type and size of households; Toddy tappers and occupational aspirations—Agricultural labour—Casual labour—Attached agricultural labour—Construction labour—Washerman—Cobblery—Goldsmithy—Trade—Sources of finance and indebtedness—Overall economic position.</i>	
Chapter V CULTURAL LIFE AND VILLAGE INSTITUTIONS	69-85
Language and literacy—Religion and festivals—Leisure and recreation—Village deities: <i>Durgamma; Maremma; Midde Mysamma; Papamma; Bangaru Mysamma; Muthyalamma; Anjaneya</i> —Festivals: <i>Ugadi; Vinayaka Chaviti; Pithramasa or Pithra Amavasya; Dasara; Deepavali; Sankranti; Sivaratri</i> —Muslim festivals: <i>Moharram; Shahban; Ramzan; Bakrid</i> —School—Agricultural Co-operative Credit Society, Choutuppal: <i>Loans; Membership; Travelling allowances</i> —Village panchayat—Caste Panchayats—Youth Congress—Family structure and trends of changes—Heads of households—Inter-caste relationship —Inter-village relationship.	
Chapter VI SOCIAL REFORMS, AWARENESS AND ATTITUDE	87-89
Hindu Laws of Succession and Adoption, and Inheritance -- Panchayati Raj Institutions—General knowledge—Family planning—Hindu Marriages Act and Dowry Payments—Untouchability—Attitude of the informants towards the survey.	
Chapter VII CONCLUSION	91
Appendix TABLES	(1)-(58)
Glossary	(59)

MAPS

Andhra Pradesh State Map showing the Location of Villages Surveyed	<i>Before Inner Title</i>
Location Map of Tallasingaram Village	xvii
Map of Tallasingaram Village	xviii
Layout Sketch of Households by Caste/Tribe/Community in Tallasingaram Village	xix

ILLUSTRATIONS

Figure No.

1 A Goundla couple	xxi
2 A typical well-to-do Reddy family	xxii
3 Kavelillu—A tiled house	xxiii
4 Bhavanti-bungalow	xxiv
5 The hearth of a Goundla household	xxv
6 A Goundla bridal pair	xxvi
7 A marriage procession	xxvii
8 Irrigation through an electric motor	xxviii
9 The equipment of a toddy tapper	xxix
10 A typical toddy tapper wearing outfit for his job	xxx
11 A toddy tapper ascending the tree	xxxi
12 A toddy tapper proceeding on to the next tree	xxxii
13 Toddy pots being transported by a lorry to Nagarjunasagar at a distance of about 80 miles	xxxiii
14 An expert toddy tapper in the prime of his youth	xxxiv
15 A kirana shop keeper selling provisions	xxxv
16 Durgamma shrine	xxxvi
17 Maremma shrine	xxxvii
18 An informal sitting of the village elders at the <i>kacheri</i> , settling a dispute	xxxviii
19 Census Officers with the villagers	xxxix

STATEMENTS

STATEMENT NO.

I Surveyed Population	1
II Temperature (in Centigrade) 1951-60	2
III Rainfall (in Millimetres) recorded at Ramannapet, 1957-60	3
IV Settlement History of Households by Caste/Tribe/Community	6
V Households and Population by Caste/Tribe/Community and Sex	9
VI Persons by Age Group and Sex	15
VII Number of Rooms by Caste/Tribe/Community	17
VIII Comparative Costs of Construction Materials of a Tiled House during 1915 and 1965	19

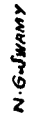
STATEMENT NO.	Pages
IX Range of Expenditure on Toddy and Liquor by Number of Households	26
X Expenditure on Liquor and Toddy Consumption by Income Range of Households	26
XI Expenditure on Liquor and Toddy by Caste/Tribe/Community	27
XII Age at First Marriage among Females	32
XIII Age at First Marriage among Males	33
XIV Pattadars by Extent of Land owned and Amount of Revenue paid	39-41
XV Number of Pattadars by size of Holdings	42
XVI Main Occupation by Caste/Tribe/Community and Number of Households	43
XVII Workers by Sex and Occupation at the 1961 Census	45
XVIII Workers by Occupation and Sex	45
XIX Workers by Age Group and Sex	45
XX Non-workers by Age Group and Sex	45
XXI Agricultural Produce and Disposal, 1964-65	51
XXII Members of Tallasingaram Geethapaarisraamika Sahakaara Sangham	54
XXIII Source of Income for the Toddy Tappers	57
XXIV Expenditure Pattern of the Toddy Tappers' Households	57
XXV Capital Formation—Value by Items of Assets acquired	58
XXVI Capital Formation by Period during the past Thirty Years	58
XXVII Indebtedness by Causes among Toddy Tappers	59
XXVIII Wage Rates by Nature of Agricultural Operations	60
XXIX Family Budget of a Household engaged in Construction Labour	61
XXX Family Budget of a Household engaged in selling and purchasing Poultry and Poultry Products	62
XXXI Credit Agency	63
XXXII Indebtedness by Main Occupation	63
XXXIII Indebtedness by Cause	63
XXXIV Indebtedness by Income Group	63
XXXV Budgetary Position of Households by Occupation, 1964-65	65
XXXVI Earnings per Worker by Occupation	66
XXXVII Value of Assets sold and purchased during last Thirty Years, 1935-65	66
XXXVIII Nature and Value of Assets purchased during last Thirty Years, 1935-65	67
XXXIX Pupil Strength by Standard and Year	75
XL Loan Particulars of the Agricultural Co-operative Credit Society, Choutuppal	77
XLI Village Panchayat Committee Members by Designation, Community, Age and Literacy	79

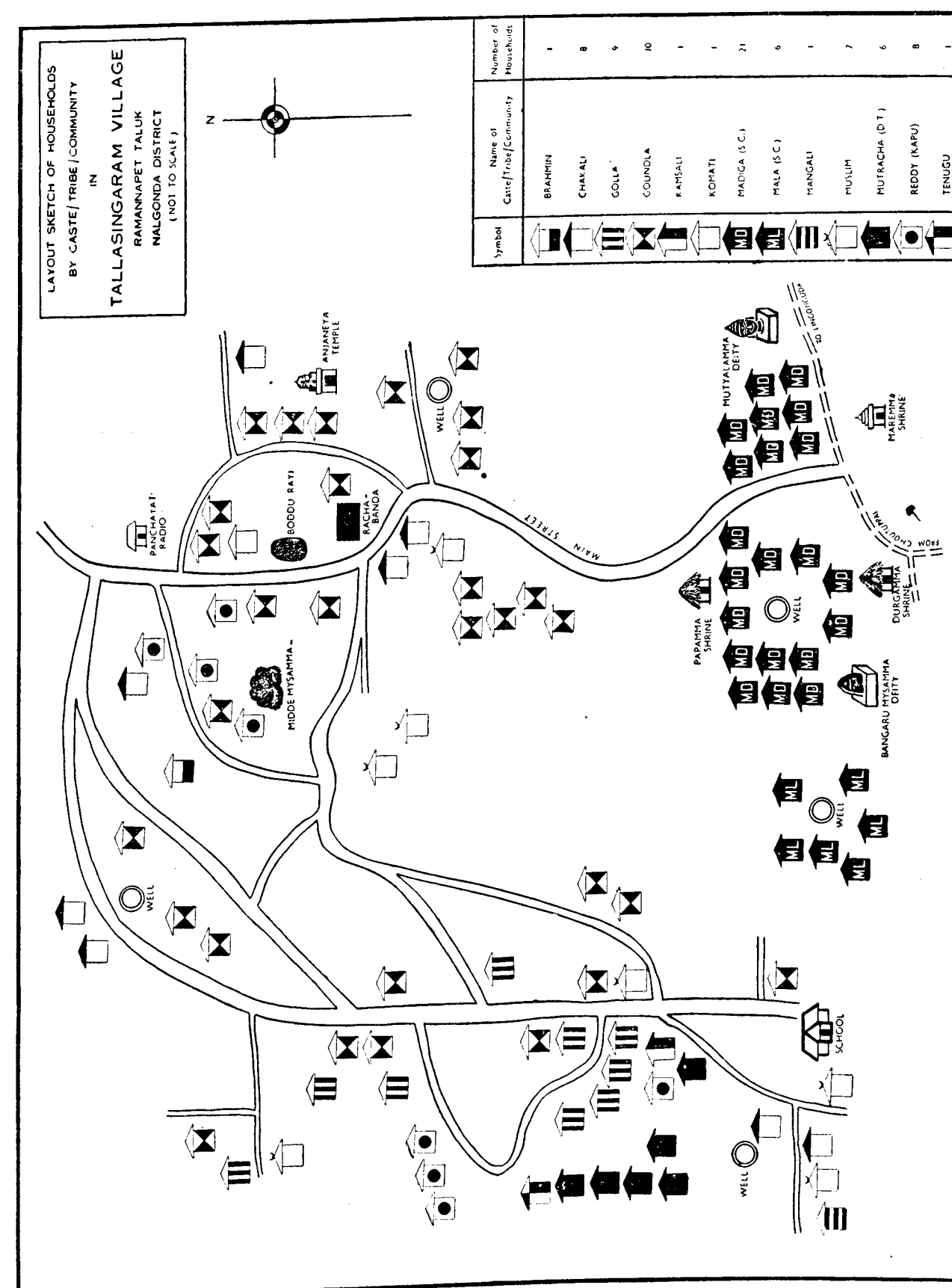
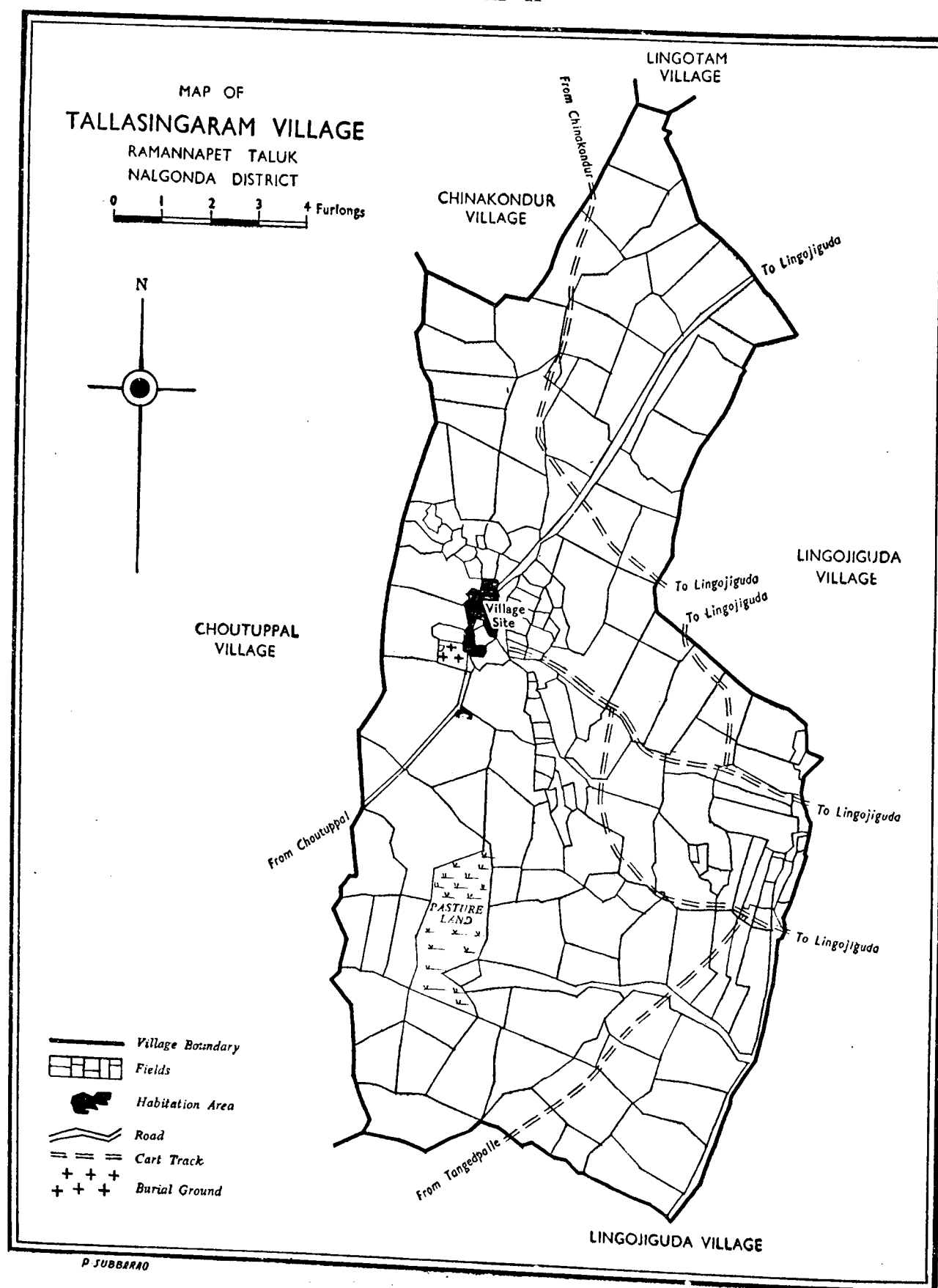
STATEMENT NO.	Pages
XLII Source of Panchayat Income by Year and Amount	80
XLIII Expenditure Pattern of the Village Panchayat	80-81
XLIV Family Type through Generations by Caste/Tribe/Community	83
XLV Heads of Households by Age Group, Sex, Literacy and Caste/Tribe/Community	84
XLVI The Age Group of Persons who expressed Willingness to adopt Family Planning by Stage	88

TABLES

TABLE NO.

1 Area, Houses and Population	(1)
2 Size and Composition of Surveyed Households	(1)
3 Households and Population by Religion, Sect, Caste/Tribe/Community	(2)
4 Population by Caste/Tribe/Community, Age Group and Sex	(2)-(3)
5 Population by Age Group, Marital Status and Sex	(3)
6 Population by Caste/Tribe/Community, Age Group, Education and Sex	(4)-(9)
7 Population by Age Group, Education and Sex	(10)
8 Household Heads by Caste/Tribe/Community, Age Group, Literacy and Sex	(11)
9 Deaths by Caste, Marital Status, Sex and Age Group during last Five Years (1960-65)	(12)
10 Death by Caste, Causes, Sex and Age Group during last Five Years (1960-65)	(12)
11A Livelihood Classes	(13)
11B 1961 Primary Census Abstract	(14)
12 Workers and Non-workers by Age Group and Sex	(15)
13 Workers by Occupation, Sex and Age Group	(16)
14 Workers engaged in Industry, Business and Cultivation belonging to the Household by Age Group and Sex	(17)
15 Non-workers by Age Group, Sex and Nature of Activity	(17)
16 Households engaged in Cultivation, Industry and Business belonging to the Household	(18)
17 Traditional Occupation by Households	(18)
18 Workers by Main Occupation, Place of Work and Sex	(19)
19 Occupational Mobility, Cause of Change and Contentment during 1964-65 by Caste/Tribe/Community	(20)
20 Occupational Mobility, Nature of Aspiration	(20)
21 Combination of Occupations	(21)





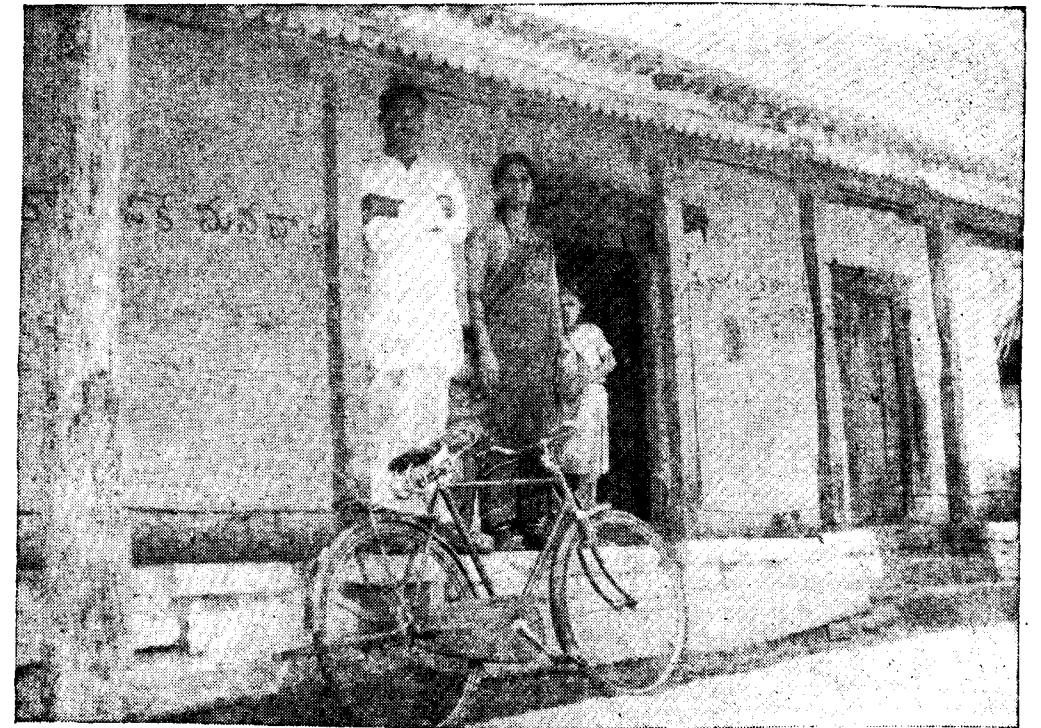


Fig. 1—A Goundla couple. (*Chapter II—Para 5*)



Fig. 2—A typical well-to-do Reddy family. (*Chapter II—Para 19*)

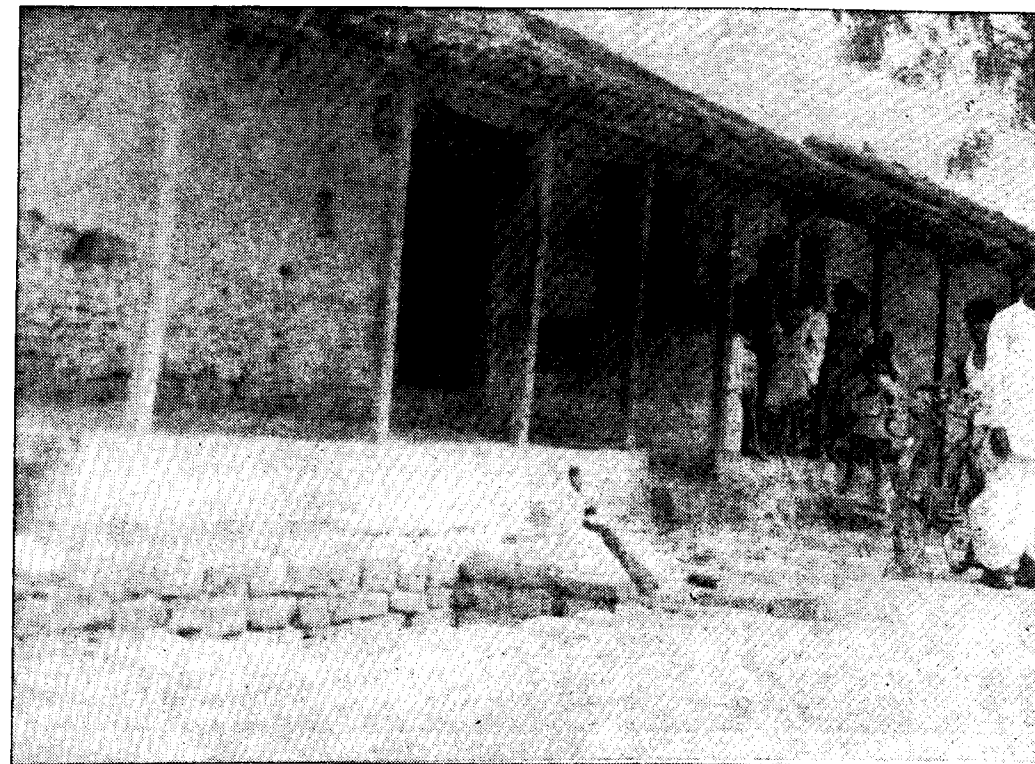


Fig. 3—Kavelillu—A tiled house. (*Chapter II—Para 46*)

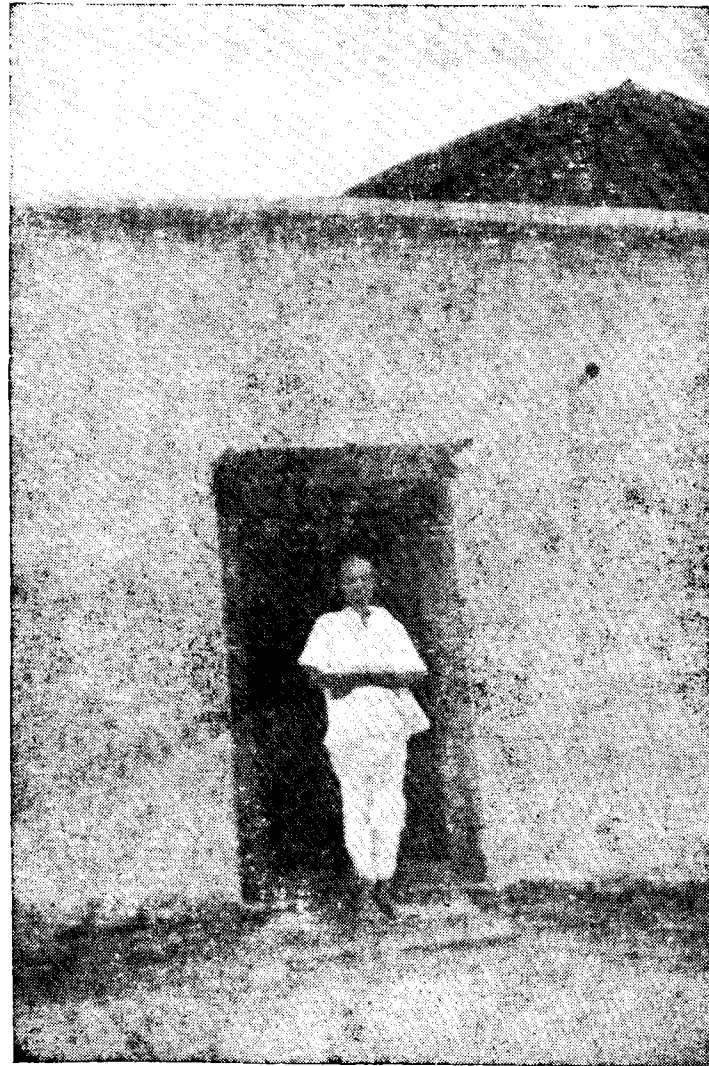


Fig. 4—*Bhavanti-bungalow*. (Chapter II—Para 52)

[See super-structure with tiled roof over the flat roof (*midde*).
The full view of the super-structure is not clearly visible in the figure.]



Fig. 5—The hearth of a Goundia household. (Chapter II—Para 70)

[Some of the household utensils can be seen]



Fig. 6—A Goundla bridal pair. (*Chapter III—Para 25*)

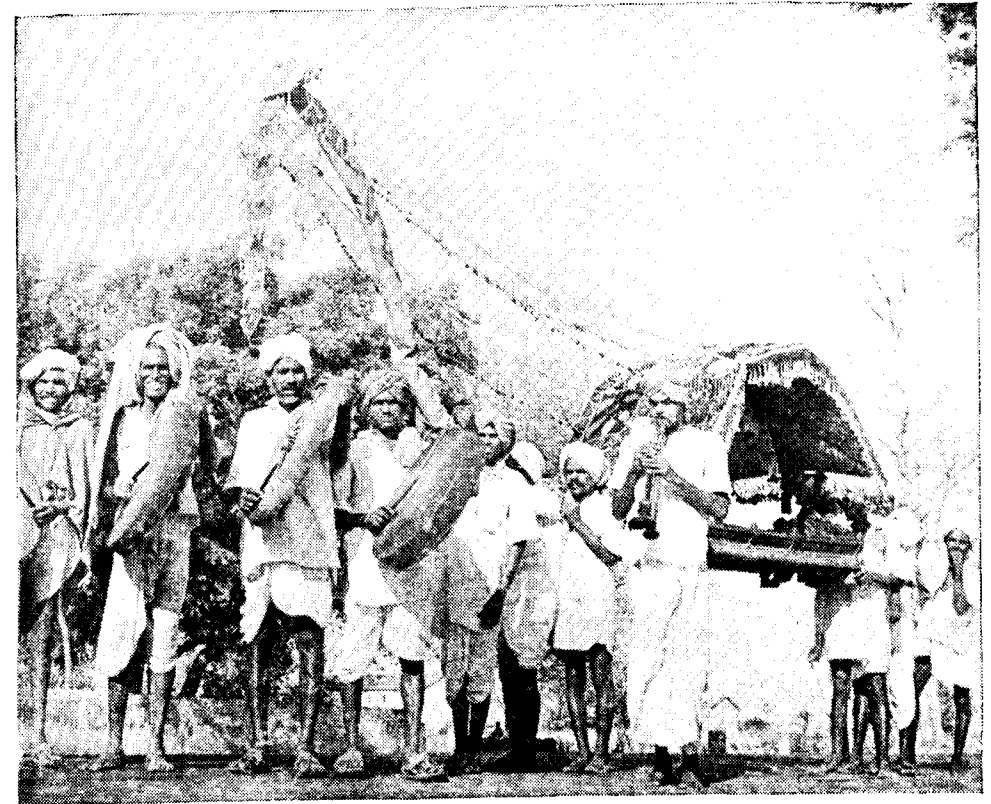


Fig. 7—A marriage procession. (*Chapter III—Para 26*)

[See the palanquin and the musical instruments]

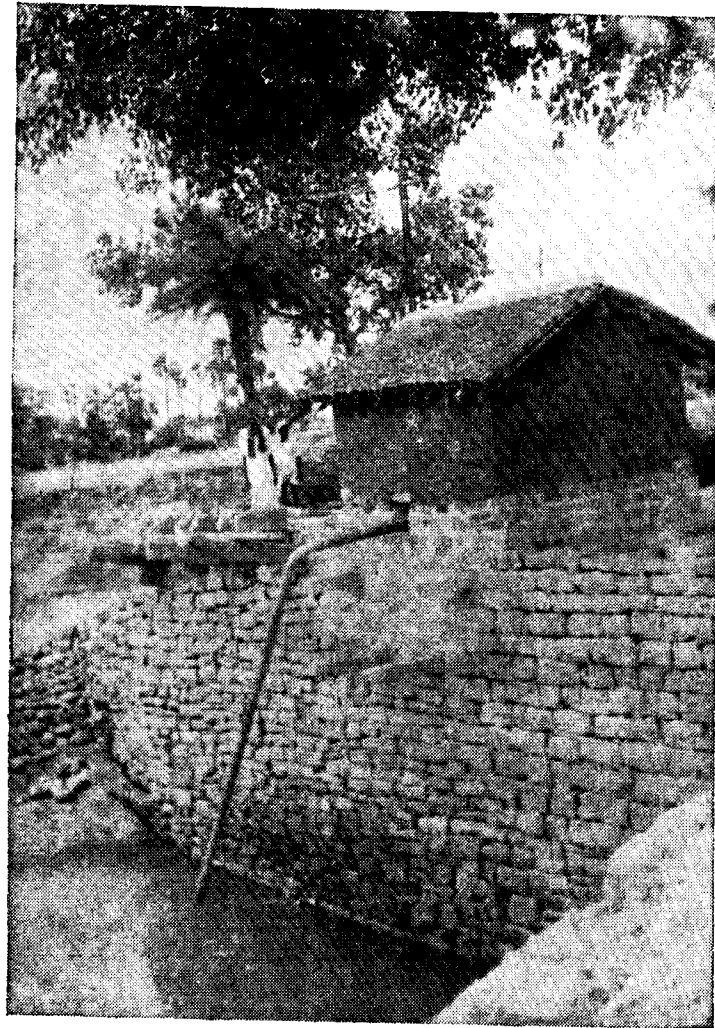


Fig. 8—Irrigation through an electric motor. (Chapter IV—Para 29)

[See the arrangement of the pipe. The machine is arranged in the shed]



Fig. 9—The equipment of a toddy tapper. (Chapter IV—Para 55)

- (a) *Nichena* (ladder), (b) *Chidathabadda*, (c) *Muvvalu*,
 (d) *Katpitika*, (e1) & (e2) *Mokulu*, (f) *Chappals*,
 (g) *Orudolu*, (h) *Mustadu*, (i) *Toddy pot*, (j) *Bandam*,
 (k) *Kodatham* (hook for hanging toddy pot)
 (l) *Kaththis* (Knives)



Fig. 10—A typical toddy tapper wearing outfits for his job.
(Chapter IV—Para 55)



Fig. 11—A toddy tapper ascending the tree.
(Chapter IV—Para 55)



Fig. 12—A toddy tapper proceeding on to the next tree.
(Chapter IV—Para 55)



Fig. 13—Toddy pots being transported by a lorry to Nagarjunasagar
at a distance of about 80 miles. (Chapter IV—Para 58)



Fig. 14—An expert toddy tapper in the prime of his youth.
(Chapter IV—Para 74)



Fig. 15—A kirana shop-keeper selling provisions.
(Chapter IV—Para 98)



Fig. 16—Durgamma shrine. (*Chapter V—Para 6*)

[The deity is housed in a thatched hut. A new hut is erected every year when the deity is worshipped during the month of *Sravana* (July–August).]

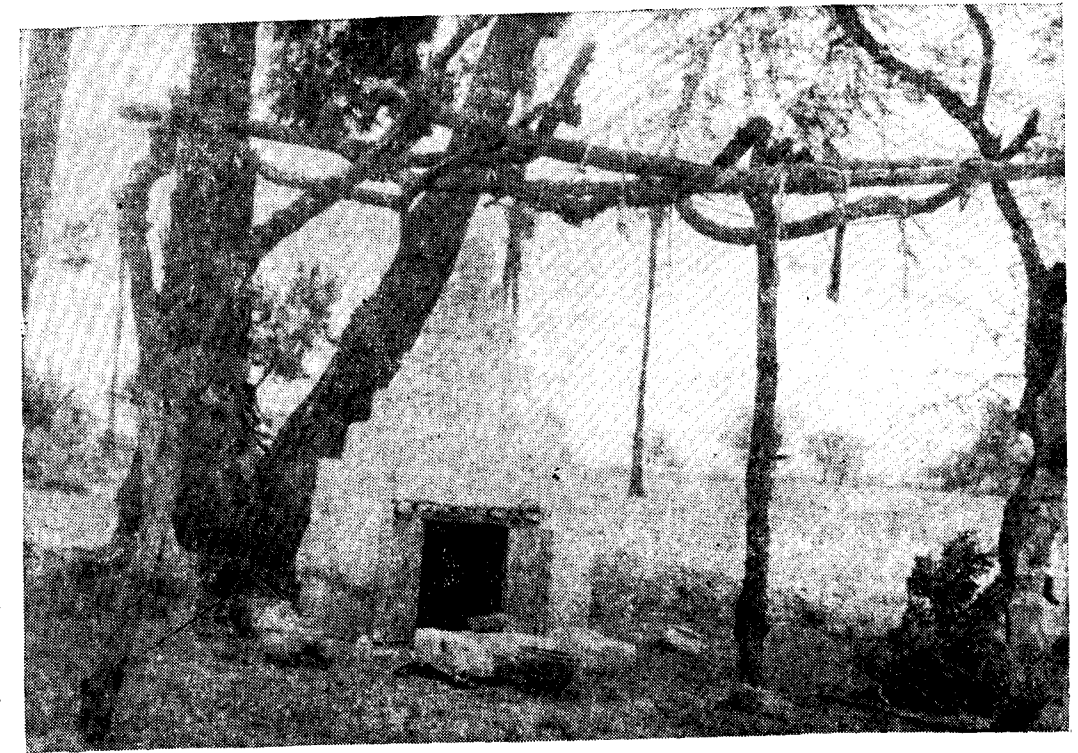


Fig. 17—Maremma shrine (*Chapter V—Para 10*)

[A miniature temple of Maremma deity—This is a malevolent deity. Lest it is not appeased, it is believed that cattle diseases and epidemics will occur.]



Fig. 18—An informal sitting of the village elders at *kacheri* settling a dispute.
(Chapter V—Para 71)



Fig. 19—Census Officers with the villagers. (Chapter VI—Para 12)

[Sri K. V. N. Gowd and Sri S. Ashok Kumar, Deputy Superintendents of Census Operations and Sri Ch. Purnachandra Rao, Investigator interviewing the villagers about the developmental activities carried out in the village.]

Chapter I

THE VILLAGE

Introductory

The name of the village, Tallasingaram literally means 'palmyrah beauty' and speaks of the predominant flora and ecology of the tract which this village represents. It is situated on a slightly low relief on 17°-15'-56" northern latitude and 78°-55'-14" eastern longitude within the Nalgonda District. It lies at a distance of 35 miles away in the east from Hyderabad City on the north-eastern side of the Hyderabad-Vijayawada-Masulipatnam road 2 miles away from the 33rd milestone (Map I). To reach the village from Hyderabad, the Metropolitan City of Andhra Pradesh State, one can travel by any of the buses leaving Hyderabad and bound for Narkatpalle, Huzurabad or Suryapet and alight at Choutuppal (33rd milestone). From here one has to walk a distance of 2 miles towards north-east on an earthen road to reach the village. The village is situated in Ramannapet Taluk 22 miles away by road *via* Choutuppal and Chityala, and 12 miles away by cross country route. It falls under the jurisdiction of Choutuppal Police Station (2 miles away). Nalgonda, the district headquarters, is 39 miles away in the south-east connected by a bus route *via* Narkatpalle. Chinakondur, the Revenue Firka headquarters, is towards the north-western side of the village at a distance of 3 miles. Ramannapet is also the Panchayat Samithi headquarters. Lingo jiguda which is the headquarters of the Village Level Worker (Grama Sevak), is towards the eastern side of the village at a distance of 6 furlongs (*See* Map II). Choutuppal provides health, medical and veterinary service facilities to this village through the Primary Health Centre, one Ayurvedic and 2 Unani dispensaries and a Veterinary hospital. A new road is being laid from Tallasingaram road point to Nagaram village at a distance of 12 miles approaching the Chityala-Bhongir road. Tallasingaram village is about 1½ miles away from this road point.

Selection and size of the village, scope and method of study

2. This village was selected for a socio-economic study with a special stress on toddy tappers who constitute the predominant occupational group in this village, hailing from the Goundla caste. This is a

small village with a population of 586 persons according to 1961 Census count, made up of 113 households (Table I). The total geographical area of the village is 1,427.20 acres. The density of population works out at 263 per sq. mile. This village was first visited for purpose of socio-economic study in April 1960. Again during July 1965 a resurvey of this village was undertaken for a more comprehensive study.

Statement I
SURVEYED POPULATION

Year	Total No. of households in the village	Total population	No. of households studied	Population covered
(1)	(2)	(3)	(4)	(5)
1960	110	597	110	597
1965	100	...	35	220

35% of households covering a population of 220 persons were intensively studied. In selecting these 35 households, 1/3 of the households from each stratum of caste/community were selected at random. The reference period for the present survey is July, 1965.

Flora

3. Palmyrah tree is ubiquitous in the village as well as in the surrounding area. The economy of the village mainly centres round the products of this tree. The toddy juice for drinking, the palmyrah wood and thatch for house construction and fuel, palmyrah coir for ropes, are some of the main uses of this tree. Verily this tree can be called the *Kalpa Vruksha* the mythical tree which gives whatever is asked for from it. Besides palmyrah trees, acacia, neem, tamarind, *ravichettu* (*ficus religiosa*), *banyan*, *seethaphal* (custard apple or *annona squamosa*) and a sprinkling of date palm trees constitute the other flora of the village.

Fauna

4. Bulls, cows and buffaloes of the local breed called *desavali pasuvulu* constitute the cattle wealth of the village. Some of the rich Reddys and the Gollas of the traditional sheep and goat rearing community also rear livestock which includes a few goats among large flock of sheep. A hunter comes across only hares.

Temperature and Rainfall

5. The nearest temperature recording station is at

Begumpet, Hyderabad. The rainfall recording station is at Ramannapet. The following Statements II and III give the weather statistics

Statement II**TEMPERATURE (IN CENTIGRADE) 1951-60**

Year/Month (1)	1951		1952		1953		1954		1955	
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Highest/Lowest temperature recorded in the year	42.8	9.4	41.7	10.0	42.8	8.3	42.8	7.8	40.6	10.0
January	31.1	10.0	32.2	10.6	31.7	9.4	30.6	7.8	32.2	10.2
February	37.2	13.3	33.9	13.3	36.1	13.9	35.0	13.9	34.4	13.9
March	37.8	16.1	37.8	13.3	40.0	17.8	38.3	15.6	38.3	16.1
April	39.4	21.7	40.6	21.7	41.1	20.0	40.0	22.8	40.0	20.0
May	42.8	21.1	41.7	20.0	42.8	25.5	42.8	23.9	40.6	20.6
June	37.2	21.7	38.3	21.1	42.8	20.6	42.8	20.0	40.6	20.6
July	35.0	21.1	35.6	21.1	34.4	20.6	32.2	20.6	32.8	21.1
August	32.8	20.6	32.2	21.1	32.8	21.1	32.8	21.1	29.4	19.4
September	34.4	21.1	32.8	20.6	31.7	20.6	31.7	18.9	32.2	20.6
October	35.0	17.8	32.2	12.2	31.7	17.2	31.7	13.3	31.1	15.6
November	32.8	12.8	30.6	10.0	30.6	10.6	29.4	11.1	30.0	10.0
December	31.1	12.2	31.1	11.7	31.1	8.3	31.1	11.1	28.3	11.1

—(Contd.)

Statement II—Concl'd.**TEMPERATURE (IN CENTIGRADE) 1951-60**

Year/Month (1)	1956		1957		1958		1959		1960	
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Highest/Lowest temperature recorded in the year	41.7	8.3	40.5	9.5	41.7	8.6	41.0	9.5	40.4	9.4
January	30.6	11.7	30.6	9.5	30.6	8.6	30.6	12.3	31.2	14.3
February	33.9	11.1	33.4	11.9	33.9	10.0	35.9	15.3	35.4	13.2
March	38.3	17.2	35.0	13.2	37.3	17.9	38.9	16.1	36.5	19.2
April	40.6	20.0	39.2	19.3	39.9	19.8	40.8	19.7	38.3	17.6
May	41.7	21.1	40.5	20.9	41.7	23.0	41.0	23.1	40.4	22.4
June	36.7	20.6	39.5	21.1	41.7	21.2	37.0	21.2	37.4	21.0
July	31.1	20.0	33.8	20.1	34.7	20.3	33.0	21.2	34.5	21.5
August	31.7	20.6	30.6	20.0	31.8	19.8	31.4	20.2	33.3	21.6
September	31.7	20.6	32.2	19.1	31.3	20.5	33.0	20.4	32.8	19.4
October	30.6	15.0	34.7	17.1	31.4	14.3	32.6	16.1	32.3	15.6
November	30.0	10.0	31.2	12.9	30.2	11.4	31.2	11.8	30.6	12.0
December	30.0	8.3	29.7	12.1	29.8	11.9	30.3	9.5	30.2	9.4

Source: Regional Director, Regional Meteorological Centre, Madras.

Statement III**RAINFALL (IN MILLIMETRES) RECORDED AT RAMANNAPET, 1957-60**

Month	Year							
	1957		1958		1959		1960	
	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days	Rainfall
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
January	...	...	...	...	...	...	...	...
February	...	...	...	...	...	...	...	...
March	2	65.5	1	3.8	...	...	3	15.2
April	2	68.3	2	13.2	3	22.8	...	...
May	3	47.5	...	...	1	11.7	1	8.4
June	10	117.3	3	50.3	9	187.8	3	186.2
July	5	107.9	12	169.7	13	224.5	9	96.8
August	6	175.8	12	200.9	13	181.3	2	9.8
September	3	44.5	11	165.1	6	119.4	10	278.4
October	3	56.1	5	49.0	3	50.3	...	...
November	...	...	4	36.6	...	...	1	10.2
December	...	...	...	...	...	...	...	...

Source: Bureau of Economics and Statistics, Government of Andhra Pradesh.

It is seen that the highest temperature recorded is 42.8° C. in the month of May in 1951 and in May & June in 1953 and 1954, and the lowest is 7.8° C. in the months of January and February 1954. On an average November-January months are very cold while April and May are very hot. The highest rainfall occurs during the months June to September.

Residential pattern

6. The village site extends over 9 acres. The habitation area is encircled by paddy fields. On the right side of the earthen road approaching the Hyderabad-Masulipatnam Road, there are palm trees sprinkled here and there in clusters. There is only one main street in the village which runs from south-western direction to north-eastern direction. All other lanes and by lanes radiate from this main street. Anyone entering the village from Choutuppal side comes across two clusters of houses—one small group inhabited by Malas (Scheduled Caste) and another by Madigas (Scheduled Caste). Each house in the village is an independent structure with its own walls and independent roofs. The deities Papamma and Bangaru Mysamma are enshrined in the habitation area of the Madigas. Muthyalamma deity is towards the east of Madiga households on the way to Lingojiguda. Most of the households of the Goundla caste (the numerically predominant

caste in the village) occupy the northern and north-eastern parts of the habitat. The households of the Reddy (Kapu) caste are on the western side of the main street. Surrounding the Reddy households are the households of the Gollas, Mutrachas (Mutharasis) [Denotified Tribe], Muslims, Brahmins, and of some Chakalis and Gundlas, recently got separated from their respective joint families. They are living in the rented houses of Goundlas in the centre of the village by the side of the Rachabanda or Kacheri. Though there is a natural tendency for particular castes and communities to live amidst their close kith and kin in a contiguous area, by force of circumstances like the break-up of joint families, there is a scattering of certain households belonging to some castes, away from the dominant locality of their caste. Under circumstances when they could not find house sites amidst their caste households, they prefer to be in the neighbourhood of the caste whose social distance is closer and nearer to them. (See Map III).

Sources of water

7. Well water is used for drinking and other ancillary purposes. In each of the localities there are one or two wells to draw water. Some well-to-do Reddis own wells in their premises exclusively for

their use. There are two wells for the Madigas and one well for the Malas amidst their respective localities. In one or two Muslim households also there are wells for their exclusive use. There are some wells amidst the clusters of households of the Goundlas. There are some wells commonly used by the Reddy, Muthracha (D. T.), Golla, Kamsali, Brahmin, Tenugu, Vaisya and Chakali castes. Except the Mala (S. C.) and Madiga (S. C.) caste people, people of all other communities can draw water from the common public wells.

8. In this village, wells are also the main source of irrigation. In the past, the mode of lifting water for irrigation was by an indigenous mechanism locally known as *etham* (picotah). It is a moving horizontal wooden beam balanced on a small axis in between two supporting poles firmly fixed into the ground. To one end of the moving beam, a leather or a metal basket is connected through a bamboo or a thin wooden pole, hung down. The metal or leather basket hung to this wooden pole is to contain the water. The moving beam is operated on either side by two or three men moving from one side to the other on the beam whereas one man lifts the water from the basket tied to the vertical pole and throws out the water drawn up from the well through the picotah. Since the past four or five years many cultivators have installed electric motors in place of picotahs. At the time of resurvey of this village there were about 20 wells fitted with electric motors and 10 wells with the irrigation appliance of the old picotah system. For some time, oil engines also were used by some cultivators. With the electrification in 1963, oil engines were replaced by electric motors as the former were found to be costlier.

Electricity

9. An electric line passes across the village. Whereas 30 to 40 cultivators are irrigating their lands through electric motors provided for 20 wells, only a few Goundla households are using electricity for house lighting. Some of the Reddy landlords reported that they want to electrify their houses after some time when they are relieved of their debts. Thanks to the encouragement given by the Government and the Agricultural Co-operative Credit Society at Choutuppal in granting medium term loans for purchase of electric motors, oil engines, etc., many cultivators are coming forward to dig new wells and install electric pumpsets for converting dry lands into wet. This is paving a way for them to transform subsistence farming into profitable industrial proposition.

Places of worship

10. Durgamma, Maremma, Midde Mysamma, Muthyalamma, Papamma and Bangaru Mysamma are the female deities whereas Hanuman (Monkey hero of the epic Ramayana) is the only male deity worshipped in the village. None of the deities is housed in a pucca building. In February 1965, construction of pucca structure was inaugurated mainly due to the efforts of some enthusiastic men of Goundla caste. This temple is under the final stages of construction. A five feet high miniature temple was constructed on a $2\frac{1}{2}$ feet square during 1963 at a cost of Rs. 100 only. For Durgamma, the presiding deity of the village worshipped by all the communities except Malas and Madigas, and for Papamma worshipped by Madigas, temporary huts or sheds are erected at the time of worshipping these deities during the month of *Sravana* (July-August) every year. The other deities viz., Midde Mysamma worshipped by the Reddys, Bangaru Mysamma and Muthyalamma, worshipped by the Madigas, have neither miniature temple structures nor even huts. They are simply amidst some stones and also symbolised in small stones or small wooden idols. In the centre of the village, just on the western side of the road and in between the Reddy and Goundla households, there is *Boddurayi*, a stone fixed into the ground which is about 10" high above the ground tapering in the end to mark the foundation of the village.

Other public places

11. In the centre of the village there is a stone platform of $1\frac{1}{2}$ feet height which is comfortable for seating. This is called Ratchabanda or Kacheri where elderly people of the village assemble to settle disputes and decide upon important matters pertaining to the village including the collection of contributions for the celebration of community festivals and fairs of village deities, etc. In the centre of this platform a pillar-like stone of 6 feet height is fixed and a Congress Party flag is hoisted over a 14' high bamboo mast tied to it. This perhaps signifies that the village is predominantly a stronghold of the Congress Party.

12. There are two funeral grounds in the village. One is the burial ground of the Malas and Madigas which is at a distance of a few yards from the habitat of these two Scheduled Castes, towards the south-western corner of the village. The other is the cremation -cum- burial ground at a distance of two furlongs from the village site in the north-western corner. This is used by people of all other communities in the village, other than the two Scheduled Castes viz.,

Malas and Madigas. Komati, Kamsali, Reddy (Kapu), Muthracha and Chakali castes cremate their dead whereas burial is the custom among the Goundla, Golla, and Tenugu castes and Muslims. There is no physical separation by fixing boundaries between the funeral ground used by one community from that of the other, except notional and customary segregation. However, each caste has a distinct space for its use for cremation to burial and obsequial purposes.

Statutory panchayat

13. This village comes under the jurisdiction of the statutory village panchayat at Lingoiguda which covers the village Lingoiguda, together with its hamlets Katregu, Jilladchelka, Ankireddiguda and Tallasingaram village. Since the inception of the Panchayat on 30th November 1959, its President has been invariably elected from among the influential Reddys of this village (Tallasingaram).

Co-operatives

14. There is a toddy tapper's co-operative society known as Kallugeetha Sahakara Sangham to serve the interests of the toddy tappers who hail from the Goundla caste. This society acquires permission for tapping the palmyrah and date palm trees at fixed rates from the government, and allots them among the members of the Society. It collects the revenue due from the members in instalments and remits the amount into the Treasury or the State Bank of India at Nalgonda. There is an Agricultural Co-operative Credit Society in Choutuppal. The cultivators of Tallasingaram obtain short term and medium term loans from this Society.

Educational facilities

15. There is a primary school in the village since June 1956. Tution is available upto 5th standard. For High School education pupils are sent to Choutuppal village. For collegiate and professional education, Hyderabad City is the convenient place. Though there is a First Grade College in Nalgonda, the district headquarters, people of this village prefer to send their children to Hyderabad City as the latter is not only nearer to the village but also provides a metropolitan milieu of education and training.

Medical and veterinary facilities

16. There are two Unani dispensaries and one Ayurvedic dispensary at Choutuppal to attend to some of the minor ailments. Poor people go in for

this indigenous method of treatment. A Primary Health Centre and a Maternity Centre attached to it are there in Choutuppal which are visited by the people of the village. But there is a feeling among the people of this village that only rich people who can pay off are treated well by the Medical Officer and other personnel of the Health Centre, though it is intended for free service. Serious cases are taken to the Government Hospitals or private clinics in Hyderabad City.

17. A Veterinary Hospital is also there in Choutuppal to treat cattle and other livestock diseases. Besides indigenous treatment prescribed by some experienced persons, bullocks, cows, sheep, goats and poultry are treated in the Veterinary Hospital.

Marketing centres

18. A weekly *shandy* takes place on Sundays in Choutuppal. People of this village visit the *shandy* for selling the agricultural produce and other household goods and purchase the daily requirements of domestic consumption. A cattle fair is also held in Choutuppal along with the weekly *shandy* since 1959. People of Malkapur (9 miles), Lingoiguda (2 miles), Tangedpalle (2 miles), Peepalpahad (4 miles), Nagaram (3 miles), Panthangi (4 miles), Gundurampalle (6 miles), Lingotam (5 miles), Pedakondur (3 miles), Chinakondur (4 miles), Sangam (6 miles), Varkatpalle (5 miles), Nelapatla (5 miles), Kesaram (6 miles), Sankarapalle (5 miles), and Velminedu (8 miles) villages visit this *shandy*.

19. Agricultural implements like ploughshares, *thondalu* (leather tubes used for lift irrigation), palmyrah ropes, ploughs, iron blades used for *guntakalu* (scuffles), shoes, broomsticks, clothes, mirrors, household provisions like chillies, onions, vegetables, turmeric, ginger, jaggery, etc., are brought to the *shandy*. Bulls, cows, buffaloes, sheep and goats are brought to the cattle fair. People of the above villages start coming to the *shandy* from 8-a.m. Some bring agricultural produce like cereals, condiments and pulses, and cattle, etc. People disperse to their respective villages by 6-00 p.m. The peak hours of the *shandy* usually will be from 11-00 a.m. to 3-00 p.m. About 1,000 people visit the *shandy*. Bulk sales of agricultural produce are effected by the big landlords in Bhongir, the Revenue Divisional headquarters, and a big commercial centre. Chityala, another village at a distance of 16 miles is also an important business centre which is visited by the villagers of Tallasingaram.

Settlement history of households and the village

20. The first settlers of this village are said to be the Reddys (Kapus). Sri Kosman Peddi Reddy, an elderly and well informed gentleman of the Reddy caste stated that a Reddy family was going along this way on a four-wheeled vehicle from Sarikonda village in Nellore District. Soon after reaching this place, the vehicle did not move. Then the Reddy worshipped the household deity called Sarikonda Durgamma and asked as to why the vehicle was not moving. It

is said that the deity told the Reddy in a dream that he should establish his abode here itself and that a village should be formed here. The Reddy did accordingly and settled here some 400 years ago. The Madiga who was accomanying the Reddy also settled along with his *kapu* (guardian). It is therefore said that that the village is about 400 years old and that Reddys are the first settlers of the village followed by Madigas and people of other castes. The following Statement shows the settlement history of the 35 surveyed households.

Statement IV
SETTLEMENT HISTORY OF HOUSEHOLDS BY CASTE/TRIBE/COMMUNITY

Name of Caste/Tribe/ Community	Number of households settled					
	No. of house- holds	More than 5 generations ago	Between 4 & 5 generations	Between 2 & 3 generations	One generation ago	Present gene- ration
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. Brahmin	1	...	1	...	...	...
2. Chakali	2	1	1	...	...	...
3. Golla	3	1	1	...	1	...
4. Goundla	10	7	1	1	...	1
5. Kamsali	1	...	...	...	...	1
6. Komati	1	...	...	...	...	1
7. Madiga (S. C.)	7	5	2	...	...	...
8. Mala (S. C.)	2	...	1	...	1	...
9. Muslim	2	...	1	1	...	...
10. Muthracha (D. T.)	2	1	1	...	...	...
11. Reddy (Kapu)	3	3	...	...	...	...
12. Tenugu	1	1	...	...	...	...
Total	35	19	9	2	2	3

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

It can be seen from the above Statement that though Reddys followed by Madigas are the original settlers of the village, as narrated by Sri Peddi Reddy, people of Chakali, Golla, Goundla, Muthracha and Tenugu castes were also living in the village for more than 5 generations, according to the memory of the informants.

21. This village was under a Jagirdar of the Nizam of Hyderabad named Sri Julfakhar Ali Khan. Sri Julfakhar Ali Khan was the son of Sri Faiz Mahboob Jung who was also a Jagirdar. The Jagir was abolished soon after Police Action in the erstwhile Hyderabad State during 1949. During the Jagirdar's regime the following Inams were given by the Jagirdar.

- (i) *Police Patel and Mali Patel Inam* : 46 acres of dry land and one acre of wet land under a picotah well.
- (ii) *Patwari Inam* : 12 acres of dry land and 4 acres of wet land under a picotah well.
- (iii) *Machkuri (Kavali) or Village Servants' Inam*: Of the two Kavalis or Machkuris, one (Goundla) was given 12 acres of dry land and another (Muslim) was given Rs. 3 as monthly salary. Besides Inams and salary, the Machkuris were given alms (*bichcham*) at the threshing floors.
- (iv) *Chakali Inam*: This was Inam of 3 acres of wet land and 16 acres of dry land given to washermen.

- (v) *Mangali Inam*: The Mangali (barber) was given an Inam of 6 acres of dry land.
- (vi) *Madiga Inam*: The Madigas were given 18 acres of dry land as Inam. They have now dug a well under which only one acre is irrigated.
- (vii) *Kummari Inam*: The potters were given 12 acres of dry land as Inam.
- (viii) *Begari (Mala)* was given 4 acres of dry land as Inam.
- (ix) *Vadlolla (Badayi) Inam*: The carpenter was given 25 acres of dry land as Inam.
- (x) *Kammari Inam*: The blacksmith was given 8 acres of dry land as Inam.
- (xi) *Avusali Inam*: The goldsmith was given 1 acre of wet land and 14 acres of dry land. (This Inam was later taken back by the Jagirdar himself).
- (xii) *Mulla Inam* : 10 acres of dry land was given as Inam for the celebration of Muslim festivals.

22. The Inams granted to the Madiga, Begari and Mulla are *Mafi Inams*. They need not pay the Land Revenue. It is enough if they pay only the local cesses. The Chakali, Kummari, Vadla, Kammari and Mangali are granted *Chouthes* and only 1/4 of the assessment is collected from them. Local fund is collected from the remaining 1/4 amount at a rate of 25 Paise per rupee.

23. In the past, Land Revenue was collected two times in a year. All the lands were given for lease to the cultivators in the village and they enjoyed the land as tenant-cultivators until 1927. During 1927 (1332 Fasli), the Jagirdar took *nazaranas* (presents) from the tenants (which was one year's Land Revenue) and issued *Pattas* to the landholders. Until then there was no security of tenure for the cultivators. Later he used to collect Land Revenue from them once in a year. The Jagirdar fixed the Land Revenues very arbitrarily. Since Police Action in 1949, the ryots are paying the Land Revenues directly to the Hyderabad State Government and at present to the Andhra Pradesh State Government.

