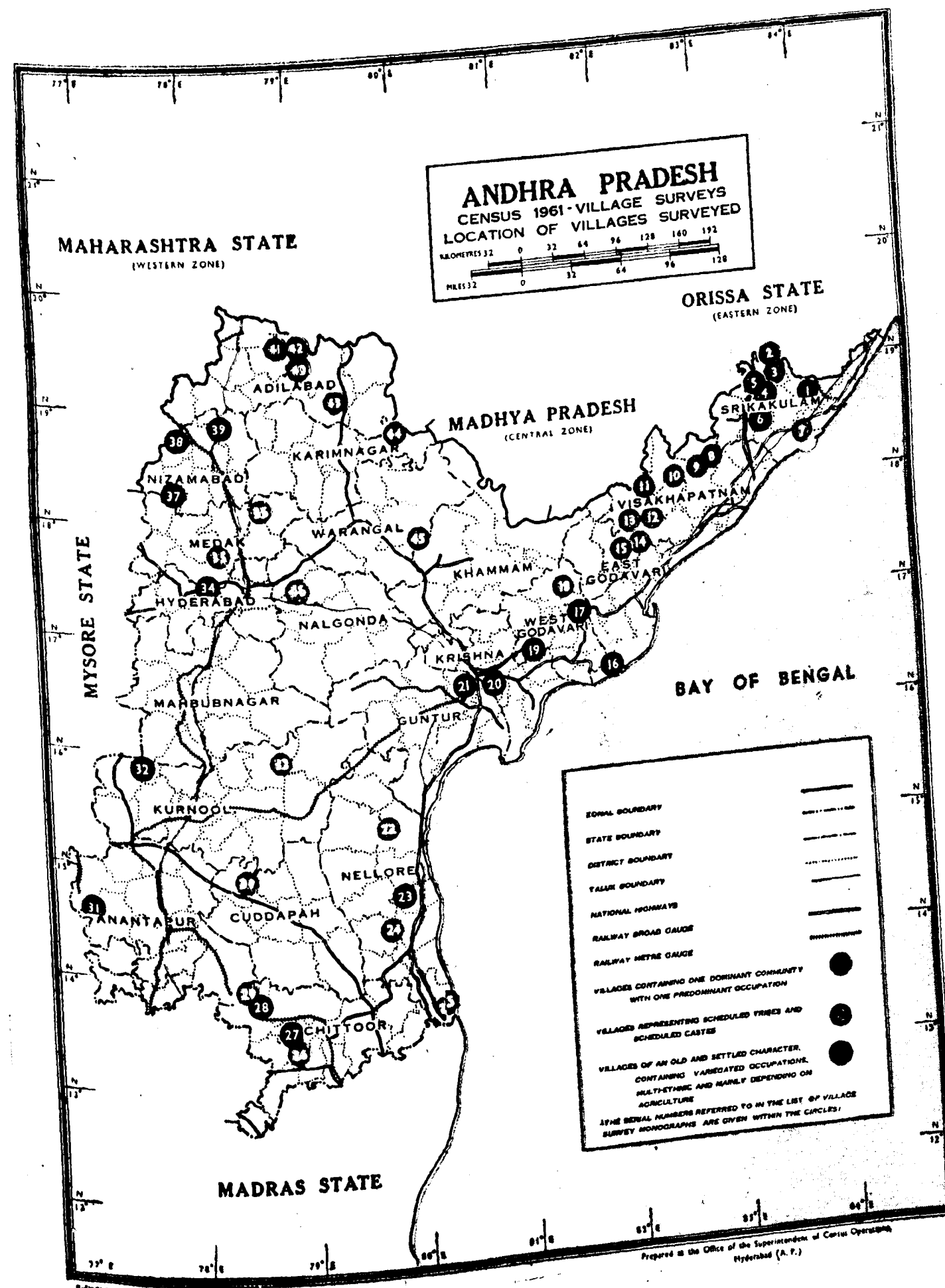


CENSUS OF INDIA 1961—VOLUME II—PART VI—LIST OF VILLAGE SURVEY MONOGRAPHS—A. P.

Name of District (1)	Taluk (2)	Sl. No. (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam Parvathipuram	1	Kallata	Kapu Savaras—A Scheduled Tribe
		2	Kalliti	Savaras—A Scheduled Tribe
		3	Lakkaguda†	Jatapus—A Scheduled Tribe
		4	Kannapudoravalasa†	A village in jute growing area
		5	Gadabavalasa, 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	Yellavaram	11	Annaram†	Samanthus—A Tribe
		12	Makavaram	Kammaras <i>alias</i> Ojas—A Scheduled Tribe
		13	Jerrela†	Bagatas—A Scheduled Tribe
West Godavari	Razole	14	Kondapalle	Koya Doras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
Krishna	Eluru	16	Pasarlupudilanka†	A typical East Godavari delta village
		17	Unagatla*†	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936-62 is done
Guntur	Guntur	18	Puliramudugudem†	Koyas—A Scheduled Tribe
		19	Gudivakalanka	A settled village in Kolleru lake bed area
Nellore	Kandukur	20	Maredumaka**	A settled Krishna delta village
		21	Malkapuram	A typical tobacco growing village
Chittoor	Punganur	22	Ayyavaripalle	A sheep and cattle rearing village
		23	Yelamanchipadu	A settled wet agricultural village
Cuddapa	Jammalamadugu	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
Anantapur	Kalyandrug	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
Kurnool	Adoni	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Hyderabad	Chevella	30	P. Sugamanchipalle	Noted for Cuddapah slabs
		31	Bhairavanitippa†	A dry village changing to wet cultivation under the Bhairavanitippa project
Medak	Narsapur	32	Mantsala†	A place of religious importance
		33	Byrlutugudem†	Chenchus—A Scheduled Tribe
Nizamabad	Banswada	34	Peddamangalaram	Economy dependent on the supply of vegetables to Hyderabad city
		35	Sivanagar†	Tanning industry
Adilabad	Utnur	36	Habshipur	Handloom industry
		37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
Karimnagar	Lakshettipet	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 of the people between 1929 & 1962 with reference to the economic investigations made by Sri S. Kesava Iyengar is done
Warangal	Manthani	40	Bhurnur†	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta†	Mathuras—A Tribe
Nalgonda	Ramannapet	42	Laindiguda†	Kolams—A Scheduled Tribe
		43	Malkepalle†	Thotis—A Scheduled Tribe
		44	Kishtaraopet	Naikpods—A Scheduled Tribe
		45	Mattewada†	Koyas—A Scheduled Tribe
		46	Tallasingaram†	A toddy tappers' village

*†Surveyed by the Indian Institute of Economics, Hyderabad—A. P.

**Present Monograph (20th) ‡Monographs so far published



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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

Part VI—Village Survey Monographs

Serial No. 20

A MONOGRAPH

on

MAREDUMAKA VILLAGE

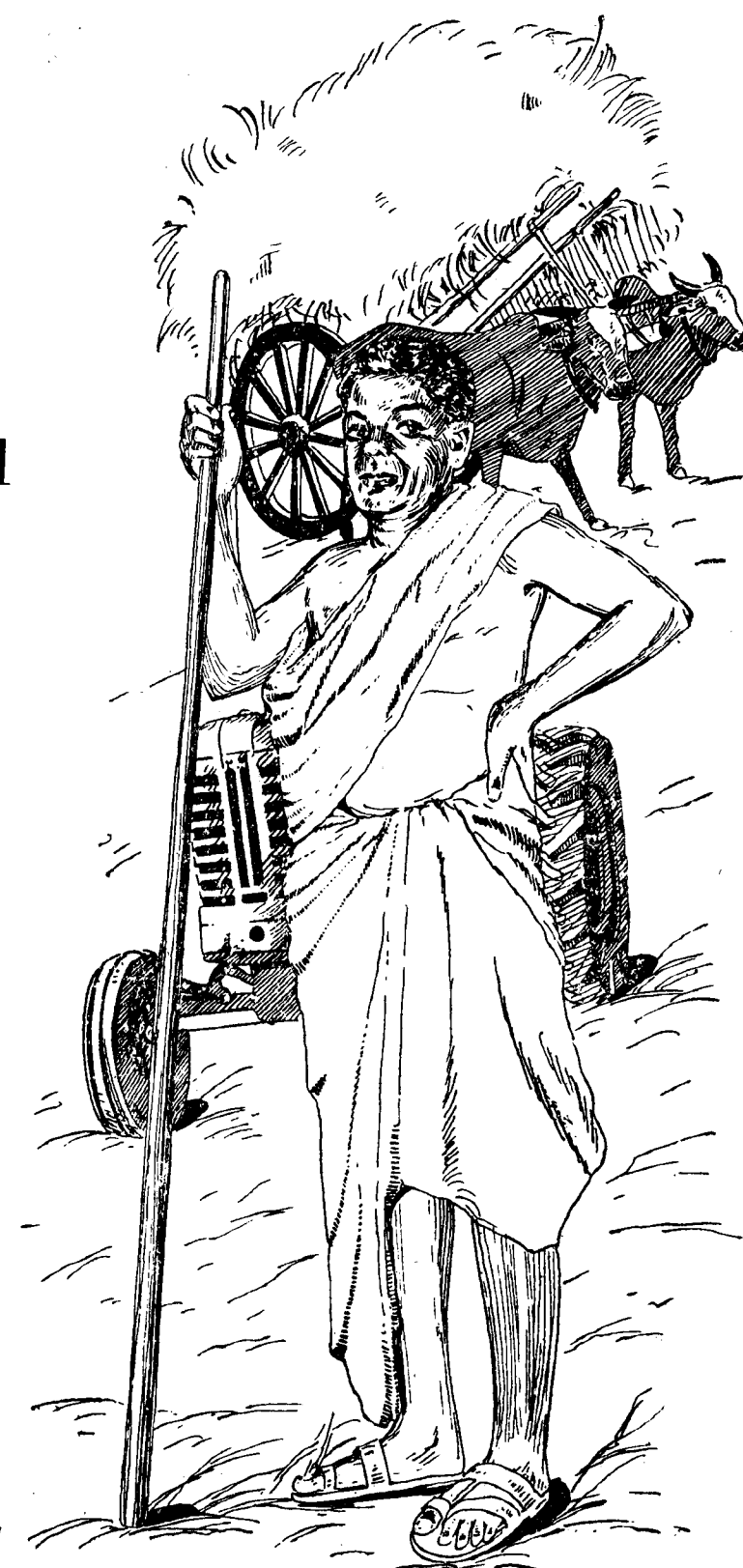
(VIJAYAWADA TALUK, KRISHNA DISTRICT)

EDITOR

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Superintendent of Census Operations, Andhra Pradesh, Hyderabad



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1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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PART I-A (ii)	...	General Report (Chapters VI to IX)	
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FOREWORD

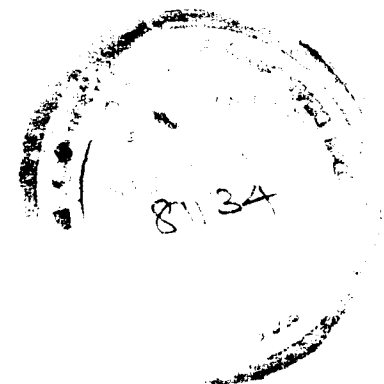
Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a 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.



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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in 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 Armour Village Monograph (Sl. No. 39).

NEW DELHI
July 30, 1964

ASOK MITRA
Registrar General, India

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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 of 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, Doms) 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 Maredumaka (No. 20 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the third category.

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 day's time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village of Maredumaka covered by this monograph was one such village surveyed in 1960 itself canvassing the old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada Village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study Camp held in New Delhi in December, 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of Survey was enlarged, we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to the Monograph No. 39 Kotha Armur Village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. Fortunately, Maredumaka 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 Maredumaka, a multiethnic village in Vijayawada Taluk, in the fertile Krishna delta of Krishna District. Kammas are economically and socially the dominant community in the village though they occupy the second place in the matter of numerical strength, next to the Scheduled Caste population. Agriculture is the main occupation for a majority of the people in the village. Kammas are enlightend agriculturists adopting several of the latest methods of farming, by using manures and chemical fertilisers, improved implements and seeds. Indeed Maredumaka, is one of the progressive and prosperous villages in the Krishna District. A special study has been made in this monograph about the socio-economic conditions of Kammas in relation to other communities living in the village.

The village was first surveyed by Sarvasri K. S. S. Raju and A. R. K. Murthy, Economic Investigators in February, 1960. Later in March, 1966 this village was resurveyed by canvassing the enlarged schedules by Sarvasri V. Radhakrishna, Research Assistant and V. D. Chary, Economic Investigator. The Tables were prepared under the guidance of Sri P. Pattayya, the then Tabulation officer and present Manager. The first draft of the report was prepared by Sri V. Radhakrishna, Research Assistant. Sri P. Pattayya also scrutinised the first draft of the report. The report was finalised by Sri P. S. R. Avadhany, Deputy Superintendent of Census Operations. The credit for the preparation of maps and line drawings goes to Shri M. Krishna Swamy, the Artist-Draughtsman. Sri K. K. Sarma, Computer assisted in reading the proofs.

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Superintendent of Census Operations,
Andhra Pradesh.

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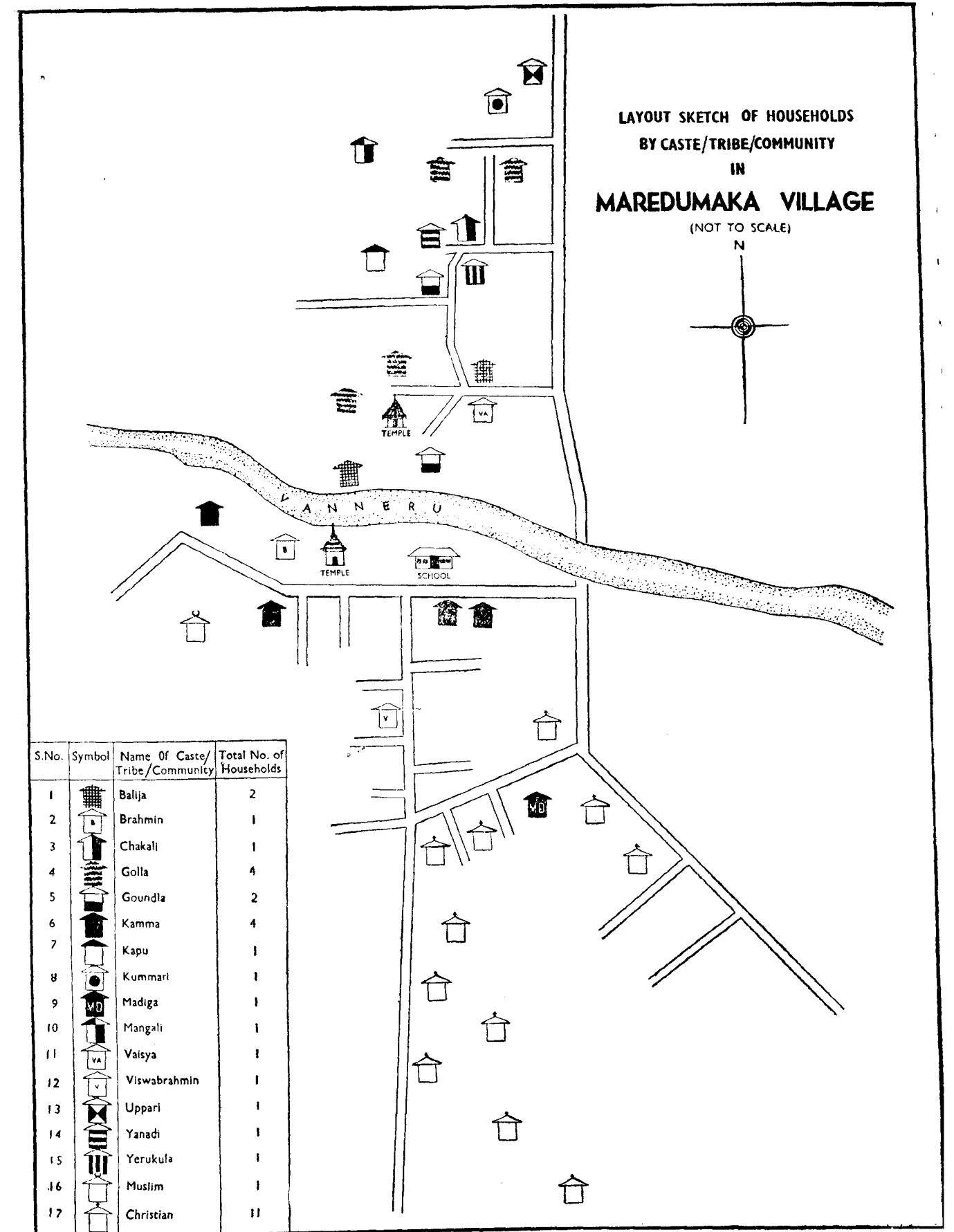
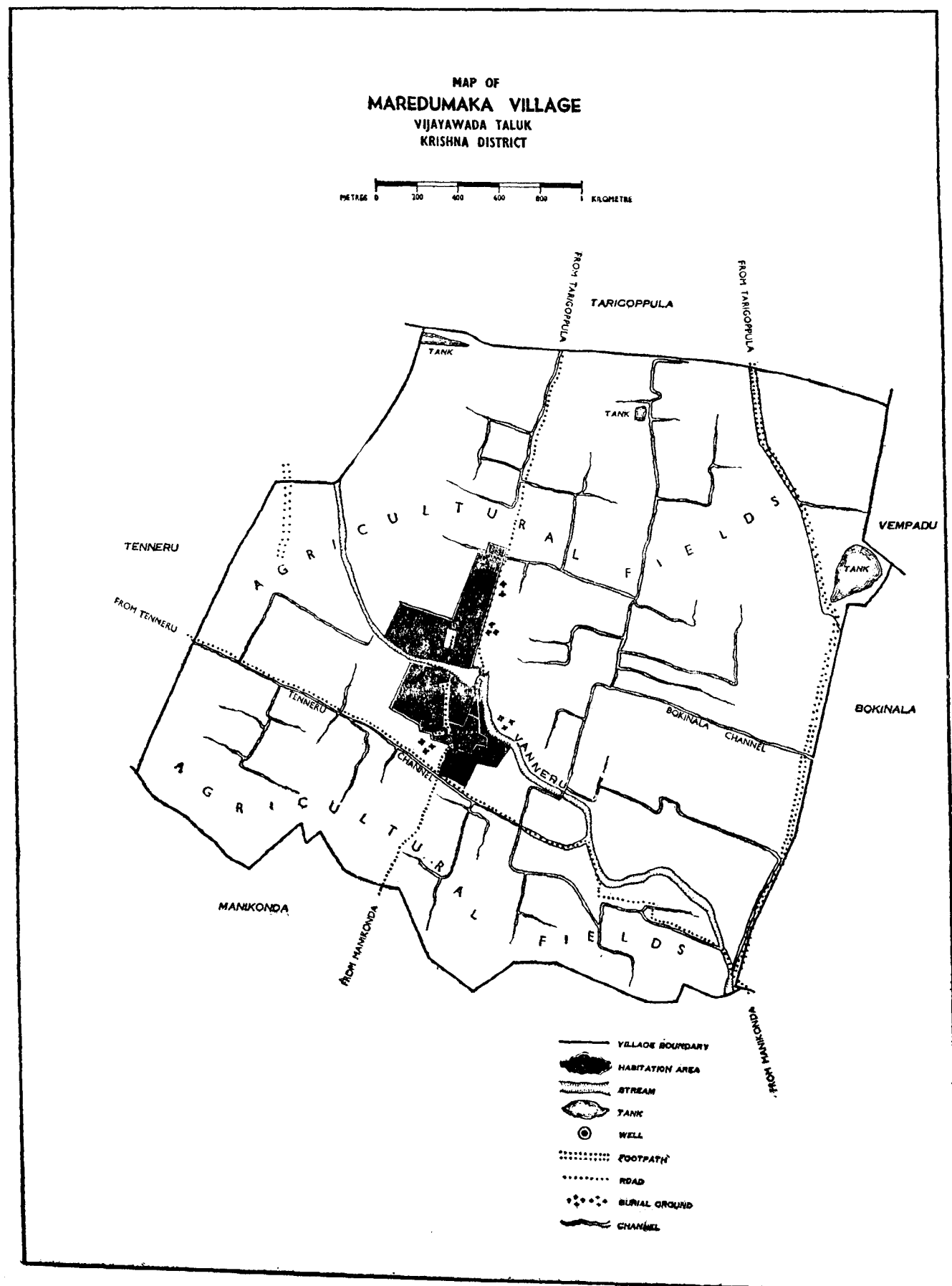




Fig. 1 Drinking water well (*Chapter I—Para 16*)



Fig. 2 An old Mala man (*Chapter II—Para 27*)



Fig. 3 A typical Kamma ryot (*Chapter II—Para 33*)



Fig. 4 A Golla family (*Chapter II—Para 50*)

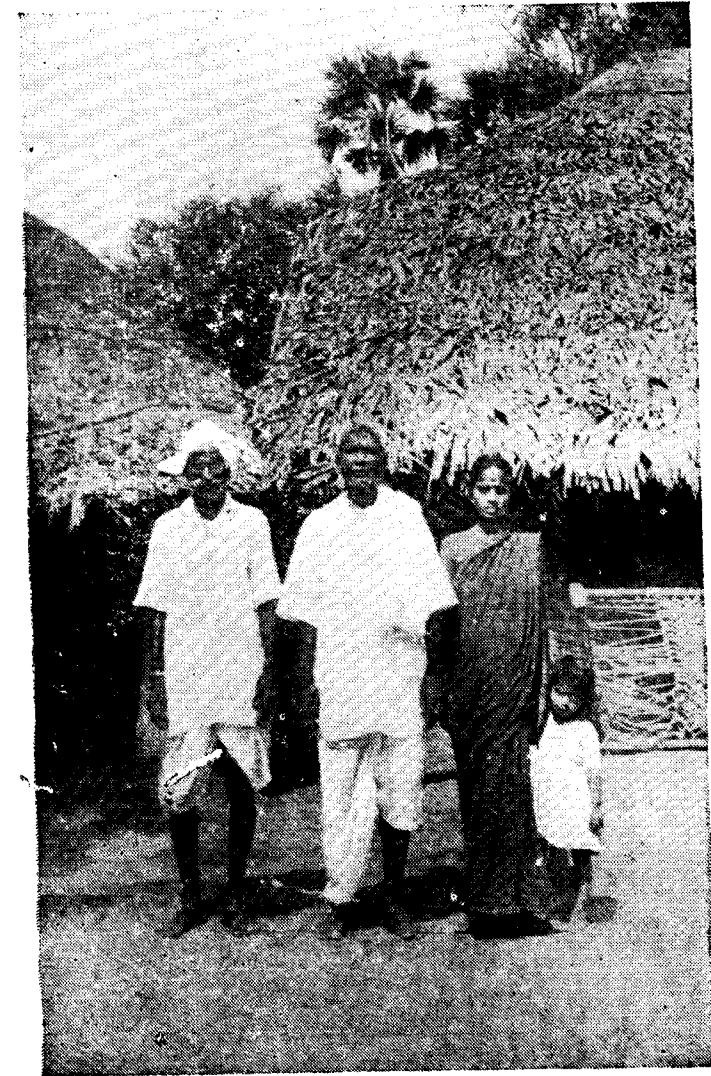


Fig. 5 A Baliya family (*Chapter II—Para 51*)



Fig. 6 A Goundla family (*Chapter II—Para 54*)



Fig 7 A Madiga family (*Chapter II—Para 54*)

Fig 8 Ground plan of
Daba Iilu (*Chapter II - Para 74*)

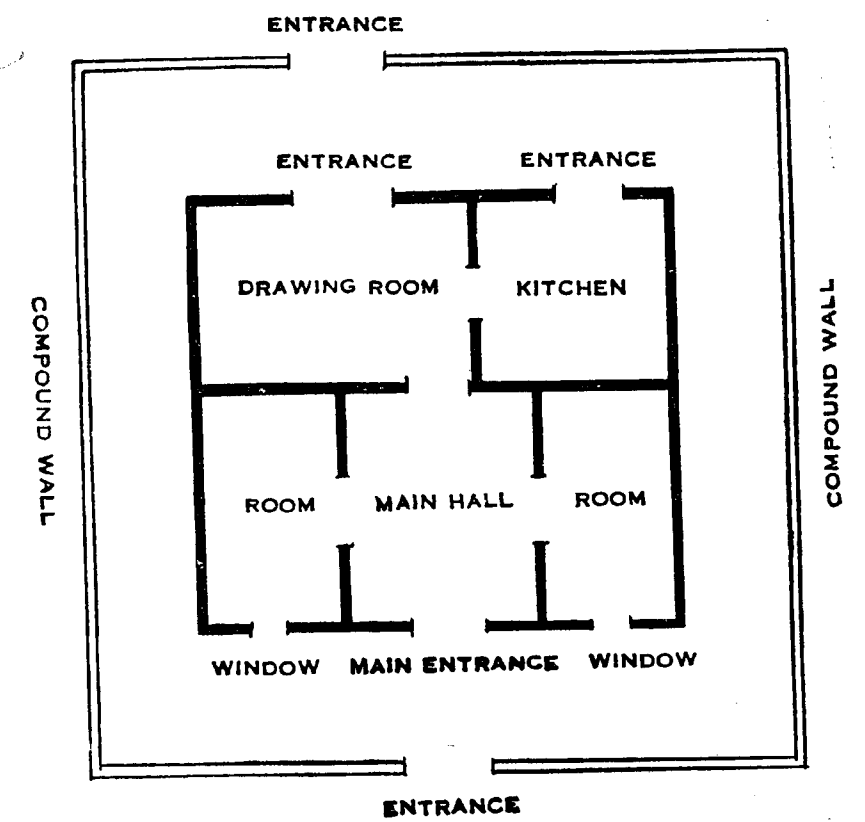




Fig. 9 A modern pucca building (*Chapter II—Para 74*)



Fig. 10 *Rendunittalla paka* (A thatched hut with two main poles)
(*Chapter II—Para 75*)



Fig. 11 *Onti nittadi paka* (A thatched hut with one main pole) (*Chapter II—Para 76*)

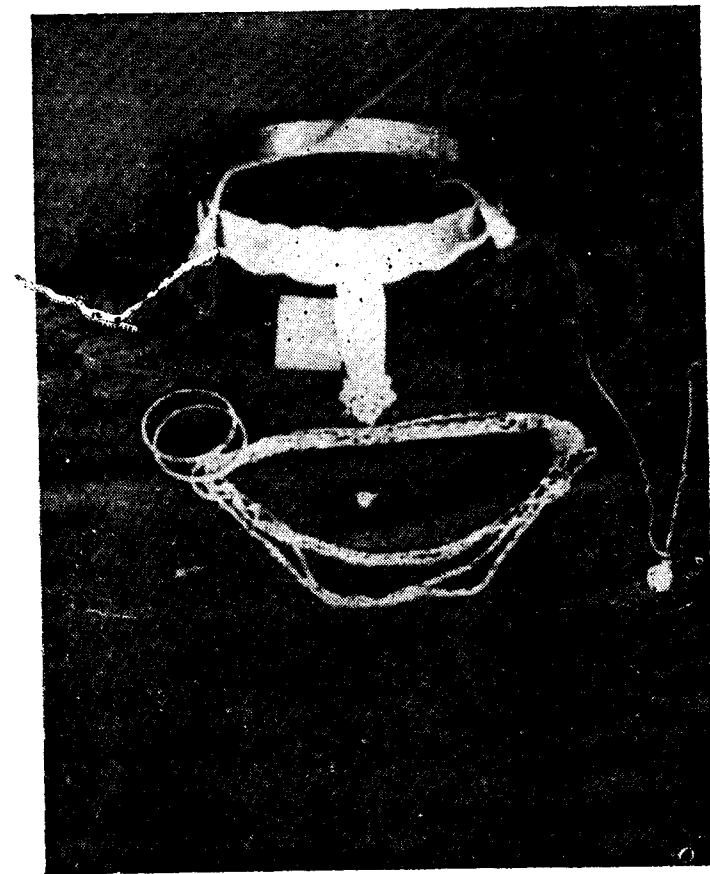


Fig. 12 Gold ornaments worn by Kamma women
(*Chapter II—Para 109*)

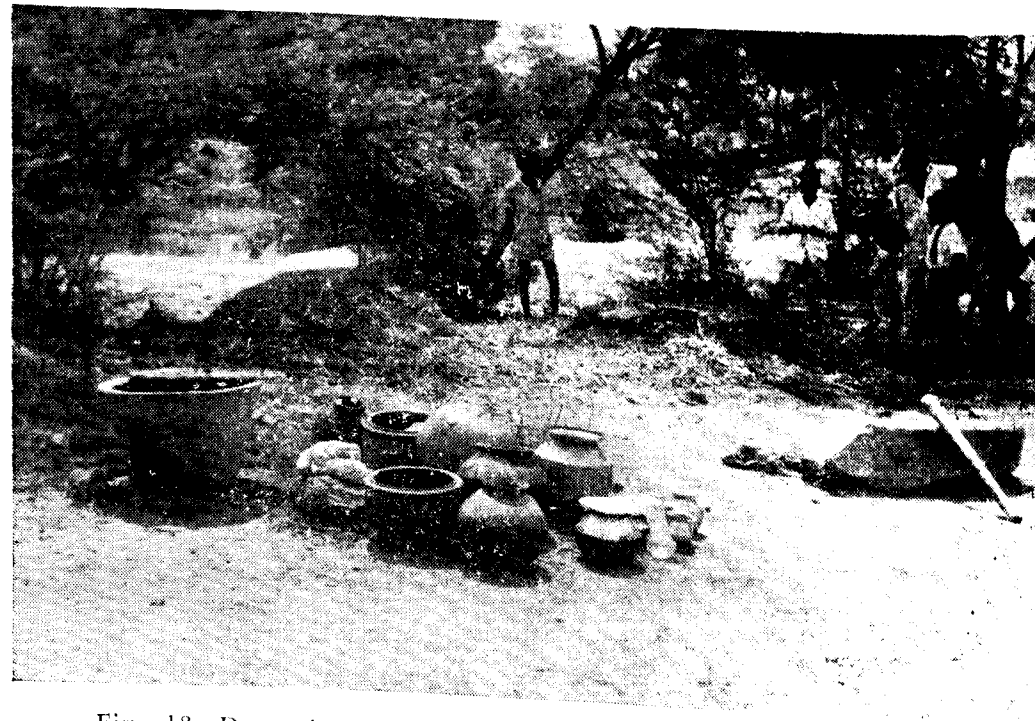


Fig. 13 Domestic utensils of a Mala household (*Chapter II—Para 112*)



Fig. 14 *Puri*—a granary of paddy (*Chapter II—Para 114*)

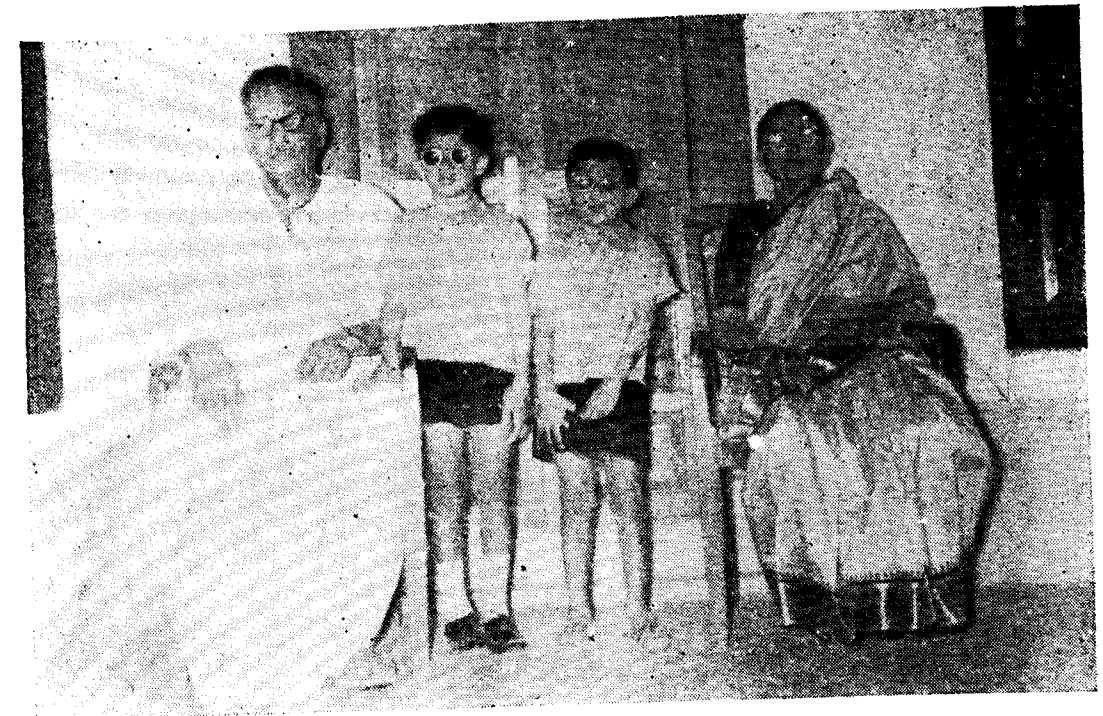


Fig. 15 Trends of change in dress (The traditional dress of an elderly Kamma couple, Also see the up-to-date fashionable dress of their grandsons)
(*Chapter II—Para 139*)

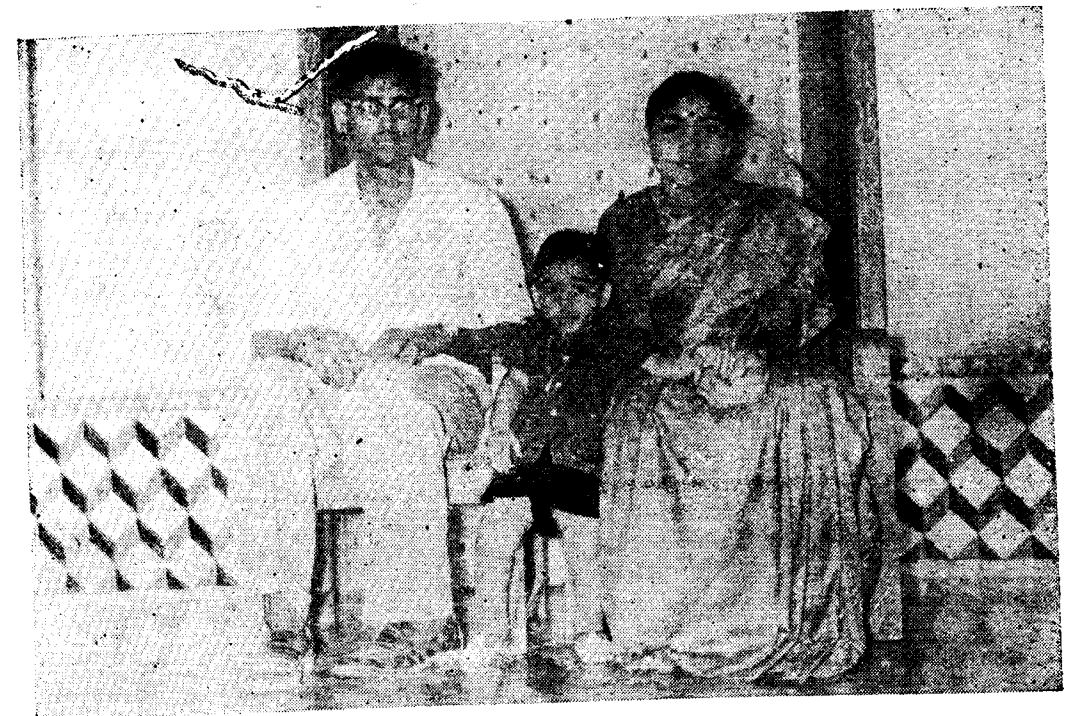


Fig. 16 Trends of change in dress. (The present day Kamma youth who is also an agriculturist but wears a pant and a terylene shirt) (*Chapter II—Para 139*)



Fig. 17 A Russian made tractor with its owner Sri Surapaneni Kuchela Rao
(Chapter II—Para 143)

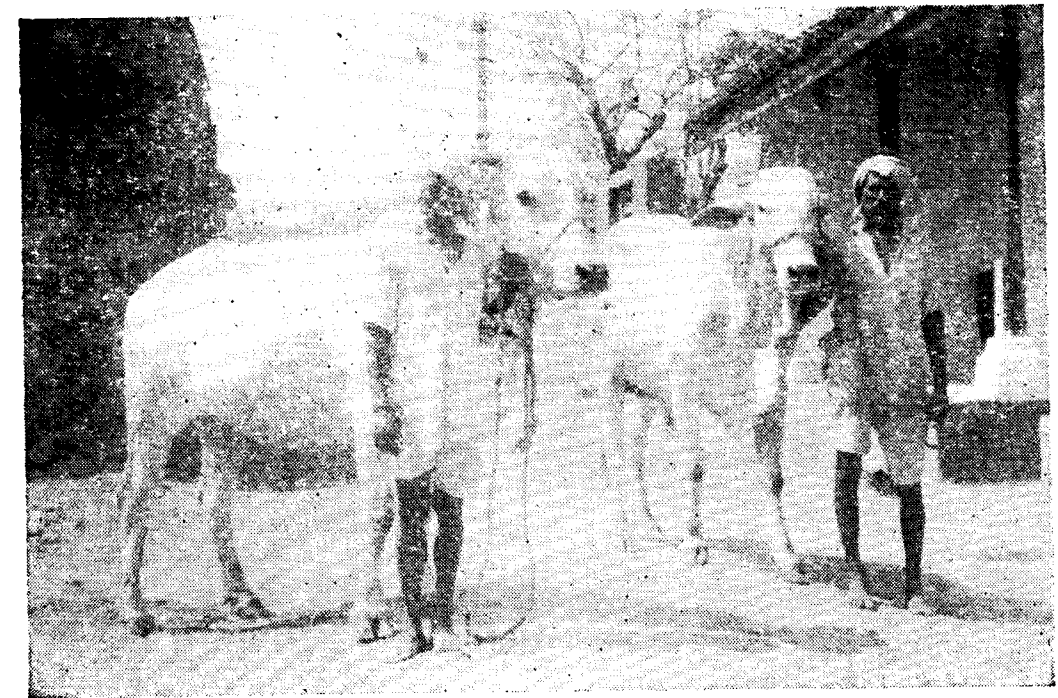


Fig. 19 Prize winning bullocks of the village (Chapter IV—Para 54)



Fig. 18 Agricultural implements, the cart and the bullocks and their master
(Chapter IV—Para 44)



Fig. 20 Haystack and its proud owner (Chapter IV—Para 50)

(Fig. 21 Omitted)



Fig. 22 Ganganamma—Village deity (*Chapter V—Para 19*)

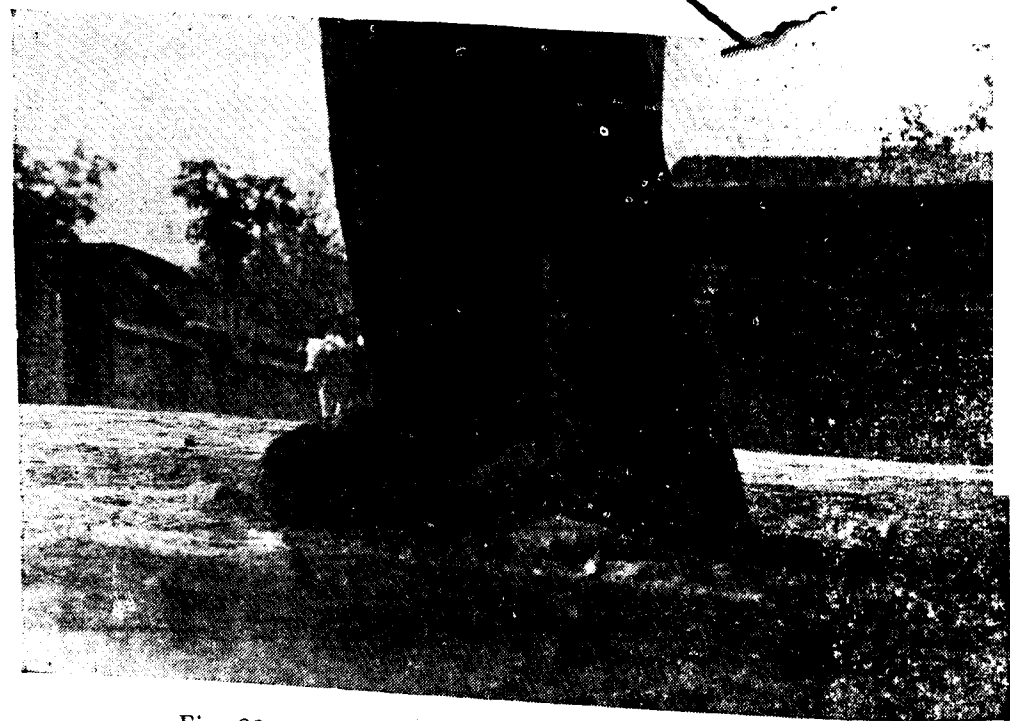


Fig. 23 Potharaju—Village deity (*Chapter V—Para 22*)

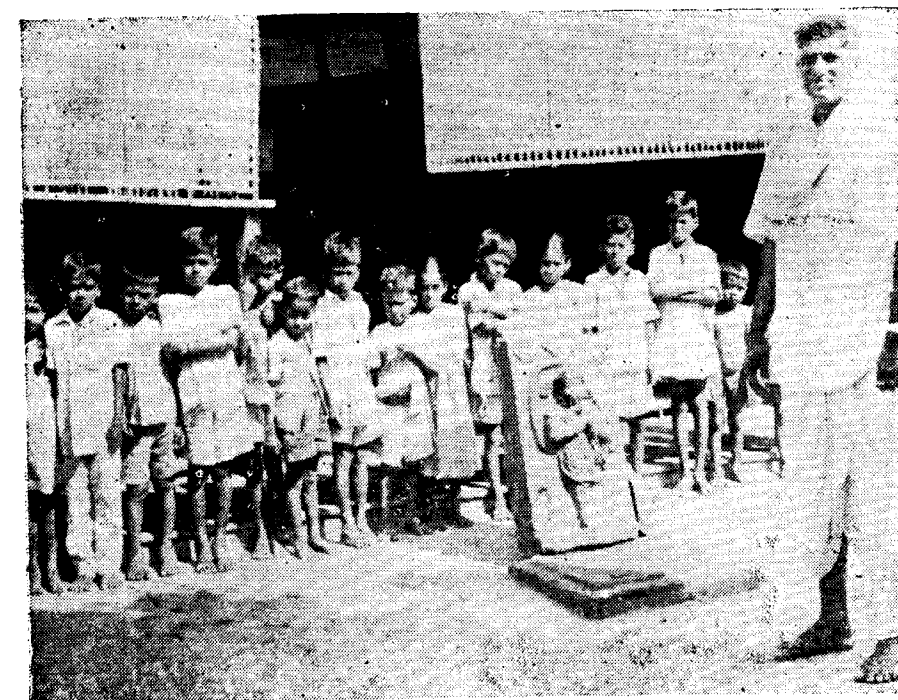


Fig. 24 Idol of Hanuman (*Chapter V—Para 25*)

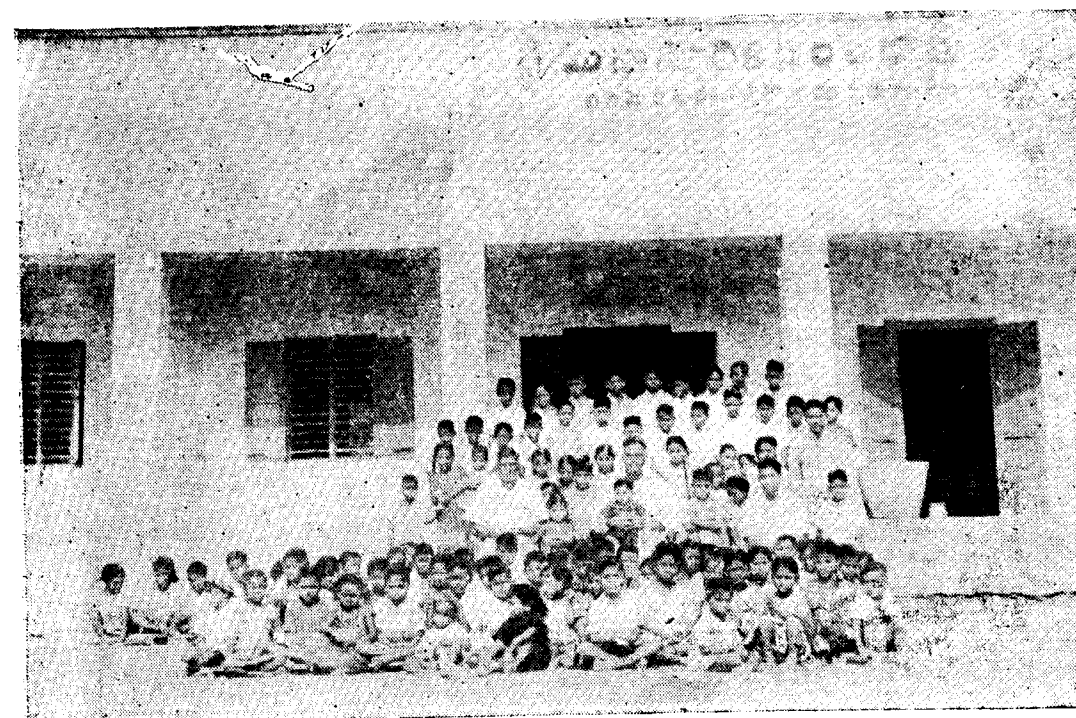


Fig. 25 Sri Musunuri Kutumba Rao Choudary Elementary School
(*Chapter V — Para 53*)

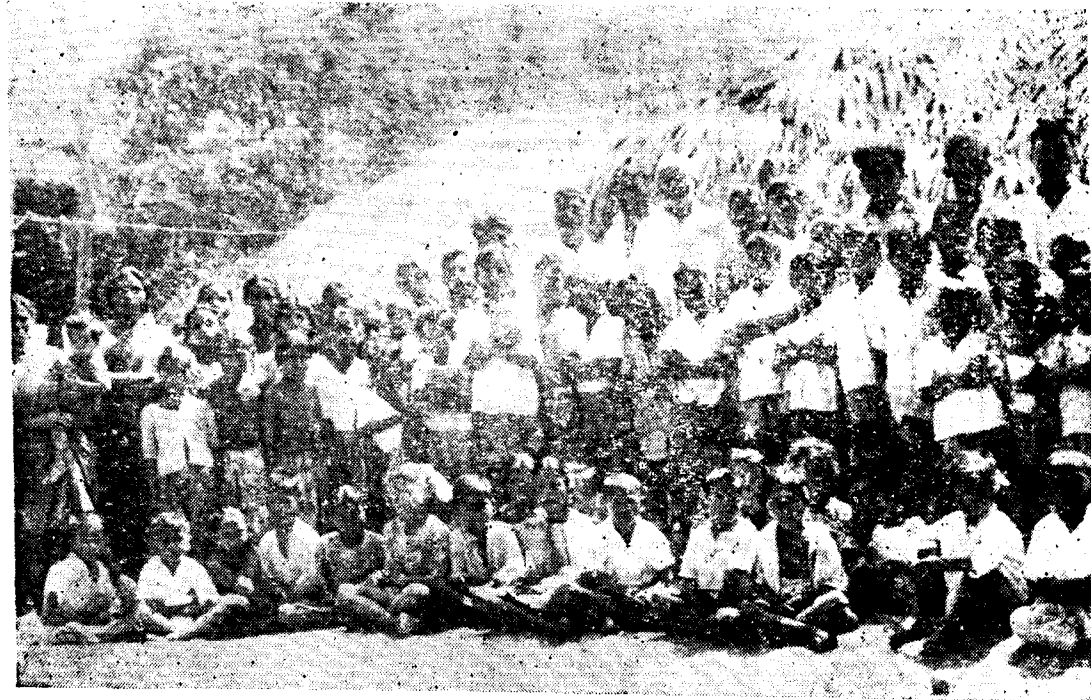


Fig. 26 R. C. M. School (*Chapter V—Para 54*)



Fig. 28 Books arranged in the Library (*Chapter V—Para 57*)



Fig. 27 Local youth (*Chapter V—Para 57*)

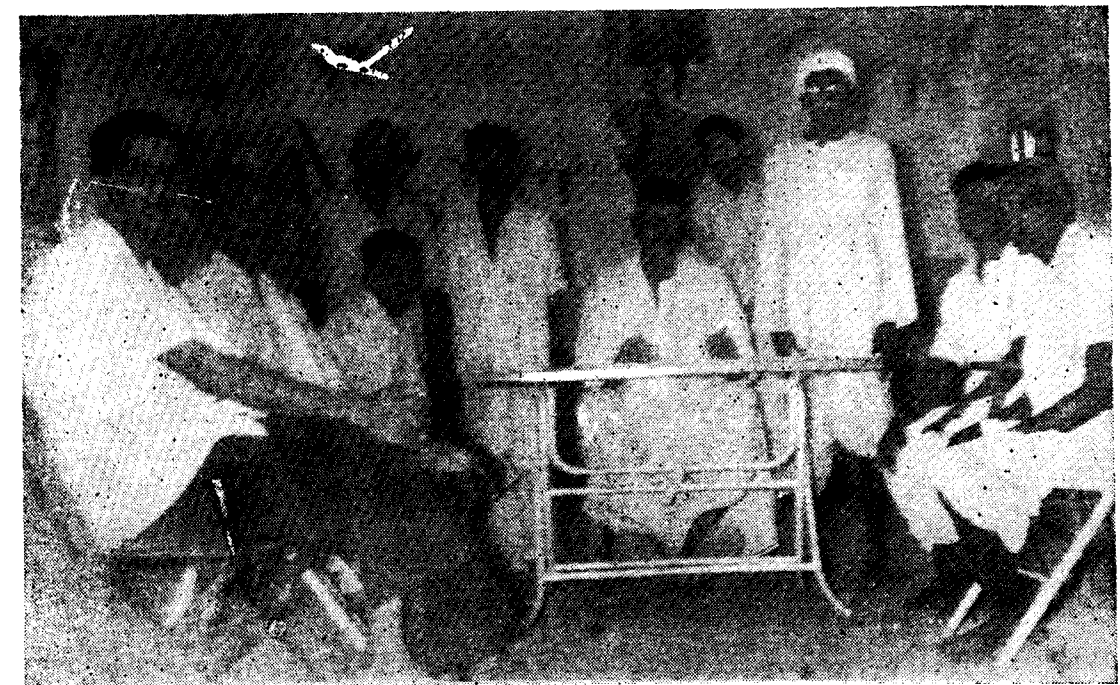


Fig. 29 Members of the Panchayat (*Chapter V—Para 59*)
(Shri V. Radhakrishna, Research Assistant can also be seen)



Fig. 30 Elder Kammas of the village (Chapter V—Para 71)



Fig. 31 Prominent youth of the village (Chapter V—Para 71)
(Shri V D Chary, Investigator can also be seen)

Chapter I

THE VILLAGE

Introductory

Situated at a short distance from Vijayawada, the second biggest city in Andhra Pradesh, Maredumaka is a typical Krishna delta village. This village is selected to study the economic conditions of the people inhabiting it with the background of their fast changing values of social and cultural life. The economy of the village as also of the entire district being essentially agriculture oriented, bears testimony to the impact of century old anicut across the river Krishna at Vijayawada. This is one of the 114 inhabited villages in Vijayawada taluk. Again among them this is one of the 41 villages with less than 1,000 population.

Topography

2. Maredumaka is situated on 16° 28' 11" North latitude and 80° 44' 36" East longitude in Krishna district which is elongated roughly from North-West to South-East and is surrounded on the east by Bay of Bengal and West Godavari district, on the south by Bay of Bengal, on the west by Guntur and Nalgonda districts and on the north by Khammam district. The district may be broadly divided into two natural zones, viz., the delta and the plains. The Krishna delta comprises the taluks of Bandar (Masulipatnam), Divi, Gudivada, Kalkalur and portions of Vijayawada and Gannavaram. The remaining taluks of Nandigama, Jaggayyapeta, Tiruvur and Nuzvid and north portions of Vijayawada and Gannavaram constitute the upland and from part of Deccan Plateau.

3. Maredumaka is a village in the deltaic portion of Vijayawada taluk. It is located in Kankipadu firka of Vijayawada taluk. It is at a distance of 18 miles towards South-West of Vijayawada town and about 2 miles from Tarigoppula Railway Station on the Vijayawada-Masulipatnam broad gauge line. The village is connected by an earthen road in the north-east to a metal road running between Manikonda and Tarigoppula. It

can also be reached from Vijayawada by a motor transport route up to Kankipadu and from there 7 miles by walk, bullock cart, or by cycle rickshaw or cycle. The village site or *gramakantam* as it is locally called, of Maredumaka is 16 acres 59 cents in size. The village site is surrounded on all sides by agricultural fields. The distributary canal from Rhyes main channel (Krishna waters) passes through the south and south-eastern strip of the village. The soil is very sticky. Right in the middle of the village there is a *vanneru* (brook) flowing in south-eastern direction. This brook has been both a blessing and a curse to the health of the village in general and sanitation in particular. The brook is used for washing and bathing the cattle. In the rainy season owing to the over flow of water in the brook some of the houses and the streets in the village are submerged in the water and are separated from the main village. The stagnant water of the *vanneru* has been the breeding ground for mosquitoes.

Climate and Rainfall

4. The climate of the district is ordinarily healthy. The average annual rainfall of the district is 36.42 inches. July to November may be regarded as the heaviest monsoon period. In the month of June the rainfall is always nominal. Rains sometimes commence in May with heavy thunder storms. The rainfall in this month generally augments the supply of drinking water and enable the upland ryots in some parts to raise some of the early crops. The rainfall in June is appreciable. November also is a very wet month sometimes while December is comparatively dry, the rainfall varying from nil to 3.98 inches. Of the two monsoons which visit the district the south-west monsoon is the more important and its failure effects the food supply, although the north-east monsoon, if favourable, would mitigate its effects to an appreciable extent. Gannavaram is the nearest rain gauge station to this village. Rainfall data pertaining to that station, therefore, holds good to this village also. The statement given on the next page gives an idea of the variation in rainfall.

Statement I

VARIATION OF RAINFALL IN INCHES 1870-1941

Recording Station	Year of Period	Jan. to March	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Gannavaram	Maximum 1917	1.24	...	2.48	9.38	13.47	12.51	9.46	15.3	9.73	...	121.9
	Minimum 1891	...	3.96	...	3.51	3.53	6.10	2.96	6.0	...	...	26.31
District average		1.56	0.64	1.54	4.26	6.75	6.39	6.22	6.3	3.20	6.31	36.42

1. Statistical Atlas of the Andhra State 1959. The Bureau of Economics and Statistics, Govt. of A. P. Page 271.

Flora

5. As the village is situated on plain area the flora does not contain any special species found in the forest or hilly areas. *Neradu* (*Eugenia jambolam*), mango, *tamma* (*Acacia ferruginea*), *ravi* (*Ficus religiosa*), *wpa* or neem tree (*Azadiraduta indica*), coconut, date palm, palmyra, and drum stick trees are the only trees found in and around the village. In almost all the paddy fields palmyra trees are found in good number. Palmyra is a multipurpose tree. Its leaves are used for roofing; its trunk is used for rafters and supporting pillars in the construction of houses and cattlesheds and its juice is tapped regularly by the local Goundlas who sell it clandestinely in spite of prohibition. Some ryots have started growing mangoes also in their fields.