Chapter II
THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic groups belonging to various ethnic groups were covered by the survey. The number of households in each of the ethnic groups and the number of households covered by the survey along with the population by sex break-up are as shown below :

At the time of resurvey during July 1965 there were 100 households in the village. As mentioned earlier among these 100 households, 35 households

Statement V
HOUSEHOLDS AND POPULATION BY CASTE/TRIBE/COMMUNITY AND SEX

Caste/Tribe/ Community	No. of households in the village	No. of households surveyed	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
1. Brahmin	1	1	2	1	1
2. Chakali	8	2	10	5	5
3. Golla	9	3	13	4	9
4. Goundla	30	10	72	34	38
5. Kamsali	1	1	4	2	2
6. Komat	1	1	4	3	1
7. Madiga (S. C.)	21	7	40	19	21
8. Mala (S. C.)	6	2	12	7	5
9. Mangali	1*	...	...	...	...
10. Muslim	7	2	13	5	8
11. Muthracha (D. T.)	6	2	16	6	10
12. Reddy (Kapu)	8	3	31	14	17
13. Tenugu	1	1	3	2	1
Total	100	35	220	102	118

* As the head of the household was away and his son was a minor, the household was not covered by the survey.
S. C. = Scheduled Caste D. T. = Denotified Tribe

Scheduled Castes and Denotified Tribe

2. Madiga and Mala are the Scheduled Castes in this village. There are 27 households of these Scheduled Castes of whom 9 households with a population of 52 persons have been selected for survey. There are 6 households of a Denotified Tribe Muthracha of whom 2 households with 16 persons have been taken up for intensive study (Table 73).

Other castes and communities

3. The origin, history and present position of the castes and communities are as described below.

Goundla

4. "It is a toddy-drawing and liquor vending caste found chiefly in Telangana. The caste appears to be a functional group like that of the Eadiga formed from the members of other castes. The caste is divided into 6 endogamous groups — Deva Goundla, Shetti Goundla, Mashti Goundla, Goundla, Eadiga and Laguwad. The first of these (Deva Goundla) holds the highest rank among the sub-castes, while the Mashti Goundlas occupy the lowest position. The Laguwads are so called because they wear *lagus* (short trousers). They are found chiefly in the southern districts of the State. The caste is divided into several exogamous sections based on family names (*inti peru*), the majority of which are of the

territorial character, a few being totemistic. A man cannot marry within his *intiperu* or outside his sub-caste. Marriage is allowed with the daughter of a maternal uncle or paternal aunt. Infant marriage is practised by the caste. No bride-price is generally given. In matters of religious sect, the Goundlas are divided into Vaishnavites and Saivites, but universal preference is given to the worship of Siva whom they worship under the peculiar name of Surabhandeshwar. They also offer fowls, sheep and other animals to some village deities, etc. The dead are usually burnt. If burial is resorted to, the married are placed in a sitting posture with the face pointing towards the east, and the unmarried in a lying position with the face downwards and the head turned to the south. The Goundlas still follow their traditional occupation of extracting toddy from the wild date palm and selling the liquor. The Eadigas tap both the wild date and palmyrah palms. Only a few of the Goundlas have taken to cultivation.”¹

5. Goundlas are variously known as Idigas in the Rayalaseema districts of Kurnool, Cuddapah, Anantapur and Chittoor, as Kalalis and Goundlas in the central coastal districts of Nellore, Guntur and Krishna and as Settibalijas and Gamallas in the districts of East Godavari and West Godavari. They are also known as Yatas in the Visakhapatnam district and as Yatas and Segidilu in Srikakulam district. Now-a-days marriages are, however, taking place outside one's own sub-caste, though marriages within the same *intiperu* are prohibited. Figure 1 shows a Goundla couple.

Golla

6. Golla is a pastoral caste found in Andhra Pradesh, Mysore and in the eastern districts of Maharashtra State. This caste is called by different names in different parts as Gulla, Gullar (in the Karnataka region), Gollewar, Gavali and Dhangar (in the Marathwada area of Maharashtra State).

7. There are various sub-castes among the Gollas. According to Sri Thotakura Raja Mallaiiah, a well informed Golla man, the various sub-castes are: Yerra Golla, Yaya, Golla, Boya Golla, Pakanati Golla, Puja Golla, Musti Golla, Motati Golla, Adi Golla, Mudra Golla, Gujarathi Golla, Manda Golla, Karna Golla, Gampa Golla, Ale Golla, etc.

8. According to Sri Raja Mallaiiah, the Gollas of Nalgonda and Karimnagar districts are descendants from Lord Krishna's sons, who escaped the destruction by fire of the Yadava race. The survivors subsequently grouped themselves under various sub-divisions based upon the manner in which they escaped from the havoc, viz., those who

were reddened by the glow of the fire were called *Yerra* (red) Golla; those who lay concealed in the green foliage of umbrageous trees were called *Pakanati* (green branches) Gollas; those who worshipped Lord Krishna to save them, were known as *Puja* (worship) Gollas and those who carried their family Gods in baskets (*gampalu*) were called *Gampa* Gollas. Further, some sub-castes like the Gujarathi Golla derived their name from the place where they immigrated, whereas some have a reference to their descent from a particular stock like the Yadava Gollas, etc.

9. The Gollas of this village are *Yerra* Gollas. But they are by no means red in complexion and are black by all counts. They are Saivites and are called *Vibhutidars* (as they wear horizontal marks of sacred ash on the forehead) by sect. They worship *Raja Rajeswar* (another name of Lord Siva) and *Mallanna*. *Katama Raju* is their caste deity. They have taken to cultivation as main occupation besides the traditional occupation of sheep and goat rearing. Some of them are engaged as agricultural labourers whereas some are also engaged as attached agricultural labourers.

10. Some of the surnames (*intiperulu*) among the Gollas of this village are: *Thotakura*, *Nalla*, *Balagoni*, *Sunkoni*, *Beldi*, *Dandike*, *Vallam*, etc. The social customs and practices are described in Chapter III.

Komati

11. Komati is a caste of traders, shop-keepers and money lenders. They are found throughout Andhra Pradesh State not excluding remote villages. The various endogamous groups among Komati Caste are *Vegina*, *Beri*, *Neti*, *Gavara*, *Arava*, *Kalinga* and *Jain*. The *Vegina* sub-division trace their original habitat to *Venginadu*, the territory comprised in between the Krishna and Godavari rivers below the Eastern Ghats. The *Arava* Komatis are those who came from the Tamil (*Arava*) country (Madras State) and are found mostly in Karimnagar District; the *Kalinga* Komatis are those emigrated from *Kalinga* country (Orissa State); the *Jains* who took to business are known as *Jain* Komatis; the *Nethi* Komatis are probably the traders in ghee; the *Vegina* Komatis are those who entered the fire-pits with *Kanyakamma*, the caste Goddess and the *Beri* Komatis are those who did not enter the fire pits along with *Kanyakamma*. The word '*beri*' is said to be a corruption of *bedari*, meaning those who fled away

the Chalukyas, the Pallavas, and Bellalas, several families of zamindars came into existence after the captivity of Pratapa Rudra of Warrangal in A. D. 1323 by the Muhammadan Emperor Ghiyas-ud-Din Tughluk.”¹

16. Another story concerning the origin of the Kapus is as follows :

“ During the reign of Pratapa Rudra, the wife of one Belthi Reddi secured by severe penance a brilliant ear ornament (*kamma*) from the Sun. This was stolen by the King's Minister, as the King was very anxious to secure it for his wife. Belthi Reddi's wife told her sons to recover it, but her eldest son refused to have anything to do with the matter, as the King was involved in it. The second son likewise refused and used foul language. The third son promised to secure it, and hearing this, one of his brothers ran away. Finally the ornament was recovered by the youngest son. The *Panta Kapus* are said to be descended from the eldest son, the *Pakanatis* from the second, the *Velamas* from the son who ran away, and the *Kammas* from the son who secured the jewel.”

17. “ The Kapus are said to have originally dwelt in Ayodhya. During the reign of Bharatha, one Pillala Mari Belthi Reddi and his sons deceived the king by appropriating all the grain to themselves, and giving him the straw. The fraud was detected by Rama when he assumed charge of the kingdom, and, as a punishment, he ordered the Kapus to bring *cucurbita* (pumpkin) fruits for the *sradh* (death ceremony) of Dasaratha. They accordingly cultivated the plant, but, before the ceremony took place, all the plants were uprooted by Hanuman, and no fruits were forthcoming. In lieu thereof they promised to offer gold equal in weight to that of pumpkin and brought all of which they were possessed. This they placed in the scales, but it was not sufficient to counter balance a pumpkin against which it was weighed. To make up the deficiency in weight, the Kapu women removed their *bottus* (marriage badges), and placed them in the scales. Since that time women of the Motati and Pedakanti sections have substituted a cotton string dyed with turmeric for the *bottu*. It is worthy of notice that a similar legend is current among the Vakkaligas (cultivators) of Mysore, who instead of giving up the *bottu*, seem to have abandoned the cultivation of the *cucurbita* plant. The exposure of the fraud led Belthi Reddi to leave Ayodhya with one of his wives and seventy-seven children, leaving behind thirteen wives. In the course of their journey, they had to cross the Silanadi (petrifying river), and if they passed through the water, they would have become petrified. So they went to a place called Dhonakonda, and, after worshipping Ganga, the head of the idol was cut off, and brought to the river bank. The waters, like those of the Red Sea in the time of Pharaoh, were divided and the Kapus crossed on dry ground. In commemoration of this event, the Kapus still worship Ganga during their marriage ceremonies. After crossing the river, the travellers came to the temple of Mallikarjuna, and helped the Jangams in the duties of looking after it. Some time afterwards the Jangams left the place for a time, and placed the temple in charge of the Kapus. On their

through fear. The Vaisyas of this village are of the Gavara sub-division and are called Gavara Komatlu. Their caste Goddess, *Kanyakamma* or *Kanyakaparameswari* is said to be a deification of a beautiful Komati girl by name *Vasavamma* who belonged to Penugonda of West Godavari District in Andhra Pradesh. Vishnu Vardhana, the Eastern Chalukya King desired to marry the girl. The King persecuted her caste people who objected to the proposal. As the King persisted in his efforts, *Vasavamma* burnt herself to death to end the trouble. The headmen of the 102 Vaisya (Komati) families, the ancestors of the present *gotras*, also sacrificed themselves along with her. Since then, she has been deified as their caste deity. They are many temples in the name of the deity but the chief temple is at her native place, Penugonda. The one household in the village is engaged in its traditional or caste occupation of itinerant business of household provisions.

Kamsali or Viswabrahmin

12. Kamsali is an artisan community of goldsmiths, carpenters, blacksmiths, etc. This caste is also called as Panchal as it consists of five artisan classes, viz., *Ausali* or *Kamsali* (goldsmith), *Vadla* or *Vadrangi* (carpenter), *Kammara* (blacksmith), *Kanchara* (brassmith) and *Kasi* (stone masons). There is no restriction preventing inter-marriages or inter-dining among them nor a man is disallowed from following more than one occupation nor change his occupation. These sub-divisions are based on occupation only.

13. The one Kamsali household in this village is engaged in carpentry-cum-blacksmithy and it prepares and repairs agricultural implements and receives remuneration in kind, i.e., cereals, from the agriculturists.

Kapu or Reddy

14. The Kapu or Reddy is the predominant caste in Andhra Pradesh. They are the great caste of cultivators, farmers and squireens in the Telugu country.

15. “The term Kapu, Mr. H. A. Stuart writes, “means a watchman, and Reddi means a King. The Kapus or Reddis (Ratti) appear to have been a powerful Dravidian tribe in the early centuries of the Christian era, for they have left traces of their presence at various places in almost every part of India. Though their power has been put down from time to time by

¹ E. Thurston, *Castes and Tribes of Southern India*, Vol. III, p. 223.

² E. Thurston, *op. cit.*, pp. 231—232

¹ Census of India, 1921, Vol. XXI, Hyderabad State, Part—I Report, p. 247

return, the Kapus refused to hand over charge to them and it was decided that whoever should go to Nagalokam (the abode of the snakes), and bring back Naga Malligai (Jasmine from snake-land), should be considered the rightful owner of the temple. The Jangams, who were skilled in the art of transformation, leaving their mortal frames, went in search of the flower in the guise of spirits. Taking advantage of this, the Kapus burnt the bodies of the Jangams, and when the spirits returned, there were no bodies for them to enter. Thereupon the god of the temple became angry, and transformed the Jangams into crows, which attacked the Kapus, who fled to the country of Oraganti Pratapa Rudra. As this king was a Sakti worshipper, the crows ceased to harass the Kapus, who settled down as cultivators. Of the produce of the land, nine-tenths were to be given to the king, and the Kapus were to keep a tithe. At this time the wife of Belthi Reddi was pregnant, and she asked her sons what they would give to the son who was about to be born. They all promised to give him half of their earnings. The child grew into a learned man and poet, and one day carried water to the field where his brothers were at work. The vessel containing the water was only a small one, and there was not enough water for all. But he prayed to Saraswathi with whose aid the vessel was always filled up. Towards evening, the grain collected during the day was heaped together with a view to setting apart the share for the king. But a dispute arose among the brothers, and it was decided that only a tithe should be given to him. The king, being annoyed with the Kapus for not giving him his proper share, waited for an opportunity to bring disgrace on Belthi Reddi, and sought the assistance of a Jangam, who managed to become the servant of Belthi Reddi's wife. After some time, he picked up her kamma when it fell off while she was asleep and handed it over to Pratapa Rudra, who consider it to be proclaimed that he had secured the ornament as a preliminary to securing the person of its owner. The eldest son of Belthi Reddi, however, recovered the *kamma* in a fight with the king, during which he carried his youngest brother on his back. From him the Kammars are descended. The Velamas are descended from the sons who ran away, and the Kapus from those who would neither fight nor run away."¹

18. All these versions regarding the origin of the Kapu community have been corroborated by Sarvarsi Kosnam Peddi Reddy and Kosnam Venkatrami Reddy—the learned men among the Kapus of this village. They say that all these versions have some grains of truth in them and that it is beyond their knowledge as to which of the versions is perfectly correct.

19. There are innumerable sub-divisions among the Kapus. The most important of them are the Motati, Gudati, Pakanati, Chittapu and Gone—the five endogamous groups of the Panch Reddis and the Yaya, Kamma, Patti, Pedakanti, Panta, Vakliga, Velama, etc. The Kapus (Reddis) of this village claim to have belonged to the 'Motati' sub-division.

"The Motati Kapus take the highest rank amongst the Kapus and are proud of their blood, since, as they aver, Raja Prataparudra and his descendants belonged to their caste."²

Reddys of this village reported to have had immigrated to this place 3 to 4 centuries ago from a village in Nellore district and claim to be the original settlers of this village. They are landlords, cultivators and leaders of the village community. The posts of Police-patel and Mali-patel (village headman) are held by them. Figure 2 shows a typical well-to-do Reddy family.

Madiga

20. Madiga is a caste of leather workers and tanners. They claim to be the descendants of Jambavantha, a monkey-hero of the epic *Ramayana* and as such are called Jambavanthulu. In the caste hierarchy of Hindu religion, they occupy the sixth and the last position and are called as *Shashtamulu*, the other five classes being Brahmana, Kshatriya, Vaisya, Sudra and Panchama (or Malas). The Panchamas (Malas) and Shashtamulu (Madigas) were, until the enactment of the Untouchability Offences Act, 1955 were treated as untouchables. This caste is treated as a Scheduled Caste. Their habitat is segregated by a distance of a few yards from that of other castes excluding that of the Malas who are also precluded to live within the village.

21. Agricultural labour is the chief occupation of the caste and the traditional occupation of tanning and preparation of chappals and other leather goods is the subsidiary occupation for almost all households. Some households have cultivation as their main occupation.

Mala

22. Malas are also called as Panchamulu or Adi Andhrulu. They constitute the fifth class in the caste hierarchy of Hindus. The Mala caste corresponds to or is identical with the Mahars of Maharashtra State, the Holers of the Karnataka region of Mysore State and the Pariahs of Madras State. They are found in almost all the villages of Andhra Pradesh. They, like the Madigas, live a little away from the other residents of this village. The Malas and Madigas also have segregated habitats. The habitat of the Malas is called Malapalle whereas that of the Madigas is called Madigapalle

or Madigawada.

23. The word 'Mala' is supposed to have been derived from 'maila' which means dirt, and is said to refer to their traditionary origin from Goddess Parvati's menstrual clothes. But Syed Siraj-ul-Hassan opines that the Kannada and Tamil derivations are from the word 'Mahar' which means a 'hill' and it seems to be more conceivable for it is not improbable that the people as old dwellers of the soil, were driven to the hilly tracts by the pressure of the later immigrants and came to be known as Malas, or Hill men. The adherence of some of the Mala Tribes as Mala Aryans, to the hilly tracts, supports this view. The name Adi Andhrulu, meaning the original inhabitants of the Andhradesa by which the Malas are also called, corroborates the view of Syed Siraj-ul-Hassan. Until 1955 when the Untouchability Offences Act was passed, Malas also were treated as untouchables by the Caste Hindus. Now they are treated as a Scheduled Caste. Agricultural labour is the chief occupation of the Malas in this village.

Muthracha

24. The caste Muthracha is also called as Bantu, Telugu, Mutrasi, etc. According to Sri Syed Siraj-ul-Hassan—

"Mutrasi, Mut-Raj, Modi Raj, Koli, Naik, Bantu, Telgaund, Tengaund, Telaga—a large cultivating, hunting and labouring tribe of Dravidian descent, members of which are engaged as village watchman under the title of Mannepod. They were, in ancient times, engaged as soldiers, which has won for them military title Bantu. Their numerical preponderance in all the Telugu districts, their wild aboriginal physiognomy and the absence of any traditional occupation among them, suggest the inference that they are the oldest inhabitants of the country. This view is also borne out by the fact that throughout Telingana, members of this tribe are popularly designated as Telagas (inhabitants of Telingana, or the Telugu-speaking districts)."¹

25. Regarding the origin, a well informed man Kanugu Narasimha of the Mutrasi caste suggested that they were the descendents of Modi Raj (old King), the youngest son of Yayati who took upon himself his father's old age. He claimed that the Mutrachas were of Kshatriya stock as their progenitor Modi Raj was born to King Yayati and Sarmishta (also called Charmanishta or Sharmishta), daughter of a Daitya (demons and giants) King. Sarmishta, the princess and Devayani, the daughter of Sukracharya, the preceptor of demons went out for a walk along with their maid servants. Sarmishta and her maid servants threw Devayani into a well and went away. King Yayati who was going that way saved

her. Devayani offered to marry the king and her father Sukracharya accordingly convinced Yayati and got his daughter Devayani married to him. The insulting behaviour of Sarmishta towards Devayani brought the wrath of Sukracharya on the Daitya King who, at last agreed to send his daughter Sarmishta to be life-long attendant of Devayani and was thus saved from the curse of Sukracharya. So, Sarmishta was sent along with Devayani to the palace of King Yayati. After sometime, Yayati happened to see the charming Sarmishta, and maintained an illicit connection with her. Devayani came to know of it and appealed to her father. Sukracharya cursed the king and doomed him to decrepitude. Immediately, the King became old; his hair became grey; his teeth fell down and all signs of infirmity came upon him. Yayati's appeals were turned down until he finally reminded Sukracharya of the suffering his daughter would have to undergo as she would have to be away from worldly happiness by living with a decrepit husband. Sukracharya then relented and told the King that he might be restored if any of his sons take the curse. Neither the sons of Devayani nor the sons of Sarmishta except the youngest one volunteered to help their father. Yayati's old age descended upon his son Puru who was subsequently nick-named as Modi Raj, the progenitor of Mutrachas. After ruling the country and enjoying worldly pleasures for a sufficiently long time, Yayati took over his son's infirmity upon himself and made him the king and then retired. Hence, the informant says that the Mutrachas claim to be of Kshatriya origin.

26. Sri Narasimha (the informant) claims that the Mutrachas figured prominently in the Mahabharata battle and that his *gotra viz.*, Pancha Pandava, bears testimony to that.

27. The Mutrachas are Hindus by religion and they worship Sri Rama, Satyanarayana, Narasimhaswamy and Hanuman, the Hindu deities. The Muthracha householders of this village are mainly engaged as construction labourers. Some of them are cultivators and agricultural labourers also. Apart from these occupations, they engage themselves in various types of business including selling of vegetables depending on the season, fish, etc., and house construction and roof making with tiles.

Brahmin

28. Apart from the castes described in the foregoing pages one household each of Brahmin, Mangali

¹ E. Thurston, *op. cit.*, Vol. III, pp. 232-234

² Census of India, 1921, Vol. XXI, Hyderabad State, *Part I—Report*, p. 248

¹ Syed Siraj-ul-Hassan, *The Castes and Tribes of H. E. H. the Nizam's Dominions*, Vol. I, p. 525

and Tenugu castes and 8 households of Chakalis are there in the village. The head of the Brahmin household belongs to the Niyogi sub-division and the Aaruvula (6000) sub-group. The traditional occupation of the household was Karnam (village accountant). But the present head of household is engaged in cultivation as he was not willing to take up the traditional occupation due to the onerous responsibility entailed in the job.

Mangali

29. The traditional as well as the contemporary occupation of the Mangali caste has been rendering of the barber service, *i.e.*, haircutting and shaving and playing on musical instruments at ceremonious occasions like marriages, etc. As the head of household was away since a long time and his minor son was not capable of giving information, the household schedule was not canvassed for this household.

Tenugu

30. There is only one household of Tenugu caste in the village. The traditional occupation of the household was cultivation. But the head of household is engaged in toddy tapping on monthly wage basis.

Chakali

31. There are 8 Chakali households in this village. The traditional as well as the contemporary main occupation of this caste is washing clothes of all the castes except those of the two Scheduled Castes, *viz.*, Mala and Madiga. The Chakalis receive food and corn from the households in return for their services. Their services are of importance at ceremonies like marriages, funerals, etc. Besides their traditional occupation, some households have cultivation as a subsidiary occupation. They are Vibhutidars by sect and they bury their dead.

Muslim

32. "Islam, as its very name indicates, means resignation to the will of God. Its five cardinal principles are:

- (i) Kalima, or the belief in the one God as alone worthy of worship and Muhammad as His prophet;
- (ii) Salat (Namaz), or the daily five times prayers;

(iii) Soum (Roza), or the fast of the month of Ramzan;

(iv) Zakat, or the legal alms and

(v) Haji, or the pilgrimage to the Holy Mecca.

The last two are not incumbent on each and every Muslim but on those alone who can afford them. It has no counterpart of the bewildering diversity of religious beliefs collected under the name of Hinduism and hence, whatever the sectarian differences amongst the Muslims, none can renounce the five essential duties of a Muslim enunciated above, all being limited as to their main tenets by the teaching of a single book, the Holy Qoran. Whether a Muslim (according to his sect) be a Sunni or a Shia, or a Wahabi or a Mehdavi, his fundamental religious beliefs would, in no case, justify his being classed other than a Muslim." 1

33. There are 7 households of Muslims in this village. Some of them belong to the Syed sub-division and some belong to the Shaik sub-division. Some of them have cultivation as their main occupation whereas some have itinerant trading of poultry and its products as their main occupation.

Variation in population

34. At the 1951 Census count there were 102 households in the village with a population of 523 (258 males and 265 females). At the 1961 Census there were 113 households with a population of 586 persons—282 males and 304 females (Table 1). During the decennial period from 1951 to 1961, there has been an increase in the number of households by 11 and in the population by 63 persons. The birth rate during the same period was 1.2% per year. The sex ratio works out to 1,078 females per 1,000 males. About 50% of the surveyed households have a household size ranging from four to six members. There are no single-member households (Table 2).

Migration

35. At the time of resurvey conducted during July 1965 there were only 100 households in the village. During the period from 1961 to July 1965, 12 households have emigrated from the village of which 2 households belong to Goundla caste and 1 to Komati caste and the remaining 9 households to Madiga caste. Of the 2 Goundla households one, migrated to Devarakonda, headquarters of another taluk in the same district at a distance of 80 miles and the

other to Areguda hamlet, at a distance of 3 miles from the village. The Komati household migrated to Suryapet, another taluk headquarters in the same district at a distance of 50 miles. All 9 Madiga households migrated to Bombay city to work in the Electricity Department as casual labourers. Somehow it first came to the knowledge of a few ambitious youngmen that very good employment opportunities are there at Bombay in the Electricity Department. At first one or two households left the village for Bombay. When these people found the wages lucrative there, they encouraged some more people to go over to Bombay. This has become a continuous process for the last 5 years. It is a happy augury that some of the migrants have assisted their kith and kin in the village by periodical remittance of money in repaying their long standing debts and arranging for loans for celebration of marriages, etc. In addition to these households, a married couple among the Chakalis went out to Venkamamidi village at a distance of 6 miles expecting better livelihood there (Table 69).

36. Among the 35 surveyed households, 3 households have immigrated into the village during the present generation. Of them, one each belongs to the Kamsali, Komati and Goundla castes (Table 68). The period of immigration of the Kamsali household is between 11 and 20 years and of the Goundla and Komati households is between 21 and 30 years (Table 66). All the 3 are from rural areas, *i.e.*, villages within the district, 2 from villages within the taluk and 1 from a village outside the taluk but within the district. Of the 3 immigrant households the Kamsali and Komati households have come here with a view to eke out better living whereas the Goundla household migrated to this place on *illarikam i.e.*, uxolocal marital alliance. All the 3 migrants were engaged in their traditional occupations before coming to this village, *i.e.*, goldsmithy by the Kamsali, toddy-tapping by the Goundla and *kirana* trade by the Komati (Table 68).

Births and Deaths

37. During the past 5 year period from 1959-60 to 1964-65 among the 35 households surveyed, 33 births took place (Table 67). During the same period, 8 deaths occurred among different age groups. Among these 3 are males and 5 are females. Of the 3 males dead, 1 is in the age group of 55-59 years, belonging to the Golla caste and one each

in the age-groups of 45-49 and 60 years and above, belonging to the Goundla caste and all were in married status. Among the 5 females dead, 2 each belong to the Goundla and Madiga castes and one belongs to the Komati caste. Four of them are in the age group of 60 years and above and one is in the age group of 40-44 years. Three of them were in married status and 2 were widows. The deaths were due to fever in case of 2 men and due to old age in case of 3 women and 1 death of a female was due to incessant cough. In the case of a man and a woman the reasons were not specified (Table 10). There is an excess of births over deaths by 25 among the 35 surveyed households. The average birth and death rates over the past 5 years are 3.53% and 0.86% and thus the net increase in birth rate is 2.67% per year.

Age group and sex

38. The following Statement shows the number of persons by age group and sex.

Statement VI

PERSONS BY AGE GROUP AND SEX

Age group (in years)	Persons	Males	Females
(1)	(2)	(3)	(4)
0—4	30	12	18
5—9	30	14	16
10—14	40	16	24
15—19	15	7	8
20—24	17	6	11
25—29	15	8	7
30—34	11	6	5
35—39	11	7	4
40—44	4	3	1
45—49	6	3	3
50—54	10	2	8
55—59	5	4	1
60 & above	26	14	12
Total	220	102	118

It can be seen from the above Statement that 100 persons are below 15 years of age, 32 persons are between 15 and 24 years of age, 62 persons are between 25 and 59 years of age and 26 persons are 60 years and above of age, the respective proportions or percentages being 45.46%, 14.54%, 28.18% and 11.82%.

39. The age group of 0-14 years which may be considered as tender age group wherein a large number of them are dependants and quite a few of them

are school going account for 45.46% of the population. The age groups of 15-24 years and 25-29 years may be construed as the working population who together form 42.72% whereas people of 60 years and over form 11.82%.

Marital status

40. Among the surveyed population of 220 persons, 102 are males and 118 are females. Of them 51 males and 58 females are unmarried, 47 males and 48 females are married and 4 males and 12 females are widowed. The proportions of the unmarried, married and widowed to the total population are 49.55, 43.18 and 7.27 percent respectively. Among the 109 unmarried persons, all except 3 are below 20 years of age and among the 95 married, all except 9 females are over 20 years of age and none is married before 10 years of age. So, it can be said that there are no child marriages at all. The fact that there are only 4 widowers while the widows are 12 is because most of the men even upto 50s marry again whereas a negligible few among females who are widows marry again (Table 5).

Literacy

41. At the 1951 Census there were 16 literates, out of the total 523 persons in the village. At the 1961 Census, there were 77 literates among the total 586 persons (Table 11A & 11B). The percentages of literacy at the two Censuses are 3.08 and 13.14 respectively. The increase in the percentage of literacy by 10.06% indicates that there has been an impetus towards education since the past 10 years when an elementary school was established in the village in the year 1956, and a High School in Choutuppal. Among the surveyed population of 220 persons, there are 54 literates of whom 21 males and 7 females are literates without educational standard. 15 males and 9 females are educated up to Primary or Junior Basic standard. One male educated upto Intermediate

and only one is a Graduate (Table 7). The percentage of literacy among the surveyed population works out to 24.54%. Table 6 gives the literacy attainments of the people by Caste/Tribe/Community and age group.

House types

42. There are four types of houses in the village. They are (1) *kavelillu* (tiled house), (2) *bhavanti-bungalow*, (3) *midde* or *bhavanti illu* and (4) *purillu* or *kammalillu* (thatched house). Houses of the *kavelillu* type are the largest in number followed by those of *kammalillu* type. Of the 35 houses occupied by the 35 surveyed households, 21 are of *kavelillu* type, 3 are of *bhavanti bungalow* type, 2 are of *midde* type and the remaining 9 being of *purillu* type. Of these houses, as many as 29 are built with mud walls; 2 are built with stone walls and 4 are built with brick walls (Table 71).

43. One household each of Chakali (washer-man) and Reddy has *midde* or *bhavanti illu* and one Goundla household and two Reddy households have *bhavanti bungalows*. The *kaveli* (tiled) type of houses which are most common in the village being as many as 21 among the surveyed households are inhabited by one household each of Brahmin, Kamsali, Komati and Tenugu castes, 2 households each of Golla, Madiga, Muslim and Muthracha communities and 9 households of Goundla caste. The houses of *kammalillu* type (thatched houses) are owned by one Chakali, one Golla, 2 Mala and 5 Madiga households (Table 70).

Use of houses and number of rooms

44. Of the 35 houses, all except one which is used as residence-cum-shop are used purely for residential purposes (Table 72). The following Statement shows the number of houses by rooms and number of persons living in them by Caste/Tribe/Community.

[Statement VII

Statement VII
NUMBER OF ROOMS BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	No. of houses	No. of rooms	No. of house- hold members	Houses with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
				No. of houses	No. of household members	No. of houses	No. of household members	No. of houses	No. of household members	No. of houses	No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Brahmin	1	3	2	...	...	...	...	1	2	...	...
2 Chakali	2	4	10	...	...	2	10	...	...	...	...
3 Golla	3	8	13	1	5	...	...	1	5	1	3
4 Goundla	10	35	72	...	...	2	17	3	15	5	40
5 Kamsali or Viswabrahmin	1	2	4	...	...	1	4	...	...	...	...
6 Komati	1	1	4	1	4	...	...	...	...	...	...
7 Madiga (S. C.)	7	15	40	1	3	5	33	...	...	1	4
8 Mala (S. C.)	2	3	12	1	6	1	6	...	...	...	...
9 Muslim	2	8	13	...	...	...	...	...	...	2	13
10 Muthracha (D. T.)	2	4	16	1	5	...	...	1	11	...	...
11 Reddy or Kapu	3	19	31	...	...	...	...	...	...	3	31
12 Tenugu	1	3	3	...	...	...	...	1	3	...	...
Total	35	105	220	5	23	11	70	7	36	12	91

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

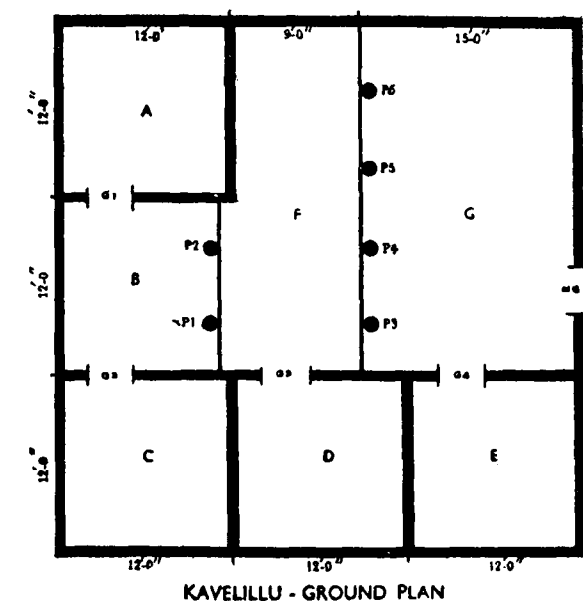
It may be seen from the above Statement that among the 35 houses, 5 are single-roomed, 11 are two-roomed, 7 are three-roomed and 12 are four-roomed or more than four-roomed. It can be inferred from the columns (3) and (4) of the above Statement that the Brahmin, Kamsali, Chakali, Golla, Goundla, Muslim, Reddy and Tenugu communities are well accommodated as 2 persons are distributed over each room of the house of these households. Houses of Komati, Madiga, Mala and Muthracha communities have accommodated 3 or 4 persons per each room. In all, 35 houses with 105 rooms have accommodated 220 persons. On an average each room is occupied by 2 persons only.

45. A detailed description of the construction of each type of house is given below :

Kavelillu

46. These houses are preponderant and people of all the communities including the Mala and Ma-

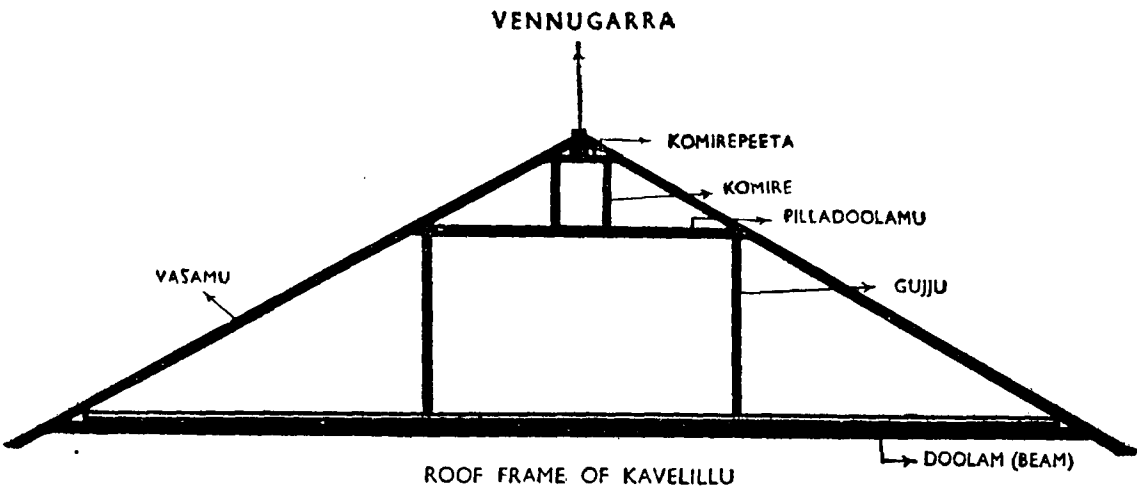
diga Scheduled Castes live in these house types. The ground plan of a typical *kavelillu* is as shown below.



A, B, C, D, E & F are portions of the house; G is the open space within the compound; P1, P2, P3, P4, P5, P6, are supporting pillars and G1, G2, G3, G4, are door-ways with doors; MG. is the main gate. Fig. 3 shows a *kavelillu* (tiled house).

47. The homestead covers an area of 12 yards square. The main entrance is towards the east. On all the four sides there are walls to a height of 8 feet with a width of 1½ feet. The portions C, D, E are three rooms extending from west to east and each portion has a doorway towards the north. The outside wall from west to east and another one parallel to it make up the above mentioned three portions C, D, E. Both the walls are to a height of 8 feet. Over the parallel walls covering the portions D, E, two beams are laid in the midst of each of the portions from south to north. These beams are called *doolaalu*. Over the beams are fixed two wooden pieces of 2½ feet in height and 2½ inches in diameter leaving a distance of one yard on either side of the beam. These wooden pieces fixed on the beam are called *gujjulu*.

Over the two *gujjulu* is laid a log of wood of 5 feet long and of 2 inches thick. This log of wood is called *pilladoolam* (a splinter beam). In the centre of the *pilladoolam* are fixed two wooden pieces of 1½ foot high called *komirelu* equidistant from the ends of the *pilladoolam*. A small wooden plank called *komirepeeta* is fixed on the *komirelu*. Across the *komirepeetalu* kept over each of the beams (in the portions D & E) passes a long log of wood of a thickness of 3 inches, called *vennugarra* (spinal beam). The spinal beam *vennugarra* rises to a height of 3 feet above the *doolalu* or 11 feet above the ground level. Wooden rafters, 7 feet long and 3 inches wide called *vaasamulu* or *vasaalu* are laid from either of the walls, terminating at the spinal beam. These *vasaalu* are fixed with nails to the spinal beam and wooden pieces that are kept on either ends of the beams across them. On the *vasaalu*, bamboo mats are spread over or cotton twigs are spread over in a zig-zag fashion and then country tiles are woven off as roof. The rough frame of the roof above the beams is as shown below:



48. In the portion C, a beam is laid from west to east. Over the beam, other fixtures like *gujjulu*, *pilladoolaalu*, *komirelu* and *komirepeetalu* are fixed as described above. From the central point of the portion C the roof slopes down diagonally towards the north-east. In the midst of portion, A, a beam is laid over the walls from west to east whereas in the portion B, two beams are laid over two poles of 8 feet height called *moguraalu*. A beam called *gani* is laid across the two *moguraalu* (pillars). A wooden plank called *bode* kept over the *moguraalu* (pillar) and across the *bodelu* passes the *gani* (thin beam) and over the *gani* are laid the beams from west to east in the portion B. Just like in the portion C, in the portion A

also from the central point the roof slopes down diagonally towards the south-east. From above the two beams laid on the pillars in the portion B are fixed *gujjulu*, *pilladoolam*, *komirelu*, *komirepeeta* etc., as described earlier. In the portion B, the roof takes the appearance of a dome and tapers at the midpoint above the two beams in the portion. The roof in the portion A extends over a space of 3 yards towards the east from the inner wall of the portion B and tapers at a height of 5 feet. The same roof is extended westwards in front of the portion B. This extended portion of the roof which tapers at a height of 5 feet, extending over a space of 3 yards, forms the verandah of the house. Then portion G in between the

compound and the verandah is left as open space, 8 yards north-south and 5 yards east-west including the wall space. The portion or room A is used for storing purposes, say, for keeping cereals, condiments, etc. The portions F and B are used for sleeping i.e., as bedrooms. The portion C being used mainly as deity room is also used as store-room. Portion D is used as kitchen-cum-dining room and portion E is used for storing fuel, dung cakes, etc.

Cost of construction

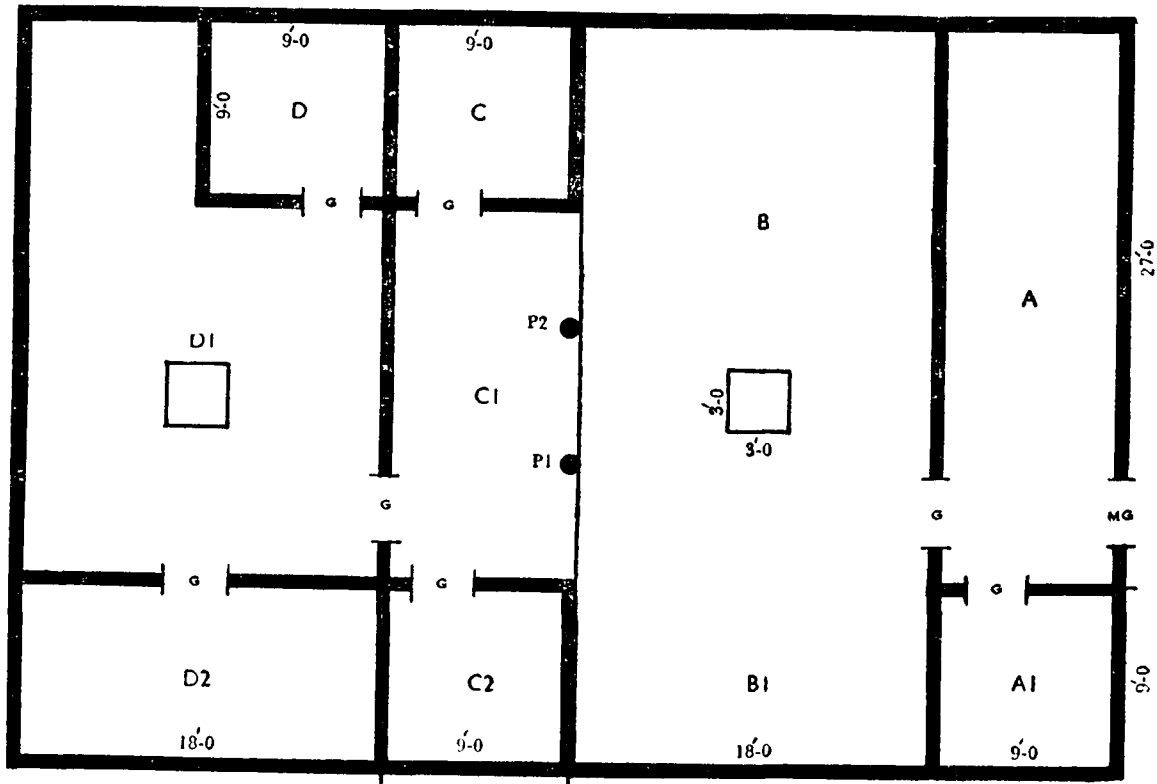
49. This typical house described above was constructed 50 years back i.e., about 1915 or so, at a cost of Rs. 500. Now during 1965, at current prices, its cost is estimated to be Rs. 1,500. If stones, instead of clay are used for construction walls, it costs about Rs. 2 000. As palmyrah palm trees are abundant, all the village palmyrah wood is used as timber in almost all the cases including the construction of bungalow type of houses. In the construction of this house, 16 palmyrah trees were used for *doolaalu*, *vasaalu*, *vennugarra*, *pilladoolaalu*, *gujjulu*, etc. A comparison of the costs of various articles used in the construction of the house between the prices as obtained then (1915) and now (1965 July) is made below:

Statement VIII			
COMPARATIVE COSTS OF CONSTRUCTION			
MATERIALS OF A TILED HOUSE DURING 1915 AND 1965			
Items of articles used in tiled house (<i>kavelillu</i>) construction	Prices during 1915	Prices during 1965 July	
(1)	(2)	(3)	
1 Palmyrah trees 16	50-00	370-00	
2 Neem tree 1	5-00	25-00	
3 <i>Thumma</i> (<i>acacia ferruginea</i>) trees 2	6-00	45-00	
4 Carpenter's charges	100-00	270-00	
5 Wall construction with red clay (then 5 yards per Re. 1 and now Rs. 3 per yard. Total yards=175)	35-00	525-00	
6 Tiles 10,000 (then Rs. 5 per 1,000 and now Rs. 20 per 1,000)	50-00	200-00	
7 Tile-roof making charges to Upparaman (skilled labourer)	15-00	60-00	
8 Charges for slabbing the floor surface (<i>gilab</i> , <i>baraathinimputa</i> and <i>mallalu</i>)	9-00	80-00	
9 Iron	2-00	10-00	
Total	272-00	1,585-00	

Bhavanthi-bungalow

50. This is a costly house and accommodates a large number of members in it. The construction of this type of house indicates the material prosperity of the household at the time of construction. The ground plan of such a house is given on page 20.

51. The portions AA1, BB1 and CC1C2 comprise the *bhavanthi* (terrace-roofed house). Portion D1D2 is an extension annexed to the *bhavanthi* used as kitchen house with tiled roof having a central ditch in the middle to let in from the roof rain water which is drained out through a small channel. Apart from the kitchen house which is 6 yards in length and 12 yards in width as annexe to the *bhavanthi*, the *bhavanthi* portion is a square of 12 yards including the outer walls, each of a width of 2 feet. The inner walls are of a thickness of 1½ feet. The main entrance MG of the house is in the east. The height of the *bhavanthi* portion is 11 feet including the roof. The portion AA1 consists of the *divankhana* (the courtyard) A having a pial to the inner wall for the seating of guests and a *galla* (grain store room). A1 of 3 yards square having gate with an entrance towards the north—G represents gate in the ground plan. The first inner wall parallel to the wall with the entrance gate also has a gate with two doors just in line with the main gate. Portion B comprises a big hall with an opening of 1 yard square in the roof. Portions BB1 and CC1C2 are separated by two walls each 3 yards long with the portion in between the walls consisting of two pillars having *gani* (a beam) over them to support the roof in lieu of the wall. The opening is kept to provide enough of light and it is covered with a zinc sheet over which stones are kept as weight when rain falls. The portion CC1C2, has two rooms C and C2, each of 3 yards square with the gates being opposite to each other. To this main building of the *bhavanthi* as described earlier, is annexed the portion DD1D2 the tile-roofed kitchen-house with two rooms D and D2. The portions AA1, BB1, & CC1C2 have 7, 8 and 6 beams respectively from east to west supported by the walls and two poles P1 and P2 between portions BB1 & CC1C2. Each beam is of 12' X 8" X 3" size. Across the beams, in each of the three portions wooden rafters called *vatlu* are laid in 10 rows each row made up of 3 *vatlu* kept in line. Each line of *vatlu* is kept one foot apart and are fixed in between by pieces of wood known as *kilukuchekkalu* upon the beams. Smoothened palmyrah wooden rafters of a thickness of 1 to 1½ inches are laid upon the *vatlu*. These thin wooden rafters are called

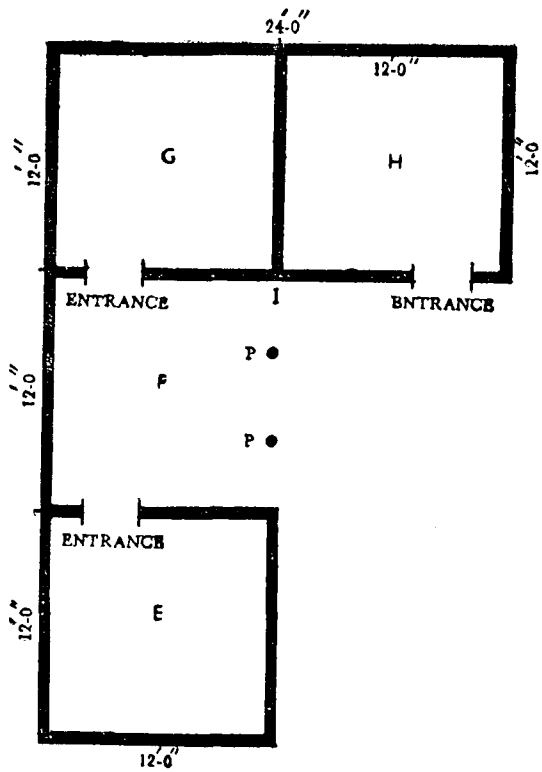


BHAVANTHI BUNGALOW - GROUND PLAN

chekkalu. Mud clay is daubed to a thickness of 2" over the *chekkalu*. Over that, *kankara sunnam* (mortared lime or chunam) is concreted to a thickness of 3 inches. Over this surface again, mortared lime is plastered to a thickness of 1½". The upper layer is smooth-surfaced with fine lime to a thickness of 0.2" which is called *paalagachchu* or *sivaara*.

52. Over the roof of the *bhavanthi* portion, leaving the roof over the portion A which is left as open space, another structure is erected. Only when this structure is erected, the building is called *bhavanthi-bungalow* (Fig. 4). The plan of the bungalow structure (upstairs) constructed is as shown on page 21.

[Bungalow-Plan



BUNGALOW - PLAN

53. This structure is extended over the entire width of the *bhavanti* portion north-south *i.e.*, 36'. The walls are to a height of 8' above the *bhavanti* portion. The roof is 4 feet above the walls and conical in shape covering the portions E, F, G on the one hand and G, H on the other. From the centre of the portion G the roof slopes down at point I where it terminates joining the roofings of the portions E, F, G and G, H. In the portion E, F, G, five beams are laid east-westwards and in the portion H, are laid two beams. Over the beams are fixed *gujjulu*, *pilladoolaalu*, *komirelu*, *komirepetalu*, *vennugarra*, etc. Over these are laid thin palmyrah wooden rafters called *vaasaalu*. Over the *vaasaalu* mats woven with bamboo splinters are spread and over them country tiles are woven. The portions E, G, H may be either walled or left as open. If they are walled on the other sides, they can be formed as rooms.

54. In the ground floor of the *bhavanti-bungalow* the portion A is used as courtyard called *divankhana*. The room on the southern side A1 is called *galla* (grain store room). In the portion B there are stairs to the bungalow. This portion is used by the male members of the household to relax during day time by lying on cots. The two side room in the portions C1 C2 are used as store rooms-cum-bedrooms. The room in

the south-western corner of the kitchen house is used for cooking purposes. The portion adjacent to the kitchen room is used for cleansing the cooking utensils and is called *mori*. The room D in the north-east portion is used for keeping household provisions of daily consumption like oil, jaggery, sugar, spices, tamarind, etc. There is the backyard beyond the kitchen house to be used for bathing, etc. The bungalow portion *i.e.*, upstairs is used for sleeping during summer as also to keep household articles which are not in regular use.

55. The cost of construction of a *bhavanti* bungalow and the price of various materials used in its construction along with the wages paid are given below :

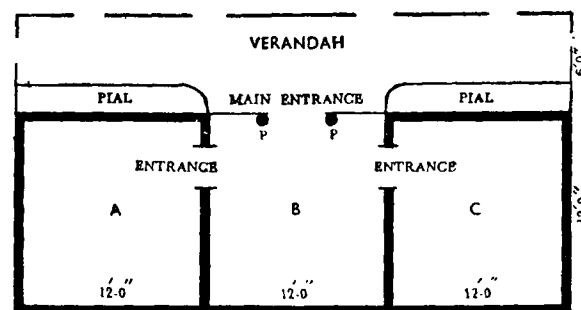
Items	Price
A. FOR BHAVANTI PORTION	
I. Timber	Rs.
(a) Palmyrah trees 50 (Rs. 20 x 50)	1,000
(b) Neem trees 8 (Rs. 25 x 8)	200
(c) Acacia trees 6	70
(d) Thin palmyrah planks (1,350), about 7 trees	140
II (a) Stones for foundation (1 yard depth)—2,000 stones	200
(b) Stones for superstructure (2,000)	200
(c) Cartage for carrying stones to the house	200
III Masonry charges	
(a) Stone walls (foundation) (150 yards)	175
(b) Stone walls (superstructure) (200 yards)	200
IV (a) Carpentry charges for preparing doors, door-frames and windows	220
(b) Carpentry charges for preparing roof frame	525
V Lime (<i>chunam</i> or <i>sunnam</i> 6 putties)	240
VI Iron	100
B. FOR THE BUNGALOW PORTION	
VII (a) Walls (75 yards)	75
(b) Carpenter charges	120
(c) Neem wood	40
(d) Tiles (Rs. 15 per 1,000) 7,000	105
(e) For setting tile-roof	40
(f) Small stones (<i>chekkarayi</i>)	150
Total	4,000

At current (1965) prices, the cost of construction of this house is estimated to be Rs. 4,000 whereas during 1959 similar house was constructed for Rs. 3, 000. In 1932-33 similar house was constructed for Rs. 2, 000 only.

Kammalillu or purillu

56. The term *purillu* means a thatched house. For thatching purposes, locally available palmyrah leaves *kammalu* which can be obtained at cheaper rates are used. Hence a thatch-roofed house is called *kammalillu*. This house may contain usually one or two central poles and they are called *ontinittadillu* and *rendunittadulaillu* respectively. In the absence of the central poles, beams may be laid over the walls. The house may sometimes, contain more than two central poles or beams. All these categories come under *kammalillu* or *purillu*.

57. A description of a typical *kammalillu* of a Madiga household and a sketch of the ground plan are given below :



KAMMALILLU (PURILLU) - GROUND PLAN

58. The main entrance of the house is towards the north. The walls are constructed with red clay. The outer wall on the south is stretched over a length of 12 yards and to a height of 7 feet. The outer walls on the western and eastern sides are of the same height but extend over 4 yards from the southern wall towards the north. One beam (*doolam*) each in the portion A and C is laid over the walls from north to south and two beams are laid over two pillars in the portion B. Over these four beams are fixed *gujjulu*, *pilladoolaalu*, *komirelu*, *komirepeeta*, *vennugarra* etc. *Vasaalu* (rafters) made out of palmyrah palm timber are laid on either side of the *vennugarra* (spinal beam). The *vaasaalu* towards the south of the *vennugarra* terminate over the wall and those to the north extend beyond the northern walls to cover a space of 2 yards and terminate at a height of 4 feet providing a verandah. The roof of the verandah portion is stretched on a horizontal splinter beam called *asoorupatti* which is supported by 4 pillars, each of a height of 4 feet above ground. Over the *vaasaalu*, split-bamboos are tied with thin ropes leaving an interspacing of one foot. Over this skeleton frame are thatched palmyrah palm leaves.

The portions A and C are provided with walls parallel to the outer walls from north to south and gates fixed to them serve as two rooms besides the central open portion in between the rooms. The room C towards the east is used as kitchen and dining hall as also to store some of the household articles. The room A towards the west is used as bed room and store room. The central hall or portion in between the two rooms is used for various miscellaneous purposes including pounding of cereals, sleeping, etc.

59. The construction charges for the *kammalillu* described above are as follows.:-

	Rs.
1 Red clay	45
2 Wall construction labour (Rs. 1.50 x 60)	90
3 Wood for doors and door-frames	30
4 Carpenter charges excluding for preparing doors and door frames	50
5 Carpenter charges for doors and door frames	20
6 Palmyrah leaves	100
7 Thatching charges	30
Total	365

Dress

60. Men of all communities except some Muslims usually wear dhotis 7 cubits or 3.5 yards long and 1.25 to 1.5 yards in width as lower garments. Men of the working classes of the old generation are found to wear dhotis of 6 cubits or 3 yards long. Each man requires 2 to 4 dhotis per year. The value of a pair of dhotis ranges from Rs. 8 to Rs. 12. Some men wear shirts with half sleeves locally known as *angeelu* or halfarms or also called *aapaaraalu* or *arachokkalu*. Some men wear shirts with full sleeves also. Underneath the shirts some men wear banians and some do not. Men of the old generation wear a cloth of 3 yards in length and one yard in width with *zari* border known as *shamla* which is used as turban as well as an upper cloth. But *shamlas* are used as special dress when going out to visit relatives, villages or while attending marriages. It costs about Rs. 5 to Rs. 8 *kanduvu* (towel) is used as upper cloth by the menfolk of the modern generation. Generally men wear white or coloured cloth with stripes, 3 yards in length and one yard in width known as *rumal* as upper cloth which may also be used as turban. It costs about Rs. 3 to Rs. 5 depending on the quality of the cloth.

61. Muslim men wear *lungis* instead of dhotis and there are usually coloured ones with big stripes.

They wear banians and shirts with full or half sleeves but usually coloured ones with stripes. They wear *rumals* also.

62. Some grown-up boys dress like the men whereas some wear knickers locally called *ched-deelu* or *laagulu* as lower garments and shirts with half or full sleeves. School-going boys among the grown-ups wear pants.

63. Women of all communities wear saris of 8 to 9 yards in length and 1.25 yards or 1.5 yards in width known as *cheerelu* or *kokalu* as lower garments. One end of the sari is taken above the shoulders and is kept hanging on the back. Blouses known as *choleelu* or *ravikelu* stitched out of 0.75 to 1 yard of cloth are worn by women of all communities. Muslim women observe *purdah*.

64. Grown-up girls above 9 or 10 years dress like the women whereas girls below 8 years are found to wear knickers or *parikinelu* (skirts) as lower garments and *gownulu* as upper garments.