Fauna

6. There is nothing interesting with regard to fauna of this village. Except the domesticated animals like cows, oxen, buffaloes, dogs and cats, there are no other animals in this village. Even the cows, oxen and buffaloes are mostly of local breed. But a few households who sell milk regularly to the middleman who transports it to Vijayawada by train are having buffaloes of Punjabi breed which yield large quantity of milk. Some of the cows and oxen are of the famous Ongole breed of Guntur district. Local Kamma caste people evince extraordinary interest in the upkeep of their cattle which they consider most valuable next only to land. The people of other castes do not appear to take so much care of their cattle.

Administration and Communication, etc.

7. For purposes of civil administration Mareduvaka comes under Kankipadu firka of Vijayawada taluk of Krishna district. The nearest police station is at Kankipadu at a distance of 18 miles. The nearest post office is at Tenneru, a neighbouring village at a distance of one mile cross country and three miles through a circular road route which runs parallel to a railway line between Tarigoppula and Tenneru. The nearest Telegraph Office for this village is at Manikonda, a fairly big village situated at a distance of four miles.

8. For medical facilities, the local people mostly depend upon a Registered Practitioner of Tarigoppula who visits the village almost daily and attends to all the cases of minor nature. Only the serious cases are taken to the Government hospital at Vijayawada where there are also a good number of private medical practitioners, who are qualified physicians, surgeons and specialists. The women belonging to richer sections mostly Kammass, go over to Vijayawada for confinement etc. In a few cases the patients suffering from serious ailments are taken even to Visakhapatnam and Hyderabad for expert treatment. Before the formation of Andhra Pradesh State local Kammass used to go to Madras for any emergency but now-a-days they are going either to Hyderabad or Visakhapatnam.

9. Surprisingly there is no hospital, not even a first aid centre in the village for animals. Animal diseases are cured mostly by using indigenous medicines with the help and guidance of elderly

people who rely upon the past experience of trial and error method and in some cases the village Karnam, a Kamma by caste, himself a good Veterinary Doctor, refers to the authoritative book on Animal Husbandry by Sri Yejella Sreeramulu Chowdary and treats the local livestock. The nearest first aid clinic for livestock is at Tenneru, a village at a distance of one mile. Attempts are being made by the local land lords to arrange a post and telegraph office, Government dispensary for people and first aid centre for livestock in the village.

10. As the village is situated only about 2 miles from the Tarigoppula railway station on Vijayawada-Masulipatnam line, the people of the village like those of many villages in this area travel frequently by train particularly to Vijayawada. Trains run between Vijayawada and Masulipatnam at close intervals facilitating easy and cheap communication in this region.

11. There are two temples of Sri Rama in the village. The village deities Ganganamma and Potharaju are propitiated only on special occasions like epidemics while people visit the temples only on Sri Rama Navami (March-April) day which they celebrate without fail. Tirupati of Lord Venkateswara—the household deity of a majority of Andhras, is visited by almost all the villagers including some of the converted Christians. Vijayawada of Narasimhaswamy, Mangalagiri (Guntur district) of Kanakadurga, Chilakalapudi (Masulipatnam) of Panduranga are the places of pilgrimage frequently visited by the local people besides Tirupati. Tirupatamma *tiranalu* (a fair) conducted every year in the name of Tirupatamma deity at Tenneru, is another place of cultural and religious importance with which the local people are associated. The village as it is, has no religious and cultural importance in the taluk.

Residential Pattern

12. The whole village may broadly be divided into three zones. (Map No. III). The northern part of the village is a new extension locally called Ramaraopet and Satyanarayanapet. It is mostly inhabited by Golla and Krishna Balija castes. The western part of the old village site is mostly inhabited by the people of Kamma caste and the south-

eastern part is inhabited by the Malas and Madigas most of whom are converted Christians.

13. Only the approach road from Tarigoppula railway station to the school building which is in the centre of the village on the side of the *vanneru*, is a metalled one. The remaining lanes in the village are not metalled and therefore present difficulties during the rainy season. The housing pattern in the village does not show that there was any plan prepared before constructing the houses. There appears to be hardly any systematic planning of the roads or houses in the village. The present locality inhabited mostly by the people of Kamma caste constituted the original village where once all castes except Malas and Madigas (Scheduled Castes) inhabited. But with the all-round economic development of Kammass, they acquired the entire area for themselves virtually forcing the people of other castes to leave them. The people of other castes used to take loans from the Kammass and when they found it difficult to repay the loans, the creditors acquired the houses and properties of the debtors in settlement of the loans. Thus ultimately the entire locality belonging to Goundla and Golla castes appears to have come into the possession of Kammass. But Malas and Madigas (Scheduled Castes) have not changed their residential place and continue to live in segregation. They have been inhabiting the same old area and the people of no other caste have occupied any piece of land in their locality.

Size and Composition of Household

14. The total population of 1,044 residing in 231 households belongs to 16 different communities (Table I). But for purpose of this survey a sample of 35 households representing all castes in the ratio of 1:6 have been selected. There are 178 people residing in these 35 households. Among these 35 households there is no single member household. Only one household consisted of more than 10 members. 16 households are accommodating 79 persons, i.e., four to six members per household on an average. Twenty four persons—11 males and 13 females—are living in 10 households representing an average of two to three members per household while the remaining 8 households are having 7 to 9 members each. For the village as a whole the average size of the household is 5 persons (Table 2).

The community wise position shows some interesting points.

15. The only Brahmin household in the village is crowded with 8 members. The head of the household, a teacher, immigrated long ago is living in a small hut donated by the local Kammias. People of all the castes other than Kammias are living in thatched huts. But among Kammias the position is altogether different. No Kamma is living in a thatched hut. Some are having tiled houses and a few rich are having spacious buildings. Surprisingly the size of a Kamma family is very small. This appears to be because of two reasons. First, usually the number of sons in a Kamma family never exceeded three and secondly family planning is observed among these families rigorously. It is, therefore, found that only a few members are occupying very big houses. Among all other castes the number of members in each household varies from three to nine. The Christians, it may be noted, in spite of their extreme poverty are not taking to family planning and appear to think that it is against the will of the God.

Source of Water

16. The sources of water supply for drinking and general purposes are mostly public and private wells. Canal, *vanneru* (brook) and a small pond are used by Chakalis and other people for washing clothes and bathing. There are six public wells in the village. Except one dilapidated well near *vanneru*, dug some 100 years back, the remaining five wells are being used by the people. Two wells mostly used by Malas and Madigas were dug some 100 years ago. Some three years back another well was dug by the Panchayat in the habitation of Malas. The Panchayat constructed another well 6 years back in the midst of the Yanadi locality. The last one is situated in the Ramaraopet. Most of the Kamma families have installed boring pumps in the front or backyards of their houses. The water belt is found at a depth of 14 to 15 feet. The drinking water wells are not covered. The mouth of the well is three to four feet higher than the cemented platform built a little above the ground level. No well has got a pulley to draw water. People simply bend over the wall and lift the water with *kadava* (iron pot), *binde* (brass pot) and small buckets tied to a fibre rope. Figure 1 shows how even a girl draws water from the well.

17. Only a few rich Kamma households are having bore hole latrines in the backyard of their houses. All the remaining people of the village go to the outskirts of the village to answer the calls of nature. The roads within the village are not regularly swept and cleaned since the Panchayat has not provided any sweeper for this purpose. In the rainy season it becomes extremely difficult for an outsider to move about within the village.

Schools

18. There are two Primary Schools in the village, viz., Zilla Parishad Primary School and Roman Catholic Primary School - particulars of the schools are given in Chapter V.

Crematorium

19. It is situated in the eastern side of the village. Once this used to be away from this village. But in the past 20 to 30 years castes like Golla, Goundla, Yanadi have settled on either side of the road very close to the crematorium, which is now known as Ramaraopet. The crematorium is used by all castes except by Malas and Madigas who use the *poramboke* area a little away from the crematorium of all the other castes.

Panchayat

20. The village Panchayat has no building of its own. Its office is temporarily housed in a rented building. The office clerk does not belong to this village. He stays in his native place, Tenneru and visits this place whenever the work demands his presence or whenever the President sends for him. There is a Community Radio receiving set for the Panchayat which is operated by the owner of the house which is used as the office in the evenings, i. e., from 6.00 p. m. to 8.30 p. m. The village is electrified recently.

Library

21. Maruthi Grandhalayam is a private library run by the enthusiastic youth of the village who formed a library association. The building to house the library was donated by one late Sri Musunuri Nagabhushanam while some of the local rich people have donated books, chairs, etc. There is an unqualified librarian to look after the library. More details are given in Chapter V.

Markets

22. Vijayawada is the nearest important market for all purchases to the local people. Surplus paddy is sold to Commission Agents who keeping their headquarters at Vijayawada, tour all the nearby villages and purchase the surplus paddy and pulses like blackgram, bengalgram and redgram and transport it by lorries to Vijayawada. Though Gudivada with a fairly big market is nearer when compared to Vijayawada most of the villagers prefer the latter only due to many other facilities. For purchase of clothes and all domestic utensils, etc., they go to Vijayawada. Vegetables are not at all purchased by any section of the village population as they are grown in their farm yards. Milk and curds are sold to middlemen who visit their houses twice a day, collect the same and sell them at Vijayawada. In emergencies which are rare, they purchase medicines at Kankipadu. The nearest animal fair is held at Gudlavalleru in Gudivada taluk on every Friday. In fact, it is the biggest animal fair in the entire district. For purchase of oxen most of them go to Gudlavalleru but buffaloes are purchased in a majority of the cases locally within a radius of three to four miles. There is only one Komati household in the village doing grocery business and catering to the needs of all those poor households who buy their requirements almost daily. Except this petty grocery shop there is no other shop of any importance in the village. Most of the Kammias get their monthly requirements of tobacco, cigarettes, soaps, etc., also from Vijayawada.

Settlement History of the Village

23. A few elders on the other side of 60 years could tell something about the history and origin of the village. In the absence of any recorded evidence to the contrary their narrations may be safely taken as reliable.

24. Some two to three centuries ago all this area was covered with a thick forest forming part of the Eastern Ghats. This particular area where the present village is located is said to abound in *maredu* (Aegle marmelos) trees. Later when people settled here they were called by others as people living in Telugu Maredumaka, i. e., the place where *maredu* trees grew in plenty. This appears to be the origin of the name of this village.

25. Regarding the first settlers, there are two versions current among the villagers. The Surapaneni family of Kamma caste claims that their ancestors were the first settlers in the village, while people belonging to Koneru surname claim the first settlement for themselves. But persons of other surnames like Akkineni and Dandamudi who settled much later say that Surapaneni family was the first to settle in the village. The present President of the village Panchayat Sri Surapaneni Haripurushotham, aged 60 years or so, says that his great grandfather Sri Subbaiah Garu originally belonging to a village called Vanapamula in Gudivada taluk of the same district was the first migrant to this village. He adds further that a Koneru family hailing from Devarakota *seema* of the present Divi taluk has also migrated almost at the same time. The Koneru family was and is still related to the Raja of Challa-palli. A little later, it seems a Golla family and one Mala family also came over from somewhere and settled in the village. Sri Surapaneni Subbaiah garu, the first settler slowly brought his nephews, nieces, etc., from various places to strengthen his community and donated some land which he acquired freely to all of them. Similarly one after the other families going with surnames like Akkineni from Ogirala village, Musunuru from Pulipalla, Dandamudi from Gandigunta, Vallabhaneni from Gudlavalleru and Boppudi from Devarakonda had come and settled in the village.

26. Later one Sri Cherukuri Choppaiah came from Guntur on his own and he brought his son-in-law Sri Lingam Laxminarayana from Bommulur, Gudivada taluk and gave away his land to him.

27. Among other castes, i. e., two families one each of Golla and Mala castes were among the first settlers. How the other castes had settled in the village is not known to them. But the elderly Kammias say that castes like Balija, Golla, Goundla, Kapu, Uppari, Yanadi and Yerukula settled during the last four to five decades on their own accord while the functional castes like Vaisya (trader), Kummari (potter), Mangali (barber), Chakali (washerman), Uppari (earthen worker) and Viswabrahmin (carpenter-cum-blacksmith) had come here some 50 to 60 years ago as there were no households belonging to their respective castes engaged in their occupations for serving the village community. The head of the only Muslim household has come very recently to eke out his livelihood by working as a tailor. Malas

and Madigas have been residing in the village for quite a long time. As their services are absolutely essential in all agricultural operations the landlords depend upon them and in turn they depend upon the landlords for their livelihood. The majority of the Mala and Madiga families are associated with some Kamma family or another and are working as agricultural labourers.

28. The only Brahmin has been staying in the village for more than 20 years. In fact the Kamma caste holding the agricultural sector is a nucleus around which all the remaining castes make their livelihood.

29. Of the 35 surveyed households 5 households, i. e., one each of Christian, Goundla, Muslim, Viswabrahmin and Yerukula communities have immigrated to this village during the past 10 years' time. Eight households claim their immigration prior to 10 years. Of them again 4 households, i. e., one each of Balija, Brahmin, Goundla and Mangali castes have settled down in this village about 11 to 20 years ago. Three out of the remaining four households have reported to have migrated to this place as long back as 21 to 30 years. Those three belong to Kamma, Uppari and Yanadi castes. The only household which came more than 50 years back also belongs to Kamma caste (Table 71).

Migration

30. During the last five decades thirty five families migrated from this village to various places in the State due to some reason or other. Decade-wise migration shows some interesting features.

Between 4 to 5 decades ago

31. Three Kapu, one Kamma and five Golla households have migrated from this village during this period. Most of the Gollas migrated to the then Nizam's State, the present Telangana part of Andhra Pradesh State. As the then Hyderabad State was under the rule of Nizam the 9 Telugu districts of the State were popularly known as 'Nizam'. Those who migrated to the neighbouring district of Nalgonda or Warangal were also called migrants to 'Nizam'. The remaining people migrated to rural parts of the same district but of different taluks. The reasons for their migration are not clearly known to any one. But old people say that because of some domestic and economic conditions they were forced to leave the village.

Between 3 to 4 decades ago

32. Three households belonging to Kamma caste only have migrated from this place during this period. All of them had gone to Vijayawada, locally called Bezawada, to better their prospects. As their land holdings were very small they could not maintain themselves in this village. Further they were attracted to Vijayawada town by their relatives who were already in some prospering business with offers of help and assistance and it would appear that they had disposed of their lands in the village and taken up business in the town. They have absolutely no contacts with the village now, except that they claim their nativity to this village.

Between 2 to 3 decades ago

33. Five households of Kamma and three of Goundla castes have migrated during this period. Four of them have gone to Vijayawada, while the remaining one has gone to a village nearby Vijayawada. All the Goundlas have migrated to Manikonda, a village at a distance of two to three miles.

Between one to two decades ago

34. The remaining 15 households have migrated to various places during this period. Except one or two Goundla and Golla caste households, the majority of them are Kammass and they had migrated mostly to Vijayawada, Vuyyuru, Nandigama, Angaluru all in the same district while a few have migrated to Guntur district also.

35. Migration in this district is a subject of absorbing interest for any sociologist or economist. Since the dawn of Independence, due to the high level of literacy in the districts a good number of people from villages migrated to nearby towns in the initial stages just for their children's further education. Slowly with the development of Vijayawada as one of the biggest mercantile centre a few intelligent and enterprising persons have ventured to invest in some business or other and when fortune smiled they further advanced and settled either at Vijayawada itself or at Hyderabad, which after becoming the capital of Andhra State in 1956, attracted most of the people of this district. But at the same time not all these migrants have lost their interest in their lands in the village. Instead, some of them brought back their hard earned profits from the business and purchased lands afresh or

purchased lands which they themselves sold before entering the business. Either it is for children's education or for business almost every second Kamma family of all the villages nearby Vijayawada, Gudivada and Muslipatnam has set up one separate establishment at an urban place while maintaining constant touch with the village. In this village also there are a few cases where after completing the collegiate education one took to contracts work, another took to business and so on and migrated to Vijayawada and Nandigama. In one case one Kamma gentleman migrated to Vijayawada and incurred a great loss in a business and came back to the village but after a few years' stay he migrated again to some other town but kept up his small holding of two acres of land in the village.

36. From these and other instances it can be observed that the local people :—

- are enterprising and risk taking;
- can go to any extent in business provided they are sure of their profits;
- at the same time have not completely given up their interest in their traditional occupation, i. e., agriculture; and
- severed their connections with the village only when they find themselves well established in their new occupations elsewhere.

Immigration

37. Of the 35 households surveyed 18 have reported to have migrated to this village sometime back. Table 74 speaks about this aspect. Nine out of these 18 households have come from rural parts of the same taluk. Among the remaining 9 households 5 have come from outside the taluk but the same district. Again all of them have come from rural parts only. The remaining 4 are from outside the district but within the State. Again two of them are from rural parts and the other two are from urban parts. The reasons for immigration and their occupation before migration are discussed in the following paragraphs communitywise.

Balija

38. Belonging to Guntur district, he migrated to this village after marriage. Before migration he was engaged in business and even now he is continuing the same.

Brahmin

39. Belonging to the same district but of a different taluk, he was transferred to this place as a teacher from some another place.

Christian

40. Of the three immigrants one is a teacher and he was transferred to this place from a place within the taluk. The other two also belonging to a rural place of the same taluk formerly engaged in agriculture and casual labour have migrated to this place to better their prospects.

Goundla

41. Two households, i. e., one from an urban place outside the district and another from a rural place of the same taluk engaged in casual labour and attached agricultural labour respectively before migration have come to this village to eke out their livelihood and on the request of their relatives.

Kamma

42. All the three immigrant households are from rural parts only but one belongs to another taluk of the same district and two belong to other villages of the same taluk. Agriculture was and is still their main occupation. The reasons for their migration are reported to be adoption in one case and improvement of living prospects in the other two cases.

Kummari (potter)

43. The only immigrant of this caste has come from a neighbouring village of the same taluk and he has been continuing his traditional occupation, i. e., pottery.

Mangali (barber)

44. Also from a neighbouring village he migrated to this village to eke out his livelihood by engaging himself in his traditional occupation.

Muslim

45. Hailing from a nearby village of the same taluk, formerly working as casual labourer, he migrated to this place for a better living by engaging himself in tailoring.

Vaisya

46. Also locally known as Komati, belonging to a village of Kaikalur taluk of the same district, he migrated to this place to run his grocery shop which is his traditional occupation.

Viswabrahmin (goldsmith)

47. Native of a distant village of Gudivada taluk of the same district, he came here to eke out his livelihood by working as a carpenter.

Uppari

48. Also belonging to Gudivada taluk engaged

as casual labourer before migration, he came here to continue the same occupation.

Yanadi and Yerukula

49. Both belonging to Guntur district, they have migrated to this village to eke out their livelihood.

50. From the above it is clear that 12 out of 18 have come here to eke out their livelihood and on their own accord. Only two persons have come here due to matrimonial alliance.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The village population is composed of 15 Hindu

Castes, Christians and Muslims. The following statement gives the particulars of the surveyed population according to caste :

Statement II

HOUSEHOLDS BY POPULATION, RELIGION AND CASTE

Community/Caste		No. of households	Population		
			Persons	Males	Females
(1)		(2)	(3)	(4)	(5)
HINDU					
	Baliya	2	13	3	10
	Brahmin	1	8	4	4
	Chakali	1	9	5	4
	Golla	4	25	15	10
	Goundla	2	8	3	5
	Kamma	4	29	12	17
	Kapu	1	5	1	4
	Kummari	1	3	1	2
	Madiga	1	5	2	3
	Mangali	1	4	2	2
	Vaisya	1	9	4	5
	Viswabrahmin	1	4	1	3
	Uppari	1	2	1	1
	Yanadi	1	6	3	3
	Yerukula	1	5	3	2
MUSLIM		1	2	1	1
CHRISTIAN		11	41	20	21
Total		35	178	81	97

Sex Ratio

2. Of the total 201 houses in the village 35 households representing all castes have been selected for the survey. Among the 15 Hindu castes the females out-numbered males in 8 castes, viz., Baliya, Goundla, Kamma, Kapu, Kummari, Madiga, Vaisya and Viswabrahmin. In four castes, viz., Brahmin, Mangali, Uppari and Yanadi, the males

and females are equal in number. Males are more in number than the females in the remaining three castes, viz., Chakali, Golla and Yerukula. In the only Muslim household there is one male and one female. Among the 11 Christian households there are 41 persons, i.e., 30 males and 11 females. According to 1961 Primary Census Abstract the total population of the village was 1,044, i.e., 524 males and 520 females. In the rural parts of Krishna

district the sex-ratio according to the 1961 Census is 966 females per every 1,000 males and for Vijayawada taluk (rural) 977 females per 1,000 males. As against these figures the village population is almost equally distributed among the two sexes, *i. e.*, 524 males and 520 females. But among the 35 surveyed households there are 81 males and 97 females, *i. e.*, a sex-ratio of nearly 1,200 females per 1,000 males.

Age groups

3. Table 4 gives the particulars of population of all the castes according to the age divided into thirteen different groups extending from 0-4 years to 60 years and above. Of the total 178 persons, 10 males and 12 females are children of below 5 years. In the next immediate higher age group, *i. e.*, 5-9 years there are 10 males and 23 females. These two age groups constitute 30.81% of the total population. In the next two age groups, *i. e.*, 10-14 years and 15-19 years, *i. e.*, roughly the Secondary School-going age, there are only 14 and 10 persons respectively—4 males and 10 females in the age group of 10-14 years and 7 males and 3 females in the age group of 15-19 years. These two age groups together form 13.58% of the total population. 49 persons or 27.52% of the population are found in the age groups of 20-24, 25-29, 30-34 and 35-39 years. Of these 49 persons 22 are males and 27 are females. In the age groups of 20-24, 25-29 years males and females are in the ratio of 5:11 and 4:12 respectively. Thus among the 111 persons below 30 years of age as many as 71 are females while only 40 are males. Surprisingly there are no females in the age group of 30-34 years. There are only 11 males in this age group. Again in the next immediate age group of 35-39 years there are 2 males and 4 females. Between the years of 30-40 age there are 13 males and 4 females. Between 40 and 50 years of age there are 9 males and 10 females, but between 50 and 60 years there are 8 males and 6 females. Among the 17 persons aged 60 years and above, 11 are males and 6 are females.

Marital status

4. The proportion of the unmarried is 45% in the total population. The rest fall in the category of married and widowed. Of the 80 never married, 35 are males and 45 are females. 55 among them are children of below 10 years age. In the age group of 10-14 years, there are 4 males and 10 females who are unmarried while naturally there

are no unmarried females in the age groups of 15-19 and 20-24 years. Evidently all the males and females over 25 years were married sometime. There is not even one male below 14 years who is married. Even in the age group of 15-19 years there are no married males while three females are found married. As against this, in the age groups of 20-24 and 25-29 years, of the 28 married persons only 5 are males. The decrease in the number of married females in the higher age groups suggests that the disparity in the age of husband and wife seems to be more. The incidence of widowhood among the 178 surveyed persons is rather negligible, as is evident from the figures of one male and three females in the age group of 60 years and above recorded as widowed (Table 5).

Literacy

5. A literate is one who can both read and write. Krishna district stands next only to Hyderabad district with regard to literacy. The relevant figures are given in the following statement.

Statement III
LITERACY LEVELS

Area (1)	Percentage of Literacy among		
	Persons (2)	Males (3)	Females (4)
Andhra Pradesh State	21.2	30.2	12.0
Hyderabad District	35.0	45.9	23.7
Krishna District	31.2	38.8	23.2
Surveyed Population (178)	36.5	43.2	30.1

6. Thus, while the percentage of literacy in Krishna District is higher than the corresponding figures for the State in all the three categories, the percentage of literacy in the surveyed village is higher than the corresponding figures for the district. Table 7 tells about the population by age group, sex and education. 113 are illiterates. Of them 46 are males and 67 are females. Nearly one third or 39 of them are children of below 10 years. There are 21 persons who are merely literates without any educational qualifications. Thirty-five persons, *i. e.*, 17 males and 18 females have the Primary or Junior Basic qualification. Five males are either Matriculates or passed the Higher Secondary examination. Of the remaining, one male is a student of Pre-University Class, two males are graduates and one male is a post-graduate. Of the 5 Matriculates, one is in the age group of 20-24 years while the

rest are aged above 30 and below 35 years. The only P.U.C. boy and one of the two graduates are in the age group of 20-24 years whereas the remaining one graduate and one post-graduate are aged more than 24 years and less than 30 years.

7. The communitywise distribution of literates is given in Table 6. There are no literates among 4 out of the 15 Hindu castes. They are Chakali (washerman), Goundla (toddy tapper), Uppari and Yerukula. In the only Muslim household in the village no one is a literate. The literacy position among other castes and Christians is as follows:

Baliija

8. Two males and one female out of the total 13 persons are mere literates without any educational qualifications. The only literate female is a school going girl of 5-9 years age. The two literate males are aged above 40 years. The rest all are illiterates.

Brahmin

9. In the solitary Brahmin household there are 8 persons. Of them excluding two female children of below 5 years all the rest are literates. The household head is a teacher in the local school and is aged above 45 but below 50 years. His wife coming in the age group of 40-44 years is also a literate with Primary qualification. Among his children one son aged between 20-24 years has passed P.U.C. Two other sons aged more than 10 years and less than 20 years are in high school and one daughter, already married, falling in the age group of 20-24 years has Primary education.

Christian

10. Only 5 out of the 41 informants are literate. Two of them are school going children of below 10 years. Among the remaining three literates one male, a teacher in the local Christian school and the other two females have studied upto Junior Basic. In spite of the existence since 30 to 40 years of the R. C. M. school there which is mainly intended to educate the Christians, literacy among Christians is deplorably low. Further discussion about the school is made in Chapter V.

Golla

11. 12 out of the 25 persons of this caste are literate. Four of them are children of below

10 years. Six persons, *i. e.*, 4 males and 2 females have studied up to Junior Basic. Of these 6, four are school going children of below 20 years. The remaining two literates have studied up to Matriculation. Both of them are males and are found one each in the age groups of 20-24 and 30-34 years.

Kamma

12. Out of 29 persons of this community in four households, only 7 are illiterates. Four of them are children below 9 years and the remaining three are females. Out of the 22 literates thirteen persons have studied upto Primary or Junior Basic standard while three are school going children of below 15 years. Both the Matriculates, the only graduate and post-graduate are males and are aged more than 20 and less than 35 years.

Kapu

13. Three out of five persons of this caste are literates. Two of these three are girls studying in the local school. One male aged 60 years or so is a literate with Primary education.

Kummari

14. Only one out of the three persons is an illiterate. One of the two literates is a female aged between 20-24 years who studied upto Primary standard while the other male aged between 30-34 years has studied upto Matriculation.

Madiga

15. One among the five persons is a literate without any educational qualification.

Mangali

16. In this caste also only one among the 4 persons is a literate.

Vaisya

17. There are 9 persons in the one household of this caste surveyed. Of them except four children of below 9 years the rest are literates, and one of them has studied upto Matriculation.

Viswabrahmin

18. All the four persons of this caste are literates. Two of them are mere literates without any

educational qualifications and the remaining two have studied upto Primary standard.

Yanadi

19. Only one of the six persons is a literate with primary qualification.

20. From the above analysis it is clear that literacy is relatively more among Brahmin, Vaisya and Kamma castes than among the other castes in the village. This is not because of the lack of facilities for a few castes and more amenities for a few. It is due to the fact that among the lower castes like Mala and Madiga, boys aged even below 10 years have to eke out their livelihood for themselves. Therefore, they are found engaged as attached agricultural labourers or herd boys. Besides this, elderly people among these castes are themselves illiterate and as such are not keen on educating their children.

21. Though a good number of Malas and Madigas were converted into Christianity long time back by the Roman Catholic Missionary with the intention of making them educated and enlightened, the object does not seem to have been achieved because even after 40 to 50 years of their conversion, only a fraction of one per cent of these Malas and Madigas are literates. Apart from this gloomy picture as far as education is concerned these original Malas and Madigas have lost also the privileges that are being given by the State and Central Governments for the education and employment of Scheduled Castes.

Household heads

22. In a patriarchal society the head of the household is generally a male. In a rural society a woman heads the household only in the absence of an adult male in the household. As soon as the son reaches the age of 18 or 19 years she gives away all the household responsibilities to him.

23. In Maredumaka the heads of households of all the 35 households surveyed are males. And except one in the age group of 25-29 years all the rest are aged above 30 years. The highest number among them, i. e., 11 is found in the age group of 60 years and above. Seven each are in the age groups

30-34 and 50-54 years and four each are there in the age groups of 40-44 and 45-49 years. The remaining one is aged more than 55 years but less than 60 years. Age seems to be the only criteria for becoming the head of a household. Literacy is not considered essential since illiterate people have been managing large families quite well since long. Of these 35 household heads 15 are literates. The 20 illiterate household heads are found among 8 different castes. They are Chakali (one household), Christian (10 households), Golla (3 households), Goundla (2 households) and Mangali, Muslim, Uppari and Yerukula (one household each) [Table 8].

A note on each caste

24. Risely defines caste as "a collection of families or groups of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community....."¹

Christian

25. There are 41 persons of this caste living in 11 households out of the 35 households surveyed. They are divided into two distinct groups, viz., Roman Catholics and Christ Missionary Service locally called C. M. S. As already observed they are Christians nominally. In fact they do not remember the fact always and consider themselves as Malas and Madigas, the castes to which they belonged before conversion. The history of conversion of Hindu lower castes into Christianity in Krishna district dates back to a long period. Conversion took place through three processes, viz., health service, education and marriage. Just as anywhere in India in this district also the first conversion took place more than 400 years ago when the British first landed at Masulipatnam on business purposes. First of all they found out the weaker section of the population, i. e., Malas and Madigas, the then untouchables and attracted them through donations of money, medicine and free education and got them converted into their religious fold. A conservative and distorted outlook of Hindus on certain matters was also partly responsible for those people to embrace readily an alien faith which did not impose any restrictions upon them. However, even the so called most orthodox Hindu Christian has seldom

realised that he is a Christian and quite often behaves like any other Hindu.

26. Right from the naming of a child to marriage the influence of Hindu customs and manners is so profound that except for the presence of a Christian priest, all the functions resemble fully the Hindu ritual only. Hindu names like Ramaiah, Kistaiah, Laxmamma, Rattamma are common. At the same time they adopt Christian names also like Jacob, Isaiah. But they are known more popularly with their Hindu names only. Some of them even go to the famous temple of Lord Venkateswara at Tirupati and offer their hair as votive offering. But when questioned about the reason behind their visiting the Tirupati temple they say that they are first of all Hindus and thereafter only Christians.

27. Except a few agriculturists owning a few acres of land the majority are labourers who eke out their livelihood by working either as attached agricultural labourers or casual labourers in the agricultural season or road and railway labourers as and when such work is available. Fig. 2 shows an old Mala man.

28. Though they are known as Christians they still refer all their internal disputes to their age old Caste Panchayats whose decisions are implicitly obeyed. When the Caste Panchayat fails to arrive at a decision they approach the Village Panchayat where elders of Kamma caste in consultation with the elders of Mala and Madiga castes decide the case and its decision is accepted by them without question.

Kamma

29. Among the 35 surveyed households four belong to this caste consisting of 29 persons out of the total 178 persons.

30. Thurston wrote regarding the origin of Kammas thus "Writing educationally concerning the Kammas, Kapus or Reddis, Velamas and Telagas, Mr. W. Francis states that ".....of four of these large castes closely resemble one another in appearance and customs, and seem to have branched off from one and the same Dravidian stock. Originally soldiers by profession, they are now mainly agriculturists and traders and some of them in the north are zamindars

(land-owners). The Rajes who now claim to be Kshatriyas, were probably descended from Kapus, Kammas and Velamas."²

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

32. "Some Kammas when questioned by Mr. F. R. Hemingway in the Godvari district, stated that they were originally Kshatriyas, but were long ago persecuted by a king of the family of Parikshat, because one of them called him a bastard. They sought refuge with Kapus, who took them in and they adopted the customs of their protectors. According to another legend, a valuable ear ornament, belonging to Raja Pratapa Rudra, fell into the hands of an enemy, whom a section of the Kapus boldly attacked and recovered the jewel. This feat earned for them and their descendants the title Kamma. Some of the Kapus ran away and they are reputed to be the ancestors of the Velamas (Veli, away). At the time when the Kammas and Velamas formed a single caste, they observed Muhammadan gosha system, whereby the women are kept in seclusion. This was, however, found to be very inconvenient for their agricultural pursuits. They accordingly determined to abandon it and an agreement was drawn up on a palm leaf scroll. Those who signed it are said to have become Kammas and those who declined to do so Velamas or outsiders. One meaning of the word Kamma is the palm leaf scroll, such as is used to produce dilation of the lobes of the ears. According to another story, there once lived a king, Belhi Reddy by name, who had a large number of wives, the favourite among whom he appointed Rani. The other wives, being jealous, induced their sons to steal all the jewels of the Rani, but they were caught in the act by the King, who on the following day asked his wife for her jewels, which she could not produce. Some of the sons ran away, and gave origin to the Velamas; others restored the Kamma and became Kammas. Yet one more story-Pratap Rudra's wife lost her ear ornament and four of the King's captains were sent in search of it. Of these, one restored the jewel, and his descendants became Kammas; the second attacked the thieves and gave origin to the Velamas, and third ran away and so his children became the ancestors of the Pakanatis; and the fourth disappeared."³

A book in Telugu language known as *Kammavari Charitramu*, i. e., History of the Kammas written by Sri Kolta Bavaiah Choudary throws some light upon the origin and history of the caste.

¹ E. Thurston, *Castes & Tribes of Southern India*, (Madras : 1909), Vol. II—p. 94

² *Ibid.*, pp. 94-95

³ *Op. cit.*, pp. 93-96

33. The origin of Kammas is traced to the 12th century and 1,229 families were found. The name appears to have been known since Vedic period. They were a military community and were also tillers of the soil and big estate holders. They stood in comparison to Velamas and Balijas. The author regards Kammas as Kshatriyas who observed Brahminical rituals and rites illustrating it from various inscriptions, books and contemporary publications among others. Fig. 3 shows a Kamma ryot.

34. The inter-relationship between the Reddis and the Kammas does not necessarily suggest that they were Kahatriyas but it may be under the influence of Buddhism they lost all caste nomenclature and later, on the revival of Hinduism came to be classed as Sudras. The Kammas lost their individuality after the fall of Kakatiya Sri Veera-prataparudrudu in the 14th century and became subordinate to the ruling chiefs of the time when they served loyally as commanders in the army. Even in 1921 there were nearly 11.49 lakhs of Kammas distributed in 21 districts, viz., Krishna, Guntur, Godavari, Nellore, Tinnaveli, Anantapur, Coimbatore, Cuddapah, Madras, Kurnool, Salem, Tanjore, Madhura, Ramnad, Chittoor, Chingleput, Bellary, Agency Godavari, North Arcot, South Arcot and Tiruchirapalli. Besides this they were found in Mysore also. Now they are found in all the 20 districts of Andhra Pradesh and in some parts of all the other States in India. It is almost proverbial to say that wherever there are irrigation facilities, with land suited for paddy and sugarcane cultivation there are Kammas throughout India. Even in former days, i. e., before the partition of India, in the Sind and the Punjab Delta systems there were Kammas irrigating lands. Mother earth attracts them much more than any other thing in the world. As they are prepared to work hard in fields they do not hesitate to migrate to any part of India if the land is fertile and provided with irrigation facilities.

Sub-divisions

35. "According to the Census Report, 1891, the main sub-divisions of the Kammas are Gampa, Illuvellani, Godajati, Kavali Vadaga, Pedda and Bangaru. It would seem that there are two main endogamous sections, Gampa (basket) Chatu, and Goda (wall) Chatu. Chatu is said to mean a screen or hiding place. Concerning the origin of these sections, the following

story is told. Two sisters were bathing in a tank (pond) when a king happened to pass by. To hide themselves, one of the girls hid behind a basket and the other behind a wall. The descendants of the two sisters became Gampa and Goda Chatu Kammas, who may not inter-marry by reason of their original close relationship. According to another legend after a desperate battle, some members of the caste escaped by hiding behind baskets, others behind a wall. The terms of Illuvellani and Pedda seem to be synonymous with Godichatu. The women of this section observed *gasha* and did not appear in public and even at the present day they do not go out and work freely in the fields. The name Illuvellani indicates those who do not go (vellani) out of the house (illu). The name Pedda (great) refers to the superiority of the section. Vadaga simply means Telugu and is probably a name given by Tamilians to the Kammas who live amongst them. The name Bangaru is said to refer to the custom of the women of this sub-division wearing only nose ornaments (bangaramu). The Godajati sub-division is said to be most numerous represented in North Arcot and Chingleput, the Illuvellani in Krishna, Nellore and Anantapur. The Kavali sub-division is practically confined to the Godavari and the Pedda to the Krishna district."

36. But when enquired, the local Kammas, fully aware of all the above facts, reported the present sub-divisions, thus. According to them the different sub-divisions are, *Zamindari Kamma, Peddakamma, Chinna-kamma, Gandikota Kamma, Gampakamma, Kuchikamma, Kudipya Kamma, Edamapylakamma* and *Bangarukamma*. They explained how these names were derived.

37. The Zamindari families among Kammas are called as Zamindari Kamma, e. g., Raja of Challapalli. Though equally well placed or a little less in economic position with them, a few other Kammas due to their social customs like *gasha* have come to be known as *Pedda kammalu*. Those who are in the next lower position in the economic ladder are known as *Chinna kammalu*. There is a custom in marriage of the maternal uncle carrying the bride seated in a bamboo basket to the marriage pandal. All those households where this practice is in vogue are called *Gampa kammalu*. So also *Illuvellani Kammalu* are those among whom the women do not go to the fields to take part in agricultural activities. Depending upon the style of wearing the *pamita*, i. e., throwing the hem of the sarree, either on right shoulder or left shoulder some families are known as *Kudipya Kammalu*, i. e., *pyta* on the right shoulder and *Edamapya Kammalu*, i. e., *pyta* on the left shoulder. It is said that these sub-divisions have been there since the 14th century. But inter-dining and intermarriage among all these sub-divisions are still there.

The word 'Kamma'

*38. Since the 10th century A. D. the word 'Kamma' seems to have been in vogue. There are some stone inscriptions showing that there were Brahmins and Vaisyas among Kammas. So also Kammas were found among all the four castes.

39. Sri Kallakuri Gourikanta Kavi, a Telugu poet of the 18th century in one of his unpublished books titled "*Dharmamandana Vilasamu*" wrote regarding Kammas thus—

ఉ॥ రమ్మని వియ్యనయ్యకు ముఖమ్మన పాపాలనూ
రుపాదప
దృమల బ్రాహ్మణాదుల క్రమమ్మన బుట్టిరి
భేదధర్మై
రమ్మలనంగ బ్రాహ్మణులు, క్షత్రియు
లాయులు కూడ్రులాండ్ర దే
శమ్మన నుంట కూడ్రులు ప్రశంసకు నెక్కిరి
యందుగమ్మై : 1

meaning—The four castes viz., Brahmin, Kshatriya, and Sudra were born from the face, arms, thighs and feet respectively of Lord Vishnu, with different duties. Kammas constitute Brahmins, Kshatriyas, Vaisyas and Sudras. In Andhradesa i. e., Andhra Pradesh, Kammas among the Sudras have become famous.

The word 'Chowdary'

40. The word 'Chowdary' is found in use in various parts of India, viz., Bengal, Punjab, Maharashtra, Mysore, etc., and it is spelt differently in all those States. It is in most of those States used as a respectful word of suffix to the name and in some cases it becomes the surname of the family itself. How the word Chowdary has come into use among other States cannot be attempted here. But in Andhra Pradesh this term is used only among Kammas and among them also only a few suffix it to their names. Many of them using it as suffix are not aware of its origin and significance. They use it because either their ancestors used it or as a style to show that they belong to Kamma caste just as Sastry, Sarma or Pantulu are used by Brahmins to denote the caste. In fact in a mood of competition with Brahmins who used Sastry or Pantulu as their

caste suffix, some of the Kammas though not belonging to the Choudary family started using it.

41. The word 'Chowdary' is used among Kammas as a sign of respect. Literature shows that this word was in use even in the 18th century. In a stone inscription of Salivahana Saka year 1467 this word is said to be found. So also in the history of Palnad the word 'Choudary' is found. The famous Telugu poet Srinadha of the 15th century wrote that this word was in use even in the 12th century.

42. During the period 1720–1820 A.D. Moghuls empowered the Maharashtrians to collect a cess called 'Chet' in these parts of South India. The Maharashtrians used to invade and plunder the villages for collecting the cess and establish feudatory kings. In each village the village elder was entrusted with this duty and as this cess was called 'Chet', those who collected it were called Chutarulu. The term slowly changed its shape for dialectical convenience and it became Chowdary ultimately. And all those Kamma families associated with this activity came to be known as Chowdarlu.

Surnames

43. Records show that there are altogether 1,245 surnames among the Kammas. Among the Kammas of Maredumaka village there are 11 surnames. The following Statement shows the 11 surnames and the respective *gotras*.

Statement IV
SURNAME AND GOTRAS OF KAMMAS OF
MAREDUMAKA VILLAGE

SL. NO.	SURNAME	GOTRA
(1)	(2)	(3)
1.	Akkineni ...	Dosapalle, Cherukunoola
2.	Boppudi ...	Palukolla
3.	Dandamudi ...	Marutla and Cherukunoola
4.	Kaza ...	Yavusuru
5.	Koneru ...	Cherukunoola
6.	Lingam ...	Pepalla
7.	Manne ...	Muni
8.	Musunuru ...	Dosapalle
9.	Surapaneni ...	Pamidipalla
10.	Vallabhaneni ...	Danella, Pamidipoola and Dachetla
11.	Yelamanchi ...	Vallutla

1 కళింగ చరిత్రపుటలు, 154-155 శ్రీ అడిదం రామరావుగారి వ్యాసమునుండి

44. Only people of older generation remember their *gotras*. The present day youth do not know anything about *gotras* nor do they care to record them when informed by the elders. A nomadic tribal people known as Pichhiguntlavallu, who wander through the country visit every village once a year and remind the people of the *gotras* of all the surnames. Though they do not keep any written record as such they, it seems, tell the *gotra* of each surname correctly. Marriages in this caste are contracted depending upon the *gotra* and surname only. Though the criteria is *gotra*, in case no one remembers the correct *gotra*, the surname is taken into consideration. Of late the Kamma Brahmins, i.e., a priestly class among Kammas, a recent innovation, are maintaining a record of all the surnames and their respective *gotras* to facilitate easy reference for settling marriages and citing during marriages. One surname may have more than one *gotra* also. This facilitates contracting of marriages among the people of same surname but of different *gotras*.

Brahmins among Kammas

45. They are called *Kamma Brahmalu*. The term Brahmin is found associated among various non-Brahmin castes. Mangalis (barbers) are known as Nayi-Brahmins; among Chakali (washerman) some are designated as Rajaka Brahmins and the goldsmith caste people are called Viswabrahmalu.

46. Some of the Kammas having learnt the methods of conducting the rituals related to marriage, birth, death etc., have designated themselves as Brahmins. As a revolutionary movement against the orthodox priestly Brahmins who have been the founder guardians of the ritualistic methods and the concerned Sastras, etc., the Kammas have become Brahmins.

47. The Kamma Brahmin movement was first started in 1909 in a village called Kunderu in Krishna district. When the Brahmin priests refused to perform one Kamma marriage according to Vedic system, the Kammas grew wild and discarded the Puranic system adopted by the then Brahmins for all the marriages of non-Brahmins. Then, in that revolutionary fervour they approached one Saraswati Swamy and brought him to Kunderu. Then a few seriously interested in learning the Sastras, etc., became his disciples and learned the art of performing all the socio-religious rites like birth, naming, marriage, consummation, death and

obsequies. Strictly according to Nirnaya Sindhu, an authority on ritualistic matters, the obsequies must be performed on 10th, 11th and 12th days after the death of a person. But when a Brahmin priest opposed it a few Kammas like Sarvashri Tripuraneni Ramaswamy Chowdary, Suryadevara Raghavaiah Chowdary, Duggirala Raghavachandraya Sastry convened a meeting of all the Kammas at Guntur in 1920 and established a society called *Satpurohita Sangham*—meaning the good priests' association. Later the association sent some students of Kamma caste to Banaras for undergoing training in ritualistic performances. Some others were trained by a Viswabrahmin of Amrutaluru of Guntur district. In the year 1929 one Sri Vemuri Seetaramayya got the Harijans (Scheduled Caste people) admitted into the temple of Visweswara at Ghantasala, the famous Buddhist Centre in Krishna district. Then the Brahmin priests refused the temple priesthood and gave it up as a protest against the admission of Harijans into the temple. Then the above said association appointed some of its priests in the temple. So also in a village called Siripuram in Guntur district when Brahmin priests opposed the Kammas celebrating the marriage of Lord Rama with Sita in the temple of Sectaramaswamy on Ramanavami day, Kamma Brahmin priests of the association took up the priesthood of the temple. Again in Krishna district in 1947 in a village called Kanchemcherla an incident like the above happened in Sri Venkateswaraswamy temple and there also a Kamma Brahmin priest was appointed by the association.

48. Many of the Kamma Brahmins having studied the techniques of performing marriages, etc., have suffixed the words like Sastry, Sarma and Acharya which are usually used only by Brahmins to their names. A few of them have suffixed the word Varma also to their names. Some of them have written some books on Hindu marriage procedure, etc. For example one Sri Paludugu Sesha-chalacharya has written a book titled *Vaidika Vivaha Tatva Prakasika* in 1926-29.

49. These Kamma Brahmins are found in several villages of Krishna and Guntur districts only. They eke out their livelihood by working as priests on occasions like marriages besides following their traditional occupation agriculture. They strictly follow the customs and habits of Brahmins and are entirely vegetarians. They are invited only

by a few Kammas to officiate in their marriages. Still the age old Brahmin *purohit* holds his influence in the villages in spite of these Kamma Brahmins who according to some of the Kammas are only half learned and perform the marriage in a less sanctifying way when compared to the Brahmin priests.

Golla

50. Four out of the 35 households selected for intensive survey belong to this caste. There are 25 persons living in these 4 households. They trace their origin to Lord Krishna and they all belong to a sub-division called *yerra* or red. It is said that they are the descendants of a Brahmin by a Golla woman. They are Vaishnavites and are engaged as casual or agricultural labourers. *Gotra* is the criterion for contracting marriage alliances. Fig. 4 shows a Golla family.

Baliya

51. The local Baliyas are known as Krishna Baliyas. They are not aware of the origin of their caste. Surname is the determining factor in deciding a marriage alliance. The sectarian division is found in this caste also in the form of Saivite and Vaishnavite, though they inter-marry. Fig. 5 shows a Baliya family.

Chakali

52. Also known as *Rajakas* are the washermen of the village. They follow their traditional calling, i.e., washing the clothes of all castes except those of Malas and Madigas (Scheduled Castes).

Vaisya

53. Vaisyas are locally known as Komatis. They are businessmen by tradition and are continuing the same *kirana* business which deals in the sale of domestic requirements, viz., food provisions, cosmetics, cigarettes, beedis, tobacco and condiments, etc. The goods are sold both for cash and corn. Only the poorer section of the village population purchase their day-to-day requirements from these shops. *Sagotra* marriages are prohibited in this caste. They celebrate all Hindu festivals and their caste deity is Kanyakaparameswari.

54. All the remaining castes like Brahmin, Kapu, Goundla, Kummari, Madiga, Mangali, Muslim, Viswabrahmin, Uppari, Yanadi and Yerukula are represented by one household each. A

brief note about the origin, etc., of all those castes has been made in many monographs of this State. Figs. 6 and 7 show Goundla and Madiga families respectively.

Caste and social hierarchy

55. The social organisation of Maredumaka is a complex cultural framework built around the traditional Hindu social system represented by 15 Hindu castes, Muslims and Christians. Family is the social unit in the rural society but caste alone determines all social relations. In determining the social status, the individual achievement, personal quality or wealth have, according to the strict traditional prescription, nothing to say except the caste.

56. The population of Maredumaka consists of 15 Hindu castes, namely, Baliya, Brahmin, Chakali (washerman), Golla, Goundla, Kamma, Kapu, Kummari, Madiga, Mangali, Vaisya, Viswabrahmin, Uppari, Yanadi and Yerukula. There is only one Muslim household. All the Christians are Hindu converts. Originally they were either Malas or Madigas, both Scheduled Castes. But after conversion they are now known as Christians only for name sake as they are quite ignorant of the tenets of either religion. Adhering strictly to the traditional *varna* system it is difficult to classify these castes in their hierarchical plane. But the superiority of one caste over the other is represented rather symbolically by inter-dining, acceptance of food and water, seating arrangement and manner of greeting. This is only a tentative attempt to show the position of different castes as they are viewed by themselves. The position of each caste *vis-a-vis* the rest is seen in the light of its day to day relations with them.

Statement V CASTE HIERARCHY

A Brahmin	
B Vaisya	
C Sudra (Kamma)	Kapu Baliya Golla Goundla Kummari Chakali Mangali Uppari Yanadi
D	Yerukula
E Christian Muslim	Viswabrahmin

57. From the above it is evident that Brahmin occupies the highest place in social hierarchy. The local Brahmin is a teacher in the local elementary school and he never dines with any of the other castes in the village including the Vaisya who is only next to him in the social hierarchy. There is no priest living in the village. As and when the services of a priest are required for any social or religious function, a Brahmin from Tenneru, the neighbouring village is invited. He officiates over the functions like marriage, child-naming and death in all castes in the village except Chakali, Mangali, Uppari, Yanadi, Yerukula, Viswabrahmin, Christian and Muslim. Among those castes he officiates, he does not accept cooked food from Vaisya, Kamma, Kapu, Balija, Golla and Goundla. He accepts, only rice, dal, vegetables, etc., which is known as *swayampakam* and he takes them home. But with the introduction of Kamma Brahmins, Nayi Brahmins, etc., among Kammas and Mangalis (barber) the Brahmin priest is not invited to officiate over any function among some households. Vaisyas or the trading community also do not accept cooked food from any other caste except Brahmins in the village.

58. In the third tier, i.e., among Sudras, come Kammas and nine other castes. Though all these ten castes are bracketed as Sudras, Kammas stand above all the other nine castes due to their dominating economic position which elevated their social status also. Therefore all the other castes in the village consider Kamma as the highly placed in society and treat the Brahmin and Vaisya on a different footing altogether. Kammas accept food and water from Brahmins and Kapus only in this category though they do not object openly to accepting the same from other castes. They look down upon the people of all other castes who are economically inferior to them and except from the Brahmin household they do not accept food and water from all other castes. But there is an exception to this. For example, if a man of Golla or Kapu caste is rich enough to vie with them, they gladly welcome the idea of dining with him. The prime determinant factor for them in social commensality is the economy of the individual rather than the caste. All the nine castes who are, strictly speaking, considered as Sudras have no objection to accept food or water from Kammas.

59. In the third category, i.e., among the Sudras come all other castes in the village except

the Christians, Muslims, Yerukulas and Viswabrahmins. Christians and Muslims are altogether different due to their religion. But almost all the local Christians were originally Malas and Madigas, i.e., Scheduled Castes, before conversion. They keep two names, i.e., one according to their Hindu tradition like Ramudu or Krishnadu and another according to Christianity like Jacob or Isopu. They are always called with their Hindu names only by a majority of the people in the village. Some of them visit the famous pilgrim centre Tirupati and even women among them offer their hair as votive offering to Lord Venkateswara. Only on Sundays when the Father, known locally as 'Phathery' visits the village and delivers a lecture about Christ and his teachings they remember their Christianity. Malas and Madigas are two predominant Scheduled Castes in Andhra Pradesh. In almost all villages they do not accept food or water from each other as the Madigas are considered inferior to Malas. No amount of persuasion from the social and political agencies has brought even an iota of change in their social attitude. But surprisingly in this village Malas and Madigas after embracing Christianity have started dining in each other's houses. To this extent the preachings of the Christian fathers have helped to bridge the gulf between these two castes. But at the same time some of them do not accept either food or water from the hands of Viswabrahmins who are considered inferior to themselves. They accept food and water from all other castes in the village without any stigma.

60. Among these nine castes themselves there are not many restrictions for accepting food and water but they also do not accept cooked food from Viswabrahmins and Christians and Muslims.

61. In the category 'D' is placed a caste known as Yerukula whose traditional occupation is catching rats in the fields. They accept both food and water from all castes in the village except the Christians, Muslims and Viswabrahmins. And no other caste except the Christians accept food from them.

62. Regarding greeting in the ordinary course of life no one greets anyone in the village irrespective of caste or age. There is no such custom of greeting by folding hands or touching the feet of the elders, etc. If any outsider comes and greets them only a few know how to reciprocate it and many of the local people do not even know it.

63. Almost all the Christians and other caste people are depending upon Kammas for their livelihood in one way or other. Even then an attached agricultural labourer who comes by dawn to his master's house does not greet him; instead he calls him in a respectful tone like 'Ramaiah Garu' or 'Krishnayya Garu'; the suffixing word 'Garu' is used as a respectable term. When actually the master and the servant enter into a casual conversation the latter often addresses the former on less than equal terms using words like 'nuvvu' (It is unfortunate that there is no equivalent to this term in English language. When the word 'you' is used to a man of lower status, that meaning which 'nuvvu' carries is not there in English). But the former never feels hurt by the words of the latter as he is accustomed to such kind of usage. Touching the feet of the elders like parents, elder brothers and grand parents, etc., is observed only on the occasion of one's marriage and no wonder that one will never repeat it in his lifetime. School going children are taught to say 'Namaste' to the teacher as soon as they enter the school but as soon as they return to their homes they forget the entire gospel taught in the school and address the father, grandfather and uncle, etc., in the usual way. Abusive words like '*Lanjakoduku*'—a bastard, are very commonly used both by the young and the old in the village. For an urbanite it looks rather odd and ridiculous to observe a son addressing the father or a servant addressing the master on these terms but it is a 'matter of fact' affair for them. The degree of difference becomes manifest only when two persons enter into a verbal fight. Then the use of 'nuvvu' by a servant is never tolerated by the master and on that account itself the master may beat the servant.

64. Regarding the arrangement of seating, there are certain accepted conditions and norms followed traditionally and in this regard all the castes follow them rather implicitly. The serving castes like Mangali, Kummari, Chakali never have the audacity to sit on a cot when a Kamma passes through their lane or road. So also Kammas can never tolerate a Mala or Madiga irrespective of his economic position or other achievements, sitting on a cot when they move in their street. But when Kammas go to a Brahmin's house, they depending upon ones acquaintance, either sit at the end of a cot or sit on a separate cot or on a mat spread on the floor. But all the caste people other than

Kammas either stand or sit on floor in a Brahmin's house while the Brahmin is given a cot or a stool to sit in all their houses when he visits and keep themselves standing throughout the conversation. This applies not only within the village but also outside the village, in the sense that when a Kamma meets a Mala or Madiga or a Golla of his village in any hotel at Vijayawada or any town the latter gets up immediately and offers his seat to the former. While travelling in a train if they happen to be in the same compartment, a Golla, Mala or Madiga sits in a place away from the Kamma wherefrom he cannot be seen by him.

65. In the Village Panchayat, there are members representing Christians (Mala and Madiga castes), Gollas, etc., but they are only 'Yes' men to the President and other members of the Kamma caste. As the rules demand that one member should be from each of the majority communities in the village, they were elected; otherwise even that representation might not have been there. Their words carry no weight unless supported strongly by a few interested members of other castes especially of Kamma caste. Some castes like Golla, Goundla have got their respective Caste Panchayats but when a matter is not decided by it, it is taken to the Village Panchayat where the President's verdict is carried out implicitly. From this also it is evident that Kammas being economically dominant enjoy social prestige much beyond the traditionally highly placed Brahmins in the society. And all other castes who are otherwise equal to Kammas in ordinary social structure are always considered lower than Kammas due to their poor economic condition or dependance on Kammas for their livelihood. This does not, however, mean that all Kammas are considered by others to have good reputation. Some of the Malas and Madigas, Gollas, etc., confess rather confidentially that Kammas even in advanced years of above 60 years are having concubines, and that in spite of their drawbacks Kammas wield power just by the grip of economic control over the rest of the people in the village as they possess about 95% of the total village lands; otherwise their social prestige, according to the other castes, might not have been what it is now. No one among the other castes will have the audacity to declare this fact openly on their face but in their absence they sometimes make disrespectful reference to Kammas.

House types

66. Structurally the local houses may broadly be divided into three groups, viz., *Daba illu*, *Rendu Nittalla Paka* and *Onti Nittali Paka*. *Nittali* in Telugu means central pole. A majority of the houses belonging to all castes except Kamma are thatched huts with one or two central poles. The huts belonging to Golla, Goundla, Chakali, Mala and Madiga castes, etc., show their economic backwardness while the beautiful, well planned buildings of a few rich Kammass show their affluence. This contrast is evident among those two groups, i.e., Kammass *versus* non-Kammass in all walks of life and more especially with regard to housing and clothing.

67. When a joint family breaks up, all sons not only share the father's landed property but also share the house or houses and other household goods equally. Sometimes one house may be divided among two or three sons. If they (sons) are living amicably they may continue to live in the same house. Or else one purchases the shares belonging to other brothers, if he can, and if he can't they may even put partitions in the house and live there. And yet in some other cases they divide the house into parts and remove the bricks, tiles, wooden windows, gates, etc., making the other portions unfit to reside. In such cases the man who gets a broken portion of a house may repair it or remove the old structure as a whole and rebuild a new one. While doing so if he is rich enough and with some urban contacts he may construct a building with all modern facilities like flush-out latrine, drawing room, dining hall, etc. Likewise most of the houses of Kammass are buildings of latest designs with all the amenities of ventilation, etc. As the village is electrified, every Kamma house has electric lamps of various designs.

68. On the contrary the thatched huts of other castes are either round or square in shape with one or two rooms. The entire Ramarao pet was of recent origin and all the houses were constructed on Government *poramboke* land when they shifted from the main village sometime back. Except in a few houses the cattle are not kept in the residential portion of the house. Most of the households have separate cattle sheds constructed either within the compound of the residential house or in a separate compound very nearby to the house, where hay stacks are arranged. In case a joint family owning a thatched hut divides, the brothers may build separate huts quite adjacent to the main hut if space is available or they may have their huts very near to their caste people. Kinship (relationship) is the primary consideration for selecting a housesite. Next to it is the place where the neighbouring castes' people accept food and water from them. But in no case one goes to an alien place, i.e., where the castes like Malas, Madigas, live as they do not accept food and water from them. Surprisingly among Malas and Madigas also in spite of their conversion into another religious faith, i.e., Christianity, there is still that age old isolation among themselves. Though the entire hamlet is inhabited by these two castes' people there is no mixing up of households of one caste in another's locality. As it were, the hamlet is divided into two distinct parts and one can easily point out the boundary between the habitations of the castes. Houses of poor usually consist of four walls with only one room and one entrance. The hearth is arranged on one side and cattle, men, women and children share the same room.

69. Thirty-three out of the 35 houses are used exclusively for residential purposes and the remaining two are used as residence-cum-shops (Table 78).

Statement VI

HOUSES BY ROOF AND WALL MATERIAL.

Community	House Type	Total No. of House-holds	No. of houses with roofs made of			No. of houses with walls built of				
			Pucca roof without slope	Tiled roof with 4 slopes	Grass roof with 4 slopes	Mud	Bamboo wattle	Mud plasterd wattle	Brick	Leaf
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Baliya	Pu	2	...	...	2	1	...	1	...	...
2 Brahmin	Pu	1	...	...	1	...	...	...	1	...
3 Chakali	Pu	1	...	...	1	...	...	1	...	...
4 Christian	Pu	11	...	...	11	5	5	...	1	...
5 Golla	Pu	3	...	...	3	...	...	...	3	...
	Pc	1	...	1	...	...	...	...	...	1
6 Goundla	Pu	2	...	...	2	...	2	...	...	...
7 Kamma	D	2	2	...	...	...	...	...	2	...
	Pc	2	...	2	...	...	...	...	2	...
8 Kapu	Pc	1	...	1	...	...	...	...	1	...
9 Kummari	Pc	1	...	1	...	...	...	...	1	...
10 Madiga	Pu	1	...	...	1	1	...	...	...	...
11 Mangali	Pu	1	...	...	1	...	...	...	...	1
12 Muslim	Pu	1	...	...	1	...	...	...	1	...
13 Vaisya	Pu	1	...	...	1	...	1	...	...	...
14 Viswabrahmin	Pu	1	...	...	1	...	...	...	1	...
15 Uppari	Pu	1	...	...	1	...	1	...	...	...
16 Yanadi	Pu	1	...	...	1	...	...	1	...	...
17 Yerukula	Pu	1	...	...	1	...	...	1	...	...
Total		35	2	5	28	7	9	4	13	2

Pu = *Purillu* (hut)

Pc = *Penkutillu* (Tiled house)

D = *Daba* (Building)

70. From the above statement, it is clear that except two *daba illu* (pucca buildings) and five *penkutillu* (tiled houses) the remaining 28 houses are all thatched huts. The two buildings and two out of the five tiled houses belong to people of Kamma caste. The remaining three tiled houses belong to persons of Golla, Kapu and Kummari castes (one house each). The 28 thatched houses are distributed among the remaining 13 communities. Possession of a tiled house or a much better one like a

pucca building is the sign of prosperity in the rural society. Therefore, as far as possible, people try to build a tiled house at any cost to gain some social value among the caste people and in the village as a whole. Even in construction of walls bricks are used. Except those who cannot afford, a majority go in for brick walls only. Mud is of secondary importance for walls, while bamboo wattle and allied material are considered inferior and are preferred only by the poorer section of the

population. Thirteen out of 35 houses are having brick walls. Nine have walls made of bamboo wattle while 7 have mud walls. Plastering the wattle wall with mud is done only by a few interested. In most cases the wattled walls are left as such without any plastering of mud or dung. Only two houses are having walls made of palmyra leaves. This is locally called *daai*. Bamboos are fixed in a circular form round the earth vertically up to a height of three to four feet and bamboo splinters are tied to them horizontally. Then the palmyra leaves are stitched to that frame with *nara*—jute rope, etc. The local school teacher, a Kummari (potter) by caste used to manufacture bricks as a part time job in his fields and sell them locally. Sometimes buyers used to come even from Vijayawada. But now he has given it up due to some domestic inconvenience. Yet some others in the village are engaged in that trade. In one particular piece of land belonging to a Kamma gentleman, the earth is best suited for manufacturing bricks useful for house construction. In a period of over 25 years the deposits are coming to a close and now a search is being made to find out such suitable earth in the vicinity of the village.

71. Regarding the types of roof it can be seen from the Statement that 28 out of 35 houses are having four slopes. They are all thatched huts with one or two central poles. As usual the tiled house with brick walls also will have four slopes. Only two buildings do not have a slope as such; but each building has one or two verandahs on either side. The main living portion of the building does not have a slope. But in the same compound within a distance of three to four yards the kitchen is arranged either in a tiled house or a thatched hut, a separate structure exclusively. It will have, in fact, four slopes.

Houses and number of rooms

72. In rural parts the definition of a room cannot be applied for all the houses. In a hut the main living place is the only room, if it can be so called, in the house which is shared by the parents, grown up unmarried daughters and sons and sometimes, i.e., in rainy season even the animals share the same place during nights. In a much smaller hut even the kitchen may find its place in one corner. On the contrary, the *penkutillu* (tiled house) and *daba* (pucca building) will have some rooms of different sizes depending upon the available plinth

area of the house. Of the 35 households surveyed as many as 23 are single roomed. Ten of them belong to Christians, i.e., Malas and Madigas. Two each belong to Golla and Goundla castes while 7 households belong to 7 different castes, viz., Madiga, Mangali, Muslim, Viswabrahmin, Uppari, Yanadi and Yerukula, one each. In those 23 single roomed houses 95 persons are living, i.e., 4 persons per room on an average. Two houses, i.e., one each of Chakali and Golla castes are having two rooms each and are accommodating 22 persons. In this case the average per room is 5.5 persons. Twenty-seven persons are living in 5 houses of three rooms each, i.e., 1.8 persons on average per room. These five houses belong one each to Brahmin, Christian, Golla, Kummari and Vaisya castes. The remaining 5 houses belonging to Kamma (4) and Kapu (1) castes have four or more rooms each. In these five houses 34 people are living, i.e., 1.7 persons per room on an average.

73. From the above it is evident that there is congestion in the two roomed houses and single roomed houses. Among the houses having three rooms and more, nearly three persons are enjoying two rooms.

House construction

Daba Illu :

74. This is a modern type of building commonly found in any urban place. In this village only Kammas possess this type of buildings. The dimensions of the house depend upon the availability of land. Figure No. 8 shows the ground plan and Fig. No. 9 shows the modern building belonging to Sri Surapaneni Nagaiiah Choudary. The plinth area of the house is raised to a height of 2 to 3 feet. In these houses, the walls are constructed with bricks and cement. Only in a few cases mud is used in place of cement. There may be more than four rooms in each building. But the kitchen is always located separately in the backyard of the house. A bungalow is estimated to cost about Rs. 8,000 to Rs. 10,000 in ordinary circumstances, i.e., employing one's own attached agricultural labourers, carts and bullocks, etc., for transporting all the raw material required from various places

Rendu Nittalla Paka :

75. In Telugu *rendu* means two, *nittadi* means main pole and *paka* means thatched hut. That is,

a thatched hut with two main poles. In this type two main poles, erected side by side, are connected by a beam. The two poles and the main beam hold around them several beams. Bamboo and *veduru baddalu* (bamboo splinters) are fitted to them horizontally with palm fibre to form a frame for roofing. Either palm leaves or paddy straw or locally manufactured black tiles are used as roofing material. A few Kammas and a good number of Golla, Goundla, Kapu caste households are having this type of houses. Usually the house is constructed with family labour plus a few hired labourers. And in many cases the attached agricultural labourers of each household are engaged to build a house like this. Fig. 10 shows a *rendu nittalla paka*.

76. *Onti nittadi paka* or one main poled thatched hut is a simple hut. In this type there is only one main pole (*onti nittadi*) of 12 to 14 feet long. Four beams attached to the main pole at a height of about 10 feet slope downwards in four corners and rest either on the walls or poles or on both. These beams are interspersed with bamboos. *Veduru baddalu* (bamboo splinters) are tied to them horizontally with palm fibre. Next, on this frame either palm leaves or bundles of hay are closely spread and tied to make the roof. Generally this type of house provides only a main living room wherein has to be found space for kitchen, store, sleeping, sitting and in some cases for domestic animals also. In an attempt to solve the space problem, some families extend their *onti nittadi* roof a few feet backwards or forwards to form what are called *vasaralu* (verandahs). Most of the working class and lower middle class families dwell in this sort of houses only. Fig. 11 shows an *onti nittadi paka*.

Collection of raw material

77. The required raw materials like palmyra leaves, palm fibre and hay for constructing one or two main poled huts are procured locally from the agriculturists. The palmyra trees are found scattered in some fields and concentrated in some other agricultural fields. The owners of these trees mostly get the leaves cut by the Goundla man, who is a traditional toddy tapper, in every summer and store them in a circular fashion placing one above the other and keeping a few big stones on the top so that they may not fly. As and when any one requires them they sell them at a price of Rs. 5 to Rs. 10 per one hundred. *Regadi matti* a type of loamy earth available in the fields is brought by

carts to a place and after pouring water profusely it is mixed thoroughly to make a thick paste like thing by men and cattle treading on it. Bamboos and bamboo rafters are purchased at Tarigoppala village. If bricks are required for walls they are purchased locally from the manufacturers. The tiles are purchased either at Kankipadu or Manikonda. All the wood, iron and cement requirements are purchased at Vijayawada. The mason and carpenter are requisitioned from Kankipadu.

Cost of construction

78. A single main poled hut may cost nearly Rs. 150 while two main poled one costs roughly Rs. 300 to Rs. 350. The *penkutillu*, i.e., tiled house, costs today something like Rs. 3 to 4 thousands whereas the pucca building certainly costs more than Rs. 15 thousands.

79. Only the skilled labourers like carpenter and mason are paid either on a contract basis or daily wage rate. And all the other labourers are drawn from the attached agricultural labourers who in turn watch the work in progress while looking at the same time to their own respective duties in field and at home. Among the poorer castes, the caste people themselves lend a helping hand to complete the house construction. But in the upper castes like Kammas only on a few occasions a cart or one or two labourers are loaned by the house builder from the nearest relative or friend. But in no case they render any help by way of physical labour. Financial and material help are always given and taken among the Kamma households. The hired labourers like mason and carpenter are paid according to their contract while the other labourers are given free meal on all the days of house construction. And after successful completion, on the occasion of house-warming ceremony, they are presented with some new clothes and cash gifts. In the poorer castes like Golla, or Goundla not only the participants in house construction but all the caste people also are entertained at a feast on the occasion of housewarming ceremony by the house owner.

Maintenance of the house

80. All the thatched huts are having mud flooring only. The tiled houses and pucca buildings generally have cement or stone flooring. All the huts are having either mud or *thatti* (wattle screen) walls. The mud walls are plastered with

cattle dung periodically and are decorated with line drawings in various designs on festive occasions. The floor is bedaubed with dung regularly on every day. The houses among all castes are swept twice a day. The homestead area is cleaned and water mixed with dung is sprinkled thickly over it every day in the early hours. White washing is done once a year especially on the eve of Sankranti festival, i.e., January. The hearth is also cleaned and bedaubed with dung every day. The thatched huts are repaired once in two years before the setting in of the monsoon whereas the tiled houses are repaired as and when the tiles require replacement. The entire tiled roof is completely repaired once in 9 or 10 years. The rubbish and other waste is collected either in a pit located in the backyard of the house or a little away from the habitation area. The rubbish thus collected all through the year is used as manure for the fields. Hence the ryots take particular care to deposit the cattle dung and the rubbish of the cattle yard in pits. All the cleaned domestic utensils are kept in the main living room or in the kitchen on a wooden plank fixed to the wall. Milk pots, curd and cooked rice, etc., are kept in rope hangers locally called *uttilu* which are hung to the beams of the roof in the kitchen. Among the Kamma households, there are wall shelves and almirahs and in a few households meat-safes are also found. All the houses belonging to Kamma caste are kept very clean and tidy while all the households belonging to the poorer castes are in properly maintained.

Sanitation and ventilation

81. Most of the people in the village are in the habit of answering the calls of nature in the adjoining fields or on the banks of the canal flowing nearby. But most of the Kammas due to their sound economic position and urbanisation have constructed latrines with septic tanks in the backyard of their houses. A few have also installed a small electric water engine to the well in the backyard to lift the water to the bath room of the modern style. Therefore, the Kamma houses look extraordinarily clean and tidy when compared to the other houses in the village. The village roads are never swept by any human being. Only the wind does it. During the rainy season most of the internal roads are slushy and slippery due to the *nalla regadi* (black regar), a type of loamy clay. Near and around the hamlet where the Christians live, the conditions are

very insanitary. Further, almost everyone in the hamlet drinks some intoxicant liquor or other and innumerable feuds take place every day. Ramaraopet where caste Hindus other than Kammas live is fairly better compared with the hamlet but it is also not entirely good in respect of sanitation.

82. Regarding ventilation also the houses of Kammas alone are good. Each house is provided with adequate number of windows and the open space both in the front and rear portion of the house allows plenty of fresh air into the house in all the seasons. The thatched huts do not have any windows except the *thatti* gate. The tiled house is also well ventilated. But due to the location of all the households of Mala and Madiga castes at one end of the village adjoining the irrigation canal and agricultural fields, there is no dearth of fresh air for all of them. In summer, most of them sleep outside the house in the open space before their huts. So also Ramaraopet situated on the other end of the village on the Government *parambake* lands adjoining agricultural fields is not congested.

Drainage system

83. There is no planned drainage system in the village. People generally avoid making drains in front of the house preferring to have them either at the back or at the sides. A drain goes from the courtyard to the outside. This drain which is only dug in the earth with no construction connects the courtyard with the outside and opens into a pit adjacent to the wall. If the drain gets blocked the attached agricultural labourer who attends to the household duties also cleans it with poles or sticks. In summer, the drains dry up quickly but in the rainy season they overflow into the lanes. In several cases there are no pits to receive the water from the drains and such drains empty into the lanes directly.

Lighting

84. The village was electrified in 1965 and almost all the Kamma households and a few households of other castes have started using the electric power for lighting purposes. They purchased all the required electric goods like switch boards, bulbs, domes, either at Vijayawada or Hyderabad and an expert electrician brought from Vijayawada on contract basis has done the work. There are in some houses, table, ceiling or pedestal fans, tube lights,

electric heaters, etc. The radio is a common thing among the Kamma households who used to have radio sets run on battery before the village was electrified. But a majority of the houses belonging to castes like Chakali, Golla, Goundla, Mala and Madiga are not electrified. The Brahmin is a teacher in the village for quite a long time. Due to their respect towards him the villagers have allowed him to draw electricity to his house from the adjoining Ramalayam which is electrified at the cost of the Panchayat. The library run by a few young and enthusiastic men has not yet been taken over by the Panchayat or the library authorities. It is housed in a pucca building donated by a Kamma gentleman in memory of his departed son. But it is not yet electrified. The Panchayat radio was purchased long back and therefore, it is run by dry battery only. There are street lamps installed by the Panchayat. A Supervisor of the Andhra Pradesh State Electricity Board visits the village and collects the electricity bill amounts of domestic consumption in the first week of every month. His headquarters is at Kankipadu. The sends its peon to Kankipadu to pay the bill towards the street lamps.

Ceremonies connected with house construction

85. When a new house is to be built a site is selected in consultation with the Brahmin *purohit* or Viswabrahmin who is well versed in Vastu Sastra, i.e., the science of house building. The Brahmin is consulted to find out whether the site would foretell luck. If it is lucky the *purohit* himself fixes an auspicious day for laying the foundation stone.

86. *Sankusthapana* or laying the foundation stone is the first ceremony connected with the construction of a house. On an auspicious day fixed by the Brahmin, both the wife and husband take oil bath early in the morning, get dressed in new or washed clothes, perform puja to Lord Vighneswara, the first Lord of the Gods with *akshintalu* and do *punyahavachanam*, i.e., sanctifying to the house by sprinkling water mixed with vermilion and turmeric while the Brahmin recites sacred *mantras*. Then on the advice of the priest, the house builder digs a pit of two or three feet depth, at the auspicious time. This pit is called *punadi* and is dug on the north-eastern corner locally called *Esanyamula*. The pit is then filled with mud after keeping *navadhanyalu*, i.e., nine different foodgrains

(cereals and pulses), a bit of gold, a few pearls and diamonds if one can afford, tied in a piece of saffron coloured cloth. Then a few new bricks decorated with vermilion and turmeric are placed over it before closing the pit with mud. Then a coconut is broken over it. The function ends with the offering of new clothes to the mason, *dakshina* or presentation of money and areca nuts placed in a few betel leaves, rice, vegetables, etc., to the Brahmin *Purohit*. A few invitees are entertained to a feast.

87. The local Christians and other lower castes among Hindus do not observe these formalities. They simply consult a person who can refer an almanac and erect a pole at the time stipulated by applying turmeric and vermilion to it.

88. After the foundation has been laid and construction has reached flooring level, a ceremony of installing the main threshold locally called *Simhadwaramettuta* is performed, on an auspicious day. On this day also the wife and husband take oil bath in the early hours of the day and dress in new, preferably silk clothes, go to the house under construction with cocoanuts, vermilion, turmeric and sandal paste and dates, accompanied by a Brahmin, friends and relatives. The proposed *Simhadwaram*, i.e., main entrance is decorated with vermilion and turmeric and festoons of mango leaves are hung across it. A coconut or a branch of neem leaves as the case may be, applied with turmeric, vermilion and sandal paste, is hung in the centre of the door-frame. This is done with the belief of keeping away the evil eye. At first, while the Brahmin recites *mantras*, the door-frame is set over the appointed spot by persons holding on both sides assisted by the house builder. The owner breaks a coconut at the threshold and offers *harati* (flame of prosperity) and sprinkles coconut water and *akshintalu* (sacred rice) on all the four corners of the house. The function ends with the offering of *dakshina* or presentation of money to the Brahmin and the carpenter either in the form of cash or grain or both. The construction of the house thereafter gains momentum and all the wooden fixtures such as doors, windows and gates, etc., are installed in their appropriate places and side by side the walls also are raised to the specified level from the ground without any ceremony.

89. *Doolamettuta*, i.e., laying the beams upon the walls is then celebrated. After completing the

above two stages the house builder then comes to this last but one stage (the final ceremony is the house-warming). As soon as the walls are raised to the specified height, the first cross beam is laid on an auspicious day fixed by a Brahmin. The beam either of iron or wood, is duly decorated with vermillion and turmeric and festoons of mango leaves are hung to it. An ash gourd (పాపి నువ్వుపాయ) is hung in the centre of the beam placed in a *utti* (rope hanger). This is a traditionally accepted convention done with the belief that this would assure the inmates a long, happy and prosperous life under the same roof.

House-warming ceremony

90. This is locally called *gruhapravesam*. This ceremony is celebrated by almost all communities including Christians. An auspicious day is fixed in consultation with a Brahmin *purohit*. As usual on all auspicious occasions, the day starts with an oil bath to all the members of the household. Then all members wear new clothes preferably, otherwise washed ones at least and both the houses, i.e., the one in which they are residing and the newly constructed, are decorated with festoons of mango leaves; the frontyards of the houses are neatly smeared with cowdung and beautiful decorations of lime-powder are made, signifying the auspicious occasion. The thresholds are smeared with turmeric powder and marked with vermilion. Near and dear ones are invited for the function. In the hustle and bustle of the house flocked with friends and relatives, the Brahmin *purohit* prepares a *mandapam* (a decorated place) to keep the deities or a place selected in the midst of the house is decorated to perform puja. To start with, the house builder and his wife or his or her parents, if alive and available, perform puja to Lord Vighneswara installed in the shape of a conical turmeric paste placed on a betel leaf which is kept on grains of rice spread on a wooden plank. Then a cocoanut covered with a new blouse piece is kept on a silver or bronze tumbler. This is called *kalasam* (sacred vessel); vermilion and turmeric are applied to both the cocoanut and the vessel. After completing puja to both Vighneswara and *kalasam*, *pongal*—a sweet preparation of rice mixed with milk and jaggery, is cooked in the central portion of the house by the housewife and is first offered to God and then distributed to all those present on the occasion. In these parts, there is also a custom of

performing puja to Lord Venkateswara of Tirupati, a household or family deity to a majority of Andhras, on this occasion. This is locally called Venkateswara *deeparadhana*, i.e., lighting a lamp in the name of Lord Venkateswara. A picture of Lord Venkateswara duly cleaned and decorated is kept on a wooden plank or a raised platform in a corner of the house. Festoons of mango leaves are hung to the picture and vermilion, turmeric powder and sandalwood paste are applied to it. A cotton twig immersed in gingelly oil or ghee put in a plate is lighted before commencing the actual performance of puja by the housewife. Then the Brahmin *purohit* conducts the puja by reciting *ashottarasatanama* and *sahasranama*, i.e., 108 and 1000 names of Lord Venkateswara while the couple performing puja put a flower or leaf as each name is uttered at the foot of the picture of Lord Venkateswara. In the end one or two coconuts are broken in the name of God.

91. *Prasadam* consisting of *payasam* and pieces of cocoanuts are offered to God and then distributed to all those present. This is followed by a *vegetarian* feast to all the invitees. The function ends with an offering of new clothes to the *Brahmin puohit*, mason and carpenter; here on this occasion the father-in-law or brother-in-law of the house owner are under an obligation observed by convention to present him and his wife with new clothes which they seldom miss to comply with. Afterwards on the same day or on any convenient day the house owner shifts with his family to the new house.

Dress

92. Caste and economic inequalities underlie the differences between the standards of living of the higher castes and lower castes. In olden days it was due to caste distinctions, the Malas and others used to do just what their masters told them, but now the higher castes like Brahmin and Kamma are losing much of their power and if the lower castes do not put on good clothes or eat good food, it is more because of their poor economic condition. This simply does not mean that caste distinctions have been completely effaced. Economic status and social status together set the standards of living for the different groups. Again no hard and fast line can be drawn to distinguish the dress habits of the groups and only a general idea about them can be given. The occupation of a person also decides his dress.

Men's wear

93. Mill-made cloth and Khaddar cloth are used by the villagers. The common dress for adult males from worker to landlord is a *dhoti*, a *lalchi* and one *kanduva* or an upper cloth. When the menfolk are at home, among all castes they generally do not wear shirts but are found only with dhotis, banians and towels. Some of them are found wearing *lungis* also. Almost all the elderly people do not wear even banians when they are in the village. They go to the fields and attend to all the agricultural operations in all seasons even without a banian. But the younger generation who are also actively associated with the cultivation of their lands are found wearing shirts even when attending to agricultural work but without a banian. The elderly people wear a costly dhoti of either mill-made cloth or khaddar, a shirt and put on a towel whenever they visit the neighbouring town or relatives' places. But the young people wear pants and bush shirts made of terylene and other costly cloth whenever they go to the town. Surprisingly a majority are not in the habit of covering the head with a cloth even in summer. Some of them just put on their upper cloths on their heads. Among the castes like Chakali, Golla, Goundla, Mala and Madiga, men wear only coarse mill dhotis, coarse cloth for shirts, etc., and a cheaper variety of towels. But among Kammas except a few old and conservative, a majority use fine and super fine mill made or khaddar cloth.

Women's dress

94. None of the women in the village wears a saree in the conventional style. The practice in vogue is to wear a saree in the lungi style which the women of older generations used to abhor. The saree is of 7 to 8 yards among the older generation and 6 yards among the younger generation. The Scheduled Caste women who work along with the men folk in the fields wear the saree above their knees and the *kongu* (hem of the saree), is tied round their waist while they are at work. The saree thus covers both the lower and the upper portions of the body with several folds tucked in the front; the *kongu* (the hem) is taken over the right shoulder by the Scheduled Caste women. The Hindu caste women keep the hem on their left shoulders. The tight fitting *ravika* (blouse) extending above the sleeves up to the elbows are worn by all the women

without any distinction. The bodice and petticoat are popular among the young women while the old women do not use them at all. Here also Kammas, the economically superior caste, use costly dress of latest designs. They usually purchase their dress at Vijayawada or Hyderabad. But other caste people who are not so rich usually purchase cheaper variety of clothes either at Tenneru or Manikonda, the nearby villages. Some of the local Kammas keep a running account in one cloth shop or other at Vijayawada. The proprietor of the cloth shop visits the village after harvest and collects the dues from his customers. Sometimes when the household head, usually the eldest male, goes on some work to Vijayawada, pays the amount in the shop and for all the transactions no customary receipts are passed. Only an entry is made in an account book. Among the Kamma households women generally purchase the entire clothing requirements of all the household members including the male members.

Dress of boys and girls

95. Boys in general up to the age of 12 to 13 years wear knickers and shirts with half sleeves. But now-a-days some of them are wearing pants or pyjamas and bush shirts, etc., like college students. But in a majority of the cases boys below 14 years of age are found wearing only knickers. Again this differs from caste to caste. Boys of only Kamma caste are found wearing pants and knickers of costly variety whereas among other castes they wear cheaper variety of knickers and shirts.

96. Girls' dress changes rather much faster than the boys'. It is because girls grow much faster than boys. Usually up to the 6th or 7th year girls wear knickers like boys, and frocks. From the 8th year onwards in a majority of the cases they wear petticoats, *langas* and blouses. After puberty before they take up to wearing a big saree they wear half sarees over *langas*. The cost of the dress for boys and girls varies from caste to caste and from household to household in the same caste itself, depending upon one's economic position.

Special dress

97. *Marriage*: On the occasion of marriage there is a special dress for the bride and the bridegroom. Ordinary or superior cotton saree and dhoti applied with turmeric powder are worn by the

girl and the boy respectively. That dress is called *madhuparkalu*. In the style of wearing the saree and dhoti also there is some difference. Among the non-Brahmin communities including the Scheduled Castes there is a custom of wearing a turban by the bridegroom. Not only the bride and the bridegroom but all the relatives and friends also avoid using black colour in their dress on a marriage occasion. All the caste women bring out their best and costliest sarees on the occasion to exhibit them among their relatives. So also the children, boys and girls wear superior type of dress.

98. *Death*: There is no change in dress among the men and women on this occasion. On all the days of pollution they avoid wearing good dress. The woman from the 13th day after death of her husband wears in a majority of cases only a white saree and blouse at least up to the end of the third month. However, some are wearing sarees of various colours and shades also. But elderly widows do not use coloured sarees and blouses.

99. *Festivals*: There is no special dress as such for any festival. People of lower castes usually purchase their dress on some festival so that initially it serves as 'festival dress' and subsequently as regular dress. This they do especially on festivals like *Sankranti*, *Dasara* and *Deepavali*.

Hair style

100. Except a few old men all the remaining males of all ages have adapted the modern crop. The men of old generation have their pates clean shaved with a bunch of hair left on the scalp of the head. There is no local name for the hair style of men. The women of all castes apply coconut oil to the hair regularly or at least once in two days. They comb the hair towards back and part it at the centre into two equal halves and make a plait and leave it on the back. Those who do not have lengthy hair to make beautiful plaits use *savaram* (artificial hair) as substitute to make the *ida* (plait) stout and impressive to look at. Women help among themselves in dressing their hair. Decorating the plait with seasonal flowers is quite common. Most of the households grow lilies and other flowers in the backyards of their houses and a few of them also sell them to the visiting petty traders who purchase the entire lot of a tree or trees on a wholesale price in some households and sell them in the nearby urban centres at a profitable rate.

Ornaments

101. Men are not in the habit of wearing any ornaments except rings. But women wear various types of ornaments, and most of them are made of gold. Almost all the gold ornaments are got prepared at Vijayawada by the goldsmith by supplying the required quantity of gold, number of stones of various colours by those interested and the design of the ornaments.

102. *Adult males*: They do not wear any ornaments. Only a few got finger rings made of gold.

103. *Adult females*: There are several ornaments worn by them. Except the rings which are worn only by the married women, the rest are made of gold.

Ornament of the feet and legs

104. Women belonging to all castes wear anklets known as *kadiyalu* made of silver. The cost of a pair of *kadiyalu* depends upon the quantity of silver used and the making charges may not exceed Rs. 15. Among the few affluent households of Kamma caste some young women are found wearing *pattalu*, ankle chains, also made of silver. They are mostly purchased from the jewellery shops at Vijayawada. In this case also the cost depends upon the amount of silver used in preparing them plus the making charges for various designs. *Mattelu* are toe-rings made of silver and are worn only by the women in married status. As a custom the married woman is expected to wear one pair of toe rings each on the second toe of both feet. Though this is purely a Hindu custom it has been copied and accepted as their own custom by Muslims and Christians as well. These two pairs of toe-rings weigh roughly 3 to 4 tolas. Each pair costs about Rs. 10 to Rs. 12. Those are worn no doubt by all the women in married status but among the young generation a few of the educated and urbanised have given up that habit especially when they go to towns. Even when they are in the house they do not bother much to wear them unless some elderly woman insists upon wearing them.

Ornaments of the waist, hands and fingers

105. *Vaddanam*, an artistic and richly decorated waist-belt made of gold used to be a proud and coveted possession of a few rich women in the past. Sometimes costly stones like pearls, etc., were also

used to be studded in that ornament. Though some of them still possess the valuable ornament no one uses it in fact. The cost depends upon the quantity of gold utilised in preparing it. On the whole an ordinary one without much decorations, etc., costs roughly Rs. 1,000 or even more. In this village a few Kamma households possess it and it is worn by the women only on occasions like marriage.

106. *Bangles*: Of all the ornaments worn on the hands *gajulu* (bangles) are the most common and prominent. Gold bangles numbering six to eight are worn on each hand by the women of the rich families. Among the poorer sections also every woman expects to wear at least one or two gold bangles. The thin gold bangle seems to be a recent innovation. The old women in the village are still found wearing a pair of stout bangles called *kadiyam* to their hands. Each *kadiyam* may weigh more than 5 tolas or so which is sufficient to make 10 bangles of the present day fashion. The women wear ordinary glass or plastic bangles also matching to their complexion in such a way that with a minimum number of gold bangles in between them, they present a good appearance. But a few educated with urban contacts are now-a-days wearing one or two thin gold bangles to one hand and keeping a small wrist watch on the other. Women among the poor and middle class households wear ordinary multicoloured glass bangles. The cost of the gold bangles varies according to the quantity and quality of the gold and design used in preparing them. All the gold ornaments are either purchased ready-made from the jewellery shops at Vijayawada or got prepared by the goldsmith at Vijayawada itself as there is no goldsmith within the village. Gold rings studded with stones are worn to the fingers.

107. *Dandakadiyam* made of gold or silver is a circular shaped ornament worn above the elbow of any one of the hands or to both the hands. The gold one is not common among all the castes though a few rich Kamma households possess these gold ornaments. The silver one is still being worn by a few Golla women.

Ornaments of the neck

108. Ornaments worn to the neck are many in number and with various designs. The oldest and out-moded one is *kante*—a stiff gold circular ornament. A few of the old women in the village

still possess it. All the remaining ornaments of the neck are called *haram* or *golusu* meaning necklace, but of various designs for example, *chandraharam* and *gundlagolusu* (a chain of small circular rings or balls of gold). The *mangalasutram* (sacred marriage locket) and *nallapusalu* (black beads) are also tied to a gold necklace and worn in the neck, though more often they are tied only to a cotton thread applied with turmeric powder. Among the poorer sections women usually wear one or two necklaces of beads locally called *pusala danda* besides the marriage locket and necklace of black beads which are a must for the married women.

Ornaments of the ear and nose

109. *Pogulu* or *chevupulla*, *pakkapullalu* and *diddulu* studded with stones are the prominent among the ear ornaments. *Pakkapulla* and *gubaguvalu* are worn on the helix and a *golusu* (chain) connects the lobe of the ear and the hair over the helix. The *diddulu* studded with white stones are very popular among the womenfolk of Kamma and Komati castes. Each pair of *diddulu* costs more than Rs. 100 and all those ornaments are got prepared at Vijayawada. The ornaments worn on the helix are ring shaped while those worn on the ear lobe though circular, cover the entire lobe of the ear. *Mukkupulla* or *Mukkupudaka* is a nose rod made of gold and studded with a white stone and is worn on either side of the nose. A few *mukkupullalu* studded with a singular red stone in the centre, surrounded by a few white stones are also found. *Nagaram*, a circular gold ornament, with the emblem of Goddess Lakshmi or Nagadevata is worn on the plait on the hair knot by a few women of the Kamma caste. It costs more than Rs. 100. Fig. 12 shows some of the ornaments worn by the women of Kamma caste.

Household goods

110. As this a developed village, a majority of the rich people possess many of the modern conveniences and equipment. For example, flush out latrines and ceiling electric fans are also there in some households. Most of the local men know about transistor radio, camera, etc. One household possesses a Fiat car and a tractor. Cameras are possessed by four households. The village is just at a distance of one mile from the railway line which was laid some six to seven decades ago. An hour's journey from this village can take a man to Vijayawada, the second biggest city in the State.

Possession of furniture is an index of prosperity and it is very closely related to the economic status of the households. It also indicates the degree of urbanisation since all those people who frequently visit the nearby urban town bring luxury goods. In a village usually the household goods constitute a few wooden cots, wooden benches, bamboo baskets for storing grains, brass and stainless steel vessels, drinking glasses and pots. The most common item of furniture in the village is the cot. Most of them are got prepared either at Tenneru or Manikonda, the neighbouring villages. The cots are woven with cotton tape of 1" to 1½" width or coarse coir and hemp rope. A few households of Kamma caste possess costly cots, i.e., the frame is made of costly wood. Next in order is the possession of chairs. Only the households of Kamma caste possess chairs made of wood as well as iron. The folding chairs manufactured by various companies like Godrej, Utility, etc., are also found in these households. A popular item of wooden furniture is the wooden bench, a large wooden platform, rectangular in shape and supported by four or six legs. It is about two feet high and seats four to six people. Wooden and steel almirahs are also found among a few households of Kamma caste. The wooden almirahs are either fixed within the wall or kept as separate articles like steel almirahs which are used for keeping dress and other valuables like jewellery and ornaments.

Domestic utensils

111. Utensils made of all metals are not used by all the castes for certain purposes. Just as gold is prohibited to be used for the ornaments of the feet, utensils made of iron are prohibited for cooking food, taking food and drinking water. An iron plate is used as a frying pan only. While the use of iron utensils is prohibited for the above purposes among all the castes, the earthen utensils like pots are prohibited by Brahmins in their daily use whereas people of most of the other castes except Vaisya and Viswabrahmin use earthenware for almost all the purposes. But now-a-days with the availability of stainless steel utensils people of different economic status have started purchasing them in good number. In the well-to-do families of Kamma caste, silver articles like tumblers, trays and eating plates are found, but they are not brought out except on festive occasions or when distinguished guests are present in the house. Normally,

for purposes of eating and drinking, steel plates and tumblers are used among the Kamma caste while aluminium plates and brass tumblers are used among the other castes. German silver and brass tumblers are used for eating and drinking purposes by Scheduled Castes. People of all castes use only earthenware for cooking, except the Brahmin and Vaisya castes who use brass vessels for cooking. Generally, a few rich families of Kamma caste also cook their food in earthen utensils, even though they can afford utensils made of metals, because of their belief that food cooked in earthenware is good to the body. The richer section of the population possess big vessels for occasional use in addition to household utensils of every day use. The local names of the domestic utensils are as follows.

112. *Kutikunda* is an earthen pot used for cooking food. *Kudu* in Telugu means food and *kunda* a pot. So also the pot used for cooking curry is *kura-daka* or *kunda* and for boiling *sambar* like fluid, the vessel is called *pulusu daka*. All these earthen utensils are used among the poorer section of population. Among Kammas who use sometimes brass or stainless steel utensils for all the above purposes they are called with the same names but instead of *kunda* the word *ginne* or *tappela* is used which indicates that the vessel is made of metal. *Teddu* is a wooden ladle used to stir the food while cooking and is also used for serving the same. But when the same is made of metals like brass or stainless steel it is called *garita*. The frying pan invariably made of iron is called *penam* and the big spoon like thing used in preparing *chappatis* or *dosa* is called *attakada*. The plate used for taking food is called *kancham* which may be of silver, stainless steel, German silver or bell metal. The tumblers used for drinking water called *chembulu* and *glasulu*. Small spoons used for serving curries and chutney are called *chamchalu*. All plates used to cover the utensils are known as *mootalu*. Fig. 13 shows domestic utensils of a Mala household.

Fetching and storing of water

113. *Bindelu* and *banalu* are big brass and earthen vessels respectively used to fetch and store water. The bucket (known as such in English) used to draw water from the well is also known as bucket in Telugu. *Kadava* is a big pot made of tin sheet also used to draw water from the well. *Thotti* (tub) is another device to store water. It is commonly found in a majority of the agricultural households. Made

out of granite stone, huge as it is, it is fixed in one place and the water stored in it is used either for domestic purpose or for purposes of drinking for animals. Due to heavy weight and big size it cannot be easily moved from place to place. Its advantage lies in its size and it cannot be stolen by any thief, which of course is not the case with brass vessels.

Storing

114. There are various methods for storing grain. *Puri* and *patara* are the two popular methods adopted by most of the people in the village. *Puri* is a circular shaped structure, erected on the ground with a thick rope of hay (Fig 14). The hay is twisted and it is coiled up to a required level of 6 to 9 feet from the ground and the grain is then poured within it. As the grain heap grows, the side walls are increased by putting hay rope, layer after layer. Over the grain again hay is spread in such a way that the top looks conical so that no water may drench the inside. Besides, a mixture of dung and mud is plastered thickly over the top which guards the store of grain from any fire accident. The size of the *puri* varies according to the quantity of paddy stored. *Patara* is a store house dug below the ground. A big trench of 10' x 6' or 12' x 8' is dug in the earth. It is kept open to the sun for two or three days, so that the moisture may get evaporated. When the trench is fully dry just as in the case of *puri*, hay ropes are made and are arranged round the walls of the trench in a coil fashion. Then hay is spread on the bottom and then the paddy is poured over it up to a height of three to five feet height from the bottom. Then it is covered with hay which is again covered with earth. Some keep the top of the *pataras* in the same way without any plastering of dung etc. But a majority of the agriculturists plaster it with a mixture of dung and mud once or twice. This device is much more safe than the former one as, in this case, fire can never destroy the paddy. But the former, i.e., *puri*, is more susceptible to fire accidents. There is a belief that paddy spread in *patara* is more healthy than the paddy stored in *puri*. Women after child birth and patients recovering from chronic diseases are given the cooked food of *patara* paddy only. The third device is storing in *garise*. *Garise* is a big bamboo basket of various sizes. It is prepared by the local Yerukula tribe. It is kept in one corner of the house and the paddy

is kept loose in this case also. Then it is covered with hay. All sides of the *garise* are bedaubed with a mixture of dung and mud. (Please see Fig. 10). All these three methods are employed to store the required grain for domestic consumption only. The surplus stock of paddy to be sold at a later date when the price goes considerably high, is stored in godowns. A godown is an ordinary room but only with two entrances and without any ventilation. Very often the paddy is stored loose only in those godowns. When the godown is completely filled with loose paddy the main entrance is closed and the small entrance located at the top very near to the roof is made use of, to take out the paddy. The godowns are mortgaged to the Co-operative Bank and to the State Bank of India whose officials come and after inspecting the quantity of paddy stored in each godown, put their bank seals and then loans are advanced to them taking into consideration the prevailing market price. These godowns are also insured against fire accidents with the Insurance Companies.

115. For day-to-day domestic consumption the required rice is stored in tins or big earthen pots or in gunny bags. The pulses like redgram, black gram and greengram are stored in gunny bags and the *dals* of these pulses in tins or pots in small quantities. Oil is stored in bottles or tins while spices, chillies, etc., are always stored in small tins or pots or bottles.

Other articles

116. Besides the above articles of domestic use there are more than 6 radio sets in the entire village apart from the one installed by the Village Panchayat. In almost all the households which are electrified there are electric fans and table lights while sofa sets of the latest design are also there in two households. Transistor, camera, electric shaving machine, electric iron and other modern cosmetics like snow, talcum powder, etc., are quite well known to many and a few in fact are owning and using them.

Statistics of material culture relating to the surveyed households

117. Table 26 speaks about the possession of furniture, etc. Of the 35 households surveyed 31 have cots. Bed-sheets, blankets and pillows are there among 17, 12 and 13 households respectively. Mirrors are there only in 20 households. Chairs,

wooden or iron and benches are possessed by 14 and 11 households respectively. Eight households each are having *gadamanchi*, stool and wall-shelf. There are beds in 7 households. The community-wise possession of all these articles is that except Kamma, Golla, Brahmin and Baliya castes, households belonging to the remaining castes do not have many of these articles.

118. Regarding the articles acquired during the last year it can be seen from Table 27 that two Kamma households have acquired cane chairs and one Kamma household acquired a dining table.

119. Though the village is electrified, 27 out of 35 households surveyed are still having kerosene *buddis* (small wick lamps) only. Fifteen of them are having lanterns. For cooking purposes in a village usually dung cakes and branches (stems or sticks) of palmyra leaves are used. But in this village four households are using coal ovens and 29 households are using firewood. The coal is purchased at Manikonda or Tarigoppala.

120. Regarding domestic utensils, all castes in the village use earthen pots for some purpose or the other. Utensils made of German silver, brass, tin and aluminium are also used by a majority of the castes while stainless steel utensils are, due to their cost, found in use only among the four Kamma and one Kummari caste households.

121. Fourteen households are having torch lights. It is highly essential for the agriculturists to move about in the fields during nights. Of course, they were all used to carry the kerosene lanterns to the fields. But with the availability of cheap torch lights, some of them have started using them. Fifteen households are using toilet goods like soap, powder, snow, vaseline etc. Twelve households are using washing soap. The cycle is very popular in the village. Some of the agriculturists go to their distant fields on a cycle and for going to the neighbouring villages it is usually the easiest mode of transport for a majority of the people though a few of them possess it (Table 28).

122. A teacher in the local elementary school belonging to Kummari caste recently purchased a 'Bush' table transistor radio just before the village was electrified. Another teacher of the same school, a Brahmin, has purchased a cycle during the last

five years. He was forced to purchase it when he was transferred to a neighbouring village at a distance of more than 5 miles, sometime back. Later, he was, in the interest of the school, transferred again to this place. The local Vaisya is running a kerosene shop which is not electrified. He, therefore, purchased a petromax light (Table 29).

123. One Kamma household having an annual income of more than Rs. 1,200 is using mosquito-nets. Fifteen out of 31 households are using toilet soaps. But none of them is having an annual income of less than Rs. 300. Among them again 11 are having an annual income of more than Rs. 1,200 while two households each are found in the annual income groups of Rs. 901-1200 and Rs. 601-930 (Table 30).

Food

124. As the principal crop of the village is paddy, rice is the staple food of the villagers right from the landlord down to an agricultural labourer. They are not accustomed to take any wheat preparations like bread or cake. Table 48 shows that rice is the staple food for all the 35 households surveyed. However, they prepare occasionally bread out of rice flour, green gram and black gram flour. The basic diet of the people, however, consists of rice, lentils, meat and fish, the vegetarian castes obviously avoiding the last two items. Green and powdered red chillies are used by all classes of people in considerable quantities. They use vegetables commonly available in the village. Most of them grow almost all vegetables either in their fields or in the backyards of their houses. Popular among them are *Gummadi* (pumpkin), *Berrakayac* (sweet-gourd), *chikkallu* (beans), *mulakkayyalu* (drum sticks). Other common vegetables consumed are *vankayalu* (brinjals), *pollakaya* (snake gourd) etc. Roots like *pendalam* and sweet potato are commonly used. When the local supply is exhausted very few vegetables are bought for every day domestic consumption. The poorer people collect leafy vegetables. Those who are better off buy brinjals and unripe bananas and potatoes.

125. Vegetarians and non-vegetarians denote the two broad divisions of people according to food habits. Among the Hindus, the Brahmin, Komati and Viswabrahmins are vegetarians and the eating of all kinds of meat, fish and eggs is forbidden to

them. Surprisingly all other caste Hindus consume pork without any stigma while the Madiga and Mala castes consume beef also. The local Muslims eat beef only.

126. All pulses are consumed without any stigma. Some households with agriculture as the main occupation also grow a few vegetables on the bunds in the fields and sell them locally. The leafy vegetables and roots are in popular consumption.

127. Milk and other milk products are abundantly used by all communities. A majority of the Kamma households and a few households among other castes regularly sell milk to a middleman who collects milk from house to house twice a day and transports it to Vijayawada by train for selling it there to hotels. Therefore, it is not surprising if one finds it impossible to get a drop of milk after 9 a. m. in the morning and after 5 p. m. in the evening. Curd and buttermilk are also sold to the middleman who collects them from several villages and exports the same to Vijayawada. Fruits seldom find a place in any menu. No doubt, when in season, mangoes and guavas are consumed in large numbers by the people. Cocoanuts and bananas are brought for ceremonial occasions and different varieties of mangoes are also brought from Vijayawada.

Use of oils

128. Edible oils like gingelly oil are used in making curries. The rich and fairly well-to-do people consume considerable quantities of oil or other fats like *dalda* and their choice of spices too is more varied. In the average household the curries are not so deliciously prepared while the poorer sections more or less boil them and add a lot of chilli powder and salt. Sweets do not usually form a regular part of the diet of any section of the people. They are prepared on ceremonial occasions and festivals.

Meat and fish

129. As fish and meat are very expensive only a few households have them in their menu once or twice a fortnight or a month while the average and poor households depend for most of the time on vegetables and cheaper variety of fish. Of course, the hen eggs are consumed very frequently, i.e.,

almost regularly by the rich households who also take meat of hen very often.

Frequency of taking food

130. The nature of occupation determines the food habits in the sense that the agricultural labour who toils in the field from dawn to dusk, requires food three times a day while the land owner who supervises the operations may find it difficult to digest three meals a day as he does not exert physically. In all the castes, people engaged in physical labour take meals thrice a day. But the non-agricultural population take meals only twice a day. Children among all castes take meals thrice a day. There is another section of population viz., those with some education and urban contacts who attend the field to supervise the agricultural operations. They take coffee more than twice before lunch and once in the evening before dinner. Because of their long standing habit they even get the coffee in a thermos flask to the field. According to the seasons there are variations in the type of food and also in the time when the principal meals are taken. The difference in standards of living is judged by the quantity and quality of rice eaten, the frequency of meat intake in the diet and by the use of spices, fats and oils and sugar in the food. The first meal among most of the agricultural and other poorer class households is taken in the early hours of the day, i.e., at about 6-30 to 7-00 a.m. It usually consists of rice gruel left over from the previous night or cooked rice, mango pickles, chilli powder and salt. The last item is always either curd or buttermilk. But the first meal among those who take only two meals a day consists of cooked rice, meat or vegetable curry, pickles, *pulusu* or *charu* and curd or buttermilk. This is taken between 11 a. m. and 12 noon. The second meal among the agricultural households taken at about 1-00 to 2-00 p.m. usually consists of freshly cooked rice, meat or vegetable curry, *pulusu* and buttermilk. The second meal among the non-agricultural and non-working sections and the third meal among the agricultural and other working households is taken in the night between 7-00 to 8-00 p. m. which is the same as their first and second meals respectively with a slight variation in curry and pickle. In most of the households the curry and any *chutney* are prepared once in a day, i.e., in the morning only and they are taken in the night and if something remains, on the next day

morning. On all festival occasions special sweet and savoury dishes are prepared in almost all the households in the village.

131. The traditional custom of women taking their food only after their menfolk have finished theirs is still honoured in most of the households. Children are of course served as soon as the food is cooked. Among males themselves there is an order of priority according to the kinship status. All the elders occupying a higher position in the scale of kinship (relationship) are served first and younger members of the family follow them later. But during busy agricultural season and on all other occasions when exigencies of work demand it, the younger people sit along with the elders and sometimes even precede them. In higher castes usually women take their meals only after their men have finished theirs. But in the lowest strata of society occasional exceptions to this rule are allowed.

Tea and coffee

132. Except a few, most of the local people take coffee only. Even agriculturists take coffee at home before going to field. The agricultural labourers and also people of other lower castes like Mala and Madiga take coffee at least once in a day. There are some labourers who are so habituated to take coffee that they even go to Tarigoppala, the nearby village, where there is a railway station and one or two small hotels, to take coffee once or twice a day. The habit of taking tea is rather very much less. Women also take coffee. A majority of the agriculturists among the Kamma caste and among other castes who usually do not take morning meal, take coffee immediately after answering the calls of nature and before taking bath. The second dose of coffee is taken in the evening between 2 and 4 p. m. usually. Whenever the villagers visit the nearest urban centre Vijayawada, they visit the hotel invariably once or twice a day.

Drink

133. Except the Brahmin, Vaisya, Kammari and Viswabrahmin, majority of the people of the remaining castes in the village drink toddy. All the agricultural, casual and other labourers who toil physically for quite a long time in the day find an affectionate friend in country liquor and toddy which when taken in the early hours of the night bring to them all the required

relief to their bodies and thereby to the mind too. This habit is more prevalent among Golla, Gavalla and Christians. Though prohibition is in force in these parts illicit distillation of liquor with the bark of *tonna* (acacia ferruginea) mixed with jaggery, lime, etc., has been popular for quite a long time. Women also among the Christians drink liquor and toddy but boys and girls among all sections of population in the village have been strictly forbidden to touch such drinks.

Smoking

134. Consumption of tobacco in some form or other is indispensable with a majority of the people in the village. Some old people smoke country cheroots made of dry tobacco leaves, some smoke the modern cigarettes while some others smoke *beedis*. Women among all communities usually do not smoke. Very few children are found smoking while a few young men have taken to smoking cigarettes of some brands as Berkely, Scissors, Capstan and Charmimar - the last one is very popular among a majority. Eating betel leaves and arecanut after meals is not a common habit in the village.

Statistics relating to consumption habits

135. Out of the 35 households surveyed, 11 households take meals thrice a day; 9 households take three meals and tea or coffee once or twice in a day. Eight households are in the habit of taking meals twice a day with coffee or tea once or twice. The remaining 7 households take only meals twice a day (Table 47).

136. The prevalence of the habit of taking tea and coffee by household income, caste and households is shown in Table 48. Of the 35 surveyed households, one is that of a beggar and 18 of the remaining 34 households are not in the habit of taking coffee or tea daily. Seven households take coffee or tea daily. Of them 12 are having an annual income of more than Rs. 1,200; four are in the income group of Rs. 501-1200 and only one is in the income group of Rs. 301-600.

137. Table 50 gives statistics about smoking, etc. Of the 37 persons interviewed 35 males and 2 females are in the habit of smoking either cheroot, *beedi* or cigarette. The two women belong to Christian (one) and Uppari (one) caste.

Trends of change

Housing

138. Now-a-days only a few poor people are building their huts or houses with mud or bamboo wattled walls. Most of the people somehow are managing to have walls of brick and cement. So also the roofing material has been changed from time to time and now among the rich the R. C. system of terracing is prevalent. In 1965 when the low-lying areas of the village like the Ramaraopet and Gudem (hamlet) were submerged due to heavy rains grant-in-aid was given to all the households by the Government to the tune of Rs. 500 per house and most of the affected have built good huts with a slightly better material than before. The present day design and structure of the houses in the village show that the people are quite aware of the latest designs. Side by side with the supply of electricity for domestic consumption various articles which can be used with electric power have been purchased by a few rich households for a more comfortable living.

Dress

139. There has been a noticeable change in the habits of the people in dress and ornaments, etc. The old style of dress is now giving way to new style of clothes stitched in imitation of the urban style. While it is still common to see the age-old lower garment dhoti, modern styled shirts with collars have mostly replaced the traditional upper garment. In the former days only a few educated and the Karnam and Munsiff were semi-urban clothing and that too only when they were to receive an important officer or while going to city. With the exception of this small minority, all others wore the traditional peasant dress. Now the situation has changed. The present dress may broadly be divided into three main types viz., the average peasant dress, the old style respectable dress and the new style clothing. In all the three types of clothes, mill-made cloth is used. No doubt some of the rich Kammars are found wearing only *khaddar* as they belong to the leading Congress Party. But among the younger generation *khaddar* is not commonly used. They generally use mill-made cloth and the latest type of terylene is quite familiar with a number of them. Even women among the Kamma households visit the city, Vijayawada and purchase all latest type of dress made of terylene and nylon,

by a few in the village in the past but now almost etc. Shirts with collars and full sleeves were used all people use the same style of shirt. The younger generation are using slack shirts instead of shirts with full sleeves. The average peasant's and worker's dress has not changed much, but it is now made of mill cloth. Many of the agriculturists and others get their shirts, etc., stitched at Vijayawada, while the labourers either buy them from the readymade dress shops at Vijayawada or get them stitched locally. Among women brightly coloured clothes have become popular. Children's dress is entirely in the up-to-date fashion of any urban place. Frocks, shirts and shorts are bought for them from Vijayawada or got stitched there itself. Figs. 15 and 16 show the trends of change in dress among the old and young.