Ornaments

65. Except among the Reddy, Komati, Brahmin and Kamsali castes, men of all the other communities especially those above forties are found to wear *chethikadiyalu*, *dandakadiyalu*, *nadumu golusu* or *patti* made of silver. *Chethikadiyalu* of about 17 or 18 tolas of silver valuing about Rs. 50 are wristlets worn, two each on both the hands. *Dandakadiyalu* are big silver rings round in shape weighing about 12 tolas of silver and valuing upto Rs. 35, and worn to the arm muscles, one on each. Gold rings of 0.5 to 1 tola studded with precious stones called *vungaraalu*, are worn, to the fingers by the well-to-do among the men. Very few among the men of the old generation wear *kaalubedi*, a silver anklet of 12 tolas in weight usually to the left ankle, valuing about Rs. 35 and *ponchi*, an ornament weighing about 6 tolas of silver and valuing Rs. 20 and watch-like in appearance is worn as wrist wear.

66. *Gantilu*, *kammalu*, *kadiyalu*, *mukkupullalu*, *dandakadiyalu*, *mattelu* or *chutlu* are the common ornaments worn by women. *Gantilu* are gold ear ornaments containing 1 to 1.5 tolas of gold studded with precious stones and valuing about Rs. 150 to Rs. 250. Now-a-days *kammalu* of only half-a-tola in weight are worn on ear lobes. A pair of *kammalu* cost about Rs. 70. *kallakadiyalu* or simply *kadiyalu* are anklets round in shape, worn one to each leg. They are made of 40 tolas of silver and cost about Rs. 150. *Mukkupullalu*

are gold nose wear studded with one or more precious stones, costing about Rs. 10 to Rs. 20. *Mattelu* or *chutlu* are toe-rings worn two each to the second toes and contain 3 to 5 tolas of silver. Their value is about Rs. 12 to Rs. 20. *Chethikadiyalu* are round silver ornaments worn two to each of the wrists containing about 12 tolas of silver, costing upto Rs. 40. *Dandakadiyalu* are silver ornaments worn to the left arm-muscle, valuing about Rs. 40. *Pattagolusulu* also are silver ornaments loosely worn to the anklets, one to each ankle, together containing 40 tolas of silver, valuing upto Rs. 150. *Patteda* is a stiff gold ornament worn closely around the neck containing 2 tolas of gold and costing upto Rs. 300. *Gundlu* is a beadlike chain worn around the neck alternately arranged with black beads. It consists of one tola of gold and values about Rs. 150. Waist-band called *oddanam* or *oddyanam* made of silver or gold coating are also worn by some women. A silver *oddanam* contains 30 to 40 tolas of silver and values about Rs. 100 to Rs. 130. *Oddanam* coated with gold values about Rs. 400 to Rs. 600. *Naanu* is a chain made of 3 tolas of gold worn around the neck. Glass bangles are worn by women in married status and by unmarried girls also. Widows are prohibited from wearing glass bangles. Women acquire most of the ornaments at the time of their marriages generally.

67. Boys of 5 or 6 years of age wear *kallakadiyalu* of 10 tolas in weight one each to the ankles. They cost about Rs. 35. *Chethikadiyalu* of 10 tolas in weight valuing at Rs. 35 are also worn by boys of 5 or 6 years of age as wrist wear. *Nadumugolusu* made of 5 or 6 tolas of silver, valued upto Rs. 20 is also worn as waist ornament by grown up boys as well as adults. Girls below 5 or 6 years of age wear *gajjala golusu* as ankle wear made up of 5 tolas of silver, valuing about Rs. 20.

Hair style

68. Most of the males are keeping modern crop style except a few old people who still cling on to the age old *juttumudi*, knotting the hair in the back of the scalp a little above the neck.

69. young women dress up their hair into a plait hanging on the back called *jada* whereas some of the aged women fold the plait into a lovely knot *barmachutta* or *kondichutta* whereas some women keep a simple knot called *mudi* and some fold the *mudi* inside the hair which is called *koppu*. A few young girls among the Reddys and Goundlas are found to wear two plaits one on either side of the scalp, each tied with a coloured ribbon cloth and taken out through the hair on either side of the scalp.

Women and girls among the Reddys dress up their hair every day whereas other women dress the hair once in two or three days excepting very few among them, who also dress their hair regularly. Castor oil is applied to the hair of children whereas men and women apply cocoanut oil to dress their hair usually.

Material equipment and use of services

Furniture and utensils

70. For household cooking and culinary purposes earthenware as well as metalware are used by the people of this village. Earthenware called *annapu kundalu* are used for cooking food besides German silver utensils called *gundeelu*, or *bhagoneelu*. For eating, mostly German silver plates called *thaaalelu* are used. A few household of Golla and Goundla castes possess bronze plates called *kanchuginnelu* or *kanchukanchamulu* for eating food. For drinking water, brass tumblers called *iththadi glaasulu* or German silver tumblers called *pitthadiglaasulu* are used. Brass or German silver cans called *chembulu* are used for ancillary purposes like washing face and feet and for carrying water to attend calls of nature. Brass vessels called *bindelu* or *degisalu* and pots also are used for fetching and storing water. (Fig.5 shows the hearth of a Goundla household. Some of the household utensils can be seen). Some of the well-to-do Reddys are found using modern metalware like stainless steel utensils. For keeping grain, gunny bags, big earthen pots called *golelu* or *goonalu* and *gummulu* (garners made of bamboo splices or woven with date palm splices etc.) are used. Pots which are kept one over the other the biggest one at the bottom, the smallest one at the top called *donthilu* or *perpulu*, are used for storings condiments. Earthenware are supplied by the Kummaris (pottermen) of Lingojiguda village. It can be seen from Table 29 that Reddy, Goundla, Muslim, Komati, Brahmin, Madiga, Muthracha, Chakali, Kamsali, Tenugu, Golla and Mala castes come in order so far as material culture of household utensils is concerned.

Bedding material

71. People sleep on cots made of wood woven with thin jute fibre rope called *nulaka*. Date-palm mats as well are used for sleeping. 25 of the 35 households have cots and people of all the communities and all the households have mats. Cotton beds are possessed by only 5 households consisting of the only Brahmin household, one Goundla household and three Reddy households. Quilts locally called *bonthalu* prepared out of tattered and old clothes are used by 18 households as bedding material. Most

of the households use old dhotis and sarees as bedding material. Only 9 households are found using bed sheets. Only 9 households are in the habit of using pillows. 24 households are found using blankets, 5 households are using *kamblis* and only one household has a shawl. Carpets called *shatranjilu* are there in 5 households—one each of Goundla, Komati, Muslim, Reddy and Mala castes to be used for seating guests on ceremonious occasions (Table 27).

Household furniture

72. Tables, chairs, stools, benches, big wooden benches called *ballapeetalu*, trunk boxes, big wooden boxes called *bhoshanams* constitute the household furniture. Wooden tables, chairs, stools and benches are there in 10, 17, 10 and 9 households respectively. *Ballapeetalu* (big wooden benches) are there in 5 Goundla, 1 Golla and 3 Reddy Households. These *ballapeetalu* provide ready made seating accommodation for the guests and relatives and other visitors. Improvised wooden benches called *gadamanchilu* used for keeping household utensils and vessels are in 5 households. Trunk boxes are in 21 households and *bhoshanams* are in 4 households. Wall-shelves for safe custody of cooked food stuffs and utensils, or for keeping books and clothes etc., are kept in 16 households. Mirrors are in 17 households and easy chair is in only one Reddy household (Table 27).

73. During the last 5 year-period viz., 1960–65, 6 households—one each of Golla, Madiga and Muthracha caste and 3 of Goundla caste have acquired trunk boxes; one Goundla household and one Muthracha household have purchased chairs; and one Reddy household has purchased an easy chair (Table 28).

Comforts

74. For travelling short distances of less than 10 or 12 miles, 9 among the 35 households have cycles. Of the 9 households having cycles 4, 2, 2, and 1 respectively belong to the Goundla, Muslim, Reddy and Muthracha communities. Torchlights are there in 4, 1 and 3 households of Goundla, Komati and Reddy castes respectively. Kerosene stoves for comfortable and easy preparation of coffee or tea are there in one Goundla and three Reddy households (Table 29). 7 households purchased bicycles and 2 households purchased torchlights during the last 5 years.

Fuel and lighting

75. Fallen palmyrah leaves which are found in abundance in the palmyrah groves and acacia wood are

used for fuel purposes. Firewood is collected once or twice in a week by the women members of the households or by grown up children, mostly girls.

76. Small chimneys called *yakkabudlu* are commonly used for lighting purposes. Hurricane lanterns called *kandililu* are also used in 19 households to be used during rainy season when swift winds blow. Kerosene oil is used for filling the *yakkabudlu* and hurricane lanterns. Petromax lights are there in one Reddy household and one Goundla household to be used on ceremonious occasions like marriages and for enacting dramas, etc.

77. An electric line passes just within the village. But only one house of the Goundla caste has been electrified. Most of the picotah wells have now been provided with electric motors and are running on electric supply. Due to lack of enough money for the contingent expenditure for electric wire fitting, the deposit money etc., electricity was not provided to other houses. But well-to-do people among the Reddys and some of the Goundlas have plans to electrify their houses soon.

Washerman and barber's services

78. There are 8 Chakali households to wash the clothes of 73 out of the 100 households in the village. These washermen do not serve the Mala and Madiga households as they are still considered as the untouchable castes forming the lowest strata in the caste hierarchy of Hindu religion. Each washerman household can serve 8 to 15 households. Except the Reddys whom they serve regularly, the washermen wash the clothes of other castes once in 2 to 4 days by rotation. The agricultural households pay the services of the washermen mostly in kind whereas households engaged in occupations other than agriculture pay them in cash. Payments for the washermen are made on the basis of the number of married couple in a household. For married couple they pay one *kunda* of paddy per crop i.e., for 6 months or 2 *kundalu* of paddy per year and half meals for one time on all days when the washed clothes are brought by the washerman. On festival days they are served with all the special preparations made by the households. On occasion of ceremonies like marriage and death, special payment in kind and cash are made to them. At marriages, the washerman serving the household receives a *kunda* of paddy at the time of *thellapolu* and half a *kunda* of rice from the *thalambralu*

and Rs.2 in cash. Soon after the death of a person after giving bath to the corpse, the washerman receives the clothes of the deceased. For removing the waist thread (*molathraadu*) of the deceased, he receives Re. 1 and for removing the *mattelu* (toe-rings) of the deceased woman, if she is a *muthaidu* (woman in married status) he receives Re. 1. All the washermen of the village have *inam* (gift) lands given by the Jagirdar of the village. Some of them have cultivation as a subsisting subsidiary occupation whereas some have leased out their lands. Among the 35 surveyed households, all households excepting the 7 Madiga and 2 Mala households are availing themselves of the services of the washermen. (Table 31 shows the households that are in the habit of using soap and those availing services of washermen by Caste/Tribe/Community and annual income).

79. There is only one Mangali (barber) household in the village. The Mangali does not serve the Malas and Madigas. The head of the household was away at a long distance during the period of the present survey. During his absence, most of the villagers are habituated to use the barber services at Choutuppal when they attend the weekly *shandy* or when they go there on some other purpose. His grown up son who is now an apprentice is serving some households and meeting the encumbrances of the family.

Dietary habit

80. The staple foodgrain of the villagers is paddy. Small quantities of jowar and *hajra* (pearl millet) are also raised by the cultivators and are consumed for a few days only. Among the 35 households surveyed, all reported that they consume rice. A large number of 19 households subsist on two meals a day. These households include 6 out of the 7 Madiga, the 2 Mala, the 2 Chakali, one each of the Kamsali, Komati, Tenugu, 2 of the 3 Golla, 3 of the 10 Goundla and 1 of the 2 Muthracha households among the 35 surveyed households. Nine households of which are 6 of the Goundla and one each of the Golla, Madiga and Muthracha communities take three meals—break-fast, midday meal and supper. Six households consisting of the three Reddy, the one Brahmin and the two Muslim households relish two-time meals with coffee or tea once or twice in between. Only one Goundla household takes three time meals with either coffee or tea once or twice in between (Table 44).

81. The usual items of food are cooked rice, vegetable curries like cucumber, bottle-gourd, beans, snake-gourd, lady's fingers, smooth-gourd, leafy vegetables like *puntikoora* (hibiscus cannabinus) *paalakoora*, *menthikoora*, etc., and cooked dals like redgram, greengram. Pickles like mango, lemon are also preserved by some of the Goundla and the Reddy households. Curds or buttermilk are not compulsory items of food except among the Reddys and the one Brahmin household. Tamarind soup and *pappucharu* (fluid prepared from redgram dal) are also prepared one-time a day at least. Excepting the Brahmin and the Komati households, all the remaining households are non-vegetarians. Once in a week to a fortnight, these people relish non-vegetarian dishes of fish curry, goat or sheep mutton, chicken curry, etc. The Malas and Madigas, the erstwhile beef-eaters, reported that they have given up beef eating for the last 10 years. But they did not prohibit pork eating (Table 46). Among the Gollas and Goundlas, there are a few milk vendors who sell milk at the hotels in Choutuppal village.

Coffee or tea habit

82. Coffee or tea habit is prevalent among 7 or one-fifth of the surveyed households comprising the 3 Reddy households, the 2 Muslim households, the one Brahmin household and only one of the 10 Goundla in the annual income range of Rs. 1,201 and above per year. In the same income range there are 10 more households which do not take tea or coffee. There are 5, 6, 6 and 1 households in the annual income ranges of Rs. 900-1,200, Rs. 601-900; Rs. 301-600 and below Rs. 300 which do not take coffee or tea (Table 45). There seems to be some correlation between income and tea or coffee habit as all the 7 households habituated to tea or coffee are in the highest income range of Rs. 1,201 and above.

Intoxicants

83. Except the Brahmin, the Komati, the Goundla castes, people of all other communities in the village are habituated to drinking toddy. Drinking of palmyrah or date palm toddy is a taboo for the Goundlas. But of late it is said that some among them are addicted to drinking toddy in secret. A few among them reported that they drink country liquor called *saaraayi* on festive occasions. Toddy consumption is an important item of household budget and some people emphasised that they can even get on foregoing food for one day but not without toddy.

In the afternoon hours from 4 to 7 O' clock people gather at the toddy shops. It is reported that among the women also, there are many including the Reddys who are habituated to drink.

84. Among the 35 surveyed households, 24 households have spent Rs. 3,235 on consumption of toddy and country liquor of which an amount of Rs. 140 was spent by one Reddy household, and 2 Goundla households whereas the remaining amount of Rs.3,095 was spent on palmyrah toddy consumption. Of the total expenditure of Rs. 65,785 incurred by the 35 surveyed households, the expenditure on toddy and liquors amounted to Rs. 3,235 forming 4.92% and 5.40% respectively of the total income of Rs.59,945. The expenditure ranges on toddy and liquor consumption by number of households are as shown in the Statement below.

Statement IX

RANGE OF EXPENDITURE ON TODDY AND LIQUOR BY NUMBER OF HOUSEHOLDS		
Range of expenditure (1)	House-holds (2)	Amount (3)
Below Rs. 50	5	132.00
Rs. 51 to Rs. 100	7	623.00
Rs. 101 to Rs. 200	7	1,100.00
Rs. 201 to 300	4	980.00
Rs. 301 to Rs. 400	1	400.00
Total	24	3,235.00

85. The expenditure on toddy and liquor consumption distributed by income range of households is as shown in the following Statement:

Statement X

EXPENDITURE ON LIQUOR AND TODDY CONSUMPTION BY INCOME RANGE OF HOUSEHOLDS

Income range (1)	No. of house-holds in the income range (2)	No. of house-holds spending on liquor (3)	Percentage of toddy and liquor consuming households to total in Col. (3) (4)	Amount spent (5)
Rs. 300 and below	1	1	100.00	24.00
Rs. 301 to Rs. 600	6	5	83.33	431.00
Rs. 601 to Rs. 900	6	6	100.00	912.00
Rs. 901 to Rs. 1,200	5	3	60.00	700.00
Rs. 1,201 and above	17	9	52.95	1,168.00
Total	35	24	...	3,235.00

Drinking of toddy and liquor is spread over people of all the income groups. Taken by communities, except the Brahmin, Komati and Goundlas castes drinking habit is common among all the other communities. As stated earlier, among the Goundlas, it is a taboo to drink toddy or any of the liquors. But, of late, some have taken to drink liquors, though, of course, secretly.

86. The communitywise expenditure on toddy and liquor is as shown below:

Statement XI

EXPENDITURE ON LIQUOR AND TODDY BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community (1)	No. of house-holds (2)	No. of house-holds addicted to drinking (3)	Average expenditure per household on consumption of toddy and liquor (4) (5)	
			Rs. P.	Rs. P.
1 Chakali	2	2	380.00	190.00
2 Golla	3	3	595.00	198.33
3 Goundla	10	2	40.00	20.00
4 Kamsali	1	1	24.00	24.00
5 Madiga (S.C.)	7	7	802.00	114.55
6 Mala (S.C.)	2	2	196.00	98.00
7 Muslim	2	1	270.00	135.00
8 Muthracha (D.T.)	2	2	480.00	240.00
9 Reddy	3	3	268.00	89.33
10 Tenugu	1	1	180.00	180.00
Total	33	24	3,235.00	...

Average expenditure per household on consumption of toddy and liquor among the consuming households is Rs. 134.79 P. Taken by community, the Muthracha

households spent the maximum amount of Rs. 240 per household followed by Gollas, Chakalis and Tenugu with Rs. 198.33, Rs. 190 and Rs. 180 respectively per household. The minimum amount spent on this item is by the Goundlas with an average sum of Rs. 20 only per household. The amount of Rs. 40 spent by the two Goundla households is only on country liquor and not on toddy. The maximum and minimum amounts spent on this item are Rs. 400 and Rs. 15 by a Golla and a Goundla household respectively. It can be seen from the above Statement that but for the 2 Goundla households where country liquor is taken on festive occasions, they and the Brahmins and the Komatis are not addicted to drinking whereas people of all the other communities are addicted to drinking toddy.

Smoking and chewing

87. Smoking of cheroot and *bidi* is habitual among all the communities in the village. Of the 102 males among the surveyed population, there are 42 males below 14 years of age and 49 males below 19 years of age (Table 5). It may be presumed that there are either no smokers or very few smokers among males in the age group of 15-19 years. Among the 102 males, there are 46 smokers of whom 20 smoke cheroot, 19 smoke *bidis* and 7 smoke cigarettes. There are 2 smokers—one each among the Chakali and Goundla castes among the 118 females.

88. *Pan* chewing is not a common habit among these people. Only one Reddy among the males and 16 among the 118 females chew *pan*. Among these women who chew *pan* are one each among the Chakalis, Komatis, and Muthrachas 4 each among the Goundlas and Reddys; 2 among the Muslims and 3 among the Madigas. Only one Goundla woman is addicted to chewing *pan* with tobacco.

Chapter III

SOCIAL CUSTOMS

General

In the social customs and practices observed by the people of this village; there are some features common to all castes in this village and in the Telangana region and some special to some castes obtaining in this village. A detailed account of these social customs and practices as reported in the village during the period of survey is given in the following pages.

Pregnancy and birth

2. Stoppage of menstruation is an indication of attainment of pregnancy by a woman. Vomiting sensation, a dislike towards meal, and a desire towards eating earth, charcoal and sour tasty preparations, etc., are some of the likes developing later during pregnancy. A woman who attains pregnancy for the first time is customarily taken to her parent's house during the 5th or 7th or 8th or 9th month. Except the Komatis, Reddys and Muslims, people of other communities do not observe any ceremony. The parents take the pregnant woman to their house and retain her until first or third month of delivery. The Komatis, Reddys and Muslims observe a ceremony known as *poodena* during the 5th or 7th month of pregnancy of the woman. Parents of the pregnant woman send special sweet preparations which are distributed among the relatives and neighbours with whom they have intimate contacts. They also give her a sari and two blouse pieces. While sending the woman to her parent's house, some sweet preparations are also sent along with her by her father-in-law i.e., the household of her husband. If the woman is taken to her parent's house during the 5th month, she is sent back to her husband's house after a few days and again taken to her parent's house a few days before delivery. Some well-to-do people take the daughter to their house for second delivery also. But in any case the third delivery should take place at her husband's house. In case of some well-to-do people, even if the pregnant woman is taken to her parents' house, she is admitted either in the Primary Health Centre at Choutuppal or in a private or government hospital in Hyderabad. Out of 35 households surveyed, 23 have reported on the mode of maternity assistance resorted to by them. One household took the woman to the hospital for confinement; 5 house-

holds called in a qualified midwife to their houses; 11 households used the services of an unqualified midwife and 6 households managed without any outside assistance. In case of general treatment of diseases the people are more habituated to allopathic treatment (Table 62). During the 5 year period from 1959-60 to 1964-65, 33 births have occurred in the 35 surveyed households. Of them 3 are first births and 30 are subsequent births. Among the 3 first births, 2 occurred in the husband's households and 1 occurred at the mother's parents' house. Among the 30 subsequent births, 26 births took place in the husband's households, 3 occurred in the mother's parents' households and 1 occurred in hospital. Of these births, 28 occurred within the village and the remaining 50 occurred outside the village (Table 67).

3. The pregnant woman is locally said to be *pottathoyunnadi*. Now and then she is fed on special preparations like *boorelu*, *garelu*, *choubillalu* and mutton during the period of gestation. She is precluded from doing heavy work from 8th month onwards. During the solar or lunar eclipse, care is taken by the elderly women of the household that the pregnant woman does not go out or does not do any heavy work. When the woman feels pangs of childbirth, the services of a native midwife called *manthrasani* or *dai* are requisitioned. There are *manthrasanis* (midwives) among the Chakali and Mangali castes to serve the caste Hindu and Muslim women in labour whereas to attend on the deliveries among the Mala and Madiga women, *manthrasanis* are there among them. These *manthrasanis* in the village were given training for one year in the Maternity Centre at Choutuppal. In the past, these *manthrasanis* used an indigenous razor called *kaththi* to cut the umbilical cord. From the time they were trained, they are using sharp edged scissors. As usual, the placenta is collected in an earthen vessel called *muntha* and the vessel is kept in a *penta* (dung heap). She is given a preparation called *balenthakaayam* or *kaayam*, a preparation of medicinal value made out of *pippallu* (long pepper), *miriyalu* (black pepper), *sonti* (dried ginger) and made into small round balls. For three days, *karpuram* (camphor) is also kept in these balls and given to her. Later, these *kayapuvundalu* (small balls prepared out of the above items) are given to her without adding camphor upto 12th day. From

3rd day to 12th day, she is given food only one time a day and thereafter twice a day. Only *miriyala-kaaram* (powder of fried chillies and garlic) is given to her with food. After the 12th day, she is given *pappucharu* (a fluid preparation of redgram dal), *vulavakattu* (boiled horsegram) and vegetables like snake-gourd, *kandipappu* redgram dal), old *chintakaya patchadi* (a chutney prepared with tamarind pickles), *ganji* (gruel), for milk content. Cooked food of *sajja* (pearl millet) is also used for milk content.

4. The child is given bath with warm water soon after birth whereas the mother is given bath on the 3rd or 5th or 7th or 9th or 11th day depending on her health. Final purificatory bath known as *puritisnanam* (pollution bath) is given to the mother and the child on the 11th day, usually. In four or five pots, *vayalaaku* (a kind of indigenous leaf) is kept, filled with water and then the water is boiled. Housewives of each household of the community get one *binde* (a brass vessel) of water. The mother and the child are given bath with the water boiled along with *vayalaaku* and the hot water brought by the housewives of the community. The *manthrasani* (midwife) is paid Rs.2, if the child born is a male or Rs. 1.50 if it is a female child. She is given meals and also toddy on the day the mother is given bath and also on the day of *puritisnanam*. Some well-to-do people also give a sari to the midwife in token of the services rendered by her.

5. On 21st day, a ceremony called *iravayyokkaroju* is observed. The mother and the child are given bath and new clothes are given to her and the child by the parents. Relatives are invited and fed with meals containing a non-vegetarian dish of the meat of a goat or sheep or at least chicken, except among Brahmins and Vaisyas who are pure vegetarians. Some of the nearest relatives bring saris to the mother, and frocks to the child. In the evening the mother is taken to a well. On the four corners of the well, turmeric and vermilion marks are made and cotton seeds are kept over the marks. Two balls of turmeric powder are made. Arecanuts, chunam, date fruits (*kharjur*), cloves are kept on 4 or 5 betel leaves and they are dropped into the well. The turmeric balls are either let into the well or eaten by women who want children, with the belief that they would beget children if they eat the turmeric balls. The woman draws water from the well and pours water into a can. A little gingelly oil is added to the can full of water and, this water and oil in the can are poured into the well. As 4 or 5 *mutthaidulu* (women in married status), each carrying a *binde* of

water accompany her, she reaches the house keeping a *binde* full of water on her shoulders. This ceremony is called *Gangapuja*.

6. On return to the house, the mother or grand-father or maternal uncle of the child keeps it in the cradle. The grand-father or maternal uncle gets rings or *chethikadiyalu* (wrist-wear) of gold or silver as presents. After the child is given new clothes first by its grand-father or maternal uncle, other relatives also give the presents brought by them to the child.

Child naming

7. Usually child naming ceremony is observed on the 11th or 21st day among the Hindu communities. Among the Brahmin, Chakali, Kamsali, Goundla, Mala, Madiga, Muthracha and Tenugu communities, the ceremony is observed on the 11th day whereas among the Golla, Komati and Reddy communities it is observed on the 21st day.

8. After being given bath and new clothes, the mother sits on a mat keeping the child in her hands in a sitting posture. The mother and the child are covered with a blanket. Rice is kept before them and food is kept in small leaf plates at the four corners. Four small stones called *lingalu* (representing the phallic emblem of Lord Siva) are smeared with turmeric powder and vermilion and are kept on the rice. Coins of 10 paise or 25 paise denominations are kept over it. The *manthrasani* keeps this *lingalu* in a measure (*thavva* — a container of 1 litre capacity). Sounding this *lingalu* kept in the *thavva* and calling the child by the name suggested by its parents, the *manthrasani* goes round the child. While the *manthrasani* goes round the child, relatives offer coins of 1 to 5 paise denominations and she receives the coins, announcing the name of the donors. Afterwards the child is called by its name. On the child naming day which usually falls either on the *puritiroju* (pollution day) observed on the 11th day or on the 21st day called *iravayyokkaroju* or *iravayyokkadinam*, the day on which the child is cradled, the mother performs *Gangapuja* at the well. There is no significant difference in the names of persons as between one community and the other community except among the males of Reddy caste suffixing their names with the caste title 'Reddy'. Narasimha, Ramulu, Mallaiah, Lakshmaiah, Lingaiah, Bhikshapathi, Kesavulu, Gopaiah, Venkataiah, Kishtiah, Papaiah, Muthanna, Rajamalliah, Ramaswami, Venkaiah, etc., are the common names of males among all the communities except among the Reddys and the Brahmins. Peddi Reddy, Rami Reddy, Manohar Reddy, Dharma Reddy, Sita-

rami Reddy, Ramachandra Reddy, Venkatramreddy, Bhaskara Reddy, Prabhakar Reddy, Dayakara Reddy, etc., are the names of males among the Reddys. Name of the only Brahmin male is Hanumantha Rao. It is said that usually Brahmins of this region suffix their names with 'Rao'. Males among Velama, another dominant caste in the Telangana region, also suffix their names with the word 'Rao'.

9. In the village, there is no marked difference in the names of females belonging to different communities. Some of the female names are Gangamma, Lakshamma, Durgamma, Satyamma, Muthamma, Anjamma, Sugunamma, Pushpamma, Narasamma, Papamma, Chandamma, Anasuya, etc.

10. It can be seen from the names listed above that the names of males usually end with 'iah' or 'yya' (pronunciation being the same) whereas the names of females end with 'amma' or in a few cases with 'ya'. There has been no change in the names of either males or females among the communities except the Reddys (Kapus), from the past and the names of persons of the present generation do not differ from those of the past. Among the Reddys, there has been the influence of urbanisation due to frequent contacts with the metropolitan city of Hyderabad. Such names as Sudhakara Reddy, Bhaskara Reddy, Prabhakara Reddy, Dayakara Reddy, Karunakara Reddy, cannot be traced among the Reddys of the earlier generations and they are to be found only among Reddys of the younger generation. In the same way among females of the Reddy caste such names among the Reddys as Susiladevi, Bharathi, Lalitha, Arunabai, Sobha are modern.

Tonsure ceremony

11. Tonsure ceremony called *puttu ventrukalu-theeyuta* is observed by many families among all the communities usually during the 3rd or 5th or 9th or 11th month or during 3rd or 5th year. In respect of the male children among the Reddys and Goundlas tonsure ceremony is observed compulsorily. When people take vow to any deity or God, they perform the tonsure ceremony at the shrine of that deity. This ceremony is observed among female children when their parents make any vows to any deity for getting relief from some illness. Goundlas make vows to Katamaiah, the caste deity or to Narasimhaswamy of Yadagirigutta. Gollas make vows to the Mallanna deity (Mallikarjunaswamy) of Srisailem but tonsure the child at the house in the name of that deity. Apart from the family deities, if any, people of other Hindu castes make vows in the name of

Narasimhaswamy of Yadagirigutta and take their children for tonsure ceremony to Yadagirigutta.

12. The maternal uncle of the child keeps the child in his lap and sits on a plank under which five *thavvalu* (1.25 kg.) of paddy are poured. He initiates the ceremony by cutting three locks of hair with scissors. Betel leaves, arecanuts, vermilion etc., are kept before the child. The barber first applies a vermilion mark called *bottu* on the forehead of the child and then to all the people present. Relatives and other invitees present on the occasion take coins of small denominations around the child 3 times and drop them in a cup of water kept by the barber. The barber then cleanly shaves the head and takes away the coins. The child is given bath and donned in new clothes given by the maternal uncle. The same procedure is observed even if the tonsure ceremony is observed near the shrine of any deity. Whether the child is tonsured before the deity or at house, relatives give presents in cash from Re.1 to Rs. 5 to the child. The parents of the child entertain the relatives and other invitees to a feast.

First feeding

13. None among the Hindu communities in the village observes any ceremony at the time of initiating the child for food. As the child attains the ages when it expresses a desire for eating, it is fed with small quantities of food by the mother or father or any or all the members of the household whenever they themselves take food. Only Muslims in the village initiate the child to food during the fourth or fifth month with special sweet preparations on an auspicious day.

Initiation to learning

14. Except the Vaisyas and Muslims, people of other communities do not observe any ceremony at the time of sending their children to school for the first time. The child is given oil bath, made to wear new clothes. The teacher and the pupils are invited to the house. The teacher is given Re. 1 to Rs. 2 as *dakshina* (gift) along with betel leaves and arecanuts. The boy is given a new slate and a slate pencil. The teacher holds the boy's right hand with his right hand and initiates the child to write the alphabets in a plate filled with rice. Afterwards he writes the alphabets on the slate with slate pencil and the boy traces these alphabets written by the teacher. The pupils are given fried bengalgram dal and jaggery, and the boy is sent to the school along with the teacher and the pupils. Vaisyas send a boy to school during the fifth year whereas Muslims do so

during the sixth year. Boys and girls of other communities, though they do not observe any special function or ceremony, send the boy or girl to the school on an auspicious day during the 5th year. On that day they are given oil bath and dressed with new clothes.

Attainment of puberty

15. Attainment of puberty is called *samartha* or *rajaswala* in the local Telugu language and *phoolperi* in Urdu. The usual age of attainment of puberty is about 14th year, though it may occur from the 11th year onwards in a few cases. A Chakali woman among the caste Hindus and a caste woman among the Malas and Madigas spread a cloth in a secluded part of the house and the girl is made to sit upon the cloth. Relatives bring copra and keep them in the four corners of the cloth. A *bomina* (small idol) is kept before her. From the 5th day on which she is given bath, to the 11th or 13th day on which final bath is given to end pollution, relatives and intimate ones among the neighbouring households belonging to other castes also bring turmeric powder, vermilion, gingelly seeds, jaggery and copra kept in a *thali* (plate) and offer them to the girl. Special preparations like *pulagam* (rice cooked with greengram dal), *paasam* or *paayasam* (sweet rice), etc. are given to the girl. Relatives are invited in connection with the occasion of the girl entering the house on the 11th or 13th day after purificatory bath. New saris and blouse pieces

are brought by the parents as well as by the father-in-law in case she is married or else by the parents only.

16. Among the Muslims, the girl is given first bath on the fifth day after attainment of puberty and final bath on the 11th day after which she enters the house. All the relatives are invited and entertained to a non-vegetarian feast. They offer flower garlands to the girl.

Marriage

17. There are only two types of marriages in vogue in the village. Marriage alliances for the first time arranged by the parents *i.e.*, marriages by negotiation are known as *lagnapu pellillu* or simply *pellillu* (plural form), the singular form of which are *lagnapupendli* or *pendli* or *PELLI*. Widow marriages or marriages for the women for the second or subsequent time also are called *maarumanuvu* marriages or *cheeramaarchadam* (literally—changing the sari). In the past marriages were used to be celebrated for girls before the attainment of puberty only. But now -a-days marriages are taking place for girls both before and after the attainment of puberty. Six to ten years was the age of marriage for girls in the past whereas it now ranges from 10 to 14 or 16 years. In the past the marriageable age for males was 12 to 20 years but now it is 15 to 24 years. The Statement below shows the age at first marriage for females among the surveyed households.

Statement XII

AGE AT FIRST MARRIAGE AMONG FEMALES

Name of Caste/Tribe/ Community	Age group (in years)					Total
	0—4	5—9	10—14	15—19	20—24	
	(2)	(3)	(4)	(5)	(6)	
1 Chakali	...	...	2	...	1	3
2 Golla	...	1	2	...	2	5
3 Goundla	...	3	11	7	...	21
4 Kamsali	...	...	1	...	...	1
5 Komati	...	1	...	...	...	1
6 Madiga (S. C.)	...	...	9	3	1	13
7 Mala (S. C.)	...	1	...	1	...	2
8 Muslim	...	...	2	1	...	3
9 Muthracha (D. T.)	...	1	3	...	...	4
10 Reddy (Kapu)	...	...	6	...	...	6
11. Tenugu	...	...	...	1	...	1
Total	...	7	36	13	4	60

None among the women in any of the communities among the surveyed households is married either after 24 years of age or before reaching 4th year of age. Among the 60 married females, a large number of 36 are in the age group of 10 to 14 years; 7 are in the age group of 5 to 9 years; 13 are in the age group of 15 to 19 years and only 4 are in the age group of 20 to 24

years. Though, taken by age groups, large number of marriages occurred in the age groups of 10–14 and 15–19, the convenient age of marriage for female was reported to be 10 to 16 years.

18. The age at first marriage among males is as shown in the Statement below.

Statement XIII

AGE AT FIRST MARRIAGE AMONG MALES

Caste/Tribe/ Community	Age group (in years)							Total
	0—4	5—9	10—14	15—19	20—24	25—29	30—34	
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	
1 Chakali	...	...	...	...	2	...	...	2
2 Golla	...	...	...	2	...	1	...	3
3 Goundla	...	...	2	6	6	1	3	18
4 Kamsali	...	...	...	1	...	...	...	1
5 Komati	...	...	...	...	1	...	...	1
6 Madiga (S. C.)	...	...	...	5	6	...	...	11
7 Mala (S. C.)	...	...	...	1	1	...	...	2
8 Muslim	...	...	...	...	3	...	...	3
9 Muthracha (D. T.)	...	...	...	1	2	...	...	3
10 Reddy (Kapu)	...	1	...	4	1	...	...	6
11 Tenugu	...	...	...	...	1	...	...	1
Total	...	1	2	20	23	2	3	51

Among the 51 married males belonging to 35 surveyed households, a large number of 20 and 33 are in the age groups of 15 to 19 years and 20 to 24 years respectively whereas 1, 2, 2 and 3 are in the age groups of 5–9 years, 10–14 years, 25–29 years and 30–34 years respectively. The marriageable age among males is thus 15 to 24 years.

19. Among the kinship relatives, mother's own brother's daughter is a permissible partner for marriage among all the Hindu communities in the village. In case of Muslims, father's own sister's daughter is also a permissible partner for marriage apart from mother's own brother's daughter.

20. Payment of groom price known as *varakatnam* is common among the Komati and Reddy (Kapu) castes whereas among the other communities bride price is received under two items *viz.*, *pandirikharchu* (expenditure incurred towards erecting the marriage booth or pandal) and *voorakharchu* (expenditure incurred for feasting the caste people of the village)

also known by some people as *kallukharchu* (expenditure towards toddy purchased for the relatives). These amounts are received by the parents of the bride depending on the numerical strength of his caste people in the village. Among the Muslims, an amount of money known as *mahar* is paid as bride price. Among all the communities ornaments like *kammalu* (ear ornaments) *kante* (neck-ornaments), *kadiyalu* (anklets) are presented to the bride. The venue of marriage is the bride's place among the Reddys (Kapu) and Muslims whereas among other communities it is the groom's place. It may be either of the places among the Komatis.

Marriage proceedings among Hindus

21. Negotiations for marriage are initiated from the boy's side in all the communities except in case of Reddys (Kapus) and Komatis where initiation for talks generally rests with the girl's side. Mutual visits to the bride's place and the groom's place take place in parties consisting of 5 or more persons inclu-

ding the father in each of the cases. When the bride's parents and groom's parents are satisfied with each other's social status etc., they go to a Brahmin priest and fix up the *muhoortham* (auspicious time) for the celebration of the marriage. On the day before marriage, booths are erected at the bride's place and groom's place. The groom's parents send 5 *thavvalabiyyam* (5 seers of rice equivalent to 5 kilograms), 1 turmeric piece, *vonku* (gold ring), 1 sari and 2 blouse pieces together known as *pradhanam* signifying betrothal. One sari known as *thallicheera* and one blouse piece are given to the bride's mother and one *paga* and one *sella* (turban cloth and upper cloth) are given to the bride's father.

22. The bridegroom's party proceeds to the bride's place in case of Brahmin, Vaisya and Reddy (Kapu) castes, whereas in case of other castes the bride's party proceeds to the groom's place i.e., to the respective venues of marriages on the day of marriage where they are offered *panakam* (spiced jaggery water) or buttermilk or fresh water. *Bidis* and tobacco or cigars are offered for smoking. The members of each of the parties pour sugar in the mouths of the members of the other party and thus welcome the party to the venue of marriage. This is called *yedurukolu*.

23. In the marriage booth, the central portion is smeared with dung and decorated with *muggu* (lime) drawings. Over them ten to twenty seers of paddy are poured and the groom and the bride sit on this paddy bed each facing the other—the groom facing east and the bride facing west. Four *chembulu* (brass cans) are kept around them. White yarn is taken round the *chembulu* thrice and then diagonally in between the bride and the groom. This is called *mylapolu* (pollution thread).

24. Then the Mangali (barber) removes the nails of the bride and the groom among the caste Hindus, whereas a caste man or Maladasari among the Malas and a Bindla man among the Madigas removes the toe nails. Then they are anointed with ghee. *Nalugupaatalu* (anointment songs) are sung by the women. Just by the side of the *mylapolu* 10 to 20 seers of rice are then poured. The bride and the groom sit over the rice facing east and west, respectively. Four *chembulu* (brass cans) are kept on the four corners of the 'prepared' bridal pair. Yarn is taken round the can five times and then diagonally in between them. This is called *thellapolu* (literally white thread) signifying purification. Among the Brahmins, Vaisyas and Reddys, *mylapolu* ceremony takes place at the respective places of the bride and groom before starting for the venue of marriage.

The paddy poured at the *mylapolu* is taken by the Mangali (barber) and the rice poured in the *thellapolu* is taken by the Chakali (washerman).

25. The bride and the groom are given oil bath with the water brought in *arivenibaanal* (coloured pots) from the well by *muthaidulu* (women in married status). The bride and groom are made to wear new clothes and sit upon *peetalu* (planks) facing east (Fig. 6). The Brahmin priest officiates over marriages among all the castes except among the Malas and Madigas (Scheduled Castes) whereas *Peddimala* (caste head of Malas) and a Bindla man (Madiga priest) officiate over the respective caste marriages. The priest keeps a little quantity of jaggery and cumin in the right hand of the bride and groom and makes them keep the hand of each on the other's head. This is called *subhamuhoortham* (auspicious time) of marriage. Then the marriage badge or locket called *puste* or *mangalasutram* is shown to all the people present who touch it. This is called *mangalasutraalapuja*. The priest then asks the groom to tie the marriage badge around the neck of the bride. This is called *thaalikattuta* or *pustekattuta*. The people present on the occasion shower *akshintalu* (sacred rice) on the heads of the bridal couple as a mark of blessing. Afterwards the bride and the groom pour *talambaraalu* (sacred rice-rice smeared with turmeric powder) on each other's head. Afterwards they are shown the star known as Arundhati or Aranjiyoti. On the marriage day relatives are served with vegetarian dishes only.

26. On the following day, a ceremony known as *naagavalli* is celebrated except among the Brahmins and the Komatis. A cot is arranged in the marriage booth. The bride and the groom sit facing each other. A folded cloth is passed in between them in which a small wooden piece representing a child is kept. Songs which are full of fun and frolic are sung by the women. The classificatory sisters of the bride and the groom indulge in humorous bickerings with the groom and bride respectively in their songs, in a jovial fashion. The bride keeps the wooden piece in the hands of the groom saying that she has to cook food or so and the groom in turn keeps the child (wooden piece) in the hands of the bride saying that he has to go for ploughing or for toddy tapping and so on indicating the occupation they are engaged in. The groom keeps *mattelu* (toe rings) to the toes and *nallaposalu* (black beads) in the neck of the bride. Afterwards the bridal couple among the Brahmins, Komatis, Reddys and well-to-do ones among other communities take the bridal couple in procession seating them in a palanquin and to the accompaniments like *sannavi* (pipe) and *dolu* (drum). Fig. 7

shows the palanquin and the musical instruments. Among the Malas and Madigas, the bridal couple are taken to the village deity Muthyalamma by walk, accompanied by *dappulu* (trumpets). They offer *naivedyam* (food kept before the deity in token of worship) and return to their houses. A sumptuous non-vegetarian feast accompanied by drinking is arranged for the relatives and other invitees among all the communities except among the Brahmins and Komatis who are vegetarians.

27. The Brahmin priest is paid an amount ranging from Rs. 5 to Rs. 30 including payments in cash and kind depending on the economic status of the household whereas a Maladasari is paid Rs. 3 and a Bindla man is paid about Rs. 14 including payments in kind.

Marriage proceedings among Muslims

28. The Muslim bride and bridegroom are called *dulhan* and *dulha* respectively. The venue of marriage among the Muslims is the bride's place. Ornaments like *besari* (nose wear), *mattelu* (toe-rings), *kammalu* (ear ornaments) and bangles are given to the bride by her father at the time of marriage. The groom is usually presented with a gold ring. Bride price known as *mahar* amounting upto Rs. 250 is paid by the parents of the groom. But if the bridal couples are nearest relatives, only a nominal amount is paid as *mahar*. The services of a religious priest called Khaji who belongs to Narayanapet village (10 miles away) are requisitioned to officiate the marriage. The Khaji formally asks the groom whether he is willing for the match, and the groom affirms it. Similarly, the willingness of the bride also is elicited through her father or through her maternal uncle. Then he registers the marriage; reads out the agreement written by him which is called *nikanama* and gets it attested by two men or one man and two women to make it a valid contract and a legal document. Then the mother and sisters of the groom go to the bride and tie the *thali* or *puste* (marriage locket consisting of black beads) around the neck. Then the Khaji joins the hands of the bride and the groom. They sit on chairs over which a white cloth is placed. Friends and relatives offer them presents in kind and cash. The Khaji is paid Rs. 12.62 towards his services, 1.25 kilograms of rice and one copra, besides provisions for cooking. Relatives are given a sumptuous non-vegetarian feast by cutting a goat or sheep.

Consummation

29. Consummation ceremony is observed among the Komati, Reddy and Kamsali castes of the Hindus

and the Muslims. If the girl had attained puberty by the time of marriage, it is celebrated after 10 days among the Kamsalis and after two or three months on an auspicious day suggested by a Brahmin priest in the case of Komatis and Reddys. If the girl did not attain puberty by the time of marriage, consummation is celebrated 2 or 3 months after attainment of puberty among these castes. Among the Muslims, as marriage usually takes place after the attainment of puberty by the girl, consummation takes place on the same night of marriage. Among the Komati, Reddy and Kamsali castes on the day of consummation the couple are seated on planks. A part of the sari in front of the stomach called *vadi* is filled with rice. This is called *sare poyuta*. In the *vadi* are also kept 5 copras, 2 or 3 blouse pieces, plantains, etc. The non-vegetarian communities (the communities other than the Brahmins and Vaisyas) sacrifice a goat or sheep and feast the relatives in the night. Afterwards, the wife and husband are sent into a separate room arranged for consummation.

30. It is reported that among the Chakali, Golla, Goundla, Madiga, Mala, Muthracha and Tenugu castes there had been no custom of celebrating consummation ceremony at all. In the past it was considered that it is a sin if a girl is not married before attainment of puberty and that the girl was to live in a hut in the bed of a stream or river (*yetilo kaapuram cheyuta*) nearby the village, followed by purificatory feeding of caste people to expiate the sin. It is also reported that if a girl attains 12 years of age or so and physically well, her husband could indulge in sexual intercourse with her even if she did not attain puberty. This practice was widely prevalent in the past among the Golla, Goundla, Madiga, Mala, Muthracha and Tenugu castes but it is found to be on the wane at present. Now-a-days, even among these castes, marriages for girls are taking place after the attainment of puberty but consummation as a formal ceremony is not observed. It passes unnoticed taking place at the will of the wife and husband.

Marriage expenditure

31. The actual expenditure on marriage including the amounts spent on engaging musical instruments, towards food, etc., ranges from Rs. 100 to Rs. 500 among the Malas and Madigas and it may go upto Rs. 1,000 among other communities. Reddys and Komatis give large sums of money as dowry to the sons-in-law and ornaments to the daughters-in-law. These two castes give Rs. 1,000 to Rs. 3,000 to the daughters-in-law in the form of ornaments whereas

the sons-in-law are given Rs. 3,000 to Rs. 10,000 as dowry.

Divorce and separation

32. Divorce and separation, though allowed among all the communities except the Komati and Reddy, occur very rarely. Frequent indulgence in sexual intercourse with other men either clandestinely or openly, the dislike on the part of either the husband or the wife, or barrenness of the wife, are the causes leading to divorce or separation. However it is difficult to find a woman having children being divorced by her husband even if she indulges in illicit sexual contacts with others, either, clandestinely or openly. Among the Muslims, if a wife or husband wants to divorce, they have to report the matter to the Khaji. The *nikanama* written by the Khaji is cancelled in the presence of the witnesses who attest the declaration of divorce. The *mahar* amount agreed to be paid at the time of marriage is to be handed over to the wife, irrespective of the fact whether it is the wife or the husband who initiated the divorce. Among the 35 surveyed households, only one case of separation was noticed in the Madiga Scheduled Caste (Table 51). The reasons for separation are not specified in this case.

Widow marriages

33. Widow marriages as also marriages for divorced or separated women are also called *maarumanuvu* or *cheeramarchatam*. Such marriages are in vogue among all the communities except among the Reddy and the Komati. This type of marriage is very simple. The woman is given a new sari and a blouse piece and is taken to her new husband's house. She is made to wear bangles also. Bride price for widow also is paid among these communities. For instance, it is Rs. 21 among the Muthrachas, Rs. 15 among the Madigas, Rs. 12 among the Telugus, Rs. 7 to 20 among the Gollas, and only Re. 1 among Malas. Among Muslims it ranges from Rs. 300 to Rs. 600. In case of Muslims the second or subsequent marriages for divorced or separated woman as also widow marriages are solemnised by the religious priest, Khaji. The widow has to wait for four and half months after the death of her husband to ensure the paternity of the child in the womb if she is pregnant. The Khaji fixes an auspicious day on which he prepares and reads out the *nikanama* and gets it attested as in the case of a regular marriage i.e., *shadi*. The bridegroom entertains the relatives to non-vegetarian feast if he can afford or else distributes sugar among the relatives and the people

who grace the ceremony. Music is avoided during these marriages.

Inter-caste marriages, etc.

34. Among the 35 surveyed households only 5 persons one each of Brahmin, Golla, Goundla, Madiga and Reddy approved of inter-caste marriages with any caste or community, except the one Golla informant who took objection to inter-marrying with members of Mala and Madiga castes only. He preferred contracting marriages with Kapu or Goundla or Muthracha castes (Tables 47 and 48). A Brahmin man is living with a Goundla woman and it is considered to be the only inter-caste marriage among the surveyed households.

Funeral rites

35. Fulledged funeral rites are performed only for married people either among the males or females. For children and all unmarried people only initial obsequies known as *chinnadinam* are observed by offering food in a leaf plate in the name of the dead at the grave or cremation ground. As the initial obsequies are usually observed on the 3rd day, the ceremony is called *mudoroju*. The dead among married men or women of the Komati, Kamsali, Reddy (Kapu), Muthracha and Chakali castes are cremated whereas those among the Goundla, Golla, Mala, Madiga and Tenugu Castes are buried.

36. Soon after death, the corpse is given hot water bath, and dressed in new clothes and is carried on a bier borne by four men to the funeral ground, accompanied by musical instruments like *dappulu* (trumpets) and *baajalu* (pipes) etc., in a procession. After leaving the outskirts of the village and before reaching the funeral ground the bier is lowered to the ground for a while. This is called *dimpudukallam*. On the four corners of the bier, a little rice and one or two copper coins are kept and water is poured. The ornaments worn by the deceased are removed and then the body is taken to the funeral ground. The corpse is lowered into the grave or kept on the pyre as the case may be. In case of burial, the chief mourner keeps a little of earth on the corpse lowered into the grave and others follow it and then the grave is filled with earth completely. In case of cremation, the chief mourner lits the pyre with fire. Afterwards, all the persons who followed the corpse to the funeral ground take bath and return home. They see a candle lit at the spot where the deceased breathed his last and then disperse for their houses.

37. A Brahmin priest and Jangamdevvara attend on the funeral ceremonies of the Saivites called Vibhutidars and a Satani attends on the funerals of the Vaishnavites called Tirunamidars. Among all the communities, both the sects i. e., Vibhutidars and Tirunamidars are there. On the days of initial and final obsequies called *chinnadinam* and *peddadinam* respectively together called *dinavaaralu* (obsequies), the Satani priest prepares food at the funeral ground itself. A fowl is sacrificed in the name of the dead. Then the Satani priest keeps food on the place where the dead is cremated and then serves to all the agnates at the funeral ground itself. The Vibhutidars keep food in a leaf plate on the days of obsequies in the name of the dead and return home and take food at the house. Final obsequies (*peddadinam*) is observed on the 10th day among the Goundla, Golla, Muthracha, Chakali, Tenugu, Mala and Madiga communities whereas it is observed on the 12th day among the Kamsali and Reddy (Kapu) castes and on the 16th day in the case of Komatis. After offering food in the name of the dead at the funeral ground, people see a lighted candle at the spot where the deceased breathed his last. People of the community and relatives are feasted with non-vegetarian food by immolating a goat or sheep among all the communities except the Komatis who serve vegetarian food.

38. Among Muslims, funeral rites are observed for males and females of above 12 years. For boys and girls who die before 12 years of age, only the 10th day ceremony called *dasva* is celebrated. Burial is the practice among the Muslims. Funeral rites are observed on the 10th, 20th and 40th days called as *dasva*, *beesva* and *chailva*, respectively. On all these days goats are sacrificed. Expenditure on funeral rites ranges from Rs. 300 to Rs. 600.

39. Among the Caste Hindus, expenditure on funeral rites is maximum among the Reddys amounting to Rs. 250. Among the Tenugus it is only about Rs. 50 as there is only one household of this caste in this village and relationship circle also is limited. Among other castes, the expenditure on funeral rites ranges from Rs. 100 to Rs 200.

40. There is a practice of collecting bones and ashes among the Komati, Kamsali and Reddy (Kapu) castes before the final obsequies day and these are immersed in the Musi river. Among some of the Goundlas, Malas and Madigas who bury the dead, there is a practice of changing the residence or closing that portion of the house where the deceased breathed his last, if the time of death is inauspicious, for some days or months as instructed by a priest.

Widow ceremony

41. A widow is called *mundaraalu* or *vidhava* among the Hindus and *beva* among the Muslims. When the husband dies leaving behind his wife, the wife is made a widow on the day of final obsequies among Hindus and on the same day among the Muslims and widows of the community remove the bangles and toe-rings etc. Among the Goundla, Golla, Muthracha, Chakali, Tenugu, Mala and Madiga communities the widow ceremony is observed on the 10th day. Among the Reddys and Kamsalis it is observed on the 12th day and among the Komatis it is performed on the 15th day. Among the Malas, Maladasari or Ayyoru and a Bindla among the Madigas officiate over the widow ceremony. Among the Komati and Kamsali, the caste widow attends the function of making her widow whereas among other communities, a Chakali woman removes the bangles, toe-rings and the marriage locket of the bereaved woman. The widow is given bath and made to wear a new white saree. She then returns to the house. The woman and other agnates see a lighted candle at the spot where the deceased breathed his last and then they take food.

42. Among the Komatis annual ceremony called *thaddinam* or *thithi* is observed in the name of the dead. Reddys do not observe annual ceremony. Other communities observe *pithruamavasya* or *peddalapanduga* during the Sankranti festival in the name of all the deceased ancestors of the family or household.

Some superstitious practices and beliefs

43. Most of the villagers have faith in superstitious practices and beliefs. Whether one believes in all superstitions or not, it is almost certain that one does not proceed forward when he / she hears a sneezing, while starting on travel. But sneezing is taken as a good sign when any subject is being discussed and a decision is being taken and it is believed that the thing will happen as desired. Some of the superstitious beliefs held and practices observed by the people of the village are mentioned below.

44. When one is starting on travel if he comes across a cat, a snake, a man or woman carrying a new pot, fuel, a spade and a basket, it is considered inauspicious and foretells the defeat of the purpose. If one comes across a man or woman carrying food, potful of water, a washerman with soiled clothes, a fox, a cow or a bullock, it is considered lucky or auspicious. To come across

a corpse while going to a neighbouring village on a visit, it is considered as a bad omen and one returns back. This is called *kanumu* or *peeda*. To see a toddy tree, a neem tree, a cow, a bullock, or a *puttugodraalu* (a barren woman) on first sight after waking up from bed is considered auspicious whereas to see a tamarind tree or a plantain tree or a woman with only one issue is considered unlucky. The hooting of an owl is considered bad while the cawing of a crow sitting on the house is considered as an indication that either friends or relatives will arrive or at least a letter will be received.

45. Wearing of mascots called *rakshalu* is common especially among children when they are suffering from serious and continuous illness or fever. They are worn around the biceps or tied to the waist thread. People also believe in the evil eye known as *drishiti* or *disti*. To ward off from the effects of evil eye or *disti*, turmeric powder, *sunnam* (chunam) and food are made into three balls and are kept in three leaf plates called *doppalu* made out of seven varieties of leaves. These rice balls kept in leaf-plates are left at a place where three paths meet with the belief that the evil effect is distributed among the persons who cross it.

46. There are certain hours in a day which are not good for starting on travel or commence a new venture. This inauspicious time is called *rahukalam*. Among the days of the week, Monday, Thursday and Friday are considered good for starting on journey whereas Tuesday, Saturday and Sunday and *Pournami* (Full Moon Day) and *Amavasya* (New Moon Day) are considered inauspicious. Among the days in a fortnight of the Telugu Calendar called *thidhis*, *Vidiya* (2nd day), *Panchami* (5th day),

Saptami (7th day), *Dasami* (10th day), *Ekadasi* (11th day), and *Triodasi* (13th day) are considered good. Some people consider Tuesday, Thursday and Monday as inauspicious for hair cut. Among the Telugu calendar months, *Chaitram* (March-April), *Vaisakham* (April-May), *Kartikam* (October-November), *Margasiram* (November-December), *Magham* (January-February) are considered good for celebrating marriages or any other ceremonies like tonsure, *grihapravesam* (house-warming), etc.

47. In some castes there is a practice that a woman, during the third month after child birth in her husband's house has to spend three nights either in her parents' or relatives' house. If it is situated outside the village of her husband while going to that villages he keeps small stones smeared with turmeric powder and vermilion in a leaf plate at the village boundary called *polimera* and crosses it with the belief that all evils would be warded off and safety is ensured to the child and the mother as well.

48. The farmers hold certain beliefs regarding agricultural operations. For showing the *thithis* viz., *Vidiya*, *Panchami*, *Saptami* and *Dasami* are considered as auspicious and lucky. Thursday and Sundays are considered auspicious for all agricultural operations. The farmer can tell the names of the *kartis* (seasons); by observing the colour of the sky and appearance of clouds he can tell the prospectus of the season or month. They consult *panchangam* (almanac) for celebrating any ceremony as also commencing any agricultural operation. Among the *kartis*, *Rohini*, *Mrugasira* and *Arudra* for sowing, and *Uthtaraabhadra* and *Purva Bhadra* for harvesting are considered opportune.

Chapter IV
ECONOMY

Like most of the villages in India, Tallasingaram village is also dependent on agriculture. Next to agriculture, toddy tapping is the major occupation upon which as many as 22 households out of a total of 100 households are dependent for their livelihood. But from the point of view of income to the Government, toddy tapping is the most elastic source of income in the district. By auctioning the right to tap palmyrah and date palm trees and through allotment to the Tappers Co-operatives, about one crore of rupees accrues to the Government from Nalgonda District itself. It provides employment to thousands of Goundla families whose traditional occupation is tapping of toddy from the palmyrah and date palm trees. For the contractors who take the trees in auction this is an important source of profit. These contractors in turn permit to tap the palmyrah and date palm trees by leasing them out at a profitable rate.

Land

2. The total area of the village is Ac. 1,455-24 *guntas* (40 *guntas*= 1 acre). Of this total, during Fasli

1375 (1964-65) Ac.1,378-33 *guntas* were used for agricultural purposes and the remaining Ac. 76-31 *guntas* were used for non-agricultural purposes. The total acreage under wet cultivation was Ac. 86-24 *guntas* and the acreage under dry cultivation was Ac. 1292-09 *guntas*. Particulars of the land used for non-agricultural uses were as follows.

	Ac. guntas
(i) Village site	9-17
(ii) Poramboke	6-28
(iii) Tanks	39-09
(iv) Ponds and streams	9-17
(v) Paths and cart tracks	9-26
(vi) Miscellaneous	2-14
Total	76-31

The Ac. 1,378-33 *guntas* of land under cultivation is distributed over 66 pattadars. The following Statement shows the pattadars, the extents of dry and wet lands owned by them and the amount of land revenue paid by each of the pattadars.

Statement XIV
PATTADARS BY EXTENT OF LAND OWNED AND AMOUNT OF REVENUE PAID

S. No. (1)	Name of pattadar (2)	Land owned		Total Ac. gts. (5)	Land revenue paid (6)
		Wet Ac. gts. (3)	Dry Ac. gts. (4)		
					Rs. P.
1	Syed Abdul Razack	0-39	6-35	7-34	19-55
2	Marpaka Abbaiah	...	35-11	35-11	44-25
3	Churakanti Kanakaiah	1-00	17-00	18-00	26-40
4	Galib Saheb	0-37	60-18	61-15	96-60
5	Bongu Gopaiah	0-37	19-10	20-07	39-20
6	Somaraju Hanumantharao	2-26	11-02	13-28	20-40
7	N. Sakunthalabai	8-09	...	8-09	46-40
8	Marpaka Gopaiah	0-14	3-20	3-34	6-25

Statement XIV—(Contd.)

PATTADARS BY EXTENT OF LAND OWNED AND AMOUNT OF REVENUE PAID

S. No. (1)	Name of pattadar (2)	Land owned		Total Ac. gts. (5)	Land revenue paid (6) Rs. P.
		Wet	Dry		
		Ac. gts. (3)	Ac. gts. (4)		
9	Sangaiah S/o. Channaiah	...	13-29	13-29	3-75
10	Chakali Chandraiah	0-25	3-39	4-24	1-65
11	Chakali China Muthaiah	0-18	2-26	3-04	0-50
12	Donakonda China Narsaiah	...	2-14	2-14	...
13	Bongu Durgaiiah	0-37	19-08	20-05	40-25
14	Churakanti Narsaiah	1-00	17-00	18-00	26-90
15	Donakonda Narsaiah	0-33	22-01	22-34	34-85
16	Sangiseti Narayana	2-21	6-21	9-02	17-30
17	Chukka Narsaiah	...	2-14	2-14	...
18	Surivi Narsaiah	0-20	9-26	10-06	20-20
19	Thorpanuri Papaiah	1-04	16-37	18-01	26-85
20	Kosnam Peddi Reddy	7-30	167-26	175-16	357-80
21	Donakonda Papaiah	0-17	22-24	23-01	17-45
22	Kosnam Peda Rami Reddy	4-23	83-02	87-25	160-60
23	Chakali Pentaiah	0-10	1-12	1-22	0-95
24	Kothi Peddaiah	2-25	34-20	37-05	67-80
25	Mala Pullaiah	...	7-13	7-13	...
26	Jangam Parvathalu	...	31-24	31-24	46-50
27	Mangali Papaiah	...	6-32	6-32	3-95
28	Chakali Peda Muthaiah	0-18	2-26	3-04	0-95
29	Vadla Balaiah	...	26-37	26-37	9-80
30	Mala Butchaiah	...	7-13	7-13	...
31	Churakanti Muthaiah	0-26	8-20	9-06	14-70
32	Churakanti Muthaiah son of Ramaswamy	0-26	8-20	9-06	14-70
33	Mohd. Khasim	...	15-06	15-06	...
34	Donakonda Muthaiah	...	2-14	2-14	...
35	Masnam Yellaiah	2-08	6-03	8-11	17-55

—(Contd.)

Statement XIV—(Concl'd.)

PATTADARS BY EXTENT OF LAND OWNED AND AMOUNT OF REVENUE PAID

S. No. (1)	Name of pattadar (2)	Land owned		Total Ac. gts. (5)	Land revenue paid (6) Rs. P.
		Wet	Dry		
		Ac. gts. (3)	Ac. gts. (4)		
36	Chakali Yellaiah	0-18	1-39	2-17	0-95
37	Mala Yellaiah	...	7-12	7-12	...
38	Churakanti Ramaswamy	0-25	8-19	9-04	26-60
39	Churakanti Raghupathi	0-25	8-20	9-05	14-80
40	Churakanti Ramaswamy	0-12	0-02	0-14	0-95
41	Surivi Ramaiah	0-27	9-20	10-07	20-10
42	Marpaka Raghupathi	0-27	3-06	3-33	6-30
43	Marpaka Ramulu	0-27	3-06	3-33	6-30
44	Bongu Ramaswamy	0-17	6-00	6-17	11-50
45	N. Lakshmanarao	...	12-39	12-39	24-80
46	Kondapuram Lachchaiah	...	12-37	12-37	22-55
47	Marpaka Lakshmaiah	2-08	53-35	56-03	81-10
48	Surivi Ramulu	3-31	4-19	8-10	17-55
49	Donakonda Latchaiah	...	3-30	3-30	5-95
50	Chukka Nagaiah	...	2-15	2-15	...
51	Kosnam Lakshminarasimhareddy	6-32	81-05	87-37	160-90
52	Churakanti Venkaiah	1-06	16-34	18-00	29-95
53	K. Venkatrami Reddy	5-36	126-13	132-09	225-50
54	Marpaka Venkaiah	0-28	3-06	3-34	6-60
55	Panthangi Venkateswara Rao	4-32	38-27	43-19	90-45
56	Kammari Veeraiah	...	17-25	17-25	6-75
57	Panthangi Srihari	...	10-05	10-05	13-55
58	K. Seetha Ramireddy	6-30	81-05	87-35	160-95
59	Chakali Seethaiah	0-10	1-13	1-23	0-50
60	N. Sankara Rao	...	5-24	5-24	6-80
61	Syed Inam Saheb	0-34	7-04	7-38	19-60
62	N. Satyanarayanarao	...	11-36	11-36	16-90
63	Sangiseti Sathaiah	2-21	6-22	9-03	17-30
64	Syed Rasool	...	15-27	15-27	28-60
65	Panthangi Hanumanthrao	2-22	25-27	28-09	52-40
66	Jagar Ali Khan	1-13	2-34	4-07	9-10
Total		86-24	1292-09	1378-33	2269-35

3. Classified into categories by extent the number of holdings in each category is as shown below:

Statement XV

NUMBER OF PATTADARS BY SIZE OF HOLDINGS

Size of holdings (in acres)	No. of pattadars
(1)	(2)
Below 3	8
3 to 5	10
6 to 8	10
9 to 11	10
12 to 14	4
15 to 17	3
18 to 20	6
21 to 30	4
31 to 40	3
41 to 50	1
51 to 75	2
76 to 100	3
101 to 150	1
151 to 200	1
Total	66

The above Statement shows that more than half of the holdings are 11 acres and below and 51 out of the total of 66 holdings are 20 acres and below in size.

4. Among the 35 surveyed households of various communities in the village 19 households have lands of their own. But only 11 households among them have cultivation as main occupation.

Livestock

5. Livestock in the village comprises mainly milch cattle, draught bullocks, he-buffaloes, goats, sheep and fowls. Among the 35 households 36 milch cattle are owned by 8 households; 45 draught bullocks are owned by 7 households. Only 2 households own 3 buffaloes; 9 households own 175 goat/sheep, only 3 households own 11 fowls (Table 24).

Traditional occupation

6. Each of the castes and communities in the village have a traditional occupation associated with the name of the caste. Thus, Kapus, the great land owning class, have cultivation as their traditional or caste occupation. By and large, almost all the house-

holds of this caste have cultivation as their main occupation. Goundlas, the traditional palmyrah and date-palm tappers have toddy tapping as their caste occupation. The Gollas are associated with sheep and goat rearing for centuries. In the same way, the Kamsali caste is associated with carpentry and black-smithy as its traditional caste occupations and the Madigas have as their traditional caste occupation, preparation and repairing of chappals and other leather articles like the leather tubes for the picotahs, etc. Thus, if a man is known to belong to a particular caste/community, a presumption will be ringing in one's mind that person might be associated with a particular occupation. For example, if a person belongs to Goundla caste, it is presumed that his traditional and even his contemporary occupation is toddy tapping; that of a Kapu is cultivation and that of a Kummari is pottery and so on and so forth.

7. The traditional occupations of the 35 surveyed households are reported to be 13 different occupations. Among the 35 households, 7 households had cultivation 9 had toddy tapping, 7 had cobblery (Madigas), 2 each had washing of clothes (Chakali) and construction of houses and buildings (Muthrachas) and one each had Machkuri (village servant), Karnam or Patwari Village Accountant), cloth trade (Muslim), *kirana* trade (Komati), sheep and goat rearing (Golla), weaving of cloth (Mala), goldsmithy (Kamsali) and casual labour (Mala) as their traditional occupations (Table 17).

Occupational mobility

8. Though in the past each of the castes is associated with one traditional occupation as its caste occupation, some changes or deviations from the traditional occupations have of late been taking place due to the urge on the part of the people in their pursuit to earn for better living and happy life. However, these changes from the traditional to the beneficial or alternatively better contemporary occupations are 'horizontal' in nature i.e., to the occupation which does not require any special efforts or skills on the part of those changing over. In short it means change over to similar occupations. Among the 35 surveyed households, 12 households (about 1/3) have changed their traditional occupations. Occupational mobility has taken place to the maximum extent among the Madigas who are cobblers by tradition. Of the 4 Madiga households which had cobblery as traditional occupation 2 have changed over to cultivation and one each to casual labour and attached agricultural labour. The only Brahmin whose ancestors were

engaged as village accountants (patwaris) has taken to cultivation as he had no interest in the office of the Patwari (Village Accountant). Among the Goundlas one household which had village service (Machkuri) as traditional occupation during the past generation has changed over to cultivation. In this case, in the past generation the father was engaged as Machkuri. He had 6 sons and after his death, his sons purchased some lands from out of the earnings of their combined efforts and then partitioned the land among themselves. They are now having cultivation as their main occupation and the traditional occupation is also being attended to by them by rotation at the rate of one per year. Another Goundla household which had toddy tapping as its main occupation has taken to cultivation as two members of the household were disabled due to accidents occurred while engaged in their traditional occupation of toddy tapping. To guard themselves

against such accidents the members of these households have altogether left the traditional occupation of toddy tapping and took to cultivation. One Mala household having weaving of cloth as its occupation in the past took to agricultural labour. The other households which changed their traditional occupations are—One Muslim from cloth trading to trading in poultry and poultry products; one Muthracha household from construction labour to casual labour and one Tenugu household from cultivation to casual labour and toddy tapping (Table 19).

Contemporary occupations

9. The 35 surveyed households are distributed over 11 contemporary main occupations. The Statement below shows the main occupation and number of households by Caste/Tribe/Community.

Statement XVI

MAIN OCCUPATION BY CASTE/TRIBE/COMMUNITY AND NUMBER OF HOUSEHOLDS

Occupation (1)	Caste/Tribe/Community													Total
	Brah- min	Chakali	Golla	Goundla	Kamsali	Komati	Madiga	Mala	Muslim	Muth- racha	Reddy	Tenugu		
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)		
NUMBER OF HOUSEHOLDS														
1 Trader (<i>Kirana</i>)	...	...	...	...	...	1	...	...	...	...	...	...	1	
2 Trader (Poultry products)	...	...	...	...	...	...	...	...	1	...	...	...	1	
3 Cultivator	1	...	2	2	...	...	2	...	1	...	3	...	11	
4 Toddy tapper	...	...	...	8	...	...	...	...	...	...	...	1	9	
5 Agricultural labourer	...	...	...	...	...	...	...	1	...	...	...	...	1	
6 Attached agricultural labourer	...	...	...	...	...	...	1	...	...	...	...	...	1	
7 Cobbler	...	...	...	...	...	...	3	...	...	...	...	...	3	
8 Goldsmith	...	...	...	...	1	...	...	...	...	...	...	...	1	
9 Construction labourer	...	...	...	...	...	...	...	...	...	1	...	...	1	
10 Casual labourer	...	...	1	...	...	...	1	1	...	1	...	...	4	
11 Washerman	...	2	...	...	...	...	...	...	...	...	...	...	2	
Total	1	2	3	10	1	1	7	2	2	2	3	1	35	

It may be seen from the above Statement that cultivation has been the contemporary main occupation by various other castes apart from Reddy's who are the traditional land owning and cultivating class. Of the 11 households having cultivation as main occupation, 3 belong to Reddy, 2 each to Golla, Goundla and Madiga, and one each to Brahmin and Muslim. One household each of Golla, Madiga, Mala and Muthracha is engaged in casual labour. Among the other occupations, washing of clothes, the traditional occupation of Chakalis which is taken up by 2 households of the caste, cobblery, the traditional occupation of Madigas taken up by 3 households of the caste, construction labour taken up by the one Muthracha household, goldsmithy the traditional occupation of Kamsalis (Ausalis) taken up by the one household of the caste, *kirana* trading, the traditional occupation of Komatis taken up by one Komati household and finally toddy tapping the traditional occupation of the Goundlas have still remained to be the monopolies of the castes having the respective occupations as their traditional occupations. Apart from the 8 Goundla households, one Tenugu household also took to toddy tapping as its main occupation. One Muslim household has trading in poultry and poultry products as its main occupation.

Place of occupation

10. Of the total 96 persons who are engaged in one economic pursuit or the other as many as 88 (50 males and 38 females) work in the village itself whereas 2 men engaged in construction labour, one woman engaged in casual labour and 2 women engaged in fruit selling spend most of their vocational timings in Choutuppal village, 3 miles away from Tallasingaram village. Three men engaged in the poultry trade go round the villages within a radius of 12 miles around Tallasingaram village in their occupational pursuit (Table 18).

Occupations and nature of aspirations

11. Only 9 heads of households among the total 35 surveyed households expressed satisfaction with the present occupations they are engaged in. Of the 9, 3 are cultivators, 2 toddy tappers, 2 washermen, one agricultural labourer and one construction labourer. Among the remaining 25 heads of households who are not content or who are dissatisfied with their present main occupations, as many as 20 desired their sons to be employed in Government service. Of these 20 heads of households, 7 are cultivators, 4 toddy tappers, 4 casual labourers, 3 cobblers and one each a *kirana* trader

and a goldsmith. The remaining 5 heads of households who expressed dissatisfaction or discontentment with their present occupations did not specify the nature of their future, occupational aspirations or what occupations they desire their sons to take up. One head of Brahmin household had no sons (Table 20).

Combination of occupations

12. Some households have taken to more than one occupation with a view either to enhance the family incomes or towards a better or optimum organisation of man-power available in the households. The occupations like the Police Patel and Mali Patel, are taken to enhance prestige and power. Of the 11 households engaged in cultivation as main occupation, 6 households have one each of Police Patel, Mali Patel, Abkari Contractor, toddy tapper, priest and cobbler as their subsidiary occupations. Only one household among the 9 households of toddy tappers is pursuing cultivation as a subsidiary occupation. The 2 Chakali households having washing of clothes as main occupation are also engaged in cultivation as a subsidiary occupation. Among the other occupations, one household each having agricultural labour, attached agricultural labour, cobbler, construction labour and casual labour as main occupations are engaged in cultivation, agricultural labour, fruit selling and cultivation, respectively as subsidiary occupations (Table 21).

Livelihood classes

13. At the 1951 Census, there were 102 households in the village with a population of 523-258 males and 265 females. Of the 523 persons, 255 persons were broadly classified as agricultural classes and their dependants and the remaining 268 were classified as non-agricultural classes and their dependants. Among the 255 persons classified as agricultural classes and their dependants, 78 were cultivators of land wholly or mainly owned and their dependants, 43 were cultivators of land wholly or mainly unowned and their dependants, and 134 were cultivating labourers and their dependants. Of the 268 persons classified as non-agricultural classes and their dependants, 197 were engaged in production other than cultivation; 19 in commerce and 52 persons in other non-agricultural services (Table 11).

Workers

14. At the 1961 Census, there were 113 households in the village with a population of 586-282 males and 304 females. Among them, 305 persons - 173

males and 132 females were workers. These workers were classified into various occupational categories and they were as shown below.

Statement XVII

WORKERS BY SEX AND OCCUPATION AT THE 1961 CENSUS

Occupation (1)	Persons (2)	Males (3)	Females (4)
1 Cultivator	83	54	29
2 Agricultural labourer	80	39	41
3 Workers engaged in quarrying, livestock, fishing, etc.	24	24	...
4 Workers in household industry	11	3	8
5 Manufacturing other than household industry	27	23	4
6 Workers in construction	5	5	...
7 Workers in trade and commerce	30	9	21
8 Workers in other services	45	16	29
Total	305	173	132

15. At the time of resurvey conducted during July 1965 in the 35 selected households, there are 220 persons consisting of 102 males and 118 females. Among the 102 males, 55 are workers and among the 118 females, 41 are workers. The 96 workers are engaged in 16 occupations (Table 13). The Statement below shows the number of workers by sex among the various occupations and the respective percentages in each of the occupations.

Statement XVIII

WORKERS BY OCCUPATION AND SEX

Occupation (1)	Workers			Percentage to total (5)
	Persons (2)	Males (3)	Females (4)	
1 Cultivator	24	16	8	25.00
2 Agricultural labourer	10	4	6	10.41
3 Attached agricultural labourer	3	3	...	3.13
4 Herdsman	2	2	...	2.08
5 Goat rearer	1	1	...	1.04
6 Casual labourer	19	5	14	19.79
7 Toddy tapper	12	12	...	12.50
8 Toddy carrier	4	...	4	4.17
9 Construction labourer	2	2	...	2.08
10 Goldsmith	1	1	...	1.04
11 Washerman	5	2	3	5.21
12 Cobbler	3	3	...	3.13
13 Trader (Fruits)	2	...	2	2.08
14 Trader (<i>Kirana</i>)	1	1	...	1.04
15 Trader (Poultry products)	4	3	1	4.17
16 Trader (Toddy)	3	...	3	3.13
Total	96	55	41	100.00

The 96 workers form 43.64% of the total of 220 persons. Among the 96 workers again, males form 53.13% whereas females form 46.87%. Though this village is considered to be a predominantly toddy tappers' village, yet 42.66% are dependent on agriculture and allied pursuits and about one-fifth (19.79%) are dependent on casual labour whereas only about another one-fifth (19.80%) are dependent on toddy tapping and related occupations. The artisan and service occupations of goldsmithy, cobblery and washing of clothes absorbed 9.38% of the workers, trader excluding those engaged in toddy selling forming 7.29% and construction workers forming 2.08%.

16. The 96 workers are distributed among the following age groups.

Statement XIX

WORKERS BY AGE GROUP AND SEX

Age group (in years) (1)	Workers			Percentage to total (5)
	Persons (2)	Males (3)	Females (4)	
0-14	9	4	5	9.38
15-34	43	22	21	44.79
35-59	32	19	13	33.33
60 & above	12	10	2	12.50
Total	96	55	41	100.00

(See Table 14)

Non-workers

17. Among the 220 persons, 124 or 56.36% are non-workers (Table 15). The distribution of non-workers by age group and the percentage of non-workers to total of persons in each age group are as follows:

Statement XX

NON-WORKERS BY AGE GROUP AND SEX

Age group (in years) (1)	Total persons (2)	Non-workers			Percentage of non-workers Col. 3 to persons in Col. 2 (6)
		Persons (3)	Males (4)	Females (5)	
0-14	100	91	38	53	91.00
15-34	58	15	5	10	25.86
35-59	36	4	...	4	11.11
60 & above	26	14	4	10	53.85
Total	220	124	47	77	56.36

Among the 124 non-earners or those engaged in ungainful occupations or avocations 19 are females engaged in household duties like cooking and taking care of the children, etc., 15 males and 10 females are school-going pupils. The remaining 80 persons are purely dependants. Except 4 in the age group of 15 to 19 years and 10 in

the age group of 60 years and above, all the dependants are 14 years and below in age. The 10 persons in the age group of 60 years and above are classified as dependants as they could not do any gainful work due to old age. The 66 persons of whom 26 are boys and 40 are girls could not do any gainful work due to their tender age of 14 below and hence they are classified as non-workers. Only 19 persons—5 males and 14 females in the working age group of 15 to 34 years and 35 to 59 years are non-earners of whom 12 females are engaged in household duties and 3 males are school going ones. So only 4 persons—2 males and 2 females are non-workers of pure dependants among the total surveyed population of 220 (Table 15).

Agriculture

18. As seen from Table 16, 11 of the 35 surveyed households of various communities have cultivation as the household main occupation. The households engaged in cultivation form 31.43% of the surveyed households. Twenty-four persons forming one-fourth (25%) of the workers are engaged as cultivators (Table 14).

Agricultural practices

Crops

19. Bajra (pearl millet), jowar (sorghum millet), groundnut, castor, greengram, horsegram, redgram and cucumber are the dry crops raised in the village whereas paddy with its different varieties is the only wet crop raised under well irrigation through electric motors and picotahs.

20. *Dubba* and *errabette* soils are used for castor and groundnut crops. *Patibhumulu* and *nallaregadi bhumulu* are used for greengram, redgram, bajra, jowar and cucumber. In a land where horsegram was harvested during the preceding year, bajra and jowar are sown as mixed crops. Soon after harvesting horsegram (in December), the land is ploughed, once with a plough. During the summer season in May, the land is ploughed with a *guntuka* (scuffle). After the first fall of rain which usually occurs in *Rohini Karthi* (May-June), jowar and bajra seeds are broadcast with hand in the furrows of the plough. An acre of land requires 4 seers (2 seers of jowar and 2 seers of bajra) of seeds to be sown. An interspace of one furrow width is left and in each alternate furrows seeds are broadcast in line. The plough that is dragged on just adjacent to the furrow

in which seeds are broadcast covers with earth the furrow in which seeds are broadcast. The following day the land is ploughed with a *guntuka* (scuffle) if enough time is there or else by a *gorru* (coultter).

21. Inter-cultural operations with *pottiguntuka* (short scuffle) and *dante* are done horizontally and vertically, 30 days after broadcasting the seeds. The crop comes up for harvesting during October (*Chitta karthe*). To broadcast the seeds in an acre of land, 2 pairs of bullocks are required one for broadcasting the seeds in its furrows and another to cover the furrows in which seeds are broadcast. One man can broadcast the seeds and 2 men are required for ploughing. For intercultural operations, 2 pairs of bullocks can plough the land corner-wise with a *pottiguntuka* and *dante* in a day. Two men or women can harvest the crop and 4 men or women can cut the *kankulu* (earheads). The ear-heads can be threshed by 2 pairs of bullocks by yoking them together with *moku* (rope) called *banthi*.

22. In *dubba* and *errabette* lands, the average yield is 50 seers (50 kilograms) whereas the maximum and minimum yields are one gunny bag (100 kilograms) and 1/4th gunny bag (25 kilograms) respectively. In *regadi* and *patibhumulu*, the average yield is 75 kilograms and the maximum and minimum yields are 150 kilograms and 40 kilograms. During July 1965, the price of 1 gunny bag (quintal) was Rs. 40.

Redgram

23. Redgram is grown as mixed crop along with jowar and bajra or groundnut. In jowar crop, redgram seeds are broadcast in one furrow after every 10 furrows of jowar whereas in groundnut crop redgram seeds are sown in one furrow after every 6 furrows of groundnut. It comes up for harvesting during January (after *Sankranti* i.e., January 14th). Two men can reap redgram crop in an acre from 12 noon to 5 p.m. The reaped redgram plants are arranged in convenient bundles and are allowed to dry in a threshing ground for about 10 to 15 days. If the crop is good, 5 to 10 men or women can do the threshing in a day. The average yield of redgram sown as mixed crop in an acre along with jowar-bajra is 10 kilograms if it is a food crop, it will be 20 kilograms. When it is sown as mixed crop in an acre along with groundnut, the ordinary yield is 15 kilograms whereas the maximum or good yield is 30 kilograms. Price per quintal (100 kilograms) during July 1965 was Rs. 75.

Greengram

24. Greengram is grown as a separate crop but not as a mixed crop. Land where castor or horsegram was raised is considered good for this crop. The land is ploughed with *guntuka* (scuffle) during May. After rainfall, in each alternate furrow, seeds are broadcast with hand. In the acre of land 5 seers (5 kilograms) of seeds are broadcast. After 25 days, cross-cultivation with *pottiguntuka* (short scuffle) and *dante* is done. At the time of flowering, if rain occurs, very good crops are harvested. *Patibhumulu* are well suited for this crop. Greengram comes up for harvesting at the end of August (*Sravanam*). For harvesting, 6 to 10 people are required to pluck the greengram bunches for the first time and 3 or 4 persons for the second time. The average yield is 2 to 3 bags of greengram whereas the maximum yield will be up to 4 bags. The price of one gunny bag or one quintal of greengram is Rs. 70.

Castor

25. In a land where bajra, jowar or groundnut was raised during the preceding year, castor is raised. As usual with the other crops, the land is ploughed with *guntuka* (scuffle) in May. After rainfall, during *Arudra Karthi* to *Pushya Karthi*, the castor seeds are broadcast. A spacing of 20 to 24 inches is left in between each row of seeds. After ploughing the field once, the seeds are broadcast in the second ploughing. Again after 20 days ploughing with *guntuka* is done. Ten days after, cross-ploughing with *guntuka*, *pottiguntuka* accompanied by *dante* is done. The land is once again ploughed with *guntuka* after 15 days. It comes up for harvesting a few days before *Sivaratri* (February). The bunches are plucked 4 or 5 times once in 10 or 15 days up to the middle of March. Average yield per acre is 5 or 6 *kundalu* of seeds. The maximum yield will be 8 *kundalu* or 1 quintal whereas the minimum yield is 3 or 4 *kundalu*. Price of one *kunda* is Rs. 10. Eight *kundalu* make one quintal which was priced at Rs. 80 in July 1965.

Cucumber

26. *Patibhumulu* are well suited for this crop though it may be raised in other soils also. In the lands where horsegram or castor was raised in the preceding year, cucumber is raised. In these lands, ploughing with *guntuka* is done during May. After rainfall, cucumber seeds are broadcast in the furrows leaving an interspace of 20 to 24 inches. An acre of land requires one seer of seeds. Inter-cultural operation with *guntuka* is done 2 or 3 times, the first being 20 days after broadcasting the seeds in *Rohini*

Karthi. It generally comes up for harvesting during the first week of October and continues up to month end. In an acre of land, cucumber fruits can be reaped during October in two instalments—each time 2 cart loads. Each cart load is sold at Rs. 30. An income ranging from Rs. 100 to 150 can be obtained in an acre of land from cucumber crop. The harvesting season for cucumber crop continues for 2 to 3 months in the village.

Rotation of dry crops

27. Bajra, jowar, groundnut, redgram, greengram, cucumber which are sown in the month of May and harvested by about October are called *punasa pantalu*; and castor and horsegram which are sown in October–November and harvested in February–March are called *maagi pantalu* as they come up for harvest in the Telugu month *Magha*. In *beetibhumulu* (pasture lands) which are newly brought under cultivation, usually castor and horsegram are raised. In all other dry lands, *punasa pantalu* are followed by *maagi pantalu* and vice versa.

Wet crops

28. Only paddy is raised in wet lands. Irrigation is carried on under wells from which water is drawn out by electric motors and picotahs and under *kuntalu* (ponds) or tanks. The lands irrigated under *kuntalu* are called *kuntakinda polalu*. *Akumallu* or *thukam* (seed beds) are arranged during *Bharani-Kruthika Karthis*. Seed beds are arranged near water sources like tanks or ponds and wells. The selected plot for seed bed land is watered sufficiently for one day ploughed well and then seeds are sown. The paddy seeds used are called *domasannavari*. After 20 to 25 days, the seed beds become ready for transplantation. The land is ploughed for 6 times before transplantation takes place during first week of May. Two *thumulu* of paddy sown in seed beds is enough to transplant 1½ acres of land. Working from 12 noon to 6 p.m. 80 persons can transplant one acre of land in a day. Usually a contract wage of Rs. 40 per acre is given. Weeding takes place 20 days after transplantation for the first time. Forty women are required to pick up weeds in an acre in a day. A contract wage of Rs. 20 per acre is paid. The crop comes up for harvesting by about the middle of August. An acre of land requires 10 people for harvesting from 12 noon to 6 p.m. Each labourer is paid 3 *thavvalu* (2½ seers or 2 kilos) towards wage for harvesting. Threshing takes place 2 days after harvesting. The reaped paddy crop is tied into small bundles and threshed on planks kept in the threshing ground by men. Only male

workers are engaged in this operation. Each labourer engaged in threshing is paid 3 *thavvalu* of paddy or 62 paise. This is a three-month crop. Average yield per acre of this crop is 1½ *puttis* (12 gunny bags) or 9 quintals whereas the maximum and minimum yields are 2 *puttis* (16 gunny bags) or 12 quintals and one *putti* (8 gunny bags) or 6 quintals.

29. Under an electric motor well, if water is enough, it may irrigate 8 to 10 acres of land. Usually, 6 or 7 acres of land is irrigated under an electric motor well. Fig. 8 shows an electric motor. Daily 15 units of current is required to run the electric motor. Throughout the period of 3 months, the land is to be watered. So 1,350 units of current are required to run a motor till the *domasannavari* paddy comes up for harvest. A concessional rate of 8 paise per unit is charged for the consumption of current for agricultural purpose. It works out to Rs. 108 for 1,350 units. For this crop, usually dung manure only is used. In each acre of paddy, 15 cart loads of dung manure is distributed and each cart load is valued at Re. 1 only. It is reported that there is no change in the yield between one acre of land irrigated through an electric well and a picotah well. The electricity charges are compensated by the expenditure on *mokulu* (ropes), buckets, *thondalu* (leather tubes for drawing out water through picotahs), *billa*, etc., which come to about Rs. 30.

Vaanakaalam panta (Rainy season crop)

30. Seed beds are arranged during *Rohini*, *Mrigasira*, *Arudra Karthis* i.e., from May-June. Transplantation takes place after 35 to 50 days after the seed beds are arranged. The paddy seeds used are called *kichidisambal*. For this crop, about fifty people are required for transplantation. Fifty paise are given as wages per labourer or else a contract wage of Rs. 26 per acre is paid. Weeding takes place once in 20 or 25 days after transplantation. About 20 to 25 people are required for weeding in an acre of paddy field and a wage ranging from 36 paise to 60 paise is paid per worker or a contract wage of Rs. 10 is given per acre. It comes up for harvesting during November-December. Number of people required for harvesting and threshing and the wages paid are same as given above for *domasannavari*.

Manures

31. At the time of transplantation, half a bag of ammonia or urea (Rs. 20) is broadcast over the field and again at the time of weeding half a bag of ammonia or urea (Rs. 20) or 15 to 20 cart loads of dung

manure are distributed. There is no difference in the yields of this crop and the *domasannavari*. The market rate of one *putti* (8 gunny bags) of *kichidisambal* was Rs. 280 during July 1965.

Yerravadlu (red paddy)

32. In *Rohini Karthis* seed beds are arranged. Transplantation takes place 30 or 35 days after the seed beds are arranged. For this crop, only dung manure is used. Chemical fertilizers are not used. In each acre about 15 to 20 cart loads of dung manure is spread over. If 200 sheep are flocked it is said that it will have the same manurial effect as that of 15 to 20 cart loads of dung manure and a charge of Rs. 10 is to be paid for the owner of the sheep. Normal or average yield is 12 bags and maximum yield is 16 bags. Price per *putti* of this paddy in July 1965 was Rs. 235.

Akumasarlu

33. The seed beds are arranged in the *Arudra Karthis*. Transplantation takes place 45 days after the seed beds are arranged. For this crop also, only dung manure is used. It comes up for harvesting during the first week of November. Ordinary yield is 9 bags per acre whereas the maximum yield is upto 12 bags. Price per *putti* as on 25th July 1965 was Rs. 235.

Numbarlu (No. 15)

34. Seed beds for this crop are arranged in *Mrigasira Karthis*. Transplantation takes place 30 to 35 days after arranging the seed beds. Chemical fertilizers are not used for this crop. Only dung manure is used. Average yield of this crop is 12 bags whereas the minimum and maximum may range between 10 and 16 bags (price Rs. 235 per *putti*).

Vesangi (Summer)

35. Except *kichidisambal*, all varieties of paddy can be raised in this season. As this crop grows in *vesavi* (summer season), this is called *vesangi panta* (summer crop). In about 3/4 area of wet, *akumasarlu* variety of paddy is raised whereas in the remaining one-quarter area other varieties are raised. During *Arudra* or *Jyestha* or *Moola Karthis* seed beds are got ready for this crop. Thirty to 45 days after arranging the seed beds, transplantation takes place. Chemical fertilizers are used as manure for this crop. About half a bag of ammonium sulphate and half a bag of urea which cost about Rs. 40 are used as manure. Weeding is done two times for this crop and about

40 persons are required for each weeding operation. The total charge for weeding comes to Rs. 40. It comes for harvesting between the last week of March and third week of April. The average and maximum yields are 13 bags and 10 bags respectively.

Land revenue and water cess

36. Land revenue for dry land ranges from Rs. 2 to Rs. 3 per acre. Wet land under well irrigation Rs. 6 is charged per acre whereas wet land under tank and *kunta* (pond) is levied Rs. 25 per acre as *neetittheeruva* (water cess). During the year 1964-65 (1375 Fasli) the land revenue collections of the village amounted to Rs. 2,269.35 P. Prior to the enactment of the enhanced land revenue, land revenue per acre of dry land varied between Re. 1 and Re. 1.50 P. and for wet under well irrigation it was Rs. 3.12 P.

Varieties of land and land values

37. There are four varieties of lands in the village. They are (1) *Dubba*; (2) *Errabette*; (3) *Patibhumulu* and (4) *Nallaregadi* (black cotton soil). About half of the land in the village is of the *dubba* variety whereas one quarter is of the *errabette* variety and of the remaining one-quarter, *patibhumulu* and *nallaregadi* form each a half. During 1954-55 the land values per acre were as follows:

Type of land	Value per acre
1 <i>Dubba</i>	Rs. 100
2 <i>Errabette</i>	Rs. 150
3 <i>Patibhumulu</i>	Rs. 200
4 <i>Nallaregadi</i>	Rs. 200

At the time of survey in July 1965, the value of various types of lands was as follows.

Type of land	Value per acre
1 <i>Dubba</i>	Rs. 200 to Rs. 300
2 <i>Errabette</i>	Rs. 250 to Rs. 350
3 <i>Patibhumulu</i>	Rs. 300 to Rs. 400
4 <i>Nallaregadi</i>	Rs. 300 to Rs. 400

During the past decade from 1954-55 to 1964-65, the land values have gone up by more than 100% which has been due to various reasons like growing desire to acquire land, to raise the agricultural output to feed the growing population and the general increase in price level due to the fiscal policies pursued by the Central and State Governments in carrying out the various plan schemes. It has been stated by some well informed cultivators of the village that there has been a rise in the land value by 10% per year on average during the past 10 years.

38. The following land transactions took place in the village. Sri Marpaka (Kavali) Lakshmaiah of Goundla caste purchased 60 acres of dry land from Sri Masunam Lakshmaiah and Sri Masunam Yellaiah both belonging to Choutuppall village. Sri Marpaka Lakshmaiah purchased this land from out of agricultural income of the family. He and his 5 brothers had 20 acres of dry land before purchasing this land. Through the combined efforts of his brothers, they could save something from out of their agricultural income. These 60 acres of dry land was purchased for Rs. 1,800 by about 1954. Sri Bathula Verraiah belonging to the Goundla caste purchased one acre of wet land and 14 acres of dry land during 1957-58. Prior to purchasing this land, he was cultivating it as a tenant-cultivator. He purchased this land from out of his agricultural savings. Sri Surivi Ramaiah also of the Goundla caste purchased one acre of wet land and 14 acres of dry land during 1958-59. He was also a tenant-cultivator of Sri Sankara Rao, Patwari of Lingoiguda and purchased the land from the agricultural and toddy incomes. Three Madigas of this village purchased 1½ acres of wet land and 23 acres of dry land, 10 years back from late Gopalrao, Patwari of this village for Rs. 2,500. Sri Bongu Ramaswami, an aged Goundla, purchased ½ acre of wet land and 5 acres of dry land from late Gopalrao, Patwari of this village for Rs. 500. He also purchased 6 acres of dry land and 3 acres of wet land during 1958-59 from Sri Nyamatkhana Lakshmanarao, a Brahmin of Lingoiguda. The source of income for the purchaser was through toddy tapping, his traditional occupation. Sri Kothi Peddiah, a Reddy, purchased 1½ acres of wet land and 15 acres of dry land in 1955-56 from late Gopalrao, Patwari for Rs. 1,300 from out of his agricultural income.

39. Irrigation is carried on through wells and tanks or ponds. Electric motors and picotahs are provided for wells to draw water from the wells. Some of the big landlords have one or more electric motor or picotah wells whereas some small cultivators held shares in the wells by way of contributing towards the digging of wells and purchasing of electric motors. The following persons have owned electric motor wells.

1 Sri Kosnam Venkatrami Reddy	2 wells
2 Sri Donakonda Papaiah and 2 others, namely, Sri B. Ramaswamy and Sri Konakonda Narasiah, the former two one-quarter share each and the latter the remaining two quarters (half)	1 well

—Contd.

3 Sri Marpaka Lakshmaiah	1 well
4 Sri Masunam Lakshmaiah (a Sale, native of Choutuppal village but his lands are in Tallasingaram village)	1 well
5 Sri Churakanti Kanakaiah, a Reddy and his four brothers Sarvasri Venkaiah, Rajaiah, Muthaiah and Narasimhulu and T. Papaiah, a Goundla—all belonging to Lingareddigudem but having lands in Tallasingaram owned 2 wells in common	2 wells
6 Sri Churakanti Narasaiah and Sri Rajaiah of Lingareddigudem own a well jointly (the land is in Tallasingaram village)	1 well
7 Sri Kosanam Peddireddy owned one well and holds 1/3rd share in another well along with Sri Kosanam Lakshminarasareddy ($\frac{1}{2}$) and Sri Syed Inam Saheb ($\frac{1}{6}$)	2 wells
8 Sri Kosanam Pedda Ramireddy	1 well
9 Sri Bongu Gopaiah	1 well
10 Sri Kothi Peddaiah (Reddy) 1/2 share and Sri Panthangi Hanumantharao 1/2 share	1 well
11 Sri Kothi Venkaiah (Reddy)	1 well
12 Sri Kosanam Seetha Ramireddy	1 well
13 Sri Bongu (Konainti) Ramaswami	1 well
14 Sri Sangiseti Sathaiah (Sale of Lingoiguda)	1 well
15 Smt. Nyamathkhana Janakamma (Brahmin of Lingoiguda)	1 well
16 Smt. Sakunthalabai (Brahmin of Lingoiguda)	1 well
17 Sarvasri Marpaka Gopaiah, Raghupathi, Ramulu and Venkaiah of Goundla caste each have one quarter share in a well	1 well
Total	20 wells

40. Besides the electric motor wells noted above, some picotah wells also are there. The owners of these wells are:—

1 Sri Marpaka Pentaiah (Goundla)	1 well
2 Sri T. Mysaiah (Goundla)	1 well
3 Sri Donakonda Papaiah (Madiga)	1 well
4 Sri Surivi Ramaiah (Goundla)	1 well
5 Sri Syed Khasim (Muslim)	1 well
6 Sri Kosanam Venkatramireddy (Reddy)	1 well
7 Sri Churakanti Venkaiah, Sri Lakshmaiah and Sri T. Papaiah, each one-third share	1 well
8 Sri Chakali Muthaiah and 5 partners of Chakali Caste	1 well
9 Sri Kosanam Narasimha Reddy and Sri Kosanam Peddi Reddy	1 well
Total	9 wells

Tenancy

41. The system under which a person leases out his land for cultivation to other tenant-cultivators is known as *koulu*. In this system, the pattadar has to

pay the land revenue whereas the tenant has to bear the charges or cost of seeds, labour and ploughing. The tenancy (*koulu*) rate per acre of dry land varies from Rs. 4 to Rs. 6 depending on the fertility and type of soil. These rates for different types of lands were as follows:—

Type of land	Koulu per acre
1 <i>Dubba</i>	Rs. 4
2 <i>Errabette</i>	Rs. 5
3 <i>Patibhumulu</i>	Rs. 6
4 <i>Nallaregadi</i>	Rs. 6

42. The tenancy (*koulu*) rates of wet lands range from Rs. 40 to Rs. 50 per acre. Here also the pattadar has to pay the land revenue whereas all the other charges including seeds, manure, ploughing, wages for transplantation, weeding, harvesting, etc., are to be borne by the tenant-cultivators. This system of tenancy is known as *nagadukoulu*, as the tenant pays in cash (*nagadu* in vernacular means cash) towards rent to the owner of the land.

43. Table 23 shows the households who own or possess lands and have given out land to others for cultivation by caste/community. Among 35 households surveyed, 19 households had one or the other type of interest in the land, 14 households were owning land, two households were holding land from Government under a tenure less substantial than ownership, two had given their lands on lease and another had held lands from private persons or institutions.

44. Among the surveyed households one Madiga household derived benefit from an allotment of 3 acres of land by the Government. Another household among the Goundlas secured ownership rights on his present land due to abolition of Zamindari.

Agricultural produce and disposal

45. As stated earlier, there are 11 households with cultivation as main occupation and 6 households with cultivation as a subsidiary occupation among the 35 surveyed households. The 11 households having cultivation as main occupation are cultivating Ac. 31-26 *guntas* of wet land and Ac. 543-36 *guntas* of dry land and the 6 households having cultivation as subsidiary occupation are cultivating Ac. 4-03 *guntas* of wet land and Ac. 39-35 *guntas* of dry land (40 *guntas* of land make one acre). The following Statement shows the production particulars and disposals of the produce and the respective values separately for the households having cultivation as main and subsidiary occupations.

Statement XXI

AGRICULTURAL PRODUCE AND DISPOSAL, 1964-65

Name of crop	Produce of the households having cultivation as main occupation	Produce of the households having cultivation as subsidiary occupation	Total quantity produced	Value	Marketed produce	
					Quantity	Value
(1)	(2)	(3)	(4)	(5)	(6)	(7)
				Rs.		Rs.
1 Paddy	99 <i>puttis</i>	8.3 <i>puttis</i>	107.3 <i>puttis</i>	23,760	35 <i>puttis</i> 9 <i>kd.</i>	7,890
2 Jowar	4 <i>puttis</i> 38 <i>kd.</i>	2.5 <i>kd.</i>	4 <i>puttis</i> 40.5 <i>kd.</i>	2,045	5.2 quintals	430
3 Bajra	18 <i>kd.</i>	8 <i>kd.</i>	26 <i>kd.</i>	294	...	...
4 Castor	29.5 quintals	4.75 quintals	34.25 quintals	2,752	16 quintals	1,280
5 Groundnut	1 <i>putti</i>	1 <i>putti</i>	1 <i>putti</i>	100	...	...
6 Cucumber	...	*	...	900	*	900
Total						10,500

* Quantity is not specified. It was sown in 4 acres *Kd.=Kadavalu*

Paddy is raised in Ac. 35-29 *guntas* of wet land and other crops are raised in the Ac. 58 of dry land. As the dry crops are mostly raised as mixed crops, the acreage particulars are not available among the cultivating households covered by the survey. Of the total quantity of 107.3 *puttis* of paddy, about 1/3 (35 *puttis*) was marketed. All the 26 *kadavalu* of bajra grown is utilised for domestic consumption. About 1/5th of the produce of jowar was marketed. Very little quantity of cucumber was consumed by the producing households and almost all the quantity was marketed in the neighbouring households. The value of the marketed produce was Rs. 900. Of the 29.5 quintals of castor produced, 16 quintals were marketed. Only one *putti* of groundnut was produced and it was retained for domestic consumption. The total value of the produce amounted to Rs. 29,851 and the value of the marketed produce amounted to Rs. 10,500 and the value of the produce retained for domestic consumption is Rs. 19,351.

Economic position of the cultivating households

46. In the 11 households having cultivation as main occupation there are 69 persons and of them 25 are workers. The total earnings and expenditure of these households during the year 1964-65 amounted to Rs. 30,862 and Rs. 32,819 respectively. Of these

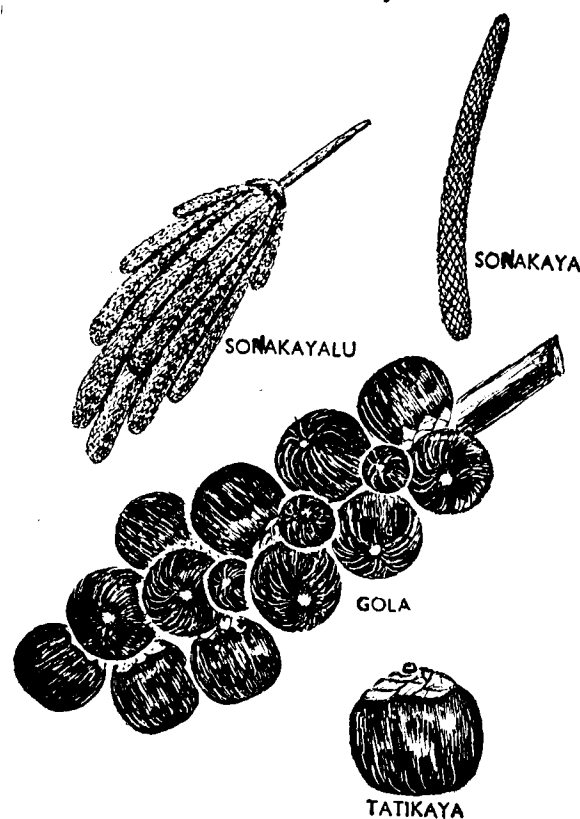
households, one household has a balanced budget, 3 have surplus budgets totalling Rs. 1,061 and seven have deficit budgets, the amount of deficit being Rs. 2,995. Assets worth Rs. 600 are sold whereas assets worth Rs. 2,805.64 P. are purchased. There is an overall surplus of Rs. 248.64 P. among these households. The households average income and expenditure are Rs. 2,805.64 P. and Rs. 2,983.55 P. which are the highest among the household averages of all the other occupations. The per capita income, expenditure and earnings per worker are Rs. 447.28 P., Rs. 475.64 P. and Rs. 1,234.48 P. respectively and these are also the highest figures (Statement XXXIV). Going back to the past 30 years period of 1935-65, these households sold assets worth Rs. 4,550 whereas the value of assets purchased is Rs. 35,892. Thus there is a net addition of assets worth Rs. 31,342 and on average Rs. 1,044.73 P. worth of assets are acquired per year. Distributing this amount over the 69 persons in the occupation, the rate of capital formation is Rs. 15.14 P. per person per year. This figure is more than double the average of the surveyed population which is Rs. 7.24 P. So it can be concluded that the economic position of the households engaged in cultivation is better than that of the households engaged in any other occupation in the village.

Toddy tapping

The palmyrah tree

47. The toddy or palmyrah-palm trees are classified into two sexes viz., *pothuthallu* or *podallu* (male trees) and *pentithallu* or *pendallu* (female trees). The female trees are again divided into two types. They are (i) *paruputhadlu* or *paruputhallu* and (ii) *panduthallu* or *pandallu*.

48. Usually toddy trees grow of their own accord. If they are required to be raised or grown the procedure is very simple. A pit is dug to a depth of 1½ feet. In it a ripened palmyrah fruit is kept and covered with earth again. It sprouts out after a month. Fencing around the plant also is not necessary. It is enough if it is not cut by human action. It grows of its own accord without any outside assistance like watering, manuring, etc. From its initial age, it gives leaves now and then. When it attains about 10 years of age, it gives one leaf per every month and 12 leaves in a year. If the 12 leaves are cut, again it begins to yield one leaf per month. When it attains about 30 years of age, it begins to yield fruits called *tatikayalu*. For *pothuthallu* (male toddy trees) no fruits will be there. Instead, long thin finger like outgrowths known as *sonakayalu* will be hanging from the head. The female tree usually gives 5 to 9 *golalu* (bunches) in a year.



49. The tree which does not yield toddy is called *beeduthadi* or *beethithadi* or *butiboththam* (*beeduthadlu* or *beetithallu* or *beetiboththalu* - plural). A toddy tree in the initial stages of tapping i.e., usually upto 2 years after tapping commenced, is called *kanneboththa* or *kannethadi* (*kanneboththalu* or *kannethadlu* - plural). A toddy tree which yields toddy in good quantity is called *thadi* or *thadu* (*thadlu*-plural) whether it is a male tree or female tree.

50. *Pothuthallu* (male toddy trees) yield good toddy from November to March i.e., for about five months. During these five months each tree gives abundant toddy for about three months. On an average, during the five month period, a male tree gives about 9 seers of toddy per day, the minimum and maximum yields being 3 seers and 15 seers per day. If a tree yields less than 3 seers of toddy per day, tapping from it is given up. During November to March, a seer of toddy is sold at 19 paise to 25 paise as there is an acute demand for toddy. The toddy yielded by the *pothuthallu* is tasteful and people drink it in more quantities during this season.

Paruputhadlu or Partuputhallu

51. They commence yielding toddy from March to June i.e., for about 4 months. Daily average yield is 8 to 10 seers and the minimum and maximum yields range between 3 and 15 seers. During this period, toddy becomes sour due to the heat of summer and people drink in lesser quantities.

52. These trees commence yielding toddy from the middle of June till November i.e., for about 6 months when the *pothuthallu* (male toddy trees) again commence yielding toddy. Among the *panduthallu* some give toddy throughout the year whereas some give only for 3 months. But the season continues for about 6 months in a year. During this season, the yield of toddy is much less. The average yield is about 2 seers per day whereas the minimum is half a seer and the maximum is only 6 to 7 seers. In this season, even if the yield is half a seer per day such trees also are tapped as there is great demand and the supply is scarce. This toddy also is said to be of good taste. The price of toddy per seer varies from 12 paise to 25 paise—15th August to 15th January, 25 paise; 16th January to end of February 19 paise; March to June, 12 paise; June, July and up to 14 August, 19 paise.

Naming of toddy trees

53. It is said that all the toddy yielding trees are given specific names. These names are given after the location of the tree or after the name of the person to whom toddy of the tree was first offered or after the name of certain persons noted in the village or after certain deities etc. Some of the names are Muthyalamma (village deity) *thadu*, *Gadidalubaatalodi* (that toddy which is by the side of the path of the donkeys), *Pentammathadu*, *Kavali Muthammathadu*, *Donakonda Papaduthadu* (name of person), *Pateluthadu* (named after the village patel (Headman) to whom is toddy first offered), *Relakommalodi*, *Vusikalabotha*, *Bandallabotha*, *Thetheladandu* or *Thethelathadu*, *Kattammeedibotha* (that one on the bank of the tank), *Vooduguchetalodi*, *Madavalabotha*, *Parikichetlodi*, *Lakabadde*, *Vubbuladi*, *Ragildi*, *Gudembaatabodi*, (that one on the way to Lingo-jigudem), *Yeedumeedidi* (that are amidst date palm (Yeetha trees), *Yeedamma*, *Donakonda Narsadu* (Madiga caste man of the village) *Madigonibotha* (that are amidst the Madiga habitat), *Golloniboyik-aadabotha* (that are near the well of a Golla caste-man), *Gorremandaladi* (near where herds of sheep are flocked), etc.

54. In this village there are about 900 trees which give toddy. Among them, 400 are *podallu* or *pothuthallu* (male trees) and 500 are *paruputhadlu*. Apart from these 900 trees which give toddy, there are 200 *beetithadlu* (barren trees) which do not give toddy. Every tree which gives toddy is given a specific name. The toddy tappers know the name of all the trees they tap. When a toddy tapper is accosted by another as to which of the toddy tree he is going to tap, he readily says the names of the trees like *Muthyaammathadu*, *Gudembaatalodi*, *Yeeduncenidi*, etc. Moreover, the tappers are well acquainted with the toddy yielding capacity of almost all the trees in the village. The 900 toddy yielding trees are called after 900 specific names. Usually when *kannethadu*, a toddy tree which attained the stage of tapping for the first time, is first tapped the tree is given the name of the person who first drinks toddy from the tree.

Tools and equipment of a toddy tapper

55. The toddy tapper has to walk with the heaviness of the equipment weighing all around his body. He carries a *nitchena* (ladder) of about eight or nine feet in length which is placed against the tree to avoid climbing a third or fourth of its height from the bottom as the girth of the trunk is sometimes too

big to have a proper grip. While in the act of climbing up or getting down, he makes use of a wide rope band covered with an old cycle fibre called *moku* which is passed round the body at the small of the back and round the tree to form a belt. It costs about Rs. 12 and can be used for about 4 years. This *moku* is easily fastened with a tag and eye. The chest and the back are protected by a piece of soft and thick leather called *orudolu*. In *orudolu* is fastened to the body by a leather band above the waist called *mustadu*. It costs about Rs. 5. A soft grummet of coir called *guthi* is used to keep the feet nearer together while climbing up or getting down. Usually this is prepared by the tapper himself. He has about five jingles called *muvalu* from his shoulder across to body. A small wooden box covered with leather called *katpitika* is fixed to this *mustadu* to keep two *kaththis* (knives) and a *kodavali* (sickle). A hook like iron piece called *kodatham* to which toddy pot is hooked, is fixed in the back to the *mustadu*. He wears *chappals* of one inch thickness while going for tapping but not while climbing the tree. Apart from this heavy load of tools and implements he carries one or two pots to collect toddy emptying the smaller pot which he will carry with him while climbing the tree tapping. Figures 9, 10, 11 and 12 show all these tools and implements which constitute the paraphernalia of the toddy tapper.