Ornaments, etc.

140. Women in married status used to wear bangles made of glass. But now even widows wear them besides wearing a few gold bangles. No widow is found wearing the traditionally ordained white saree. On the contrary they are also wearing sarees and blouses of various colours. Ornaments made of pure gold have been replaced by the rolled gold ones which are very popular among all sections of population in the village. Bata chappals and shoes are now being used alongside country sandals and shoes.

Domestic utensils

141. In the articles of daily requirement, there has been a great change. Now-a-days most of the people are replacing the earthenware by stainless or brass utensils slowly and glass tumblers and cups and saucers could be seen in several homes. Kerosene stoves are replacing the traditional oven in a few households while the use of razors, torches, pens, sun glasses, etc., has been on the increase.

Food and drinking habits

142. There has not been much change in the food habits of the people. Sweets and other dainty eatables are bought from the shops at Vijayawada. Tea and coffee are becoming popular. Even those who do not drink these beverages regularly at home, occasionally have them in the hotels whenever they go to Vijayawada or Kankipadu. Aerated waters, i.e., soda, etc., enjoy an amazing popularity in these parts as they are believed to provide relief

from many stomach disorders. Along with fermented palm juice, some people now drink liquors supplied by distilleries and even foreign drinks brought clandestinely from Hyderabad.

Others

143. Much change is visible in tools and implements employed by the local barbers, carpenters, blacksmiths and goldsmiths. They are all using the factory made tools and instruments. The

village tailor has a sewing machine. So also there has been some change in the agricultural implements. One Kamma household has recently acquired a Russian made tractor and a few others are contemplating upon having one like that. (Fig 17 shows the proud owner Sri Surapaneni Kuchela Rao.) A few agriculturists have installed water engines run by diesel oil to lift water from the boring well during the summer for their vegetable crops. One household owns a cycle rickshaw made in the style of a cart and it is pedalled by the attached agricultural labourer of the household.

Chapter III

SOCIAL CUSTOMS

General

Despite quarrels and misunderstandings within the family, religion plays an important part in the context of family life. From the cradle to the crematorium, and for a period even after the body has been cremated, life for the villagers is a round of rituals and ceremonies.

2. Although long residence and close association have brought the Christians and Hindus into close contact with one another, they retain their own socio-religious identities. All the local Christians are converts from Hinduism and belonged to the Scheduled Castes before conversion. For all practical purposes, they are treated as Scheduled Caste people only. In matters affecting the socio-religious life of the two religious groups they act as separate and self-sufficient groups, occasionally seeking the help, assistance or advice of one another.

3. The basic pattern of ceremonies connected with the major crisis of life is the same in all sections of Hindus, but in minor details of the rituals there is some difference in the practices of different castes. Moreover, even among a particular caste the rites and observances are not identical, for in some respects individual families have their own traditions. In the following paragraphs a broad picture of the customs and practices of the life cycle is given to illustrate their place in the socio-religious life of the Hindus and Christians.

Pregnancy

4. The method of ascertaining pregnancy is associated with the cessation of the monthly menstrual course. Local expression for this phenomenon is *nelathapputa* and *neellu posukundi*. With this they begin to expect that the woman is in the family way. During the course of the second and third months her tastes and likings for food and other items of consumption show a characteristic change. It may be that she longs to eat more sweets or savouries or expresses her preferences and fondness for sour fruits or a kind of company or a visit to shrines. In addition to these symptoms she feels vomiting sensation now and then and mostly during the early

hours of the day. These are the common signs and symptoms by which the local people infer about a woman becoming pregnant.

Food for the pregnant woman

5. No special prescriptions or taboos or regulations are associated with the dietary habit of the expectant mother. Though she takes the ordinary and usual food items, still all her choicest dishes are prepared depending, of course, on one's economy. There are a few cases reported where special mention is made that the expectant mother is entertained by the relatives and friends when she is in her husband's house, by inviting them to dine with them. Special preparations like *paramammam*, *ariselu* (sweet dishes) are served but those items which generate more heat in the body are invariably avoided with the fear that they may cause an abortion. Those invitations take place one after another for 5 or 6 times till the parents in the case of the first delivery only, take the expectant mother to their house for delivery. During this period the pregnant woman attends to all types of domestic work. As the days pass on she is not allowed to do any heavy work even in the house lest it may lead to abortion.

Ceremonies before confinement

6. When the woman is in the family way, for the first confinement locally known as *tolipurudu* or *tolichulu* and the subsequent one the news is communicated to her parents by a personal visit of an elderly member, preferably a woman of the household or a kith and kin like the father-in-law's sister or elder brother's wife. It would be considered *infradig* for a woman and her parents, if her first child were to be born anywhere but under the paternal roof. Her mother accompanied by a nearest relative preferably her elder or younger sister or sister-in-law comes to her house usually in the seventh month bringing along with her some selected sweets, plantains, dried cocoanuts, betel leaves, arecanuts, dates, vermilion, turmeric powder, a new saree and a blouse piece, etc. After her arrival she presents all these things called *sudedalu* to her daughter (pregnant woman) on an auspicious day

in the presence of an invited gathering of *muthaidavalu* (women in married status) and some of the sweets, plantains, etc., are distributed among the invitees. Along with these presents she is also presented with a new saree which she wears just before presenting herself on the occasion of celebrating the ceremony called *simantam* in the company of *muthaidavalu*. Her mother after staying for two or three days, takes the daughter, i.e., pregnant woman to her house on an auspicious day. On that day her mother-in-law prepares *chal midu* (a kind of sweet prepared with rice flour mixed with jaggery) and presents it along with a new saree, a blouse piece, plantains, vermillion and turmeric powder to her.

Birth and post-natal practices

7. It is usual among all Hindu castes and Christians also that the first and second delivery should take place in the house of the parents of the expectant mother, i.e., *kanninilla* or *puttilla*. In any case the first birth at least takes place in her mother's house. But in case where her parents are too poor to discharge this obligation the first and subsequent births also take place in the husband's house. But there is a strict taboo for the third birth to take place in the parents house of the expectant mother. This is on account of the belief that the own brothers of the expectant mother will die if they hear the first cry of the child. This restriction is waived when for instance, for some reason, the maternal uncle of the new born is absent when the child's birth takes place.

8. Table 73 shows that 21 out of 22 first and second births took place in the woman's parents' house. In one case the first birth took place in a hospital at Vijayawada. Except in a few cases among the well-to-do Kamma households a majority do not go to the hospitals (which are located at Manikonda and Vijayawada) for the maternity service except in difficult cases. Their sole dependence for the maternity services had been on the *manthrasani*, the local midwife and continues to be so even now.

9. For purposes of conducting the delivery an apartment in the house is set apart depending upon the members and rooms in the house. If the house consists of only one room as in the case of a hut, a partition of cloth or *thatti* wall is made temporarily for the purpose. A stool or a cot is arranged in the room selected for the purpose

besides a bed spread on a cot or a mat. Usually the delivery is attended to by an experienced *manthrasani* of Chakali (washerwoman) caste or midwife among Hindus and one belonging to Mala caste among the Scheduled Castes. The pregnant woman attends to the household duties till she complains of the pangs of child birth. When she complains of labour pains, she is conducted to the room and before the midwife arrives who is already kept informed about the impending delivery, the mother accompanied by a few elderly women console her by intimate conversation or massage her back with oil to lessen the severity of pains. As soon as the midwife arrives she goes directly to the room and conducts delivery with all the rich experience she gained by trial and error.

10. As soon as the delivery is over the umbilical cord is cut by the midwife with a country knife and the placenta is collected in an old pot and is thrown by her on the outskirts of the village where people do not frequent. In some cases it is buried within the courtyard of the house. In castes like Brahmin and Kamma, only the child is given bath on the day of birth while among other castes like Golla, Goundla both the mother and the child are given bath with hot water mixed with turmeric powder. On this day some nearest relatives visit the mother and the baby. Pollution among all castes lasts for 9 days. Till three days she is not allowed to go out of the house even to attend to the calls of nature. The midwife attends on her till three days. A *kumpati* which is an earthen pot in which cinders of dung cakes are burnt is kept in her room for warmth. Fomentation is given to the mother and the child to relieve the bodily pains as also to keep the body warm. During these three days her diet solely consists of a medicinal preparation known as *kattikaram*. She eats this three times a day. This is prepared at home by pounding long pepper, garlic, jaggery and asafoetida after they are fried in gingelly oil. Meals are served only on the third day in a majority of the cases.

11. On the third day she is given bath with hot water boiled with *vavily* (*vitex trifolia*) leaves. The nearest relatives including parents-in-law and husband are invited. The baby is put to mother's breast from this day. The mother's food from this day consists of boiled rice, *charu* and *karappodi* (chilli powder mixed with pepper). On the third or fifth day after the birth are performed the *purudu*

(pollution) rites which remove the ritual impurity of all the members of the family except that of the parents of the child and its paternal relatives who are under pollution for ten days. On the eleventh day all the linen and clothes that have been used during this period are gifted to the washerwoman and the house is purified by sprinkling of water mixed with cow dung all over the house. The floor is bedaubed with cow dung and decorated with designs drawn either with chalk or lime. The mother and the child are given hot water bath; on this occasion the invited friends and relatives also bring each one vessel full of water heated with a mixture of neem leaves and turmeric powder. The woman is anointed with oil and turmeric paste by the household woman or Chakali woman or in her absence by the *manthrasani* herself. Immediately after that she is given bath which lasts for nearly one hour and she is then dressed in a cleanly washed saree. The child is also given hot water bath and after wrapping it in new clothes it is placed in a sieve. By this time, the decoration of the house and the gates, etc., with festoons of mango leaves would be over.

Expenditure

12. *Puritiki puttudu chaladu* is the local adage which means *putti* (10 bags) of paddy is insufficient to meet the expenditure incidental to child birth. It consists of payments to *manthrasani*, washerwoman, both in the form of cash and kind, expenditure on purchase of spices and medicines and on ceremonies and feasts. The *manthrasani* is paid Rs. 2 for the birth of a female child and Rs. 5 for the birth of a male child. In addition to this cash payment, she is offered one time meal for three days and on the 9th day some quantity of rice. Payments to washerwoman, range from Re. 1 to Rs. 5 in the form of cash and some quantity of paddy or rice also. The overall expenditure per child birth which includes these items and expenses connected with ceremonies and feasts ranges from a minimum of Rs. 50 to a maximum which has no limit, of course, depending on the financial conditions of the households.

Naming ceremony

13. In almost all Hindu castes the child is named on the 11th day except among the Scheduled Castes who perform this function on the 21st day

after birth. The mother who has just been confined holding the baby in her arms, and with her husband by her side, seats herself on a wooden seat which is placed in the center of the house and covered with cloth. The Brahmin *purohit* among the upper castes like Kamma, or the respective caste *purohita* among other castes offers *pujas* to God Vighneswara and goes through the ceremony of *punyaha vachanam* or consecration with the sacred water. He pours a small quantity of this water into the hands of the father and mother of the child, who drink a little and sprinkle the rest over their heads. He also sprinkles this water over the house and on all who are living in it, and in the well as well. Then the father performs *homam* in honour of the nine planets. If the birth star of the child is good the father sees the child even on the same day itself. On the other hand if the star is inauspicious such as Rohini, one of the 27 stars, which is supposed to bring evil effects to all the members of the family in which the child is born, the father on the 11th day sees the image of the child in a plateful of oil. A cloth screen is placed to separate the father and the mother and the mother holding the child shows the image of its face in a vessel full of oil kept below the curtain. Having thus seen the image of the child first, the father holding it in his arms seats himself on a wooden seat and performs *puja*. By his side a copper or brass dish full of rice is kept. With the first finger of his right hand with which he holds a gold ring, he writes on the rice the name of the day, star, etc., that of the constellation under which the child was born, and finally the name he wishes to give to the child. He then calls the child three times by this name in a loud voice.

14. If it is the first child or the first son, relations from other villages are also invited to participate in the name giving ceremony. Friends and neighbours in the village are, of course, invited without fail. Women sing songs suitable for the occasion. The new born is named after some ancestor, in most of the cases; in some cases the elders after mutual consultation or at the suggestion of an important or influential relation decide upon a name for the child.

Male names

15. Among the older generation common and typical proper names found among the Hindu castes are Venkayya, Ramaiah, Appaiah, Parasuramudu, Narasiah signifying the popular Gods. In

the present generation the same old names referring to God are used but they are modified by adding suffixes like 'rao' 'murthy' and 'chowdary'. The typical form of these names are Kuchela Rao, Prabhakara Rao, Janardhana Rao, Krishna Murthy. Some smart ending names like Buchhibabu, Tataiah (as he is named after his grandfather), Satyam, etc. are also coming into vogue. But in day-to-day accostings and callings they pronounce the names in the short form like Satyam for Satyanarayana, Janam for Janardhana Rao, etc. And names like Rama Rao and Krishna Murthy take the form of Ramudu and Kistudu respectively.

Female names

16. Among the older generation typical proper names for women are Seetamma, Ramamma, Lakshamma, Ratnamma, Gangamma, Venkamma, Rajamma, etc. In the present generation new names like Sarojini, Kasturi, Vanaja, Sailaja, Sarita, etc., are added to the list of typical female names.

Cradling ceremony

17. On the 21st day is held *nootilo cheda veyatam*, a ceremony to mark the end of pollution associated with birth. On this day, the room where the delivery had taken place is cleaned, white-washed and the floor is plastered with cow dung. The mother and the child are given bath with hot water. In some households, where there is a tradition, the *manthrasani* brands the child's abdomen with a red hot needle. Gingelly oil is applied on this branded spot. The branding is locally known as *churakaveyuta* and is said to prevent and cure any sort of indigestion to the child. In the evening the mother accompanied by *muttaiduvulu* (women in married status) goes to a nearby well to perform the *nootilo cheda veyatam* ceremony. She wears a new saree and bangles on this occasion and carries a bucket, betel leaves, arecanuts, turmeric, etc. Near the well she makes a doll of a frog out of rice flour, which is propitiated by applying turmeric and vermilion. A general version of the significance of worshipping the frog is that the mother symbolically wishes that her child should jump like a frog but come up without confining to narrow limits unlike it. She goes round the well three times and propitiates the presiding water deity by throwing into it the ritual goods like vermilion and turmeric powder and the doll. Afterwards she draws a bucketful of water and returns

home accompanied by the *muttaiduvulu*. Till she performs this ceremony she neither touches the water pot, nor visits the well. At home on this day itself the cradling ceremony is performed by placing the child dressed, in the cradle. *Muttaiduvulu* sing songs suitable to the occasion. Afterwards they are served with soaked bengalgram, plantains, etc. After one month the mother attends to her normal household work.

First feeding of the child

18. The child lives on mother's milk upto 6 to 9 months. Then the *annaprasana* ceremony or giving solid food to the child for the first time takes place. An auspicious month, a day and a star which all combine to foretell good auguries is selected to celebrate this occasion. On the selected day as usual the child is given bath and dressed in new clothes. A sweet preparation known as *paramannam*, i. e., cooked food composed of rice, milk, sugar and other spicy ingredients, is prepared. The oldest member of the household preferably the grandfather first of all takes the baby into his arms, himself seated on a wooden plank, and dips a gold ring in the cup full of *paramannam* and touches the same to the lips of the baby three times and blesses it by keeping a few *akshintalu* (sacred rice) on its head. Likewise all the elders including the baby's brothers and sisters even if they are two or three years old also touch *paramannam* to the lips of the baby three times. Some invited friends and relatives, and usually the maternal uncle of the child present a silver cup or saucer to the child. The ceremony terminates with the offering of *haarati* (flame of prosperity) to the child which is believed to ward off the evil eye. All the guests are then entertained to a feast and the ceremony ends in distribution of betel leaves and arecanuts to the invitees. Afterwards the child is given regularly a little of cooked rice mixed with ghee, salt, etc., once a day for a month or so and gradually the child becomes accustomed to cooked food. But this ceremony is not celebrated among many castes in the village as the child, sometime or other, tastes cooked food which is put in its mouth by the elders themselves out of affection. However, some children continue to suckle the mother's breast even after this ceremony.

Tonsure ceremony

19. The tonsure ceremony is locally called *puttu ventrukalu teeyuta*. In most of the castes this is

done only to the male child in the 3rd or 5th year of age. In a few castes like Yerukula and Scheduled Castes this is done even to female children. On an auspicious day fixed in consultation with a Brahmin *purohit* the function is celebrated under a specially erected pandal. The father and mother are seated on a wooden plank with the boy in between them. Under the supervision of the *purohit* the father of the boy performs *puja*. Then the child is made to sit alone. Soon each relative one after another, takes a coin and *akshintalu* in the right hand and takes them round thrice over the head of boy and blesses the child by putting *akshintalu* on his head and keeps the coin in the cup placed before him. Then the barber after offering worship to his razor, i. e., putting it to his forehead, proceeds to shave the boy's head leaving one lock at the top. Sometimes the maternal uncle in some castes like Kamma and Vaisya initiates the shaving by applying scissors three times and then leaves the rest to the barber who completes the shaving. Immediately after shaving, the barber is suitably rewarded with some presents like a pair of new dhotis and some amount according to the custom of the household. The boy is then given a hot water bath and dressed in new clothes. The women offer him *haarati*. The maternal uncle is presented with a pair of new dhotis and in return he presents the child with a silver glass or some clothes. The function ends with the entertainment of the friends and relatives to a feast.

20. If the parents had taken a *mokkubadi* (vow) in the name of any deity like Venkateswara of Tirupati or Narasimhaswamy of Mangalagiri to ward off any evil effects and diseases, they fix the venue of tonsure ceremony in the respective pilgrim centres. Otherwise it takes place in the house itself.

Initiating the child into alphabet

21. The child is initiated to learn the alphabet in its fifth year. On an auspicious day fixed by a Brahmin *purohit* this ceremony is celebrated. In the early hours of the day the child is given oil bath and dressed in new clothes. Normally this function is celebrated in the school itself and in a few cases it is celebrated in the house also by inviting the teacher thereto. This function is celebrated by a few castes like Kamma, Brahmin. The child dressed in new clothes is taken to the school by the father. He

takes along with him a new slate and slate pencil, some fruits and sweets, etc., to the school. The teacher applies turmeric paste and vermilion to the slate. Then he takes the child on his right lap and holding the child's right hand which has a slate pencil into it writes initially on the slate "O NA MAHA, SI VA YAHA, SI DHAM NA MAHA" for three times and utters the same while writing which the child also repeats. The fruits, sweets, etc., are distributed among all the children in the school and the teacher is honoured with presents like a pair of new dhotis if one can afford, and *dakshina*, i. e., some money placed in a few betel leaves and arecanut. A few well-to-do households may also distribute one slate and a pencil to each student in the school besides fruits and sweets. However, most of the castes in the village do not celebrate this function now. On some day suggested by the teacher himself after the completion of 4th year, the child is sent to the school without any ceremony.

Upanayanam

22. Upanayanam, i. e., sacred thread ceremony is celebrated for boys among Brahmin and Vaisya castes only. The age at which this ceremony locally known as *vadugu* should be performed is not fixed, but it should be done when the boy is 7, 9, 11, 13, 15, 17, 19 or 21 and before marriage among Brahmins and just a day before the marriage day among the Vaisyas. This is an important ceremony. It is the boy's initiation into the religious life, and from this time onwards he should lead a religious life. He should take bath regularly and perform *sandhya vandanam*, i. e., daily prayers performed in the morning, midday, and evening. He should devote sometime for worship and be mindful that he does not indulge himself in any immoral habits. The *jandem* or sacred thread, once worn by a Brahmin, should not be given up, but this rule is not strictly observed now-a-days.

Puberty

23. Among the Hindus the first menstruation of the girl is celebrated by elaborate ceremonies. She is secluded for five or seven days and during that period she is not allowed to participate in any of the domestic activities. A separate room or a portion of the house is separated by a cloth curtain or *thatti* wall erected for the purpose specially. If

she is already married the news is communicated to her father-in-law who, as custom demands it, will be under an obligation to bring suitable presents like a new saree, blouse piece, sweets, plantains, vermillion, turmeric powder on the day of the ceremonial bath. During these five or seven days, according to the prevailing convention of the household, food, etc. are served in separate dishes and she is not allowed to move in and outside the house freely. A function is arranged on every evening on all these days if the household can afford or on the final day without fail in all the households. All the women and girls in the respective castes and sometimes outsiders also are invited to attend the function. When they all gather in the house during the evening hours the girl decorated with flowers, etc., is seated on a palmyra leaf mat in a secluded place. All the women in married status are honoured by applying *boltu*, a mark of vermillion on the forehead, and turmeric paste to the feet. Then three women offer *haarati* to the girl and the function ends with the offering of soaked bengalgram, betel leaves and arecanut. At the end of the stipulated period of pollution, the girl is given a ceremonial bath and dressed in new clothes presented to her on the occasion either by her maternal uncle if she is unmarried or by her father-in-law if she is married. Whether the time of attainment of puberty is propitious or not is seriously considered as it is a popular belief that her happy married life depends much upon it. If the star at that time is considered inauspicious, the parents, if she is unmarried, consult a Brahmin to take such necessary steps which would ward off the evil effects in store and perform all necessary ceremonies to propitiate the evil stars. In case she is married the father-in-law takes all the interest and conducts the ceremonies to ward off the evil effects.

Marriage

24. The most gay and joyous of all ceremonies connected with the life of an individual is his or her marriage and marriage in the village denotes not a single ceremony in which the man and the woman are joined together for life, but a series of ceremonies covering more than a few days.

Marriage restrictions

25. There are very many restrictions placed in the matter of contracting marriages. Not only

one must not marry outside his caste, but most of the castes are divided into a number of sub-castes; and where this is so, one must ordinarily not marry outside his sub-caste. Sometimes one may marry in certain sub-castes but not in others; and there may be some from whom one may take a girl in marriage but to whom one may not give one. Most castes are again further divided into groups consisting of persons supposed to be descended from a common ancestor (agnate) and so forbidden to intermarry. A Hindu is thus exogamous as regards his family groups and endogamous as regards his caste or sub-caste.

26. Where, as is commonly the case, kinship is traced through the male the institution of cousin marriage operates *inter alia* to prevent a man from marrying the daughter of his father's brother; where it is traced through the female it prevents him from marrying the daughter of his mother's sister. He is often obliged or at least has a right, to marry the daughter of his father's sister or mother's brother. Sometimes it is immaterial which of them he marries, and sometimes one or the other is preferred, most frequently the daughter of the maternal uncle.

Permissible partners

27. *Menarikam* (marrying mother's brother's daughter), *eduru menarikam* (marrying father's sister's daughter) and marrying own sister's daughter are common though the former two are preferred. Some people do not like the marital union between a boy and his sister's daughter as it involves a delicate emotional situation wherein the husband, when he gets wild with his wife on certain occasions cannot scold her in all sorts of foul language which when done, reflects on his own sister. Marrying wife's sister is in vogue. In any case a man and a woman belonging to the same *intiperu* (surname) are considered as classificatory brother and sister because of the same patrilineal descent. Besides members of the same surnames and others are considered as siblings which is locally called *anna'anamula varasa* and hence marriages between people of certain surnames are not contracted. This means that marriage is contracted between persons belonging to such *intiperlu* (surnames) the relationship between whom is considered as one of non-sibling nature. This permissible *intiperu* relationship is locally known as *bandhuwula varasa*. There is no taboo for marital relations

between persons belonging to the same village. Marriages are thus endogamous within the same caste and exogamous with reference to *intiperu*.

Age at first marriage

28. Table 55 gives particulars relating to persons by age at first marriage by caste, etc. The information has been obtained from 46 males and 49 females. There are only 3 females in the age group of 5-9 years. The maximum number of females, i. e., 29 are found in the age group of 10-14 years while among males, the majority, i. e., 28 are found in the age group 20-24 years. This shows that generally boys aged between 20-24 years and girls aged 10-14 years are married. Correspondingly there is no male in the age group of 10-14 years and there are only 3 females in the age group of 20-24 years. Only 8 males and 14 females have reported that they were married at the age of 15-19 years. Marriages for women aged beyond 24 years are not quite common as is evident from the fact that in the age groups of 25-29 years and 30-34 years there are only 6 and 4 males respectively.

Spatial distribution

29. Usually the villagers prefer to contract marriages in and around the village only. Of the 43 marriages reported 9 are contracted within the village, 14 are contracted within the taluk but outside the village in places at a distance of 10 miles and below, in the case of 10 marriages at a distance of 11-25 miles, in respect of 3 marriages and at a distance between 26-100 miles in regard to one marriage. Eleven marriages are contracted with persons living in places outside the taluk but within the district. They are—three at a distance of 10 miles and below, three at a distance of 11-25 and the remaining 5 at a distance of 26-100 miles. Only 9 marriages are contracted outside the district but within the State. Among them 3 are at a distance of 11-25 miles, 5 at a distance of 26-100 miles and only one at a distance of more than 101 miles. (Table 54).

Contravention of marriage rules

30. In a rural setting where people are controlled mostly by traditionally accepted values of life, going against the accepted caste and family customs in respect of marriage needs courage as the person daring to go out of the way will be looked down upon by the society at large. However, as

every law has its own exceptions, in this village also there are three such cases wherein two Christians and one Yenadi married in contravention of their respective caste rules. Among the Christians these two instances have been disapproved by the Christian community while in the case of the Yenadi the caste people have given their consent probably with the view that it is a sin to disapprove a marriage between two lovers who are pledged to marry, (Table 52).

Objection to inter-caste marriage

31. In spite of advanced education and high economic position people living even in cosmopolitan and metropolitan cities regard an inter-caste marriage as something wrong. In fact, caste plays a very deciding role in the institution of marriage. One may go out of his caste rules and dine with any other caste man. But when the question of marriage comes, not only the caste but the sub-caste in the same caste is taken into consideration rather much more scrupulously than in any other affair. Inter-caste marriages, no doubt, are taking place in towns and cities but their number is not quite significant.

32. In a village, naturally people are more custom minded and hence generally do not entertain the idea of inter-caste marriage. Table 52 shows that out of 29 persons interviewed, 17 have no objection to contract a marriage outside their caste but 13 of them could not specify the caste in which they may like to marry. The remaining four, i. e., three of Kamma and one of Uppari caste have shown preference to Brahmin, Reddy caste if at all they marry outside their caste. All the same it cannot be inferred that in practice inter-caste marriages are likely to take place to such an extent.

33. There are some who think that sound economic position of an individual will elevate him in social hierarchy irrespective of his caste and therefore, one should not have any objection to contract marriage with a rich family of any other caste. But many do not agree with this idea. However, in this village three households of Kamma caste who have no objection to contract marriage with a caste other than their own have explained their preference to marry a Reddy or a Brahmin if their socio-economic status is equivalent to or higher than their own (Table 53).

Marriage payments

34. Payments in cash or kind are a must in all marriages irrespective of one's awareness about the Prohibition of Dowry Act, etc. Even according to tradition no father should give his daughter in marriage to a man without giving an amount of not more than Rs. 4 as dowry. Sometime back this was reversed when there was a dearth of girls and *kanyasulkam*, i. e., selling of girls was in vogue. But in course of time the position altered again and with the increase in the number of girls the demand for dowry has increased. Very recently, i. e., with the significant improvement in the economic position of the agriculturists the rates of dowry have increased considerably. In fact there has been a crazy run for the boys who have studied Engineering and Medicine to such a great extent that an engineer can expect a dowry of more than Rs. 35 to 40 thousand and a doctor can reasonably expect a lakh of rupees in certain castes. In most of the cases half or even three fourths of the accepted dowry is given in the form of land to the girl and the rest in cash to the boy's father. In almost all castes in the village there are instances of receiving dowry in the form of land or cash and ornaments as well (Table 52).

35. Table 57 shows that two Kamma households gave dowry amounting to Rs. 20,000 and one Golla household paid a dowry of Rs. 900. In fact the village Karnam, a Kamma by caste gave a dowry of Rs. 80,000 in his daughter's marriage and in another Kamma household one gentleman received a dowry of Rs. 70,000. Most of the candidates interviewed are fully aware of the Act prohibiting dowry but some of them are really frank in saying that just as any other Act this Act also is honoured more in the breach than in its practice. For example one gentleman, a staunch follower of the Congress Party observed that in spite of the law prohibiting the drink and corruption both are rampant and so is the case with regard to the Dowry Act also. As they are fully aware of the implications of the law they demand the complete dowry amount well in advance and make no announcement to that effect at the time of marriage.

Initial customs

36. Marriage by negotiation is the only type of marriage among all the castes in the village including Christians. *Gotras* play an important role

in finalising the alliance among the castes like Brahmin, Kamma, Golla, Goundla, etc., whereas among Yenadi, Uppari, Madiga, etc., castes surname is the determining factor for contracting a marriage alliance. *Sagotra* marriages are prohibited. Among all the castes the initiative for negotiating marriage is taken customarily from the girl's side. Usually as the girl reaches 17 or 18 years, the parents begin looking out for a suitable boy for marriage in the permissible consanguineous relatives (or some other permissible non-consanguineous relatives). In any case the marriages are contracted within their own caste. Then on a good day fixed by a Brahmin *puohit* or one who can refer the Telugu almanac they start from their place with one or two close relatives to explore the possibilities of settling the matter with the parents of the boy. Sometimes a middleman who is known to both the parties is deputed to find out whether the boy's parents are willing to enter into an alliance with the girl's family. As he knows the socio-economic condition of both the parties, he initially discusses all the relevant points like dowry, presents to be given to the girl, etc., taking into consideration their economic position. Then if the boy's parents agree they send an invitation through the mediator to the parents of the boy to come to their house to see the girl. On an auspicious day the boy's party consisting of himself, his parents and the mediator and one or two nearest relatives preferably including a lady member or common friends go to the girl's village and stay temporarily in a friend's house. The preliminary meeting and talks are extremely delicate and suggestive in their form, content and expression. Generally the groom's party does not directly go and sit for talks in the girl's house except in such cases where they are already known to each other intimately. It is customary to halt in the house of another relative or friend or an acquaintance. Through these persons the boy's party pays a courtesy visit to the girl's house and makes kind enquiries of their welfare. Slowly, the purpose of the visit is revealed through the mediator. If the girl's parents express their consent further talks are held. Otherwise they simply say let the horoscopes agree or let the girl and boy express their willingness and so on. Sometimes if the girl is not attractive or not up to their expectation the boy's party simply say that they will inform their opinion in due course of time and leave the place. This sort of evasive answer is generally understood as a negative reply and they

(the girl's party) explore other sources. On the contrary if everything goes on well both the parties may even finalise the talks regarding dowry, etc., then itself.

37. On an auspicious day the father of the girl consults a Brahmin to find out whether astrologically the two horoscopes, i. e., of the girl and boy agree and foretell happy married life or not. If the horoscopes are not available the parties content themselves by the Brahmin's predictions who compares their stars according to their names. The Brahmin is paid suitably according to their acquaintance with him. The same Brahmin also fixes an auspicious day suitable to both the parties, for celebrating the marriage. Then both the parties go on with their preparations for marriage.

38. A few days before the marriage day both the parties erect huge pandals both in the front and backyards of their houses. The houses are white-washed and the gates are coloured with yellow and red colours mixed in oil. All the required goods like rice, vegetables, dhals, oil, ghee, spices are acquired in large quantity a fortnight before the marriage. Only a few rich houses possess huge vessels required for cooking large quantity of food and for preserving water, etc. In other households large size utensils are procured from friends or relatives much in advance and a few cooks are also engaged for a day or two. Then on an auspicious day *gadipoyyilu* (big ovens) are dug in the earth. Required fuel also is acquired and stored nearby the kitchen. On a subsequent day the wedding invitations are, in a majority of cases, got printed at Vijayawada mostly in Telugu and in a few cases in English also and they are distributed by a friend or relative among the relatives and friends in the nearby villages. And to those who live away from the village they are sent by post. Relatives and friends within the village are invited by the parents of the boy and girl by personally visiting each house and extending their invitation.

Celebration of marriage

39. The venue of marriage in almost all Hindu castes is the bride's house. But in castes like Madiga and Yanadi the venue is the groom's house.

40. Just one or two days before the day of marriage, the boy and the girl are promoted as bridegroom and bride with the celebration of a

function popularly known as *pendlikodukuni cheyuta* and *pendlikuturuni cheyuta*, i. e., preparing the bridegroom and the bride at their respective houses. On that day both of them are anointed with oil and after giving *haarati*, a hot water bath is given to them. They are then dressed in new clothes and a beauty spot with black eye ointment known as *katika* is made on the right cheek of the boy and the left cheek of the girl. Besides this, the feet of the girl and the boy are decorated with *paarani*, a colourful preparation with a mixture of lime and turmeric powder. The boy also then wears a few gold necklaces.

41. *Kasiyatra* a mock pilgrimage to Banaras by the groom is celebrated among a few orthodox households only.

42. Then on the day of marriage, a few hours before the time of marriage, the bridegroom's party consisting of his parents, sisters, brothers, friends, and relatives repairs to the bride's village where they are welcomed and preparations for their comfortable stay are made in a house known as *vididhi*. One or two servants employed by the bride's father are kept there to serve the groom's party. After an hour of their arrival when every one in the groom's party settles down in the *vididhi* (temporary rest house) the father of the bride, accompanied by a few *muttaiavalu* (women in married status) and a few male relatives and *baja* (musical instruments) goes to the *vididhi*. They take along with them two vessels full of *panakam* (jaggery water), betel leaves, arecanuts, etc. After reaching the house they first of all enquire about their comfortable journey and stay in the house and sit down for serving *panakam* to the bridegroom and other members. The father of the bride hands over a glass of *panakam* to the groom and while offering *tambulam* (betel leaves and arecanuts) requests him to go over to his house for marriage. Later all the men and women are served with *panakam* and *tambulam*. Then, before leaving the house the women of the bride's party finally extend their invitation to all the women of the groom's party by applying *bottu*, a mark of vermilion on the forehead and the bride's father invites the bridegroom's party to grace the occasion with their presence and bless the couple.

43. Then the bridegroom and all his near and dear ones, accompanied by *baja* go to the bride's house. There, in the colourfully decorated pandal they sit opposite to the bride's party. A few hours

before the actual *muhurtham* (auspicious time) the bride and the groom are separately anointed with oil by their mother's-in-law and *haarati* is offered by a couple of *muttaiduvalu* before they are given a hot water bath. Soon after bath they are dressed up in clean clothes preferably silk ones.

44. Then starts the real function. The groom is brought to the pandal and seated on a wooden seat all alone, for Vighneswara *puja*. The *purohit* brought by him from his village officiates over the ceremony and the groom performs *puja* to Vighneswara represented in a conical piece of turmeric paste placed on a betel leaf which itself is kept on a rice stretch. At the same time the bride performs *puja* to Vighneswara and then to Goddess Gouri within the house under the supervision of her household *purohit*.

45. Then the *purohit* in the pandal proclaims the *gotras* and the names of three generations of both the bride and the groom. Then the bride seated in a bamboo basket is brought by her maternal uncle from inside the house to the place where the groom is seated in the central portion of the pandal. By this time the priests of both the parties make a partition by holding a cloth across so that the bridegroom may not see the bride before the *muhurtham* is completed. As soon as the bride is brought by her maternal uncle, he is presented with a pair of new dhotis by her parents. Then the bride is seated on the other side of the curtain opposite to the groom. The bride sits in the centre and her father and mother sit on either side. He (her father) places the hand of the bride on that of the groom and both he and his wife (bride's mother) pour water over the clasped hands of the contracting couple. Then a yoke is brought, one end of which is placed on the head of the bride above a ring and prayers are offered by the *purohit*. Into the hole of the yoke a silver or gold chain or the *mangalasutram* (sacred locket) is lowered and the bridegroom sprinkles water over the yoke so as to fall on her head and then a new and costly saree purchased by the groom is presented to the bride. Exactly at the *muhurtham*, i. e., auspicious time both the bride and the groom take a bit of cumin and jaggery and place it on each the other's head and then the cloth curtain is lifted. All the assembled shower their blessings by sprinkling *akshintalu* (sacred rice) on their heads. The *purohit* then shows the *mangalasutram* to all and distributes *akshintalu* to all

the assembled and hands it over to the groom who ties it round the neck of the bride and makes three knots one above the other and keeps turmeric powder and vermillion three times and takes his seat. Then all the assembled sprinkle *akshintalu* on them showering their blessing. Then two plates of rice coloured yellow by mixing turmeric powder, are placed between the bride and the groom who take opposite seats. They exchange the pouring of *talambrodu* on each other's head in a competitive spirit until the stock is exhausted. Then one end of the saree and the dhoti are tied in a knot known as *Brahmamudi*, which means the sacred bond of marriage. The bridegroom takes hold of the left hand of the bride with his right hand and both walk around the sacred fire three times. Then they are shown Dhruva and Arundhati the eternal stars in the sky. Other items of marriage like *sthalipaka* and *nagatalli* are almost given up in a majority of the non Brahmin households and they are finally celebrated in a condensed fashion in a few minutes among the Brahmins. The marriage is rounded off with the handing over of the bride to the groom and his parents, elder brothers and sisters. This is known as *appagintalu* (i. e., handing over). The parents of the bride take hold of both her hands and immerse them in the milk placed in a big cup and then place them in the hands of the bridegroom first and next in the hands of all other important kith and kin of the groom. Then all the relatives particularly the parents of the groom, brothers and sisters are presented with new clothes. This marks the close of all the functions of marriage. Then the bride is taken to the house of the groom where she stays for three days and comes back to her parents' house accompanied by her husband.

Consummation

46. As most of the marriages are celebrated only after the girl attains puberty the consummation is not delayed as in olden days. But it is never celebrated on the same day of marriage except among Muslims who perform it on the marriage day itself. In most of the castes the elaborate ceremony, associated with it has been given up long back. On an auspicious day fixed in consultation with a Brahmin the wife and husband are sent into a room decorated according to their economic status and from next day onwards they move like any other couple. This ceremony is locally called *karyamu* or *garbhadhanamu*.

Expenditure on marriage

47. Expenditure on marriage varies according to the financial position of individual household. Among Kammas it varies from Rs. 10,000 to more than a lakh or a few lakhs in some cases. However, on an average in any ordinary household the expenditure will be not less than Rs. 1,000.

Widow marriage

48. A widow is allowed to marry in almost all castes except among Brahmin, Vaisya and Viswabrahmin castes. Even in these castes where it is permitted except the virgin and young widows without children others especially with a few children even though young in age, do not entertain any such idea in the interest of the children. But where the girl is widowed due to some bad luck at a very young age like 19 or 20 years, irrespective of her property rights upon her deceased husband she is married, of course, if she is willing. Widow marriage, otherwise known as *marumanuvu* is a simple affair with no elaborate formalities of a regular marriage. The man's relatives and well-wishers make a preliminary visit to the village where a widow is available for *marumanuvu*. On an auspicious day fixed by a Brahmin the man accompanied by a few elderly relatives, preferably males, goes to the house of the widow and presents a new saree, ornaments, if one can afford, and apply *bottu* on her forehead and ties the marriage locket without any pomp and show. In some cases where the widow is still in teens marriage may be celebrated just as any ordinary marriage. The function ends with a sumptuous meal to all the invited guests. The consummation also takes place on the same day.

Separation and divorce

49. Separation and divorce are accepted among all castes in the village. Though the Christians say that their religion has no room for such things there are several cases of separation and divorce among them also. A separation which gets a legal stamp becomes divorce. Temperamental incompatibility, indulging in vices and not taking any interest in the family on the part of the male, promiscuous sexual relations on the part of a woman, economic superiority of the woman and dislike of one another due to some social or other factors, are some of the reasons for the break up of

the family in the villages. But except when both the parties or one of the two are incorrigible and are not prepared to heed the advice of their parents and other village elders no such case goes to the Court of Law for final decision. In fact even the most difficult cases are settled within the village by mutual consent only. The grown up children stay with the father and infants only are retained by the mother subject to the condition that they shall be returned to the father as soon as they attain the age of 7 or 8 years.

Death

50. The villagers say that if birth begins man's mortal life on this earth, marriage enriches it and death ends it. Thus while birth and marriage are marked by many rituals, death is also marked with as many ceremonies.

51. As soon as the symptoms of death become manifest in any human being the body, among all Hindu castes, is removed from the bed and laid on the floor. If there is any fear of the day being inauspicious, the person who is at the end of the life's journey is taken out of the house and placed in the court yard on a pial. All the members of the household pour one or two spoons full of water mixed with *tulasi* (ocimum plant) leaves in the mouth of the man about to breath his last. Some prayers are offered by the old men and women. The sad news is communicated to all the near and dear through wire or by person. And, when all sons and daughters arrive, the body is lifted from the ground and seated on a wooden plank resting the back to the pial outside the court yard and is then given bath. The caste marks are put on the forehead if the deceased is a man and if it is a woman in married status, as usual the *bottu* (mark of vermillion) is put on the forehead and turmeric paste is applied both to the face and the feet.

52. The dead children, among all Hindu castes, are buried. The Brahmins and Vaisyas as a rule, cremate the dead except in case of death from cholera, small pox and snake bite. Among other castes both cremation and burial are in vogue.

53. After the corpse is given a bath the chief mourner, preferably the eldest son performs an initial ritual under the supervision of a Brahmin *purohit* and prepares to get the corpse tied on the

bier. The bier is prepared with bamboos in the form of a ladder. The shroud which until then has been merely thrown over the body, is then wrapped around it, and is bound strongly with straw ropes. The sacred fire is lighted. All the Hindu castes generally follow this ritual. While the *purohit* recites the *manthras* (sacred verses of Sanskrit) the bier is raised by four bearers. The chief mourner then gives signal to depart, carrying fire in an earthen vessel placing himself at the head of the procession all of them without turbans and having a piece of cloth over their heads in token of mourning. All those who join the funeral procession go bare foot and wear only cotton clothes (because they can be washed). In the funeral procession, people walk at a distance from one another, never within a yard. There is a belief that if in a funeral procession the feet of two people touch there is the danger of death occurring in either of their families within three months. Women never join a funeral procession. Before the funeral procession reaches the cremation ground, the body is rested thrice on the way. At the first halt, the corpse is placed on the ground, and the sons and nephews go round it uttering the word 'Narayana'. A little cooked rice is offered to the path as a *pathi bali* (wayside offering) to appease the evil spirits. As soon as the procession reaches the spot where the pyre is, the chief mourner or the eldest son sprinkles water thereon. He takes a burning brand from the sacred fire already lit and lights the pyre. He then carries a pot filled with water having a hole at the bottom through which the water trickles out, on this shoulders three times round the corpse and at the end of the third, throws it down. In the case of burial, all the persons present at the spot take at hand in filling the grave. With the flames raging high consuming the body, every body retires with the exception of the four who have carried the corpse and who must remain on the spot until the whole pyre has been consumed. A little later those four who remained near the pyre return to a place usually the local tank or well, where the other people present at the ceremonies have gathered together. They then walk round the assembly three times and later take bath in the tank and perform oblations in order to purify themselves of the pollution of having carried a corpse.

Obsequies

54. The obsequies are performed twice. The first known as *chima karma* (initial obsequies) on the

2nd and 3rd days after death and *pedda karma* (final obsequies) on 10th, 11th, and 12th days after death. The initial obsequies is a must to every Hindu while the final may be postponed.

55. On the second day the chief mourner accompanied by a few friends and the brahmin goes to the place of cremation. He stirs the ashes with a small stick and collects some bones in an earthen pot. He offers *navedyam* at that place and puts a hole into an earthen pot.

56. *Pedda karma* or final obsequies commence on the 10th day after death and lasts for three days. These purificatory rites are performed to remove the ritual impurity of the members of the household. On the tenth day a large quantity of cooked rice is offered to the spirit of the dead person. The balls of cooked rice are thrown to the crows. It is a staunch belief that the crows are evil spirits, in fact, devils in the form of crows. This offering is, therefore, intended to render them kindly disposed towards the dead man. If they refuse to touch the food, which they sometimes do, it is a very bad omen for him, and it is believed that the dead would go to hell. This rite is called *prabhuta bali*. The widow decorated for the last time in her birth, unless she marries again is conducted to the bank of the lake or well and made a widow. All the agnates should be present on the 10th day and perform *tharpana* (oblation of water mixed with gingelly seeds). Until this day they are under pollution and after *prabhuta bali*, they bathe. On the 12th day *sapindadhikarnam* ceremony is celebrated. At the close of the function, six balls of cooked rice are offered to three ancestors, male and female. A cow is usually presented on this day to a Brahmin and the gift is believed to render the crossing of the river Vaitarani (river of hell) easy for the departed soul. On the 13th day a feast is held and domestic worship is performed as usual.

57. On all the days of obsequies friends and relatives are served with vegetarian meals only.

58. Viswabrahmins, Gollas and Christians bury their dead and all these functions are not observed by Christians. The other two castes observe all the above said ceremonies in all details.

Trends of change

59. The importance of Tirupati, the famous pilgrim centre of Andhra Pradesh, has increased

considerably since the last two decades. In Andhra Pradesh almost every Hindu household propitiates Lord Venkateswara of Tirupati regarding him as household deity. Therefore, irrespective of one's economic status every one visits the pilgrim centre on some occasion or other. Tonsure, initiating the child to alphabet and marriage are the important ceremonies that are celebrated at Tirupati by very many people. Especially the rich people visit the place almost for every such ceremony. This has both the advantage of celebrating the function at the pilgrim centre and also avoiding heavy expenditure that will accrue if it is celebrated at the native place.

60. An idea about the existing practices relating to dowry is given in the following paragraphs.

61. As the village under study is dominated by Kammas both economically and socially the observations generally relate to Kamma caste. Among them there have been certain gradations in the payment of dowry determined by the factors like education, service, landed property or business enterprise in which one is engaged in.

Education

62. Academic distinctions do not play a dominant role always. For example, a Doctorate in Social Sciences like Economics or Sociology without any property may not fetch a dowry of even Rs. 20,000 whereas a simple B. A. or B. Com. with some property and engaged in some business like contracts may get more than half a lakh of rupees as dowry. A doctor or an engineer without any landed property may get something more than Rs. 35 to 40 thousands and one with property may even get a lakh or even more. This system has effected to some extent the educational standards and preference in professional courses in colleges and universities. Most of the students are usually eager to get into some professional college even by raising huge loans so that after one or two years study they can pay off the entire loan by getting a substantial dowry.

Property or business

63. Immovable property or lucrative business is the prime consideration in settling a marriage alliance. A landlord with high education will be beyond the reach of any ordinary rich man. There

are a few cases where such people are paid a dowry of more than Rs. 2 to 3 lakhs while a landlord without higher education is paid a maximum of Rs. one lakh. The same rule applies for business also.

64. Next coming to the celebration of marriage, a few modernists are employing Kamma Brahmins to officiate on such occasions. But the number employing them is small. Further as the dowry amount itself is too big, a majority of them are avoiding rather carefully, without showing their parsimony, the serving of food to all relatives, friends during the course of marriage as this practice has become very costly. Therefore, they are shifting the venue of marriage from villages to Vijayawada where they perform the marriage at the Kamma hostel or other suitable place in a simple manner. In such a case the meals are arranged in a hotel, to avoid the botheration of procuring all the required grocery, cooking and serving etc., and finishing the whole affair of marriage in an hour or two. So simple it has now become that if a friend attends the marriage by an hour late he finds neither the groom nor the bride and surprisingly he may find himself attending another marriage.

Beliefs and practices

65. The rural social structure is governed by a number of dogmatic beliefs and superstitions which do not always lend themselves to any logical explanation. The rural folk are often found to have blind faith in certain beliefs particularly the women.

Days and months

66. The cultivators of this village consult a Brahmin for an auspicious day to commence the agricultural operations. Among the days of the week Monday, Wednesday, Thursday and Friday are considered auspicious. Similarly the harvesting of the crop is also begun on an auspicious day. *Amavasya* day (New Moon day) is avoided for all purposes as it is considered most inauspicious.

67. Not all the days in a week are good for undertaking journey. For example they would not travel towards east on Saturday and Monday. If some one has to travel on such forbidden days, he usually leaves the house at dawn or before sunrise, i. e., before the *durmuhurtham* (inauspicious time) starts, lest ill-luck would befall him.

68. All the 12 months are not considered as lucky to undertake new venture and especially for marriage. The months of *Aashadha*, *Bhadrapada* and *Pushya* are called *sunyamasa*. Therefore, during these months every one scrupulously avoids any new venture. For marriage, though all other 9 months are considered good *Jyestha* is avoided if both the bride and groom are the eldest among their sisters and brothers respectively because of the belief that three *Jyesthas*, i. e., *Jyestha* (month) and first born or the eldest bride and the groom would result in some misfortune to the new couple. In the month of *Chaitram* until the festival of Sri Rama Navami, i. e., the celebration of Rama's marriage is completed, no marriage takes place in the village. In the month of *Shravana*, due to rains and busy agricultural activities marriages are not celebrated generally. Most of the marriages take place in the month of *Magha* (February-March) as by that time agriculturists would have completed their agricultural operations and realised the sale proceeds of the surplus produce.

Seeing

69. As a first sight in the morning a cat or a widow is a bad omen. Seeing a cow, a jackal, *muttai-duva* (woman in married status) are good. While on a journey, coming across a pregnant woman, a woman carrying potful of water, washerman with soiled clothes, white cow or bull, a fox crossing from left to right, two Brahmins, are good omens. A widow, black animals like buffalo, single Brahmin, a woman with empty pot, a cat, a woman or man carrying wood, a crow crossing from right to left are considered bad.

Hearing

70. Hearing the sound of an owl is considered very bad. If an eagle sits on the roof of the house and cries it is considered to portend *daridram* (poverty). If a jackal's howl is heard in the village people believe that something untoward will happen to the village as a whole. Sorrowful and elongated bark of a dog in a street corner is regarded as a bad omen. If the crow cries sitting on the roof of the house a guest is expected and is welcome but repeated crow cawing is considered bad. Sounds by cows, cuckoo birds or leopard are considered to be lucky. Sight of a dead body, a peacock or cuckoo bird is supposed to be lucky. The falling of a tree, falling of a dead crow in the threshold are considered

red inauspicious. Sneezing once before commencing a thing is a bad omen. Also if a lizard in the house makes noise when anything is being discussed, what is contemplated is bound to happen whether it is good or bad.

Evil eye

71. There is a strong belief in the evil eye locally called *dishiti*. When a person comes under the spell of an evil eye he is said to be effected with *dishiti* in local parlance. The people are cognizant that certain persons are evil-eyed and whenever they happen to stare at the cattle, they dry up and do not yield milk, and if they see a healthy and chubby child, it becomes lean and weak. Such persons are either avoided or sometimes bluntly told not to come on certain occasions. To ward off this evil effect, women especially the aged in the household, take a handful of *mirchi* and a little of salt and move it round the head of the effected three times and throw it in the fire. Another method of warding off evil eye is to take a pot of water in which neem leaves and turmeric powder are mixed and wave before the person effected, which is locally referred to as *digatadastam* and the water is disposed off far away from the habitation at a place where three paths meet. Another method is to soak a cotton wick in castor oil, lighting it up and waving it down from head to toe three times throwing it outside the house and closing the main door afterwards. Some people will mark the forehead and chin of the child with some black spot (*bottu*) as a preventive measure to ward off the effects of evil eye. Mascots are worn by a few.

Dreams

72. Dreams are supposed to carry meanings and generally speaking, to see a Brahmin, a beautiful woman, a house, an elephant, a corpse, a cow, a pigeon, white garments, or to see some one taking meat and taking wines and performing *puja* are considered to be lucky. To see gold, a marriage, a death, dark complexioned people, a monkey, a bear, a snake, eclipse, fire are considered to be unlucky.

Others

73. To cut the nails and hair on Tuesday and Friday is supposed to have unlucky effect. There is a popular belief that squint eye on the right to a man and on the left to the woman brings fortune in

life to its possessor. There is also a belief that location of moles on the body, i. e., on the right side of a man and left side of a woman would bring great fortune and the reverse would cause misery and failure in life. A person having a mole on the soles of the foot is supposed to traverse great distances on foot.

74. Almost everyone in the village believes in the predictions made by astrologers or palmists

with reference to their horoscopes or palms.

75. Barring a few exceptions majority of the people in the village believe in the existence of spirits and supernatural powers. It is believed that women who die while in pregnancy, unmarried girls on their death and dead men or women leaving young children behind would become spirits and revolve round their house where they lived before death.

Chapter IV

ECONOMY

General

Maredumaka is mainly an agricultural village. Of course, in a place where caste distinctions are rigidly marked, there would be the traditional caste professions; so is the case generally in Maredumaka where a Mangali is a barber, though he is also an agriculturist sometimes; a Chakali (washerman) usually washes clothes, notwithstanding the fact that he is also an agricultural labourer. So, it happens not infrequently that a very large percentage are agricultural labourers and only a few are agriculturists. The Goundlas have completely given up their caste occupation of toddy tapping and Gollas have given up their caste occupation of rearing sheep and cattle. This shows that though agriculture is mainly the task of the Kapu group of castes, all other castes – both high or low – can and do cultivate land, besides following their traditional calling. Similarly, trading was originally the chief occupation of Komati or Vaisya caste, but now several other castes have also taken to it. However, a large number of crafts and occupations still remain the monopoly of particular castes. A Kamma Brahmin cannot officiate as a priest for any of the Brahmin households. No other than the Mangali will follow the barber's profession. Carpentry and working in metals are usually the exclusive monopoly of the Viswabrahmin group of castes. Only the Madiga will dispose of the dead cattle and undertake to do leather work. Castes other than the Chakali would not think of doing the washerman's work normally. Tradition has given to each group a definite position in the structure of the community and even urbanisation and growing literacy among the public have not altered to any significant extent the basic position in the society. Generally each caste is associated with a definite economic function which is the major source of livelihood for that group. As agriculture is the mainstay of Village India, the crafts and occupations of the country side are generally integrated with it.

Livelihood classes

2. Table 12 shows that according to 1951

Census there were 847 persons in 167 houses in the village. Then the population was divided broadly into two major groups, *viz.*, agricultural and non-agricultural. Again among the agricultural classes there were four sub-divisions, *viz.*, 1) Cultivators of land wholly or mainly owned and their dependants, 2) Cultivators of land wholly or mainly unowned and their dependants, 3) Cultivating labourers and their dependants and 4) Non-cultivating owners of land, agricultural rent receivers and other dependants. Except in the last category there were people in the remaining three categories. There were 283, 25 and 368 persons in the first three categories respectively. Thus cultivating labourers were the most numerous among the agricultural classes. Among the non-agricultural population there were four sub-divisions, *viz.*, those engaged in 1) Production other than cultivation, 2) Commerce, 3) Transport and 4) Other Services and miscellaneous sources. Except in the third category, *i. e.*, Transport, there were people in the other three categories. There were 11, 50 and 155 persons in the respective categories. Thus 155 out of the total 216 non-agricultural population were engaged in miscellaneous services only.