Kallugeetha Sahakaara Sangham (Toddy Tappers Co-operative Society) Tallasingaram

56. A convention for the formation of a Kallugeetha Paarisraamika Sahakaara Sangham was held on 3-8-1962 in the village *chavidi*. Sri B. Lingaiah presided over the *Mahasabha* (convention) and the Co-operative Sub-Registrar explained about the working of the co-operative societies. The draft by-laws of the toddy tappers co-operative societies were approved to be adopted to this society also. An application for the registration of the society was put up on the same day. All the 22 heads of households of the Goundla caste who have toddy tapping as household main occupation attended the meeting and an active committee was formed with the following members:

1 Sri Bongu Lingaiah	President
2 Sri Bongu Ramaswamy S/o Latchiah	Vice-President
3 Sri Bongu Gopaiah	Member
4 Sri Bongu Ramaswamy S/o Muthaiah	"
5 Sri Seerivi Ramulu	"
6 Sri Bongu Chandraiah	"
7 Sri Bongu Ramulu S/o Sayanna	"
8 Sri Surivi Narasimham	"
9 Sri Vadlakonda Muthyalu	"

The President was authorised to remit the share capital and to look after other financial matters. In pursuance of the provision of Section 8 of the Hyderabad Co-operative Societies Act XVI of 1952 the Tallasingaram Geethapaarisraamika Sahakara Sangham was registered with limited liability bearing Regn. No. 566/TH dated 4th August 1962 by the Deputy Registrar of Co-operative Societies, Nalgonda (North).

57. The following are the 22 members of the Society.

Statement XXII

MEMBERS OF TALLASINGARAM GEETHA-
PAARISRAAMIKA SAHAKARA SANGHAM

Name (1)	Age (2)
1 Sri Bongu Lingaiah S/o Sayanna	36 years
2 Sri Bongu Ramaswamy S/o Latchaiah	50 years
3 Sri Bongu Lingaiah S/o Latchaiah	30 years
4 Sri Bongu Peddaiah S/o Ramaiah	52 years
5 Sri Bongu Narasimha S/o Peddaiah	30 years
6 Sri Bongu Latchaiah S/o Sayanna	32 years
7 Sri Bongu Ramaiah S/o Sayanna	40 years
8 Sri Surivi Ramaiah S/o Durgaiah	42 years
9 Sri Surivi Sayanna S/o Ramaiah	52 years
10 Sri Surivi Narasaiah S/o Durgaiah	38 years
11 Sri Bongu Narasaiah S/o Ramaswamy	20 years
12 Sri Bongu Gopaiah S/o Ramaiah	65 years
13 Smt. Bongu Mallamma W/o Latchaiah	35 years
14 Sri Bongu Ramulu S/o Narsaiah	42 years
15 Sri Bongu Narasimha S/o Ramaswamy	38 years
16 Sri Vadlakonda Muthyalu S/o Sayanna	45 years
17 Sri Gorlegoni Sayilu S/o Muthaiah	40 years
18 Sri Bongu Ramaswamy S/o Muthaiah	65 years
19 Sri Bongu Yettaiah S/o Ramaswamy	32 years
20 Sri Bongu Chandriah S/o Yellaiah	34 years
21 Sri Thandu Muthaiah S/o Latchaiah	45 years
22 Sri Munikondla Ankulu S/o Bhikshapathi	22 years

58. Later, in the General body meeting of the members, Sri Bongu Ramaswamy (65 years) was elected as President. Sri Bongu Yettaiah (32 years) and Sri Bongu Lingaiah (36 years) who were educated upto 2nd standard were elected as Vice-President and Secretary of the Society respectively. This toddy tappers' co-operative society is popular among the villagers in general and especially among the toddy tappers as society. Of the 900 toddy yielding trees in the village, the Society was given 314 trees to be divided among the members and the remaining trees (586) were taken by the people of Arisellapalle group in Devarakonda Taluk of the same district near Nagarjunasagar project. The toddy of these (586) trees is tapped and transported by lorries to the Nagarjunasagar Project (Fig. 13). The Mustadar (contractor)

of the trees taken by the Arisellapalle group is Sri T. Iswaraiah of Secunderabad. The 314 trees taken by the society were divided among the 22 members of the society. A tapper can tap about 35 trees in a year. Among these 35 trees divided among each of the members are 15 *pothuthallu* (male trees), 13 *paruputhallu* and 7 *panduthallu* (during the month of June, *paruputhallu* and *panduthallu* give toddy simultaneously).

59. Besides the 22 families who are members of the Society, there are 10 toddy tappers who are engaged in tapping the trees taken on contract by the Arisellapalle group. Two varieties of local tax known as *mysool* and *bytak* are levied for tapping the trees. For the year 1962-63 *mysool* (Rs. 9.70) and *bytak* (Rs. 32.00) charges came to Rs. 41.70. *Mysool* remains the same but the *bytak* increases by Rs. 2 per tree per year in view of the benefits enjoyed by the members of Tappers' Co-operatives over those who take trees in auction. This increase is 6½% over the *bytak* charge only. The total taxes or charges per tree during 1963-64 were Rs. 43.70 and during 1964-65 were Rs. 45.70. From 1st October, 1965 to 30th September, 1966, the total tax per tree was Rs. 47.70.

60. The members have to pay *bytak* charges before 15th of every month. From 16th to the end of the month, *soodu* or *mithi* (interest) is collected at a rate of 5%. If a member fails to pay the *bytak* charges for by the first day of the following month, the licence is attached. The amounts of *bytak* charges are collected by the Society and remitted into the Sub-treasury at Ramannapet from 1st to 15th of every month. For those amounts remitted after 15th instant, interest is charged at 5%. Usually, even if some members do not pay their amounts, other members adjust the amounts by remitting the dues of the Society from out of their money and collect the sums from the concerned members afterwards.

61. The *mysool* (tree tax) was fixed at Rs. 9.70 per tree since about 10 years from 1954. The *bytak* charge for the trees taken by the society is decided on the basis of the *bytak* charges for the preceding two years in the auction method which was in vogue prior to the formation of the Tappers' Co-operative Society and 6½% is added to it every year. For example, if the auction amounts for the two years before the formation of the Society were say Rs. 600 and Rs. 800 for, say, 20 trees, the average comes to Rupees 700. 6½% of the average (Rs. 700) is Rupees

$\frac{700 \times 25}{4 \times 100} = \text{Rs. } 43.75$. So the *bytak* charge is Rupees $\frac{700 + \text{Rs. } 43.75}{20} = \text{Rs. } 37.18$ P. per tree for the first year when the Society is formed. To this amount, 6½% is added every year in lieu of the benefits accruing to the members avoiding competition in the auction of trees.

62. In the beginning of the year, the deposit amount is to be remitted into the District Branch of State Bank of India and the *challan* is submitted to the District Superintendent of Excise who issues permission to tap or continue tapping to the toddy yielding trees for the ensuing year.

Excise Administration

63. The entire administration of excise affairs of the Andhra Pradesh State is controlled by the Commissioner of Excise who is a member of the Board of Revenue. The entire State is divided into three Divisions. The headquarters of the three Divisions are located at Hyderabad, Warangal and Guntur. The Hyderabad Division comprises the districts of Hyderabad (North and South), Medak, Nizamabad and Mahbubnagar. The Warangal Division comprises Adilabad, Warangal, Khammam, Karimnagar and Nalgonda districts. The Guntur Division comprises Srikakulam, Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur, Nellore, Chittoor, Kurnool, Cuddapah and Anantapur districts.

64. Each of the Divisions is controlled by a Deputy Commissioner (Excise). The Districts under the jurisdiction of the Deputy Commissioner of Guntur Division are controlled by District Prohibition Officers whereas the 9 Telangana districts under the jurisdiction of the Deputy Commissioners of Hyderabad and Warangal are controlled each by a District Superintendent of Excise assisted by an Asst. Superintendent of Excise at the District Headquarters. The District Excise Superintendent is also controlled by the District Collector. Each of the districts is again divided into convenient excise circles combining 2 or more taluks according to convenience. The excise circle is controlled by an Excise Circle Inspector. Each of the Excise Circles is divided into Excise Ranges controlled by an Excise Sub-Inspector. Each range comprise a certain number of villages. The Excise Sub-Inspector is assisted by Excise Police, and Markers, etc.

65. Nalgonda District is one of the five districts in the Warangal Division. In this district there are five Excise circles. They are: (1) Nalgonda (2) Miryalguda, (3) Suryapet, (4) Bhongir and (5) Ramannapet. In Ramannapet circle, there are four Excise Ranges *viz.*, Ramannapet, Choutuppal, Atmakur and Modukur. Tallasingaram village comes under the jurisdiction of the Excise Sub-Inspector's Range of Choutuppal. In Choutuppal Range, there are 120 *sendhi* (toddy) shops and 9 toddy Tappers' Co-operative Societies. The 9 Toddy Tappers' Co-operative Societies in Choutuppal Range are (1) Choutuppal (2) Peepulapahad (3) Gundrampalle (4) Lingoiguda (5) Panthangi (6) Velminedu (7) Sangam (8) Yepur and (9) Tallasingaram. In Ramannapet Excise circle, marking was done for 45,000 palmyrah trees and 34,000 date palm trees. Every year auction of palmyrah and date palm trees takes place before the commencement of the excise year *i.e.*, from 1st October to 30th September. There are two systems of auction in vogue. One is auction by calling in tenders and the other is open bidding system. It is left to the option of the contractors to choose between the tender and the open bidding auction methods. The Deputy Commissioner fixes the dates of auction in each of the districts under his jurisdiction before the commencement of the new year. He decides the number of shops, number of trees to be tapped and the minimum amount of rentals in the auction. Usually auction takes place in the month of July and one date is fixed for each of the Districts.

66. Before entering the auction hall, the member has to execute a security bond on Re. 1.50 paise stamp. On submission of the bond to the Superintendent, he issues a hall ticket to enter the auction hall. Only on production of this hall ticket, a member is allowed into the auction hall. Each of the individual shops or villages are treated as a unit and the highest bidder is entrusted with the power to tap the palmyrah and date palm trees. Soon after the auction is over, the highest bidder or contractor has to pay one month rental and 2% of the total annual rental amount as earnest money. After 15 days, he has to remit again 2 months' rental as deposit money. Then he is issued licence. He, in his turn, leases out the trees to some of the toddy tappers for profit and collects the amounts from individual tappers.

67. For the Tappers' Co-operative Societies, there is no auction system. Until 1954, the average of the preceding 10 years' auction amounts was fixed as the annual rental of the trees allotted to a society and 6½% is added every year. This 6½% increase in the

annual rental value is in lieu of the difference in auction amounts and the benefits provided to the Co-operatives, as there is no fear of bidding in auction which is supposed to be far higher than that of the rentals of the Co-operatives.

Allotment of trees

68. For the Tappers' Co-operative Societies, trees are allotted from the local or neighbouring topes (groves) as far as possible.

Mysool (tree tax)

69. Before taking over the trees from individual land owners or Pattadars, government pays per tree at Rs. 1.94 paise for palmyrah tree and Rs. 1.63 paise for date palm tree every year in token of recognition of the proprietary rights of the land owners or Pattadars. This is called *haq-e-malikana* (tax towards the recognition of proprietary right of the land owner or pattadar). By paying these amounts to the individual owners, the government acquired the right over these palmyrah and date palm trees. The Government charges Rs. 9.70 paise per palmyrah tree and Rs. 8.50 paise per date-palm tree from the contractors or individual tappers or from the Tappers' Co-operative Societies. This tree-tax levied by the Government is called *mysool*. The members of the Co-operative Society are allowed to pay the *mysool* in 3 equal instalments.

70. The Executive Committee of the Society allots the number of trees for the members and the amount to be paid by the members as also the types of trees viz., *pothuthallu*, *paruputhallu* and *panduthallu*, etc. This adjustment among the members of the Society is called *pondubaatu*. By 20th of every month the monthly rentals have to be remitted in a Bank or Treasury. From 20th upto the end of the month, an interest of 6½% is collected on the balance of the unremitted amount. If a member fails to remit the amount due from him by the end of the month, the licence is cancelled and shop is re-auctioned.

Marking trees

71. On payment of the instalments specified to be paid by a contractor or a Tappers' Co-operative Society into a Bank or Treasury and on production of the *challan* in the Circle Inspector's Office, the Circle Inspector issues a form. The form is taken to the Sub-Inspector of the concerned Range. The Excise Sub-Inspector in turn orders the tree-markers to mark the trees. Within a week after getting the form from the Circle Inspector, the trees have to be

marked and the Sub-Inspector has to check and certify within a month whether the trees are marked correctly or not.

The economics and sociology of toddy tappers

72. Among the 9 toddy tappers' households covered by the survey, 8 belong to the Goundla caste and 1 belongs to the Tenugu caste. The traditional occupation of all the 8 Goundla households is toddy tapping whereas the one Tenugu household has changed over from its traditional occupation of cultivation to toddy tapping. Not having enough land for cultivation, it came to him as a fancy to take up toddy tapping. He mingled closely with some Goundla youths since his boyhood days and when he attained adulthood and was forced to take up one occupation or the other, he thought it better to utilise his boyhood experience of toddy tapping, in choosing it as his livelihood and since last 12 years, he is engaged in this occupation.

73. There are 65 persons—31 males and 34 females in the 9 households. Of them, 25 are workers and 40 are dependants. Among the workers, 13 men are engaged in toddy tapping and 2 men and 10 women are engaged in other occupations like cultivation, agricultural labour and casual labour. Toddy tappers and their dependants constitute 29.55% of the surveyed population. Workers in the toddy tappers' households form 26% of the working of the surveyed population. Toddy tappers alone form 13.54% (about one-seventh) of the total workers.

Toddy tappers by age group

74. Among the 12 toddy tappers, 6 are in the age group of 15–34 years, (Fig. 14 depicts an expert toddy tapper in the prime of his youth), and 3 each are in the age groups of 35–59 and 60 years and above. Of the 3 men in the age group of 60 years and above, 2 are 60 years old and 1 is 70 years old. None among the 13 toddy tappers is below 20 years of age.

Marital status and age at first marriage

75. Except one man in the age group of 60 years and above who is a widower all the remaining 11 toddy tappers are in married status. The ages at marriage among these workers are between 11 and 15 years for 3, between 16 and 20 years for 4, between 21 and 25 years for 4 and between 26 and 30

years for 2. Neither early nor late marriages are therefore common among the toddy tappers. The usual age for marriage as ascertained from the informants, is between 18 and 24 years.

Literacy

76. Only one-third of the toddy tappers are literates. Of the 4 literates, 3 are in the age group of 15–34 years and 1 is in the age group of 35–59 years. Of the 8 illiterates, 3 each are in the age groups of 15–34 years and 60 years and above, and 2 in the age group of 35–59 years. Except the necessity of maintaining the accounts of the Toddy Tappers' Co-operative Society by the Governing Body Members, education is not a necessity for a professional toddy tapper.

Family type and size of households

77. There are 4 simple, 2 joint families during grandfather's generation. In case of 3 families the type is not specified. During the fathers' (past) generation, the number of simple families rose to 8 whereas the number of joint families became reduced to 1. These 9 families evolved into 3 simple, 2 intermediate and 4 joint families during the present generation. There are 3 families with 3 to 5 members and 6 families with 6 to 12 members. The trend seems to be towards intermediate and joint families i.e., bigger families.

Toddy tappers and occupational aspirations

78. As noted earlier, out of the 9 toddy tappers' households, 8 belong to the Goundla caste and 1 to the Tenugu caste. The traditional occupation of all the 8 Goundla households is toddy tapping. Of them 4 wanted their sons to continue in the same traditional occupation and 4 wanted their sons to be educated and employed in government service. The one head of Tenugu household who changed over from his traditional occupation of cultivation to toddy tapping aspired his son to take up cultivation with enough land and good facilities.

79. Among the 9 surveyed households of the toddy tappers, the 8 households belonging to the Goundla Caste are in the highest income group of Rs. 1,201 and above and the one household belonging to the Tenugu caste is in the income group of Rs. 901 and Rs. 1,200. If all the surveyed households are taken together, there are 17 households in the income group of Rs. 1,201 and above. Except 1 household, all the remaining 9 households of the Goundla caste of whom 8 are engaged in toddy tapping are in this income group of Rs. 1,201 and above. Among the

other castes, the one Brahmin household, 1 of the 7 Madiga households, 1 of the 2 Muthracha households, the 2 Muslim and the 3 Reddy households are also in the income group of Rs. 1,201 and above. In the other income groups of Rs. 901–1,200, Rs. 601–900, Rs. 301–600 and Rs. 300 and below there are 5, 6, 6 and 1 households respectively belonging to various castes.

80. The total earnings of the 9 toddy tappers' households during the year 1964–65 are Rs. 16,511. The sources of income for these households are as follows:

Statement XXIII

SOURCE OF INCOME FOR THE TODDY TAPPERS

Source (1)	Amount (2)	Percentage (3)
1 Toddy tapping	14,040.00	85.03
2 Cultivation	1,005.00	6.09
3 Casual labour	850.00	5.15
4 Toddy pot carrying (wages earned by women)	260.00	1.57
5 Miscellaneous	356.00	2.16
Total	16,511.00	100.00

Toddy tapping constituted 85.03% of the total earnings of these households whereas all the other subsidiary occupations contributed 14.97% or a little over one-seventh of the total earnings. The normal household expenditure of these 9 households is Rs. 17,521. Thus there is a gap of Rs. 1,000 in the earnings to meet the normal expenditure. Only one household enjoys a surplus of income over expenditure by Rs. 25; 1 household has a balanced budget whereas the remaining 7 households run on deficits. The deficit amounts ranged between Rs. 55 and Rs. 264.

81. The expenditure pattern of these households is shown in the Statement below.

Statement XXIV

EXPENDITURE PATTERN OF THE TODDY TAPPERS' HOUSEHOLDS

Items of expenditure (1)	Amount (2)	Percentage (3)
1 Food	8,650.00	49.37
2 Clothing	1,471.00	8.40
3 Drink (Toddy or arrack)	125.00	0.71
4 Lighting	230.00	1.31
5 Smoking	479.00	2.73
6 Washing soaps	46.00	0.26
7 Washerman service	61.00	0.35
8 Barber service	44.00	0.25
9 Medical expenses	420.00	2.40
10 Education	55.00	0.31
11 Land revenue and electricity charges for motor	150.00	0.86
12 Miscellaneous	1,150.00	6.57
13 Toddy rentals	4,640.00	26.48
Total	17,521.00	100.00

Expenditure on food formed about half of the total expenditure. Among the consumption goods, clothing formed a considerable proportion of 8·40%. Drinking of toddy is a taboo for the Goundlas. A few among these people, however, drink arrack secretly. The members of the one Tenugu caste household indulge in drinking toddy also for whom it is not a taboo. However, expenditure on liquor and toddy consumption among these households amounted to Rs. 125 forming of 0·71%. The charges on washerman and barber services formed 0·60% and expenditure on washing soaps formed 0·26%. Lighting expenses *i.e.*, purchase of kerosene formed 1·31% and on smoking Rs. 479 was spent forming 2·73%. Expenditure on education formed a meagre 0·31%. In fact, of the 9 households surveyed, 2 had spent in a year a sum of below Rs. 25 and one household had spent an amount ranging from Rs. 25 to 50 (Table 32). Medical expenses formed 2·40%. Amounts spent on various miscellaneous items of household goods formed 6·57%. Payment of toddy rentals and revenue together with electric charges formed 26·48% and 0·86% respectively.

82. During the year under survey *i.e.*, 1964-65 one household constructed a house for Rs. 2,000 and one household purchased a bullock for cultivation purposes. The total expenditure during the year amounted to Rs. 19,721 whereas the earnings of these households are Rs. 16,511. In order to meet the deficit of Rs. 3,210, 6 households borrowed Rs. 1,800 and besides borrowing one household utilised past savings of the order of Rs. 1,455. The overall income of these households amounted to Rs. 19,766 and the overall expenditure amounted to Rs. 19,721 thus leaving Rs. 45 as cash balance with one household.

83. The total earnings of the 9 toddy tappers' households (Rs. 16,511) form 27·27% of the earnings of all the surveyed households *i.e.*, Rs. 60,545. Earnings through toddy tapping alone (Rs. 14,040) form 23·19% or more than 1/5th of the total earnings. The normal expenditure of these households, Rs. 17,521 formed 26·39% of the total expenditure of Rs. 66,385.

84. To know the economic position of these households in the past, the sale value and purchase value of assets during the last 30 years' period (1935 to 1965) and indebtedness for the same period serve as indicators. It is gratifying to note that none of the households sold any assets during the past 30 years. On the other hand these 9 households acquired assets worth Rs. 10,330. The items of assets acquired are as shown in the following Statement.

Statement XXV
CAPITAL FORMATION—VALUE BY ITEMS OF
ASSETS ACQUIRED

Items of assets acquired (1)	Value (2) Rs.	Percentage to total (3)
1 Land	2,070	20·04
2 Livestock	200	1·94
3 Machinery	520	5·03
4 House construction	5,000	48·40
5 Jewellery	2,540	24·59
Total	10,330	100·00

House construction formed the major item of capital formation with an amount of Rs. 5,000 which is nearly half (48·40%) of the total value of assets. Investment on purchase of land, an important factor of production, formed 1/5th (20·04%) of the total. Purchase of livestock and machinery together formed 6·97%. Except the amount of Rs. 2,540 (24·59%) which is unproductive or dead capital, all the remaining amounts were spent on productive purposes.

85. These items of assets were acquired during different periods as shown below.

Statement XXVI
CAPITAL FORMATION BY PERIOD DURING
THE PAST THIRTY YEARS

Period (1)	Amount (2) Rs. P.
1935-39	...
1940-44	...
1945-49	2,495·00
1950-54	1,485·00
1955-59	1,615·00
1960-64	2,535·00
1964-65	2,200·00
Total	10,330·00

During the period prior to 1945, among the 9 surveyed households of the toddy tappers no assets were acquired. All the assets worth Rs. 10,330 were acquired from 1945 onwards upto 1965. Upto 1964 Rs. 8,130 worth of assets were acquired whereas during the year under survey *i.e.*, 1964-65, assets worth Rs. 2,200 were acquired. On average, during the past 29 years, assets worth Rs. 280·34 P. were acquired per year whereas during the year under survey assets worth Rs. 2,200 are acquired. The rates of capital formation during the past 29 years and during the current year are Rs. 4·31P. and Rs. 33·84P. per head. Taken on average for the past 30 years, the rate of capital formation works out to Rs. 5·29 P. per head whereas the average rate of capital formation per head among the surveyed households is Rs. 7·24 P.

86. Now, coming to the position of indebtedness, the 9 households are indebted to the tune of Rs. 2,940. Prior to 1951, none reported that it incurred any debts. During the 12 years period from 1952-64, 4 households incurred debts amounting to Rs. 1,140. None of the debts incurred during the period 1952-64 was prior to 1960. So, prior to 1960, none of these households was indebted. And during the year under survey, 6 households incurred debts of the order of Rs. 1,800. Indebtedness per household on an average is Rs. 326·66 P.

87. The rates of interest at which these amounts were borrowed are as follows :

Rate of interest (1)	Amount borrowed (2) Rs.
12%	200
20%	300
24%	2,000
25%	400
30%	40
Total	2,940

Out of the amounts borrowed, only Rs. 200 were repaid. The outstanding debt is thus Rs. 2,740.

88. The reasons for incurring debts are as follows :

Statement XXVII
INDEBTEDNESS BY CAUSES AMONG
TODDY TAPPERS

Cause of indebtedness (1)	Amount (2) Rs.	Percentage (3)
1 To pay toddy rental	300	10·20
2 Towards house construction	1,300	44·22
3 To purchase livestock	400	13·61
4 Domestic needs	40	1·36
5 Medical expenditure	100	3·40
6 Marriage expenditure	800	27·21
Total	2,940	100·00

Only meagre proportion of 1·36% of the debt was incurred to meet the household expenditure. Medical expenditure formed 3·40%. But expenditure on marriage formed more than 1/4th of the total amount of debt (27·21%). Indebtedness due to house construction formed a major proportion of 44·22% with an amount of Rs. 1,300. Indebtedness due to pur-

chase of livestock and to pay off toddy rentals formed 13·61% and 10·20% respectively. So, of the total indebtedness of Rs. 2,940, an amount of Rs. 2,000 forming 68·03% was incurred for productive purposes whereas an amount of Rs. 800 forming 27·21% was spent on marriages which is a social necessity. Contingent expenditure (medical) formed 3·40% and only 1·36% of the debt was incurred to meet ordinary needs of households.

89. The indebtedness works out to Rs. 327·44P. per household and Rs. 45·23 P. per head. These figures stand in favourable comparison with the averages among the surveyed households which are Rs. 623·80 P. per household and Rs. 99·46 P. per head *i.e.*, indebtedness among the toddy tappers is comparatively lower than the averages of the 35 surveyed households of various communities.

90. The per capita annual income among the toddy tappers occupies the fourth rank, yielding place to cultivation, trader (poultry and products) and trader (*kirana*). The per capita annual expenditure of the toddy tappers is next only to the cultivator and the trader (*kirana*). The earnings per worker among the toddy tapper households per year are Rs. 660·44P. The 9 toddy tapper households obtained 116 trees for tapping from the Excise Department through the Toddy Tappers' Co-operative Society, during 1964-65. The annual rentals including tree tax they paid as consideration for tapping the 116 trees amounted to Rs. 4,760. Among these households, only one member is engaged in tapping the trees allotted to the household whereas another 3 persons are engaged as employees on monthly wages at a rate of Rs. 50 per month and one earned Rs. 300 through toddy tapping taking it as a subsidiary occupation. The total annual earnings of the 9 toddy tappers in the self-employed sector are Rs. 12,000. Deducting the annual rentals and tree tax, the net earnings come to Rs. 7,360. So earnings per toddy tapper are Rs. 817·77 P. per year and the daily earnings come to Rs. 2·77 P. The annual earnings per worker among the cultivator and trader (*kirana*) are Rs. 1,234 48 P. and Rs. 1,080. The earnings of a toddy tapper are thus more than the workers in any other occupation except in cultivation and trade (*kirana*).

Agricultural labour

91. Transplantation, weeding, broadcasting, harvesting, cutting the crop and threshing are the various agricultural operations which require labour from outside besides the household labour. The wages paid for various operations are as follows :

Statement XXVIII

WAGE RATES BY NATURE OF AGRICULTURAL OPERATIONS

Nature of agricultural operation (1)	Wages paid per day per head	
	Man (2)	Woman (3)
1 Transplantation of paddy	...	0.50 P.
2 Weeding in paddy fields	...	0.36 P. to 0.62 P.
3 Harvesting of paddy	2½ Kg. of paddy or Re. 1	2½ Kg. of paddy or Re. 1
4 Threshing of paddy	2½ Kg. of paddy or Re. 1	...
5 Harvesting of jowar, bajra, castor, redgram, greengram, etc.	0.62 P.	0.50 P.

Among the surveyed households, only one household of Mala caste is engaged in agricultural labour. In this household, there are 6 persons—3 males and 3 females of whom 2 men and 1 woman are workers and the remaining 3 are dependants. The 2 men engaged themselves in purchasing and selling poultry and poultry products, now and then. The total income of the family is Rs. 800. Of this sum, only Rs. 135 is earned from agricultural labour whereas Rs. 640 is earned through purchase and sale of poultry and poultry products and Rs. 25 is earned through livestock. On the expenditure side, Rs. 450 is spent on food, Rs. 100 on toddy, Rs. 20 on fuel and lighting, Rs. 16 on smoking, Rs. 82 on clothing, Rs. 20 on travelling and Rs. 82 on other items. The total expenditure amounted to Rs. 770. There is thus a surplus of Rs. 30 in the family budget. Though the budgetary position of the household is on the surplus side, the per capita income, expenditure and earnings per worker of this household are not satisfactory as the respective sums are Rs. 133.33 P., Rs. 128.33 P., and Rs. 266.66 P.

Casual labour

92. There are 4 households having casual labour as household main occupation. Apart from the agricultural labour works, workers in these households engage themselves in any other casual works like the house construction earth work and stone work, fetching water or carrying loads to other villages. There are 19 persons in these households and of them 9 are workers. The total earnings and expenditure of these households are Rs. 2,696 and Rs. 2,999. All these households are running on deficit budgets. The household average income and expenditure of

these households are Rs. 670 and Rs. 749.75 P. The per capita income, expenditure and earnings per worker are Rs. 141.89P., Rs. 157.84P., and Rs. 299.55P. During the past 30 years, these households acquired assets worth Rs. 800. These persons seem to have become accustomed to limit their expenditure to the meagre incomes they earned.

Attached agricultural labour

93. One household is having attached agricultural labour as the main occupation. In this household, there are 8 persons of whom 5 are workers. The head of household and his two sons are engaged as attached agricultural labourers whereas the two women members engage themselves in agricultural labour works. Each attached agricultural labourer is paid 2 *kundalu* of jowar or paddy per month towards his food and Rs. 120 to Rs. 200 as annual payment by the cultivator who engages him. Sometimes the agricultural labourers receive money in advance from the ryots when they have to celebrate marriages or any other social functions in their houses. They have to work in the fields or look after the livestock and engage themselves throughout the day and they feed the cattle and sheep at the cattle sheds itself in the nights. The total income of the only household engaged in this occupation is Rs. 1,230 of which a sum of Rs. 880 is the income through attached agricultural labour in kind and cash as well. A sum of Rs. 300 is earned through agricultural labour and a sum of Rs. 50 is sent by the son of the head of household who is employed in the Electricity Department at Bombay. The total expenditure of the household is Rs. 1,230 of which the major items are Rs. 700 on food, Rs. 230 on toddy, Rs. 90 on clothing and the remaining Rs. 210 is spent on various other items of household needs. During the year under survey, this household neither sold nor purchased any assets. During the past 30 years, it acquired assets worth Rs. 300. The per capita income, expenditure and earnings per worker are Rs. 153.75P., Rs. 153.75P., and Rs. 246 respectively.

Construction labour

94. The main occupation of a household is construction of houses and weaving roof tiles called *upparipani*. In this household there are 11 members. Five of them are workers. Two men workers are engaged in construction of houses and 3 women workers are engaged in casual labour and selling of fruits and vegetables. The family budget of the household is as follows :

Statement XXIX

FAMILY BUDGET OF A HOUSEHOLD ENGAGED IN CONSTRUCTION LABOUR

Source of income (1)	Rs. P.	Items of expenditure (2)	Rs. P.
1 Construction labour	1,080.00	1 Food	800.00
2 Fruit & vegetable selling	450.00	2 Drinks (toddy)	240.00
3 Casual labour	210.00	3 Fuel & lighting	40.00
		4 Clothing	250.00
		5 Pan eating	25.00
		6 Soaps	12.00
		7 Barber & washerman services	6.00
		8 Maternity expenses	140.00
		9 Travelling	50.00
		10 Cycle	100.00
		11 Chain	8.00
		12 Miscellaneous	37.00
Total	1,740.00		1,708.00

The income of the household is Rs. 1,740 and the expenditure is Rs. 1,708 including the amounts of Rs. 100 and Rs. 8 spent on purchase of cycle and a chain. Rs. 140 is expenditure incurred towards confinement and celebration of child birth. Yet there is a surplus of Rs. 32 left as cash balance. Apart from the assets worth about Rs. 108 acquired during 1964-65, this household constructed a house at a cost of Rs. 500 some 25 years back and purchased jewelry worth about Rs. 700 in 1957. The per capita income, expenditure and earnings per worker are Rs. 158.18P., Rs. 145.45P., and Rs. 348.

Washerman

95. Washing of clothes of all communities other than Mala and Madiga (Scheduled Castes) is the traditional as well as the contemporary occupation of the caste Chakali. Apart from washing of clothes, some households also have cultivation as an important subsidiary occupation. Each washerman household can serve 8 to 15 households. They serve the households once in 2 to 4 days by rotation. But the Reddy households are served regularly. The cultivating households pay their services mostly in kind whereas the households engaged in other occupations pay them in cash. They are also served food on the days they wash the clothes of the households. For particulars of payments made to washerman please see Chapter II—Washerman and barber's services. In the 2 households of Chakalis covered by the survey, there are 10 members of whom 7 are

workers. The income and expenditure of these households are Rs. 1,186 and Rs. 1,386. Thus there is a deficit in the budgets of these two households to the tune of Rs. 200. Household average income and expenditure are Rs. 593 and Rs. 693. The per capita income, expenditure and earnings per worker are the lowest in this occupation with Rs. 118.60 P., Rs. 138.60P., and Rs. 169.43 respectively. During the past 30 years these households acquired assets worth to Rs. 540. As the food needs of these households are largely fulfilled with the food provided to them by the households they serve, the economic position of the washermen is, however, not so bad as it appears to be.

Cobbler

96. Preparing of leather goods like *chappals*, tubes for the picotah wells, ropes, etc., is the main occupation of the 3 Madiga households. These households have cultivation, agriculture and casual labour as subsidiary occupations. There are 16 members in these 3 households and 11 of them are workers. The income and expenditure of these 3 households are Rs. 1,915 and Rs. 2,451. All the 3 households run on deficit budgets. The total deficit is Rs. 536. Household average income and expenditure are Rs. 638.33P., and Rs. 817.00. Per capita income, expenditure and earnings per worker are Rs. 119.69P., Rs. 153.19P., and Rs. 174.09. During the past 30 years period these households acquired assets worth Rs. 2,420. The standard of living enjoyed by these people is not satisfactory.

Goldsmithy

97. There is one household belonging to Kam-sali caste whose traditional and contemporary occupation is goldsmithy. There are 4 members in the household and except the head of household all are dependants. He prepares and repairs ornaments like *kammalu* (ear-wear), *mukcupullalu* (nose-wear) and *kadiyalu*, *pattalu* (anklets), etc. He has 3 acres of land in Velminedu (6 miles) and he gets rent from that land. Of the total income of Rs. 300, only Rs. 60 is earned through goldsmithy whereas the remaining amount is obtained as rent from his leased out lands in Velminedu. The expenditure of the household is Rs. 382. There is thus a deficit in the family budget to the tune of Rs. 82.

Trade

98. There are 2 households engaged in trade, one in *kirana* trade and the other in poultry and

poultry products. In the one Komati household engaged in *kirana* trade (Fig. 15 shows a *kirana* shopkeeper selling provisions), there are 4 members and only the head of household is the earning member. He purchases household provisions of rice, kerosene, turmeric, chillies, salt, tamarind, copra, jaggery, etc., from Choutuppal and sells them in the village in exchange for cereal grain and cash as well. The income of the household is Rs. 1,080 and the expenditure is Rs. 1,142. Annual expenditure on education ranges from Rs. 25 to 50 (Table 32). There is a deficit of Rs. 62 in the family budget. The per capita income, expenditure and earnings per worker are Rs. 270, Rs. 285.50 and Rs. 1,080 respectively. The standard of living of this household is comparatively better. But it is said that during the past few years, business profits are on the decrease as most of the consumer goods like sugar, kerosene are controlled and entrusted to big merchants in Choutuppal. This household sold a well-furnished tile-roofed house for Rs. 1,500 during 1963 in order to meet the running deficits in the family budget.

99. A Muslim household is engaged in selling and purchasing poultry and poultry products. There are 8 members in this household. Of them 3 men and 1 woman are earners. The men go round the village for about 4 or 5 days in a week and sell them at Choutuppal in the weekly *shandies*. The household budget is as shown below:

Statement XXX

FAMILY BUDGET OF A HOUSEHOLD ENGAGED IN SELLING AND PURCHASING POULTRY AND POULTRY PRODUCTS

Source of income (1)		Items of expenditure (2)	
	Rs. P.		Rs. P.
Trade		1 Food	1,200.00
(i) Fowls	1,500.00	2 Toddy	270.00
(ii) Eggs	625.00	3 Smoking	75.00
(iii) <i>Kirana</i>	100.00	4 Pan	12.00
		5 Fuel and lighting	30.00
		6 Clothing	200.00
		7 Travelling	50.00
		8 Education	20.00
		9 Soaps	12.00
		10 Washerman and barber services	32.00
		11 Interest	120.00
		12 Miscellaneous	104.00
Total	2,225.00		2,125.00

There is a surplus of Rs. 100 in the family budget. The per capita income and expenditure are Rs. 278.13 P., and Rs. 265.63 P. The earnings per worker are Rs. 556.25P., which is next to the earnings of those engaged in cultivation, *kirana* trade and toddy tapping. This household acquired assets worth Rs. 1,910 during the past 30 years' period. The economic position and the standard of living enjoyed by the members of this household are comparatively better than that of those engaged in any other occupations in the village.

Sources of finance and indebtedness

100. The Agricultural Co-operative Credit Society at Choutuppal, the *taccavi* loans given by the Revenue Department and the developmental loans given by the Panchayat Samithi are the major sources of institutional finance for the people of this village apart from the various private sources which serve the several needs of the villagers. Sometimes, the well-to-do big landlords of the village, especially the Reddys lend money to the artisans and the people of the service castes who are linked to them. But even these well-to-do Reddys also are not money lenders by profession. Among the 35 surveyed households of the various communities, even prior to 1951 or during 1951-64 and during the current year i.e., 1964-65, none did lend money whereas 18 households borrowed a sum of Rs. 11,623 during 1951-64 and 17 households borrowed Rs. 12,395 during 1964-65 (Table 34). As Table 35 shows, of the Rs. 11,623 borrowed during 1951-64, a huge sum of Rs. 8,300 was borrowed from private sources. In this amount, 5 loans amounting to a sum of Rs. 4,200 were obtained at rates of interest ranging from 9 to 12%, one loan of Rs. 200 was obtained at 16 to 20% and 9 loans were obtained at rates varying between 21% and 25%. Two loans amounting Rs. 1,133 were obtained from the Co-operative Credit Society at a rate ranging from 6% to 8%. Two *taccavi* loans amounting Rs. 1,190 were obtained at 6 to 8% rates of interest. One loan amounting to Rs. 1,000 was obtained from the Panchayat Samithi at a rate of interest of 6%. Of the Rs. 12,395 borrowed during 1964-65, a sum of Rs. 5,545 was borrowed by 14 households from private sources. In these amounts a loan of Rs. 800 was interest free whereas one loan of Rs. 200 was obtained at a rate of below 4%; 4 loans amounting Rs. 2,630 were borrowed at 9 to 12% rates of interest, one loan of Rs. 100 at 16 to 20% interest, 6 loans amounting Rs. 1,775 at rates varying from 21 to 25% and one loan of Rs. 40 was obtained at 26 to 30% rate of interest. Three loans amounting to Rs. 1,050 were obtained from the

Co-operative Credit Society at 7.75% interest. Three *taccavi* loans amounting Rs. 5,800 were obtained at rates of interest varying from 6% to 8%. The total amount of Rs. 24,018 was obtained from the following sources during 1951 to 1965.

Statement XXXI
CREDIT AGENCY

Credit agency (1)	No. of loans (2)	Amount (3) Rs.	Percentage to total (4)
1 Private money lender	29	13,845	57.64
2 Co-operative Credit Society	5	2,183	9.10
3 <i>Taccavi</i> loans	5	6,990	29.10
4 Panchayat Samithi	1	1,000	4.16
Total	40	24,108	100.00

(See Table 35)

Government sources including the Co-operatives, the *taccavi* loans and the Panchayat Samithi loans contributed only less than half (42.36%) of the credit needs of the villagers whereas the private money lenders or private sources contributed about 3/5ths (57.64%) of the credit needs of the people.

101. The indebtedness classified by main occupation of households is as follows:

Statement XXXII
INDEBTEDNESS BY MAIN OCCUPATION

Occupation (1)	No. of house- holds in the occupa- tion (2)	No. of house- holds in debt (3)	Amount of debt (4) Rs.	Average indebted- ness per house- hold (5) Rs. P.
1 Trader (<i>Kirana</i>)	1	1	1,000	1,000.00
2 Trader (Poultry and poultry products)	1	1	1,000	1,000.00
3 Cultivator	11	10	14,548	1,454.80
4 Toddy tapper	9	9	2,940	326.66
5 Attached agricultural labourer	1	1	800	800.00
6 Cobbler	3	3	1,900	633.33
7 Goldsmith	1	1	600	1,000.00
8 Casual labourer	4	4	800	200.00
9 Washerman	2	2	430	215.00
Total	33	32	24,018	750.56

Household average indebtedness was the highest among the cultivating households with Rs. 1,454.80 and the lowest among the casual labour households with Rs. 200. Next to the cultivating households, the creditworthiness of the households engaged in *kirana* trade, trade in poultry and its products and

goldsmithy seems to be high. The households engaged in agricultural labour (1) and construction labour (1) are free from debts.

102. The causes of indebtedness are varied and many. The following Statement shows the amounts of indebtedness by causes and percentage.

Statement XXXIII
INDEBTEDNESS BY CAUSE

Cause (1)	No. of house- holds (2)	Amount (3) Rs.	Percentage to total (4)
1 Household cultivation	10	13,203	54.97
2 Marriage expenditure	8	4,200	17.49
3 Livestock	6	1,875	7.81
4 Business	2	1,500	6.24
5 House construction	3	1,300	5.41
6 Court litigation	1	800	3.33
7 To meet domestic expenditure	5	740	3.08
8 To pay toddy rentals	2	300	1.25
9 Medical expenses	1	100	0.42
Total	38	24,018	100.00

The above Statement shows that a large proportion of the amount of indebtedness was for productive purposes like investments in household cultivation, livestock, business and toddy rentals, and investment in house construction, etc. These items formed 75.68%. Among the other items, marriage expenditure is a major item with 17.49%. Medical expenditure formed a negligible proportion of 0.42% and court litigation and domestic expenditure formed 3.33% and 2.08% respectively (Table 33).

103. The 32 indebted households are spread over all the income ranges. The following Statement shows indebtedness by income groups.

Statement XXXIV
INDEBTEDNESS BY INCOME GROUP

Annual income group (in Rupees) (1)	Total No. of house- holds (2)	No. of house- holds indebted (3)	Amount of debt (4)	Average indebted- ness per household (5)
300 & below	1	1	600	600.00
301-600	6	6	1,298	216.33
601-900	6	5	2,230	446.00
901-1,200	5	4	3,300	825.00
1,201 & above	17	16	16,590	1,036.88
Total	35	32	24,018	750.56

During the period 1951-64, only 2 households repaid debts to the tune of Rs. 600 from out of the sum of Rs. 11, 623 borrowed. During the year 1961-65, 8 households repaid debts amounting to Rs. 1,585 only out of the total of Rs. 12,395 borrowed (Table 40). Thus the outstanding debt among the 32 indebted households is Rs. 21,833 which works out to Rs. 623·80P. per household (distributed among the 35 households) and Rs. 99·46 P. per head. More than half

of the total debt was incurred during the year 1964-65 whereas that incurred during the preceding 13 years from 1951 to 64 formed less than half.

Overall economic position

104. The following Statement helps to study the economic position of the households occupation-wise for the year 1964-65:

(Statement XXXV)

Statement XXXV

BUDGETARY POSITION OF HOUSEHOLDS BY OCCUPATION, 1964-65

Main occupation (1)	No. of house- holds (2)	No. of per- sons (3)	No. of workers (4)	Income (5) Rs. P.	Expenditure (6) Rs. P.	No. of house- holds with balan- ced bud- get (7)	No. of house- holds with sur- plus bud- get (8)	Amount of surplus (9)	No. of house- holds with defi- cit bud- get (10)
1 Trader (<i>Kirana</i>)	1	4	1	1,080·00	1,142·00	...	...	...	1
2 Trader (Poultry & Poultry products)	1	8	4	2,225·00	2,125·00	...	1	100·00	...
3 Cultivator	11	69	25	30,862·00	32,819·00	1	3	661·00	7
4 Toddy tapper	9	65	25	16,511·00	19,481·00	1	1	25·00	7
5 Agricultural labourer	1	6	3	800·00	770·00	...	1	30·00	...
6 Attached agricul- tural labourer	1	8	5	1,230·00	1,230·00	1	...	...	...
7 Cobbler	3	16	11	1,915·00	2,451·00	...	...	...	3
8 Goldsmith	1	4	1	300·00	382·00	...	...	...	1
9 Construction labourer	1	11	5	1,740·00	1,600·00	...	1	140·00	...
10 Casual labourer	4	19	9	2,696·00	2,999·00	...	...	...	4
11 Washerman	2	10	7	1,186·00	1,386·00	...	...	...	2
Total	35	220	96	60,545·00	66,385·00	3	7	956·00	25

—Contd.

Statement XXXV—(Concl.d.)

BUDGETARY POSITION OF HOUSEHOLDS BY OCCUPATION, 1964-65

Main occupation (1)	Amount of deficit (11) Rs. P.	Value of assets sold (12) Rs. P.	Value of assets purchased (13) Rs. P.	Average income per household (14) Rs. P.	Average expenditure per household (15) Rs. P.	Per capita income (16) Rs. P.	Per capita expenditure (17) Rs. P.	Earnings per worker (18) Rs. P.
1 Trader (<i>Kirana</i>)	62·00	...	...	1,080·00	1,142·00	270·00	285·50	1,080·00
2 Trader (Poultry & Poultry products)	...	...	...	2,225·00	2,125·00	278·13	265·63	566·25
3 Cultivator	2,618·00	...	600·00	2,805·64	2,983·55	447·28	475·64	1,234·48
4 Toddy tapper	2,995·00	...	...	1,834·55	2,164·55	254·00	299·71	660·44
5 Agricultural labourer	...	...	...	800·00	770·00	133·33	128·33	266·66
6 Attached agri- cultural labourer	...	...	200·00	1,230·00	1,230·00	153·75	153·75	246·00
7 Cobbler	536·00	...	...	638·33	817·00	119·69	153·19	174·09
8 Goldsmith	82·00	...	...	300·00	382·00	75·00	95·50	300·00
9 Construction labourer	...	...	...	1,740·00	1,600·00	158·18	145·45	348·00
10 Casual labourer	303·00	...	...	674·00	749·75	141·89	157·84	299·55
11 Washerman	200·00	...	...	593·00	693·00	118·60	138·60	169·42
Total	6,796·00	...	800·00	1,729·86	1,896·80	275·20	301·30	630·65

The total income and expenditure of the 35 surveyed households are Rs. 60,545 and Rs. 66,385. Three households enjoyed balanced budgets whereas 7 households enjoyed surplus budgets and 25 households had deficit budgets. The amounts of surplus and deficit are Rs. 956 and Rs. 6,796 respectively. There is thus an overall deficit of Rs. 5,840 among the surveyed households which works out to Rs. 166.86. None of the households holds assets during the year under survey whereas the one household engaged in attached agricultural labour and one household engaged in cultivation purchased assets worth about Rs. 200 and Rs. 600 respectively.

105. The occupational household average income is the highest among the cultivating households with Rs. 2,805.64 followed by the trader in poultry and poultry products, the toddy tappers, the construction labourer, the attached agricultural labourer with the respective sums of Rs 2,225, Rs. 1,834.55, Rs. 1,740, and Rs. 1,230. The household average expenditures also are in the same order. The household average income and expenditure are the least among the household engaged in goldsmithy.

106. The per capita income and expenditure of the surveyed households are Rs. 275.20 and Rs. 301.30. The per capita income in all the occupations except cultivation and trade in poultry and its products are lower than the average of all the occupations. The per capita expenditure except those engaged in cultivation is lower than the average of all the occupations. The average daily income and expenditure per person are 76 paise and 83 paise, respectively. The average earnings per worker per year work out to Rs. 630.65 P. Arranged in rank order the earnings per worker by occupation are as shown below:

Statement XXXVI	
EARNINGS PER WORKER BY OCCUPATION	
Occupation (1)	Annual earnings per worker (2)
	Rs. P.
1 Cultivator	1,234.48
2 Trader (<i>Kirana</i>)	1,080.00
3 Toddy tapper	660.44
4 Trader (Poultry & poultry products)	556.25
5 Construction labourer	348.00
6 Goldsmith	300.00
7 Casual labourer	299.55
8 Agricultural labourer	266.66
9 Attached agricultural labourer	246.00
10 Cobbler	174.09
11 Washerman	169.42

The annual earnings of a toddy tapper occupies the third rank whereas the earnings of workers engaged in cultivation and *kirana* trade occupy the first and second positions. The earnings of a washerman are the lowest with Rs. 169.42 P. per year. The daily average earnings per worker engaged in cultivation, *kirana* trade, toddy tapping and trade in poultry products are Rs. 3.43 P., Rs. 3.00, Rs. 1.77 P., and Rs. 1.54 P., respectively whereas the daily earnings of all those engaged in other occupations are below Re. 1.00. Table 22 gives the distribution of households according to occupation, per capita annual household income and the type of family.

107. To know the income position of the different occupations during the period of 30 years from 1935 to 1965, the value of assets sold and purchased during the period among the different occupations will help as indicators. The nature of the assets sold consists of land, buildings and carts. These were sold by one household each belonging to Komati, Goundla and Reddy (Table 36). The following Statement shows the particulars of assets sold and purchased during the last 30 years.

Statement XXXVII			
VALUE OF ASSETS SOLD AND PURCHASED DURING LAST THIRTY YEARS, 1935-65			
Occupation (1)	Value of assets sold (2) Rs. P.	Value of assets purchased (3) Rs. P.	Net purchase (+) or sales (—) (4) Rs. P.
1 Trader (<i>Kirana</i>)	1,500.00	...	—1,500.00
2 Trader (Poultry and products)	...	1,910.00	+1,910.00
3 Cultivator	4,550.00	35,892.00	+31,342.00
4 Toddy tapper	...	10,430.00	+10,430.00
5 Agricultural labourer	...	247.00	+247.00
6 Attached agricultural labourer	...	300.00	+300.00
7 Cobbler	...	2,420.00	+2,420.00
8 Construction labourer	...	1,308.00	+1,308.00
9 Casual labourer	...	800.00	+800.00
10 Washerman	...	540.00	+540.00
Total	6,050.00	53,847.00	+47,797.00

108. The four households engaged in casual labour did neither acquire nor sell any assets. The household engaged in *kirana* trade sold away a house for Rs. 1,500 in order to make good the loss in business and clear off old debts (Table 37). All the households in other occupations acquired assets. During the period of the last 30 years, assets worth about Rs. 6,050 were sold whereas assets worth about Rs. 53,847 were acquired. There is thus a net acquisition of assets or capital formation to the tune of

Rs. 47,797. Capital formation on average per year over the period of the past 30 years is Rs. 1,593.23.

109. The nature and value of the assets acquired during the past 30 years *i.e.*, from 1935-65 are as follows :

Statement XXXVIII			
NATURE AND VALUE OF ASSETS PURCHASED DURING LAST THIRTY YEARS, 1935-65			
Nature of assets (1)	No. of house- holds that ac- quired the assets (2)	Value of assets (3)	Per- centage to total (4)
1 Land	5	4,450.00	8.26
2 Livestock	3	1,204.00	2.24
3 Machinery (Oil engine, electric motors, etc.)	10	19,303.00	35.85
4 Tools and equipment	5	900.00	1.69
5 House construction	23	16,200.00	30.08

—Contd.

Statement XXXVIII—Concl'd.			
NATURE AND VALUE OF ASSETS PURCHASED DURING LAST THIRTY YEARS, 1935-65			
Nature of assets (1)	No. of house- holds that ac- quired the assets (2)	Value of assets (3)	Per- centage to total (4)
6 Jewellery and ornaments	16	7,467.00	13.86
7 Investments	2	3,200.00	5.94
8 Other assets	1	1,123.00	2.08
Total		53,847.00	100.00

Purchase of machinery like oil engines and electric motors to irrigate the lands and construction of houses formed the major sources of capital formation with 35.85% and 30.08% of the total value of assets. Purchase of land formed only 8.26%. Among other items of purchase, jewellery also occupies a considerable percentage of 13.86 to total. Table 38 shows items of assets acquired by Caste/Tribe/Community.

Chapter V

CULTURAL LIFE AND VILLAGE INSTITUTIONS

Language and literacy

Out of the 586 persons (282 males + 304 females) enumerated at the 1961 Census, 77 persons (55 males + 22 females) forming 13.14% are literates. The mother tongue of all the people except 40 persons of 7 Muslim households is Telugu whereas the mother tongue of the Muslims is Urdu. Telugu is thus the mother tongue of 93.17% of the people and Urdu is the mother tongue of the remaining 6.83% of the people. Among the surveyed population of 220, there are 54 literates of whom 38 are males and 16 are females forming 24.54% (Table 7). There are 13 Muslims among the surveyed population forming about 6%. All the 13 Muslims also can speak Telugu very well. Urdu is spoken by 9 persons other than the Muslims. Hindi and English are known to 3 persons and one person respectively (Table 41). Table 8 gives the age, literacy and sex characteristics of the thirty five household heads covered by the survey.

Religion and festivals

2. Of the total population of 586 persons at the 1961 Census, 40 are Muslims forming 6.83%. The Scheduled Caste population consists of 152 persons distributed among both the sexes equally and forms 25.94%, i.e., about one-fourth of the total population. Among the surveyed population, there are 52 persons—26 males and 26 females of the Scheduled Castes forming 23.64%. The Muslim population forms 6% whereas the remaining 70.36% comprises the other Hindu communities among the surveyed population. Among Hindus the Brahmin belongs to Niyogi sect. Among other castes there are two sects, Vibhuthidar (Saivite) and Tirumandar (Vaishnavite). The Muslim population belongs to Sunni sect (Table 3).

Leisure and recreation

3. The cultivators and the toddy tappers find employment throughout the year. The agricultural and other casual labour workers are underemployed as only a small proportion of them are employed at the time of harvesting of dry crops whose yields are very meagre. Further as only Ac. 86-24 gts. is wet land out of the total of Ac. 2269-35 gts. of cultivated

land in the village, the absorption of labour in agricultural operations is small. Agricultural labourers and casual labourers thus find leisure for about 6 to 7 months. Whether there is full employment or partial underemployment or unemployment the festivals observed by the people including the Muslim festivals provide some sort of recreation and entertainment to the people. However, some grown-up boys recreate themselves in indigenous games like *Kabadi*, *Uppatti*, *Chirrigone* whereas grown up girls resort to playing *Chintabettelu*, *Achchanagallu*, *Pachchis* and *Dagudumootha* (hide and seek). Adult women and also grown up girls play *Chintabettelu*, *Achchanagallu* and *Bathakamma ata* for the Bathakamma festival. For the last 2 years, kite flying has come into vogue during summer season (March-May) and it is indulged in by boys in the age group of 10 to 16 years. The Community Radio set installed in the village and the intermittent programmes of *Harikathas*, *Burra-kathas* and *Puranakalakshepams* also provide some recreation and entertainment (Table 43).

4. A description of the festivals observed as also the deities worshipped in the village, the economic, cultural and educational institutions which foster the community living in the village is given in the following pages.

Village deities

5. The deities in the village are Durgamma, Papamma, Bangaru Mysamma, Maremma, Muthyalamma, Midde Mysamma which are all female deities. Anjaneya (Hanuman) is the solitary male village deity in this village. Particulars of the location and connected celebrations of the deities are given in the following pages. Details of deities worshipped by households and communities are given in Table 42.

Durgamma

6. Durgamma is the presiding deity of the village. The shrine for this deity is on the outskirts of the village, just on the western side of the way leading to Choutuppal village. The hut in which the deity is kept is in a ruined condition (Fig.16). At the time of appeasing or worshipping the deity, the hut is erected anew. Four wooden idols of the deity are there in the hut, facing east. Three idols are of one foot height and 3 inches in thickness. One is of 1½

feet in height having a human sized face. The entrance of the hut is in the east and it has walls on all the sides of a height of 3 feet. The hut is 4 yards in length, north-south and 3 yards in width, east-west.

7. This deity is worshipped either on a Sunday or Thursday during the dark fortnight of the month *Sravana* (July-August) of every year. Except the Brahmins, Komatis, Malas and Madigas other caste Hindus, *i.e.*, Sudra communities worship this deity. All the people take oil bath in the morning and wear new or washed clothes.

8. *Bonalu* (food preparations) are prepared in the name of the deity in the afternoon. A he-goat is offered to the deity at about 7-00 p. m. Those who owe votive offerings to the deity sacrifice chicken or goats for the deity. A washerman (Chakali) decapitates the animals or birds offered to the deity. First of all a he-goat is offered to the Boddurayi (stone fixed in the village to mark the inauguration of the village). Then *bonalu* are brought from each of the households of the Sudra castes, accompanied by musical instruments like *dappulu* (trumpets), *kommulu* (big pipes), etc. About 300 people gather for the occasion. This deity is worshipped to seek Her grace to ward off epidemics, to get timely rains, to have good harvests and for recovering from long diseases, etc.

9. This deity is called Sarikonda Durgamma as she was brought from Sarikonda village in Nellore District, about 400 years ago. The story goes that a Reddy family was going along this way in a 4 wheeled vehicle. Soon after reaching this spot where the deity is housed at present, the vehicle could not move. Then the Reddy worshipped this deity praying to know as to why the vehicle was not moving. The deity told him in his dream that he should settle down here itself and a village will be formed here. The Reddy did accordingly and in course of time, it formed into a fulfilled village with the Reddy family as the original settlers.

Maremma

10. A miniature temple structure is there for the Maremma deity towards the southern side of the village at a distance of one furlong (Figure 17). It was constructed during 1963 at a cost of Rs. 100. It is a structure of stones and bricks, erected on a 2 feet square to a height of 5 feet with a small gate, 1' 3" in height and 1' in width having two doors. The walls are plastered with mortared chunam and are white-washed. The deity is symbolised in two wooden idols of human form, 1' 3" in height, 3" in width

and 1½" in thickness. Behind the temple are a palmyrah and a neem tree.

11. The deity is worshipped by the Sudras, *i.e.*, other than Brahmin, Kshatriya, Vaisya, Mala and Madiga on the same day after worshipping the presiding deity of the village, Durgamma. A he-goat is sacrificed. Those who want to propitiate the deity offer fowls and goats. After decapitating a fowl or goat its right leg is hung to the horizontal stick supported by two sticks fixed in front of the temple. This deity is appeased in order to ward off cattle diseases and epidemics.

Midde Mysamma

12. This deity is by the side of Sri Kosnam Peddi Reddy's house. In the past, Mysamma deity was installed by the side of *kotalu* (forts) and was called as Kota Mysamma. As these Reddys have now constructed *middel*, this deity is being called Midde Mysamma and she is worshipped and appeased to guard the *midde* (a type of house). Reddys households with the surname Kosnam first offer *bonalu* to this deity as their family Goddess and then offer *bonalu* to the Boddurayi and then to the Durgamma deity. After keeping *bonalu* before the deity, they sacrifice a he-goat in the name of the deity.

13. There is no idol or temple for this deity. The deity is symbolised in a heap of stones. On the day of worship an earthen lamp is lit and a pandal is erected and festooned with mango leaves.

Papamma

14. This deity is housed in small *paka* or *purillu* (thatched hut) with mud and stone walls to a height of 3 feet and roofed with palmyrah leaves. The deity is symbolised in a stone idol which is 1' high, 8" wide and 3' thick facing east. This hut is just by the side of the path leading to Choutuppal, in front of some Madiga households. There are two neem trees one in front and one behind giving shade to the hut and the deity.

15. This deity is worshipped during the month of *Sravana*, along with the other deities in the village, by the Madigas only. *Bonalu* are brought to the deity by the Madigas to the accompaniment of *dappulu* (trumpets) and *kommulu* (big pipes). A goat is sacrificed at about 7-00 p.m. In the morning all people (Madigas) take oil bath and wear new or washed clothes.

16. This deity is appeased in order to ward them off from diseases and keep them in goodstead.

Bangaru Mysamma

17. This deity is symbolised in a stone kept on an earthen platform of a height of 2½ feet covered with stones as roof under a neem tree, at a distance of a few yards towards the north of Papamma deity amidst Madiga households. This deity also faces east. Just like Papamma deity, this deity is appeased first by offering *bonalu* and then a goat is sacrificed. This deity is worshipped by the Madigas before worshipping Papamma deity.

Muthyalamma

18. Muthyalamma deity is housed in a small stone structure of 1½' height and 2' square closed with a stone gate. This deity is symbolised in two wooden idols of one foot height each wrapped in new clothes.

19. The abode of this deity is on an elevated place about 50 yards towards the east of Madiga households and on the right (southern) side of the way leading to Lingoiguda. A few days before Ugadi (Lunar New Year's Day) *i.e.*, during March, 1965, this structure was erected and the deity was installed. Only Madigas worship this deity. For the first time, this deity was worshipped soon after installation during March, 1965. It was told that from the following year onwards this deity also will be worshipped on the same day as the other village deities during the month of *Sravana* (July-August). This deity (Muthyalamma) is appeased by sacrificing a fowl or a goat against outbreak of smallpox in the village.

Anjaneya

20. For 30 years, *i.e.*, from 1935 onwards there is a stone idol of Anjaneya or Hanuman deity (the Monkey Hero of the Ramayana epic, a devotee of Lord Rama) amidst the Goundla households at a distance of 50 yards towards the north-eastern corner of the *kacheri* or *rachhabanda* in the village. There are no houses beyond the temple. During February - March 1965, the construction of a new temple was taken up. At the time of resurvey, it was under final stages of construction. This deity is housed in this stone structure over a platform, 2½ feet in height, 6 yards in length towards north-south and 3 yards in width towards east-west. The *sanctum sanctorum* is 8' in height and 3 yards square, with its entrance towards the south. In

front of the *sanctum sanctorum*, the platform is a 3 yards square. The deity is carved on a stone of 3 feet in length and 1½ feet in width. The figure of the deity is 1' 4" in height and 9" in width. By the time of survey in July 1965 a sum of Rs. 1,000 was spent on the construction of the temple. Yet another Rs. 1,000 were estimated to be required for completion of the construction of the temple and for getting a good idol of the deity. Contributions were collected from all the Sudra castes, *i.e.*, all Hindu castes in the village than the high castes of Brahmins and Komatis and the low castes of Madigas and Malas. A pandal with long stones is erected in front of the *sanctum sanctorum* and above the platform. These stones are 10 feet long, 8 inches wide, and 6 inches thick which are laid over the booth to make the roof of the pandal. Slabbing is to be done over the roof of the pandal. The pandal is supported by two stone pillars and it is 7 feet high over the platform. A window is kept in the east at a height of 5 feet and is 15" x 15" fixed with horizontal iron bars.

21. This deity is worshipped on Sri Rama Navami which is celebrated on the 9th day of the bright fortnight of the month *Chaitra* (March-April), in commemoration of Sri Rama, one of the ten incarnations of Lord Vishnu, on his return journey from Lanka (Ceylon) after slaying the demon King Ravana and Rama's coronation day. Lord Rama, his wife Sita, his brothers Lakshmana, Bharata and Satrugna and his disciple Hanuman (Anjaneya) are invoked on this day. *Panakam* (spiced jaggery water) and *vadapappu* (wet greengram dhal) are distributed to the people. *Bhajans* are conducted near the shrine of this deity.

Festivals

22. Ugadi, Vinayakachavithi, Pithramavasya, Dasara, Deepavali and Sankranti are the festivals observed by the villagers.

Ugadi

23. This Ugadi festival marks the commencement of the Telugu New Year's Day which is celebrated on *Chaitra Suddha Padyami*—first day of the month *Chaitra* (March-April). This is a day of gaiety; ritual has little part to play. It is a day of rejoicing, of feasts and for wearing new clothes.

24. People wake up in the early hours, take oil bath and wear new clothes. After dressing themselves up for the occasion, all gather in a centre. Brahmin priest of a neighbouring village brings

Ugadi *pachchadi*—the New Year's chutney—a paste of slightly bitter tender flowers of neem, fresh tamarind, slices of raw mango, bits of sugarcane, jaggery and salt—having a taste of its own, and distributes it among the people. Sumptuous food is relished by the people. In the evening the Brahmin priest reads out *panchangam* (almanac) and tells the prospectus of the new year. The crop forecast, auspicious months for marriage, business fortunes, etc., are revealed by the priest.

25. People believe that the happenings on Ugadi day will reflect and colour the course of events during the year ahead. This belief induces them to be happy and pleasant on the Ugadi Day so that they would be happy throughout the year. New enterprises too are started on this day. The ryots go to the fields and cut down the scrub trees and weeds with a *godkali* (pick axe) to mark the inauguration of agricultural operations.

Vinayaka Chaviti

26. This festival comes on *Bhadra pada Suddha Chaviti* (fourth day of the bright fortnight of *Bhadrapada* (August-September). Except Malas and Madigas, all caste Hindus celebrate this festival. Schoolgoing boys observe this festival without fail and it is of special significance for them.

27. Young and old among males alike wake up in the early hours of the day and go out to the fields for collecting leaves and fruits of 21 varieties specified for the purpose including *maredu*, *daninna* (pomegranate), *dosakaya* (cucumber), ear-heads of *sajja* (pearl millet), *sithaphal* (annona squamosa), *regu* (zizyphus jujuba), *vishnukrantha*, *velaga* (wood apple), greengram, *bobbarlu*, *ganneru*, *uttarene*, *jilledu*, *ummetha*, etc. An earthen image of Vinayaka and his carrier rat are prepared with clay. Vinayaka's idol is smeared with turmeric paste and vermilion marks are kept on the forehead and on some parts of the body. The idol of Vinayaka is kept on a plank. The different varieties of leaves and fruits collected are kept around the idol. Special preparations like *undrallu* and *kudumulu* that are supposed to be favourites of Vinayaka are prepared and offered to the deity. Verses in praise of the God are read by the chief worshipper of the household. Books are also kept beside the deity. Special preparations are relished by all the members of households.

28. All Hindus avoid seeing the Moon that day to safeguard themselves against unmerited accusations during the subsequent twelve months. If by

mischance, one happens to see the Moon, he has to listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk. On the following day, the chief worshipper takes bath in the early hours and worships the Vinayaka. In the evening the image of Vinayaka is immersed in a well.

Pithramasa or Pithra Amavasya

29. This festival is celebrated on the *Bhadra-pada Bahula Saphami*, the 7th day of the dark fortnight in the month of *Bhadrapada* (August-September).

Dasara

30. Though this festival lasts for 10 days from *Asviyuja Suddha Padyami* to *Dasami*, the first 10 days of the bright fortnight of the month *Asviyuja* (September-October), the main function of the festival falls on the last day. In some parts it is believed that Goddess Kali fought the buffalo-demon, Mahishasura, for 9 days and killed him on the 10th day (*Dasami*) and in commemoration of the success of the deity over the demon, this festival is celebrated. But people of this village attribute this day to the triumph of Arjuna over the Kauravas and the recovering of the cows of King Virata as narrated in the Virataparva of the great epic Mahabharata.

31. People of all Hindu castes take oil bath in the early hours of the last day and wear new clothes. Brahmins and Vaisyas take sumptuous food with vegetarian dishes whereas people of other castes relish vegetarian as well as non-vegetarian dishes combined with drinks also. In the evening people worship agricultural implements and other weapons in the households. In the evening at about 4 or 5 p. m., they go to a *jammichettu* (*prosopis spicigera*) along with a Brahmin priest and offer *puja* to the tree. On a piece of paper, people write the following *sloka* (Sanskrit verse) and put on the branches of the tree.

“శమి శమయతే పాపం, శమి శత్రు వినాశనం
“Sami samayate papam, same satru vinasanam
అర్జునస్య ధనుర్ధారి. రామస్య ప్రీయ దర్శనం
Arjunasya Dhanurdhari, Ramasya priya darsanam.”

the meaning of which is that *sami* (*jammi*), the *prosopis spicigera* tree destroys sin and extinguishes enemies as on the sacred day on *Asviyuju Suddha Dasami* when Arjuna took up the bow from the *sami* tree and subdued the Kauravas and returned the

cows of King Virata, whereas Rama rejoined Sita under the *sami* tree on this day. Those who cannot write take the papers on which the *slokas* are written and keep them on the branches of the tree. Afterwards people return home with *jonnagadalu* (sorghum plants) and *jammi akulu* (leaves of *prosopis spicigera*). They worship their favourite deities at home and offer respects to all those who are elder to them and take sumptuous food.

Deepavali

32. Deepavali also called Narakachathurdasi is a festival of lights celebrated on the 14th and 15th days of the dark fortnight (*Chaturdasi* and *Amavasya*) of the *Asviyuja* month (October-November). This festival is celebrated in commemoration of the death of the demon-king Narakasura in the hands of Lord Sri Krishna and his consort Satyabhama. All Hindus—men and women, young and old—get up in the early hours of the morning, take oil bath and wear new clothes. Many varieties of fireworks and crackers are used by boys and adults, this being an occasion of rejoicing and welcoming the Lord. Earthen lamps are lighted in the premises of the Hindu households. The Komatis perform *Dhanalakshmi* (Goddess of Wealth) puja in the night, invite friends and relatives and commence new accounts for the year. Special preparations are relished by all Hindus.

Sankranti

33. This is an important festival celebrated throughout the length and breadth of Andhra Pradesh on *Pushya Bahula Panchami* (5th day of the dark fortnight of the month *Pushya* which falls on 13th or 14th of January every year). It is also called Makara Sankranti, as the sun enters into the sign Capricorn (Makara) and as Uttaryana Sankranti because it is identified with the commencement of the return journey of the Sun towards the northern hemisphere.

34. The day preceding the main festival day is called Bhogi. On this day, people take oil bath and wear new clothes. The houses are smeared with dung and decorated with flower garlands. In a corner of the house, an oven is arranged. An earthen vessel is decorated with turmeric powder and vermilion. In the vessel, a preparation called *pulagam* is prepared with gingelly, rice and cow's milk and relished by them. On the main festival day, feasty food with non-vegetarian dishes and other special preparations are relished by them. Except the Brahmins and Komatis, all other Hindus enjoy heavy drinking. As this is the time when new crops reach

the homes and the garnerers are full of corn, all people will be happy.

Sivaratri

35. This festival is observed on the *Chaturdasi*, 14th day of dark fortnight of *Magha* (January-February). Fasting for purification and keeping awake throughout night with prayers and worship to Lord Siva are the main features of this festival. Devout Hindus get up in the early hours, take bath, gather flowers and perform puja to Siva in the house. Some people go to Ramalingaswamy temple in Lingojiguda and keep awake throughout the night offering prayers to the God.

Muslim festivals

36. Moharram, Shahban, Ramzan and Bakrid are the festivals observed by the Muslims of this village. A detailed description of the festivals as observed by the Muslims of this village is given below:

Moharram

37. This festival generally commences on the 3rd of May every year and lasts for 10 days. The houses are whitewashed and well decorated for the festival. It is celebrated in commemoration of Imam Hussain who did fighting in a battle field at a place called Karbala. The celebrations on each of the 10 days go by the day of celebration as *modati shirkath* (first day's inauguration), *rendava shirkath* (second day), *moodava shirkath* (third day), *nalgava shirkath* (fourth day), *Idava shirkath* (fifth day), *aarava shirkath* (sixth day), *yedava shirkath* (seventh day), *chinna shirkath* (eighth day) and *pedda shirkath* (on the ninth and tenth days).

38. All Muslims prepare and drink *paanakam* (spiced jaggery water) and sugared milk. *Peers* are erected in the names of Imam Khasim, Thangella Imam Khashim, Ran Hussain, Lalsaheb, Rui Alam, Syed Abbas, Ali Akbar and Ali Asgar, etc. In the mornings and in the nights each *peer* is held by a man and taken in procession in the streets accompanied by musical instruments like *dappulu* (trumpets) and *aarambaaja* (pipes). Hindus and Muslims bring unpolluted food and offer *fateha* (prayer) to Allah, the Almighty.

39. In the nights, they prepare bonfires with palmyrah leaves, firewood, etc., and jump hither and thither through the fire barefooted and crying *doola-*

doola. The religious priest called Mujavar receives the offerings brought by the people to the *peers* and retains half for the *peers* and returns the other half to the offerers. Incense is burnt and cocoanuts are broken in the name of God by the Mujavar. During these festival days, children are dressed in new clothes and are made Fakirs. On all these days, all Muslims, irrespective of age and sex take bath in the early hours and wear new or washed clothes. On the last day, people take *rotis* and bun *rotis* before sunrise and observe fast that day. Early in the morning of the 10th day, all the *peers* are taken outside the village and laid down on the ground. They say that the heroes (*peers*) have gone to battlefield, i.e., Karbala. People gather at the bonfire pit. An earthen vessel filled with milk is kept in it. They say that good harvests can be reaped in that direction in which the heated milk overflows from the vessel. Two or three copper coins are kept on the vessel and the bonfire pit is covered with earth and a sheep or goat is decapitated there. In the evening *fateh* is offered to the *peers* by offering bun-*rotis*. People eat the bun-*rotis* and return home. Variety performances like mimicry of tigers and bears, etc., are conducted on the last day and people offer presents in cash of Re. 1 or Rs. 2.

Shahban

40. This festival is usually celebrated on December 7th of every year. It is celebrated to commemorate the ancestors and it corresponds to the Peddalapanduga celebrated by the Hindus of this area to commemorate the dead. It is believed that if this festival is celebrated, the dead will get *moksha* (salvation). Housewives bedaub the house with dung and decorate it well. In the early hours all people take bath and wear new clothes. *Paramannamu* (sweet rice) and *mamsamu* (mutton) are prepared in the evening. Some sweet rice and mutton are kept in a cup and *fateha* (prayer) is offered in the name of the dead. In the name of each of the deceased ancestors, incense is burnt. New clothes are kept in the name of the dead. After the worship, these new clothes are worn by the members of the households.

Ramzan

41. This is an important festival for the Muslims. The festival is observed for a month which is called Ramzan by the Muslims. It usually falls in January. Throughout this month, they offer fasting from the day the Moon first appears in the bright fortnight. People take food only at about 4-0' clock in the early hours of the morning and keep fasting throughout the

day until sunset not taking even water. They would not chew *pan* or smoke. They would not even spit or utter a lie. *Namaz* (prayer) should be offered five times during the day. These five prayers are called Fazar, Johar, Asar, Magreeb and Isha and are read as respective verses from Quran. Fasting ends by about 7-00 p.m. after sunset by taking dates and then food. Same is the procedure throughout the month.

42. It is believed that if a man or woman dies in this month, they attain eternal salvation as the gates of the other world are always open throughout this month. People offer food and money to the poor to get relief from the sins committed. During nights a variety of *namaz* called Tharavia is performed by reading the concerned verses from Quran. While offering this *namaz*, one should only sit and perform it, however, old he might be. In the nights special preparations are relished by them.

43. On the 30th day, all Muslims wake up from bed in the early hours, take bath and wear new clothes. People decorate their eyes with *surma* (eye tex) and smear scents to their clothes and body. Women prepare a special preparation called *semiya* with milk, ghee, copra, dates, sugar, dry grapes, *badam*, etc. and *bagara* (rice cooked with ghee and spices). After eating these special preparations, only males go to a *masjid* (mosque) and offer *namaz*. Exchange of visits to the houses among relatives and friends takes place and they mutually greet one other. Food is offered to the poor.

Bakrid

44. This is also an important festival celebrated during the *Bakrid* (April) month of every year. It is said that God has ordered Hazrath Ibrahim to sacrifice his son Hazrath Ismail Zabihullah. In order to fulfil the order of the Almighty, he took his son to the seashore. He tied a cloth around his head covering the eyes, took a knife into his hands and beheaded (*zabahah*) his son. He threw away the knife into the sea and removed the cloth covering his eyes. In place of his son, Hazrath Ibrahim found a goat beheaded and he wondered how it could happen. When he was about to approach his son who was alive to behead him in order to carry out God's order, God Almighty appeared before him and told him that He was very much pleased with his act and He Himself saved his son Hazrath Ismail Zabihullah. God told Ibrahim to sacrifice (Khurbani) a goat or a sheep on this day and that this act will please Him.

45. On the festival day, people wake up early in the morning, take bath and wear new clothes. They eat *bagara* (rice cooked with ghee and spices) and go to a mosque to offer *namaz*. On returning from the mosque, menfolk make visits to the houses of friends and relatives and greet one other. Well-to-do people sacrifice goats or sheep and send the meat to their relatives and the poor also. This leads to exchange of meat between various households. The meat is divided into three parts. One part is retained for the members of the household, one part is sent to the agnate cousins and the remaining part is distributed among the poor Muslims. The skin is sold and the amount realised is utilised in purchasing cloth which is offered to the poor. It is believed that on the death of a person the sacrificed goat itself will come and carry the person to the other world.

46. Some Muslims distribute wheat, jowar, rice, and new clothes to the poor. This is thus a festival celebrated to attain salvation to the soul and provides way to other world through humane acts and deeds committed by the Muslims during this month.

School

47. In June 1956, an elementary school was started in the village, as a single teacher school. It has got the eligibility for appointment of another teacher from the academic year 1961-62.

48. At the time of inception in 1956, there were only 2 boys and 5 girls. The pupil strength of the school is as follows from 1956 onwards.

Statement XXXIX

PUPIL STRENGTH BY STANDARD AND YEAR

Pupils by sex and standard

Year	I Standard		II Standard		III Standard		IV Standard		V Standard		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1956-57	2	5	...	...	...	...	...	...	...	...	2	5
1957-58	3	5	...	...	...	...	...	...	...	...	3	5
1958-59	8	3	...	...	...	...	...	...	...	...	8	3
1959-60	25	7	5	4	...	...	...	...	...	...	30	11
1960-61	21	10	6	2	7	5	...	...	...	...	34	17
1961-62	33	15	3	4	6	2	...	...	...	...	42	21
1962-63	30	14	13	1	8	5	6	3	...	...	58	23
1963-64	21	18	6	3	8	1	5	3	...	...	50	25
1964-65	22	7	8	3	9	2	6	3	3	2	48	17
1965-66	12	2	17	5	7	3	7	2	5	3	38	15

Since its inception in 1956 June, the increase in strength was very slow upto the academic year 1958-59, i.e., the increase was only from 7 to 11. It gained momentum in the academic year 1959-60. Thanks to the efforts of the Headmaster. There appeared a spurt in the pupil strength with a total of 41 among whom 30 were boys and 11 were girls. The elementary school became fullfledged imparting education upto 5th standard with the commencement of the academic year 1964-65. From 1960-61 to 1962-63, the respective strengths of pupils were 51, 63 and 71

and a gradual increase in strength was there. Again from 1963-64 to 1965-66, a gradual decline in the strength is evident from the respective pupil strengths of 75, 65 and 53. This is due to the decrease in the fresh admissions into the first standard which again depends on many factors like lack of due recognition of the importance of education on the part of some parents, decrease in the members in the school-going age group which might be due to infantile mortality and due to the impact of the birth control propaganda and the consequent effects, etc.

49. The school has no building of its own. It is now housed in a rented building of a well-to-do Muslim gentleman who is charging a nominal rent of Rs. 4.25 per month. The school is equipped with 4 benches and one plank to provide seating accommodation to the pupils, 2 chairs for the teachers, one alarm time-piece and a wooden box. A globe, 2 maps of India, one map containing flags, world nations, one district (Nalgonda) map, map of Hyderabad City and map of Andhra Pradesh State, apart from certain drawings and Telugu alphabets are there. During June 1965, books worth Rs. 30 were supplied by the Government to be distributed among the poor pupils. The school working days in a year are 220. Pupils and teachers enjoy summer vacation for about 45 days from 26th April to 9th June; 15 holidays for Dasarah (I term) and 8 holidays for Christmas (II term) during January. From 1st March to 25th April the school works for half a day during morning hours. Apart from the vacation holidays, there are 17 public holidays and 22 optional holidays for festivals. At present the school is run by a headmaster trained in Higher Grade and an untrained candidate who has passed Multi-purpose XII Standard as an assistant. A sweeper is appointed on a monthly pay of Rs. 4.75 to sweep the school building and to maintain cleanliness in the school premises.

Agricultural Co-operative Credit Society, Choutuppal

50. Tallasingaram village comes under the area of operation of the Agricultural Co-operative Credit Society at Choutuppal. Besides Tallasingaram village, the villages of Dharmojigudem, Lakkavaram, Lingo-jigudem and Choutuppal come under the sphere of operations of this Society. All these villages are within a radius of 5 miles around Choutuppal village. This Society bears the Regd. No. 180 A.C. Co-operative Societies Act Nos. 3 and 4. It started functioning on 28th March 1958, with 255 members and a share capital of Rs. 1,280. The first executive was unanimously elected with the following office bearers.

- 1 Sri Kosnam Peddireddy (Tallasingaram village), President
- 2 Sri P. Srinivasarao, Secretary
- 3 Sri C. Krishna Reddy, Director
- 4 Sri M. Lakshmaiah, Director
- 5 Sri Donakonda Papaiah (Tallasingaram), Director
- 6 Sri Kosnam Seetharamireddy (Tallasingaram) Director
- 7 Sri Konatham Jangaiah, Director
- 8 Sri R. Brahmaiah, Director

The office bearers are elected once in a year in the general body meeting, at the beginning of the financial

year. In the general body meeting held on 29-9-1964, it became necessary to elect a new executive body as the President became a defaulter. On the date specified above, the following personnel entered the executive body as office bearers.

1. Sri Kosnam Seetharamireddy (Tallasingaram village), President
2. Sri P. Srinivasa Rao, Vice-President
3. Sri C. Krishna Reddy, Secretary
4. Sri N. Sankara Rao, Director
5. Sri K. Jangareddy, Director

Loans

51. The Society grants two types of loans, viz., short term loans and medium term loans. The minimum and maximum amounts that can be granted to a member are Rs. 20 and Rs. 750. These loans are advanced for the purchase of agricultural implements and any minor improvements to land. These loans are given in the beginning of the year and are collected at the end of the year. Defaulters have to pay a penal interest of 4 percent besides the normal interest.

52. Medium term loans are given for purchase of oil engines and electric motors, construction of cattle sheds, repairing of old irrigation wells, purchase of cattle, etc. The duration of these loans is three years and the amounts have to be repaid in three equal instalments. For purchase of oil engines, a loan of Rs. 2,500 is granted and for purchase of electric motors an amount of Rs. 1,500 is granted as the maximum. For these medium term loans also, the rate of interest and the penal interest rate are the same.

53. Upto the financial year 1961-62, the Society got credit from the Co-operative Central Bank Ltd., Bhongir at a rate of 5% interest and the Society charged 7½% on the loans it advanced. During 1962-63, the Central Bank charged the same 5% interest but the Society charged only 7% interest over the loans advanced by it. During the year 1963-64, the Central Bank raised the rate to 6% and the Society raised its rate to 8%.

Membership

54. Any person who is either a owner-cultivator or a tenant-cultivator aged above 18 years of age is eligible to become the member of the Society. On receipt of a loan application, the Society grants a loan 10 times the assessment on wet land and 24 times the assessment on dry land. The applicant has

to produce a certificate issued by the Patwari (village accountant) as to the extent of wet and dry lands owned by the applicant and the land revenue paid by him.

55. This Society gets credit from the Co-operative Central Bank Ltd., Bhongir. At the time of inception of the Society, its creditworthiness was Rs. 100,895 and during 1964-65, it was Rs. 110,540.

56. The Executive Officer of the Central Bank visits the Society once or twice a month. The Supervisor visits the Society once in a month. The accounts of the Society should be audited by the auditor (Junior Co-operative Inspector). The audit period is from 1st July to 30th June of the next year.

57. There are 12 Supervisors under the jurisdiction of the Central Bank. Each Supervisor has to supervise 15 to 24 societies. The jurisdiction of the Supervisor is called the Co-operative Supervisor's Headquarters' Circle. Choutuppal is one circle.

58. To maintain the accounts of the Society, a clerk is appointed and he is paid Rs. 25 per month

which is given from out of the profits of the Society. A temporary peon also is appointed at the time of collection of loans at the end of the year for about 3 months. He is paid a daily wage of Re. 1.25 and not exceeding Rs. 40 per month. This amount is also drawn from out of the profits of the Society.

Travelling allowances

59. If the amount to be remitted into the Central Bank exceeds Rs. 1,000, a member of the Executive Committee goes to the Bank and remits the amount. If the amount to be remitted falls below Rs. 600 it is sent by money order. The President or any member of the Executive Committee is entitled to claim the bus charges and Rs. 2.50 P. as daily allowance when he goes to the Central Bank to make remittances into the Bank. Daily cash balance should not exceed Rs. 25.

60. The working of the Society can be observed by a glance at the Statement given below showing the amount of loans granted, number of loans, interest collected, rate of interest and amounts recovered at the end of each year.

Statement XL

LOAN PARTICULARS OF THE AGRICULTURAL CO-OPERATIVE CREDIT SOCIETY, CHOUTUPPAL

Year (1)	No. of loans granted (2)	Total amount of loans granted (3) Rs.	Amount re- covered at the end of the year (4) Rs.	Interest collected (5) Rs.	Rate of interest (6)	Arrears (7) Rs.
1958-59	255	38,566	38,566	1,811.04	7½%	...
1959-60	255	50,415	8,215	771.19	7½%	...
1960-61	255	55,190	51,569	4,061.21	7½%	...
1961-62	255	81,600	68,610	4,857.46	7½%	...
1962-63	295	67,497	69,188	5,613.80	7 %	...
1963-64	295	28,120	29,570	2,357.00	8 %	...
1964-65	304	23,885	13,810	1,100.00	8 %	74,525 from 196 members

On the whole, the functioning of the Society was found to be sound and smooth. Almost all the members who applied for loans were granted the sums applied for on the basis of the extent of wet and dry lands held by the applicant.

61. Since its inception on 28-3-1958 the Society had the natives of the village under survey, i.e.,

Tallasingaram, as its Presidents. The natives of this village who are members of the Society had been benefited by the Society by obtaining short-term and long-term loans every year to meet their credit needs for agricultural purposes. During the financial year 1964-65, the following 21 members of Tallasingaram have obtained from the Society the following loan amounts specified against their names:

	Rs.
1 Sri Surivi Ramulu	240
2 Sri Donakonda Papaiah	240
3 Sri Abdul Razaack	255
4 Sri Donakonda Latchaiah	70
5 Sri Surivi Narasaiah	285
6 Sri Bongu Ramaswamy	335
7 Sri Kothi Peddiah	750
8 Sri Panthangi Hanumantharao	720
9 Sri Kosanam Seetharamireddy	750
10 Sri Marpaka Lakshmaiah	750
11 Sri Marpaka Gopaiah	95
12 Sri Marpaka Pentaiah	190
13 Sri Bathula Venkaiah	430
14 Sri Syed Imam Saheb	240
15 Sri Donakonda Narasaiah	450
16 Sri Sangiseti Saththaiah	240
17 Sri Sangiseti Narayana	240
18 Sri Syed Rasool	380
19 Sri Marpaka Raghupathi	95
20 Sri Marpaka Ramulu	95
21 Sri Marpaka Venkaiah	95
Total	6,945

Out of the 35 households selected for survey, 4 were members of the Agricultural Co-operative Credit Society and 9 were members of the Toddy Tappers' Co-operative Society. Among the 4 members of the Agricultural Co-operative Credit Society, all the four have obtained loan facilities from the Society. Each one of these 4 members belongs to Brahmin, Madiga, Muslim and Reddy communities. Among the 9 members of the Toddy Tappers' Co-operative Society, only 2 are reported to have obtained the loan facilities from the Society. All the 9 members belong to Goundla caste (Table 80). Of the total of 13 members surveyed, 4 members are literates, one in each of the castes of Brahmin, Goundla, Madiga, Muslim and Reddy. Of the remaining 9 illiterates, 8 persons belong to Goundla caste and one belongs to Madiga caste. Again, of these 13 members, 8 members are land owners among whom 4 persons own land holdings of the size of 26 acres and above, 4 persons own land holdings of the size of 15 acres and below (Table 82).

Village panchayat

62. There has been a statutory village panchayat

for the villages Tallasingaram and Lingoiguda (including its hamlets, Katrevu and Ankireddigudem) since 30-11-1959 situated at Lingoiguda. The first executive body of the Panchayat was elected unanimously. There were 8 members in all—4 members from Lingoiguda, 2 members from Tallasingaram, one member from Ankireddigudem and one member from Katrevu and Lingoiguda combined ward. Sri Kosnam Ramachandra Reddy of Tallasingaram and Sri Sangiseti Saththaiah of Lingoiguda were elected President and Vice-President respectively. To provide opportunity for Sri Kosnam Venkatrami Reddy, one influential local Congress leader, whose name was suggested for the Vice-Presidentship of the Panchayat Samithi at Choutuppal, Sri Ramachandra Reddy resigned his Presidentship. Sri Venkatramireddy who was a nearest agnate and native of Tallasingaram village was duly elected as member and President of the Panchayat and subsequently elected as Vice-President of the Panchayat Samithi, Choutuppal.

63. For the second time, the Panchayat elections were conducted on 2-6-1964. Nine seats of the Panchayat were distributed among the constituent villages based on the voters' list. Among the 9 seats one was reserved for a lady and 2 were reserved for Harijans. In the present Panchayat, 2 seats were allotted to Tallasingaram of which one was a reserved seat and the other was a lady seat and both the members were elected unanimously; for Katrevu there was one seat and the member was elected unanimously; for Ankireddigudem there were two seats and both the members were elected unanimously; for Lingoiguda there were 4 seats among which one was reserved seat for Harijan, where the member was elected unanimously and for the remaining three seats six candidates contested of which two women contested for the lady seat. As there were no general seats allotted for Tallasingaram Sri K. Ramachandra Reddy of Tallasingaram contested and got elected from Lingoiguda. The present executive body of the Panchayat consists of the following persons :

[Statement XLI

Statement XLI

VILLAGE PANCHAYAT COMMITTEE MEMBERS BY DESIGNATION, COMMUNITY, AGE AND LITERACY

S. No.	Name and place	Designation	Caste/ community	Age	Literacy	Ward
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Sri K. Ramachandra Reddy (Tallasingaram)	President	Reddy (Kapu)	35	5th Standard	Lingoiguda
2	Sri Yerraboyina Muthyalu (Lingoiguda)	*Vice-President	Golla	30	2nd Standard	-do-
3	Smt. Dovuri Narasamma (Lingoiguda—Lady seat)	Member	Reddy (Kapu)	35	...	-do-
4	Sri Bosi Yellaiah	Member	Madiga (S.C.)	42	...	-do-
5	Smt. Marpaka Muththamma (Tallasingaram—Lady seat)	Member	Goundla	70	...	Tallasingaram
6	Sri Donakonda Papaiah	Member	Madiga (S.C.)	40	...	-do-
7	Sri Surivi Chandraiah	Member	Goundla	45	...	Ankireddigudem
8	Sri Chalamalla Papireddy	Member	Reddy (Kapu)	50	...	-do-
9	Sri Thokala Maraiah	Member	Reddy (Kapu)	55	2nd Standard	Katrevu

*He died during January 1965 and hence Vice-President's post was vacant at the time of resurvey

The statutory panchayat has provided the following amenities for the constituent villages.

64. An elementary school building was constructed in Ankireddigudem during 1962 at a cost of Rs. 4,000 of which three-fourths of the amount was contributed by the Government (Panchayat Samithi) and one-fourth was people's contribution in the form of labour. The school building was opened during the early months (January-February) of 1963.

65. An earthen road of a length of one mile was laid from the Hyderabad--Bandar (Masulipatam) National Highway from point Lingoiguda to Lingoiguda village. A culvert and a cement cistern also were kept across the road. An amount of Rs. 10,000 was sanctioned and spent on laying the road of which one-fourth (Rs. 2,500) of the amount was raised as public contribution.

66. A pucca well was constructed at a cost of Rs. 1,500 in Katrevu during 1960-61 with one-fourth of the amount as people's contribution. In Talla-

singaram village, an old well was constructed into a pucca well at a cost of Rs. 800 during 1962. In Lingoiguda, 2 new wells were constructed and 2 wells were repaired and all were converted as pucca wells. Of these four wells, 2 were constructed in 1962-63 and one each was constructed during 1963-64 and 1964-65. An amount of Rs. 5,200 was spent over these four wells of which one-fourth of the amount was raised as people's contribution.

67. During 1964-65, one well was constructed in Ankireddigudem at a cost of Rs. 1,200 of which one-fourth was people's contribution. Seventeen street bulbs were provided in Lingoiguda in February 1963 and all of them are in good working condition. Two Community Radio sets were installed on 30-10-1960, one in Tallasingaram village and another in Lingoiguda village.

68. The following Statement shows the sources and amounts of income for the Panchayat from the year 1960-61.

[Statement XLII

Statement XLII

SOURCE OF PANCHAYAT INCOME BY YEAR AND AMOUNT

Source of income	Year					
	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66 Estimate
	(1)	(2)	(3)	(4)	(5)	(7)
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
I Compulsory Taxes						
(a) House tax	350.00	350.00	700.00	643.48	700.00	300.00
(b) Professional tax	...	...	...	...	...	15.00
(c) Land registration cess	10.00	10.00	60.00	20.75	60.00	50.00
(d) Vehicle tax	...	...	...	6.25	50.00	70.00
II Remunerative enterprises						
(a) Cattle pound	...	...	...	83.00	300.00	100.00
(b) Shandies and Markets	48.00	48.00	50.00	0.75	25.00	25.00
(c) <i>Dakhala</i> (Travelling chit for cattle transactions)	4.00	10.00	15.00	3.00	25.00	50.00
(d) Licences	...	...	...	42.00	50.00	60.00
III Miscellaneous						
(a) Tax on construction of new houses	21.25	20.00	50.00	30.62	50.00	50.00
(b) Entertainment tax	...	...	...	...	10.00	...
(c) Dung auction	...	...	...	...	50.00	50.00
(d) Fairs and festivals	...	...	...	...	20.00	...
(e) <i>Banjara</i> (Govt. waste lands)	53.50	82.00	120.00	...	...	...
(f) Others	4.00	42.00	100.00	14.00	...	50.00
IV Government grants (25 paise per capita cess)	1,213.00	400.00	1,213.00	1,368.65	1,400.00	1,500.00
Total Income	1,703.75	962.00	2,308.00	2,212.50	2,740.00	2,320.00
Opening Balance	150.70	455.27	636.52	564.52	1,852.97	1,487.97
Grand Total	1,854.45	1,417.27	2,944.52	2,777.02	4,592.97	3,807.97

69. The following Statement shows the items of expenditure and amounts from the year 1960-61.

Statement XLIII

EXPENDITURE PATTERN OF THE VILLAGE PANCHAYAT

Items of expenditure	Year					
	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66 Estimate
	(1)	(2)	(3)	(4)	(5)	(7)
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1 Staff maintenance (for collecting taxes)	87.00	...	200.00	...	300.00	300.00
2 Office expenses						
(a) Office rent	...	...	...	...	60.00	60.00
(b) Stationery	...	...	...	48.50	70.00	100.00
(c) General expenses	5.00	10.75	50.00	16.00	...	10.00

(Contd.)

Statement XLIII—(Concl'd.)

EXPENDITURE PATTERN OF THE VILLAGE PANCHAYAT

Items of expenditure	Year					
	1960-61	1961-62	1962-63	1963-64	1964-1965	1965-66
	(1)	(2)	(3)	(4)	(5)	(6)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
3 Water supply and irrigation—Construction of wells and repairs	...	200.00	150.00	...	100.00	200.00
4 Communications including repairs	...	...	...	...	200.00	500.00
5 Hygiene	108.00	304.00	360.00	321.00	560.00	200.00
6 Public Health (Medical aid)	...	...	25.00	...	30.00	50.00
7 Street lights (including purchase of tools, etc.)	...	...	500.00	121.00	700.00	800.00
8 Agricultural expenses (purchases of implements and maintenance)	...	20.00	100.00	...	...	...
9 Animal Husbandry (purchases)	...	...	...	...	...	50.00
10 Library (books and newspapers)	...	...	...	117.55	50.00	50.00
11 Miscellaneous						
(a) Cattle pound construction and maintenance	...	...	...	55.00	150.00	...
(b) Radio battery	191.00	180.00	200.00	200.00	210.00	200.00
(c) Travelling allowance	5.00	10.00	20.00	5.00	50.00	60.00
(d) Celebration of National Festivals	...	30.00	25.00	35.00	50.00	60.00
(e) Fairs	...	...	...	...	25.00	...
(f) Midday meals	...	...	...	...	50.00	60.00
(g) Furniture	...	...	...	...	...	200.00
(h) Women Welfare activities	...	...	...	...	...	20.00
(i) School building	...	...	500.00	...	...	...
(j) Others	45.50	26.00	250.00	5.00	500.00	100.00
Total	441.50	780.75	2,380.00	924.05	3,105.00	3,020.00
Closing Balance	1,412.95	636.52	564.52	1,852.97	1,487.97	787.97
Grand Total	1,854.45	1,417.27	2,944.52	2,777.02	4,592.97	3,807.97

Caste Panchayats

70. Among the 12 communities in the village there are Caste Panchayats for the castes of Goundla, Golla, Mala and Madiga. The head of the Goundla caste is called the Pedda Gowd. Sri Bongu Papaiah is the Pedda Gowd of the Goundla caste. Another two elderly people of the caste, Sarvasri Bongu Ramaswamy and Bongu Gopaiah also assist the caste head in the discharge of his duties. The caste head and the two elders constitute the Kulapeddal (caste elders). The Golla caste has a Panchayat for the

neighbouring villages and Sri Thotakura Raja Malliah is one of the caste elders. The head of this caste is called Pedda Golla or Bade Dhangar. The head of the Mala caste is called Pedda Mala. Sri Saripalli Butchaiah is the Pedda Mala. The head of the Madiga caste is called Pedda Methari or Pedda Madiga. Sri Donakonda Papaiah is the head of this caste.

71. The functions of almost all the heads of castes are similar. These caste heads assisted by two or three elderly people of their respective castes,

settle the disputes arising among the caste, inter-household as well as intra-household cases of divorce and separation, general conduct, marriage negotiations and participate and collect contributions from the caste when festivals connected with the village deities and fairs are to be celebrated. The caste head is first offered *bottu* (vermilion mark) and *thamboolamu* (betel leaves and arecanuts) at all ceremonious occasions like marriage, betrothal, etc. The headmen of the Mala and Madiga castes also officiate marriages among their respective castes. All the informants among the Goundla, Madiga and Mala castes are aware of the existence of their respective Caste Panchayats whereas only one among the 3 Gollas is aware of the existence of the Golla Caste Panchayat. Perhaps the unawareness is due to the non-existence of the Caste Panchayat in this village itself (Tables 78 and 79). In case the Caste Panchayat fails to settle the disputes the parties proceed to the village elders who constitute an informal Panchayat in a sitting at the *kacheri* in the centre of the village (Fig. 18).

Youth Congress

72. An organisation of the youth called Yuva-jana Congress has been instituted very recently under the patronage of Sri Kosnam Venkataramireddy, President of the Mandala Congress Committee. There are about 30 enthusiastic members of all the communities as members of this association. Sri Marpaka Venkaiah aged 27 years belonging to the Goundla caste is the President of the Youth Congress. The President of the Association opined that this organisation has been formed with a view to promote the social and economic well being of the villagers as also to bring the problems of the village to the notice of the Government Officials.

Family structure and trends of changes

73. Families have been classified into four categories. They are (1) simple, (2) intermediate, (3) joint and (4) other types. The households in respect of which the classification in the grandfather's and father's generations is not known are termed as 'unspecified' families. A simple type of family consists of husband, wife and unmarried children. An intermediate family is one which consists of a married couple with unmarried brother or sister or both and one of the parents live together. A joint family is one in which married couple live with married sons or daughters or brothers or sisters. In

simple, a joint family is one in which more than one related married couple live together. 'Other' type of family is one which does not fall in any of the above categories, for example, a mother and a son or daughter, or mother-in-law, and daughter-in-law living together, etc.

74. So far as simple families are concerned, the head of the household attends to the duties of his calling or profession whereas the housewife attends to the domestic duties. If such a household has landed property, the housewife, besides her household duties, assists her husband on the fields at the time of agricultural operations like sowing, transplantation, harvesting, etc. In case of toddy tappers' households, the head of the household goes out for toddy tapping and his wife besides attending to domestic duties of cooking goes to agricultural labour works in order to supplement the family incomes. In case of agricultural and casual labour households, the housewives besides working in the kitchen also work in the fields along with their husbands leaving their young ones to the care of the grown-ups in order to maintain the families.

75. In case of intermediate families also the father supplements the family income by way of attending to the vocation of the family whereas the mother mostly attends to kitchen work and thus enables the daughter-in-law to work in the fields. Sometimes, the mother works in the fields and renders assistance to the son leaving the domestic work to the daughter-in-law. The grown-up brothers or sisters in the households also render possible assistance on the farm or in the kitchen.

76. In a joint family, the eldest male member *i.e.*, father manages the household affairs whereas the mother looks after the kitchen affairs as also entrusts works to her daughters-in-law. In the absence or death of the father or mother or both, the eldest son and his wife assume the respective roles generally. The men work in the fields or in case of toddy tappers, engage in toddy tapping or other wage work and the women work in the fields or wage work leaving one or two women to attend to the kitchen work as also to look after the children.

77. The following Statement shows the trends of changes in the family types.

(Statement XLIV

Statement XLIV
FAMILY TYPE THROUGH GENERATIONS BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Type of family during												
	Grandfather's generation					Father's generation				Present generation			
	S	I	J	O	N.S	S	I	J	O	S	I	J	O
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Brahmin	...	...	1	...	...	...	...	1	...	1	...	...	...
2 Chakali	...	...	1	...	1	2	...	...	...	1	1	...	...
3 Golla	3	...	...	...	...	2	...	1	...	2	1	...	...
4 Goundla	6	...	2	...	2	9	1	...	...	3	2	5	...
5 Kamsali	...	...	1	...	...	...	...	1	...	1	...	...	...
6 Komati	1	...	...	...	...	1	...	...	...	1	...	...	...
7 Madiga	5	...	2	...	...	7	...	...	...	1	1	4	1
8 Mala	2	...	...	...	...	2	...	...	...	2	...	...	...
9 Muslim	1	...	1	...	...	1	...	1	...	1	...	1	...
10 Muthracha	2	...	...	...	...	2	...	...	...	1	...	1	...
11 Reddy	...	...	3	...	...	...	...	3	...	...	1	2	...
12 Tenugu	1	...	...	...	...	1	...	...	...	1	...	...	...
Total	21	...	11	...	3	27	1	7	...	15	6	13	1

Note: S : Simple family; I : Intermediate family; J : Joint family O : Other type of family; N.S : Not specified

During grandfather's generation there were 21 simple families. The figure rose to 27 during the father's generation and again it has fallen to 15. Some of the joint families and 'not specified' families during the grandfather's generation became simple families during father's generation. Apart from them only one intermediate family also appeared in this generation. From the father's generation to the present generation about 12 of the simple families became intermediate, joint and other types of families as the number of intermediate families increased from 1 to 6 and that of the joint families rose from 7 to 13 and one of the other type of family sprang up during the present generation. In both the Goundla and Madiga castes which have biggest number of households there has appeared a sizeable increase in the number of joint families whereas the type of family among the Reddys remained all through as a joint one *i.e.*, a joint family soon after partition multiplying into a joint family thus resulting the increase in the number of households from

generation to generation. However, one joint family among the Reddys during the past generation became an intermediate family with the death of the father of the present head of household.

78. It is appreciable to note that the number of joint families is on the increase in this village whereas in other villages like Pasarlapudilanka, Kondiba, Rettamala where similar socio-economic survey was done the joint family is on the decline yielding place to the simple family.

79. The size and composition of households is also in conformity with the above analysis. Among the surveyed households in the village there are no single member households. There are 5 households in which 2 or 3 members live together and in these households, there are 8 males and 6 females. Households with 4 to 6 members are 18 in which 42 males and 49 females are living. Seven to nine member households are 7 in number with 24 males and 33

females and finally households with 10 and more members are 5 in which 28 males and 30 females are living (Table 2). The fact that large number of households contain more than 6 members indicates the popularity of joint family amongst these villagers.

Heads of households

80. The following Statement shows the heads of households by sex, literacy and age groups.

Statement XLV
HEADS OF HOUSEHOLDS BY AGE GROUP, SEX, LITERACY AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community (1)	Literates by age group and sex								Illiterates by age group and sex								Total	
	0-14		15-34		35-59		60 & above		0-14		15-34		35-59		60 & above		M	F
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F		
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1 Brahmin	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...
2 Chakali	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	2	...
3 Golla	...	...	1	...	...	...	...	...	...	...	1	...	...	...	1	...	3	...
4 Goundla	...	...	1	...	...	...	...	...	...	...	...	...	2	...	6	1	9	1
5 Kamsali	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...
6 Komati	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...
7 Madiga (S. C.)	...	...	...	...	...	...	...	...	...	...	...	...	5	...	2	...	7	...
8 Mala (S. C.)	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	2	...
9 Muslim	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	2	...
10 Muthracha (D.T.)	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...	2	...
11 Reddy	...	...	...	...	1	...	2	...	...	...	...	...	...	...	...	...	3	...
12 Tenugu	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
Total	...	...	4	...	5	...	3	...	...	...	2	...	10	...	10	1	34	1

M: Males F: Females

Of the 35 heads of households, all except one Goundla woman aged above 60 years of age are males. Eleven are literates and 24 are illiterates. The Brahmin, Kamsali, Komati, Reddy, Muslim and the Tenugu heads of households who are 9 in number are literates. Among the other castes, the heads of the 2 Chakali households, the 2 Mala and 7 Madiga households are illiterates whereas only one out of the 10 Goundla, one out of three Golla, one out of the 3 Muthracha heads of households are literates and others are illiterates. Classified by age groups, 6 are in the age group of 15-34 years, 15 are in the age group of 35-59—all are males; and 13 males and one female are in the age group of 60 years and above. The inevitable deductions from the above analysis are that literacy is no criterion for becoming the head

of household and the customary practice of entrusting the elderly male member of the household with the functions of head of household is still followed.

Inter-caste relationship

81. There are one Brahmin household and two Komati households in the village. In the caste heirarchy of Hindu religion, these two castes are considered superior to all the other castes in the village. Next to them come the Kamsali or Viswabrahmins. But the Reddy caste which is economically powerful and socially dominant is the most respected and influential of all the communities in the village. Next to Reddys come the Goundlas in social status and economic power. They form the numerically dominant community of the village. This community has

been successful in getting elected one elderly woman member of it to village panchayat unanimously by raising the question of social justice and majority representation. Malas and Madigas, the Scheduled Castes constituting the lower strata in the village community form about one-fourth of the population. In spite of the statutory provisions prohibiting untouchability these communities could not come out of the old sluggish impositions that were wrought on them in the past, even though the so called caste Hindus did not come in their way or cause any hurdles. The Muslims occupy a position next to the Reddys and Goundlas. The social position of the service castes of Mangali (barber) and Chakali (washerman) is in between the other caste Hindus on the one hand and the Malas and Madigas on the other. Except for the numerical majorities and minorities in certain areas, among the social standing of Golla, Goundla and Muthracha and Tenugu communities the differences are not much. All people accept food from Brahmins. The single Brahmin household in the village does not, however, command supreme social status since the head of household has married a Goundla woman. Except the Brahmins, people of all castes accept food from Komatis. So also, people of all castes except the Brahmin and Komati accept food from the Reddys. The Goundlas accept food from the Reddys, Gollas, Muthrachas and Brahmins and Komatis in the village. The Muslims accept food from all Hindu castes except the Mala and Madiga Scheduled Castes and the Chakalis (washermen) and Mangalis (barbers). Except the Malas and Madigas, others do not accept food from the Muslims. People of no other caste accept food from the Kamsalis nor Kamsalis accept food from any other caste.

82. However, in spite of the diversities in the social status of the various communities of the village, the community living in the village is quite peaceful. On the occasion of the various social celebrations like attainment of puberty by a girl in a community other than among the Malas and Madigas or marriage ceremony or the celebration of *purudu* (pollution removing or purificatory bath after child

birth), people reciprocate one other's gestures. The various social celebrations and the festivals observed in the village including those of Muslims are the factors which foster a feeling of unity and harmony in the village community life.

Inter-village relationship

83. For purposes of Panchayat administration, this village and Ankireddigudem and Katrevu habitats are also included in the Lingo jigudem village panchayat. Fortunately enough, since the inception of the Panchayat all the Presidents have been from Tallasingaram village. The lands of Tallasingaram village have extended into the village site also. On very few occasions when labour is demanded in large numbers for harvesting, the services of labourers from Ankireddigudem and Lingo jigudem are also availed of. The villagers have frequent communication with Choutuppal village for various purposes. People attend the *shandy* which takes place on Sundays in order to sell the surplus agricultural produce as also to purchase the daily requirements of household consumption. In this *shandy*, cattle also are sold and purchased by the villagers. Lingo jigudem road point and Tallasingaram are the centres of transport and communication for the people of this village. Agricultural implements like ploughs, plough tails, ploughshares, ropes and *thondalu* (leather tubes) for picotah wells are also sold in the *shandy*.

84. The Primary Health Centre, the Maternity Centre and the other dispensaries in Choutuppal meet the medical needs of the villagers. There is a Veterinary Hospital also in Choutuppal to cure the cattle diseases. The Zilla Parishad High School in Choutuppal fulfils the educational needs of the pupils of Tallasingaram and the neighbouring villages upto Higher Secondary Education. The Agricultural Co-operative Credit Society and the big Reddy landlords in Choutuppal fulfil the credit needs of the people of Tallasingaram village. In brief Choutuppal is the important centre frequently visited by the people of this village as also by the neighbouring villagers.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

Hindu Laws of Succession and Adoption, and Inheritance

Among the 35 persons interviewed, only 3 persons—1 Muslim and 2 Reddys are aware of the changes brought about in the Hindu Laws of Adoption. Another three persons consisting of one Brahmin, one Muslim and one Reddy are aware of the changes made in the Hindu Succession Act. But even these people also know the changes in the above Acts vaguely. None of them could explain the changes brought about in the Hindu Adoption Act and Hindu Succession Act (Table 60).

2. Among the 35 informants, 22 expressed that sons only are to inherit the property of their father and one was of the opinion that sons and daughters as well should inherit the property of the father. The remaining 12 informants could not explain the rules of inheritance governing their respective communities (Table 57). Among the 22 informants who opined that sons only should inherit the property of their father, 18 persons told that all the sons are to get equal shares whereas the remaining 4 expressed that a little extra share should be given to the eldest son which is known as *jyestapaalu*. Of these 4 persons, 2 are Goundlas and one each of Madiga and Mala castes (Table 58). Of the 35 informants, 4—one each among the Brahmin, Goundla, Muslim and Reddy communities, expressed that daughters also should inherit the property of their father equally with sons whereas one Reddy told that daughters are to inherit the property of their father only when the sons agree to the same (Table 59). Five persons one each among the Brahmins, Goundlas and Muslims and 2 among the Reddys expressed that daughters also should inherit the property of their father equally along with sons. The one Muslim and the 2 Reddys who subscribed to this view are in the age group of 51 years and above and the one Brahmin and the one Goundla informants are in the age groups of 41-50 and 21-30 years (Table 61). Inheritance of property among Muslims is governed by the Islamic Laws.