3. But according to the 1961 Primary Census Abstract there were 1,044 persons living in 201 houses. That means there has been an increase of 197 persons and 34 houses in the decade ending 1961. The economic classification of population adopted at the 1961 Census is different from that of 1951. All the population is first divided into two broad categories of workers and non-workers; the concept of dependance adopted at the 1951 Census was not followed in the 1961 Census. The workers were divided into 9 industrial categories *viz.*, I – Cultivation II – Agricultural Labour, III – Livestock, Mining and Quarrying, IV – Household Industry, V – Manufacturing other than Household Industry, VI – Construction, VII – Trade and Commerce, VIII – Transport, Storage and Communication and IX – Other Services. The non-workers were also divided into eight categories according to the type of activity *i. e.*, as full time students, children not attending school, those engaged in household duties, rent

receivers, beggars, etc. Accordingly it can be seen from Table 11 that 554 out of the total 1,044 persons were classified as workers while the remaining 490 were declared as non-workers.

Workers and Non-workers

Agriculture

4. The total surveyed population is 178—made up of 81 males and 97 females. Of them 77, *i. e.*, 50 males and 27 females are workers and the remaining 101, *i. e.* 31 males and 70 females are non-workers. Among the workers no one is aged below 10 years and none aged above 40 years is a non-worker except one beggar. There are 25 workers aged more than 50 years of age. A majority of the workers are found in the age groups of 25–29 to 40–44 years. Among the non-workers 55 out of the total 101, are children of below 10 years. Again among the non-workers 70 out of the 101 are females and half or 35 of them are children below 10 years of age (Table 13).

Occupation

5. The occupationwise distribution of workers is given in Table 14. Of the 77 workers 20 are cultivators, 29 are casual labourers and the remaining 28 are distributed among other remaining 14 occupations. Among the cultivators 17 are males and 3 are females. In contrast in the category of 'casual labourers' there are 21 females and 8 males. In the profession of teaching all the 5 are males only. In the occupations of retail trade in *kirana*, Village Servant, trading in cattle, pig rearing, toddy tapping, carpentry, masonry, watchmanship and hair dressing all the workers are males only. All the 4 attached agricultural labourers are males.

Business etc.

6. Table 15 gives particulars relating to workers by sex, age group, industry, business and other services belonging to the household. As many as 46 out of the total 77 workers are engaged in other services belonging to the household. Twenty persons are working in cultivation belonging to the household. There are six in industry and five in business belonging to the household.

Non-Workers

7. There are 101 non-workers among the total surveyed population of 178. Of these 101 non-

workers, 54 are dependants and most of them are children. Twenty-three persons are engaged in household duties and all of them are females. Twenty-three are students and one is unemployed. On the whole 70 out of 101 non-workers are females. (Table 16).

Traditional occupation

8. Majority of the castes in the village have some craft or occupation which is their traditional monopoly. The 35 surveyed households have reported 14 different traditional occupations. Cultivation is the traditional occupation for 13 households, casual labour for 8 households, toddy tapping for two households and priesthood, village servant, sheep rearing, pig rearing, agricultural labour, carpentry, pottery, hair dressing and washing for one household each (Table 18).

9. Certain castes may have more than one traditional occupation. For example, the toddy tapper not only taps toddy from the palm trees but also sells it. The shepherd rears sheep, makes blankets and sells both sheep and blankets. Besides their respective caste occupations, all castes have for long commonly practised agriculture. Further they are free to exploit certain other subsidiary sources of livelihood also. The Brahmin in this village is a teacher though his traditional occupation is priesthood. The barber and washerman occupy themselves mainly with their respective professions, but they also occasionally work as field labourers. In fact, during the busy agricultural season, when there is a heavy demand on the limited labour supply of the local group, efforts are made to persuade the artisan caste to send their womenfolk also to work in the fields for daily wages.

Main occupation

Agriculture

10. Agriculture is the main occupation for 12 households comprising 4 Kamma, 3 each of Golla and Christian and one each of Kapu and Balija castes. Thus the agricultural population predominates in the village in the economic sphere. All these households irrespective of the size of the holding whether it is economical or not are enga-

ged in agriculture. Eight households representing Christian (6 households), Goundla and Madiga (one household each) are mainly occupied in casual labour (Table 22). Thus 20 out of 35 surveyed households of different castes regardless of their different traditional occupations are engaged in agriculture in one way or the other. The biggest land owners are Kammas.

11. As already written in Chapter I, the first settlers of the village were Kammas. And the ancestors of the present day land lords acquired much land and struggled hard to improve it while at the same time other castes who came later have no doubt acquired land but also sold away to Kammas due to some pressure of circumstances. On the contrary Kammas have improved the extent of their land due to financial help given by the rich Kamma landlords of Manikonda, a nearby village. For example, one of the local Kamma agriculturist with a land of 5 acres wanted to improve his economic status. One rich gentleman of Manikonda rendered adequate help by way of liberal loans to the local Kamma cultivators. Thus the local Kamma cultivators obtain loans of Rs. 10 or 12 thousands when some land in the village is for sale, from the rich landlords of Manikonda. And within a short time the debts are cleared off by selling the produce on an area of 8 acres. Likewise a good number of enterprising agriculturists have even taken a loan of Rs. 40 to 50 thousands and invested in land, and in a period of one decade they became big landlords.

12. There is yet another factor which is responsible for the large holdings among Kammas. For example, 'A' had inherited 70 acres of land from his father. And he after having two sons, adopts family planning and gets operated. By the time the two sons come to the age of 25 he earns another 50 or 60 acres of land and distributes again 60 to 70 acres of land to each who in turn do what their father did. This sort of maintaining or improving the extent of land among all the Kammas clearly shows their attachment to land on one hand and also the extraordinary care they take to improve it while other caste people, with the break up of joint family, sell away their pieces of land and ultimately migrate to some urban place to eke out their livelihood. Absentee landlordism is almost nil in Maredumaka and those who own the

greater part of the village land cultivate the fields themselves.

Casual labour

13. This is the main occupation for 8 households and 6 of them are Christian converts. Among the remaining two, one is a Goundla and the other is a Madiga.

14. Washing of clothes is the main occupation for one household of Chakali caste. Clothes of all the castes except those of Scheduled Castes are washed and the clean garments are returned every day late in the evening. The washing of customer's menstrual clothes, which is undertaken by the female members of the household is regarded as degraded and defiling.

15. The barber community is represented by one household. The householder shaves his customers' beards once a week or fortnight, depending on the amount of grain paid. He does not shave his customers on certain days like Tuesday and Friday and on days of the new and full moon. He also provides special services on ritual occasions such as birth, death and wedding in return for extra pay. In fact both the barber and the washerman have no direct contribution to make to the agricultural pursuits of the land owners, but their services are required so often by the agriculturists especially in their socio-religious ceremonies and ritual connected with birth, marriage and death that the agriculturists find it more convenient to have families from these castes permanently affiliated to their households. For their normal services all the year round they collect the stipulated quantity of grains at the time of harvest besides being paid in cash or kind for other special services, especially those connected with socio-religious activities. In the course of a long ceremony like marriage, two or three times they may get money, twice or thrice some grain or a few brass utensils, and ultimately a set of new clothes. Like the other castes, the barber and the washerman also work independently outside the system of their traditional arrangements.

16. The only Baliya among the 35 surveyed households is a trader in clothes. He makes large purchases, at Vijayawada from the wholesale dealers, like sarrees, blouse pieces and shirt and trouser pieces and carries them in a *kavadi* to the neighbouring villages and sells them both on cash payment and

credit which he collects at the time of harvest either in cash or kind. His customers are mainly from the poorer sections of the population.

17. The head of one of the four Golla households surveyed is working as a village servant. Though he was having enough land to live happily, he sold it all for his luxurious living during his young age and now he lives in the village along with his wife. As a Government employee he receives pay from Government along with the village Karnam and Munsiff. The other three are agriculturists. As their land holdings are too small they very often go in for labour either in the fields or on road works, etc.

18. One of the two Goundla households surveyed is engaged in toddy tapping. Though prohibition is in force according to law, in these parts, he taps toddy in the name of *neera* and sells it openly only when it is fermented and his customers vary from the rich landlord down to the poor casual labourer.

19. Retail trade in *kirana* or grocery is the main occupation for two households viz., one belonging to a Muslim and the other to Vaisya caste. They bring all the required goods from Vijayawada, popularly called Bezvada, from the wholesale dealers and sell the goods in villages at very high prices making even more than 200% profit. Their customers are mainly from the Scheduled Castes and all other Hindu castes except Kamma and Brahmin who purchase their monthly requirements mostly at Vijayawada or at Kankipadu once in a fortnight or a week. That does not mean they do not go to these shops at all. They do go when some emergency arises. Cigarettes like Charminar, a popular brand among the local people, are mostly purchased in these shops only. Others who purchase all their day-to-day requirements every day either pay in cash or kind at the time of harvest.

20. The local carpenter is a Viswabrahmin-Smith may be used as a general term, representing three different occupations i. e., working with wood (carpentry), working with iron (blacksmith) and working with precious metals (goldsmith). The local carpenter is a goldsmith but as no one from the village engages him for making ornaments of gold etc., he has taken up carpentry and he finds himself engaged actively throughout the year. There

is no blacksmith or goldsmith in the village. The carpenter himself works as a blacksmith also as far as agricultural implements are concerned. All the three have got a peculiar position in Hindu society. They maintain a certain degree of exclusiveness from the other Hindu castes. Out of these three, two, namely, carpenter and blacksmith enter into relations of permanent affiliation with the agriculturists. Under this system they supply new agricultural implements periodically and look after maintenance and repairs. In return for their services they receive remuneration in kind which they have to collect from the field when harvesting is in progress. Apart from this they practise their occupation independently. All their services to non-agriculturists as well as their services of a non-agricultural nature must be paid for. The carpenter makes the wooden marriage plank required for several rites of Hindu marriage. For this he is paid a small fee prescribed by tradition. The blacksmith repairs and periodically supplies new iron agricultural implements, but in this case the agriculturist concerned has to supply the iron, charcoal and a labourer to work the bellows.

21. The local Uppari works as a mason. He is engaged by the villagers as and when there is work and very often he goes out to the neighbouring villages to eke out his livelihood.

22. The only Yenadi in the village is engaged as a night watchman in the village. The village Panchayat President also entrusted him with the duty of putting on and off the street lights in the village. Besides, he attends to miscellaneous jobs entrusted to him by the President, Karnam and Munsiff. He is paid by the Panchayat.

23. The only Yerukula is rearing pigs. Besides, he prepares baskets, *thatti* partitions, winnows, etc., with bamboos and palm fibre.

Combination of occupations

24. Besides the main occupation some of the households in the village usually engage themselves also in some subsidiary occupation just to keep the pot boiling. 9 out of the 35 surveyed households have got subsidiary occupation. Agriculture is the subsidiary occupations of the teacher. Another two households whose main occupations are trading in cloth and cattle also have agriculture as subsidi-

ary occupation. As agriculture in general and also in delta land is mainly a seasonal affair and also as their holdings are small they are mainly engaged in some business and have agriculture as their subsidiary occupation. Four out of 12 households with agriculture as main occupation have taken up three subsidiary occupations, *viz.*, trading in cloth and cattle by one household each and casual labour by two households. Another household combined casual labour with toddy tapping as main occupation. The carpenter has blacksmithy as subsidiary occupation (Table 23).

Mobility of occupation

25. Table 20 gives the extent of occupational mobility in the village. Only 12 out of 35 households surveyed have changed their traditional occupations. Quite conservative as the rural people are, they do not change their traditional occupations easily and quickly. As most of the people have not acquired any special skill or mastered any craft they have no other alternative, in case they lose their land or do not have any landed property, except to take up casual labour as their main occupation. In some cases, agriculturists even with small holdings do not venture to go any other place to learn a new craft or art and make a better living. Thus a good number of the villagers are not only poor but also do not have the necessary courage to leave their traditional occupation even though it is uneconomical and not remunerative and to undertake any new job which may be more paying. Only due to force of circumstances some have changed their traditional occupations.

26. The only Brahmin in the village was originally engaged as a priest. But due to certain unavoidable circumstances he was forced to give it up and he has taken the occupation of teacher and is working in the local school.

27. Seven Christian households have changed their traditional occupations. Of them two households with casual labour as traditional occupation have taken up trading in cattle as their main occupation. Another three households whose traditional occupation was agriculture have taken to teaching and casual labour respectively. The remaining two households who were engaged in agricultural labour have become casual labourers. Only three of the seven who changed their

occupation have done it voluntarily.

28. One Golla household with sheep grazing as its traditional occupation is now engaged in cultivation. Having earned some money, the householder invested it in a piece of land and slowly he improved it. One Goundla household which was engaged in toddy tapping before prohibition was implemented by the Government, has now taken up casual labour as the main occupation.

29. The only Muslim who was until recently a casual labourer has now become a *kirana* merchant due to some unknown reason. The only Yanadi, a cultivator by tradition, has lost all his land and now he is working as a watchman.

Occupational mobility—Aspiration

30. 'Aim for a golden tree, at least you may get a leaf' is an old English adage. So every human being aspires always for the best in life. When questioned about their aspirations of their sons, 10 out of 35 informants said that they want their sons to become Government servants. Of these ten, five are agriculturists, one is a toddy tapper, two are casual labourers and one is a watchman. One householder engaged in casual labour wants his son to become an agriculturist, whereas one agriculturist, rather a man of progressive ideas, wants his son to start a poultry farm as it is more remunerative than agriculture. Nine households have no sons and hence they have no aspirations about sons and the remaining ten could not specify their aspirations at all. Thus landless labourers generally want their sons to take up agriculture and agriculturists with uneconomical holdings want their sons to go in for jobs in Government (Table 21).

Soil

31. The soil of the village is mainly the black *regar* and certain fields are having alluvial type of soil also. The alluvial soil is more fertile and gives larger yields of paddy when compared to black *regar*.

Irrigation

32. Just as Egypt is the gift of the Nile the Krishna delta is the gift of the river Krishna, the second biggest river in South India. Krishna district is very important in the matter of irrigation in

Andhra Pradesh State. Though the fields in some of the villages in the uplands of the Vijayawada taluk are irrigated with the aid of minor irrigation sources such as wells, the lands in this village are irrigated purely through the waters of the delta canals.

33. "Prior to the construction of the anicut across the Krishna river at Vijayawada in 1853-54, this district like other districts of the State was liable to severe famines. In fact between November 1790 and November 1792 there was a serious dearth of foodgrains in this district and numerous deaths occurred from starvation. In the year 1823-24 the district again suffered severely from the famine known as Guntur famine which lasted for 20 months, caused by deficient rainfall. In order to make the district free from famine Major Alexander Beatson of the Madras Infantry advised the Madras Government as early as 1792, i. e., after the 1790-92 famine to build an anicut on the Krishna at Vijayawada, 60 miles from its mouth. The Madras Government referred the matter to its Astronomer, Mr. Michael Topping, who spent nearly three years in surveying the river in company with Capt. J. L. Caldwell, M. E.

34. "Topping's reports and surveys, however, languished for almost half a century in the pigeon holes of Leadenback Street until the great famine of 1832-33 stirred the complacent Directors into action. Human beings were then dying by hundreds of thousands while the giant Krishna rolled its mighty volume unhindered to the sea. Some irrigation works were begun, but not till 1839, when the recommendations of Beatson and Topping were brought to notice in two reports from Captain Edward Buckle, M. E. Yet the Madras Board of Revenue remained sceptical. The Members remarked in 1840 that "very large and costly works like an anicut at Vijayawada are clearly inexpedient and impracticable" and had it not been for Arthur Cotton it is probable that the Krishna scheme would have been shelved for many a year. But Cotton's enthusiastic report about the Godavari in 1844 drew attention once more to the Krishna and Lt. H.A. Lake, M.E., was sent there to prepare a scheme for an anicut.

35. "Opinion being sharply divided on the practicability of constructing the special type of anicut on the Krishna at Vijayawada (distinct from the type adopted at Dhowleshwaram), the Government had referred the proposal for Major Arthur Cotton's opinion. Arthur Cotton's conviction on the practicability of sand as a foundation material for hydraulic structures may be regarded as the precursor of the principles and practice which long afterwards came to hold the field in regard to permeable foundations.

36. "Subsequent to Major Cotton's report on the Krishna Anicut Project, Government appointed an expert Committee consisting among others of Captain A. Orr.

37. "The Krishna Anicut Project was sanctioned in 1851 and the work was started in 1852 under Charles A. Orr (then a captain), Civil Engineer, Krishna Division. No better selection could have been made, as Orr had just completed the great weir across the Godavari under the guidance of Arthur Cotton. At Vijayawada, at the site chosen for the Krishna weir, the river flowed between rocky hills, 3,900 feet apart, but although this width was much less than at Dhowleshwaram on the Godavari, it was no child's play to build, on pure sand, a masonry dam 15 feet high across a gorge in which the river rose 40 feet when in flood. There was an unprecedented flood in 1853 such that it was 'never before seen by any man then living'. By 1855, however, Charles Orr had completed the work successfully, rapidly and without any serious mistakes and so, by a system of canals on either bank, brought the blessings of irrigation to the Krishna Delta. This, however, was only the first part of the project that had been sanctioned to give partial effect to the scheme.

38. "The successful completion of the anicut has resulted in offering a boon to the district in the field of agriculture and no wonder the district ranks first in Andhra Pradesh from the point of view of irrigation. The area irrigated by the Krishna Anicut system forms over 93.4% of the total irrigated area in the district. Apart from providing irrigation facilities the splendid net work of canals are also navigable."¹

¹ Shri A. Chandra Sekhar, I. A. S. — Census 1961, District Census Handbook—Krishna District, pp. xii to xv

Land Potential

39. The total land area of the village is 599.76 acres divided into the following heads:

Statement VII LAND PARTICULARS		
Sl. No. (1)	Item (2)	Extent (3) Acs. cents
1	Cultivable land	576.76
2	Poramboke	16.00
3	Burial ground	1.00
4	Village site	6.00
Total		599.76

* (The newly set up colony called Ramarajpet is built on the Poramboke. This does not include the existing Poramboke)

40. Canals are the only source of irrigation and paddy is the only cereal grown. Among pulses, redgram and blackgram are grown as a second crop by a few agriculturists. The average yield of paddy per acre is about 15 bags. Blackgram and redgram are grown in an area of 132.44 acres and 89 acres respectively. Fodder is grown in an area of 68.08 acres.

Land revenue

41. There is only one grade of land in the village. The rate of assessment is Rs 27.40 per acre. The total revenue demand in the year 1965-66 was Rs. 1,200 and the entire amount was collected within a few hours.

Land value

42. The 'wet' land (land with irrigation facilities) in the village costs between Rs 5,000 to Rs. 6,000 per acre. In certain cases where the irrigation canal goes by the side of the piece of land it may cost even more than Rs. 8,000 per acre. Again the cost of wet land varies according to the demand. There is no 'dry' land in the village.

Agriculture

43. The cultivation of the crops depends upon the climatic conditions, rainfall or irrigation facilities and on the character of the soil. The alluvial soil is dark coloured loam and it fringes the course of the Krishna river normally; it also occurs to some extent in this village as in other neighbouring taluks. Black regar soil is predominant in the village. The black soil is generally 20 feet in depth. Owing to its dense consistence it becomes unworkable during

heavy rain. In the hot weather the shrinkage due to evaporation causes the formation of numerous cracks, which are often several feet deep. This feature has given the origin to the common saying that black soil ploughs itself.

Implements

44. A majority of the local agriculturists still follow the traditional methods of agriculture using the antiquated implements. The time honoured wooden plough in the *dhruva* of agriculture and the bullock cart is still the facile and popular means of conveyance. The *guntaka*, seed-drill, *papalam*, bullock-hoe, wooden yoke and the spade are the usual agricultural implements. Only one household acquired recently a tractor and other iron agricultural implements which are worked by mechanical power. Broadcasting of the seed and transplantation are the popular methods of raising the crops besides sowing the seeds through seed-drill. Weeding operations are done by hand chiefly with hoe or fork. Figure 13 shows the plough, cart and bullocks and the attached agricultural labourer.

Agricultural practices

45. The average annual rainfall of the district is about 36.42 inches. With a fair break from the south-west monsoon which usually sets in the months of June-July, sowing of early crops (the *panasa*) such as dry paddy are taken up. Early rains in the month of June normally encourage and enable the ryots to plough and prepare the lands for transplantation. It is only with the help of these rains, nurseries of paddy are grown in the semi-dry and semi-wet conditions. Freshes arrive in the Krishna river about June and the river is in spate during August to October which is the peak monsoon period. The rains in July facilitate the quick transplantation of paddy seedlings. If the rains fall towards the end of September or in the beginning of October paddy, dry crops and the sowings of *rabi* are affected. In this village the chief crop known as *paddapanta* such as paddy is taken up in July and the ryots take all necessary precautions to guard the crops against possible calamities by proper planning. Roughly from July to September all the agriculturists will have no work practically.

46. The south-west monsoon prevails up to September and failure of this monsoon in any year

results in drought. But a favourable north-east monsoon which sets in October-November mitigates the severity of the scarcity conditions. The late crops are chillies, tobacco, horsegram, etc., and are raised between November and December.

47. The first crops are usually sown with first rains of the south-west monsoon between June-July and they are harvested between November and December. The second crop is sown in October and November and harvested in March-April. Soon after the harvest of wet paddy, pulses like blackgram and greengram are sown close to the paddy crop. Such crops are raised not merely with a profit motive but also to maintain the fertility of the soil.

Manures

48. Manuring the crops in the village is mostly through the application of soil compost, vegetable refuse, waste matter, cattle manure, sheep manure and *patimannu* besides the greenleaf manure which is in considerable use. Chemical fertilisers like ammonium-sulphate and superphosphate are in great demand in recent years. M.T.U. 19 variety is the popular paddy strain.

Statement VIII CROP CALENDAR

Name of crop (1)	Sowing months (2)	Harvesting months (3)
Paddy (Autumn)	February-June	August-October
Paddy (Winter)	July-August	November-December
Redgram	July-August	February-March
Greengram	June	September
Horsegram	October-November	February-March

Statement IX MONTHWISE DESCRIPTION OF AGRICULTURAL OPERATIONS

January	First dry weather month after the monsoon rains; fine weather, no rains with cold nights. Rains in this month are not beneficial to the pulses, blackgram, etc. Threshing of paddy is completed in this month.
February	Fine weather and no rains. Dew continues—nights cold—Absence of rains is beneficial to all standing crops.

March No rains—Fine weather—Hot weather begins by the middle of the month—Nights are generally cold—Canals are closed consequent on the low supply of water in the Krishna river—Mostly rainless and the dry weather facilitates the storing of hay, etc., and the harvest of pulses takes place.

April Hot weather begins—no rains—Weather is dry during nights—There will be no rains in this month. Moderate rains facilitate the growth and yield of *dalwa* paddy—Moderate and slight showers facilitate the summer ploughing of the fields.

May Hottest month in the year. Western winds blow in this month. No agricultural operations except manuring of wet paddy fields. Excessive or moderate rainfall will generally help the ploughing of dry lands and is useful for paddy seedlings. The canals will be opened by the 15th of the month and water will be let down into the channels for growing paddy seed beds.

June Setting in of the south-west monsoon. Only slight showers are experienced. Hot weather continues during days and nights during the first fortnight. Excessive or continuous rainfall greatly helps the raising of seed beds and transplantation of wet paddy. But the absence of rainfall postpones the ploughing of dry lands and raising of seed beds.

July South-west monsoon in progress. Winds continue. Transplantation of wet paddy will be in progress. Moderate or heavy rainfall will help the growth of the seed beds. Absence of rainfall retards the sowing of dry crops.

August South-west monsoon continues. Moderate and heavy rains. Heavy or continuous rainfall is harmful to wet paddy and to the crops sown in the

month as well as to the young crops that are sown in the later part of July. Moderate rainfall is useful for the tender and standing crops and for transplantation of wet paddy and helps the growth of dry crops.

September South-west monsoon becomes active. Heavy rains – Heavy rainfall causes destruction to standing wet crops as well as to the crops sown in the month. Moderate rainfall is beneficial to the tender and standing crops.

October South-west monsoon continues with moderate or heavy rainfall. North-east monsoon sets in about the middle of the month. Heavy or continuous rainfall interferes with the sowing of pulses. Moderate rainfall is beneficial to the wet paddy crop. Absence of rain diminishes the yield of the wet paddy crops.

November North-east monsoon continues with occasional showers. Cold weather commences. Heavy rainfall affects

the wet paddy by submersion and also interferes with its harvest.

December Fine weather. Slight showers now and then. Heavy and continuous rainfall if at all occurs, retards the harvest of wet paddy and is harmful to the other crops. Even moderate rainfall is harmful to all the crops which are more or less ready for harvest in the month. Absence of rainfall or light rainfall facilitates the harvest of wet paddy.

Activities of Village Level Worker

49. With the introduction of Panchayat Raj administration and Block Development activities the Village Level Worker or Gramsarak has become popular among many villagers in these parts. As they are fully aware of his duties, they extract all possible help from him, particularly in obtaining fertilizers etc. The following Statement gives an idea of the quantities of fertilizers, pesticides, etc., obtained by the agriculturists of Maredumaka through the Block Development Officer, Kankipadu.

Statement X

Supply of fertilizers, etc., during 1965-66 through the Office of the Block Development Officer, Kankipadu to the agriculturists of Maredumaka village

Sl. No.	Name of the ryot	Fertilizers (Ammonium) (Kgs.)	Pesticides (Endrine and others)	Birds and eggs	Cocoonut plants	Gamma-xine (bags)
(1)	(2)	(3)	(4)*	(5)*	(6)	(7)
1	Sri Surapaneni Haripurushotham	800	3 : 1	2 : 20	20	1
2	Sri Surapaneni Kuchela Rao	250	2 : 2	...	...	...
3	Sri Koneru Basava Subbaiah	200	3 : 2	2 : 20	10	...
4	Sri Koneru Satyanarayana	200	3 : 1	...	20	...
5	Sri Musunuru Satyanarayana	300	2 : 1	2 : ...	10	...
6	Sri Surapaneni Hari Varaprasad	300	1 : 1	...	...	...
7	Sri Akkineni Gopalakrishnaiah	300	2 : 1	...	...	2
8	Sri Akkineni Prabhakar Rao	200	...	...	...	...
9	Sri V. Madhusudhana Rao	400	3 : 1	2 : 20	20	1
10	Sri Dandamudi Raghavaiah	200	1 : 1	...	...	...
11	Sri Dandamudi Ramaiah	100	1 : 1	...	5	1/2
12	Sri Surapaneni Kesavanarayana	200	1 : 1	...	...	...
13	Sri D. Lakshmana Rao	150	1 : 1	...	20	...
14	Sri Akkineni Koteswara Rao	350	1 : 1	...	...	...
15	Sri Kumba Addanki	100	1 : 1	...	...	...
16	Sri Veerla Murthy	100	1 : 1	...	7	...
17	Sri Velisela Suryanarayana	0.50	1 : 1	...	5	...
18	Sri Chodavarapu Prakasam	0.50	1 : 1	...	5	...
19	Sri Kolusu Seeta Ramaiah	0.50	1 : 1	...	5	...

* The actual quantities were not reported by the Block Development Office; only the proportions between endrine and other pesticides and between number of birds and number of eggs supplied, were indicated.

(Statement X)

Japanese method of paddy cultivation

50. Though Japanese method of paddy cultivation was introduced in this village sometime back by some of the progressive farmers in the village, it has been given up now due to some reason and all the farmers in the village are following the traditional method only. Very enlightened as the agriculturists in the village are they do not veto any new innovation in the field of agriculture which brings them good returns without experimenting with it for at least one year. The President of the Panchayat, Sri Surpaneni Haripurushotham had acquired a tractor and iron plough of Russian make which was purchased at Vijayawada. A few other rich agriculturists are also thinking of purchasing tractors and other modern implements. Whenever any crop in the village is attacked by any pest, immediate steps are taken to eradicate it either by contacting the Block Development Officer for proper action or if they know the treatment for themselves they do it without any delay. Most of the agriculturists in the village are quite aware of the improved agricultural implements and pesticides, etc. Figure 20 shows the hay stack and its proud owner.

Livestock

51. To the agriculturist, next to the land, his cattle, both for work and other purposes, are his most precious possession. A farmer's economic status is measured besides the possession of land, by the number of cattle he possesses. Thus, the Indian rural population has come to regard the value of livestock regardless of age or ability of the animals.

52. It is easy for enumerators to distinguish a working from a non-working beast, but the distinction between a bull and a bullock is hard to understand due to unsuccessful or half castration. Among bullocks some are castrated while a large number serve a dual purpose. Further well-fed young stock sometimes are passed for breeding bulls and brought under plough or yoke, however immature they may be. This also results in an increase in the number useless bullocks.

53. Livestock are generally divided into three classes, viz., (a) Bovine comprising oxen and buffaloes, (b) Ovine comprising sheep and goats and (c) others comprising horses, ponies, mules donkeys, etc.

Cows and buffaloes

54. Cows and she-buffaloes are kept mainly for milk production. Only bullocks are used for heavier agricultural work on the farm. She-buffaloes of Murrah breed of Punjab are growing in popularity largely because of their higher milk yield. There are 168 cows and calves, 92 oxen and 290 buffaloes in the village and nearly 90% of them are possessed by Kammas caste people only. Figure 19 shows the sturdy and prize winning bullocks of the village.

Sheep and Goats

55. In addition to cattle, there are a large number of sheep and goats in the village. These animals are valuable assets as they produce wool hairskins and mutton and in case of goats, also milk. Grazing the sheep over the agricultural lands before ploughing or sowing for one or two days is one of the popular manuring methods. Some of the local ryots even invite some shepherds from far away places to pen their sheep in their lands for a month and pay suitably as the excreta of sheep has good nutritional value for the soil. In this village only a few Golla households possess 100 goats and 100 sheep.

Pigs

56. Though pigs are not used for agricultural operations their excreta is collected by the Yerukula caste people who own some 20 pigs, and sell it to the ryots as manure. Further as female pig begets children in dozens and does the trick twice a year the Yerukula sells the piglings when they are aged about a year for a price of more than Rs. 20 each and a bigger one aged 2 to 3 years may cost even more than Rs. 50.

Poultry

57. Poultry keeping is an important cottage industry in rural areas and eggs, fowls, ducks are regarded as valuable kinds of food. Poultry is a good source of additional income to the agriculturist. Almost every household in the village except the Brahmin and Vaisya households, has fowls. There are nearly 1,000 fowls. Kammas own 400; other non Scheduled Castes own 400 and Scheduled Castes 200. All of them usually sell eggs to a regular buyer who visits the village once in a fortnight or so and sells them at a higher price at

Vijayawada. Of course, a majority of the households consume a good lot of eggs and fowls on all occasions.

Cattle diseases

58. *Gallu* (a foot disease), *musimira* (a skin disease), *dommey*, *peddarogam* and *guraka vyadhi* (contagious diseases) are some of the common cattle diseases. The afflicted cattle are treated at the Government Veterinary Hospital situated at Tennernu or Manikonda, the neighbouring villages.

59. Some of the progressive ryots are availing of the benefits of artificial insemination provided at the Government Veterinary Hospital at Manikonda. In a majority of cases buffaloes are taken to Vempadu, a nearby village and cows to Manikonda or Tarigoppala for purposes of crossing.

Sale of milk

60. Vijayawada, the second biggest city in Andhra Pradesh, where there are good number of hotels is connected by a train from Tarigoppala, a village at a distance of one mile from Maredumaka village. Therefore, there is regular export of milk and milk products from all the villages situated on both sides of the railway line. A few middle men collect milk from each household which sells milk, both in the morning and in the evening and carry the huge quantity by train to Vijayawada for selling at considerable profit to the hotels there. The buffaloes are milked at about 5 a. m. in the morning and 3-30 to 4 p. m. in the evening. The middleman who collects the milk regularly tests the milk by immersing a meter in the milk which shows the water content in it but he does not prefer to do it always. After going to the railway station he adds an equal or even larger quantity of water and adds sugar so that the density of the watery milk will be more and does not indicate any high mark of water content when tested by the hotelier. Now and then surprise checks are conducted by the State Health Department and the culprits are fined heavily. Yet, the business goes on uninterrupted. It is not out of place to say that every day something like 40 to 50 thousand litres of adulterated milk is exported from several villages even at a distance of more than 35 miles from Vijayawada to the hotels at Vijayawada. The middlemen purchase milk from the village at a rate of 0.60 P. per litre and sell it at Vijayawada at a rate

of Re. 1.00 per litre. From this village a total quantity of 250 litres of milk is exported daily to Vijayawada. The middleman makes the payment once a week or month depending upon the mutual agreement.

61. Preservation and qualitative improvement of cattle wealth constitutes an essential aspect of the plan of agricultural development. To achieve this end the Government of Andhra Pradesh, during the second Five Year Plan period has started a scheme for mass immunisation of cattle against diseases, cattle improvement schemes, etc. Improved varieties of cattle like buffaloes, oxen, and also of fowls, etc., are being introduced by the Panchayat Samithi and a good number of agriculturists are going in for them. Except Kammas among whom a majority are agriculturists, others are not evincing proper interest in rearing the cattle. Besides, due to the increasing popularity of cultivation of food, commercial and vegetable crops, a majority of the farmers have come to regard animal husbandry as an accident of agriculture, rather than as an integral part of it.

Sale of agricultural produce

62. Rice is the main crop raised in the village. Among pulses, blackgram and greengram are grown. Castor seed and coriander are also grown to some extent. After paying the accepted amount of grain to the attached agricultural labourers and keeping something for domestic consumption the villagers as a whole sell the surplus crop which is roughly as follows:

Statement XI**SALE OF SURPLUS AGRICULTURAL PRODUCE**

Sl. No.	Item	Approximate surplus crop available for sale in bags	Approximate cost (in Rs. per bag)	Total amount (in Rs.)
(1)	(2)	(3)	(4)	(5)
1	Paddy	6 500	25	1,62,500
2	Blackgram	500	80	40,000
3	Greengram	200	100	20,000
4	Coriander	25	150	3,750
5	Castor seed	4	150	600
Total				2,26,850

63. Besides the above items the villagers sell milk worth about Rs. 22,000 per annum. Further some of the ryots also sell vegetables like brinjals, sweet gourd, snake gourd, tomato, water gourd, lady fingers and flowers. A quantitative assessment of the total sales of these items cannot be made as no household maintains any sort of account for these items. However from agriculture and livestock alone the total annual village income exceeds Rs. 2.5 lakhs.

Marketing

64. There is a big rice mill at Tarigoppala a nearby village by the side of the railway line. Most of the local ryots sell their surplus agricultural produce i.e., paddy, to the mill only. Some of them carry the paddy stored in gunny bags by a bullock cart to the mill and for some others the mill authorities themselves send one or two lorries of their own and get the paddy bags transported to the mill. Yet some others who think that the price of the paddy is not reasonable immediately after the harvest, store it either in *puri* or godowns and sell it at a later date when the price is reasonably high. The mill sometimes makes advance payment and reserves the paddy of some households and while making the final payment deducts the interest for the amount already paid from the total amount due to them. The Co-operative Bank and the State Bank of India, also advance loans on godowns of paddy and a few agriculturists have started insuring the godowns against fire accidents, etc. Sometimes the commission agents of Vijayawada who purchase and sell cereals visit the village just after the harvest and finalise their purchase transactions with some of the ryots and make advance payments also. Later after a week or so they themselves send labour and lorries to load the lorries and transport the grain or pulses to their place. In case of pulses especially, the local ryots sell them through the representative of the commission agents only. In case the nearest mill proprietors offer a lower price than the prevailing market price they transport the surplus paddy either to Kankipadu or Vijayawada where there is a ready market for any amount of cereals and pulses.

Land reforms and its effects

65. As this is not a Zamindari village the abolition of Zamindari has no effect upon the local

ryots. The Andhra Pradesh Ceiling and Agricultural Holding Act, 1961 has not yet been implemented. Due to heavy rains in 1955 the low-lying areas of the village were completely submerged. Then the Government allowed all those households who lost their houses to construct houses on the Government *poramboke* land. Thus castes like Balija, Brahmin, Chakali, Christian, Golla, Goundla, Kamma, Kapu, Kummari, Madiga, Mangali, Muslim, Viasya, Viswabrahmin, Uppari, Yanadi and Yerukula have been benefited (Table 25).

Other occupations

Casual labour

66. This is the second major occupation providing employment for a majority of the poorer section of the population. People belonging to castes like Christian, Golla, Goundla, Madiga, Uppari, Yanadi and Yerukula, usually eke out their livelihood by working as casual labourers in agricultural as well as non-agricultural works. In the agricultural works especially where hard labour is involved only men are engaged and women are employed mostly in transplantation wherein they have to do the work by bending very much which men cannot generally do. Secondly women are employed in good number in harvesting operations of paddy which also require a slight bending of the body. In other works like ploughing and threshing mostly men are employed. The wages also vary from work to work and for men and women. Women working in transplantation are paid Rs. 2.50 to Rs. 3 per day whereas a man is paid less than that for the same job because his turnover will be less when compared to that of a woman. In harvesting operations women and men are paid more or less equally Rs. 2.50 or Rs. 3 per day. Sometimes the payments especially at the time of harvest are made in kind, i.e., the paddy equivalent to the cash payment.

67. Besides the agricultural works most of the labourers were also engaged in earth work which was undertaken from 1961 to 1963 by the Southern Railway in connection with the conversion of the meter gauge line into broad gauge line between Vijayawada and Masulipatnam. During those two years labour was so scarce that agriculturists paid even Rs. 5 per day for a female labourer as the railway offered higher daily wages than the ryots. Again after 1963 the

labour is available at ordinary rates. Even then, as the cultivable land in the village requires more labour force than what is locally available the local farmers get labourers from Guntur district during the busy agricultural season. Some of the local labour is engaged in the nearby rice mill situated at Tarigoppala where the daily wages are paid in kind and the mill provides labour throughout the year. Besides this the working hours are limited unlike in agricultural work. The local labour even find work in road laying works undertaken by the Zilla Parishad and occasional jobs in the railway.

Attached agricultural labour

68. Almost all the agriculturists in the village engage one or two attached agricultural labourers depending upon the extent of cultivable land owned by them. These attached agricultural labourers are locally called *palerlu*. The elderly among the attached agricultural labourers usually look after all the agricultural operations, participate in all works and also act as supervisors over other casual and other labourers. They are engaged not only in the agricultural operations but sometimes look after the household work also. For example, A is a landlord having 70 acres of cultivable land. He may have to engage 3 or 4 *pedda palerlu* i.e., major attached labourers, who attend to the field work in different plots which are always not situated at one place and four to five *chinna palerlu*, i.e., minor labourers, whose duties vary from grazing the cattle to assisting the housewife in her domestic activities also. And in certain households one or two labourers are engaged exclusively for cooking purposes only. Besides attending to the kitchen they have to cook the horsegram to be given to the bullocks in the busy agricultural season and also carry food, coffee, etc., to the landlord whenever he is in the fields to supervise the work. Further these labourers are also engaged in other domestic works like driving the bullock cart to bring relatives or the landlord to and from the railway station and accompanying an aged relative of the landlord to a distant place, etc. A majority of these labourers in the village come either from Mala or Madiga castes. Though almost all of them are converted Christians they invariably have two names, i.e., one Hindu name and the other, a Christian name. But they are all called by their master with their Hindu names only such as Ramudu, Subbadu, Kistiah, etc.

69. The terms and conditions on which these labourers are employed are never reduced to writing. They are always oral agreements and are honoured at any cost. Usually the tenure of service is fixed for one year, i.e., from one *Eruvaka Purnima* to the next (June--July) and quite often it will be renewed without any change in the conditions of payment, etc., unless the labourer feels like leaving the master with a special preference to another. The payments vary from ryot to ryot and from labourer to labourer depending upon the land to be supervised or workload in the house and farm. The *pedda palerlu*, i.e., the major labourer is paid more than 25 bags of paddy per year, i.e., Rs. 625, at the rate of Rs. 25 per bag. And there will be two or three or even more such labourers with the rich landlords. The *chinna palerlu* or the minor labourer, minor with regard to age only, is paid 10 to 15 bags of paddy per year besides free meals twice a day, plus two pairs of dress per year. These two facilities of food and dress may not be there for the *pedda palerlu*. But very often they beg for meals in the house of the landlord and the housewife seldom sends them without food. The payments are never made at one time as agreed upon by the ryot and the labourers. As the labourer with a family of one or two children, wife and aged parents or unmarried sister requires paddy, etc., to maintain the family, he takes the stipulated quantity of paddy in some instalments, i.e., as and when he requires and very often he will overdraw in his account and the landlord usually does not charge any interest upon the imputed value of the paddy. Besides this, he takes hand loans of Rs. 10 or Rs. 20 from the landlord and at the end of the year the total amount is deducted from the total amount to be paid to him. Whenever an function like marriage is to take place in the house of the landlord the labourer takes active part and his wife and other family members also participate in the works connected with the occasion. All of them take meals in the landlord's house on all the days of preparation and during the function. They all behave like members of the family itself. No special payment is made for them on such occasions except presenting a saree to the wife and a dhoti to the labourer and at the close of the function Rs. 5 or Rs. 6 for drinking toddy, etc. And when the labourer himself marries he, accompanied by his wife, goes to the ryot's house to have his blessings. On this occasion, the landlord gives him and his wife some presents like dhotis and sarees besides a few

rupees. A few days before the marriage day, he takes leave from the ryot and returns after a week or ten days after the marriage.

Main occupation and per capita household income and family type.

70. The earning Capacity of an individual depends upon the occupation he takes up and the type of family he lives in. The first needs no explanation. As regards the second condition, it is true to say that a person living in a joint family and working along with the other members of the family in common land owned by the joint family, may not have ample opportunities to exhibit his or her skill in one field or other and thereby his or her contribution to the total family income may not be substantial. And even if the individual earning is substantial, it forms part of the funds of the joint family. Further if he or she wants to control the expenditure so as to have a good surplus income by the year end it may not be possible in the joint family where both the income and expenditure are common to one and all. But in a simple family where there are only a husband and wife and their unmarried children, their total income may be increased if they work hard and spend less. Therefore, the type of family one lives in also, to a certain extent, determines the per capita income irrespective of one's occupation. Further, the per capita annual income varies because of the number of members in each type of family. In a joint family where there are more than 10 persons, even though the total income is more the per capita income becomes less. Table 24 speaks about this aspect.

71. Taking into consideration the main occupations, it may be observed that those engaged in agriculture alone, except one teacher, are having an average annual household income of more than Rs. 500. There are four households in the annual household income group of Rs. 501 and above. Of them two are 'other type' of families and one is a simple family and the other is a joint family. In the income group of Rs. 301-500 there are 8 households. Of them 4 are having casual labour as their main occupation, three are cultivating households and one is that of a village servant. 12 out of the 34 households surveyed are in the income group of Rs. 101-200. Of them, 6 are simple type of families, 4 are 'other type' of families and 2 are joint type of families. Nine households are there in the

income group of Rs. 201-300 and of them except one 'other type' of family, the remaining 8 are of simple type only. The remaining one household in the income group of Rs. 51-100 is also a simple type of family.

Statement XII

TYPES OF FAMILY BY AVERAGE ANNUAL HOUSEHOLD INCOME RANGE

Per capita income range in Rs.	Family type				Total No. of households in the income group
	Simple	Inter-mediate	Joint	Other	
(1)	(2)	(3)	(4)	(5)	(6)
1- 50	-	Nil	-	-	-
51-100	1	-	-	-	1
101-200	6	-	2	4	12
201-300	8	-	-	1	9
301-500	6	-	1	1	8
501 & over	1	-	1	2	4
Total	22	-	4	8	34
				Beggar 1	
				Grand Total	35

72. The four types of families are simple, i. e., husband and wife and unmarried children; inter-mediate, i. e., married couple and unmarried brother/sister and one of the parents; joint, i. e., married couple with married sons/daughters or with married brothers and others, i. e., other than the above three. From the above it is evident that there are 21 households earning more than Rs. 201-300 on an average per annum while only 13 households are earning less than Rs. 200 per year.

Expenditure

73. Broadly the items of expenditure in a village are food, clothing, house repairs, agriculture, purchase of utensils and other valuables like jewellery and performing socio-religious functions like marriage and death. In reality, very few in the village purchase rice required for their domestic consumption. This is due to the fact that a majority of them are in one way or other affiliated to agriculture either as agriculturists, rent receivers or agricultural or casual labourers and thereby receive either grains out of their own fields or as a payment in kind towards their labour charges. Hence the imputed value of the expenditure on the item 'food' is rather somewhat hypothetical. In other

items of expenditure at least an approximate figure with some marginal error can be arrived at. Further the expenditure pattern among different households varies according to the various occupations they are engaged in. Therefore, to give a comprehensive picture of the expenditure pattern, occupationwise expenditure on different items is given in the following paragraphs.

Teachers

74. There are three teachers in the village working in two elementary schools. They are spending 52.03% of their total earnings on food alone. The next highest percentage of their income, i. e., 13.83% is incurred on purchase of clothes. Expenditure on education comes to only 2.26% while it is 6.24% for fuel and lighting. Only one of the three households is in the annual income range of Rs. 1,201 and over and the other two households are in the income range of Rs. 901-1,200 per annum. The only household having an annual income of Rs. 1,201 has spent 6.79% of its income on hired labour engaged to conduct the agricultural operations on the land held by it.

Village servant

75. Only one household among the 35 surveyed households is engaged in this occupation and is in the income group of Rs. 601-900 per annum, i. e., in a monthly income of Rs. 50-75 range. There are only six items of expenditure for this household. The respective percentages of expenditure on those items are—food 69.05, drink 11.51, clothing 7.03, smoking 6.14, miscellaneous 4.73 and fuel and lighting 1.54. It is evident that the householder spends an unusually large proportion of his annual income on drinks alone. He is addicted to drink liquor and he can afford to miss a meal but not his drink every day.

Trader (kirana)

76. There are two grocery merchants in this village. One is a Vaisya belonging to traditional trading caste and the other is a Muslim. The former with a joint family is in the income group of Rs. 1,201 and above while the latter with a simple type of family is in the income group of Rs. 301-600. It appears that the expenditure is exaggerated while actual income is not reported correctly by the Vaisya household which reported that its

annual expenditure on food alone is Rs. 1,080. The two households together are spending on an average 53.40% of their total income on food, 17.78% on clothing, 10.97% on medicines and on all the other items the expenditure is less than 10%. They are not spending anything on education as their children are still attending the local school only.

Trader (cloth)

77. This household is also in the income group of Rs. 1,201 and above. Food, clothing, fuel and lighting and miscellaneous items account for 74.10%, 20.58%, 1.65% and 3.67% of the total expenditure respectively. It is doubtful whether the household is spending as much as 20.58% of its income on clothing, as according to the statement of the head of the household he never accounts for the cloth consumption of his household members as they take a piece of cloth or a sarce or a towel as and when required by them from the stock available with him in the house.

Trader (cattle)

78. The only household engaged in this business is spending as much as 82.80% of its income on food alone. The remaining 17.20% of expenditure is distributed over three other items, viz., clothing 11.15%, fuel and lighting 3.82% and other miscellaneous items 2.23%.

Cultivation

79. This is the main occupation for 11 households. The expenditure of these households is distributed over 17 items. Among them the expenditure on food alone forms 30.79% of the total expenditure. Nine out of the eleven households are in the income group of Rs. 1,201 and above and have spent on an average an amount of Rs. 1,965.66 per household; the remaining two households which are in the income group of 601-900 have spent Rs. 907.50 on an average per household. The expenditure on food among the households which are engaged in agriculture is always an imputed one because they never purchase paddy for domestic consumption. The next major item of expenditure is clothing which accounts for 12.41% of their total income. Agricultural operations cost them 10.09% of the total expenditure. Hired labour and manures claim a share of 6.63% and 6.31% respectively of the total expenditure. Expenditure

on all the remaining items except travelling (5.55%), miscellaneous (5.33%) and land cess (5.04%) is less than 5% only. On the whole the expenditure on all agricultural operations comes to 28.07% of the total expenditure which is next only to food which accounts for 30.79%. Two of these 11 households in the income groups of Rs. 601-900 and Rs. 1,201 and above have spent an amount of Rs. 1,300 and Rs. 1,700 respectively for marriage which forms 4.74% of their total expenditure. Surprisingly 5.55% of their expenditure is spent on travelling. Only 0.34% of their expenditure was spent on drinks.

Pig rearing

80. This is the main occupation for one household only. In its budget food claimed a share of 79.37% of the expenditure while other items like clothing, fuel and lighting, smoking and liquors claimed a share of 9.92%, 3.97%, 4.76% and 1.98% respectively. The household is in the income group of Rs. 901-1,200 per annum. There is no expenditure on travelling and education.

Toddy tapping

81. One of the 35 households surveyed in the group of Rs. 1,201 and above per annum, is engaged in this occupation. 64.39% of its income was spent on food alone. Among other items of expenditure drinks and clothing account for 11.59% and 8.89% respectively. The expenditure on smoking was 8.69% of its income. Usually a toddy tapper may be drinking from the stock available with him as and when he likes. But when questioned about the expenditure on drinks he just calculated it at the prevailing rate and gave an approximate figure as the agriculturists do regarding the expenditure on food.

Carpentry

82. In this occupation also there is only one household in the village. It is in the income group of Rs. 601-900 per annum. Food and clothing constitute 83.34% of its expenditure while all the remaining items of expenditure are met within the remaining 16.66% of the expenditure. One peculiarity of this household is that it had incurred an expenditure of 4.23% on house rent which is not to be seen among the budgets of other households.

Masonry

83. This household is in the income range of Rs. 301-600 per annum probably indicating that there is not much work for a mason in the village or in the neighbouring villages. Further the wage rate in the village is also very low when compared to that in towns. About 2/3 of the expenditure of the household is spent on food, 10.74% on clothing and 9.92% on smoking. In terms of rupees the expenditure on smoking came to Rs. 108 per annum, i. e., Rs. 9 per month which is disproportionately high compared to the earnings; perhaps the householder is too much addicted to the smoking habit and cannot exercise any restraint in the matter. So also is the case with drinks which account for an expenditure of Rs. 96 per annum.

Casual labour

84. Eight households are engaged in casual labour as their main occupation. Of them 5 households are in the income group of Rs. 901-1,200; 2 are in the income group of Rs. 601-900 and one is in the income group of Rs. 301-600. Together they have spent 75% of their income on food and another 10% on clothing. The remaining 15% of the expenditure is distributed over 7 other items such as smoking (6.32%), fuel and lighting (2.33%), etc. About 2.15% of the expenditure is on drinks which they consider highly essential next to food. Sometimes the casual labourers are paid in kind during the harvesting season. A few of them may even get food free either in the morning or in the evening sometimes in case they had been affiliated with the concerned households for a long time. None of them has spent anything on education.

Watchman

85. The watchman is engaged by the Village Panchayat. This household is in the income range of Rs. 75-101 per month. The expenditure pattern shows the same trend as that of the other households in the sense that the expenditure on food claims a share of 70% while smoking accounts for 13.50%. Clothing gets costs 7.50% of the total expenditure.

Hair dressing

86. There is only one household engaged in this occupation. It is in the income group of Rs. 301-600. Nearly 53% of its income is spent on

food. The householder is educating his son in a nearby town and the remittances on this account came to 27.43% of his expenditure. Expenditure on all the other items except agricultural operations is less than 5% only.

Laundrying

87. The washerman household in the village

is in the income group of Rs. 901-1,200. As the household possesses some cultivable land, the income is relatively high. 67.81% of this expenditure is spent on food. Though the members of the household usually wear the washed clothes of the customers the expenditure on clothing is reported to account for 18.08% of total expenditure. The next highest percentage of expenditure, viz., 8.68 is on smoking.

Statement XIII

COMMON ITEMS OF EXPENDITURE

Occupation	No. of households	Food (% to total expenditure)	Clothing (% to total expenditure)	Smoking (% to total expenditure)	Drinks (% to total expenditure)
(1)	(2)	(3)	(4)	(5)	(6)
1 Teacher	3	52.03	15.83	2.04	—
2 Village servant	1	69.05	7.03	6.14	11.51
3 Trader (<i>kirana</i>)	2	53.40	17.78	4.83	—
4 Trader (cloth)	1	74.10	20.58	—	—
5 Trader (cattle)	1	82.80	11.15	—	—
6 Cultivation	11	30.79	12.41	2.25	0.34
7 Pig rearing	1	79.39	9.92	4.76	1.98
8 Toddy tapper	1	64.39	8.89	8.69	11.59
9 Carpenter	1	68.70	14.64	3.72	—
10 Mason	1	66.11	10.74	9.92	8.81
11 Casual labour	8	74.99	9.63	6.32	2.15
12 Watchman	1	69.77	7.50	13.50	—
13 Hair dresser	1	52.66	4.71	—	—
14 Washerman	1	67.81	18.08	8.68	2.17

88. From the above it is evident that food, clothing, smoking and drinking claim a major share of expenditure among almost all the households. All the households except those engaged in agriculture have spent half or more of their incomes on food alone. Clothing is the second primary need of any human being. They have incurred an expenditure ranging from 4.77% among the barber household to 20.58% among the household with trading in cloth as the main occupation on this item. The expenditure on clothing depends upon the sex and age of the members of the household and

its size, besides the occupation and earning capacity. That is why the recorded percentage of 20.58% for the household with trading in cloth as main occupation, perhaps, cannot be considered as high. Among the 11 households with agriculture as the main occupation the average expenditure on clothing is 12.41%.

89. Smoking is a habit with most of the inhabitants of this village. Out of 35 households 32 have reported their expenditure on this item. Each of these 32 households have spent on smoking more than Rs. 2 per every Rs. 100 they have earned.

90. The expenditure on drinking is the highest (11.59%) in the case of the household with toddy tapping as the main occupation. Next is the village servant who has spent 11.51% of his income on liquors. The mason also has spent a considerable proportion, viz., 8.81% of his income on drinks. One household each with the main occupations of washing, casual labour, pig rearing and cultivation have spent 2.17%, 2.15%, 1.98% and 0.34% respectively of their incomes on drinking.

Expenditure on education

91. Some of the local boys are studying in the Zilla Parishad High School at Manikonda, a nearby big village. They pay the school fee, purchase books, etc., and also engage 'tution master'. But no household maintains any account of the expenditure incurred on children's education. Of the 35 households surveyed only three—one of a Brahmin teacher, another a Golla household and the third a Kamma household, the latter two being agricultural households—could report the approximate amount spent on their children's education. The Brahmin and Golla households have spent something more than Rs. 50 and less than Rs. 101 per annum while the Kamma household has spent an approximate amount of Rs. 2,000 per annum on education. The children of the first two households are still studying in the high school. They take meals in the morning by about 9-00 a. m. and go to school and return home by 5-30 p. m. every day. Except the expenditure on books, tuition fee, etc. there is no extra expenditure on food, etc. The son of the Kamma household is studying M. Sc. at Andhra University, Waltair. As he has to live in a hostel and pay tuition fee, etc., the expenditure comes to about Rs. 2,000 per annum.

92. In general, the expenditure on education among Kamma households is relatively much larger than in households of other castes. Sri Surapaneni Subba Rao, the second son of Sri Surapaneni Haripurotham, the President of the Village Panchayat, is studying for his Ph. D. in Chemical Technology in some American University. Accord-

ing to the President, in the first one or two years of his stay, he (the President) had sent more than Rs. 15 to Rs. 20 thousand per annum. He says that he had spent more than Rs. 50,000 on his education so far. Subsequently when the boy was awarded some scholarship, he stopped sending the money. As Sri Subba Rao got a dowry of more than Rs. 35,000 in marriage in the form of land, even if he had to pay back a part of the expenditure incurred on his education at the time of division of property, he would still have some property besides the bright prospects of becoming a Chemical Engineer and earning a handsome pay. The elder brother who failed to come up to the expectation of his father in the matter of education need not forfeit his due share in the property for the sake of his brother. In this way, as far as possible, no injustice is done to any of the sons among the Kamma households, at the time of distributing the property among them even if a heavier investment is made on one in education or in any other field.