Panchayati Raj Institutions

3. It is gratifying to note that the heads of all the 35 households are aware of the functioning of the newly formed Panchayati Raj institutions, perhaps

due to the establishment of the erstwhile Choutuppal Panchayat Samithi headquarters at Choutuppal at a distance of only 2 miles from this village before the merger of Tallasingaram Block with Ramannapet Panchayat Samithi after reorganisation of the Panchayat Samithis in 1963. People of this village are also aware of the merger of the Choutuppal Panchayat Samithi with the Ramannapet Panchayat Samithi. Among 35 members interviewed, 5 expressed satisfaction at the working of the three tier system of the Panchayati Raj institutions, viz., Village Panchayat, Panchayat Samithi and the Zilla Parishad, whereas 9 persons did not feel quite happy with their functioning and remaining 21 persons could not express any opinion as to the success or failure of this new set up (Table 77). Only 8 persons are aware of the functions of the Gramsevak (Village Level Worker) of whom 6 described the functions satisfactorily and 2 described the functions vaguely (Table 75). The period of existence of the Village Panchayat is correctly informed by 4/5ths of the informants. Most of them are also aware of the amenities provided by the Village Panchayat, viz., the construction of pucca drinking water wells, repairs, laying of roads, installation of the community radio set, etc., (Table 74). A large number of 25 out of the 35 informants expressed that the Village Panchayat is dominated by the Congress Party whereas the remaining 10 persons could not give any idea of the political parties. Sixteen persons expressed that the Village Panchayat is dominated by the dominant Reddy caste (Table 76).

General knowledge

4. When asked about the headquarters of the Zilla Parishad, only 8 of the total of 35 informants answered that Nalgonda is the headquarters of Zilla Parishad. The lack of knowledge on the part of many people may be due to their not being acquainted with the new term. So is the case with the Panchayat Samithi headquarters which is also an advent of the newly formed Panchayati Raj institutional set up and only 11 persons are aware of it. On the other hand when asked about the taluk and district headquarters 29 and 32 informants respectively out of the total 35 could answer correctly. Five persons could not tell even the location of the statutory Village Panchayat, perhaps due to its location in Lingojiguda, a neighbouring village. That the Musi river and the great

Nagarjunasagar Dam which is under construction are within their own district is known to a few people only. However, most of the people know their names though they are unaware of their location in the district itself (Table 63).

5. The village claims to have played an important role in pre-independence days in the freedom struggle as also in the anti-Razakar movement. Sarvasri Peddi Reddy and Venkatrami Reddy of the Kosnam family have had the privilege of continuously associating themselves with the political movements of the District and of the State at large. Sri Venkatrami Reddy enjoyed the privilege of being the Vice-President of the Panchayat Samithi at Choutuppal before its merger with the Ramannapet Panchayat Samithi. Now, he is the President of the Choutuppal Mandal Congress Committee and one of the leading figures of the District Congress Party.

Family planning

6. Due to the wide publicity given by the Panchayati Raj personnel, family planning and its significance have been known to a considerable number of persons. Even by the time they were interrogated by the Economic Investigators, 13 of the 35 heads of households were aware of it. Apart from these 13 persons, another 17 persons also approved and appreciated the necessity to resort to limit the size of the family after being explained as to what family planning is and the need for its implementation. Twenty-two persons are aware of the existence of the Family Planning Centre at Choutuppal though they are not aware of the meaning and implications of family planning. Though quite a majority of 30 among the total 35 heads of households expressed willingness to adopt family planning, they differed at the stage at which it is to be adopted. The number of children desired by these persons varied from 2 to 6. Five persons wanted 2 children, whereas 9, 11, 4 and 1 persons wanted 3, 4, 5 and 6 children respectively (Table 52). The age group of these persons who expressed their willingness to adopt family planning are as follows :

Statement XLVI

THE AGE GROUP OF PERSONS WHO EXPRESSED WILLINGNESS TO ADOPT FAMILY PLANNING BY STAGE

Informants and age group (in years)

Stage (Number of children)	51 and above	41-50	31-40	21-30	20 and below	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Two children	4	1	...	...	...	5

—(Contd.)

Statement XLVI (Concl'd.)

THE AGE GROUP OF PERSONS WHO EXPRESSED WILLINGNESS TO ADOPT FAMILY PLANNING BY STAGE

Informants and age group (in years)

Stage (Number of children)	51 and above	41-50	31-40	21-30	20 and below	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Three children	5	1	2	1	...	9
Four children	3	3	3	2	...	11
Five children	2	...	1	1	...	4
Six children	1	...	...	...	...	1
Total	15	5	6	4	...	30

Table 53 gives more details regarding Caste/Tribe/Community.

7. Coming to the ages of child bearing women, i.e., the wives of the 30 heads of households who expressed their willingness to adopt family planning, out of the 5 who wanted two children there are 3 in the age group of 41 years and above and one each in the age groups of 36-40 and 21-25 years; out of the 9 who wanted three children there are 2 in the age group of 41 years and above, one each in the age groups of 31-35, 26-30 and 16-20 years and 4 in the age group of 21-25 years; out of the 11 who wanted four children there are 3, 1, 1, 2, 3 and 1 respectively in the age groups of 41 years and above, 36-40, 31-35, 26-30, 21-25 and 16-20 years; out of the 4 who wanted five children are 2 each in the age groups of 41 years and above and 16-20 years; and the one woman who wanted six children is in the age group of 41 years and above (Table 54).

8. The duration of marriages of the 30 persons who wanted to adopt family planning is 21 years and above in case of 17 persons, 16-20 years in case of 5 persons and 11-15 years and 6-10 years in case of 4 persons each. The duration of marriages of the 5 persons who are opposed to family planning is 21 years and above in case of 3 persons and 16-20 years and 6-10 years in case of one person each (Table 55).

9. To speak by the annual incomes of the heads of households who wanted to adopt family planning, 14 are in the income range of Rs. 1,201 and above, 4 in the income range of Rs. 901-1,200, 6 in the income range of Rs. 601-900, 5 in the income range of Rs. 301-600 and 1 in the income range of Rs. 300 and below. Of the 5 household heads who are against family planning, 3 are in the income range of Rs. 1,201 and above and 1 each in the income range of Rs. 901-1,200 and Rs. 301-600 (Table 56).

Hindu Marriages Act and Dowry Payments

10. Only 1/5th (7) of the informants are aware of the recent changes brought about in the Hindu Marriages Act. Of them 2 each belong to the Reddy and Goundla castes and one each to the Brahmin, Komati and Madiga castes. Six persons are aware of the legislation prohibiting dowry. Of them 3 informants belong to Reddy caste and one each to the Brahmin, Komati and Goundla castes. Two of the 3 Reddy informants and 1 Komati informant approved the legislation prohibiting dowry whereas the remaining 3 informants did not appreciate the idea of prohibiting dowry. In this village, the practice of giving as large a sum as even Rs. 10,000 towards dowry to the sons-in-law is prevalent among the Reddys and the Komatis whereas among the people of other communities, there is on the contrary a practice of receiving bride price by the parents of the bride. Both making and receiving payments in the form of ornaments at the time of marriages is common among all the communities in the village.

Untouchability

11. Except one of the 3 Gollas, two of the 10 Goundlas, one of the 7 Madigas and the one Tenugu, the heads of all the remaining 30 households are aware of the legislation prohibiting untouchability (Table 64). Untouchability, though not prevalent in its ugly form of the past when a mere touch or sight of a person of the Madiga or Mala required a bath

to remove pollution, is yet somehow observed. It is said that though the so called caste Hindus are not adamant to impose any restrictions or hurdles on their own part to keep the Madigas and Malas away from entrance to temples, etc., these people are afraid to enter the temples with the fear that the God might get angry and curse them if they violate the age old customs. But it is true that a touch by or sight of a person of the Madiga or Mala caste is no longer associated with purificatory bath and in fact it has lost all significance.

Attitude of the informants towards the survey

12. Four-fifths of the informants (28) have extended full co-operation towards the survey whereas the remaining 1/5th (7) were indifferent towards the survey. Those who were co-operative in their attitude towards the survey, felt that in these days of national developmental activities, a survey of the socio-economic conditions of the villagers is only to seek ways and means towards the overall development of the country side taking the village concerned as typical of the area whereas some felt it would have immediate effects of redressal of their grievances. Figure 19 shows the Deputy Superintendent of Census Operations interviewing the villagers. The 6 males and 1 female who were indifferent towards the survey seem to have held the opinion that they are not concerned with the effects whether good or bad and that the benefits or losses shall be shared by them equitably along with the other villagers (Table 65).

Chapter VII

CONCLUSION

Tallasingaram literally means a place beautified by the ubiquity of *tallu* (toddy trees). There are over 9,000 toddy trees in the village. In view of the abundance of toddy trees and the toddy tappers represented by the Goundla caste having toddy tapping as traditional occupation, this village has been selected for a socio-economic survey of toddy tappers. The Village economy is predominantly an agricultural one. Next to agriculture, toddy tapping is an important occupation for a considerable number of 22 out of 100 households. But the income from toddy tapping in the form of tree tax and rentals (about Rs. 36,000) to the government is about 15 times the land revenue collection during the year 1964-65 which was Rs. 2,269.35 P.

2. The social customs and practices observed by the various communities in the village are in no way

different from the customs and habits of the caste and communities in the Telangana region except that in the past celebration of nuptials or consummation even before the attainment of puberty by the bride, which seems peculiar to an outsider was in vogue among some castes. But now this practice is no longer found.

3. An analytical study of the economics of various occupations reveals that the irksome avocation of toddy tapping is neither well rewarded nor ill-rewarded. Its rewards are lower than those of a well-to-do cultivator or a *kirana* trader, but higher than those of an agricultural or casual labourer or even a goldsmith. This is a moderately rewarding way of life.

APPENDIX

TABLES

All the Tables presented herein except Tables 1, 11A and 11B are based on the data collected in respect of 35 sample households surveyed in Tallasingaram village in July 1965. Tables 1, 11A and 11B present the data for the entire village.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per square mile	No. of houses	No. of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Tallasingaram	1427.20	577.81	263	113	113	586	282	304

Source : 1961 Primary Census Abstract

TABLE 2

Size and Composition of Surveyed Households

Total No. of households	Single member			Two or three members		
	No. of households	Males	Females	No. of households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
35	...	...	...	5	8	6

—(Contd.)

TABLE 2—(Concl.)

Size and Composition of Surveyed Households

Four to six members			Seven to nine members			Ten members & above		
No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females
(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
18	42	49	7	24	33	5	28	30

TABLE 3

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

Religion/ Caste/Tribe/ Community (1)	Sect (2)	Sub- sect (3)	Sect/Sub- sect not specified (4)	Total No. of households (5)	Persons (6)	Males (7)	Females (8)
HINDU							
1 Brahmin	Niyogi	...	...	1	2	1	1
2 Chakali	Vibhuthidar	...	...	2	10	5	5
3 Golla	-do-	...	...	3	13	4	9
4 Goundla	-do-	...	...	8	64	31	33
	Tirumandar	...	...	2	8	3	5
5 Kamsali	-do-	...	...	1	4	2	2
6 Komati	...	...	1	1	4	3	1
7 Madiga (S. C.)	Vibhuthidar	...	...	6	35	16	19
	Tirumandar	...	...	1	5	3	2
8 Mala (S. C.)	Vibhuthidar	...	...	1	6	4	2
	Tirumandar	...	...	1	6	3	3
9 Muthracha (D. T.)	Vibhuthidar	...	...	2	16	6	10
10 Reddy	-do-	...	...	1	10	6	4
	Tirumandar	...	...	2	21	8	13
11 Tenugu	-do-	...	...	1	3	2	1
ISLAM							
Muslim	Sunni	...	...	2	13	5	8
Total			1	35	220	102	118

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

TABLE 4

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

Caste/Tribe/ Community (1)	Sex (2)	Total No. of persons of all ages (3)	Age group (in years)												
			0-4 (4)	5-9 (5)	10-14 (6)	15-19 (7)	20-24 (8)	25-29 (9)	30-34 (10)	35-39 (11)	40-44 (12)	45-49 (13)	50-54 (14)	55-59 (15)	60 & above (16)
1 Brahmin	M	1	...	...	...	...	...	...	...	...	...	...	1	...	...
	F	1	...	...	...	...	...	...	...	...	1	...	...	...	...
2 Chakali	M	5	1	1	1	...	...	...	...	1	...	...	...	...	1
	F	5	1	...	1	...	...	1	...	...	...	...	...	...	2
3 Golla	M	4	...	...	1	...	...	...	2	...	...	...	...	...	1
	F	9	2	2	...	...	1	1	...	...	...	...	2	...	1
4 Goundla	M	34	5	7	3	1	2	3	3	2	1	1	...	...	6
	F	38	7	4	6	3	6	1	2	1	...	...	2	...	6
5 Kamsali	M	2	...	...	1	...	...	...	...	1	...	...	...	...	...
	F	2	1	...	...	...	...	1	...	...	...	...	...	...	...
6 Komati	M	3	...	...	2	...	...	...	...	...	...	...	...	1	...
	F	1	...	...	...	...	...	...	1	...	...	...	...	...	...

M: Males F: Females

TABLE 4—(Concl'd.)

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

Caste/Tribe/ Community	Sex	Total No. of persons of all ages	Age group (in years)												
			0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
7 Madiga	M	19	3	1	2	2	2	3	...	1	1	...	...	2	2
	F	21	2	2	4	3	3	1	1	...	...	2	1	...	2
8 Mala	M	7	1	...	3	1	...	...	...	...	...	1	1	...	...
	F	5	1	1	1	...	...	...	...	2	...	...	...	...	...
9 Muslim	M	5	...	1	...	1	...	1	...	...	...	...	...	1	1
	F	8	...	1	4	1	...	...	...	...	...	...	2	...	...
10 Muthracha	M	6	...	1	1	1	1	1	...	...	...	...	...	...	1
	F	10	1	4	2	1	...	...	...	...	...	1	1	...	...
11 Reddy	M	14	2	2	2	1	1	...	...	2	1	1	...	...	2
	F	17	3	2	6	...	1	1	1	1	...	...	...	1	1
12 Tenugu	M	2	...	1	...	...	...	...	1	...	...	...	...	...	...
	F	1	...	...	...	...	...	1	...	...	...	...	...	...	...
Total		220	30	30	40	15	17	15	11	11	4	6	10	5	26
M: Males F: Females															

M: Males F: Females

TABLE 5

Population by Age Group, Marital Status and Sex

Age group (in years)	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
0-4	30	12	18	12	18	...	...	...	...
5-9	30	14	16	14	16	...	...	...	...
10-14	40	16	24	16	22	...	2	...	...
15-19	15	7	8	7	1	...	7	...	...
20-24	17	6	11	1	...	5	11	...	...
25-29	15	8	7	...	...	8	7	...	...
30-34	11	6	5	...	...	6	5	...	...
35-39	11	7	4	...	...	7	3	...	1
40-44	4	3	1	...	1	3	...	...	...
45-49	6	3	3	...	...	3	2	...	1
50-54	10	2	8	1	...	1	6	...	2
55-59	5	4	1	...	...	4	1	...	...
60 & above	26	14	12	...	...	10	4	4	8
Total	220	102	118	51	58	47	48	4	12

—(Contd.)

TABLE

Population by Caste/Tribe/Community,

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate			Literate without educational standard		
		P	M	F	P	M	F	P	M	F
	(1)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	40—44	1	...	1	1	...	1	...	...	...
	50—54	1	1	...	...	...	...	...	...	...
	Total	2	1	1	1	...	1	...	...	...
2 Chakali	0—4	2	1	1	2	1	1	...	...	...
	5—9	1	1	...	1	1	...	...	...	...
	10—14	2	1	1	2	1	1	...	...	...
	25—29	1	...	1	1	...	1	...	...	...
	35—39	1	1	...	1	1	...	...	...	...
	60 & above	3	1	2	3	1	2	...	...	...
	Total	10	5	5	10	5	5	...	...	...
3 Golla	0—4	2	...	2	2	...	2	...	...	...
	5—9	2	...	2	2	...	2	...	...	...
	10—14	1	1	...	1	1	...	...	...	...
	20—24	1	...	1	1	...	1	...	...	...
	25—29	1	...	1	1	...	1	...	...	...
	30—34	2	2	...	1	1	...	1	1	...
	50—54	2	...	2	2	...	2	...	...	...
	60 & above	2	1	1	2	1	1	...	...	...
	Total	13	4	9	12	3	9	1	1	...
4 Goundla	0—4	12	5	7	12	5	7	...	...	...
	5—9	11	7	4	9	5	4	2	2	...
	10—14	9	3	6	7	1	6	...	...	...
	15—19	4	1	3	4	1	3	...	...	...
	20—24	8	2	6	6	...	6	2	2	...
	25—29	4	3	1	2	1	1	2	2	...
	30—34	5	3	2	4	2	2	1	1	...
	35—39	3	2	1	3	2	1	...	...	...
	40—44	1	1	...	1	1	...	...	...	...
	45—49	1	1	...	...	...	...	1	1	...
	50—54	2	...	2	2	...	2	...	...	...
	60 & above	12	6	6	12	6	6	...	...	...
	Total	72	34	38	62	24	38	8	8	...
5 Kamsali	0—4	1	...	1	1	...	1	...	...	...
	10—14	1	1	...	...	...	...	1	1	...
	25—29	1	...	1	1	...	1	...	...	...
	35—39	1	1	...	...	...	...	1	1	...
	Total	4	2	2	2	...	2	2	2	...

P: Persons M: Males F: Females

Age Group, Education and Sex

Age group (in years)	Caste/Tribe/ Community	Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate			Graduates			Age group (in years)	Caste/Tribe/ Community	(1)
		P	M	F	P	M	F	P	M	F	P	M	F			
		(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)			
40—44	Brahmin	1	1	...	...	...	...	...	...	...	...	...	...	40—44	Brahmin	1
50—54		...	...	...	...	...	...	...	...	...	...	...	...	50—54		
Total		1	1	...	...	...	...	...	...	...	...	...	...	Total		
0—4	Chakali	...	...	...	...	...	...	...	...	...	...	...	...	0—4	Chakali	2
5—9		...	...	...	...	...	...	...	...	...	...	...	...	5—9		
10—14		...	...	...	...	...	...	...	...	...	...	...	...	10—14		
25—29		...	...	...	...	...	...	...	...	...	...	...	...	25—29		
35—39		...	...	...	...	...	...	...	...	...	...	...	...	35—39		
60 & above		...	...	...	...	...	...	...	...	...	...	...	...	60 & above		
Total		...	...	...	...	...	...	...	...	...	...	...	...	Total		
0—4	Golla	...	...	...	...	...	...	...	...	...	...	...	...	0—4	Golla	3
5—9		...	...	...	...	...	...	...	...	...	...	...	...	5—9		
10—14		...	...	...	...	...	...	...	...	...	...	...	...	10—14		
20—24		...	...	...	...	...	...	...	...	...	...	...	...	20—24		
25—29		...	...	...	...	...	...	...	...	...	...	...	...	25—29		
30—34		...	...	...	...	...	...	...	...	...	...	...	...	30—34		
50—54		...	...	...	...	...	...	...	...	...	...	...	...	50—54		
60 & above		...	...	...	...	...	...	...	...	...	...	...	...	60 & above		
Total		...	...	...	...	...	...	...	...	...	...	...	...	Total		
0—4	Goundla	...	...	...	...	...	...	...	...	...	...	...	...	0—4	Goundla	4
5—9		...	...	...	...	...	...	...	...	...	...	...	...	5—9		
10—14		2	2	...	...	...	...	...	...	...	...	...	...	10—14		
15—19		...	...	...	...	...	...	...	...	...	...	...	...	15—19		
20—24		...	...	...	...	...	...	...	...	...	...	...	...	20—24		
25—29		...	...	...	...	...	...	...	...	...	...	...	...	25—29		
30—34		...	...	...	...	...	...	...	...	...	...	...	...	30—34		
35—39		...	...	...	...	...	...	...	...	...	...	...	...	35—39		
40—44		...	...	...	...	...	...	...	...	...	...	...	...	40—44		
45—49		...	...	...	...	...	...	...	...	...	...	...	...	45—49		
50—54		...	...	...	...	...	...	...	...	...	...	...	...	50—54		
60 & above		...	...	...	...	...	...	...	...	...	...	...	...	60 & above		
Total		2	2	...	...	...	...	...	...	...	...	...	...	Total		
0—4	Kamsali	...	...	...	...	...	...	...	...	...	...	...	...	0—4	Kamsali	5
10—14		...	...	...	...	...	...	...	...	...	...	...	...	10—14		
25—29		...	...	...	...	...	...	...	...	...	...	...	...	25—29		
35—39		...	...	...	...	...	...	...	...	...	...	...	...	35—39		
Total		...	...	...	...	...	...	...	...	...	...	...	...	Total		

—(Contd.)

TABLE

Population by Caste/Tribe/Community,

Caste/Tribe/ Community (1)	Age group (in years) (2)	Total			Illiterate			Literate without educational standard		
		P	M	F	P	M	F	P	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
6 Komati	10—14	2	2	...	...	...	...	...	...	...
	30—34	1	...	1	1	...	1	...	...	...
	55—59	1	1	...	...	...	...	1	1	...
	Total	4	3	1	1	...	1	1	1	...
7 Madiga	0—4	5	3	2	5	3	2	...	...	...
	5—9	3	1	2	2	...	2	1	1	...
	10—14	6	2	4	6	2	4	...	...	...
	15—19	5	2	3	5	2	3	...	...	...
	20—24	5	2	3	4	1	3	1	1	...
	25—29	4	3	1	3	2	1	1	1	...
	30—34	1	...	1	1	...	1	...	...	...
	35—39	1	1	...	1	1	...	...	...	...
	40—44	1	1	...	1	1	...	...	...	...
	45—49	2	...	2	2	...	2	...	...	...
	50—54	1	...	1	1	...	1	...	...	...
	55—59	2	2	...	2	2	...	...	...	...
	60 & above	4	2	2	4	2	2	...	...	...
	Total	40	19	21	37	16	21	3	3	...
	0—4	2	1	1	2	1	1	...	...	...
	5—9	1	...	1	1	...	1	...	...	...
8 Mala	10—14	4	3	1	4	3	1	...	...	...
	15—19	1	1	...	...	...	...	1	1	...
	35—39	2	...	2	2	...	2	...	...	...
	45—49	1	1	...	1	1	...	...	...	...
	50—54	1	1	...	1	1	...	...	...	...
	Total	12	7	5	11	6	5	1	1	...
	5—9	2	1	1	1	...	1	...	...	...
9 Muslim	10—14	4	...	4	...	...	...	2	...	2
	15—19	2	1	1	1	...	1	...	...	...
	25—29	1	1	...	...	...	...	...	...	...
	50—54	2	...	2	2	...	2	...	...	...
	55—59	1	1	...	1	1	...	...	...	...
	60 & above	1	1	...	...	...	...	...	...	...
	Total	13	5	8	5	1	4	2	...	2

P: Persons M: Males F: Females

6—(Contd.)

Age group, Education and Sex

Age group (in years) (2)	Caste/Tribe/ Community (1)	Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate			Graduates		
		P	M	F	P	M	F	P	M	F	P	M	F
		(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
10—14	Komati	2	2	...	...	...	...	...	...	...	...	...	...
30—34		...	...	...	...	...	...	...	...	...	...	...	...
55—59		...	...	...	...	...	...	...	...	...	...	...	...
Total		2	2	...	...	...	...	...	...	...	...	...	...
0—4	Madiga	...	...	...	...	...	...	...	...	...	...	...	...
5—9		...	...	...	...	...	...	...	...	...	...	...	...
10—14		...	...	...	...	...	...	...	...	...	...	...	...
15—19		...	...	...	...	...	...	...	...	...	...	...	...
20—24		...	...	...	...	...	...	...	...	...	...	...	...
25—29		...	...	...	...	...	...	...	...	...	...	...	...
30—34		...	...	...	...	...	...	...	...	...	...	...	...
35—39		...	...	...	...	...	...	...	...	...	...	...	...
40—44		...	...	...	...	...	...	...	...	...	...	...	...
45—49		...	...	...	...	...	...	...	...	...	...	...	...
50—54		...	...	...	...	...	...	...	...	...	...	...	...
55—59		...	...	...	...	...	...	...	...	...	...	...	...
60 & above		...	...	...	...	...	...	...	...	...	...	...	...
Total		...	...	...	...	...	...	...	...	...	...	...	...
0—4	Mala	...	...	...	...	...	...	...	...	...	...	...	...
5—9		...	...	...	...	...	...	...	...	...	...	...	...
10—14		...	...	...	...	...	...	...	...	...	...	...	...
15—19		...	...	...	...	...	...	...	...	...	...	...	...
35—39		...	...	...	...	...	...	...	...	...	...	...	...
45—49		...	...	...	...	...	...	...	...	...	...	...	...
50—54		...	...	...	...	...	...	...	...	...	...	...	...
Total		...	...	...	...	...	...	...	...	...	...	...	...
5—9	Muslim	1	1	...	...	...	...	...	...	...	...	...	...
10—14		2	...	2	...	...	...	...	...	...	...	...	...
15—19		1	1	...	...	...	...	...	...	...	...	...	...
25—29		1	1	...	...	...	...	...	...	...	...	...	...
50—54		...	...	...	...	...	...	...	...	...	...	...	...
55—59		...	...	...	...	...	...	...	...	...	...	...	...
60 & above		1	1	...	...	...	...	...	...	...	...	...	...
Total		6	4	2	...	...	...	...	...	...	...	...	...

—(Contd.)

TABLE

Population by Caste/Tribe/Community,

Caste/Tribe/ Community	Age group (in years)	Total			Illiterate			Literate without educational standard		
		P	M	F	P	M	F	P	M	F
	(1)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
10 Muthracha	0—4	1	...	1	1	...	1	...	...	...
	5—9	5	1	4	5	1	4	...	...	...
	10—14	3	1	2	3	1	2	...	...	...
	15—19	2	1	1	2	1	1	...	...	...
	20—24	1	1	...	1	1	...	...	...	...
	25—29	1	1	...	...	...	...	1	1	...
	45—49	1	...	1	1	...	1	...	...	...
	50—54	1	...	1	1	...	1	...	...	...
	60 & above	1	1	...	1	1	...	...	...	...
	Total	16	6	10	15	5	10	1	1	...
11 Reddy	0—4	5	2	3	5	2	3	...	...	...
	5—9	4	2	2	...	...	...	4	2	2
	10—14	8	2	6	...	...	...	...	...	...
	15—19	1	1	...	...	...	...	...	...	...
	20—24	2	1	1	...	...	...	1	...	1
	25—29	1	...	1	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	1
	35—39	3	2	1	...	...	...	1	...	1
	40—44	1	1	...	...	...	...	...	...	...
	45—49	1	1	...	...	...	...	...	...	...
	55—59	1	...	1	1	...	1	...	...	...
	60 & above	3	2	1	1	...	1	1	1	...
	Total	31	14	17	7	2	5	8	3	5
12 Tenugu	5—9	1	1	...	1	1	...	...	...	...
	25—29	1	...	1	1	...	1	...	...	...
	30—34	1	1	...	1	1	...	...	...	...
	Total	3	2	1	3	2	1	...	...	...
Grand Total		220	102	118	166	64	102	27	20	7

P: Persons M: Males F: Females

6—(Concl.)

Age Group, Education and Sex

Age group (in years)	Caste/Tribe/ Community	Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate			Graduates			Age group (in years)	Caste/Tribe/ Community
		P	M	F	P	M	F	P	M	F	P	M	F		
		(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)		
0—4	Muthracha 10	...	...	...	...	...	...	...	...	...	...	...	...	0—4	Muthracha 10
5—9		...	...	...	...	...	...	...	...	...	...	...	...	5—9	
10—14		...	...	...	...	...	...	...	...	...	...	...	...	10—14	
15—19		...	...	...	...	...	...	...	...	...	...	...	...	15—19	
20—24		...	...	...	...	...	...	...	...	...	...	...	...	20—24	
25—29		...	...	...	...	...	...	...	...	...	...	...	...	25—29	
45—49		...	...	...	...	...	...	...	...	...	...	...	...	45—49	
50—54		...	...	...	...	...	...	...	...	...	...	...	...	50—54	
60 & above		...	...	...	...	...	...	...	...	...	...	...	...	60 & above	
Total		...	...	...	...	...	...	...	...	...	...	...	...	Total	
0—4	Reddy 11	...	...	...	...	...	...	...	...	...	...	...	...	0—4	Reddy 11
5—9		...	...	...	...	...	...	...	...	...	...	...	...	5—9	
10—14		8	2	6	...	...	...	...	...	...	...	...	...	10—14	
15—19		...	...	...	...	...	...	1	1	...	...	...	...	15—19	
20—24		...	...	...	...	...	...	...	...	...	1	1	...	20—24	
25—29		1	...	1	...	...	...	...	...	...	...	...	...	25—29	
30—34		...	...	...	...	...	...	...	...	...	...	...	...	30—34	
35—39		2	2	...	...	...	...	...	...	...	...	...	...	35—39	
40—44		1	1	...	...	...	...	...	...	...	...	...	...	40—44	
45—49		1	1	...	...	...	...	...	...	...	...	...	...	45—49	
55—59		...	...	...	...	...	...	...	...	...	...	...	...	55—59	
60 & above		1	1	...	...	...	...	...	...	...	...	...	...	60 & above	
Total		14	7	7	...	...	...	1	1	...	1	1	...	Total	
5—9	Tenugu 12	...	...	...	...	...	...	...	...	...	...	...	...	5—9	Tenugu 12
25—29		...	...	...	...	...	...	...	...	...	...	...	...	25—29	
30—34		...	...	...	...	...	...	...	...	...	...	...	...	30—34	
Total		...	...	...	...	...	...	...	...	...	...	...	...	Total	
Grand Total		25	16	9	...	...	...	1	1	...	1	1	...	Grand Total	

TABLE 7

Population by Age Group, Education and Sex

Age Group (in years) (1)	Total			Illiterate			Literate without educational standard		
	P	M	F	P	M	F	P	M	F
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0-4	30	12	18	30	12	18	...	...	...
5-9	30	14	16	22	8	14	7	5	2
10-14	40	16	24	23	9	14	3	1	2
15-19	15	7	8	12	4	8	1	1	...
20-24	17	6	11	12	2	10	4	3	1
25-29	15	8	7	9	3	6	4	4	...
30-34	11	6	5	8	4	4	3	2	1
35-39	11	7	4	7	4	3	2	1	1
40-44	4	3	1	3	2	1	...	...	...
45-49	6	3	3	4	1	3	1	1	...
50-54	10	2	8	9	1	8	1	1	...
55-59	5	4	1	4	3	1	1	1	...
60 & above	26	14	12	23	11	12	1	1	...
Total	220	102	118	166	64	102	28	21	7 —(Contd.)

TABLE 7—(Concl'd.)

Population by Age Group, Education and Sex

Age Group (in years) (1)	Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate			Graduates		
	P	M	F	P	M	F	P	M	F	P	M	F
	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
0-4	...	...	...	...	...	...	...	...	...	...	...	...
15-9	1	1	...	...	...	...	...	...	...	...	...	...
0-14	14	6	8	...	...	...	...	...	...	...	...	...
15-19	1	1	...	...	...	...	1	1	...	...	...	...
20-24	...	...	...	...	...	...	...	...	...	1	1	...
25-29	2	1	1	...	...	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	...	...	...	...	...	...
35-39	2	2	...	...	...	...	...	...	...	...	...	...
40-44	1	1	...	...	...	...	...	...	...	...	...	...
45-49	1	1	...	...	...	...	...	...	...	...	...	...
50-54	...	...	...	...	...	...	...	...	...	...	...	...
55-59	...	...	...	...	...	...	...	...	...	...	...	...
60 & above	2	2	...	...	...	...	...	...	...	...	...	...
Total	24	15	9	...	...	...	1	1	...	1	1	...

P: Persons M: Males F: Females

TABLE 8

Household Heads by Caste/Tribe/Community, Age Group, Literacy and Sex

Caste/Tribe/ Community (1)	Age group (in years) (2)	Literates		Illiterates		Total	
		Males (3)	Females (4)	Males (5)	Females (6)	Males (7)	Females (8)
		(3)	(4)	(5)	(6)	(7)	(8)
1 Brahmin	50-54	1	...	...	...	1	...
	Total	1	...	...	...	1	...
2 Chakali	35-39	...	...	1	...	1	...
	60 & above	...	...	1	...	1	...
	Total	...	...	2	...	2	...
3 Golla	30-34	1	...	1	...	2	...
	60 & above	...	...	1	...	1	...
	Total	1	...	2	...	3	...
4 Goundla	25-29	1	...	...	...	1	...
	35-39	...	...	1	...	1	...
	40-44	...	...	1	...	1	...
	60 & above	...	...	6	1	6	1
	Total	1	...	8	1	9	1
5 Kamsali	35-39	1	...	...	...	1	...
	Total	1	...	...	...	1	...
6 Komati	55-59	1	...	...	...	1	...
	Total	1	...	...	...	1	...
7 Madiga (S.C.)	35-39	...	...	1	...	1	...
	40-44	...	...	1	...	1	...
	50-54	...	...	1	...	1	...
	55-59	...	...	2	...	2	...
	60 & above	...	...	2	...	2	...
	Total	...	...	7	...	7	...
8 Mala (S.C.)	45-49	...	...	1	...	1	...
	50-54	...	...	1	...	1	...
	Total	...	...	2	...	2	...
9 Muslim	55-59	1	...	...	...	1	...
	60 & above	1	...	...	...	1	...
	Total	2	...	...	...	2	...
10 Muthracha (D.T.)	25-29	1	...	...	...	1	...
	60 & above	...	...	1	...	1	...
	Total	1	...	1	...	2	...
11 Reddy	40-44	1	...	...	...	1	...
	60 & above	2	...	...	...	2	...
	Total	3	...	...	...	3	...
12 Tenugu	30-34	...	...	1	...	1	...
	Total	...	...	1	...	1	...
Grand Total		11	...	23	1	34	1

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

TABLE 9

Deaths by Caste, Marital Status, Sex and Age Group during last Five Years (1960-65)

Caste	Marital status	Males Age group (in years)				Females Age group (in years)				
		45-49	50-54	55-59	60 & above	40-44	45-49	50-54	55-59	60 & above
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Golla	Married	...	...	1	...	...	...	...	...	...
2 Goundla	Married	1	...	...	1	1	...	...	...	1
3 Komati	Widowed	...	...	...	...	...	...	...	...	1
4 Madiga	Married	...	...	...	...	...	...	...	...	1
	Widowed	...	...	...	...	...	...	...	...	1
	Total	1	...	1	1	1	...	...	...	4

TABLE 10

Death by Caste, Causes, Sex and Age Group during last Five Years (1960-1965)

Caste	Cause of death	Males Age group (in years)				Females Age group (in years)				
		45-49	50-54	55-59	60 & above	40-44	45-49	50-54	55-59	60 & above
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Golla	Fever	...	...	1	...	...	...	...	...	...
2 Goundla	Unspecified	1	...	...	...	1	...	...	...	...
	Due to old age	...	...	...	...	...	...	...	...	1
	Fever	...	...	...	1	...	...	...	...	...
3 Komati	Due to old age	...	...	...	...	...	...	...	...	1
4 Madiga	Due to old age	...	...	...	...	...	...	...	...	1
	Cough	...	...	...	...	...	...	...	...	1
	Total	1	...	1	1	1	...	...	...	4

TABLE 11A

Livelihood Classes

Location Code No. and name of village	Area in square miles	Occupied houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Inmates of institution and houseless people		Literates		Agricultural classes					
		No. of houses	No. of households				M	F	M	F	I Cultivators of land wholly or mainly owned and their dependents			II Cultivators of land wholly or mainly unowned and their dependents		
				P	M	F					P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1951 CENSUS*																
117 Tallasingaram	7.85	102	102	523	258	265	...	...	16	...	78	N.A.	N.A.	43	N.A.	N.A.
1965 SURVEY (Surveyed households only)																
106 Tallasingaram	2.23	...	35	220	102	118	...	...	38	16	24	16	8	...	...	...

—Contd.

TABLE 11A—Concl'd.

Livelihood Classes

Location Code No. and name of village	Agricultural classes						Non-agricultural classes											
	III			IV			Persons (including dependents) who derive their principal means of livelihood from											
	Cultivating labourers and their dependents			Non-cultivating owners of land, agricultural rent receivers and their dependents			V			VI			VII			VIII		
							Production other than cultivation			Commerce			Transport			Other services and miscellane- ous sources		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
1951 CENSUS*																		
117 Tallasingaram	134	N.A.	N.A.	...	...	...	197	N.A.	N.A.	19	N.A.	N.A.	...	...	...	52	N.A.	N.A.
1965 SURVEY (Surveyed households only)																		
106 Tallasingaram	13	7	6	...	...	...	20	19	1	6	1	5	...	...	...	33	12	21

*SOURCE: 1951 District Census Handbook, Nalgonda

P: Persons M: Males F: Females

N.A.: Not available

T A B L E 11 B

1961 Primary Census Abstract

Location Code No.	Name of village	Area of village (in square miles)	Occupied residen- tial houses		Total No. of persons enu- merated (including inmates of institutions and house- less persons)			Scheduled Castes		Scheduled Tribes		Houseless popula- tion		Institu- tional popu- lation		Literate and educated persons		Total workers (I-IX)	
			No. of houses	No. of house- holds															
					P M F			M F		M F		M F		M F		M F		M F	
					(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
106	Tallasinga- ram	2.23	113	113	586	282	304	76	76	...	...	...	...	...	...	55	22	173	132

—(Contd.)

T A B L E 11 B—(Concl'd.)

1961 Primary Census Abstract

W O R K E R S

I As culti- vators		II As agricul- tural labourers		III In mining, quarrying, live- stock, forestry, fishing, hunting and planta- tions, orchards and allied activities		IV At house- hold industry		V In manu- facturing other than household industry		VI In cons- truction		VII In Trade and com- merce		VIII In transport, storage and communi- cations		IX In other services		X Non- workers	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
54	29	39	41	24	...	3	8	23	4	5	...	9	21	...	...	16	29	109	172

SOURCE : 1961 Primary Census Abstract

P: Persons M: Males F: Females

T A B L E 12

Workers and Non-workers by Age Group and Sex

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0—4	30	12	18	...	...	...	30	12	18
5—9	30	14	16	1	1	...	29	13	16
10—14	40	16	24	8	3	5	32	13	19
15—19	15	7	8	8	4	4	7	3	4
20—24	17	6	11	14	5	9	3	1	2
25—29	15	8	7	12	7	5	3	1	2
30—34	11	6	5	9	6	3	2	...	2
35—39	11	7	4	9	7	2	2	...	2
40—44	4	3	1	4	3	1	...	...	...
45—49	6	3	3	6	3	3	...	...	...
50—54	10	2	8	9	2	7	1	...	1
55—59	5	4	1	4	4	...	1	...	1
60 & above	26	14	12	12	10	2	14	4	10
Total	220	102	118	96	55	41	124	47	77

TABLE 13

Workers by Occupation, Sex and Age Group

Name of occupation	Sex	Total persons	Age group (in years)												
			0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1 Trader (Fruits)	M	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	F	2	...	...	1	...	...	...	...	...	...	1	...	...	...
2 Trader (Kirana)	M	1	...	...	...	...	...	...	...	...	...	...	...	1	...
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Trader (Poultry and poultry products)	M	3	...	...	...	1	...	1	...	...	...	...	...	...	1
	F	1	...	...	...	...	...	...	...	...	...	...	1	...	...
4 Trader (Toddy)	M	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	F	3	...	...	...	...	1	...	1	...	...	...	1	...	...
5 Cultivator	M	16	...	...	...	...	2	2	2	2	2	1	1	1	3
	F	8	...	...	...	1	3	...	1	...	1	...	1	...	1
6 Goat rearer	M	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7 Toddy tapper	M	12	...	...	...	...	1	2	3	1	1	1	...	...	3
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8 Agricultural labourer	M	4	...	...	2	1	...	...	...	...	...	1	...	...	...
	F	6	...	...	...	1	1	2	1	1	...	...	...	...	...
9 Attached agricultural labourer	M	3	...	...	...	...	1	1	...	...	...	...	...	1	...
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10 Herdsman	M	2	...	1	1	...	...	...	...	...	...	...	...	...	...
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11 Toddy carrier	M	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	F	4	...	...	...	1	2	...	...	...	...	...	1	...	...
12 Cobbler	M	3	...	...	...	...	...	...	...	1	...	...	...	1	1
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13 Goldsmith	M	1	...	...	...	...	...	...	...	1	...	...	...	...	...
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14 Construction labourer	M	2	...	...	...	...	1	1	...	...	...	...	...	...	...
	F	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15 Casual labourer	M	5	...	...	...	1	...	...	1	1	...	...	1	...	1
	F	14	...	...	3	1	2	2	...	1	...	2	3	...	...
16 Washerman	M	2	...	...	...	...	...	...	...	1	...	...	...	...	1
	F	3	...	...	1	...	...	1	...	...	...	...	...	...	1
Total		96	...	1	8	8	14	12	9	9	4	6	9	4	12

M: Males F: Females

TABLE 14

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

Age group (in years)	Total			Working in Industry belonging to household			Working in business belonging to household			Working in cultivation belonging to household			Other services		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0-4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5-9	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
10-14	8	3	5	...	...	...	1	...	1	...	...	...	7	3	4
15-19	8	4	4	...	...	...	1	1	...	1	...	1	6	3	3
20-24	14	5	9	1	1	...	1	...	1	5	2	3	7	2	5
25-29	12	7	5	2	2	...	1	1	...	2	2	...	7	2	5
30-34	9	6	3	3	3	...	1	...	1	3	2	1	2	1	1
35-39	9	7	2	3	3	...	...	...	...	2	2	...	4	2	2
40-44	4	3	1	1	1	...	...	...	...	3	2	1	...	...	...
45-49	6	3	3	1	1	...	1	...	1	1	1	...	3	1	2
50-54	9	2	7	...	...	...	2	...	2	2	1	1	5	1	4
55-59	4	4	...	1	1	...	1	1	...	1	1	...	1	1	...
60 & above	12	10	2	4	4	...	1	1	...	4	3	1	3	2	1
Total	96	55	41	16	16	...	10	4	6	24	16	8	46	19	27

P: Persons M: Males F: Females

TABLE 15

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

Age group (in years)	Total number of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependants		
	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0-4	30	12	18	...	...	...	1	1	...	29	11	18
5-9	29	13	16	2	...	2	6	4	2	21	9	12
10-14	32	13	19	1	...	1	15	7	8	16	6	10
15-19	7	3	4	2	...	2	1	1	...	4	2	2
20-24	3	1	2	2	...	2	1	1	...	...	...	...
25-29	3	1	2	2	...	2	1	1	...	...	...	...
30-34	2	...	2	2	...	2	...	...	...	...	...	...
35-39	2	...	2	2	...	2	...	...	...	...	...	...
40-44	...	...	...	...	...	...	...	...	...	...	...	...
45-49	...	...	...	...	...	...	...	...	...	...	...	...
50-54	1	...	1	1	...	1	...	...	...	...	...	...
55-59	1	...	1	1	...	1	...	...	...	...	...	...
60 & above	14	4	10	4	...	4	...	...	...	10	4	6
Total	124	47	77	19	...	19	25	15	10	80	32	48

P: Persons M: Males F: Females

TABLE 16

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

Total Number of households	Households engaged			Households not running cultivation, industry or business
	In cultivation run by the household	In industry run by the household	In business run by the household	
(1)	(2)	(3)	(4)	(5)
35	11	13	2	9

TABLE 17

Traditional Occupation by Households

Traditional Occupation	Number of households		
(1)	(2)		
1 Karnam (Village Accountant)	.	.	1
2 Machkuri (Village servant)	.	.	1
3 Trader (Cloth)	.	.	1
4 Trader (Kirana)	.	.	1
5 Cultivator	.	.	7
6 Toddy tapper	.	.	9
7 Shepherd	.	.	1
8 Weaver	.	.	1
9 Cobbler	.	.	7
10 Goldsmith	.	.	1
11 Construction labourer	.	.	2
12 Casual labourer	.	.	1
13 Washerman	.	.	2
Total	.	.	35

TABLE 18

Workers by Main Occupation, Place of Work and Sex

Main occupation	PLACE OF WORK					
	Tallasingaram village		Choutuppal village (3 miles)		Around Tallasingaram village (within 12 miles)	
	Males	Females	Males	Females	Males	Females
	(2)	(3)	(4)	(5)	(6)	(7)
1 Trader (Kirana)	1	...	...	...	...	...
2 Trader (Fruits)	...	...	...	2	...	...
3 Trader (Poultry & poultry products)	...	1	...	...	3	...
4 Trader (Toddy)	...	3	...	...	...	...
5 Cultivator	16	8	...	...	...	...
6 Goat rearer	1	...	...	...	...	...
7 Toddy tapper	12	...	...	...	...	...
8 Agricultural labourer	4	6	...	...	...	...
9 Attached agricultural labourer	3	...	...	...	...	...
10 Herdsman	2	...	...	...	...	...
11 Toddy carrier	...	4	...	...	...	...
12 Cobbler	3	...	...	...	...	...
13 Goldsmith	1	...	...	...	...	...
14 Construction labourer	...	...	2	...	...	...
15 Casual labourer	5	13	...	1	...	...
16 Washerman	2	3	...	...	...	...
Total	50	38	2	3	3	...

TABLE 19

Occupational Mobility, Cause of Change and Contentment during 1964-65
by Caste/Tribe/Community

Caste/Tribe/ Community	From traditional occupation	Number of households	To contemporary main occupation	Number of house- holds	Number of households changing traditional occupation				Number of informants who are not content with present occupation
					Volun- tarily	Forced by circums- tances	Other rea- sons	Un- speci- fied	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Brahmin	Karnam	1	Cultivator	1	1	...	...	...	1
2 Golla	Shepherd	1	Casual labourer	1	...	...	...	1	1
3 Goundla	<i>Machkuri</i> (Village servant)	1	Cultivator	1	...	...	...	1	...
	Toddy tapper	1	Cultivator	1	...	...	...	1	...
4 Madiga	Cobbler	4	Cultivator	2	...	...	...	2	2
			Attached agricultural labourer	1	...	...	...	1	...
			Casual labourer	1	...	...	...	1	...
5 Mala	Weaver	1	Agricultural labourer	1	...	1	...	...	...
6 Muslim	Trader (Cloth)	1	Trader (Poultry & poultry products)	1	1	...	...	...	...
7 Muthracha	Construction labourer	1	Casual labourer	1	...	...	...	1	...
8 Tenugu	Cultivator	1	Toddy tapper	1	1	...	...	...	...

TABLE 20

Occupational Mobility, Nature of Aspiration

Main occupation (1)	No. of persons in the occupation (2)	Number of persons who want their sons to be in		
		The same occupation as in Col. (1) (3)	Government Service (4)	Unspecified (5)
1 Trader (<i>Kirana</i>)	1	...	1	...
2 Trader (Poultry & poultry products)	1	...	...	1
3 Cultivator	11	3	7	...
4 Toddy tapper	9	2	4	3
5 Agricultural labourer	1	1	...	...
6 Attached agricultural labourer	1	...	...	1
7 Cobbler	3	...	3	...
8 Goldsmith	1	...	1	...
9 Construction labourer	1	1	...	...
10 Casual labourer	4	...	4	...
11 Washerman	2	2	...	...
Total	35	9	20	5

Note:- One household head belonging to Brahmin caste whose main occupation is cultivation had no sons.

TABLE 21

Combination of Occupations

Main occupation	Total No. of households	Total No. of households having subsidiary occupation	Number of households with subsidiary occupation								
			Priest	Police Patel	Mali Patel	Trader (Fruits)	Contractor (<i>Abkari</i>)	Cultivator	Toddy tapper	Agricultural labourer	Cobbler
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Trader (<i>Kirana</i>)	1	...	...	...	...	...	...	...	...	...	...
2 Trader (Poultry & poultry products)	1	...	...	...	...	...	...	...	...	...	...
3 Cultivator	11	6	1	1	1	...	1	...	1	...	1
4 Toddy tapper	9	1	...	...	...	...	...	1	...	...	...
5 Agricultural labourer	1	...	...	...	...	...	...	...	...	...	...
6 Attached agricultural labourer	1	1	...	...	...	...	...	1	...	...	...
7 Cobbler	3	1	...	...	...	...	...	...	...	1	...
8 Goldsmith	1	...	...	...	...	...	...	...	...	...	...
9 Construction labourer	1	1	...	...	...	1	...	...	...	...	...
10 Casual labourer	4	1	...	...	...	...	...	1	...	...	...
11 Washerman	2	2	...	...	...	...	...	2	...	...	...
Total	35	13	1	1	1	1	1	5	1	1	1

TABLE
Main Occupation, per capita Annual

Main occupation (1)	Per capita annual household											
	1—50				51—100				101—200			
	S	I	J	O	S	I	J	O	S	I	J	O
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
	NUMBER OF											
1 Trader (<i>Kirana</i>)	...	...	...	...	...	...	...	...	...	...	...	...
2 Trader (Poultry & poultry products)	...	...	...	...	...	...	...	...	...	...	...	...
3 Cultivator	...	...	...	...	...	...	1	...	1	...	1	...
4 Toddy tapper	...	...	...	...	...	...	...	...	...	...	1	...
5 Agricultural labourer	...	...	...	...	...	...	...	...	1	...	...	...
6 Attached agricultural labourer	...	...	...	...	...	...	...	...	...	...	1	...
7 Cobbler	...	...	...	...	...	1	...	...	1	...	1	...
8 Goldsmith	...	...	...	...	1	...	...	...	...	...	...	...
9 Construction labourer	...	...	...	...	...	...	...	...	...	...	1	...
10 Casual labourer	...	...	...	...	1	...	...	...	1	1	...	1
11 Washerman	...	...	...	...	...	1	...	...	...	...	...	...
Total	...	...	...	...	2	2	1	...	4	1	5	1

Note:— S=Simple family (husband, wife and unmarried children)
I=Intermediate family (married couple, unmarried brother/sister and one of the parents)
J=Joint family (married couple with married sons/daughters or with married brothers/sisters)
O=Other type of family which does not fall in any of the categories

22
Household Income and Family Type

income ranges (in rupees)												Total (26)	Main occupation (1)	
201-300				301-500				501 & above						
S	I	J	O	S	I	J	O	S	I	J	O			
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)			
HOUSEHOLDS														
1	...	...	...	...	...	...	...	...	...	...	...	1	1	Trader (<i>Kirana</i>)
...	...	1	...	...	...	...	...	...	...	...	...	1	2	Trader (Poultry & poultry products)
1	1	...	...	1	...	1	...	2	1	1	...	11	3	Cultivator
1	1	2	...	3	1	...	...	...	...	...	...	9	4	Toddy tapper
...	...	...	...	...	...	...	...	...	...	...	...	1	5	Agricultural labourer
...	...	...	...	...	...	...	...	...	...	...	...	1	6	Attached Agricultural labourer
...	...	...	...	...	...	...	...	...	...	...	...	3	7	Cobbler
...	...	...	...	...	...	...	...	...	...	...	...	1	8	Goldsmith
...	...	...	...	...	...	...	...	...	...	...	...	1	9	Construction labourer
...	...	...	...	...	...	...	...	...	...	...	...	4	10	Casual labourer
1	...	...	...	...	...	...	...	...	...	...	...	2	11	Washerman
4	2	3	...	4	1	1	...	2	1	1	...	35	Total	

TABLE 23

Nature of Interest in Land by Caste/Tribe/Community and Households

Caste/Tribe/ Community	Nature of interest in land	Extent of land (in acres)							
		Below 1	1 to 4	4.1 to 7	7.1 to 10	10.1 to 14	14.1 to 17	17.1 to 20	20.1 & above
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
NUMBER OF HOUSEHOLDS									
1 Brahmin	Land owned	...	...	...	...	...	...	...	1
2 Chakali	Land owned	...	1	...	...	...	...	...	...
	Land held direct from Government under a tenure less substantial than ownership	...	1	...	...	...	...	...	...
3 Golla	Land owned	...	...	...	...	1	...	...	...
	Land held from private persons or institutions	...	...	...	...	...	...	...	1
4 Goundla	Land owned	...	...	1	1	...	1	...	1
5 Kamsali	Land given out to private persons or institutions	...	1	...	...	...	...	...	...
6 Madiga	Land owned	...	2	...	...	...	...	1	...
	Land held direct from Government under a tenure less substantial than ownership	...	1	...	...	...	...	...	...
	Land given out to private persons or institutions	1	...	...	...	...	...	...	...
7 Muslim	Land owned	...	...	...	...	...	...	...	1
8 Reddy	Land owned	...	...	...	...	...	...	...	3

TABLE 24

Livestock Statistics by Caste/Community and Number of Households

Caste/ Community	Milch cattle		Draught bullock		He-buffalo		Calves		Goat/Sheep		Fowls	
	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.	No. of house- holds owning	Total No.
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Golla	1	2	1	2	...	...	...	...	1	40	...	...
2 Goundla	1	1	1	2	...	...	...	...	2	4	2	5
3 Madiga	1	4	1	2	1	1	...	...	1	1	1	6
4 Mala	1	1	...	...	...	...	1	4	1	4	...	...
5 Muslim	1	4	1	5	1	2	...	...	1	1	...	...
6 Reddy	3	24	3	34	...	...	...	...	3	125	...	...
Total	8	36	7	45	2	3	1	4	9	175	3	11

TABLE 25

Types of Business run by Households

Business	Number of households
(1)	(2)
<i>Kirana</i>	1
Poultry and poultry products	1

TABLE 26

Traditional Industry by Households

Traditional Industry	Number of households
(1)	(2)
Goldsmithy	1
Toddy tapping	9
Cobbler	7

TABLE 27

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

Particulars	Caste/Tribe/Community											
	Brah- min	Cha- kali	Golla	Goun- dla	Kam- sali	Komati	Madiga	Mala	Mus- lim	Muth- racha	Reddy	Tenugu
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
NUMBER OF HOUSEHOLDS												
<i>Bedding material</i>												
Cot	1	2	2	8	...	1	4	...	2	2	3	...
Bed	1	...	...	1	...	...	...	...	...	...	3	...
Quilt	...	1	3	8	...	...	1	1	2	1	...	1
Mats	1	2	2	10	1	1	7	2	1	1	3	1
Bed sheets	...	...	...	2	...	...	1	...	2	...	3	1
Blankets	1	1	3	8	1	1	4	1	...	1	3	...
<i>Kambli</i>	...	...	...	2	...	1	1	...	...	...	1	...
Carpet	...	...	...	1	...	1	...	1	1	...	1	...
Shawl	...	...	...	1	...	...	...	...	...	...	...	...
Pillows	...	...	1	3	...	1	...	...	1	1	2	...
<i>Furniture</i>												
Table	...	...	1	5	...	...	...	...	2	...	2	...
Chair	1	1	1	6	...	1	1	...	2	1	3	...
Easy chair	...	...	...	...	...	...	...	...	...	...	1	...
Stool	...	...	2	2	...	...	1	...	1	1	3	...
Bench	...	...	1	3	...	1	...	...	1	...	3	...
<i>Ballapeeta</i>	...	...	1	5	...	...	...	...	...	...	3	...
<i>Gadamanchi</i>	...	...	1	2	...	...	...	...	...	...	2	...
<i>Bhoshanam</i>	...	...	1	1	...	...	...	...	...	...	2	...
Wall-shelf	1	...	2	4	1	...	3	...	1	2	2	...
Trunk boxes	1	2	2	6	1	...	2	1	2	2	1	1
Mirror	1	1	2	3	1	1	4	...	1	1	2	...