Household budget

93. Having thus studied the income and expenditure pattern in the preceding paragraphs, the household surplus and deficit amounts can be deduced from Table 31. Of the 35 households surveyed, one has no regular income as the householder lives on begging. Among the remaining 34 households, 9 have got surplus budgets and all the remaining 25 households are having deficit budgets only.

94. The total income and expenditure of all the 34 households taken together are Rs. 81,781 and Rs. 91,620.72 respectively. Among the 9 households with surplus budgets are 3 households each with cultivation and casual labour as main occupations, two households with teaching as the main occupation and one household with *kirana* trade (retail trade in grocery) as the main occupation. The respective surplus amounts of the above 9 households are Rs. 1,361 (3), Rs. 90 (3), Rs. 1330 (2) and Rs. 214 (1).

[Statement XIV]

Statement XIV

HOUSEHOLDS WITH SURPLUS AND DEFICIT BUDGET BY INCOME RANGE

Income range	No. of households with surplus and deficit amounts in rupees during 1965-66															
	Less than Rs. 5		Rs. 5-10		Rs. 11-25		Rs. 26-50		Rs. 51-100		Rs. 101-200		Rs. 201-500		Rs. 501 & above	
	S	D	S	D	S	D	S	D	S	D	S	D	S	D	S	D
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
300 & less	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
301-600	...	...	...	...	...	...	...	...	...	1	...	...	...	2	...	...
601-900	1	1	...	1	...	...	...	...	...	...	...	1	...	2	...	1
901-1200	...	...	...	1	...	...	1	...	1	1	...	...	1	4	...	1
1201 & above	...	...	...	...	...	...	1	...	...	1	...	2	2	2	2	2
Total	1	1	...	2	...	...	2	...	1	3	...	3	3	11	2	6

S : Surplus, D : Deficit

95. From the above it is seen that among the 9 households having surplus budgets, one household is having a surplus of less than Rs. 5, two households between Rs. 26-50, 3 households between Rs. 201-500 and 2 households have a surplus of more than Rs. 500. Five out of these 9 households are having an annual household income of Rs. 1,200 and above while three out of the remaining four households are in the annual household income group of Rs. 901-1,200 and the remaining one household is in the income group of Rs. 601-900. Thus it appears that those who are earning a little more than Rs. 75 p.m. on an average are capable of saving a little every year. Correspondingly, the 25 households with deficit budgets are also found in all the income groups except Rs. 300 and less in which there is no household. Eleven households are having a deficit of Rs. 201-500 each while 6 households are having a deficit of more than Rs. 500. There are three households each with a deficit of Rs. 101-200 and Rs. 51-100. And the remaining two households have a deficit of Rs. 5-10 only. However, out of the 13 households having more than an income of Rs. 1,201 per annum, 8 are having deficit budgets. So also in the income group Rs. 901-1,200, 7 out of 10 households are having deficit budgets.

Case studies

96. To give a rough idea of the income and expenditure pattern in the village, a few household budgets are presented below. These four households are selected one from each category of very

rich, medium and poor classified according to the economic condition of all the households.

Statement XV

FAMILY BUDGET OF SRI SURAPANENI HARIPUROTHAM FOR THE YEAR 1965-66

Income (1)	Amount (2)	Expenditure (3)	Amount (4)
	Rs.		Rs.
Agriculture	25,000	Food	5,000
Livestock	1,000	Coffee	500
products		Fuel & lighting	125
		Clothing	4,000
		Travelling	2,500
		Recreation	2,000
		Smoking	1,000
		Barber, washerman, etc.	100
		Agricultural labour, etc.	5,000
		Land cess	2,500
		Manures	3,000
Total	26,000		25,725

97. This is a household of 8 members. The head of the household Sri Surapaneni Haripurotham, a Kamma by caste, is the President of the Village Panchayat. He is also a member of the Andhra Pradesh Congress Committee. He has two daughters and two sons and all of them are married. The eldest son who had studied up to S. S. L. C. looks after the agriculture of 70 acres of land. He had purchased a Russian made tractor in 1963 and conducts all agricultural activities under his supervision by engaging attached agricultural labourers and casual labourers. He also owns a car which

he purchased in 1963. As he takes an active part in the taluk and district politics, he goes to various places very frequently. Besides agriculture, he had also undertaken some contract works connected with Nagarjunasagar Dam at Guntur and appointed a Manager to look after the works and he goes now and then to the work spot for supervision. According to him, the income and expenditure in contracts are just balancing and therefore, there is no surplus income from that source. It may or may not be quite true. The expenditure pattern given above appears to be quite exaggerated. In fact he does not maintain any sort of account for all the items of expenditure and therefore, taking it for granted that all his statements are correct, he has a surplus of only a paltry amount of Rs. 275. He purchased a tractor for Rs. 11,000 and a car for Rs. 11,000 during the year 1963. Though he had not revealed the amount of debt he owes, it is said that it is more than Rs. 15 to Rs. 20 thousands. Further, until a few years before, he used to finance his second son's education at U. S. A. which cost him more than Rs. 20,000. In reality, he leads a life of extravagance and does not mind spending for any right cause. Hence, all the people of poorer section of the village respect him very highly for his philanthropic and humanitarian outlook of life in spite of certain personal drawbacks.

Statement XVI

FAMILY BUDGET OF SRI AKKINENI GOPALA-KRISHNAYYA FOR THE YEAR 1965-66

Income	Amount	Expenditure	Amount
(1)	(2)	(3)	(4)
	Rs.		Rs.
Agriculture	7,850	Food, coffee, etc.	4,000
Livestock	1,080	Fuel & lighting	40
products		Clothing	1,232
Principal received back		Travelling & recreation	500
Loan	300	Smoking	240
	4,000	Insurance premium	2,673
		Interest on loans	1,080
		Agricultural labour	800
		Manures, etc.	630
Total	13,230		11,265

98. This household also belongs to Kamma caste. The head of the household is aged 50 years

and had studied only upto V class. He has only one son who discontinued his B. E. course and taken up some contract works in Nagarjunasagar Dam at Macherla recently. The son is married and has a daughter and a son. Though the ancestral property of 50 acres was divided among themselves, the agricultural operations are supervised by himself. He insured his life for Rs. 15,000. The son also insured his life for Rs. 15,000. Though the surplus according to their budget estimate is less than Rs. 2,000, in reality it is likely to be more than Rs. 5,000. At the time of the survey, when questioned about their actual expenditure on food, clothing, etc., out of fear of being taxed for excess of income over expenditure, the respondents give huge figure on all items of expenditure and do not reveal the actual position. The expenditure on food, etc., cannot be calculated precisely since they never purchase rice, pulses and several other items used for food. The imputed value of all such items may give the enumerator a very approximate picture at best.

Statement XVII

FAMILY BUDGET OF SRI DANDAMUDI VEERARAGHAVAIH FOR THE YEAR 1965-66

Income	Amount	Expenditure	Amount
(1)	(2)	(3)	(4)
	Rs.		Rs.
Agriculture	4,500	Food	1,260
Livestock	430	Fuel & lighting	40
products		Clothing	750
Handloan		Travelling	50
	360	Education	2,000
		Washerman and barber	120
		Agricultural operations and manures	1,000
Total	5,290		5,220

99. This is a middle class family of Kamma caste. The head of the household owns 10 acres of wet land and cultivates it for himself with the help of hired and attached agricultural labour. He is the father of one son and three daughters. With his meagre income and a big family, he is somehow managing to finance his son's University education. His son has come out successfully in the M. Sc. (Nuclear Physics) examination of the Andhra University in the year 1966. The three daughters also are studying in high school. He does not have any huge debt and somehow makes both ends meet within his

resources.

Statement XVIII

FAMILY BUDGET OF SRI GUNTAKANI SANJEEVA RAO FOR THE YEAR 1965-66

Source of Income	Amount	Items of Expenditure	Amount
(1)	(2)	(3)	(4)
	Rs.		Rs.
Wages	1,000	Food	900
		Lighting	35
		Clothing	125
		Smoking	25
Total	1,000		1,086

100. This is a poor family belonging to Christians. The head of the household and his wife work as casual labourers and agricultural labourers during busy agricultural season. He has two sons and both are below 10 years age. Except the son who is going to school, he and his wife and the second son are illiterates. Even the son who goes to school attends to some casual labour during the long agricultural season and earns a little. He could not say how he made up the deficit. He takes hand loans from the Kamma landlords and repays them as and when he has some surplus earn-

Indebtedness

101. It may be seen from Table 36 that 23 or 68% of the 34 households surveyed were indebted in all to the extent of Rs. 31,890 by March 1966. The average incidence of debt per household comes to Rs. 1,386.52. Of these 23 households, 4 in the income group of Rs. 301-600 raised a total loan of Rs. 2,850, i.e., an average of Rs. 707.50 per household in debt. In the next income group of Rs. 601-900, 4 out of the 6 households were in debt to a tune of Rs. 4,350, i.e., an average of Rs. 1,087 per household. Six out of the 10 households in the income group of Rs. 901-1200 have incurred a total debt of Rs. 1,650, i.e., Rs. 275.00 per household on an average. In the income group of Rs. 1,201 and above there are 69% or 9 out of 13 households which are in debt. They have all made a total debt of Rs. 23,060, i.e., an average of Rs. 2,562.22 per household in debt. A further analysis of the Table shows that the incidence of debt in the lowest income group of Rs. 301-600 is more (80%) when compared to all other income groups.

Incidence and causes of debt

102. To appreciate fully the position regarding debt it is necessary to analyse and see whether they are incurred for productive or unproductive purposes. It may happen that an amount borrowed at a reasonable rate of interest is helpful in earning a higher income in some cases. Table 37 shows the position by cause of debts.

Statement XIX

TYPE OF DEBT BY HOUSEHOLDS AND AMOUNT

Type of debt	No. of households in debt	Amount of debt in Rs.	Percentage
(1)	(2)	(3)	(4)
1 Productive	5	20,400	63.97
2 Unproductive	19	11,490	36.03
Total	24	31,890	100.00

103. In fact the total number of households in debt is 23, but as one household has raised debt more than once the total of the households is shown as 24. It can be seen that a little less than two thirds of the total debt of Rs. 31,890 is for productive purposes. These include items like purchase of land (two households—Rs. 17,000), household cultivation (one household—Rs. 2,000) and business run by the household (two households—Rs. 1,400). As many as 19 households have borrowed a total amount of Rs. 11,490 for unproductive purposes such as marriages (8 households—Rs. 7,810), sickness (5 households—Rs. 1,680) and ordinary wants (6 households—Rs. 2,000). Of these, the first and last items, i.e., marriages and ordinary wants claim a total expenditure of Rs. 7,810 and Rs. 2,000 respectively which are rather high but cannot be avoided because of such factors as social prestige of the households in the village. Secondly the villagers are usually compelled to borrow for meeting their day-to-day expenditure because their income is not regular. Immediately after the harvest of the crops every one in the village will be having some amount of money in their hands with which they first of all clear the outstanding loans and then purchase a few pairs of dress to the members of the household; and make some purchases of certain indispensable goods like utensils, etc., for the household purpose. But in the end they find themselves in financial straits. During the rainy season there will not be much work for the labourers who spend what all they earn

without any reserve for any rainy day, and therefore, they invariably raise loans and are indebted always. So to meet the expenditure of the day-to-day requirements they raise petty handloans sometimes or execute promissory notes and borrow a few hundreds of rupees at a time from the private money lender. This they may do more than once in a year. So again they pay the old loans and start afresh with the new year. The expenditure of Rs. 1,680 incurred by 5 households on sickness does not look very high as in one household the patient was admitted in the District General Hospital, Guntur, and an expenditure of more than Rs. 1,500 had to be incurred.

Credit agency and rate of interest

104. In the absence of facilities for borrowing money at a cheap rate of interest, the villagers are driven, as it were, to the private money lender in spite of his exorbitant rates of interest to take loans, only to meet their requirements. Of the total debt of Rs. 31,890, a sum of only Rs. 3,000 was lent by the Rural Bank and an amount of Rs. 4,000 by the Land Mortgage Bank. The rest of the amount of Rs. 24,890 was lent by private money lenders. Only one household got a hand loan of Rs. 600 from a private money lender without any interest. Four households raised a total loan of Rs. 5,240 at the rate of 6½% interest per annum. Of these 4 households two took Rs. 240 from a private money lender and one took Rs. 1,000 from the Rural Bank and the other took Rs. 4,000 from the Land Mortgage Bank. One household raised a loan of Rs. 100 from a private money lender and another household raised a loan of Rs. 2,000 from the Rural Bank at an interest rate of 8% per annum. A private money lender had advanced two loans of Rs. 5,000 each to two persons at an interest rate of 9% per annum. Nineteen households raised a total loan of Rs. 13,790 at an interest rate of 12% per annum from a private money lender and one household made a debt of Rs. 160 at the rate of 16% interest. Prior to 1951 only one among the 35 households surveyed was in debt to the tune of Rs. 5,000, borrowed from a private money lender. During the decade of 1951-61 only one household made a debt of Rs. 5,000 and that too from a private money lender. These two took the loans at an interest rate of 9%. In the year 1962-63 two households raised a total loan of Rs. 1,500 from private money lender at a rate of interest of 12% per annum. In the year 1963-64 six

households raised a total loan of Rs. 4,100, from private money lender at the rate of 12% interest. But in the year 1964-65 the maximum number of households, i.e., 9 have made a total debt of Rs. 7,960 and all of them from private money lender only. And except one of them who paid 16% interest on Rs. 160, the rest of the loan of Rs. 6,800 was taken at the rate of 12% only. In the year 1965-66, as many as 10 households borrowed Rs. 9,330 from three different sources and only three of them took Rs. 1,390 from a private money lender at a rate of 12% interest. Among the remaining 7 households one took a loan of Rs. 600 from a private money lender without any interest, two households took Rs. 240 from a private money lender, one each from the Rural Bank and the Land Mortgage Bank an amount of Rs. 1,000 and Rs. 4,000 respectively at an interest of 6½% per annum. The remaining two households made a loan of Rs. 100 (one household) from a private money lender and Rs. 2,000 (one household) from the Rural Bank at the rate of 8% interest (Table 39).

Communitywise position of indebtedness

105. Prior to 1951 only one household of Kamma caste was in debt to a tune of Rs. 5,000. Again during the decade of 1951-61, only one Kamma household was in debt to a tune of Rs. 5,000. In the year 1962-63 two households, i.e., one household each of Chakali (washerman) and Christian community incurred a debt of Rs. 300 and Rs. 1,200 respectively. In the year 1963-64, 6 households belonging to Baliya (one household), Christian (3 households), Kapu (one household) and Mangali (one household) have raised loans of Rs. 500, Rs. 600, Rs. 2,000 and Rs. 1,000 respectively. So also in the year 1964-65, three Christian households have incurred a total debt of Rs. 1,600 and one household each of Baliya, Golla, Kapu, Madiga, Mangali and Yerukula castes have made a loan of Rs. 1,000, Rs. 1,500, Rs. 1,500, Rs. 200, Rs. 1,000 and Rs. 160 respectively. In the year 1965-66, 8 households belonging to Golla (2 households), Kamma (3 households), Muslim (one household), Uppari (one household) and Viswabrahmin (one household) castes have made a debt of Rs. 140, Rs. 8,360, Rs. 600, Rs. 30 and Rs. 200 respectively. From the above it is evident that a large number of Kammas among all castes in the village are in debt (Table 38).

Sale and purchase value of assets

106. Particulars regarding the sale and purchase value of assets during the last 30 years are given in Table 40. During the 30 years ending 1965 assets worth Rs. 19,950 were sold by 8 households. The particulars are—five households sold land worth Rs. 17,800 and one household each sold buildings, livestock and tools and equipment valued at Rs. 1,500, Rs. 500 and Rs. 150 respectively. In the year 1965-66 one household sold land worth Rs. 2,500. During the same period of 30 years assets worth Rs. 1,98,050 were purchased by 18 households. The details are—10 households purchased land worth Rs. 1,56,050, two households purchased a Russian tractor and other agricultural implements worth Rs. 15,200, 3 households purchased buildings worth Rs. 11,800 and one household purchased machinery for Rs. 11,000, one household purchased livestock for Rs. 2,000 and one household purchased jewellery worth Rs. 2,000. During the year 1965-66 no assets were purchased by any household in the village. From the above analysis it is clear that the local people have been very frugal in their expenditure and 90% of the net earnings either from land or any other source were invested in lands only. This shows their extraordinary interest in land and agriculture which is the backbone of India's economy. Amounts invested on livestock, machinery, etc., except those spent on the jewellery and buildings, indirectly help the improvement and extension of agriculture. The low investment of Rs. 2,000 on jewellery shows their lack of interest in investing on a dead capital goods.

Capital formation

107. It can be seen from Table 41 that out of the total capital formation of land and goods worth Rs. 1,98,050 as much as Rs. 1,82,200 was made by 11 households of Kamma caste only. Four households have invested in land to a tune of Rs. 1,41,000, two households on tools and equipment worth Rs. 15,200, two households on buildings worth Rs. 11,000, one household on machinery worth Rs. 11,000, and one household each on livestock and jewellery worth Rs. 2,000. Of the remaining 7 households two households of Baliya, two households of Golla, one household of Mangali caste and one Muslim household have invested in land the sums of Rs. 8,600, Rs. 4,900, Rs. 1,000 and Rs. 550 respectively. Besides this one Muslim

household had invested Rs. 800 in the purchase of a building. From this also it is evident that most of the people in the village are interested in investing their surplus earnings, if any, only in land and livestock or other tools, etc., which are helpful in agriculture. As the lands are very fertile and provided with regular supply of water for irrigation by canals from river Krishna the out turn of crops is generally high. In view of these advantages every one in the village usually thinks of improving his landed property even incurring debts therefore. In fact one ryot commented that today in this village there are more ryots ready to purchase land but none to sell. This kind of attitude among the rural folk in spite of rapid urbanisation in the region is rather a welcome feature and portends prosperity of the rural areas.

Prosperity index

108. During the last ten years 9 households have acquired property worth Rs. 1,72,700 and invested Rs. 22,000 in buildings, etc. During the same period they incurred a debt of Rs. 30,960. Therefore, the net amount of investment or savings is Rs. 1,63,740, i.e., Rs. 16,374 per annum, a fairly high amount for such a small village with a few agriculturists.

Trends of change

109. With the increase in the transport facilities, more and more rural people are being influenced by the urban effects; and with the speedy replacement of the joint family system by a simple family, individualism is now manifesting itself in several walks of life and is bringing about changes in the traditional and established patterns of life. In former times, said, an old farmer, these labour classes understood their position and behaved themselves well. If they worked satisfactorily they were treated well. In fact, with the passage of time, the relations between the cultivating owners and the labourers became more and more intimate. In many cases they used to be treated as members of the family itself and although both parties maintained the traditional caste distance, the master and the servant could always take each other into confidence even on matters of a delicate and personal nature. But now most of the labourers belonging to Mala and Madiga castes are aware of the privileges provided to them by the Government in respect of education and jobs, etc., and those

who are serious about pursuing some service other than traditional labour have started fleeing, as it were, to the towns and cities. And those who are still illiterate are also quite well aware of the village, district and even State politics and many have got leanings to one political party or the other. Some of the literates among them either read a daily newspaper or hear when others read them out. This sort of awareness enables them to fight for reasonable wages (or some times unreasonable also) and there is unity among themselves at least to the extent of extracting wages correctly according to some Government order; but generally they do not agree that they should be equally serious about the quantum of work that has to be turned out. Therefore, the problem of labour in the village is so serious that sometimes the labourers dictate terms to the ryots and the latter, having no other way except to accept their terms, yield to their demands. This is more so in this district as most of the labourers are educated upto the primary standard at least. And some of them have sent their sons for higher education to colleges where they are given scholarships, free lodging and boarding facilities. One of the old ryots said that during the busy agricultural season they find dearth of labour due to non-co-operation of the local labour force. Grown up boys who do not see eye-to-eye with their parents usually neglect their service at some ryot's house or farm and flee to Vijayawada where they pull a rickshaw or do some other casual labour work and eke out their livelihood and visit cinemas, clubs, etc., without any bossing of their parents.

They are not satisfied with the traditional arrangements of payment. However, the system still continues more or less in its established and traditional form. Urban contacts, education or attraction of something better or more remunerative, may distract a young man, causing him to refuse to continue his traditional service with a family to which they were attached for a long time, but one of his poorer and less ambitious brothers or cousins will always be willing to take up the work.

110. Most of the agriculturists in the village are fully aware of the latest methods, implements and all the latest innovations in agriculture that have been brought to their notice by the Block Development authorities. Some of them who have studied up to the graduate level even take the soils for testing by the Soil Expert, when they find that the yield of a particular crop of a particular variety has not been up to the standards given by the Agriculture Extension Officer of the Block. Cross breeding among the buffaloes and cows is also attempted by a few ryots.

111. With the introduction of several new strains of paddy seed, etc., the progressive ryots of the village have been much benefited and any innovation in the field of agriculture will be welcomed by the local ryots without much doubt. They are ready to give up the traditional practices provided the new ones offer them better yields with less investment and wastage. This is truly a progressive trend worth appreciating among the ryots of Maredumaka.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

General

The social organisation of Maredumaka village is a complex cultural framework built round the traditional Hindu social system represented by the caste organisation. Though the primary unit of the village society is the family, unitary or joint, caste division determines and decides all social relations. A study of Maredumaka can best be made by a survey of its caste structure as it actually functions in the village. In the caste-cultural configuration, entry into a social status is a function of heredity—individual achievement, personal quality or wealth have, according to the traditional prescription, no say in determining the social status.

Language

2. Out of the total surveyed population of 178, Telugu is the mother tongue for 176 persons and Urdu is the mother tongue for the remaining two persons who are Muslims. These two Muslims can also speak, write and read Telugu language. Only 10 persons who are all students know English (Table 44). A few students who have studied at Bangalore and Hyderabad can understand Kannada and Urdu languages and some of them can speak in those languages also.

Family

3. The families, broadly speaking, are of two kinds, viz., the biological family and the joint or the extended family. The more widely prevalent type of family is the biological or simple type of family of husband, wife and children, but not the larger joint family.

4. In a joint family, when the sons grow up to manhood and marry, they do not leave the parental household and go out and live in separate dwellings, but occupy different rooms in the parental residence along with their children and grand children. The daughters of the family, of course, on getting married leave their parental home and become members of the joint family to which their husbands belong. And so, naturally, the number of those

who live together under the same roof may be very large.

5. In a joint family, property is held in common and owned jointly, and the actual share to which each member is entitled, in the event of separation, is affected by each birth or death. This arrangement is not disturbed even if some members of the family have to reside far away from the home in different parts of the country by virtue of their calling. When at home, all share the food prepared in a single common kitchen. In fact, in popular parlance, the chief criterion of the joint nature of the communal family arises largely from the fact of the common kitchen. The ancestral property and the income arising from it, along with the earnings of the individual members, constitute a common family fund out of which the expenses of the whole family are met. The assets—money, land, houses, jewellery and cattle—like other important matters, are looked after by the father or the eldest son, or some senior male relative. But, in financial matters, all adult members are usually consulted and their consent obtained when considerable expenditure on any major item is involved. Every earning member contributes his share to the family fund. Every member also has a right to it, and the necessary and legitimate needs of all the family members are generally met from it. Thus all earning members, mostly males, contribute in proportion to their income and all members—men, women, married or widowed and children—whether earning or not, enjoy the common family resources. This arrangement of give and take demands a great deal of accommodation, love, tolerance and understanding on the part of all members. This joint family system in which all are bound to contribute according to their earnings and where all are entitled to be maintained from the family funds according to their needs, is, in practice, a kind of socialism, though not necessarily secular in spirit. All the adult members follow the principle, 'Give what you can and take what you need'.

6. In short, the joint family system is the common ownership of the means of production and

the common enjoyment of the fruits of labour. Both inherited and personally acquired belongings are regarded as common property; and the supreme authority is the family council, of which the head of the family, generally the eldest male, is the executive officer but not the dictator. The family may consist of dozens of persons—grand parents, uncles, sons, grandsons, with their wives and children and the ties of loyalty to which it gives rise are intense. Indeed, to many Hindus, of the older generation, the duty owed to other members of the joint family appears something far stronger than any duty owed to the State.

7. It is in a joint family that every member receives his first lessons in forbearance and tolerance. It takes all sorts of persons, knit by ties of consanguinity, to make a joint family. And, naturally, misunderstandings, wrong and unjust interpretations of others' doings in the family, and bickerings are bound to occur, especially when girls from different families of varied cultural, social outlook and economic background are brought together by the brothers who marry them, to live under the common roof. However, these very human frailties often bring into play the nobler side of human nature. One remarkable result of this kind of communal living is that fewer men are left in a desperate state of misery and poverty. The family ties stretch so far and wide that even the most distant and under-privileged member can find shelter under the joint family roof. The result is that there have been historically no poor laws or poor houses run by the State for the penniless and destitute, the chronically sick and unemployable. The joint family system in practice has been India's traditional method of insurance against sickness, old age and unemployment.

8. The joint family affords the best training in the humanities. Love and affection are carried beyond the narrow circle of the biological family to embrace relatives of the second and third degree and the close adjustment necessary in a family of many members living together develops and promotes understanding and tolerance.

9. But it has its own drawbacks. While the joint family in its historic role served a distinct need and preserved certain desirable features of the family in India in the face of heavy odds, it tended

to render the population immobile and did not encourage a daring and defiant spirit.

10. Further, the joint family is definitely a force against the freedom of the individual. Individualism has several drawbacks, but the scope that it offers to secure experimentation, innovation and ultimate change in a society that offers resistance to reform is of great advantage. The individual in the joint family is not an independent unit; he is at best a co-ordinating part. And the group family stands in the way of the free and full development of the individual family. Often even gifted and exceptionally endowed individuals are pulled down to share the mediocre life of less gifted members of the joint family. The joint family leads to extremely crowded living, especially in our towns and cities where very large houses are beyond the command of the majority, and where privacy is a rare privilege. The home is characterised by the huddling together of children, men and women. Individual attention to the children in their upbringing is absent, with the result that their physical condition and their mental outlook in general are often far from satisfactory.

11. Above all, the joint family breeds a kind of authoritarianism. To some, the leadership of the elders in the family is a dictatorship of love, but it is doubtful whether it has always been so, or is generally so today. It invariably exalts the opinion of the elders, on all issues, irrespective of their merits and curtails freedom even in several purely personal details of the individual's life. In its patriarchal pattern, even civic loyalty is sacrificed in favour of filial authority.

12. The greatest drawback of the joint family has been its conservative and reactionary attitude towards women, their position in the family and the prospects of their progress. Barring the position of the old mother (or the old widowed sister or the wife of the eldest brother) who may be called the head of the women's section, the lot of the girls who come into the family by marriage is often unhappy. While the position of the mother-in-law in the West gives rise only to an annoying joke, the mother-in-law in the Hindu home is the proverbial tyrant. The reason for this tyranny is very simple. The arrival of a daughter-in-law in the family usually signifies the availability of someone who, though not exactly a servant, will be the uncompromising drudge of the family. The joint family is

so constituted in practice that the affection, sympathy and understanding of the husband are largely denied to the bride. The effect of this emotional lack on the sensibility of a young woman torn from the familiar moorings of her own home and placed in a new family amidst strange surroundings can be deadening. But today the joint family has outlived its utility and is an anachronism in modern India. Whatever its merits in the past, the superimposition of a thin veneer of western civilisation and modern values on our society has shaken the joint family rudely, although it has not destroyed it completely.

13. In Maredumaka also the age old joint family has lost its value and is slowly giving place to the simple type of family. This is evident from the statistics given in Table 43. A simple family consists of husband, wife and unmarried children. An intermediate type of family consists of married couple and unmarried brother/sister and one of the parents. A joint family consists of married couple with married sons/daughters or with married brothers/sisters and the other type is one that does not come under the above three categories. Out of the 35 surveyed households as many as 23 are of simple type, 4 are of joint type and 8 are of other family types. Two of the four joint families are found among Kamma and one each among Golla and Yerukula castes. A majority of the simple type of families are found among those who are engaged in casual labour or other labour work. The nature of occupation generally determines the type of family in the rural parts.

Trends of change

14. The present day tendency among the younger people in this village also, as elsewhere, especially among those who have had some education or urban contacts, is to set up separate simple families of their own. With the rapid development of communications, a larger number of people are giving up their traditional callings and migrating to towns to eke out their livelihood by taking up better employment. Secondly the loss or decline of old family occupations has, in many cases, made it impossible for the family to maintain its cohesion. Thirdly the growth of a spirit of individualism is hostile to an institution of which the corner stone is co-operation and collectivism. Fourthly the spirit of give and take has given way to uncompromising

assertiveness, with the result that discontent and petty squabbles are the order of the day in many families run on a joint basis. Lastly the intensification of the struggle for existence coupled with the growth of the individual aspiration has been one of the important factors influencing the disintegration of joint family in this village.

Leisure and recreation

15. There are no organised pastimes or forms of recreation. This is because of the fact that a majority of the villagers remain busy most of the time toiling hard to earn their meagre subsistence. Rich people who have spare time spend it either by playing cards or chit-chatting at the library building where they gather invariably in the evenings. A few rich spend their leisure with their concubines who also live within the village. The children usually play their simple games like hide and seek, country cricket, etc. Most of the women do not have any recreation at all. They pass their leisure time in idle gossip talking mostly about the day-to-day domestic affairs or marital alliances, etc. A few who possess radio sets hear women's programmes, etc., in the midday and Vivid Bharti and other programmes broadcast by the Radio Stations situated at Vijayawada and Hyderabad.

16. Among men, a few go to the local library where some read newspapers, magazines and novels and a few young boys play cards. A few households regularly get newspapers like Andhra Prabha and Andhra Jyoti, two Telugu dailies being published from Vijayawada. Occasionally some of the elder as well as younger boys go to cinemas at Vijayawada. Though Gudivada is nearer to the village than Vijayawada local people are habituated to go to the latter. Hardly there seems to be any change in the utilisation of leisure hours by the people in the present generation as compared to the old days except that a few men and women go to the library and hear the radio. Yet conversation is an important pastime in the village.

Religion

17. Religion plays a tremendous part in the life of the villager as atheistic tendencies have not yet influenced the village life. Though austere purity in thought, word and deed is not the ideal, numerous beliefs and ceremonies portray the villager as a devout man. The drab life of working,

eating and sleeping is made gay by colourful festivals, singing of sacred songs and ringing of bells. Behind all this gaiety and revelry there is the simple heart of the villager offering sincere worship, whether it be to a God or to an animate tree which to him, is sacred. The villagers believe that the lives of human beings are ordered by various deities and that a man's wealth or poverty, health or sickness, prosperity or adversity, etc., depend on these divinities. The Gods worshipped in the village are Siva, Venkateswara, Rama, Anjaneya, Vighneswara and Narasimha of Hindu pantheon of Gods and Christ by the Christian households. Almost all the Hindu households worship Lord Venkateswara as their household deity. The three Saivites belong to Kummari (potter), Balija and Viswabrahmin castes. Lord Rama is worshipped by three households of Kamma and one household each of Golla and Kapu castes. Anjaneya is worshipped by one Kamma household. Lord Vighneswara and Narasimha are worshipped by one household each of Kamma and Yanadi castes. All the 11 Christian households worship Christ though most of them also visit Tirupati, the famous Hindu pilgrim centre of Lord Venkateswara (Table 45).

Village deities

18. *Grama Devalas* or village deities do not actually come under the purview of Hindu iconography though most of them are Saivite deities who have been adopted for worship by the lower classes of people. The idols of these deities are installed in places outside the village in small structures or under trees. Further these deities are propitiated with flesh, blood and liquor. Usually they are installed not as images but as some objects like a trident, or a small piece of stone fixed to the ground symbolizing them. Most of them are female deities and bear names like Ganganamma, Pochamma, etc. The names of those village deities are not the same in all parts of the country. The names of the deities as also the way of worship differs, though only to a degree, from one part to another part in the State. Worship of all the village deities is done by non-Brahmins. Ganganamma and Potharaju are the village deities of Maredumaka.

Ganganamma

19. She is propitiated as and when epidemics like cholera spread in the village. A stone idol of

Ganganamma is situated under a neem tree on the north-west of the village (Figure 22).

20. A day previous to the celebration the drum beaters of Madiga caste go round the village announcing the programme for the morrow and asking the people to get ready. The local washerman cleans the stone idol. The ground around the idol is bedaubed with dung and decorative designs are made with *muggu* (lime powder or corn flour).

21. On the next day, each household prepares special meals for offering it to the deity. The food is cooked in a brand new pot which is duly decorated with marks of vermilion and turmeric paste. Most people prepare this at their homes but a few prepare it near the shrine. Men, women and children dressed in new clothes repair to the shrine. While the drum beaters beat drums incessantly at the place where the idol is situated, majority of the people who participate in this ritual very often sacrifice a fowl or a goat. When all the people gather at the shrine the Chakali performs puja by sprinkling vermilion, turmeric powder and neem leaves and offering incense to the deity. Then one after another come forward and offer puja and, the sacrificial animal duly decorated is also brought to the scene where its head is separated from the body by the Madiga with a sharp knife. The head and forelimbs of the sacrificed animal are left in front of the shrine; the rest of it, along with the cooked food brought in a new pot, is carried home by each family and when all the sacrifices are over the people return home and feast on the rice and meat.

Potharaju

22. It is a male deity symbolised in a wooden post situated in the centre of the village under a neem tree opposite to the present library building as shown in Figure 23. Propitiation of this deity is done only when the Ganganamma is worshipped. He is supposed to be the brother of Ganganamma.

Tirupatamma Tirunala

23. Every year a fair is held in memory of Tirupatamma, a woman supposed to have possessed miraculous powers at Tenneru village at a distance of one mile from this village where a small temple was constructed in her memory. The fair is held in the month of *Phalgunam* (February-March) every year and most of the people of the neighbouring

villages attend the function. Animal sacrifice is in vogue. On this occasion fowls, goats, rams and even buffaloes are sacrificed. About 50,000 people congregate and celebrate the fair. On the nights of all those days some entertainment programmes like *Harikathas* are arranged by the organising committee.

Temples

Ramalayam-1

24. One of the two temples of Rama in the village is situated in the midst of Kamma households. Some 200 years ago it was constructed by late Sri Maganti Tirupatayya of Golla caste. There is a tank locally called Pottivanikunta in the north-east of the village. In those days while digging the tank a stone idol of Hanuman was found by the diggers. Many people tried to unearth it but in vain. But when Maganti Tirupatayya tried to lift it it came out easily. Having brought it out, people tried to carry it to a safe place and employed 12 carts but all of them failed due to its heavy weight. Again Maganti Tirupatayya was asked to lay his hand and when he did he could actually carry it on his own cart to his house where it was kept upto 1946. Then one day one of the elders in the village got a dream in which Hanuman appeared and ordered him to keep His idol without any shelter and at the same time wanted that Lord Rama's picture should be kept under a roof and His idol should be kept opposite to it in the open space. Accordingly a picture of Lord Rama was kept inside a separate house for the purpose and opposite to it was kept the idol of Hanuman in the open air without any shelter.

25. In 1946, when the old structure fell down the present temple was constructed by the villagers. One late Sri Pallapotu Subbaraidu of Golla caste donated 1½ acres of land to the temple. Later his heirs claimed a share in the said property. Ultimately they came to an agreement and executed a deed electing five of the local elders to act as guardians of the property given to the temple. Srirama Navami, marriage of Sri Rama, used to be celebrated on an elaborate scale. But in the recent past for some unknown reasons the function is not celebrated so elaborately. There is a strong belief among the local people and people of the neighbouring villages that issueless women will be blessed with children if they perform the marriage of Rama and

Sita on Srirama Navami day in the temple. There were only two trustees during 1965-66, viz., Sarvaswari Akkineni Koteswara Rao and Lingam Veeragharavaiah. There is no priest to perform regular worship. But the only Brahmin teacher who resides by the side of the temple performs puja on certain important occasions only. Until 1963 the local elementary school was housed in the temple premises. The Village Panchayat has electrified the temple. Figure 24 shows the stone idol of Hanuman, the teacher and the pupils of the school.

Ramalayam-2

26. Some 35 to 40 years ago one late Sri Ramadas Ramaswamy Naidu, a Kapu by caste, migrated to this place from Kapavaram, his native village, due to marital alliance. He had no children and adopted his brother's daughter. He got the temple constructed mostly from his earnings and installed the idols of Srirama and Sita on a Srirama Navami day.

27. The present trustee is Sri Chiruvella Ramaiah. He collects 0.50 P. to Re. 1.00 from the Gollas, Goundlas, etc., and performs Srirama Navami every year. Local Kammass also participate in the celebration of Srirama Navami.

28. The front tile roofed verandah was constructed with the donations collected from various neighbouring villages.

Festivals

29. The Hindu calendar is crowded with festivals in all months. Some are observed by certain sections of population and some by the other but there are some festivals observed by all castes and in all parts of the country. Not all the festivals are observed by the people of this village.

Statement XX

CALENDAR OF FESTIVALS OBSERVED BY THE PEOPLE OF MAREDUMAKA VILLAGE

Sl. No.	Name of festival	Tidhi in Telugu month	Corresponding English month
(1)	(2)	(3)	(4)
Hindu Festivals			
1	Ugadi (New Year's Day)	Chaitra Suddha Padyami	March-April
2	Srirama Navami	Chaitra Suddha Navami	March-April

3 Vinayaka Chaviti	Bhadrpada-Suddha Chaviti	August-September
4 Dasara	Asviniya Suddha Padyami to Dasami	September-October
5 Deepavali	Asviniya Chaturdasi and Anavasya	October-November
6 Sankranti	Pushyam (Makara Sankramanam)	13th to 15th January
7 Sivaratri	Magha Bahula Chaturdasi	February-March

Christian Festivals

1 New Year's Day	1st January
2 Christmas	25th December

Hindu festivals*Ugadi*

30. Ugadi in Telugu means the beginning of the *yuga*. On the first day of Hindu calendar month *Chaitra* falls the New Year of Andhras. To the Andhras the New Year's day is a festival with more of social significance than religious. It is a day of feasting and rejoicing. New clothes are worn by all who can afford them. Ritual has no part to play on that day. It is observed by all the Hindu castes and also the local Christians who are converts.

31. Hindus have employed luni-solar cycles made by the combination of solar years and lunar years so treated as to keep the beginning of the lunar year near that of the solar year. In some parts of India solar year is used, while in other parts lunar year is followed. The Government of India have adopted a uniform National Calendar, based on the Saka Era, for civil purposes. This calendar has been adopted with effect from March 22, 1957 corresponding to *Chaitra* 1, 1879 *Saka* 1. For the Andhras and other groups who reckon months by the moon, a year begins on the first of *Chaitra*. An explanation for this procedure of calculation is that Lord Brahma embarked on his work of creation on the first day of *Chaitra*. This day is chosen because it heralds a season of joy—*Vasant Ritu* or spring season when nature blossoms.

32. People take oil bath early in the morning on the festival day. Grown up children go about to collect mango leaves and neem twigs and make festoons by fastening them together to a long string and decorate the main gates of houses with them. After everyone is dressed for the occasion all sit down for the tasting of the *Ugadi pachchadi*, the New Year's *chutney*. The Andhras are especially known for the pungent chutneys and pickles, e. g., *avakaya* (mango pickle) they prepare and consume throughout the year. It is no wonder, therefore, that the Telugu New Year should start with the testing of a chutney. But the chutney itself is of special significance. A finely ground paste of slightly bitter tender flowers of the neem tree, fresh tamarind, slices of raw mango, bits of sugarcane, jaggery and salt, it has a flavour all its own. The bitter ingredient of neem leaves is to make us aware that life is not all sweetness. Bitter and sweet it is as the chutney. All the special dishes like *gareru* (a savoury) are first offered to the lares (household deities) before being eaten.

33. In the evening the almanac is read by the Brahmin or some elderly person and the villagers listen to him. However, most of the people in the village are not very much interested these days in hearing the almanac read.

34. The belief that the day's happenings on Ugadi will reflect and colour the course of events in the year ahead induces the people to be happy and pleasant on that day so that they could be happy throughout the year. New enterprises are started on Ugadi day by the Telugu people.

Srivama Navami

35. This festival is celebrated by all Hindu castes on the 9th day of the bright fortnight of *Chaitra* (March-April) in commemoration of Rama, one of the ten incarnations of Lord Vishnu who after slaying the demon king, Ravana, returned to Avadhya along with Sita. On this day, Rama and His consort Sita and His brothers Lakshmana, Bharata, Sathrugna and his staunch disciple Anjaneya are all invoked. A token marriage is celebrated to

the idols of Rama and Sita in Ramalayam (temple of Rama) with all the usual paraphernalia and rituals of an actual marriage. In a majority of the households at midday an image or picture of Rama standing in a clean central part of the main living room is worshipped; offerings of special food cooked for the day are placed before it and all members of the family bow down to it asking for forgiveness and blessings. *Panakam* (jaggery water) and *vadapappu* (soaked greengram dal) are the two special items of offering on this day. In the night a marriage procession keeping the two idols of Rama and Sita in a palanquin is also taken out to the accompaniment of local musical instruments. Occasionally a *Harikatha* is also arranged by the local people.

Vinayaka Chaviti

36. This is one of the very important festivals observed by the rich and the poor alike, the scale of the celebrations depending on the social and economic status of the family. This festival, dedicated to the worship of Lord Ganesh or Vinayaka, the elephant-headed God, the son of Siva, is celebrated on the fourth day of the bright fortnight in the month of *Bhadrpada* (August-September). One of the popular deities among the people, Ganesh is regarded as the God of wisdom and learning. His elephant head is the symbol of knowledge and he is invoked at the commencement of any auspicious event by the Hindus. He hardly ever moves around and when he does he is supposed to ride a ludicrously small mouse, no bigger than his toe. It (mouse) is a deprecatory gesture towards all uncalled for excitement and movement in life.

37. The Brahmins and Vaisyas first clean the place where the idol of Vighneswara is to be kept, bedaub it with cowdung and spread some soft sand over it. Over the sand they place some leaf plates, spread raw rice on them and cover the rice with a new cloth. Among other castes the idol is placed either on a bunch of mango leaves kept on the floor, or else on a wooden plank. A sacred thread is put on the image and then turmeric and vermillion are applied to the idol. A little lamp is lighted and kept burning in front of the image. At the time of the principal worship which differs from family to family, flowers and leaves of several varieties are placed on and around the image, vermillion and *akshintalu* (rice, coloured yellowish red with turme-

ric and vermillion powder) are sprinkled on it, and *undrallu* (little fried balls of gram sweetened in syrup) specially made for the day are offered to the deity. After this is done all members of the household bow down before the deity. Many people express their wishes, which they then expect will be fulfilled with the blessings of Ganesh. The image is allowed to remain in its place for three to twenty-one days according to custom and convenience and is worshipped every day. When it is removed from its place it is taken to the irrigational canal and immersed in water.

38. All Hindus avoid seeing the moon on Vinayaka Chaturdhi day to safeguard themselves against unmerited accusations during the subsequent twelve months under a superstitious belief. If by chance, they see the moon, they listen the legend of Sathrajit which narrates that Lord Krishna was subjected to the accusation of having stolen the 'Samantaka' diamond, for having seen the reflection of the moon that day in the cup of milk. He was taking. Sri Krishna was absolved of this accusation by offering puja to Lord Vighneswara. By listening to this legend they are supposed to be absolved of the evil consequences.

Dasara

39. From *Asviniya Suddha Padyami* to *Dasami* (September-October) this festival is celebrated for ten days. It is believed that Goddess Kali fought with the buffalo-demon—Mahishasura for 9 days and killed him on the 10th day (*Dasami*). In reality the festival is celebrated only on the 9th and 10th days.

40. In no household in the village worship is conducted on all the 9 days. But on the last two days almost all the Hindu households celebrate the festival without fail. All Hindus take bath early in the morning and worship the Goddesses Lakshmi, Saraswati and Parvati. Special sweet dishes, etc. are prepared on both the days by all the households and enjoyed.

Deepavali

41. Deepavali or the festival of lights is observed on the fourteenth and fifteenth days of the dark fortnight of *Asviniya* (September-October). On the first of these two days, known as Naraka Chaturdasi, Hindus get up very early and have their oil bath. A

1. The pre-eminence of the Saka Era derives from the fact that it was the earliest to be introduced in India by the Saka ruling powers and was used exclusively by the Sakadvipi Brahmins (the astrologer caste) for calendar making and for casting horoscopes since 1st Century A. D. This was done on the basis of *Sidhantic* (scientific) astronomy evolved from old Indian calendar conceptions, which were put on a scientific basis by blending them with astronomical conceptions prevalent in the West in the 3rd Century. The Saka era is 78 years behind the Christian era. The Saka era commenced on the first lunar *Chaitra* or the first solar *Vaisakha* in different parts of India.

3 Vinayaka Chaviti	Bhadrpada Suddha Chaviti	August-September
4 Dasara	Asvinyuja Suddha Padyami to Dasami	September-October
5 Deepavali	Asvinyuja Chaturdasi and Anavasya	October-November
6 Sankranti	Pushyam (Makara Sankramanam)	13th to 15th January
7 Sivaratri	Magha Bahula Chaturdasi	February-March

Christian Festivals

1 New Year's Day	1st January
2 Christmas	25th December

Hindu festivals*Ugadi*

30. Ugadi in Telugu means the beginning of the *yuga*. On the first day of Hindu calendar month *Chaitra* falls the New Year of Andhras. To the Andhras the New Year's day is a festival with more of social significance than religious. It is a day of feasting and rejoicing. New clothes are worn by all who can afford them. Ritual has no part to play on that day. It is observed by all the Hindu castes and also the local Christians who are converts.

31. Hindus have employed luni-solar cycles made by the combination of solar years and lunar years so treated as to keep the beginning of the lunar year near that of the solar year. In some parts of India solar year is used, while in other parts lunar year is followed. The Government of India have adopted a uniform National Calendar, based on the Saka Era, for civil purposes. This calendar has been adopted with effect from March 22, 1957 corresponding to *Chaitra* 1, 1879 *Saka* 1. For the Andhras and other groups who reckon months by the moon, a year begins on the first of *Chaitra*. An explanation for this procedure of calculation is that Lord Brahma embarked on his work of creation on the first day of *Chaitra*. This day is chosen because it heralds a season of joy—*Vasant Ritu* or spring season when nature blossoms.

32. People take oil bath early in the morning on the festival day. Grown up children go about to collect mango leaves and neem twigs and make festoons by fastening them together to a long string and decorate the main gates of houses with them. After everyone is dressed for the occasion all sit down for the tasting of the *Ugadi pachchadi*, the New Year's *chutney*. The Andhras are especially known for the pungent chutneys and pickles, e. g., *avakaya* (mango pickle) they prepare and consume throughout the year. It is no wonder, therefore, that the Telugu New Year should start with the testing of a chutney. But the chutney itself is of special significance. A finely ground paste of slightly bitter tender flowers of the neem tree, fresh tamarind, slices of raw mango, bits of sugarcane, jaggery and salt, it has a flavour all its own. The bitter ingredient of neem leaves is to make us aware that life is not all sweetness. Bitter and sweet it is as the chutney. All the special dishes like *gareru* (a savoury) are first offered to the lares (household deities) before being eaten.

33. In the evening the almanac is read by the Brahmin or some elderly person and the villagers listen to him. However, most of the people in the village are not very much interested these days in hearing the almanac read.

34. The belief that the day's happenings on Ugadi will reflect and colour the course of events in the year ahead induces the people to be happy and pleasant on that day so that they could be happy throughout the year. New enterprises are started on Ugadi day by the Telugu people.

Srivama Navami

35. This festival is celebrated by all Hindu castes on the 9th day of the bright fortnight of *Chaitra* (March-April) in commemoration of Rama, one of the ten incarnations of Lord Vishnu who after slaying the demon king, Ravana, returned to Ayodhya along with Sita. On this day, Rama and His consort Sita and His brothers Lakshmana, Bharata, Sathrugna and his staunch disciple Anjaneya are all invoked. A token marriage is celebrated to

the idols of Rama and Sita in Ramalayam (temple of Rama) with all the usual paraphernalia and rituals of an actual marriage. In a majority of the households at midday an image or picture of Rama standing in a clean central part of the main living room is worshipped; offerings of special food cooked for the day are placed before it and all members of the family bow down to it asking for forgiveness and blessings. *Panakam* (jaggery water) and *vadapappu* (soaked green gram dal) are the two special items of offering on this day. In the night a marriage procession keeping the two idols of Rama and Sita in a palanquin is also taken out to the accompaniment of local musical instruments. Occasionally a *Harikatha* is also arranged by the local people.

Vinayaka Chaviti

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popular legend says that Lord Krishna along with His consort Satyabhama killed the demon-king Narakasura and returned home early in the morning on *Chaturdasi* day. It is a day of festivity with special food preparations and worship. Once only the Komatis used to perform Dhanalakshmi (Goddess of Wealth) puja in the night inviting friends and relatives but now a days few rich among other castes like Kamma also are worshipping Dhanalakshmi. The second day is the day of Deepavali. In the night rows of lighted earthenware lamps are arranged in front of each house and people of all castes and all economic positions explode crackers of various types.

Sankranti

42. This is an important festival celebrated throughout the entire Telugu country. Also called Makara Sankranti or Uttarayana Sankranti this indicates the Sun's entrance into the sign of Capricorn (*Makara*), which is identified with the *Uttarayana* or return of the sun to the north or to the winter solstice. It marks the return of the sun to the northern hemisphere, i.e., the gradual lengthening of days. Celebrated by all sections of Hindu population in the village from 13th to 15th January this festival is also known as Pongal in South India.

43. The name of Bali is associated with this festival. It is said that during the period of *Vamanavalara* (one of the ten incarnations of Lord Vishnu) when emperor Bali reigned, people were happy. Towards the fulfilment of the gift of three feet space granted to Vamana, Bali offered his head for the third foot of space, as He (Vamana) occupied the whole earth and the sky with two feet spaces and thus pressed down Bali to *Pathalaloka*, keeping His foot on Bali's head. It is further believed that Bali comes from *Pathalaloka* (nether world) to *Marthyaloka* (human universe) and views *Urdhvaloka* (higher realms) on this day and in token of the arrival of the Great Bali, this festival is observed to welcome him.

44. The festival is celebrated for three days from 13th to 15th January. First day of the festival is *Bhogi*, second day is *Sankranti*, the main festival and the third day is *Kanumu* also known as *Pasuvula Panduga* in rural parts. On the first day, i.e., *Bhogi* day all people take bath early in the morning and

arrange bonfires in street corners. A special preparation called *pulagam* (prepared of greengram and rice) and *paramannam* (sweet rice) are prepared and consumed by all the households on this day.

45. On 14th, i.e., on Sankranti day it is believed that the sun seated in his luminous chariot drawn by seven resplendent steeds, journeys northwards into *Uttarayana*. From this day winter begins to fade away giving place to the warmth and sunshine of spring. It is an auspicious time not only to live in but to die too. Did not Bhishma, the ancient Aryan patriarch lying on his bed of arrows, prolong his life by the power of his will, till the *punyakala* set in? That was because, they say, the Aryans inhabited regions round the north pole where there is one night and one day, each of 6 months duration, in a year. As no religious oblation could be offered to the dead during the night, *Uttarayana*, which heralded the new long day, was considered auspicious. On this day the household deities are worshipped and the new sons-in-law are invited and offered new clothes and gifts. Alms are given to Brahmins. People feast themselves with special dishes like *gardu* (blackgram cakes), *boorelu* (a sweet dish prepared with rice flour and jaggery) and other sweets.

46. The third and final day of the festival, i.e. 15th January is called *Kanumupanduga* which is important for the agricultural classes. As by now the cultivators will have reaped the fruits of their year long labour, they would all be happy with their garners full of corn. In token of the service rendered by the cattle and utility of the agricultural implements they worship the implements, viz., plough and cart by smearing them with turmeric powder and vermilion. The cattle shed is thoroughly cleaned and the cattle, especially the cows and bulls are given good green fodder. Cattle are decorated with flowers, bells and leather ornaments and are worshipped by smearing their foreheads and horns with turmeric powder and vermilion marks. All the special dishes prepared on the day are first of all offered to the cow. Later in the evening *harali* (flame of prosperity) is waved to them. The bulls are not put to work on this day. Cock fights are arranged in the afternoon and betting also goes on. Excepting the Brahmin and Vaisya castes all the remaining castes relish non-vegetarian dishes on this day.

Sivaratri

47. It is generally observed on the 14th day, i. e., *Chaturdasi* of the waning moon in the month of *Magham* (January-February). The devotees, only a few in this village, rise betimes, take bath, gather flowers and perform puja to Siva in their own houses, as there is no temple for Siva in the village and observe fast and night vigil.

Christian festivals

New Year's Day

48. The Christians in the village do not seem to be aware of the importance of this festival. Some of them just offer prayers in the local school and consume special dishes prepared for the occasion.

Christmas

49. It falls invariably on 25th December every year. After offering prayers in the morning in the school which is converted into the Church for that day they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner.

History of the Panchayat Samithi Elementary School

50. Half a century back one Sri Ketamakka Sivaramaiah Garu, a Brahmin, native of Markapuram in Kurnool district migrated to this place of his own will and opened an elementary school to eke out his livelihood. But he located the school at Komatigunta, a place wherefrom a net work of Krishna canals branch off in all directions to irrigate lands. Later the elders of this village invited him to open a school here and provided him with all the facilities like a house for living, a she-buffalo for milk, etc. The school was then known as Hindu Aided Elementary School. He was the first teacher who taught the three Rs to the local people and the elders who, recollected their student days in his class feel proud of him. As he was a well read man in Sanskrit he taught some of the intelligent and enthusiastic youngmen, Sanskrit also. Besides being a teacher in the school he also approached the then district authorities with a request to lay an earthen road connecting this village with Tarigoppala, the nearest railway station. When the

District Board consented he convinced the local people about the necessity of such a road and they all contributed their mite both financially and physically to complete the road. After 15 to 20 years, he expired. Then his wife invited one Sri Sistla Dakshnamurthy of Kandrika, an Agraharam village and asked him to manage the school. It was under his management for two years. But due to some local feuds the management of the school was taken over by one Sri Koneru Harinarayana. The school was under his management upto 1959. In the meanwhile the teacher Sri S. Dakshinamurthy left the school in 1947.

51. The present teacher, Sri G. V. S. Sastry, came in 1948 from Yelamaru, a village in Gudivada taluk of the same district of his own accord to eke out his livelihood. As there was no teacher for the school he was asked to join immediately and he has been there since then. The second of the two teachers by name Sri Manikonda Jagannadham joined the school in 1956. He is a Kummari by caste and a native of this village.

52. In 1959 with the inception of the Panchayat Raj the school was transferred to Zilla Parishad along with several other schools. It was housed in the local Ramalayam or the temple of Rama from 1940 to 1963. In 1963 the present building was constructed with 50% of the cost donated by late Sri Musunuri Nagabhushanam in memory of his son who died in an accident and the remaining 50% was borne by the Zilla Parishad. Sri Akkineni Koteswara Rao, an honest and learned gentleman of the village used his good offices and got 50% of the cost from the Zilla Parishad and also got sanctioned at the same time, the metalled road connecting the village to Tarigoppala.

53. Now the school is known as Sri Musunuri Kutumba Rao Chowdary Elementary School. Figure 25 shows the school building, the Panchayat President, teachers and pupils. There are two teachers in the school. Students from the hamlet and the village proper attend this school. The pupils are taught up to Vth Standard and the medium of instruction is Telugu. For secondary education students go to the Zilla Parishad High School at Manikonda, a nearby village. From the above it is evident that people of this village were interested in educating their children as long back

as in 1939. Girls also were sent to the school right from that time. With the joining of Sri G.V.S. Sastry as a teacher in 1948 the strength of the school has gone up considerably and at the time of survey

in March 1966 there were 77 pupils on roll as against only 36 in 1939. The following statement gives the particulars of students in classes I to V for a period of 28 years.

Statement XXI

PARTICULARS OF STUDENTS IN CLASSES I TO V FOR A PERIOD OF 28 YEARS FROM 1939 to 1966

Years	Class I		Class II		Class III		Class IV		Class V		Total		Students	Remarks
	B	G	B	G	B	G	B	G	B	G	B	G		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1939	12	4	4	1	3	2	3	3	3	1	25	11	36	
1940	7	8	2	0	2	1	3	3	4	1	18	13	31	
1941	7	8	6	3	6	2	9	3	7	0	35	16	51	
1942	5	6	3	5	5	4	6	0	6	3	25	18	43	
1943	7	8	6	3	3	3	4	4	3	1	23	19	42	
1944	11	5	3	2	5	4	2	4	3	2	24	17	41	
1945	12	6	2	4	3	5	3	2	2	2	22	19	41	
1946	6	4	5	3	2	4	3	5	3	2	19	18	37	
1947	14	6	4	2	3	2	1	4	1	5	23	19	42	
1948	6	7	9	5	8	2	1	5	0	4	24	23	47	Sri G. V. S. Sastry as Headmaster
1949	7	5	5	4	5	4	7	1	1	7	25	21	46	
1950	4	7	8	5	3	4	3	2	5	4	23	22	45	
1951	4	7	5	6	8	3	3	3	4	2	24	21	45	
1952	7	3	5	7	4	3	7	3	3	3	26	19	45	
1953	9	4	7	4	4	5	3	3	3	3	26	19	45	
1954	6	3	10	4	4	6	3	3	3	3	26	19	45	
1955	10	3	5	4	8	3	3	6	2	1	28	17	45	
1956	8	5	9	3	5	2	6	1	3	3	31	14	45	
1957	11	7	8	4	5	2	4	2	5	2	33	17	50	
1958	10	10	9	7	3	1	6	0	7	1	35	19	54	
1959	9	13	9	9	8	1	6	2	2	1	34	26	60	Taken over by Zilla Parishad
1960	10	13	6	11	11	2	7	2	2	1	36	29	65	
1961	17	6	4	14	4	5	5	1	7	1	37	27	64	
1962	16	10	11	9	5	8	4	1	5	1	41	29	70	
1963	8	15	15	9	8	3	4	3	4	1	39	31	70	
1964	12	16	6	8	12	5	3	3	3	2	36	34	70	
1965	8	9	5	11	11	12	8	3	1	2	33	37	70	
1966	13	5	7	8	10	10	7	9	6	2	43	34	77	

B : Boys, G : Girls

There are four benches, three blackboards, two wooden boxes, one stool, a few maps showing India and Andhra Pradesh and pictorial charts showing the alphabets of English and Telugu.

Roman Catholic Missionary School

54. The second school in the village called the Roman Catholic Missionary School is situated in the hamlet. Figure 26 shows the teachers, pupils and the hut where the school is housed. It was started by a Roman Catholic Missionary some two decades back. It is housed in a thatched hut which was built by contributions made by the villagers. The Missionary bears a part of the expenditure on the school and it is governed exclusively by the Missionary. Tuition facilities are provided upto the fifth standard and almost all the students belong to the Scheduled Castes only.

Statement XXII

NUMBER OF PUPILS ON ROLL IN R.C.M. SCHOOL AS ON 18-3-1966

Class	Boys	Girls	Total
(1)	(2)	(3)	(4)
I	10	12	22
II	7	12	19
III	7	6	13
IV	8	7	15
V	5	5	10
Total	37	42	79

55. Though there are 79 pupils on roll only 20 or 25 attend the school regularly. As most of the families among Scheduled Castes are very poor every member of the family including children aged above 10 years has to work and earn his or her bread. A majority of the boys aged 10 and above are employed by the local agriculturists as cattle grazers on a contractual basis to be renewed. There are 15 wooden planks, 2 chairs, 2 tables, 2 black boards, one Bigben time piece, one bell, one globe, one map of the world, one map of India, ten slates and eleven text books.

56. As it is a Missionary school both the morning and evening sessions start with a prayer of Christ which is followed by *Vande Mataram*. The school located in a hut also serves as the church

for the local converted Christians. On an elevated platform a picture of Jesus Christ is kept and all the local Christians congregate in the hut on those Sundays when the Father of the nearby village visits the village. Even then the congregation will not be attended to by all the people. In spite of every effort by the Missionary for the last 40 years not many of the converted Christians are yet literates.

Library

57. In 1913 there used to be a library called 'Maruti Grandhalayam' opened by Late Sri Ketavarapu Sivaramaiah Garu, the first teacher who started the school. But due to village feuds the whole library of over 3,000 books was burnt to ashes. Later in 1960 the idea of reviving the library as an excellent media to bring the two rival parties together struck one Sri Akkineni Prabhakara Rao, an engineering student during his summer vacation in the village. With the active co-operation of the local youngmen and the teacher Sri G.V.S. Sastry the work was started by collecting Rs. 10 from each household of Kamma caste. They formed rules and regulations and formed a constitution for the library. The library was formally opened on 30-9-60 in the temple premises. The library was registered on 25-10-1961, and the Library Authorities of the Zilla Parishad, Krishna District, granted an amount of Rs. 150 in 1965 for purchase of books and the grant was increased to Rs. 200 per annum in 1966. The present building was constructed by late Sri Musunuri Nagabhushanam Garu at a cost of Rs. 8,000 and donated in memory of his deceased son. He also donated five almirahs each costing Rs. 750 to keep the books. The village Panchayat is donating Rs. 50 per annum. Later a few folding steel chairs and tables were donated by the old women of Kamma caste. Some of the books were donated by the local youth and elders. There are at the time of survey more than 2,000 books and 90% of them are in Telugu. They cover such subjects as politics, literature, biography, history, mythology, drama, folk dance and songs, detective and short stories. There is no monthly subscription. An amount of Rs. 10 per year is collected from each household. An amount of Rs. 2 is collected as a deposit from each member and in case the books are lost the amount is forfeited and the remaining cost of the books lost is collected at the time of annual payment. A non-trained librarian-cum-clerk named

Sri Palapotu Satyanarayana, is appointed to distribute and collect the books and he is paid Rs. 200 per annum towards remuneration. The annual subscription is collected at the time of harvest. Due to the presence of the library the reading habit particularly among the Kamma population has increased very much in recent years. Other caste people seem to be afraid of borrowing books or even to read newspapers which are kept in the library due to their low economic and social status in the

village. *Andhra Prabha*, and *Andhra Jyoti* — the two Telugu daily newspapers published from Vijayawada — and *Andhra Patrika* and *Andhra Prabha*—the two popular Telugu illustrated weeklies also published from Vijayawada; and Chandamama and Jyoti two Telugu monthly magazines are subscribed by the library. The building is not yet electrified. The controlling body of the library is shown in the following statement.

Statement XXIII

Controlling Body of the Library

Sl. No.	Name and designation	Caste	Age	Educational qualifications
(1)	(2)	(3)	(4)	(5)
1	Sri Surapaneni Venkata Kuchela Rao, President	Kamma	29	S. S. L. C.
2	Sri Dandamudi China Veeraraghavaiah, Secretary	..	4	VII Standard
3	Sri Dandamudi Lakshmana Rao, Member	..	30	S. S. L. C.
4	Sri Koneru Hari Veera Prasada Rao, Member	..	25	S. S. L. C.
5	Sri Akkineni Nageswara Rao, Member	..	23	B. Sc.
6	Sri Musunuru Satyanarayana alias Janardhana Rao, Member	..	30	S. S. L. C.
7	Sri Surapaneni Nageswara Rao, Member	..	25	IV Form Student
8	Sri Akkineni Prabhakara Rao, Member	..	26	Intermediate
9	Sri Chitturi Narasimha Rao, Member	Komati	30	III Form

Village Panchayat

58. There has been a Village Panchayat in the village for quite a long time. But in 1954 for the first time elections were conducted and all the members including the President were elected unanimously. The 1957 elections, due to internal feuds took a different shape and there was a tough fight for the post of President between two parties, details of which are discussed under village politics; and just by the toss of a coin one Sri Surapaneni Haripurushotham, who is also the present President

won the election as a prestige issue. By 1962 the villagers particularly the Kammas seem to have realised the fact that mutual distrust and fighting for elections to get a majority in the Village Panchayat do not help them in any way and therefore, came to a gentleman's agreement and as a result the elections conducted in 1962 were again unanimous.

59. The details of the members of the Panchayat are given below.

[Statement XXIV]

Statement XXIV

PARTICULARS OF MEMBERS OF THE PANCHAYAT, 1966

Sl. No.	Name and designation	Caste	Age	Educational qualification
(1)	(2)	(3)	(4)	(5)
1	Sri Surapaneni Haripurushotham, President	Kamma	54	V Standard
2	Smt. Lingam Damayantamma, Vice President	..	45	IV Standard
3	Sri Veerla Murthy, Member	Golla	60	Illiterate
4	Sri Battula Narasimham, Member	Krishna Balija	60	-do-
5	Sri Kumbha Addanki, Member	Yerukula	50	-do-
6	Sri Golla Gabriel, Member	Christian	40	-do-
7	Sri Lam Samson, Member	..	50	-do-

It is thus evident from the above that only two out of the 7 members of the Panchayat are Kammas and all castes in the village are represented in the body. Figure 29 shows the President and members of the Panchayat. Strictly speaking the Christians form the majority numerically. Though all castes are represented in the Panchayat the decision makers are only Kammas and all others just obey their verdict without any sign of protest on any account. That does not simply mean that the interests of the economically poor are neglected. In fact the President, Sri Surapaneni Haripurushotham popularly known as 'Hari Garu', in spite of his strictly personal drawbacks, is liked so much by the people that almost all the economically poorer sections of the population hail him in one voice as a man of great heart and his charitable and philanthropic nature needs no better testimony than the people's voice itself. In spite of the existence of some caste Panchayats, a majority of domestic, inter-caste and intra-caste disputes are referred to him and his word is carried out implicitly. In 1965 due to heavy floods in the Budameru the entire area inhabited by Yerukulas, Gollas, i. e., Ramaraopet

was submerged and caused great loss to the property of the poorer section. The Panchayat gave grants of Rs. 200 to each household to construct a hut, etc.

60. There is no building of its own for the Panchayat. The records and community radio are kept in a house belonging to Sri Koneru Satyanarayana. The Panchayat subscribes for only one Telugu daily newspaper, i. e., *Andhra Prabha*. The dry battery radio of the Panchayat is tuned regularly during evening hours from 6 p.m. to 9 p.m. and most of the youngsters as well as old people hear the programmes with great interest. A loud speaker is kept on the top of the building for the sake of the people residing in Ramaraopet hamlet. To a question as to what the Panchayat has done to the village so far, the answer readily available on the lips of any one in the village is that it has brought electric lights and dug wells and laid roads.

61. The following statement shows the income and expenditure of the Panchayat for a period of 5 years, i. e., from 1960 to 1965.

[Statement XXV]

Statement XXV

INCOME AND EXPENDITURE OF MAREDUMAKA PANCHAYAT, 1960-1965

Income	1960-61	1961-62	1962-63	1963-64	1964-65
(1)	(2)	(3)	(4)	(5)	(6)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
OPENING BALANCE	762.52	126.36	617.49	749.28	1,035.13
1 Land cess	737.62	8.40	421.00	2,601.88	689.55
2 Population grant					
3 House tax	300.28	300.28	372.52	440.84	439.06
4 Profession tax	4.00	4.00	4.00	16.00	4.00
5 License fees	43.00	43.00	35.00	45.36	23.00
6 Registration surcharges	666.39	473.46	2,611.24	853.40	1,846.80
7 Grass sales	...	230.00	240.00	250.00	252.00
8 Advances and loans	...	1.00	...	...	15.00
9 Deposits	...	16.00	50.00	10.00	63.00
10 Interest	...	...	1.42	3.67	6.11
11 Contributions	...	...	...	...	1,011.00
12 Miscellaneous receipts	1.64	0.83	21.00	...	...
Total Receipts	1,752.93	1,076.97	3,756.18	4,221.15	4,349.52
Grand Total including Opening Balance	2,515.45	1,203.33	4,373.67	4,970.43	5,384.65

Statement XXV—Concd.

INCOME AND EXPENDITURE OF MAREDUMAKA PANCHAYAT, 1960-1965

Expenditure	1960-61	1961-62	1962-63	1963-64	1964-65
(7)	(8)	(9)	(10)	(11)	(12)
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1 Establishment	240.00	220.00	180.00	300.00	220.00
2 Office rent	96.00	88.00	72.00	120.00	88.00
3 Travelling allowances	3.50	4.00	19.00	1.50	1.00
4 Contingencies	16.91	8.55	11.00	18.10	16.00
5 Registers & forms	5.00	...	...	16.30	26.75
6 Stationery	34.55	...	21.55	1.84	4.95
7 Election charges	...	...	41.00	...	...
8 Deposits repaid	178.00	...	...	...	...
9 Advance repaid	...	...	...	...	63.00
10 Roads	541.72	...	3,027.00	3,120.00	2,394.25
11 Culverts & RCC pipes	32.00	2.00	...	...	...
12 Side drains	127.26	...	...	...	...
13 Wells & tanks	700.14	...	...	...	...
14 Reading room	60.05	31.60	6.00	31.60	34.00
15 Radio	130.00	10.00	155.00	130.00	130.00
16 Law charges	...	117.50	...	...	...
17 Library cess	...	27.29	...	...	...
18 Bonus	...	...	...	19.96	14.70
19 Education	15.60	...	...	...	15.00
20 Tools and plant	...	...	16.84	100.00	...
21 PWD., Gross average	...	75.90	75.00	75.90	77.42
22 Health	...	...	...	...	113.00
23 Loans	...	1.00	...	...	...
24 Panchayat Raj Celebration	25.00	...	...	...	...
25 Miscellaneous items	11.65	...	...	...	...
26 Agriculture	171.71	...	...	...	...
Total expenditure	2,389.09	585.84	3,624.39	3,935.20	3,198.07
Closing balance	126.36	617.49	749.28	1,035.13	2,186.58
Grand total including Closing Balance	2,515.45	1,203.33	4,373.67	4,970.43	5,384.65

—Contd.,

Caste Panchayat

62. A close study of the judicial system of the village reveals that every caste, except the Kamma, Brahmin, Vaisya and Viswabrahmin castes, has its own Panchayat though it is not fully recognised among the high castes, as it is among other lower castes. All the Caste Panchayats are more or less similar in structure and in the powers they wield.

63. The head of a Caste Panchayat is known as *Kulapedda*. Usually the office of the *Kulapedda* is hereditary and on the death of a *Kulapedda* his eldest son succeeds him. If the eldest son, due to physical or mental infirmity or any other reason, is not fit for the office, it passes on to the next son. If he has no male issue, his nearest male relative takes up the office. Even after appointment, the *Kulapedda* may forfeit his job, if found unfit for or unworthy of his high calling. He convenes and presides over the *Kula Panchayat* meetings. If for some unavoidable reasons he cannot take the chair, he deposes someone else to do so.

64. When a meeting is to be held one of the members of the Panchayat, announces the time and place for it, at any gathering or a subordinate is sent round with the message. The person at whose request the Panchayat is convened pays 0.50 P. to the servant who informs all the caste households about it. Usually the meetings are held in the evening so that all the members can attend them. The cases taken up by the Caste Panchayat deal with promiscuous love affairs, fornication, family feuds, disputes over land affairs and other incidents which would lower the reputation of the caste as a whole. As a rule, the meetings are held in the village of the person chiefly involved in the case. But sometimes they are held in other villages also, particularly in the village in which the *Kulapedda* resides. The person, when proved guilty is no longer regarded as a member of the caste, but he/she can retrieve his/her lost position by paying the fine imposed on him/her by the Panchayat. The punishment varies according to the nature of the crime. Very often the offender has to arrange a feast for his fellow caste men, the number of people invited for the feast depending upon the nature of the crime. The judgment of a Caste Panchayat is normally binding and in fact it is implicitly obeyed by all the caste people. But authority, however, highly sanctified, is questioned and challenged at one time

or another. Thus the halo around the *Kulapedda's* head has grown dim. The judgments pronounced by him, with the backing of the other members of the Panchayat, are not always accepted. Fines and punishments are sometimes ignored and the rules and regulations laid down by the Caste Panchayat are violated. One does not hesitate much to commit shameless deeds, for, what matters if one's prestige is lost? It can be redeemed by a feast. However, Caste Panchayats have not completely lost their grip. When any case is not decided by a Caste Panchayat it is referred to the Village Panchayat where representatives of all castes and the President of the Village Panchayat take into consideration the arguments of both the parties and then deliver judgment which is then accepted without any protest.

Village leadership

65. It is essential to know what sort of people are elected as members and the President of the Village Panchayat and what causes contribute to the prestige of the recognised leaders of the village. There are many qualities praiseworthy or otherwise, by the possession of which a man may earn for himself a position in which he commands the respect and obedience of those around him. Wealth, age, intelligence, honesty, kindness, being born of a good family, all these and several other factors make a man important. But all these qualities are seldom possessed by one person and neither are they all essential for gaining popularity. For example, a man may be very poor and yet be respected because of his intelligence or honesty, or a man may be leading a wanton life but others look up to him because he is rich. The best way to know what makes a villager eminent is to pick out a few respected people in the village and see why others respect them.

66. The local teacher Sri G. V. S. Sastry is a Brahmin by caste and he is very poor. He is very sober and reserved and does not interfere in any quarrels unless his opinion is invited. Besides, he had run the school successfully for a long time and all the elders feel grateful to him because he educated their children who are now their pride. Thus he is respected because of his birth, and his policy of non-interference. He is consulted by all the people for fixing up an auspicious day and time for starting any new job, etc. Besides, as he is the only Brahmin in the village he is respected.

67. Sri Akkineni Koteswara Rao is a Kamma by caste aged about 55 to 60 years. He owns some 30 acres of wet land and cultivates his land by employing hired labourers. He is an orthodox man with puritanic outlook. He has studied Sanskrit and Telugu classics like Ramayana and Mahabharata and even now reads Geeta and other books on philosophy. Further he never interferes in any other's affairs unless his advice is sought for. Even then he weighs the arguments of both the parties and expresses his opinion and does not bother if it is not carried out by them since he never gives his advice of his own accord. He does not press a man too much for payment of either the loan or interest, if he is unable to repay. He helps others to the extent possible and does not expect any reward from them. Therefore, he is very popular among the villagers. Yet he holds a humble opinion of himself. People respect him for his influence with the officers of the Zilla Parishad, Taluk Office, etc. Even though the village got an approach road laid by the Zilla Parishad at the instance of the President of the Panchayat, the local people say, that it is because of Sri Koteswara Rao alone that the Zilla Parishad fulfilled its promise. He always works for the welfare of all the people in the village and at the same time does not like publicity.

68. Sri Lingam Veeraraghavaiah also belongs to Kamma caste and owns less than 20 acres of land. He is always willing to help anyone in trouble. Even people from the neighbouring villages within a radius of 5 miles approach him for mediation and help which he seldom rejects. All people irrespective of caste approach him for his advice in any trouble. Sri Koteswara Rao and this gentleman play a dominant role in the social character of the villagers as a whole and are considered as ideal people by all the youngsters in the village.

Illegal gratification

69. Bribery seems to be on the increase not only in cities but in villages also. Generally, both the giver and the acceptor of bribe are to be blamed, but this rule cannot always be applied in cases of bribery in villages, for some of the villagers who give bribes do not realise fully that it is wrong to do so. Besides this there are other justifications. For instance, the Village Officers and the Revenue Inspector must certify the extent of land under the possession of a ryot before he can apply for a loan

from the Land Mortgage Bank or Co-operative Society. It is reported that in several cases the Village Officers and the Revenue Inspector and in some cases the Tahsildar unduly delay the issue of the required certificates resulting in postponement of agricultural operations and some loss thereby. Some of the villagers know that it is wrong to give any gratification either to the Village Officers or the Revenue Inspector, for they know that they are paid by the Government for their work, but because the certificates have to be sent along with the loan application in proper time and also because they will have to go to the Taluk headquarters to get a certificate for themselves spending at least Rs. 5, petty ryots would rather prefer to pay something to the local officials and get the things done locally rather than go all the way to Vijayawada and waste a good lot for the same thing. It is also said that Police constables also are not honest and do not hesitate to take sides and hush up even criminal cases for some consideration. Some of the Block officers also are reported to be influenced by such dishonest means. For instance the villagers are generally ignorant of all the technical formalities that have to be fulfilled before any development work relating to the village is sanctioned. It is reported that the concerned Block officials instead of guiding them properly in filling up the forms, etc., correctly, tease them and harass them and help them only after long delay when they do not find any use for the scheme. Thus developmental measures intended to improve the productive capacity of the agriculturists have been failing quite often. The villagers feel that official redtape and the selfish interest of the officials do not allow the poor ryots to play their role in developmental measures in the field of agriculture, animal husbandry, communications, etc.

Village politics

79. It is not at all an exaggeration to say that there is no village in India without politics—either due to communal feelings or due to dominance of the rich over the poor. This village is not an exception to the general rule. There are both the factors influencing the different sections of population in the village. Though Kammas are second only to the Malas and Madigas in numerical strength they wield power because of their possession of 95% of total cultivable land in the village. The labour class people such as Mala, Madiga, Goundla, Uppari etc., are not united among themselves and due

to certain a filiations since some generations certain families among them are closely associated with certain families of Kamma caste. The office of the President of the Village Panchayat is a highly respectable one in the village as he is represented in the Zilla Parishad and at Samithi level also as a representative of the village. So a few rich fight among themselves to occupy that post. Among Kmmas themselves there have been very many internal feuds and in some cases certain households were boycotted by certain households for functions like marriages. But they came to limelight only in 1956 for the first time when one Sri Surapaneni Gopalakrishnayya was elected as President of the Panchayat. After his election due to ill-health he entrusted his duties to one of his cousin brothers, Sri Surapaneni Venkataratnam, and asked one Sri Akkineni Gopalakrishnayya to be the adviser to the President. The latter, i.e., Sri A. Gopalakrishnayya got the village road laid by investing his own funds. But he took the contract of laying the road for himself and received the amount from the Panchayat later. In the next elections conducted in 1959 Sri Surapaneni Haripurushotham, the present President of the Village Panchayat, insisted that either he should be elected unanimously as President or elections should take place. Both the parties which have been there in the village since long, have expressed their confidence in one Sri Akkineni Koteswara Rao who acted as a mediator to bring an amicable understanding between the two parties but in vain, as they agreed to disagree. Then election took place and Sri Surapaneni Haripurushotham was elected by a majority of only one vote. The 15 Kamma households in the village were divided into two parties, as shown in the statement below.

Statement XXXVI

TWO RIVAL PARTIES DURING 1959 ELECTIONS FOR VILLAGE PANCHAYAT

Favouring the candidature of Sri Surapaneni Venkataratnam	Favouring the candidature of Sri Surapaneni Haripurushotham
(1)	(2)
1 Sri Surapaneni Kesava-narayana	1 Sri Vallabhaneni Madhusudanarao
2 Sri Akkineni Gopala-krishnayya	2 Sri Koneru Basava Subbaiah
3 Late Sri Musunuri Nagabhushanam	3 Sri Dandamudi Veeraghabaiah

(1)	(2)
4 Sri Vallabhaneni Sivaramaiah	4 Sri Dandamudi Ramaiah
5 Sri Koneru Venkata-ramaiah	5 Sri Koneru Subrahman-yam
6 Sri Koneru Satya-narayana	6 Sri Koneru Sektaramaiah
7 Sri Akkineni Laxmi-narayana	7 Sri Chalasani Venkuta Subbaiah
	8 Sri Dandamudi Lakshman Rao

71. All the above persons are related to one another in one way or other. They are all cousin brothers, or nephews or uncles in their consanguineous relationship, but they were divided, as it were, into two rival groups. In one family the father may belong to one party, wife and son to another and so on. A year before the date of elections the President Sri Surapaneni Haripurushotham started his election campaign by helping the labourers working in his favour. The tactics employed to win maximum votes for each member and ultimately to the group were so different and surprising that they need special mention. As the election took place on a day when there were heavy rains in the village, both the parties employed their double bullock carts to carry the voters from their homes to the polling booth. It became a great problem for the voters to get into any of the two carts. If one goes in one party's cart the other who is also a relative like the former, will certainly take him as his opponent. Some old men and women were, as it were, carried from within the house to the cart and there, on the road, started the real fight for exhibiting one's strength. If one party's cart came earlier than the other, the former claimed the right over the persons' going to the polling booth in their cart and the other party though a late comer, fought on the ground that the voters are its close relatives. Though blows were not exchanged, heated discussions and use of obscene language rent the air that day and both parties somehow managed to restrain themselves and avoided bloodshed. Further a majority of the debts of the labourers were written off by the landlords by way of destroying or returning the promissory notes executed at the time of giving loans. It is said that both parties paid in a competitive spirit more than Rs. 200 per each vote and the total expenditure seems to have gone up to Rs. 30,000. Some of the labourers have gained from both the parties. This clearly shows how group rivalries manifest themselves in the village life in the struggle for power. Ultimately all the seven members of the Panchayat out of the 14 contested

were elected by 580 votes. By a single vote of confidence by a neutral Sri Lingam Veeraraghavaiah, who is considered to be one of the two perfect gentlemen of the village, Sri Surapaneni Haripurushotham was elected as President. The elections were over but the tension of mutual hatred remained for one year and during that period inter-dining, etc., on all social functions like marriages among both the parties was completely stopped. Later slowly the younger generation started breaking the ice and on one fine morning all the elders of Kamma caste congregated in one place and repented for their 'folly of taking bath in public' (to use the phrase of Dr. C. R. Reddy) and resolved not to commit such a costly blunder of spending Rs. 30,000 for the meaningless purpose of votes in future and started living united just as before. Figure 30 shows all the elders among Kamma caste who are united today while Figure 31 shows the prominent youth with the Economic Investigator, Sri V. D. Chary, amidst them. A hard won election though it is, a few wise among them realised that it is futile to spend money and fight for power and made the subsequent elections in 1962, a great feature in the history of Maredumaka village by electing all the members including the President unanimously. Even today there are, no doubt, certain misunderstandings among themselves but they are not allowed to give vent to them. Somehow the village politics have been completely forgotten and there is now an appreciable understanding and appreciation of the vital needs of the village as a whole and to achieve that end, everyone strives to contribute his own and if he cannot afford to do so, he is keeping quiet, allowing others to do it, instead of creating troubles through his interference.

Other cultural activities

72. Twenty-nine out of 35 household heads surveyed are in the habit of going to the local library in the village either for reading newspapers or for borrowing novels, etc., for home reading. Twenty-five household heads reported that they listen to the radio. There are 7 radio sets in the village including the one in the Panchayat. Ten households are in the habit of reading daily newspaper regularly (Table 46). From this it may be deduced that the people of this village are more enlightened and well informed than a majority of the rural folk who are still unaware of the rapid technological

and other changes that are taking place around them.

73. Playing cards with or without stakes is a pastime for some of the elders and almost all youngsters of the village. They play cards either in the verandah of the library, or in Ramalayam of Ramaraopet or in one of their houses. This pastime is more actively pursued during rainy season when they do not have any work and in summer when during day time they do not go to fields. Going to cinema at Vijayawada is a common habit with a majority of the younger generation. Whenever they feel like seeing a cinema they go to matinee show and return home by about 8-00 p. m.

74. Drinking native toddy and liquor is a habit with many people in the village. A few rich may get sometimes costlier liquors like whisky, rum, brandy and beer from Hyderabad whenever they go to that place on some work. Otherwise in the ordinary course they drink toddy, locally called *kallu*, without any stigma.

75. When the Investigator interrogated a ryot of the neighbouring village about the people of this village he commented that many adult males including quite a few old people in this village have concubines and that the concubines generally belong to the lower castes like Mala and Madiga. This is an open secret and even the elders themselves acknowledged it when questioned about the fact. Some of the lower caste people are reported to be making a good living at the cost of their landlords on this account. Sometimes a few rich people also take their concubines to far away places like Hyderabad to spend a few days happily in an altogether different environment.

Bhajan Mand

76. There used to be two *Bhajan Mandalis* sometime back, but now both of them are defunct as the members have not evinced proper interest to continue them. Religious and devotional activities like *Harikatha* and *Purana kalakshepam* are never arranged by the people in the village. To an outsider they present a picture of atheism and both in their word and deed they are more materialistic than spiritualistic. Not that they do not believe in the existence of God but they simply do not believe in any pomp and show in celebrating any puja on any festival or conducting a *Bhajan*, etc., which means a lot of expenditure which they dislike much.

77. There is a Village Volunteer Force in the village with the Karnam as the leader. But it is not active now-a-days due to inactivity among the members.

Inter-village relationship

78. Maredumaka is a small village with one hamlet locally called Mala or Madiga *gudem* as both the castes are residing there. The entire labour required by the agriculturists in the village is drawn from the hamlet and in busy agricultural season, as the cultivable land is more, labour from neighbouring villages like Tenneru, Tarigoppula, Manikonda and Komatigunta is brought for completing the operations within the scheduled time limit. The labourers of the hamlet depend exclusively on the main village for their livelihood. Some of them are working as attached agricultural labourers in some of the households of Kamma caste in the village. There is no practice of lending agricultural implements, seeds or manures among the ryots themselves. They only discuss about the progress of the agricultural operations and measures to be taken for controlling any crop and animal diseases, etc. The village blacksmith-cum-carpenter prepares all the required agricultural implements, carts, etc., and he is paid both in kind and cash according to the implements made or repairs undertaken. This village depends upon Tenneru for postal communications. All the caste-Hindus consult the Brahmin *purohit* of Tenneru village for fixing up auspicious days for all the socio-religious functions. For raising huge loans most of the ryots depend upon the rich in Manikonda, a village at a distance of 4 miles from this village. The local grocery merchants purchase all their requirements in the wholesale market at Vijayawada or at Kankipadu in smaller quantity. The nearest cattle fair is held at Gudlavalleru where the local ryots purchase and sell cattle. The people of this village depend for most of their domestic goods, dress, entertainment and other official work on Vijayawada, the nearest town to this village. Very often the local people visit Kankipadu and Manikonda for petty purchases. Regarding marital alliances, etc., this village depends upon several other neighbouring villages.

Inter-caste relationship

79. Caste is the traditional regulator of all social relations in India. It provides codes of con-

duct and deviations. The caste system has a stronger hold in the rural parts than in the urban places. For an authentic account of the exact nature and extent of the hold of caste in determining the codes of conduct, how far the traditional codes actually control the day-to-day modes of behaviour, whether or not there are differences between the accumulated tradition and common practice, if so, of what nature and to what extent, and if not, how tradition makes allowance for the various types of changed conditions, like physical necessity, altered economic relationships, new legal presumptions and fast changing political set up—for all these, some idea of the social relations in the context of the actual cultural milieu is essential. As caste still holds sway in the rural set up, a study of the inter-caste relations in the village matrix will throw light on this aspect.

80. At the outset, attention is focussed on how the various castes behave and react towards the Kammas who have been the dominant group both socially and economically in the village since its inception. Due to the possession of more than 90% of the entire cultivable land in their hands, Kammas hold all the other castes in a position of economic subordination. The following paragraphs give an idea as to how the other castes participate in the activities among the households of Kamma caste.

Birth of a baby

81. At the birth of a child in a Kamma household the Brahmin is invited on the tenth day after delivery to fix an auspicious day and time for celebrating the naming ceremony. He is also requested to suggest a name according to the birth star of the child. Accordingly the Brahmin *purohit* refers the almanac and suggests a name to the child taking into consideration the star at the time of its birth and the names of the ancestors of the household head. In return he is given some quantity of rice, dhal, vegetables, ghee, milk and curd, etc., which will be sufficient for a meal for his family, as he does not accept cooked food from the Kamma household. Besides the above items which are all called *svayampakam* he gets *sambhavana*—cash present of Rs. 5 to Rs. 10 depending upon the economic position of the household. Among other castes the Chakali (washerman) participates in the birth ceremony. The wife of the washerman affiliated to each household collects all the clothes of the woman

worn during the ten days of pollution due to delivery and washes them. In return she is given a cash payment of Rs. 5 to 10 and a saree and a blouse piece which may be old or new, depending upon the economic position of the household in question. As long as she washes the soiled clothes of the child i.e., upto a year or so, extra payment is made to her. The Golla, Goundla, Potter, Mala and Madiga castes people do not participate in the ceremonies of child birth but attend the feast given on the 11th day or the 21st day after child birth. Even when these people are invited for a feast they do not dine together with the other higher castes. The Mala and Madiga castes occupy the lowest position in the social hierarchy and they are served food separately.

Tonsure ceremony

82. Except when it is celebrated at some pilgrim centre like Tirupati or Vijayawada, the local Brahmin, Barber, and Chakali participate in this function celebrated in a Kamma household. The Brahmin as usual is consulted to fix an auspicious day and time. On the appointed day the barber cuts the hair and receives some cash as gift besides food for his entire family for one day. The washerman and people of other castes like Golla, Goundla, Mala and Madiga, attend the feast, if invited. Even otherwise the washerman, and the attached agricultural labourers belonging to Mala or Madiga castes ask for their *inam* and they are given cooked food which they take home to eat. But the Brahmin who does not accept either food or water from a Kamma household takes uncooked food items like rice, dhal, vegetables, etc., to his house.

83. Ear boring ceremony of girls involves the participation of goldsmith caste. The auspicious day and time is fixed either by a Brahmin *purohit* or by the Viswabrahmin himself. In any case on the day the function is celebrated, the Viswabrahmin brings two gold ear rings and pierces them in the ear lobes of the girl. In return, as he does not accept cooked food or water from Kamma household, he is given *svayampakam* plus a few rupees as a gift. No other caste has anything to do with this ceremony. But the attached agricultural labourers belonging to Mala or Madiga caste working in the household are offered food freely on that day.

Puberty

84. When a girl attains puberty in a Kamma household, the Chakali (washerman) participates in the function besides persons from Kamma households. The Mala attached agricultural labourer cuts a green palmyra leaf and the washerman keeps it in a corner of a room and spreads a white cloth on it. The washerwoman collects the menstrual clothes regularly and washes them till the final bath is given. On the last day when the girl who attained puberty is given bath the washerwoman takes away, as a custom, the clothes which the girl wore at the time of attaining puberty. Besides this, she also gets a new saree and a blouse piece plus a few rupees as present. Further, along with the relatives and friends all the members of the washerman family which is associated with the household, and the attached agricultural labourers of the household are entertained to a feast. But in serving food the washerman and Mala attached agricultural labourers are not treated at par and the former is not allowed to dine with the latter sitting in the same line. In fact the washerwoman takes food first and then serves food to the Malas. Once there used to be a custom of Mangalis (barbers) playing on *sannai* (wind instrument) on this occasion. But it is now given up. But as the custom demands it, though he does not perform his duty, he gets his share of food or paddy and a little cash payment as gift. The Brahmin is consulted invariably to find out whether the star of the day when the girl attained puberty is auspicious or not. If it is not auspicious and if she is married, the father-in-law of the girl will suitably be informed so that he may take all the necessary steps to perform such ceremonies which help avoid any unforeseen misfortunes that might befall his son's married life. If she is not married by that time the parents themselves take all necessary steps to perform all ceremonies as prescribed by the Brahmin *purohit* to assure a happy married life for the girl. As usual the Brahmin is honoured by presents in cash and kind.

Marriage

85. At Kamma marriages, in most of the cases the Brahmin performs the ceremonies of *lagna*, etc. Right from the beginning till the end, in all ceremonies associated with marriage, the Brahmin *purohit* officiates. The auspicious day and time to celebrate the marriage are fixed by the Brahmin. On the day of marriage he recites some Sanskrit *slokas*

from sacred books at every stage and solemnizes the marriage. Among Kammas the prevailing custom is to perform the marriage at the bride's residence. The Brahmin *purohit* accompanying the groom's party and the Brahmin *purohit* of the bride's party take active part in arranging the *ariveni kundalu* (sacred pots), *pendli peeta* (a wooden plank used in marriage). After the groom ties the *Manga'a sutram* (sacred marriage locket) around the neck of the bride, the married couple go round the fire thrice and walk together for seven steps. The two priests recite *slokas* appropriate to each occasion together in one voice. After that one of the priests takes an oath from both the bride and bridegroom to lead a harmonious life, treating each other as equals, with love, regard and respect. In the initial stages of the marriage function the respective Brahmin *purohits* perform the ceremony of calling out the names of the forefathers of the bride and the bridegroom and invoke their blessings. Both the Brahmin *purohits* are honoured suitably by gifts of cash, clothes, rice, etc. As they do not accept food from Kamma households dining arrangements for the Brahmins of the groom's party are made in the house of the Brahmin of the bride's party by supplying all the food articles. After completion of marriage at the bride's residence the groom's party accompanied by the Brahmin goes to its village where the newly wedded couple usually propitiate their household Gods like Venkateswara and perform without fail, Satyanarayana *Vratam*. The Brahmins again officiate over these functions and narrate the story of Satyanarayana *Vrata Mahatmyam* to the invited audience and in return receive gifts of money, fruits, clothes, etc.

86. The attached agricultural labourers of Mala and Madiga castes actively co-operate in erecting pandals, getting paddy husked in the mill, pounding of turmeric powder, etc., and procuring all the required grocery, etc. The washerman and the members of his family find themselves engaged in cleaning the utensils and fetching drinking water etc. The barbers provide music with native instruments like *sannai* while the potter supplies all the required pottery including the *ariveni kundalu* (the sacred pots) to be used in marriage.

87. Besides this the washerman serves as a postman in distributing the wedding cards among the friends and relatives of the household residing in the neighbouring villages. Though the *vooregimpu*

(taking the bride and the groom seated in a palanquin in a procession round the village) is not in vogue now, as a custom they are taken in a palanquin from the *vididillu* (temporary lodging arranged for the groom in the bride's village during the period of marriage) to the bride's house and back. Persons belonging to washerman caste only carry the palanquin and in turn they are suitably rewarded by payments of both cash and grain. They are all given food freely on the marriage day. People of other castes like Golla, Goundla, Yerukula and Mala and Madiga do not have any specific work in the marriage but those who are known to the household head performing the marriage may be invited to attend the marriage and the accompanying feast.

Death

88. When a death occurs in a Kamma household the Brahmin is invited to officiate and conduct the ceremonies connected with it. First of all the news is conveyed either by the attached agricultural labourers of the household or by the washerman to relatives and friends of the nearby villages. The Brahmin officiates over the initial ceremony at the house before the corpse is taken to the crematorium. The obsequies on the 3rd and the 10th day after death are also conducted under his supervision when the ancestors of the dead are offered *til* with water to propitiate their spirits. On all these occasions the Brahmin receives gifts from the members of the bereaved family. As he does not accept food from a Kamma household all the necessary requirements for his meal are supplied to him.

89. On the 11th day a few rich households may donate a cow to the Brahmin. It is believed that if a cow is given in charity to a Brahmin, the soul of the departed would get it and, by catching hold of its tail, cross the mythical river *Vaitarani* in order to reach the heaven. Some households also donate wooden planks called *peetalu*, palmyra leaf fans, winnows, etc., to the poor and Brahmins especially.

90. The Barber, Goud, Golla and other castes like Mala have nothing to do with the death in a Kamma household. The *Katikapari*, the watchman of the crematorium, belonging to Madiga caste performs his duty.

91. On the 11th day the washerwoman accompanies the widowed woman to the bank of a lake or

a well outside the village and breaks the bangles, removes *tali* and *bottu*. And the barber shaves the heads of all the agnates of the household cleanly on the same day.

Inter-caste relationship among other castes

92. Formerly the affairs relating to each caste were looked after and controlled by a hierarchy starting with a headman for a village and ending with a *guru* or overall chief for the entire caste. The influence they had over the members of the caste was unlimited. Social delinquencies were chastised with punishment ranging from fines to excommunication. Sometimes even corporal punishment was awarded and the erring members were subject to acts which would degrade them in the eyes of others. The power exerted by such hierarchies was great among castes of low order like Mala and Madiga and tribes than among the superior and numerically strong castes. It did not exist in Brahmins. It was never powerful among Komatis. With the march of time, with the village ceasing to be the unit of society and with occupational mobility cutting across caste pattern, the decline of power of these hierarchies began. The civil and criminal courts which were recognising the rights vested in caste hierarchies, could not, however, uphold any act which offended the provisions of the established laws of the country. When disintegration of the age old system began in the beginning of this century, some castes started regional associations partly for uplifting the respective caste members and partly for consolidating the strength of the caste. Most of these associations were formed by backward castes like Goundla, Chakali, Kummari and Mangali. For two or three decades, those associations collected funds from the members and were very active. They worked for the educational and cultural advancement of the respective communities. They made representations to the Government regarding the backwardness of their castes and obtained a number of concessions. With State laws becoming all-comprehensive and with the guarantee of equality to all people irrespective of caste, creed or race, those associations also began to decline.

93. However the caste hierarchy still continues to be a force to be reckoned with, though it does not manifest in the unpleasant manner in which it was exhibiting itself in the past. People call on each other and there are no restrictions on members of

one caste entering the streets in which other castes live though there are separate habitations for each caste. They mix freely, take part in common religious functions and worship in the same temples, the only distinction being that Harijans like Malas and Madigas worship separately Ganganamma and other local deities whereas the other communities worship Srirama, Lord Venkateswara, etc. Conservative practices die hard; the caste Hindu allows the Harijans to enter into the temple, sit with him in a coffee hotel or even go together to a wedding feast. But to enter each other's house and be welcome guests is too much for them. The most interesting feature is that both parties abhor such a freedom where normally one would expect the Harijan to fight for his legitimate place in society. Probably the agricultural labour being drawn exclusively from the Harijan community for several generations has imbibed the servant-master relationship to such an extent that it will take years before this psychological complex is shattered and the Harijan takes his legitimate place beside a caste Hindu.

94. An account of the social functions celebrated among the households of all the castes other than Kammas, and participation of each caste in each other's household functions is given in the following paragraphs.

Baliija

95. People of this caste do not accept cooked food from castes like Chakali, Christian, Kummari, Madiga, Mangali, Muslim, Viswabrahmin, Uppari, Yanadi and Yerukula. But water is also not accepted from Christian, Mala and Madiga castes. They accept water from the other castes only if it is served in a metallic tumbler but not in an earthen pot. Traditionally they are considered in the caste hierarchy next to Brahmin, Vaisya, Kamma and Kapu and above all the other castes. Only due to long residence with the other low castes these people are invited by the other castes to take part in marriages and other functions. Even on those occasions they do not accept food from all but give presents like clothes to the newly wedded couple depending upon the closeness of association with the family. Only when people of Kamma and Brahmin castes pass through the street they get up from the place where they were sitting as a mark of respect and for all others they do not show the same respect. Use of

kinship terminology with other castes like Golla, Goundla is not in vogue in this caste. They draw water from the same well which is used by all the castes in the village except the Malas and Madigas.

Brahmin

96. The only Brahmin in the village is a teacher in the local school. He does not accept either food or water from any caste in the village except Kammas from whom he accepts only water. He is invited by all castes except Mala and Madiga castes to attend the marriages, etc., in their houses and he simply goes to shower his blessings upon them but never accepts cooked food. All caste people except Kammas respect him by raising from the seat when he passes through the street. Kammas due to their economic superiority do not consider him superior in any respect. In his own way the Brahmin respects all the Kammas by rising from his seat and offering them a seat whenever they go to his house or school. He helps others to the best of his capacity and does not offer his services of his own accord and unless he is approached he does not even attend any meeting because he is conscious of his poor economic condition. He purchases all his requirements at Kankipadu or Manikonda and seldom depends upon the local people. In the initial stages the local elderly Kammas, no doubt helped him by providing him a free house, etc., and recently they have allowed him to have electric connection to his house from the Ramalayam which was electrified at the cost of the Panchayat. There is an appreciable understanding and amicability between the Brahmin and other castes in the village. The children of the Brahmin usually address some of the elders among Kammas in terms of kinship relationship like *mamayya* (maternal uncle) and *tatayya* (grand-father).

Chakali

97. The local Chakali (washerman) is engaged in his traditional occupation of washing clothes. Under the age old *Jajmani* system it is one of the service castes available in almost all villages. He and his wife collect the soiled clothes regularly from all the households with whom they have contracts at about 11-00 a. m. and wash them in the nearby tank and dry them in the sun and return them by sunset. But he does not serve the communities like Yanadi, Yerukula, Mala and Madiga. Women among these castes wash their clothes for

themselves. Among those castes he serves, the Chakali does not accept food from Viswabrahmin, Uppari and Muslim. The payment for his services varies from caste to caste and household to household among the same caste. Among the households with agriculture as main occupation his payment is generally made in kind, i.e., paddy, the quantity of which depends upon the number of members in each household. Certain households may agree to offer one time meal free, besides an agreed quantity of paddy. The households of the Brahmin and the Vaisya who do not have any cultivable land make monthly cash payments depending upon the members of the household and the terms of agreement. The services of Chakali among the households of Mangali and Kummari castes are not rewarded in the usual pattern of cash or paddy. On the contrary they, i.e., the Mangali and Kummari serve him with their caste occupations like shaving and cutting the crop by the barber and supplying the required pots by the potter. Sometimes the Goundla who is engaged in toddy tapping also supplies the required liquor to him at a cheap rate in return to the washerman's services.

98. The services of Chakali are essential in several socio-religious functions among all the castes except Mala and Madiga and he is invited to take part in them. He respects all by always keeping himself standing before all other community people except Mala, Madiga, Yanadi, Yerukula and Muslim communities whom he considers inferior to his own caste in social hierarchy. But with Kummari, Mangali, Golla, Goundla caste people he does not show any distinction and even sits on the same cot on which they sit. Using the kinship terminology is quite common among Chakali, Mangali and Kummari castes. Saluting any elderly person of the same caste or any other superior or inferior caste with closed hands is not a habit among all the castes. And on the contrary the Chakali due to his long association with certain households even uses second person singular in addressing a Kamma gentleman or woman.

Christian

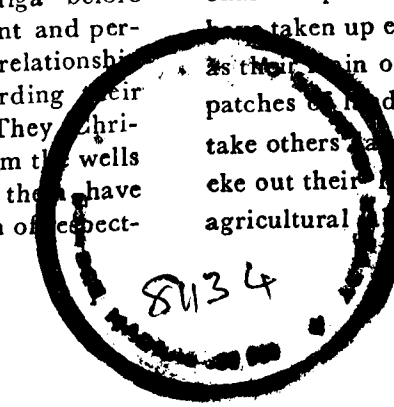
99. Eleven households have been surveyed among the Christians. All of them are converts from Hindu castes like Mala and Madiga. In spite of conversion which took place some decades back at the instance of some Missionaries under the pre-

text of providing all the civic and social amenities at par with other higher castes in the society, these Christians have not forgotten their original customs and habits and in fact they are only known and are called by others with their original Hindu names like Ramudu, Krishnudu, Appadu for men and Lakshmi, Yadamma, etc., for women. No doubt they do have their own Christened names but seldom they are used by themselves and much less by other castes. This conversion (though some acknowledge their wholehearted acceptance) has not brought even an iota of change in their outlook as well as in the outlook of other Hindu castes towards them who still treat them as Malas and Madigas. Other Hindu castes do not take food and water from them. But they accept both food and water from all castes except Viswabrahmin and Muslim. Untouchability has been in practice among these two castes, Mala and Madiga themselves for quite a long time. The Mala used to consider a Madiga as terribly inferior to him. They never used to accept either food or water from each other; they never used to draw water from the same well. This sort of rigidity among Malas and Madigas is there still among several other villages even today in spite of law prohibiting untouchability between the higher castes and these two castes. But in this village conversion into Christianity surprisingly has brought a great change among both of them. As they are considered to be Christians in a broader sense unlike Malas and Madigas as in Hinduism, there are no differences of castes among themselves. Inter-dining is in vogue among these castes in this village. They invite each other to all the social functions and partake food without any stigma. But when the question of finding out who is who arises they come out with an open remark that so and so was a Mala or Madiga before conversion. Except this most prominent and perceptible change in their inter-caste relationship, nothing more is worth mentioning regarding their relationship with other Caste Hindus. They (Christians) are not allowed to draw water from the wells used by Caste Hindus. Elders, among them have not deviated from the traditional pattern of respect-

ing the people of all other Hindu castes. But the persons of the present generation especially the youth who had some education are indifferent towards the other Hindu castes because of their numerical preponderance; sometimes they feel themselves equal or even superior to the Kammas. Further the entire labour force required by the Kamma agriculturists is drawn from this community. That is, in a way, the Kammas have to depend upon them for the successful completion of agricultural operations in time. To a great extent there is unity among these two castes, Mala and Madiga, and because of the absence of the same among Kamma agriculturists the former dictate terms to the latter. But because of their economic depression, in spite of their indifferent attitude, they are constrained to be always under the obligation of Kammas. Those who strongly resent the rule of Kammas have taken to some different occupational pursuits and do not respect them at all. Therefore, there are two aspects among the Christians regarding the habits of sitting, saluting and addressing. People of older generation who still follow the traditional pattern do not sit on a stool or a cot whenever any Kamma or any other caste man passes through the street. As there is no custom of saluting he just enquires the welfare of the higher caste man when he meets him for the first time in a day in a casual manner. When he goes to any household of the higher castes he sits on the floor or keeps himself standing till he finishes his work there. There is no practice of using kinship terms with any other caste persons except among themselves.

Golla

100. Sheep and goat rearing was their traditional occupation but no one follows it now. They have taken up either to agricultural or casual labour as their main occupation. Those who possess a few patches of land cultivate their own land and also take others' lands on lease. But a majority of them eke out their livelihood by working as casual or agricultural labourers.



Chapter VI

SOCIAL REFORMS—AWARENESS AND ATTITUDE

Introduction

Since Independence, various social and economic legislations have been enacted by the Government to eradicate the age-old and deep rooted social evils such as drinking liquors, child marriages, untouchability, etc. However, several villagers are not aware generally of these social legislations due to the prevalence of illiteracy. But in this village even the illiterates are quite well informed of these and other legislations as well due to their association with some political party or the other. There is a high degree of social awareness among the people of this village.

Inheritance

2. There is much controversy among Kammas who are rich agriculturists regarding the inheritance of property. No doubt, among all castes including Kammas, the sons are entitled to receive the property of the father as legal heirs. But with the astounding increase in the payment of dowries to the bridegrooms in respect of the marriages of girls among Kammas, this problem has become more complicated. The amount of dowry given to a daughter in marriage will be usually in the form of land mostly and a little in cash. So, in almost all rich Kamma households the sons, if well educated and well placed professionally, get handsome dowries but all the dowry will remain in the names of their wives only. Secondly it is a custom among them that the dowry amount or the revenue received from land received as dowry, from year to year, should not be spent on other members in the household. So it becomes incumbent on the part of the father to maintain atleast a rough account of the expenditure involved for son's education, etc., and dowry given to each daughter in her marriage and finally settle the individual accounts of property of the sons and daughters at the time of effecting the partition of the property. The property is equally shared among sons, after all the daughters are married, irrespective of the age and marital status. It is also customary to divide the property among the sons, wife and daughters although the shares are not equal. The daughters

are the heirs for their mother's property. The changes in the Inheritance of Property Act are known to a majority of the land owners. Twelve persons are aware of the recent changes made in Hindu Adoption Act but only two of them could describe the real importance of such changes. So also 11 persons are aware of the changes, that have been brought in the Hindu Succession Act but only two of them could tell the nature of those changes (Table 66).

3. It can be seen from Table 63 that 18 out of 27 households surveyed have expressed their views about the inheritance of property. The remaining 9 households do not possess any land and as such they have no opinion to offer in this regard. Except four out of ten castes, viz., Golla, Mangali, Viswabrahmin and Yanadi, the remaining reported that the daughters also are entitled to share the father's property along with sons. But 11 households of all castes opined that sons alone should inherit the father's property. One Golla person who has no daughters felt that the son and any other relative who might look after him in his old age may also take a share in his property.

4. Again the heads of the 11 households who want their sons alone to inherit their property felt that there should not be any discrimination with regard to sharing of the property among the sons themselves depending upon marital status, etc. That means they opt for equal distribution of father's property among all sons (Table 64).

5. Among the 6 households which advocate the daughters also should share their property, three desired that daughters only should inherit the property to the exclusion of the sons. They are of the view that after all, son is a son until his wife comes whereas a daughter is a daughter for ever. But the remaining three households want, rather reasonably well, that their daughters should inherit the property along with their sons equally (Table 65). The caste-wise distribution and age group particulars of these 6 household members are given in Table 67. It is seen that heads of 4 households of Kamma and

one household of Kapu, who are in the age group of 51 years and above and the head of one household of Kummari who is in the age group of 31-40 years want that their daughters should inherit the property equally with sons.

Untouchability

6. In the rural areas, untouchability is almost as prevalent as it used to be before 1947 in spite of legislation prohibiting it. Amongst the Scheduled Castes themselves some castes are particularly despised and virtually boycotted. Madigas are considered inferior in social status by Malas who also belong to Scheduled Castes. These two castes observe untouchability among themselves. They do not inter-dine or allow other communities to draw water from their wells. They are not allowed entry into temples. The law regarding untouchability, that is, the Untouchability (Offences) Act, 1955 is not sufficiently publicised among the people for whom it is meant. The number of cases registered under this Act has been negligible. Mere legislation may not be able to eradicate this social evil unless there is an enlightened social awareness among all classes of people.

7. Persons belonging to Mala and Madiga castes are denied adequate interest free loans to which they are entitled. In fact the various facilities given to them in law are denied to them in practice, because of their ignorance about their rights.

8. The Scheduled Castes comprise mainly of landless agricultural labour. The distinction drawn between the economic and the social aspects of the problem is unrealistic and does not solve it effectively. The Scheduled Castes are not courageous enough to take advantage of the Untouchability Act and other facilities, for the simple reason that they are not independent economically, most of them having to depend for their living upon the higher castes. They are, therefore, nervous in trying to assert themselves. They cannot be expected to play their own part in this task of social self-improvement so long as they do not attain economic independence. Thus, the malady is manifold. The strong prejudices of the so-called high castes, the ignorance and economic dependence of the Scheduled Castes themselves, the ineffectiveness of various agencies meant to ameliorate their living conditions have all been responsible for their present position in the society.

9. The villagers belonging to Scheduled Castes feel that the Government is hesitant in pushing through welfare schemes for these communities. Funds earmarked for such schemes often remain unspent or are diverted to other purposes and that if any scheme for their welfare is sanctioned the implementation is either delayed or progressed at a very slow rate. It may be wrong to suppose that untouchability is being practised in open defiance of the law. There may be stray cases where this is true and more especially in certain rural areas where the evil persists in its worst form, due to ignorance of law.