TABLE 28

Material Culture—Furniture acquired during last Five Years (1960-65) by Caste/Tribe

Caste/Tribe (1)	No. of households which have acquired in last five years		
	Trunk box (2)	Chair (3)	Easy chair (4)
1 Golla	1	...	...
2 Goundla	3	1	...
3 Madiga	1	...	...
4 Muthracha	1	1	...
5 Reddy	...	...	1
Total	6	2	1

TABLE 29

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

Particulars (1)	Caste/Tribe/Community											
	Brah- min (2)	Chakali (3)	Golla (4)	Goun- dla (5)	Kam- sali (6)	Komati (7)	Madiga (8)	Mala (9)	Muslim (10)	Muth- racha (11)	Reddy (12)	Tenugu (13)
NUMBER OF HOUSEHOLDS												
<i>Fuel and lighting</i>												
(a) Firewood	1	2	3	10	1	1	7	2	2	2	3	1
(b) Hurricane lantern	1	1	1	5	...	1	...	1	2	2	3	1
(c) <i>Ekkabuddi</i> (Kerosene lamp)	1	2	3	7	1	1	7	2	2	1	3	1
(d) Electricity	...	...	...	1	...	...	...	...	...	...	...	...
<i>Utensils</i>												
(a) Earthenware	1	2	3	10	1	1	7	2	2	1	3	1
(b) Aluminiumware	...	2	...	10	1	1	4	1	2	2	3	2
(c) Brassware	1	...	...	10	1	1	4	1	2	1	3	1
(d) Bell metalware	...	...	...	...	...	1	5	...	...	1	...	...
(e) Stainless steelware	1	...	...	...	...	...	...	...	...	...	3	...
(f) Bronzeware	...	...	...	...	...	...	...	1	...	1	...	...
(g) Ironware	...	...	...	3	...	...	...	...	...	...	...	...
(h) Baskets	1	2	...	3	1	1	2	1	...	...	3	1
(i) Gunny bags	...	...	...	...	...	...	...	...	2	...	...	...
<i>Other consumer goods and services</i>												
(a) Toilet soap	1	1	1	6	1	1	2	...	1	1	3	1
(b) Washing soap	...	...	1	6	1	...	1	...	2	1	2	1
(c) Bicycle	...	...	...	4	...	...	...	...	2	1	2	...
(d) Torchlight	...	...	...	4	...	1	...	...	...	...	3	...
(e) Kerosene stove	...	...	...	1	...	...	...	...	...	...	3	...
(f) Petromax light	...	...	...	1	...	...	...	...	...	...	1	...
(g) Services of washerman	1	...	3	10	1	1	...	...	2	2	3	1
(h) Services of barber	1	2	3	10	1	1	...	...	2	2	3	1

TABLE 30

Material Culture—Some Consumer Goods used during the last Five Years (1960-65) by Caste/Tribe/Community and Households

Caste/Tribe/ Community (1)	No. of households which have acquired in last five years	
	Bicycle (2)	Torchlight (3)
1 Goundla	3	2
2 Muslim	2	...
3 Muthracha	1	...
4 Reddy	1	...
Total	7	2

TABLE 31

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

Caste/Tribe/ Community (1)	No. of households that use toilet/ washing soap having annual income (in Rupees) of					No. of households that do not use toilet/ washing soap having annual income (in Rupees) of				
	1,201 & above (2)	901- 1,200 (3)	601- 900 (4)	301- 600 (5)	300 & less (6)	1,201 & above (7)	901- 1,200 (8)	601- 900 (9)	301- 600 (10)	300 & less (11)
1 Brahmin	1	...	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	1	...	...	...	1	...	...
3 Golla	...	1	...	...	...	...	1	...	1	...
4 Goundla	5	1	...	...	...	4	...	...	...	...
5 Kamsali	...	...	...	...	1	...	...	...	...	...
6 Komati	...	1	...	...	...	...	...	...	...	...
7 Madiga	1	...	1	...	...	...	...	2	3	...
8 Mala	...	...	...	...	...	...	...	1	1	...
9 Muslim	2	...	...	...	...	...	...	...	...	...
10 Muthracha	1	...	...	...	...	...	...	1	...	...
11 Reddy	3	...	...	...	...	...	...	...	...	...
12 Tenugu	...	1	...	...	...	...	...	...	...	...
Total	13	4	1	1	1	4	1	5	5	...

—(Contd.)

TABLE 31—(Concl'd.)

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

Caste/Tribe/ Community (1)	No. of households that send clothes to washerman having annual income (in Rupees) of					No. of households that do not send clothes to washerman having annual income (in Rupees) of				
	1,201 & above	901– 1,200	601– 900	301– 600	300 & less	1,201 & above	901– 1,200	601– 900	301– 600	300 & less
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1 Brahmin	1	...	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	1	1	...
3 Golla	...	2	...	1	...	...	...	...	...	...
4 Goundla	9	1	...	...	...	...	...	...	...	...
5 Kamsali	...	...	...	...	1	...	...	...	...	...
6 Komati	...	1	...	...	...	...	...	...	...	...
7 Madiga	1	...	3	2	...	...	...	...	1	...
8 Mala	...	...	...	...	...	...	...	1	1	...
9 Muslim	2	...	...	...	...	...	...	...	...	...
10 Muthracha	1	...	1	...	...	...	...	...	...	...
11 Reddy	3	...	...	...	...	...	...	...	...	...
12 Tenugu	...	1	...	...	...	...	...	...	...	...
Total	17	5	4	3	1	...	...	2	3	...

TABLE 32

Annual Expenditure on Education by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Number of households spending annually (in Rupees) of								
	Below 25	25–50	51–100	101–200	201–300	301–400	401–500	501–600	601–700
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Goundla	2	1	...	...	...	..	...	...	...
2 Komati	...	1	...	...	...	...	...	...	...
3 Muslim	2	...	...	...	...	...	...	...	...
4 Reddy	...	...	1	...	...	...	...	...	2
Total	4	2	1	...	...	...	...	...	2

TABLE 33

Indebtedness by Cause, Amount and Households

Cause (1)	Indebtedness by cause of debt		
	Number of households in debt (2)	Amount of debt (3)	Percentage to total amount of debt (4)
		Rs. P.	
1 House construction or repairs to existing building	3	1,300-00	5-41
2 Marriages	8	4,200-00	17-49
3 Household cultivation	10	13,203-00	54-97
4 Livestock	6	1,875-00	7-81
5 To pay toddy <i>mysool</i>	2	300-00	1-25
6 Business run by household	2	1,500-00	6-24
7 Sickness	1	100-00	0-42
8 Ordinary wants	5	740-00	3-08
9 Court purpose	1	800-00	3-33
Total		24,018-00	100-00

TABLE 34

Number of Money Lenders and Debtors by Caste/Tribe/Community

Period (1)	Caste/Tribe/ Community (2)	Money Lenders		Debtors	
		Number (3)	Amount lent (4)	Number (5)	Amount borrowed (6)
					Rs. P.
1951–64	1 Brahmin	...	...	1	2,200-00
	2 Chakali	...	...	1	100-00
	3 Goundla	...	...	4	2,300-00
	4 Kamsali	...	...	1	600-00
	5 Komati	...	...	1	1,000-00
	6 Madiga	...	...	4	1,523-00
	7 Mala	...	...	1	100-00
	8 Muslim	...	...	1	1,000-00
	9 Muthracha	...	...	1	200-00
	10 Reddy	...	...	2	2,100-00
	11 Tenugu	...	...	1	500-00
1964–65	1 Chakali	...	...	2	330-00
	2 Golla	...	...	2	375-00
	3 Goundla	...	...	7	2,740-00
	4 Madiga	...	...	3	2,000-00
	5 Muslim	...	...	1	1,000-00
	6 Reddy	...	...	2	5,950-00
	Total		...		24,018-00

TABLE 35

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

Agency (1)	Rate of interest							
	Interest free		Below 4%		4-6%		7-8%	
	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds	Amount
	(2)	(3) Rs.	(4)	(5) Rs.	(6)	(7) Rs.	(8)	(9) Rs.
1951-1964								
Private Money lender	...	...	...	...	...	...	...	...
Co-operative Credit Society	...	...	...	...	1	1,100	1	33
Government								
(i) <i>Taccavi</i>	...	...	...	...	1	1,100	1	90
(ii) Panchayat Samithi	...	...	...	...	1	1,100	...	...
1964-1965								
Private Money lender	1	800	1	200	...	...	...	...
Co-operative Credit Society	...	...	...	...	...	...	3	1,050
Government								
<i>Taccavi</i>	...	...	...	...	2	5,200	1	600

—(Contd.)

TABLE 35—(Concl'd.)

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

Agency (1)	Rate of interest							
	9-12%		16-20%		21-25%		26-30%	
	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds	Amount
	(10)	(11) Rs.	(12)	(13) Rs.	(14)	(15) Rs.	(16)	(17) Rs.
1951-1964								
Private Money lender	5	4,200	1	200	9	3,900	...	...
Co-operative Credit Society	...	...	...	...	...	...	...	...
Government								
(i) <i>Taccavi</i>	...	...	...	...	...	...	...	...
(ii) Panchayat Samithi	...	...	...	...	...	...	...	...
1964-1965								
Private Money lender	4	2,630	1	100	6	1,775	1	40
Co-operative Credit Society	...	...	...	...	...	...	...	...
Government								
<i>Taccavi</i>	...	...	...	...	...	...	...	...

TABLE 36

Sale of Assets during last Thirty Years (1935-65) by Caste/Tribe/ Community

Period (1)	Caste (2)	Number of households selling assets		
		Land (3)	Building (4)	Cart (5)
1951-64	Komati	...	1	...
1964-65	Goundla	...	...	1
	Reddy	1	...	...
	Total	1	1	1

TABLE 37

Sale Value of Assets by Reasons and Number of Households during 1935-65

Reasons for sale (1)	Number of households selling land/Other than land valued at					
	Rs. 201- 300 (2)	Rs. 301- 500 (3)	Rs. 501- 1,000 (4)	Rs. 1,001- 1,500 (5)	Rs. 1,501- 2,000 (6)	Rs. 3,001- & above (7)
1 To clear off old debts	...	...	...	1	...	...
2 Under financial crisis	...	...	...	...	...	1
3 Miscellaneous	1	...	...	...	...	...
Total	1	...	...	1	...	1

TABLE 38

Capital Formation during last Thirty years 1935-65 by Caste/Tribe/Community and Households

Particulars of capital formation	Brahmin		Chakali		Golla		Goundla		Madiga	
	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
(1)	Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Land	...	...	...	...	...	...	3,220-00	3	1,230 00	2
2 Livestock	...	...	...	...	380-00	1	600-00	1	224-00	1
3 Machinery	1,500-00	1	...	...	150-00	1	3,450-00	3	103-00	1
4 Tools & equipment	...	...	...	...	...	...	320-00	2	...	...
5 Buildings	...	...	300-00	2	1,000-00	1	5,600-00	6	2,700-00	7
6 Jewellery & valuables	...	...	240-00	1	1,620-00	2	3,140-00	5	610-00	5
7 Investments	...	...	...	...	...	...	...	...	500-00	1
8 Other assets	...	...	...	...	...	...	1,123-00	1	...	...
Total	1,500-00	1	540-00	3	3,150-00	5	17,453-00	21	5,367-00	17

—(Contd.)

TABLE 38—(Concl'd.)

Capital Formation during last Thirty Years 1935-65 by Caste/Tribe/Community and Households

Particulars of capital formation	Mala		Muslim		Muthracha		Reddy		Tenugu	
	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
(1)	Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Land	...	...	...	...	...	...	...	...	...	...
2 Livestock	...	...	...	...	...	...	...	...	...	...
3 Machinery	...	...	2,000-00	1	...	...	12,100-00	3	...	...
4 Tools & equipment	...	...	250-00	1	...	...	330-00	2	...	...
5 Buildings	300-00	1	2,000-00	2	800-00	2	3,000-00	1	500-00	1
6 Jewellery & valuables	247-00	1	910-00	1	700-00	1	...	...	...	...
7 Investments	...	...	...	...	...	...	2,700-00	1	...	...
8 Other assets	...	...	...	...	...	...	...	...	...	...
Total	547-00	2	5,160-00	5	1,500-00	3	18,130-00	7	500-00	1

TABLE 39

Prosperity Index during the last Ten Years, 1955-65

1	No. of households which have cleared debts which existed prior to 10 years from the income of the household	...
2	Total extent of debts cleared under item 1 by all the households taken together	...
3	No. of households which have during the last 10 years	...
a)	acquired any property and/or	17
b)	Made any savings in cash and/or	1
c)	invested capital in any new undertaking or building except where it is wholly from any debt incurred for the purpose and/or for the proceeds of any sale of property	12
4	The approximate total money value of items 3(a) to 3(c) of all households together deducting the portion covered by debts and/ or the proceeds of the sale of any property	Rs. 36,467-00

TABLE 40

Repayment of Debts by Source, Caste/Tribe/Community and Number of Households

Period	Caste/Tribe/Community	Means of repayment	No. of households	Amount
(1)	(2)	(3)	(4)	(5)
				Rs. P.
1951-64	1 Goundla	Toddy tapping	1	100-00
	2 Muslim	Trade (Poultry & Poultry products)	1	500-00
1964-65	1 Chakali	Agriculture	1	70-00
		Washing of clothes	1	50-00
	2 Goundla	Agriculture	2	600-00
		Toddy tapping	1	100-00
	3 Madiga	Agriculture	1	65-00
		Family income	1	100-00
	4 Reddy	Agriculture	1	600-00

TABLE 41

Mother Tongue and other Languages Spoken

Language	Persons	Males	Females
(1)	(2)	(3)	(4)
Mother tongue			
1 Telugu	207	97	110
2 Urdu	13	5	8
Other languages spoken			
1 Telugu	13	5	8
2 Urdu	9	9	...
3 English	1	1	...
4 Hindi	3	3	...

TABLE 42

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

Caste/Tribe/ Community	Total No. of house- holds	Number of households worshipping										
		Lord Krishna	Lord Rama	Anjaneya	Satya- narayana	Sri Ven- kateswara	Nara- simha- swamy	Mallanna	Lord Siva	Vighne- swara	Lakshmi	Village deity (Yellam- ma)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Brahmin	1	...	...	1	1	1	...	...	...	...	...	...
2 Chakali	2	...	...	...	...	...	1	...	...	...	...	...
3 Golla	3	...	1	...	...	...	1	1	1	...	...	...
4 Goundla	10	1	1	2	...	2	6	...	1	1	1	...
5 Kamsali	1	1	1	1	...	...	...	...	...	...	...	...
6 Komati	1	...	...	...	...	1	1	...	...	...	...	...
7 Madiga	7	...	...	...	...	...	...	...	...	...	...	5
8 Mala	2	...	...	...	...	...	...	...	...	...	...	1
9 Muslim	2	...	...	...	...	...	...	...	...	...	...	...
10 Muthracha	2	...	...	2	1	...	1	...	...	...	...	...
11 Reddy	3	...	...	...	...	3	2	...	...	1	...	...
12 Tenugu	1	1	...	...	...	...	1	...	...	...	...	...
Total	35	3	3	6	2	7	13	1	2	2	1	6

TABLE 43

Cultural Life of the Village

No. of households participating in/associating with							
Caste/Tribe/ Community	No. of house- holds	Recreation centre	Bhajana Mandali	Purana, Hari- katha and Burra-katha Kalakshepams	Reading news paper	Listening to Radio	Yuvajana Congress
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Brahmin .	1	...	...	...	1	1	1
2 Chakali .	2	...	...	...	...	1	1
3 Golla .	3	3	...	1	...	3	2
4 Goundla .	10	7	1	...	1	9	8
5 Kamsali .	1	...	...	...	...	...	1
6 Komati .	1	...	...	1	...	1	1
7 Madiga .	7	...	...	...	...	5	5
8 Mala .	2	1	...	...	...	1	2
9 Muslim .	2	1	...	...	...	2	2
10 Muthracha .	2	1	...	...	...	2	2
11 Reddy .	3	...	1	1	2	3	3
12 Tenugu .	1	...	...	...	...	...	1
Total .	35	13	2	3	4	28	29

TABLE 44

Dietary Habit by Households and Caste/Tribe/Community

Caste/Tribe/ Community	Total No. of house- holds	Households taking			
		Two time meals	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin	1	...	...	...	1
2 Chakali	2	2	...	...	...
3 Golla	3	2	...	1	...
4 Goundla	10	3	1	6	...
5 Kamsali	1	1	...	...	...
6 Komati	1	1	...	...	...
7 Madiga	7	6	...	1	...
8 Mala	2	2	...	...	...
9 Muslim	2	...	...	...	2
10 Muthracha	2	1	...	1	...
11 Reddy	3	...	...	...	3
12 Tenugu	1	1	...	...	...
Total	35	19	1	9	6

TABLE 45

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

Caste/Tribe/ Community	No. of households taking tea/coffee with annual income (in Rs.) of					No. of households not taking tea/coffee with annual income (in Rs.) of				
	1,201 & above	901-1,200	601-900	301-600	300 & below	1,201 & above	901-1,200	601-900	301-600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	1	...	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	1	1	...
3 Golla	...	...	...	...	...	...	2	...	1	...
4 Goundla	1	...	...	...	...	8	1	...	...	...
5 Kamsali	...	...	...	...	...	...	...	...	...	1
6 Komati	...	...	...	...	...	...	1	...	...	...
7 Madiga	...	...	...	...	...	1	...	3	3	...
8 Mala	...	...	...	...	...	...	...	1	1	...
9 Muslim	2	...	...	...	...	...	...	...	...	...
10 Muthracha	...	...	...	...	...	1	...	1	...	...
11 Reddy	3	...	...	...	...	...	...	...	...	...
12 Tenugu	...	...	...	...	...	...	1	...	...	...
Total	7	...	...	...	...	10	5	6	6	1

TABLE 46

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

Caste/Tribe/ Community (1)	No. of households reporting as prohibited					No. of households that did not report any drink to be prohibited (7)
	Beef (2)	Pork (3)	All birds except fowl (4)	Toddy (5)	Liquors (6)	
1 Brahmin	...	...	Vegetarian	1	1	...
2 Chakali	2	2	2	...	...	2
3 Golla	3	3	3	...	...	3
4 Goundla	10	10	10	...	...	10
5 Kamsali	1	1	1	...	...	...
6 Komati	...	...	Vegetarian	1	1	...
7 Madiga	1	...	7	...	...	7
8 Mala	2	...	2	...	...	2
9 Muslim	2	2	2	...	...	2
10 Muthracha	2	2	2	...	...	2
11 Reddy	3	3	3	...	...	3
12 Tenugu	1	1	1	...	...	1
Total	27	24	33	2	2	32

TABLE 47

Objection to Intercaste Marriages

Caste/Tribe/ Community (1)	Number of persons interviewed (2)	No. of persons who consider it not objectionable to form marital tie with Caste/Tribe/ Community shown in Col. (4) (3)	Caste/Tribe/Community in order of preference (4)
1 Brahmin	1	1	Any caste
2 Chakali	2	...	...
3 Golla	3	1	Except Madiga and Mala castes
4 Goundla	10	1	Any caste
5 Kamsali	1	...	...
6 Komati	1	...	...
7 Madiga	7	1	Any caste
8 Mala	2	...	...
9 Muslim	2	...	...
10 Muthracha	2	...	...
11 Reddy	3	1	Any caste
12 Tenugu	1	...	...
Total	35	5	...

TABLE 48

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

Caste/Tribe/ Community (1)	Number of persons interviewed (2)	Number having no objection to marriage with the Caste/Tribe/Community shown in Col. (4) (3)	Caste/Tribe/Community in order of preference (4)
1 Brahmin	1	1	Any caste
2 Chakali	2	...	...
3 Golla	3	1	Kapu, Goundla, Muthracha
4 Goundla	10	1	Any caste
5 Kamsali	1	...	...
6 Komati	1	...	...
7 Madiga	7	1	Any caste
8 Mala	2	...	...
9 Muslim	2	...	...
10 Muthracha	2	...	...
11 Reddy	3	1	Any caste
12 Tenugu	1	...	...
Total	35	5	...

TABLE

Persons by Age at First Marriage

Age group (in years)	Caste/Tribe/													
	Brahmin		Chakali		Golla		Goundla		Kamsali		Komati		Madiga	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
0-4	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5-9	...	...	...	...	...	1	...	3	...	...	...	1	...	...
10-14	...	...	...	2	...	2	2	11	...	1	...	...	...	9
15-19	...	...	...	...	2	...	6	7	1	...	...	...	5	3
20-24	...	...	2	1	...	2	6	...	...	...	1	...	6	1
25-29	...	...	...	...	1	...	1	...	...	...	...	...	...	...
30-34	...	...	...	...	...	...	3	...	...	...	...	...	...	...
35-39	...	...	...	...	...	...	...	...	...	...	...	...	...	...
40-44	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45-49	...	...	...	...	...	...	...	...	...	...	...	...	...	...
50-54	...	...	...	...	...	...	...	...	...	...	...	...	...	...
55-59	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	2	3	3	5	18	21	1	1	1	1	11	13

M : Males F : Females

and Caste/Tribe/Community

Community												Age group (in years)
Mala		Muslim		Muthracha		Reddy		Tenugu		Total		
M	F	M	F	M	F	M	F	M	F	M	F	
(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	
...	...	...	...	...	...	...	...	...	...	...	...	0-4
...	1	...	...	...	1	1	...	...	...	1	7	5-9
...	...	...	2	...	3	...	6	...	...	2	36	10-14
1	1	...	1	1	...	4	...	...	...	20	13	15-19
1	...	3	...	2	...	1	...	1	...	23	4	20-24
...	...	...	...	...	...	...	...	...	...	2	...	25-29
...	...	...	...	...	...	...	...	...	...	3	...	30-34
...	...	...	...	...	...	...	...	...	...	...	...	35-39
...	...	...	...	...	...	...	...	...	...	...	...	40-44
...	...	...	...	...	...	...	...	...	...	...	...	45-49
...	...	...	...	...	...	...	...	...	...	...	...	50-54
...	...	...	...	...	...	...	...	...	...	...	...	55-59
...	...	...	...	...	...	...	...	...	...	...	...	60 & above
2	2	3	3	3	4	6	6	1	1	51	60	Total

T A B L E 50

Dowry Payments and Knowledge of Hindu Marriage Act by Caste

Caste	No. of households		No. of households aware of legislation prohibiting dowry	With reference to Col. (4) No. households with an attitude of		No. of informants who know that there have been changes in the recent years in Hindu Marriage Act	Informant's views about the salient features of the Hindu Marriage Act
	Giving dowry	Amount of dowry		Approval	Disapproval		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs.					
1 Brahmin	...	...	1	...	...	1	...
2 Goundla	...	...	1	...	...	2	...
3 Komati	1	316	1	1	...	1	...
4 Madiga	...	...	...	...	...	1	...
5 Reddy	2	2,600	3	2	...	2	...
Total	3	2,916	6	3	...	7	...

T A B L E 52

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

Caste/Tribe/Community	No. aware of family planning centre	No. aware of family planning	No. approving family planning	No. approving family planning after being explained	Total	No liking to adopt family planning methods after				
						Two children	Three children	Four children	Five children	Six children
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	1	1	1	...	1	1	...	...	...	...
2 Chakali	1	...	...	2	2	...	1	1	...	...
3 Golla	1	1	1	2	3	1	...	1	1	...
4 Goundla	5	3	3	4	7	1	1	3	1	1
5 Kamsali	1	...	...	1	1	...	1	...	...	...
6 Komati	1	1	1	...	1	...	1	...	...	...
7 Madiga	5	1	1	5	6	1	2	2	1	...
8 Mala	1	1	1	1	2	...	...	2	...	...
9 Muslim	2	2	2	...	2	...	...	1	1	...
10 Muthracha	1	...	...	2	2	1	...	1	...	...
11 Reddy	3	3	3	...	3	...	3	...	...	...
12 Tenugu	...	...	...	...	...	...	...	...	...	...
Total	22	13	13	17	30	5	9	11	4	1

TABLE

Attitude towards Family Planning with reference to

Caste/Tribe/Community	Two children				Three children				
	The age of head of household being				The age of head of household being				
	51 & above	41—50	31—40	21—30	51 & above	41—50	31—40	21—30	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Brahmin	.	...	1	...	...	...	...	...	...
2 Chakali	.	...	...	...	...	...	1	...	...
3 Golla	.	1	...	...	...	...	...	...	...
4 Goundla	.	1	...	...	...	...	...	1	...
5 Kamsali	.	...	...	...	...	...	1	...	...
6 Komati	.	...	...	...	1	...	...	...	...
7 Madiga	.	1	...	...	2	...	...	...	...
8 Mala	.	...	...	...	...	...	...	...	...
9 Muslim	.	...	...	...	...	...	...	...	...
10 Muthracha	.	1	...	...	...	...	...	...	...
11 Reddy	.	...	...	...	2	1	...	...	...
12 Tenugu	.	...	...	...	...	...	...	...	...
Total	.	4	1	...	...	5	1	2	1

Age of Head of Household by Caste/Tribe/Community

Four children				Five children				Six children				Caste/Tribe/ Community
The age of head of household being				The age of head of household being				The age of head of household being				
51 & above	41—50	31—40	21—30	51 & above	41—50	31—40	21—30	51 & above	41—50	31—40	21—30	
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	
...	...	...	...	...	...	...	...	...	...	...	...	1 Brahmin
1	...	...	...	...	...	...	...	...	...	...	...	2 Chakali
...	...	...	1	...	...	...	1	...	...	...	...	3 Golla
2	...	1	...	...	...	1	...	1	...	...	...	4 Goundla
...	...	...	...	...	...	...	...	...	...	...	...	5 Kamsali
...	...	...	...	...	...	...	...	...	...	...	...	6 Komati
...	...	2	...	1	...	...	...	...	...	...	...	7 Madiga
...	2	...	...	...	...	...	...	...	...	...	...	8 Mala
...	1	...	...	1	...	...	...	...	...	...	...	9 Muslim
...	...	...	1	...	...	...	...	...	...	...	...	10 Muthracha
...	...	...	...	...	...	...	...	...	...	...	...	11 Reddy
...	...	...	...	...	...	...	...	...	...	...	...	12 Tenugu
3	3	3	2	2	...	1	1	1	...	...	...	Total

TABLE 54

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

Number that like to adopt family plann- ing after having	The age of the child bearing woman being (in years)	Caste/Tribe/Community											
		Brahmin	Chakali	Golla	Goundla	Kamsali	Komati	Madiga	Mala	Muslim	Muthracha	Reddy	Tenugu
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
NUMBER OF INFORMANTS													
1 Two children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...	...	...	...	...
	21-25	...	...	...	1	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	...	...
	36-40	1	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	1	...	...	...	1	...	...	1	...	...
2 Three children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	1	...	...	...	...	...
	21-25	...	1	...	1	1	...	...	...	...	...	1	...
	26-30	...	...	...	...	...	1	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	1	...
	36-40	...	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	...	...	...	...	1	...	...	...	1	...
3 Four children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...	...	1	...	...
	21-25	...	...	1	1	...	...	1	...	...	...	...	...
	26-30	...	...	...	1	...	...	1	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	1	...	...	...	...
	36-40	...	...	...	...	...	...	...	1	...	...	...	...
	41 & above	...	1	...	1	...	...	...	...	1	...	...	...

—(Contd.)

TABLE 54—Concl'd.

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

Number that like to adopt family planning after having	The age of the child bearing woman being (in years)	Caste/Tribe/Community											
		Brahmin	Chakali	Golla	Goundla	Kamsali	Komati	Madiga	Mala	Muslim	Muthracha	Reddy	Tenugu
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
NUMBER OF INFORMANTS													
4 Five children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	1	1	...	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	...	...
	36-40	...	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	...	...	...	...	1	...	1	...	...	...
5 Six children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	...	...
	36-40	...	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	...	1	...	...	...	...	...	...	...	...
Total		1	2	3	7	1	1	6	2	2	2	3	...

TABLE 55

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

Caste/Tribe/Community	No. wanting more children, duration of marriage being (in years)					No. wanting no more children, duration of marriage being (in years)				
	21 & above	16-20	11-15	6-10	5 & below	21 & above	16-20	11-15	6-10	5 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	...	...	...	...	...	...	1	...	...	...
2 Chakali	...	...	...	...	...	1	...	1	...	...
3 Golla	...	...	...	...	...	1	...	2	...	...
4 Goundla	2	1	...	...	...	2	2	1	2	...
5 Kamsali	...	...	...	...	...	...	1	...	...	...
6 Komati	...	...	...	...	...	1	...	...	...	...
7 Madiga	1	...	...	...	...	4	1	...	1	...
8 Mala	...	...	...	...	...	2	...	...	...	...
9 Muslim	...	...	...	...	...	2	...	...	...	...
10 Muthracha	...	...	...	...	...	1	...	...	1	...
11 Reddy	...	...	...	...	...	3	...	...	...	...
12 Tenugu	...	...	...	1	...	...	...	...	...	...
Total	3	1	...	1	...	17	5	4	4	...

TABLE 56

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

Caste/Tribe/Community	No. wanting more children, having annual income (in Rs.) of					No. wanting no more children having annual income (in Rs.) of				
	1,201 & above	901—1,200	601—900	301—600	300 & less	1,201 & above	901—1,200	601—900	301—600	300 & less
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	...	...	...	...	...	1	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	...	...	...
3 Golla	...	...	...	...	...	...	...	1	1	...
4 Goundla	3	...	...	...	...	...	2	...	1	...
5 Kamsali	...	...	...	...	...	6	1	...	...	...
6 Komati	...	...	...	...	...	...	...	...	...	1
7 Madiga	...	...	...	...	...	...	1	...	...	...
8 Mala	...	...	...	1	...	1	...	3	2	...
9 Muslim	...	...	...	...	...	...	...	1	1	...
10 Muthracha	...	...	...	...	...	2	...	...	...	...
11 Reddy	...	...	...	...	...	1	...	1	...	...
12 Tenugu	...	1	...	...	...	3	...	...	...	...
Total	3	1	...	1	...	14	4	6	5	1

TABLE 57

Inheritance of Property in Practice by Caste/Tribe/Community

Caste/Tribe/Community	No. of persons interviewed	No. indicating that relatives of the following categories are entitled to inherit property in their respective Caste/Tribe/Community		
		Son	Son and daughter	Wife
	(2)	(3)	(4)	(5)
1 Brahmin	1	...	1	...
2 Chakali	2	1	...	...
3 Golla	3	1	...	...
4 Goundla	10	4	...	...
5 Kamsali	1	1	...	...
6 Komati	1	1	...	...
7 Madiga	7	6	...	...
8 Mala	2	2	...	...
9 Muslim	2	1	...	...
10 Muthracha	2	1	...	...
11 Reddy	3	3	...	...
12 Tenugu	1	1	...	...
Total	35	22	1	...

Note:—The remaining household heads could not give any opinion.

TABLE 58

Share of Property for Sons by Caste/Tribe/Community

Caste/Tribe/Community	No. of persons interviewed	No. indicating that sons inherit property in the following manner				Larger share is given to eldest son, others inherit equal share
		All sons get equal share	Only eldest son inherits	Only youngest son inherits		
	(2)	(3)	(4)	(5)	(6)	
1 Brahmin	1	...	...	...	...	...
2 Chakali	2	1	...	...	...	...
3 Golla	3	1	...	...	...	...
4 Goundla	10	2	...	...	...	2
5 Kamsali	1	1	...	...	...	...
6 Komati	1	1	...	...	...	...
7 Madiga	7	5	...	...	...	1
8 Mala	2	1	...	...	...	1
9 Muslim	2	1	...	...	...	...
10 Muthracha	2	1	...	...	...	...
11 Reddy	3	3	...	...	...	...
12 Tenugu	1	1	...	...	...	...
Total	35	18	...	...	...	4

TABLE 59

Share of Property for Daughters by Caste/Tribe/Community

Caste/Tribe/Community	Number of persons interviewed	Number indicating that daughters inherit property in the following manner		
		Daughters only inherit to the exclusion of the sons	Daughters inherit equally with sons	Daughters inherit only if sons agree
	(2)	(3)	(4)	(5)
1 Brahmin	1	...	1	...
2 Chakali	2	...	...	...
3 Golla	3	...	...	...
4 Goundla	10	...	1	...
5 Kamsali	1	...	...	...
6 Komati	1	...	...	...
7 Madiga	7	...	...	...
8 Mala	2	...	...	...
9 Muslim	2	...	1	...
10 Muthracha	2	...	...	...
11 Reddy	3	...	1	1
12 Tenugu	1	...	...	...
Total	35	...	4	1

TABLE 60

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

Caste/Tribe/Community	Number of persons interviewed	Number aware that there have been changes in Hindu Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin	1	...	...	1	...
2 Chakali	2	...	...	...	...
3 Golla	3	...	...	...	...
4 Goundla	10	...	...	...	...
5 Kamsali	1	...	...	...	...
6 Komati	1	...	...	...	...
7 Madiga	7	...	...	...	...
8 Mala	2	...	...	...	...
9 Muslim	2	1	...	1	...
10 Muthracha	2	...	...	...	...
11 Reddy	3	2	...	1	...
12 Tenugu	1	...	...	...	...
Total	35	3	...	3	...

TABLE 61

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

Caste/Tribe/Community	No. of persons interviewed	No. of persons who agree that daughters should inherit equally with sons, age of informant being (in years)				
		51 & above	41-50	31-40	21-30	20 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Brahmin	1	...	1	...	...	...
2 Chakali	2	...	...	...	...	...
3 Golla	3	...	...	...	...	...
4 Goundla	10	...	...	...	1	...
5 Kamsali	1	...	...	...	...	...
6 Komati	1	...	...	...	...	...
7 Madiga	7	...	...	...	...	...
8 Mala	2	...	...	...	...	...
9 Muslim	2	1	...	...	...	...
10 Muthracha	2	...	...	...	...	...
11 Reddy	3	2	...	...	...	...
12 Tenugu	1	...	...	...	...	...
Total	35	3	1	...	1	...

TABLE 62

Medical Care

Total No. of households	No. of households in which maternity cases are attended to				No. of households following		Location of hospital	Distance
	By taking the woman to hospital for confinement	By calling a qualified midwife	By calling an unqualified midwife	Without any assistance from outside	Allopathic system of treatment	Ayurvedic system of treatment		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
35	1	5	11	6	10	1	Choutuppal	2 miles

TABLE 63

General Knowledge of Household Heads by Caste/Tribe/Community

No. of household heads that knew the name of								
Caste/Tribe/ Community	Total No. of households	Zilla Parishad	Panchayat Samithi head- quarters	Panchayat head- quarters	Taluk head- quarters	District head- quarters	Principal lakes and rivers of the district	Project dam etc., constructed/under contemplation within the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Brahmin	1	...	1	1	...	1	River Musi 1	...
2 Chakali	2	...	...	2	2	2	...	Nagarjunasagar Dam 1
3 Golla	3	...	...	3	3	3	...	...
4 Goundla	10	2	3	6	9	10	...	Nagarjunasagar Dam 2
5 Kamsali	1	...	...	1	...	1	...	...
6 Komati	1	1	1	1	1	1	Pedderu 1	...
7 Madiga	7	...	1	7	6	6	...	...
8 Mala	2	...	...	2	1	1	...	...
9 Muslim	2	1	1	2	2	2	River Musi 1	Nagarjunasagar Dam 1
10 Muthracha	2	1	1	1	1	2	...	Nagarjunasagar Dam 1
11 Reddy	3	3	3	3	3	3	River Krishna 2	Nagarjunasagar Dam 2
12 Tenugu	1	...	...	1	1	...	...	...
Total	35	8	11	30	29	32	...	...

TABLE 64

Awareness of Untouchability Offences Act

Caste/Tribe/Community (1)	Number of persons interviewed (2)	No. of persons aware of prohibition of untouchability under law (3)
1 Brahmin	1	1
2 Chakali	2	2
3 Golla	3	2
4 Goundla	10	8
5 Kamsali	1	1
6 Komati	1	1
7 Madiga	7	6
8 Mala	2	2
9 Muslim	2	2
10 Muthracha	2	2
11 Reddy	3	3
12 Tenugu	1	...
Total	35	30

TABLE 65

Attitude of Informants towards Survey

Attitude (1)	No. of informants	
	Males (2)	Females (3)
1 Hostile	...	...
2 Indifferent	6	1
3 Co-operative	28	...
Total	34	1

TABLE 66

Period of Existence of Households Immigrated during Present Generation by Caste

Caste (1)	No. of households immigrated		
	10 years & below (2)	11—20 years (3)	21—30 years (4)
1 Goundla	...	...	1
2 Kamsali	...	1	...
3 Komati	...	...	1
Total	...	1	2

TABLE 67

Place of Birth

Place of birth (1)	Number of persons		Number of births in the village during					
	1st birth (2)	Subsequent births (3)	1959-60 (4)	1960-61 (5)	1961-62 (6)	1962-63 (7)	1963-64 (8)	1964-65 (9)
<i>Inside the village</i>								
1 In the same household	2	26	...	7	5	6	6	4
2 Mother's parents' house	...	...	...	...	...	...	...	...
3 Hospital/Nursing home	...	...	...	...	...	...	...	...
<i>Outside the village</i>								
1 Mother's parents' house	1	3	...	1	1	...	1	1
2 Hospital/Nursing home	...	1	...	...	...	...	...	1
Total	3	30	...	8	6	6	7	6

T A B L E 68

Immigrant Households by Caste, Place and Reasons

Caste	No. of households	No. of households immigrating					
		Outside the State		Outside the district but within the State		Outside the taluk but within the district	
		Rural	Urban	Rural	Urban	Rural	Urban
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Goundla	.	1	...	...	...	...	...
2 Kamsali	.	1	...	...	...	1	...
3 Komati	.	1	...	...	...	...	...
Total	.	3	...	...	...	1	...

—(Contd.)

T A B L E 68—Concl'd.
Immigrant Households by Caste, Place and Reasons

Caste	No. households immigrating from		Occupation before immigration			Reasons for immigration	
	Within the taluk						
	Rural	Urban	Goldsmith	Toddy tapper	Business man	To eke out livelihood	Illarikam
	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Goundla	.	1	...	1	...	...	1
2 Kamsali	.	...	1	...	...	1	...
3 Komati	.	1	...	...	1	1	...
Total	.	2	1	1	1	2	1

T A B L E 69

Emigration by Caste, Number of Members, Place and Reasons

Caste	Emigrating from						Occupation before the emigration	Reasons for the emigration
	Outside the State		Outside the District		Within the District			
	Rural	Urban	Rural	Urban	Rural	Urban		
	(1)	(2)	(3)	(4)	(5)	(6)		
Chakali	...	...	...	...	1	...	Washerman	To eke out livelihood

T A B L E 70

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community	Name of house type		Number of houses with mud roof		Number of houses with tile roof		Number of houses with palmyra leaf roof	
	Name	Number	With slope	Without slope	2 sloped	4 sloped	2 sloped	4 sloped
			(4)	(5)	(6)	(7)	(8)	(9)
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Brahmin	Kaveli	1	...	...	...	1	...	...
2 Chakali	Midde	1	1	...	...	...	...	...
	Kammalu	1	...	...	...	...	1	...
3 Golla	Kaveli	2	...	...	...	2	...	...
	Kammalu	1	...	...	...	...	1	...
4 Goundla	Kaveli	9	...	...	...	9	...	...
	Bhavanti-bungalow	1	...	...	...	1	...	...
5 Kamsali	Kaveli	1	...	...	...	1	...	...
6 Komati	Kaveli	1	...	...	1	...	...	...
7 Madiga	Kammalu	5	...	...	...	...	4	1
	Kaveli	2	...	...	2	...	...	...
8 Mala	Kammalu	2	...	...	...	...	2	...
9 Muslim	Kaveli	2	...	...	...	2	...	...
10 Muthracha	Kaveli	2	...	...	1	1	...	...
11 Reddy	Bhavanti-bungalow	2	...	...	...	2	...	...
	Midde	1	...	...	...	1	...	...
12 Tenugu	Kaveli	1	...	...	...	1	...	...
Total		35	1	...	4	21	8	1

TABLE 71

Houses by Wall Material and Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of houses with		
	Mud wall (2)	Stone wall (3)	Brick wall (4)
1 Brahmin	1	...	...
2 Chakali	2	...	...
3 Golla	3	...	...
4 Goundla	4	2	4
5 Kamsali	1	...	...
6 Komati	1	...	...
7 Madiga	7	...	...
8 Mala	2	...	...
9 Muslim	2	...	...
10 Muthracha	2	...	...
11 Reddy	3	...	...
12 Tenugu	1	...	...
Total	29	2	4

TABLE 72

Houses and Use

Total number of houses (1)	Number of houses used for	
	Residence (2)	Residence-cum-shop (3)
35	34	1

TABLE 73

Scheduled Castes and Denotified Tribe by Households and Population

Name of Scheduled Caste/ Denotified Tribe	Total No. of households	Population		
		Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
<i>Scheduled Castes</i>				
1 Madiga	7	40	19	21
2 Mala	2	12	7	5
Total	9	52	26	26
<i>Denotified Tribe</i>				
Muthracha	2	16	6	10
Grand Total	11	68	32	36

TABLE 74

Information about Existence and Functions of Panchayat by Households and Caste/Tribe/Community

Caste/Tribe/Community (1)	No. of households (2)	No. that could tell the period of existence of Panchayat correctly (3)	Remarks including a note on the amenities provided by the Panchayat from its inception (4)
1 Brahmin	1	1	Wells repair
2 Chakali	2	2	...
3 Golla	3	2	...
4 Goundla	10	5	Elementary School and roads provided
5 Kamsali	1	1	...
6 Komati	1	1	Wells repair
7 Madiga	7	6	Well
8 Mala	2	2	...
9 Muslim	2	2	Electrification. Roads repair
10 Muthracha	2	2	...
11 Reddy	3	3	Well and Radio
12 Tenugu	1	1	...
Total	35	28	...

TABLE 75

Awareness of Functions of Grama Sevak by Caste/Tribe/Community and Households

Caste/Tribe/Community (1)	No. of households (2)	No. aware of the functions of Grama Sevak (3)	No. that could describe the functions of Gram Sevak		
			Satisfactorily (4)	Unsatisfactorily (5)	Incorrectly (6)
1 Brahmin	1	1	1	...	...
2 Chakali	2	...	...	...	...
3 Golla	3	...	...	...	...
4 Goundla	10	1	1	...	...
5 Kamsali	1	...	...	...	...
6 Komati	1	...	...	...	...
7 Madiga	7	1	...	...	1
8 Mala	2	1	...	...	1
9 Muslim	2	1	1	...	...
10 Muthracha	2	...	...	...	...
11 Reddy	3	3	3	...	...
12 Tenugu	1	...	...	...	...
Total	35	8	6	...	2

TABLE 76

Information about dominant Parties and Castes in the Panchayat by Caste/Tribe/Community and Number of Informants

Caste/Tribe/Community (1)	No. of informants according to whom main party is		No. of informants according to whom dominant caste is	
	Congress		Reddy	
(1)	(2)		(3)	
1 Brahmin	1	.	1	
2 Chakali	1	.	1	
3 Golla	3	.	2	
4 Goundla	7	.	4	
5 Kamsali	1	.	...	
6 Komati	4	.	2	
7 Madiga	1	.	1	
8 Mala	2	.	1	
9 Muslim	1	.	1	
10 Muthracha	3	.	3	
11 Reddy	...	.	...	
12 Tenugu	1	.	...	
Total	25	.	16	

TABLE 77

Opinion on functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe/ Community	Total No. of household heads	No. of persons satisfied with the functioning of			No. of persons not satisfied with the functioning of			No. of persons who could not express any opinion about the functioning of		
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	1	1	1	1	...	...	...	...	...	...
2 Chakali	2	...	...	...	1	1	1	1	1	1
3 Golla	3	...	...	...	1	1	1	2	2	2
4 Goundla	10	1	1	1	1	1	1	8	8	8
5 Kamsali	1	...	...	...	...	...	...	1	1	1
6 Komati	1	...	...	...	1	1	1	...	...	...
7 Madiga	7	1	1	1	3	3	3	3	3	3
8 Mala	2	...	...	...	...	...	...	2	2	2
9 Muslim	2	1	1	1	...	...	...	1	1	1
10 Muthracha	2	...	...	...	...	...	...	2	2	2
11 Reddy	3	1	1	1	2	2	2	...	...	...
12 Tenugu	1	...	...	...	...	...	...	1	1	1
Total	35	5	5	5	9	9	9	21	21	21

TABLE 78

Caste Panchayat—Existence and attitude by Caste and Households

Caste	No. of households	No. of households according to whom Caste/Tribe/Community Panchayat exists for				No. of households according to whom Caste Panchayat should continue	Remarks, inclu- ding a note on the reasons for the continuance of Caste Panchayat
		Golla	Goundla	Madiga	Mala		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Golla	3	1	...	...	...	...	To settle caste disputes
2 Goundla	10	...	10	...	...	...	To settle minor disputes
3 Madiga	7	...	...	7	...	5	To settle internal disputes
4 Mala	2	...	...	...	2	...	To settle caste disputes
Total	22	1	10	7	2	5	

TABLE 79

Caste Panchayat—Functions

Caste	No. of households	No. of households according to whom functions of Caste Panchayat are		
		Settlement of caste disputes	Settlement of minor disputes	Settlement of internal disputes
(1)	(2)	(3)	(4)	(5)
1 Golla	3	1	...	...
2 Goundla	10	...	10	...
3 Madiga	7	...	...	7
4 Mala	2	2	...	...
Total	22	3	10	7

TABLE 80

Co-operative Society Membership and Benefit by Caste/Tribe/Community

Name of Co-operative Society	Total of all communities who are aware of the society	No. of members belonging to					No. of members benefited	Note on the nature of benefit
		Brahmin	Goundla	Madiga	Muslim	Reddy		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Agricultural Co-operative Credit Society	4	1	...	1	1	1	4	Obtained loan
2 Toddy tappers' Co-operative Society	9	...	9	...	...	...	2	Obtained loan
Total	13	1	9	1	1	1	6	

TABLE 81

Literacy of Co-operative Society Members by Caste/Community

Caste/Community	Number of Co-operative Society members		
	Total	Literates	Illiterates
(1)	(2)	(3)	(4)
1 Brahmin	1	1	...
2 Goundla	9	1	8
3 Madiga	1	...	1
4 Muslim	1	1	...
5 Reddy	1	1	...
Total	13	4	9

TABLE 82

Co-operative Society Membership by Land Ownership

Size of land holdings (in acres)	Number of Members by Caste/Community					Total
	Brahmin	Goundla	Madiga	Muslim	Reddy	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Below 10	...	1	1	...	...	2
10-15	...	2	...	...	...	2
16-20	...	...	...	...	...	...
21-25	...	...	...	...	...	...
26 & above	1	1	...	1	1	4
Total	1	4	1	1	1	8

GLOSSARY

<i>Akshintalu</i>	. . Sacred rice	<i>Mantrasani</i>	. . Local midwife
<i>Angeelu</i>	. . Shirts	<i>Marumanuvu</i>	. . Widow marriage
<i>Annapukunda</i>	. . Pot used for cooking food	<i>Mattelu</i>	. . Toe rings used by married women only
<i>Ballapeetalu</i>	. . Wooden planks	<i>Molatradu</i>	. . Waist thread
<i>Cheeralu</i>	. . Saris	<i>Mukkupulla</i>	. . Nose-wear
<i>Chinnadinam</i>	. . Initial obsequies	<i>Muthaidulu</i>	. . Women in married status
<i>Dappulu</i>	. . Trumpets	<i>Nanu</i>	. . Gold chain - a neck ornament
<i>Desevali pasuvulu</i>	. . Animals of local breed	<i>Parikineelu</i>	. . Skirts
<i>Etham</i>	. . Picotah	<i>Patteda</i>	. . Stiff gold ornament worn to the neck
<i>Gampalu</i>	. . Bamboo baskets	<i>Pottato unnadi</i>	. . A woman in pregnancy
<i>Gorru</i>	. . Coulters	<i>Purillu</i>	. . Thatched house
<i>Guntaka</i>	. . Scuffle	<i>Puttu ventrukulu teeyuta</i>	. . Tonsure ceremony
<i>Grihapravesam</i>	. . House-warming ceremony	<i>Samartha or Raja-swala</i>	. . Attainment of puberty
<i>Intiperu</i>	. . Surname	<i>Subhamuhurtham</i>	. . Auspicious time
<i>Iravayyokka Roju</i>	. . Twenty-first day after child birth	<i>Taddinam</i>	. . Annual ceremony celebrated in memory of the departed
<i>Kadiyalu</i>	. . Anklets	<i>Vasalu</i>	. . bangles
<i>Kammalu</i>	. . Ear-wear	<i>Vidhava</i>	. . Widow
<i>Kanduva</i>	. . Towel	<i>Vungaralu</i>	. . Finger rings
<i>Kankulu</i>	. . Earheads		
<i>Kavelillu</i>	. . Tiled house		
<i>Kirana</i>	. . Grocery		
<i>Mangalasutram</i>	. . Sacred marriage locket		

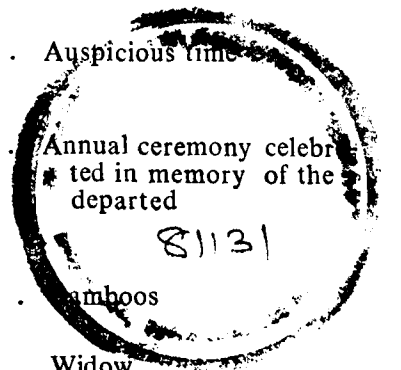


TABLE 54

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

Number that like to adopt family planning after having	The age of the child bearing woman being (in years)	Caste/Tribe/Community											
		Brahmin	Chakali	Golla	Goundla	Kamsali	Komati	Madiga	Mala	Muslim	Muthracha	Reddy	Tenugu
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
NUMBER OF INFORMANTS													
1 Two children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...	...	...	...	...
	21-25	...	...	...	1	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	...	...
	36-40	1	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	1	...	...	...	1	...	...	1	...	...
2 Three children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	1	...	...	...	...	...
	21-25	...	1	...	1	1	...	...	...	...	...	1	...
	26-30	...	...	...	...	...	1	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	1	...
	36-40	...	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	...	...	...	...	1	...	...	...	1	...
3 Four children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...	...	1	...	...
	21-25	...	...	1	1	...	...	1	...	...	...	...	...
	26-30	...	...	...	1	...	...	1	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	1	...	...	...	...
	36-40	...	...	...	...	...	...	...	1	...	...	...	...
	41 & above	...	1	...	1	...	...	...	...	1	...	...	...

—(Contd.)

TABLE 54—Concl'd.

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

Number that like to adopt family planning after having	The age of the child bearing woman being (in years)	Caste/Tribe/Community											
		Brahmin	Chakali	Golla	Goundla	Kamsali	Komati	Madiga	Mala	Muslim	Muthracha	Reddy	Tenugu
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
NUMBER OF INFORMANTS													
4 Five children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	1	1	...	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	...	...
	36-40	...	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	...	...	...	...	1	...	1	...	...	...
5 Six children	15 & less	...	...	...	...	...	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	...	...	...	...	...	...
	31-35	...	...	...	...	...	...	...	...	...	...	...	...
	36-40	...	...	...	...	...	...	...	...	...	...	...	...
	41 & above	...	...	...	1	...	...	...	...	...	...	...	...
Total		1	2	3	7	1	1	6	2	2	2	3	...

TABLE 55

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

Caste/Tribe/Community	No. wanting more children, duration of marriage being (in years)					No. wanting no more children, duration of marriage being (in years)				
	21 & above	16-20	11-15	6-10	5 & below	21 & above	16-20	11-15	6-10	5 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	...	...	...	...	...	...	1	...	...	...
2 Chakali	...	...	...	...	...	1	...	1	...	...
3 Golla	...	...	...	...	...	1	...	2	...	...
4 Goundla	2	1	...	...	...	2	2	1	2	...
5 Kamsali	...	...	...	...	...	...	1	...	...	...
6 Komati	...	...	...	...	...	1	...	...	...	...
7 Madiga	1	...	...	...	...	4	1	...	1	...
8 Mala	...	...	...	...	...	2	...	...	...	...
9 Muslim	...	...	...	...	...	2	...	...	...	...
10 Muthracha	...	...	...	...	...	1	...	...	1	...
11 Reddy	...	...	...	...	...	3	...	...	...	...
12 Tenugu	...	...	...	1	...	...	...	...	...	...
Total	3	1	...	1	...	17	5	4	4	...

TABLE 68

Immigrant Households by Caste, Place and Reasons

Caste	No. of households	No. of households immigrating					
		Outside the State		Outside the district but within the State		Outside the taluk but within the district	
		Rural	Urban	Rural	Urban	Rural	Urban
		(3)	(4)	(5)	(6)	(7)	(8)
1 Goundla	1	...	...	...	...	...	...
2 Kamsali	1	...	...	...	...	1	...
3 Komati	1	...	...	...	...	...	...
Total	3	...	...	...	...	1	...

—(Contd.)

TABLE 69

Emigration by Caste, Number of Members, Place and Reasons

Caste	Emigrating from						Occupation before the emigration	Reasons for the emigration
	Outside the State		Outside the District		Within the District			
	Rural	Urban	Rural	Urban	Rural	Urban		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Chakali	...	...	...	...	1	...	Washerman	To eke out livelihood

TABLE 70

House Type by Roof Material and Caste/Tribe/Community

Caste/Tribe/Community	Name of house type		Number of houses with mud roof		Number of houses with tile roof		Number of houses with palmyra leaf roof	
	Name	Number	With slope	Without slope	2 sloped	4 sloped	2 sloped	4 sloped
			(4)	(5)	(6)	(7)	(8)	(9)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Brahmin	Kaveli	1	...	...	...	1	...	...
2 Chakali	Midde	1	1	...	...	...	...	...
	Kammalu	1	...	...	...	...	1	...
3 Golla	Kaveli	2	...	...	...	2	...	...
	Kammalu	1	...	...	...	...	1	...
4 Goundla	Kaveli	9	...	...	...	9	...	...
	Bhavanti-bungalow	1	...	...	...	1	...	...
5 Kamsali	Kaveli	1	...	...	...	1	...	...
6 Komati	Kaveli	1	...	...	1	...	...	...
7 Madiga	Kammalu	5	...	...	...	...	4	1
	Kaveli	2	...	...	2	...	...	...
8 Mala	Kammalu	2	...	...	...	...	2	...
9 Muslim	Kaveli	2	...	...	...	2	...	...
10 Muthracha	Kaveli	2	...	...	1	1	...	...
11 Reddy	Bhavanti-bungalow	2	...	...	...	2	...	...
	Midde	1	...	...	...	1	...	...
12 Tenugu	Kaveli	1	...	...	...	1	...	...
Total		35	1	...	4	21	8	1

TABLE 68—Concl'd.

Immigrant Households by Caste, Place and Reasons

Caste	No. households immigrating from		Occupation before immigration			Reasons for immigration	
	Within the taluk		Goldsmith	Toddy tapper	Business man	To eke out livelihood	Illavikam
	Rural	Urban					
	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Goundla	1	...	...	1	...	...	1
2 Kamsali	...	...	1	...	...	1	...
3 Komati	1	...	...	...	1	1	...
Total	2	...	1	1	1	2	1