10. Reservation for Scheduled Castes and Tribes in recruitment to the services may be helpful for sometime but perpetuation of this privilege may create a feeling of aloofness and may not be conducive to national integration. As the Lokur Committee on Scheduled Castes and Scheduled Tribes has observed, there are some among Harijan leaders who would not mind reservation in services and other economic concessions being withdrawn if the political concessions granted to the Scheduled Castes are kept intact. The so called higher castes and the bureaucracy have not been very helpful in the campaign against untouchability and at the same time it is found that influential sections among Harijans are also interested in perpetuating social distinction for their own narrow purposes.

Family planning

11. 'He who planted the tree, will see to its being watered properly', expresses the common sentiment as regards family planning. Even persons holding reasonable views on most matters relating to women, distrust the recommendation of birth control appliances. They think that any large use of these modern appliances might imperil social morality.

12. The local people are quite enlightened and generally have two views relating to family planning. Old and conservative people expressed their discontent regarding the policy of Government in this regard. And a few well educated young men also shared their opinion. According to them what seems like a population problem is in fact an economic or political problem. One enthusiastic youngman went on saying that 'if a nation's wealth is not growing with sufficient speed, it is due to the deficiencies in productive and distributive spheres.' An old gentleman observed that when we interfere,

with life's mysteries it can have unknown evil consequences in the moral and genetic sphere. He posed a question as to how we would be able to know the mystery of the unborn man who might have a new message for humanity and affirmed that the greatest capital is the inventive genius of man. Hence the new born child, he felt should be regarded not as an extra mouth to feed, but as an additional mind and an additional pair of hands which would make a contribution to the progress of mankind. He further added that while population influences other things, it must not or cannot be influenced by deliberate means. Economic development is a means and population an end. To tamper with the latter for the benefit of the former seems a perversion.

13. 'Yet another old man with conservative outlook in this respect said that if birth control were to be legalised it would only be a matter of time before such monstrous practices as abortion, mercy killing and the destruction of the old were accepted as moral and legal. He felt that nature left to itself would solve the problem effectively. When the Investigator tried to explain the inevitable necessity of family planning in view of the shortage of food supply, growing unemployment, etc., he (the informant) bluntly told the investigator that we would be sinning if "we don't protest against the dishonour which the Government is going to bring to the Hindu women, against those who try to corrupt and degrade her, pulling her down from the ancient honoured place to a shameful position. We would find ignorant bellies rushing into free love; prostitution would acquire the force of whirlwind; and an infinite number of happy homes would tremble, fearing infidelity; unbridled instinct would become a beast trying to satiate its appetite on virtue; who could ever revive the highest morals the Hindu woman ever stood for, after they had been torn to pieces." He further added "that to oppose population growth is to oppose civilization. Population control is discrete genocide. Population control is new cannibalism."

14. "Married couples who from the first night conspire against the race will become the butchers of the greatest Hindu culture. This is the new opiate of civilization. The wombs of Hindu women will be sliced by Malthusian knives," he concluded.

15. Contrary to this vehement criticism of an old man, a young and educated man expressed that

it is accepted by economists that industrialisation and education inevitably bring down the fertility. That means proper utilisation of the instruments of economic and social transformation will create conditions conducive for the spontaneous reduction of birth rates. Therefore, he stresses that economic development should serve mankind and raise the level of living of all human beings. The solution, therefore, is to improve the economic conditions, rather than to allow them to dictate what the size of the population should be.

16. But one school of thought which regards family planning positively cites various advantages to the family of moderate size, such as good health of the mother, psychological benefits through freedom from fear of unwanted progenies and greater opportunities for all persons for social and economic development, etc.

Statistics relating to Family Planning

Awareness

17. Out of the 35 households selected for survey, 28 heads of the households are aware of family planning, and of these 23 have approved it. Of these 23 approving family planning, 8 knew the nearest Family Planning Centre also. Three persons wanted to adopt family planning after 2 children, 12 wanted to adopt it after 3 children and 8 wanted to adopt it after 4 children (Table 58).

Age of the head of the household

18. Twenty-three persons like to adopt family planning, but after having two or three children, etc. The communitywise and agewise distribution of these 23 persons are given in Table 59. Three persons, i. e., two Christians who are in the age group of 31-40 years and 21-30 years respectively, and one Mangali who is in the age group of 31-40 years wanted to adopt family planning after two children. Twelve persons expressed their desire to adopt family planning after 3 children. Among these twelve persons six are in the age group of 51 years and above, five in the age group of 41-50 years and one in the age group of 31-40 years. The communitywise distribution of these 12 persons is as follows. Six persons, i. e., one each belonging to Chakali, Christian, Golla, Kamma, Kapu and Yanadi communities, are aged 51 years and above. Three Kammass, one Brahmin and one Christian are in the age group of 41-50

years while the remaining one Christian is aged between 31-40 years. Eight persons wanted to adopt family planning after having 4 children; they are 3 Christians in the age groups of 41-50 and 31-40 years, 2 Gollas one each in the age group of 51 and above and 31-40 years, one Baliya aged between 41-50 years, and one Goundla and one Kumari aged between 31-40 years.

19. From the above it is evident that out of the 11 communities represented by 23 persons, 8 Christians are willing to adopt family planning. An orthodox Christian would not agree normally for family planning as it is against Christianity. However, in this village Christians alone as a single community, have outnumbered all other Hindu castes in this regard. All the four households of Kamma caste covered by this survey have approved of family planning. In fact almost all the young men below 35 years of this caste have either undergone vasectomy or got their wives sterilised after two or three children. There are hardly three or four youngmen of Kamma caste who have more than 2 children. Even some of the old and conservative persons who advocate four or more children seem to favour family planning in certain situations. One old man of Kamma caste who is in his sixties has two sons to share his 70 acres of land. One of them is a civil engineer and the other is studying M. B. B. S. The eldest son, the Engineer, has three sons while the younger son is yet to be married. The old man, when enquired about his opinion regarding family planning, expressed displeasure about his eldest son having three sons, because he feels that his property of 70 acres, after dividing among his two sons equally, would further get split up into three parts for the eldest son. Instead he feels his son would have undergone vasectomy operation after two sons. This shows that not only the poor who cannot afford to feed and bring up their children but also a few of the rich and propertied want to restrict the number of children.

Attitude towards Family Planning

20. The desire to adopt family planning and the success thereof depend much upon the age of the child bearing woman. If more women in the early ages of reproduction, i. e., between 20 to 30 years adopt methods to reduce the number of children the programme will be successful. On the contrary, even if more women above 30 and

below 40 years want to adopt family planning methods there may not be much use because by that time they might have become mothers of more than 3 to 4 children.

21. It can be seen from Table 60 that 5 women aged between 21-30 years want to restrict the number of their families after 4 children while an equal number of women who are in the age groups of 41-50 and 31-40 years also want to adopt the family planning after 3 children and surprisingly no woman in these two age groups (31-40 and 41-50) expressed desire to have only two children and no more. From this it can be inferred that the idea of restricting the family to only two children does not appeal to a majority of women who are in the age group of 21-30 years, a highly fertile period in the reproductive age of women.

22. Duration of marriage is another important aspect of family planning for, the longer the duration of marriage the lesser will be the desire to have more children. This is partly true in this village also. Table 61 speaks about this aspect. Fourteen persons who were married more than 20 years ago wanted no more children, but 6 persons who were also married for the same period wanted more children. Three persons who were married for 16 to 20 years do not like to have any more children while an equal number of persons of the same duration of marriage want to have more children. But among those whose duration of marriage is between 11-15 years, 4 want no more children while one with the same duration of marriage wants more children. Surprisingly there are two persons who were married for only 6 to 10 years but did not want any more children, while another two persons who entered the marital life about the same period wanted to have more children. Thus, while the duration of married life may have some relation to family planning attitudes, people may also be inclined to stop producing children due to several other reasons like economy, health, earning capacity and the nature of the family, etc.

23. The income of the individual, is also an important factor in the matter of family planning along with the above said factors like age of the child bearing woman, age of the male and duration of married life. It has been an enigma for most of the demographers and sociologists as to why the poor have more children than the rich. Perhaps

fertility is low among some of the rich due to their living conditions and food habits, etc. It is observed by many, rather sarcastically, that the act of reproduction is the only available hobby to the poor and indolent like teachers who generally have a large number of children. It is also said that persons with more income usually do not like to have more children. There appears to be some truth in this statement. Out of 23 persons who did not want to have any more children as many as 13 are having an annual income of more than Rs. 1,200/-, seven are in the annual income group of Rs. 901-1,200 and the remaining three are earning between Rs. 601 and 900 per annum. As against this, there are 11 persons who want to have more children. They are 4 in the annual income group of Rs. 1,201 and above, 2 in the income group of Rs. 601-1,200, one in the income group of Rs. 601-900 and 4 in the income group of Rs. 301-600, per annum (Table 62).

Democratic decentralisation

24. Decentralisation of authority and the participation of people in administration have always been considered by great thinkers from the time of Socrates, as the chief embodiments of any democracy. In order that these two essential requisites find place in the fabric of the Indian democracy, on the recommendations of Sri Balwant Rai G. Mehta Committee team, 'Panchayat Samithis' were constituted for each of the Community Development Blocks—wherein the people are provided opportunities for participating in the process of administration. All developmental works beneficial to the community and coming within the ambit of Community Development were entrusted to the people's own elected representatives.

25. The idea of democratic decentralisation was thus conceived and the nucleus for this revolutionary movement was the age old Village Panchayat. The three-tier system in which the Panchayat Raj institutions are linked one with the other consisting of the Gram Panchayat with its directly elected Sarpanch and members, the Panchayat Samithi at the block level with the Surpanches of Gram Panchayats, the legislators of the State and six others to be elected in the prescribed manner as its members, and the Zilla Parishad at the district level consisting of the Presidents of all the Panchayat Samithis within the district, the District Collec-

tor and the Legislators of the State and the Centre, and six others to be elected in the prescribed manner, was evolved, as the institutions in which the people's representatives have their say in the formulation and execution of policies and programmes would be beneficial to the community. The constitution of Gram Panchayats was, therefore, speeded up in order that the entire rural areas come under one or the other of the Gram Panchayats.

Panchayat Samithi

26. The Sarpanches of all the Gram Panchayats in a Block constitute the members of the Panchayat Samithi. Apart from these members, the members of the Legislative Assembly of the State representing a constituency which comprises the Block are also members of the Panchayat Samithis. The members of the Legislative Council of the State specified by the Government as members of the Zilla Parishad will become members of one of the Panchayat Samithis in the district. The Panchayat Samithi has been placed in complete charge of the implementation of the Community Development programmes and in addition the Government have also entrusted to it the extension activities of the various development departments of the Government such as Agriculture, Animal Husbandry, Fisheries, Industries, Education, Co-operation, Social Welfare, Women's Welfare, etc. The Block Development Officer is the Chief Executive Officer of the Panchayat Samithi and he is assisted by the Extension staff. The President of the Panchayat Samithi exercises administrative control over the Block Development Officer for the purpose of implementation of the resolutions of the Panchayat Samithi and its Standing Committee.

Panchayat Raj administration

27. The development of administration in the district plays an important role as an instrument of socio-economic change in rural society. Theoretically the role of administration in the Panchayat Raj programme is that of providing technical advice and guidance to Panchayat Raj institutions and executing development programmes. The fundamental approach to be followed in the execution of development programmes is that of Community Development which seeks to involve the village people in their own social and economic development, thereby making the village masses effective working groups

in programmes of development. It is assumed by the founders of Panchayat Raj programme that decentralization of powers and functions to Panchayat Raj institutions will result in the participation of the local community in development programmes which would enable the administration to implement the programmes more effectively.

28. It is no doubt true that administration is a technical process; but administration is a part of the governmental process which can empirically be understood largely in its relation to the politics of Government, the social structure and economic organisation of society. In fact the socio-cultural, political and economic context in which the administration functions provides a dynamic parameter for administrative behaviour. The tensions and conflicts in the administration caused due to complex interaction between administration and society can only be solved when there is a balanced form of development in which the political process is responsive to the needs and issues of the society and in which the political leadership is committed to an organisational and administrative revolution.

Awareness of the functions of the Panchayat, Panchayat Samithi and Zilla Parishad

Panchayat

29. Table 80 shows that out of the 35 households selected for this survey as many as 27 heads of households could tell the correct period of existence of the Village Panchayat. When enquired about the amenities provided by the Panchayat for the well being of the people they all in one voice, said that it laid roads, dug wells and brought electricity to the village. Of the remaining 7 household heads some said sarcastically that there is a Panchayat but as it has not done anything to their benefit it is as good as non-existing because it is controlled by Kammas who according to them have not provided any amenities to them. Only two or three people are indifferent to express their opinion about the Panchayat due to the fear of their superior Kammas. Due to constant feuds among Kammas themselves to capture power in the Village Panchayat a majority of the other caste people do not like to comment upon the working of the Panchayat and thereby incur the wrath of one group in power.

30. Twenty-eight informants belonging to 14 castes said that most of the members of the Pancha-

yat belong to Congress Party (Table 82).

Panchayat Samithi and Zilla Parishad

31. Twenty-six out of 35 informants are satisfied with the functioning of the Panchayat Samithi and Zilla Parishad and the rest are not satisfied (Table 83).

32. Only 25 out of 35 informants are aware of the existence of the Gramasevak and again 13 of them know his functions. And only 3 of them said that the Gramasevak was working satisfactorily. Many in the village feel that the Gramasevak is very often asked to do some odd jobs by the President of the Samithi and he has no other go except to comply (Table 81).

33. In spite of the existence of the Village Panchayat certain castes still feel that their own and traditional caste Panchayats should exist. In this village Christian, Golla, Madiga, Vaisya and Yanadi communities have their respective Panchayats. But 11 out of 18 households of the above communities feel that their respective caste Panchayats should continue side by side with the statutory village Panchayat. According to them, as the Village Panchayat comprises elected representatives of different castes in the village who are not quite aware of all the customs of each caste, cases like *maganali* cannot be decided effectively by the Panchayat. Further they feel that any case regarding immorality among women or divorce in a particular caste should be discussed by the elder members of the same caste as they know well both the contesting parties personally. But if such cases are reported to the Village Panchayat, the President and other elderly members belonging to other castes may not be able to do justice due to some consideration or other. Hence they prefer individual caste Panchayat to the Village Panchayat. No doubt when a caste Panchayat fails to arrive at an unanimous decision in any case relating to that particular caste the same is agreed to be referred to the Village Panchayat and its decision is obeyed implicitly (Tables 84 and 85).

Co-operation

34. The Manikonda Rural Bank, Land Mortgage Bank and Krishna Co-operative Bank are the three organisations advancing loans to the local ryots. Ten persons, 6 belonging to Kamma, and

one each to Balija, Kapu, Kummari castes and a Christian are aware of those three banks and 9 of them were in fact benefited by them. Eight out of those 9 have taken loans from the Rural Bank situated at Manikonda, the neighbouring village and only one took a loan from the Land Mortgage Bank, Vuyyur (Table 86).

35. Only 8 persons—four belonging to Kamma caste and one each to Balija, Kapu and Kummari castes and a Christian are members of the Manikonda Rural Bank. And of these 8 members, only two are having an individual land holding of more than 25 acres. One is having between 16 and 25 acres and another is having between 10 and 15 acres. All these four members belong to Kamma caste while the remaining four belonging one each to Balija, Kapu and Kummari castes and a Christian are having less than 10 acres each (Table 88).

36. Table 87 shows that of these 8 members 7 are literates and the remaining one, who is a Christian, is an illiterate. From the above it is evident that most of the agriculturists are not only aware of the Co-operative Bank and Land Mortgage Bank in the area but are also availing of the credit facilities provided by them. This does not mean that the local ryots are out of the clutches of the money lenders. In reality the total loan given by the bank does not form even 30% of the total debt of the households covered by this survey. Out of the total debt of Rs. 31,890/- an amount of Rs. 7,000/- was obtained from the Rural Bank (Rs. 3,000/-) and Land Mortgage Bank (Rs. 4,000/-) and the remaining amount of Rs. 24,890/- was borrowed from private money lenders. This fact throws light upon the working of the Rural Credit Societies in the sphere of agriculture. The local farmers complain that the time wasting formalities of the Banks which advance them loans, force them to go to any money lender. If the Banking formalities are minimised and the loans are advanced at the appropriate time, the farmers may be able to produce more. Besides, the local farmers complain that no Government organisation has been able to supply the required manures to them and as such they are driven as it were, to the black marketeers who sell the manures at an exorbitant rate and the farmers in the interest of greater return from the land are prepared to pay high prices for manures. Thus the cost of agriculture has gone up. Adding to this, the Government has fixed the minimum wages to be

paid to the agricultural and other labourers. The local labourers who are aware of all these things demand a higher wage and also work strictly according to the time schedule as ordained by the Government. It is also felt by the villagers that the farmer is terribly harassed by the Government officials like Tahsildar, Deputy Collector, etc., time and again to purchase some National Savings Bonds or State Government 10 years' loan certificates or donations to flood or famine affected people and so on. And in fact no farmer is happy with agriculture as an occupation as he has to struggle hard throughout the year and in the end he is not paid well for his surplus produce. Yet, in spite of all these hardships the local farmers are still sticking to agriculture and adopting all the latest methods and implements to produce more foodgrains.

Social awareness

37. Table 68 shows that as many as 32 out of 35 persons interviewed knew the district headquarters. Thirty-four knew the headquarters of the taluk in which this village falls. Only two out of 35 persons failed to tell the headquarters of the Panchayat while 13 are not aware of the headquarters of the Panchayat Samithi and 14 are not aware of the headquarters of the Zilla Parishad. Thus the new names such as Zilla Parishad and Panchayat Samithi have not yet become quite familiar to a majority of the villagers. But almost all of them know the nearby rivers, i. e., Godavari and Krishna and the great Nagarjunasagar Project being constructed on the river Krishna. They also know the Prakasam Barrage at Vijayawada.

Attitude towards survey

38. No informant was reluctant or non-co-operative to answer all the questions relating to his/her personal and economic condition. More over the enlightened few among Kammas, especially the youth, have shown a great zeal and enthusiasm in co-operating with the Investigators in canvassing the schedules among other castes and as already observed under the item, Family Planning, some of them have really criticised the Government rather vehemently, with regard to its policies relating to Family Planning, credit, party politics, etc. It is noteworthy that even among the illiterate agriculturists there are some who know about the technological and other changes that are taking place in the country. They also know the latest slogans

like 'Aaram Haram Hai' of late Nehru, and 'Jai Kisan and Jai Jawan' of late Lal Bahadur Shastri as a good number of them read daily newspapers and listen to the radio, regularly.

Sanskritization

39. Professor M. N. Srinivas has put forward a hypothesis on the basis of his ethnographic data from Coorg, a process of acculturation to which he has applied the term Sanskritization. He writes—

"The caste system is far from a rigid system in which the position of each component caste is fixed for all time. Movement has always been possible, and especially so in the middle regions of the hierarchy. A low caste was able, in a generation or two, to rise to a higher position in the hierarchy by adopting vegetarianism and teetotalism, and by Sanskritizing its ritual and pantheon. In short, it took over, as far as possible, the customs, rites and beliefs of the Brahmins and the adoption of Brahminic way of life by a low caste seems to have been frequent, though theoretically forbidden. This process has been called 'Sanskritization', a certain Vedic rites are confined to the Brahmins and the other two twice-born castes."¹

He further adds that —

"Sanskritization means not only the adoption of new customs and habits, but also exposure to new ideas and values which have found frequent expression in the vast body of Sanskrit literature, sacred as well as secular—Karma, Dharma, Papa, Maya, Samsara and Moksha are examples of the most common Sanskritic theological ideas and when a people become Sanskritized these words occur frequently in their talk. These ideas reach the common people through Sanskritic myths and stories. The development of communications carried Sanskritization to areas previously inaccessible and the spread of literacy carried it to groups. Western technology—railways, the internal combustion engine, press, radio and plane—has aided the spread of Sanskritization."²

40. In Maredumaka village the Kammas owing to their sound economic position and education acquired political power and leadership in the Village Panchayat which enabled them to become more Sanskritized than others.

41. Almost all Kammas eat meat; some of them even eat pork and drink alcoholic liquor, women enjoy greater freedom among them; and widow marriages are allowed. There have been significant changes in their dress, diet, manners, speech, etc. than among others in the village. However, in the matter of food and drink also most of them avoid taking meat, even egg and any liquor on every Saturday which is considered to be an auspicious day due to its affiliation to Lord Venkateswara. Those who have radios hear *Suprabhatam* of Lord Venkateswara on the morning of every Saturday, take head bath early in the morning and wear clean dress before taking the regular morning

coffee. Women in their homes usually do not fail to perform puja to Lord Venkateswara on every Saturday. And some of them even observe fast on Saturday night. Besides, on festivals like Krishna-shtami, Ramanavami, Dasara, the Brahmin *purohit* is invited to officiate over the puja of the respective Gods in their houses. Occasionally when a Brahmin *purohit* is not available due to some unavoidable reason the women themselves read out the respective slokas from the published books and perform the puja. This has become possible owing to the availability of cheap and popular editions of all the epics, puranas and other religious and semi-religious books in Telugu. Previously they used to depend entirely upon a Brahmin Purohit for all such things and for fixing up auspicious time and day, to undertake any journey or new work, agricultural operations, or marriage, etc. But now-a-days they refer to the Telugu almanac for day-to-day affairs and approach a Brahmin only on special occasions like fixing up a *muhurtham* for a marriage or construction of a house, etc.

42. The war and postwar years were a boom period for the Kamma farmers, who own nearly 80 per cent of the fertile land in the village. High prices for both food and cash crops made many Indian peasant proprietor castes newly rich, but for the Kammas, owning and cultivating very fertile land, the boom was specially potent. Economic betterment led to Sanskritization of the customs and way of life of the Kammas. With the economic betterment Kammas acquired political power and this led to rapid Sanskritization. This does not imply that economic betterment will always ultimately lead to Sanskritization. Other castes including the Scheduled Castes i. e. Mala and Madigas, also have no doubt improved their economic position since Independence but they are not as Sanskritized as Kammas because they have not been able to acquire political power within the village itself.

43. In the village life the high castes and low castes generally live with a consciousness of homogeneity and interdependence and also a sense of security born of living together. They accept and deny, they unite and separate, they live as good neighbours but show their claws and teeth, more often, than they did before, in spite of the process of Sanskritization or perhaps because of it. Sanskritization might have enabled some castes to raise their collective status in the society but at the same time the social distance between castes may have increased thereby.

Chapter VII

CONCLUSION

Throughout the world the river valley deltas are known as the 'cradles of civilization' since time immemorial. Many ancient civilizations such as those of the Greeks, Romans and Chinese have flourished on the banks of great rivers only. So also the Indus Valley Civilisation of the fertile plains of the Punjab (Five rivers) watered by the great tributaries of the Indus had a rich culture over two thousand years before Christ. The Ganges plain, or the region from about Delhi to Patna or the area between the Ganges and its tributary Jamuna, has always been the heart of India. Here, in this region known as Aaryavartta, the land of the Aryans, her classical culture was formed. So also to the South of Vindhya, the two great Godavari and Krishna river basins were the seats of great civilizations and empires of Andhras in the past. Verily, these two delta systems are the birth places of the Andhras' culture. The Krishna delta has been among the most productive lands in the country and has supported a very large population.

2. The analysis of the social and economic life of the people inhabiting Maredumaka village in Krishna delta indicates that the village is progressing well.

Social life

3. The Kammas who come next to the Scheduled Caste people numerically are economically well-to-do and socially occupying a high status. This is an important caste which occupies a vital position in the social organisation of the village. All the other castes are so placed in the system that they subserve the best interests of this caste. Their fortunes depend on how well they serve this caste and help it to organize the life in the village. This caste being comfortably placed in the traditional set up is ready to accept any change if it is to its advantage but it is most apprehensive of any change among other castes in the village. The leaders from this caste derive their leadership from the traditional order. They are apprehensive of any change in their treatment of other economically backward castes in the village for the fear that it may jeopardise their pre-eminent position.

4. But unlike the dominant group Kammas, the rest of the population is a heterogeneous group with a number of castes and sub-castes within it. Internal conflicts abound in this group where each caste claims superiority over the other, generating a perpetual rivalry among them. The notion of joining hands and making a common cause which would benefit them is seldom considered. Members of each one of these castes are loyal to their own group and this loyalty is strengthened by hostility towards every other non-privileged group. The leaders among them are not of much help to their respective castes themselves. Such of the leaders as coming from these sections owe their position to the patronage of the dominant group—Kammas. Hence they come easily within the orbit of their influence. Like the natural leaders these also tend to be conservatives, not favourably disposed towards change. This explains the paradoxical, yet true, reports that the stiffest resistance for the implementation of welfare measures to remove the social disabilities inherent in the traditional system, comes not merely from the dominant group but also from the non-privileged groups for whose uplift they are meant.

5. Therefore, in the social set up of the village the emergence of a dynamic and responsible leadership is slow. No doubt, the Panchayat Raj has helped to increase mass consciousness in rural India. But it has unleashed forces that are a challenge to the traditional leadership based on heredity, caste, wealth and age. As a result, a new leadership, active and vibrant, is gradually emerging in the village but at a slow pace. The reasons for this are not far to seek. Illiteracy and drinking are the two great evils rampant among the Scheduled Castes who form the majority group in the population of the village. They are not quite interested in educating their children in spite of the facilities provided by the Government and are rather sceptical about its utility. Drinking not only devours bulk of their income but also it leads to frequent quarrels, dissensions and worst of all to indebtedness.

1. Prof. M. N. Srinivas, *Religion and Society among the Coorgs of South India* (Oxford: 1952), p. 30
2. Prof. M. N. Srinivas, *Castes in Modern India and other Essays* (Asia: 1962), p. 48

Economic life

6. Nearly 90% of the total cultivable land is owned by Kammas who have adopted the modern methods of agriculture and also use all available fertilisers. Due to non-availability of required fertilisers and seeds at the appropriate time the farmers are not in a position to produce more. Water is also not made available for the second crop. Even for the first crop the water is not let out in the canals in time by the P. W. D., authorities. Besides, the absence of a Government credit agency to advance loans at the required time has compelled the farmers to take loans from private money lenders who charge very high interest. Further there is no organised market to sell the surplus produce. Due to subsistence level of agriculture which leaves little marketable surplus, growing demand for agricultural commodities and faulty distribution, the farmers are lured to maximise profit by selling the marketable surplus at the highest price offered by the commission agents. The inadequacy and ineffectiveness of the Co-operative marketing societies naturally compel the farmer to market his crop elsewhere. Diversity and lack of standardised practices for marketing agricultural produce gave private traders full scope in manipulating prices and exploiting the farmers. These private traders, the local farmers observed, advance credit to them liberally without many formalities. They have also got a wider net work of their men to collect the surplus of the agriculturists. They even go to the field of the farmers and collect the goods on the spot which the co-operative marketing societies seldom do.

7. Further, the quantum of loan advanced by co-operative credit societies and rural banks hardly covers the agricultural needs of the member, thus keeping his non-agricultural needs unfulfilled. This grave situation which every agriculturist faces every year, drags him into the clutches of other credit agencies. Again the amount of loan advanced by the co-operative bank is fixed on the basis of average cost of production of the crop. The average cost is fixed arbitrarily. The cost of production of a crop depends upon the inputs. They differ from farm to farm depending upon the size of holding, cropping pattern, soil, technique of cultivation and the nature of farm family. Fixing of an average cost unrelated to reality does not, therefore, meet the requirements of the members. A gap between the loan sanctioned and the actual requirement of the member widens when some extraneous considerations, which are always there in reality, are shown. Due to all these practical difficulties the local farmers are unable to produce more and sell the marketable surplus to any Government agency at a reasonable price fixed by the Government. That is why the farmers do not reveal to any Government official the net marketable surplus of foodgrains with them. In reality they keep more than 50% of their surplus produce in disguise and sell only a fraction of the remaining half to Government agency. If appropriate steps are taken to clear the bottle-necks in distribution of fertilisers, seeds and manures, to improve credit facilities and to establish organised markets to sell the marketable surplus, the local farmers who have acquired appreciable knowledge of all the latest developments in the field of agriculture, will certainly make the village more prosperous.

APPENDIX

TABLES

All the Tables presented herein are based on the data collected in respect of 35 households surveyed in Mare dumaka Village in March 1966.

TABLE 1
Area, Houses and Population

Year	Name of village/ hamlet	Area in Sq. miles	Density	No. of houses	Number of households	Population		
						Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1961	Mare dumaka	1.03	1.075	201	231	1,044	524	520

Source :—Primary Census Abstract, 1961.

TABLE 2
Size and Composition of Households

Total No. of house- holds	Single member			Two or three members			Four to six members			Seven to nine members			Ten members and over		
	No. of house- holds	M	F	No. of house- holds	M	F	No. of house- holds	M	F	No. of house- holds	M	F	No. of house- holds	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
35	...	...	...	10	11	13	16	35	44	8	26	36	1	9	4

M : Males, F : Females

TABLE 3

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

Religion	Sect	Sub-sect	Not belong- ing to any sect or sub- sect	Total num- ber of households	Person	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
HINDU							
1	Baliya	...	2	2	13	3	10
2	Brahmin	Vaidiki	Telaganyam	...	1	4	4
3	Chakali	Tellakula	...	1	9	5	4
4	Golla	...	2	2	6	3	3
		Yerra	...	2	19	12	7
5	Goundla	...	Kamandla	...	2	8	5
6	Kamma	...	...	4	4	29	17
7	Kapu	Saivaitees	...	1	5	1	4
8	Kummari	Desasthulu	...	1	3	1	2
9	Madiga	...	1	1	5	2	3
10	Mangali	...	1	1	4	2	2
11	Vaisya	...	1	1	9	4	5
12	Viswabrahmin	...	1	1	4	1	3
13	Uppari	Tirmandar	...	1	2	1	1
14	Yanadi	Reddy Yanadi	...	1	6	3	3
15	Yerukula	Wooru Yerukula	Kundhli Yerukula	...	1	5	2
MUSLIM							
	Shaik	...	...	1	2	1	1
CHRISTIAN							
	Roman Catholics	...	...	4	11	4	7
	Christ Mis- sionary Service	...	7	7	30	16	14
Total							
	...	...	19	33	178	81	97

TABLE 4

Population by Age Group and Sex

Caste/Tribe/ Community	Total of all ages		Age group (in years)											
			0—4		5—9		10—14		15—19		20—24		25—29	
	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)
1 Baliya	3	10	...	3	1	2	...	3	...	...	...	...	...	2
2 Brahmin	4	4	...	1	...	1	1	...	1	...	1	1	...	...
3 Chakali	5	4	1	1	1	1	...	1	1	...	...	...	...	1
4 Christian	20	21	2	1	2	4	2	2	3	1	...	1	...	3
5 Golla	15	10	3	...	2	4	1	...	2	1	1	...	1	2
6 Goundla	3	5	1	1	...	1	...	1	...	...	...	...	...	1
7 Kamma	12	17	1	2	2	3	...	2	...	...	1	3	2	2
8 Kapu	1	4	...	1	...	1	...	1	...	...	...	...	...	...
9 Kummari	1	2	...	...	...	...	...	...	...	...	...	1	...	...
10 Madiga	2	3	1	...	...	2	...	...	...	...	...	...	...	...
11 Mangali	2	2	1	...	...	1	...	...	...	...	...	1	...	...
12 Muslim	1	1	...	...	...	...	...	...	...	...	...	...	...	...
13 Vaisya	4	5	...	2	2	1	...	...	...	...	...	2	1	...
14 Viswabrahmin	1	3	...	...	...	2	...	...	...	...	...	...	...	1
15 Uppari	1	1	...	...	...	...	...	...	...	...	...	...	...	...
16 Yanadi	3	3	...	...	...	...	...	...	...	...	1	2	...	...
17 Yerukula	3	2	...	...	...	...	...	...	...	1	1	...	...	...
Total	81	97	10	12	10	23	4	10	7	3	5	11	4	12

M : Males, F : Females

—Contd.

TABLE 4 *Contd.*
Population by Age Group and Sex

Caste/Tribe Community (1)	Age group (in years)													
	30-34		35-39		40-44		45-49		50-54		55-59		60 and above	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
1 Bahija	...	...	...	...	1	...	...	...	1	...	...	...	...	...
2 Brahmin	...	...	...	...	...	1	1	...	...	...	...	...	...	...
3 Chakali	...	...	1	...	...	...	...	...	...	...	...	...	1	...
4 Christian	2	...	...	2	2	4	1	...	4	...	...	...	2	3
5 Golla	2	...	...	...	...	...	...	...	...	2	...	1	3	...
6 Goundla	1	...	...	1	...	...	1	...	...	...	...	...	...	...
7 Kamma	2	...	...	1	...	1	1	1	2	1	...	...	1	1
8 Kapu	...	...	...	...	...	...	...	...	...	1	...	...	1	...
9 Kumuari	1	...	...	...	...	...	...	...	...	...	...	...	...	1
10 Madiga	...	...	...	...	...	...	...	...	...	1	...	...	1	...
11 Mangali	1	...	...	...	...	...	...	...	...	...	...	...	...	...
12 Muslim	...	...	...	...	...	1	...	...	...	...	...	...	1	...
13 Vaisya	1	...	...	...	...	...	...	...	...	...	...	...	...	...
14 Viswabrahmin	1	...	...	...	...	...	...	...	...	...	...	...	...	...
15 Uppari	...	...	...	...	1	1	...	...	...	...	...	...	...	...
16 Yanadi	...	...	1	...	...	...	...	1	...	...	1	...	...	...
17 Yerukula	...	...	...	...	1	...	...	...	...	...	...	...	1	1
Total	11	...	2	4	5	8	4	2	7	5	1	1	11	6

M: Males, F: Females

TABLE 5

Population, by Age Group and Marital Status

Age group (1)	Total population			Never married		Married		Widowed	
	Persons (2)	Males (3)	Females (4)	Males (5)	Females (6)	Males (7)	Females (8)	Males (9)	Females (10)
0-4	22	10	12	10	12	...	...	...	...
5-9	33	10	23	10	23	...	...	...	...
10-14	14	4	10	4	10	...	...	...	...
15-19	10	7	3	7	...	...	3	...	...
20-24	16	5	11	4	...	1	11	...	...
25-29	16	4	12	...	...	4	12	...	...
30-34	11	11	...	...	...	11	...	...	...
35-39	6	2	4	...	...	2	4	...	...
40-44	13	5	8	...	...	5	8	...	...
45-49	6	4	2	...	...	4	2	...	...
50-54	12	7	5	...	...	7	5	...	...
55-59	2	1	1	...	...	1	1	...	...
60 & above	17	11	6	...	...	10	3	1	3
Total	178	81	97	35	45	45	49	1	3

TABLE

Population By Age Group, Sex, Education

Caste/Tribe Community	Age group in years	Total			Illiterate			Literate without edu- cational standard			Primary or Junior Basic		
		P	M	F	P	M	F	P	M	F	P	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Baliya	0-4	3	...	3	3	...	3	...	...	...	...	...	...
	5-9	3	1	2	2	1	1	1	...	1	...	...	...
	10-14	3	...	3	3	...	3	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	2	...	2	2	...	2	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	1	1	...	...	...	...	1	1	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	1	1	...	...	...	...	1	1	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	13	3	10	10	1	9	3	2	1	...	...	...
2 Brahmin	0-4	1	...	1	1	...	1	...	...	...	...	...	...
	5-9	1	...	1	1	...	1	...	...	...	...	...	...
	10-14	1	1	...	...	...	...	...	...	...	1	1	...
	15-19	1	1	...	...	...	...	...	...	...	1	1	...
	20-24	2	1	1	...	...	...	...	...	...	1	...	1
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	1	...	1	...	...	...	...	...	...	1	...	1
	45-49	1	1	...	...	...	...	...	...	...	1	1	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	8	4	4	2	...	2	...	...	...	5	3	2

and Caste/Tribe/Community

Matriculation/Higher Secondary			P. U. C.			Graduates			Post Graduates			Age group in years	Caste/Tribe/ Community
P	M	F	P	M	F	P	M	F	P	M	F		
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(2)	(1)
...	...	...	...	...	...	...	...	...	...	...	...	0-4	1 Baliya
...	...	...	...	...	...	...	...	...	...	...	...	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	2 Brahmin
...	...	...	...	...	...	...	...	...	...	...	...	5-9	
...	...	...	...	...	...	...	...	...	...	...	...	10-14	
...	...	...	...	...	...	...	...	...	...	...	...	15-19	
...	...	...	...	...	...	...	...	...	...	...	...	20-24	
...	...	...	1	1	...	...	...	...	...	...	...	25-29	
...	...	...	...	...	...	...	...	...	...	...	...	30-34	
...	...	...	...	...	...	...	...	...	...	...	...	35-39	
...	...	...	...	...	...	...	...	...	...	...	...	40-44	
...	...	...	...	...	...	...	...	...	...	...	...	45-49	
...	...	...	...	...	...	...	...	...	...	...	...	50-54	
...	...	...	...	...	...	...	...	...	...	...	...	55-59	
...	...	...	...	...	...	...	...	...	...	...	...	60 & above	
...	...	...	1	1	...	...	...	...	...	...	...	Total	

—Contd.

TABLE

Population By Age Group, Sex, Education

Caste, Tribe, Community	Age group in years	Total			Illiterate			Literate without educational standard			Primary or Junior Basic		
		P	M	F	P	M	F	P	M	F	P	M	F
	(1)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
3 Chakali	0-4	2	1	1	2	1	1						
	5-9	2	1	1	2	1	1						
	10-14	1		1	1		1						
	15-19	1	1		1	1							
	20-24												
	25-29	1		1	1		1						
	30-34												
	35-39	1	1		1	1							
	40-44												
	45-49												
	50-54												
	55-59												
	60 & above	1	1		1	1							
	Total	9	5	4	9	5	4						
4 Christian	0-4	3	2	1	3	2	1						
	5-9	6	2	4	4		4	2		2			
	10-14	4	2	2	4	2	2						
	15-19	4	3	1	3	3					1		
	20-24	1		1							1		
	25-29	3		3	3		3						
	30-34	2	2		2	2							
	35-39	2		2	2		2						
	40-44	6	2	4	5	1	4				1	1	
	45-49	1	1		1	1							
	50-54	4	4		4	4							
	55-59												
	60 & above	5	2	3	5	2	3						
	Total	41	20	21	36	17	19	2		2	3	1	2

and Caste/Tribe/Community

Caste/Tribe/Community	Age group in years	Matriculation/Higher Secondary			P. U. C.			Graduates			Post Graduates		
		P	M	F	P	M	F	P	M	F	P	M	F
	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
3 Chakali	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												
	Total												
4 Christian	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												
	Total												

—Contd.

Population By Age Group, Sex, Education

Caste/Tribe/ Community	Age group in years	Total			Illiterate			Literate without edu- cational standard			Primary or Junior Basic		
		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)
5 Golla	0-4	3	3	...	3	3	...	...	...	...	...	...	...
	5-9	6	2	4	1	1	...	4	1	3	1	...	1
	10-14	1	1	...	...	...	...	...	...	...	1	1	...
	15-19	3	2	1	1	...	1	...	...	...	2	2	...
	20-24	1	1	...	...	...	...	...	...	...	...	...	...
	25-29	3	1	2	2	1	1	...	...	...	1	...	1
	30-34	2	2	...	1	1	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	2	...	2	2	...	2	...	...	...	...	...	...
	55-59	1	...	1	1	...	1	...	...	...	...	...	...
	60 & above	3	3	...	2	2	...	...	...	...	1	1	...
	Total	25	15	10	13	8	5	4	1	3	6	4	2
6 Goundla	0-4	2	1	1	2	1	1	...	...	...	...	...	...
	5-9	1	...	1	1	...	1	...	...	...	...	...	...
	10-14	1	...	1	1	...	1	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	1	...	1	1	...	1	...	...	...	...	...	...
	30-34	1	1	...	1	1	...	...	...	...	...	...	...
	35-39	1	...	1	1	...	1	...	...	...	...	...	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	1	1	...	1	1	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	8	3	5	8	3	5	...	...	...	...	...	...

P: Persons, M: Males, F: Females

6

and Caste/Tribe/Community

[illegible]

—Contd.

TABLE

Population By Age Group, Sex, Education

Caste, Tribe/ Community (1)	Age group in years (2)	Total			Illiterate			Literate without edu- cational standard			Primary or Junior Basic		
		P	M	F	P	M	F	P	M	F	P	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
7 Kamma	0-4	3	1	2	3	1	2	...	...	...	...	...	...
	5-9	5	2	3	1	...	1	3	1	2	1	1	...
	10-14	2	...	2	...	...	...	...	...	...	2	...	2
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	4	1	3	1	...	1	...	...	...	2	...	2
	25-29	4	2	2	...	...	...	...	...	...	2	...	2
	30-34	2	2	...	...	...	...	...	...	...	2	...	...
	35-39	1	...	1	...	...	...	...	...	...	1	...	1
	40-44	1	...	1	...	...	...	...	...	...	1	...	1
	45-49	2	1	1	...	...	...	...	...	...	2	1	1
	50-54	3	2	1	1	...	1	...	...	...	2	2	...
	55-59	...	...	...	...	...	...	...	...	...	2	...	...
	60 & above	2	1	1	1	...	1	1	1	...	...	...	...
	Total	29	12	17	7	1	6	4	2	2	15	4	9
8 Kapu	0-4	1	...	1	1	...	1	...	...	...	...	...	...
	5-9	1	...	1	...	...	...	...	...	...	1	...	1
	10-14	1	...	1	...	...	...	...	...	...	1	...	...
	15-19	...	...	...	...	...	...	1	...	1	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	1	...	1	1	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	1	...	...	...	...	...	...
	60 & above	1	1	...	...	...	...	...	...	...	...	...	...
	Total	5	1	4	2	...	2	1	...	1	1	...	1

P: Persons, M: Males, F: Females

and Caste/Tribe/Community

Matriculation/Higher Secondary			P. U. C.			Graduates			Post Graduates			Age group in years (2)	Caste/Tribe/ Community (1)
P	M	F	P	M	F	P	M	F	P	M	F		
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)		
...	...	...	...	...	...	...	...	...	...	...	...	0-4	7 Kamma
...	...	...	...	...	...	...	...	...	...	...	...	5-9	
...	...	...	...	...	...	...	...	...	...	...	...	10-14	
...	...	...	...	...	...	...	...	...	...	...	...	15-19	
...	...	...	...	...	...	1	1	...	...	...	...	20-24	
...	...	...	...	...	...	1	1	...	1	1	...	25-29	
2	2	...	...	...	...	...	...	...	...	...	...	30-34	
...	...	...	...	...	...	...	...	...	...	...	...	35-39	
...	...	...	...	...	...	...	...	...	...	...	...	40-44	
...	...	...	...	...	...	...	...	...	...	...	...	45-49	
...	...	...	...	...	...	...	...	...	...	...	...	50-54	
...	...	...	...	...	...	...	...	...	...	...	...	55-59	
...	...	...	...	...	...	...	...	...	...	...	...	60 & above	
2	2	...	...	...	...	2	2	...	1	1	...	Total	
...	...	...	...	...	...	...	...	...	...	...	...	0-4	8 Kapu
...	...	...	...	...	...	...	...	...	...	...	...	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	

—Contd.

TABLE

Population By Age Group, Sex, Education

Caste/Tribe/ Community (1)	Age group in years (2)	Total			Intermediate			Less than Intermediate (Below Secondary)			Persons of Junior Grade		
		P	M	F	P	M	F	P	M	F	P	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
9 Kummari	0-4	...	...	...	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	1	...	1	...	...	...	...	...	...	1	...	1
	25-29	...	...	...	...	...	...	...	...	...	1	...	1
	30-34	1	1	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	1	...	1	1	...	1	...	...	...	...	...	...
	Total	3	1	2	1	...	1	...	...	...	...	...	1
10 Madiga	0-4	1	1	...	1	1	...	...	...	...	...	...	...
	5-9	2	...	2	2	...	2	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	1	...	1	1	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	1	...	...	...	...	...	...
	60 & above	1	1	...	...	...	...	...	...	...	...	...	...
	Total	5	2	3	4	1	3	1	1	...	...	...	...

P: Persons, M: Males, F: Females

6

and Caste/Tribe/Community

Age group in years (2)	Caste/Tribe/ Community (1)	Matriculation, Higher Secondary			P. U. C.			Graduates			Post Graduates		
		P	M	F	P	M	F	P	M	F	P	M	F
		(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
0-4	9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...
5-9		...	...	...	...	...	...	...	...	...	...	...	...
10-14		...	...	...	...	...	...	...	...	...	...	...	...
15-19		...	...	...	...	...	...	...	...	...	...	...	...
20-24		...	...	...	...	...	...	...	...	...	...	...	...
25-29		...	...	...	...	...	...	...	...	...	...	...	...
30-34		1	1	...	...	...	...	...	...	...	...	...	...
35-39		...	...	...	...	...	...	...	...	...	...	...	...
40-44		...	...	...	...	...	...	...	...	...	...	...	...
45-49		...	...	...	...	...	...	...	...	...	...	...	...
50-54		...	...	...	...	...	...	...	...	...	...	...	...
55-59		...	...	...	...	...	...	...	...	...	...	...	...
60 & above		...	...	...	...	...	...	...	...	...	...	...	...
Total		1	1	...	...	...	...	...	...	...	...	...	...
0-4	10 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		...	...	...	...	...	...	...	...	...	...	...	...

—Contd.

T A B L E

Population By Age Group, Sex, Education

Caste Tribe/ Community	Age group in years	Total			Illiterate			Literate without edu- cational standard			Primary or Junior Basic		
		P	M	F	P	M	F	P	M	F	P	M	F
	(1)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
11 Mangali	0-4	1	1	...	1	1	...	...	...	...	...	...	...
	5-9	1	...	1	1	...	1	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	1	...	1	...	...	...	1	...	1	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	1	1	...	1	1	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	4	2	2	3	2	1	1	...	1	...	...	...
12 Muslim	0-4	...	...	...	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	1	...	1	1	...	1	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	1	1	...	1	1	...	...	...	...	...	...	...
	Total	2	1	1	2	1	1	...	...	...	...	...	...

P: Persons, M: Males, F: Females

and Caste/Tribe/Community

Caste, Tribe/ Community	Age group in years	Matriculation Higher Secondary			P. U. C.			Graduates			Post Graduates		
		P	M	F	P	M	F	P	M	F	P	M	F
	(1)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
11 Mangali	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	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...
12 Muslim	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	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...

—Contd.

APPENDIX

TABLE

Population By Age Group, Sex, Education

Caste/Tribe/ Community (1)	Age group in years (2)	Total			Illiterate			Literate without edu- cational standard			Primary or Junior Basic		
		P	M	F	P	M	F	P	M	F	P	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
13 Vaisya	0-4	2	...	2	2	...	2	...	...	...	...	...	...
	5-9	3	2	1	2	1	1	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	1	1	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	2	...	2	...	...	...	...	...	...	...	...	...
	25-29	1	1	...	...	...	...	2	...	2	...	...	...
	30-34	1	1	...	...	...	...	...	...	...	1	1	...
	35-39	...	...	...	...	...	...	...	...	...	1	1	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	9	4	5	4	1	3	3	1	2	2	2	...
14 Viswa- brahmin	0-4	...	...	...	...	...	...	...	...	...	...	...	...
	5-9	2	...	2	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	1	...	1	1	...	1
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	1	...	1	...	...	...	...	...	...	...	...	...
	30-34	1	1	...	...	...	...	1	...	1	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	1	1	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	4	1	3	...	...	...	2	...	2	2	1	1

P: Persons, M: Males, F: Females

TABLES

6

and Caste/Tribe/Community

Caste/Tribe/ Community (1)	Age group in years (2)	Matriculation Higher Secondary			P. U. C.			Graduates			Post Graduates		
		P	M	F	P	M	F	P	M	F	P	M	F
		(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
13 Vaisya	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	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...
14 Viswa- brahmin	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	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...

—Contd.

TABLE

Population By Age Group, Sex, Education

Caste/Tribe/Community (1)	Age group in years (2)	Total			Illiterate			Literate without edu- cational standard			Primary or Junior Basic		
		P	M	F	P	M	F	P	M	F	P	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
15 Uppari	0-4	...	...	...	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	2	1	1	2	1	1	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	2	1	1	2	1	1	...	...	...	...	...	...
16 Yanadi	0-4	...	...	...	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	3	1	2	3	1	2	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	1	1	...	1	1	...	...	...	...	...	...	...
	40-44	...	...	...	...	...	...	...	...	...	...	...	...
	45-49	1	...	1	1	...	1	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	1	1	...	...	...	...	...	...	...	1	1	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	6	3	3	5	2	3	...	...	...	1	1	...

P: Persons, M: Males, F: Females

and Caste/Tribe/Community

Caste/Tribe/Community (1)	Age group in years (2)	Matriculation Higher Secondary			P. U. C.			Graduates			Post Graduates		
		P	M	F	P	M	F	P	M	F	P	M	F
		(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
15 Uppari	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	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...
16 Yanadi	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	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	...	...	...	...

—Contd.

TABLE

Population By Age Group, Sex, Education

Caste/Tribe/ Community	Age group in years	Total			Illiterate			Literate without edu- cational standard			Primary or Junior Basic		
		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)
17 Yerakula	0-4	...	...	...	...	...	...	...	...	...	...	...	...
	5-9	...	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...	...
	15-19	1	...	1	1	...	1	...	...	...	...	...	...
	20-24	1	1	...	1	1	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...	...
	35-39	...	...	...	...	...	...	...	...	...	...	...	...
	40-44	1	1	...	1	1	...	...	...	...	...	...	...
	45-49	...	...	...	...	...	...	...	...	...	...	...	...
	50-54	...	...	...	...	...	...	...	...	...	...	...	...
	55-59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & above	2	1	1	2	1	1	...	...	...	...	...	...
Total		5	3	2	5	3	2	...	...	...	...	...	...

P: Persons, M: Males, F: Females

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and Caste/Tribe/Community[illegible]

TABLE

Population by Age Group.

Age group in years	Total			Illiterate			Literate without educational standard			Primary or Junior basic		
	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	22	10	12	22	10	12	...	...	...	...	...	...
5-9	33	10	23	17	4	13	12	5	7	4	1	3
10-14	14	4	10	9	2	7	1	...	1	4	2	2
15-19	10	7	3	6	4	2	...	...	...	4	3	1
20-24	16	5	11	5	2	3	3	...	3	5	...	5
25-29	16	4	12	9	1	8	1	...	1	4	1	3
30-34	11	11	...	5	5	...	...	...	...	2	2	...
35-39	6	2	4	5	2	3	...	...	...	1	...	1
40-44	13	5	8	9	3	6	1	1	...	3	1	2
45-49	6	4	2	3	2	1	...	...	...	3	2	1
50-54	12	7	5	9	4	5	1	1	...	2	2	...
55-59	2	1	1	1	...	1	...	...	...	1	1	...
60 & above	17	11	6	13	7	6	2	2	...	2	2	...
Total	178	81	97	113	46	67	21	9	12	35	17	18

P : Persons, M : Males, F : Females.

7

Sex and Education

Age group in years	Matriculation or Higher Secondary			P. U. C.			Graduates			Post Graduates			Age group in years
	P	M	F	P	M	F	P	M	F	P	M	F	
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(1)
0-4	...	...	...	...	...	...	...	...	...	...	...	...	0-4
5-9	...	...	...	...	...	...	...	...	...	...	...	...	5-9
10-14	...	...	...	...	...	...	...	...	...	...	...	...	10-14
15-19	...	...	...	...	...	...	...	...	...	...	...	...	15-19
20-24	...	...	...	...	...	...	...	...	...	...	...	...	20-24
25-29	1	1	...	1	1	...	1	1	...	1	1	...	25-29
30-34	...	...	...	...	...	...	1	1	...	...	...	...	30-34
35-39	4	4	...	...	...	...	...	...	...	...	...	...	35-39
40-44	...	...	...	...	...	...	...	...	...	...	...	...	40-44
45-49	...	...	...	...	...	...	...	...	...	...	...	...	45-49
50-54	...	...	...	...	...	...	...	...	...	...	...	...	50-54
55-59	...	...	...	...	...	...	...	...	...	...	...	...	55-59
60 & above	...	...	...	...	...	...	...	...	...	...	...	...	60 & above
Total	5	5	...	1	1	...	2	2	...	1	1	...	Total

TABLE

Household Heads by Caste/Tribe/Community,

Caste/Tribe/ Community (1)	Illiterate males (by age group)												
	0-4 (2)	5-9 (3)	10-14 (4)	15-19 (5)	20-24 (6)	25-29 (7)	30-34 (8)	35-39 (9)	40-44 (10)	45-49 (11)	50-54 (12)	55-59 (13)	60 & above (14)
1 Baliya	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	...	...	...	...	1
4 Christian	...	...	...	...	...	...	2	...	1	1	4	...	2
5 Golla	...	...	...	...	...	...	1	...	...	...	...	...	2
6 Goundla	...	...	...	...	...	...	1	...	...	1	...	...	...
7 Kamma	...	...	...	...	...	...	...	...	...	...	...	...	...
8 Kapu	...	...	...	...	...	...	...	...	...	...	...	...	...
9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...	...
10 Madiga	...	...	...	...	...	...	...	...	...	...	...	...	...
11 Mangali	...	...	...	...	...	...	1	...	...	...	...	...	...
12 Muslim	...	...	...	...	...	...	...	...	...	...	...	...	1
13 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	...
14 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...
15 Uppari	...	...	...	...	...	...	...	...	1	...	...	...	...
16 Yanadi	...	...	...	...	...	...	...	...	...	...	...	...	...
17 Yerukula	...	...	...	...	...	...	...	...	...	...	...	...	1
Total	...	...	...	...	...	...	5	...	2	2	4	...	7

Age Group, Sex and Literacy

	Illiterate females (by age group)													Caste, Tribe/ Community (1)
	0-4 (15)	5-9 (16)	10-14 (17)	15-19 (18)	20-24 (19)	25-29 (20)	30-34 (21)	35-39 (22)	40-44 (23)	45-49 (24)	50-54 (25)	55-59 (26)	60 & above (27)	
1 Baliya	...	...	...	...	...	...	...	...	...	...	...	...	...	1 Baliya
2 Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	2 Brahmin
3 Chakali	...	...	...	...	...	...	...	...	...	...	...	...	...	3 Chakali
4 Christian	...	...	...	...	...	...	...	...	...	...	...	...	...	4 Christian
5 Golla	...	...	...	...	...	...	...	...	...	...	...	...	...	5 Golla
6 Goundla	...	...	...	...	...	...	...	...	...	...	...	...	...	6 Goundla
7 Kamma	...	...	...	...	...	...	...	...	...	...	...	...	...	7 Kamma
8 Kapu	...	...	...	...	...	...	...	...	...	...	...	...	...	8 Kapu
9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...	...	9 Kummari
10 Madiga	...	...	...	...	...	...	...	...	...	...	...	...	...	10 Madiga
11 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	11 Mangali
12 Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	12 Muslim
13 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	...	13 Vaisya
14 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	14 Viswabrahmin
15 Uppari	...	...	...	...	...	...	...	...	...	...	...	...	...	15 Uppari
16 Yanadi	...	...	...	...	...	...	...	...	...	...	...	...	...	16 Yanadi
17 Yerukula	...	...	...	...	...	...	...	...	...	...	...	...	...	17 Yerukula
Total	...	...	...	...	...	...	...	...	...	...	...	...	...	Total

—Contd.

APPENDIX

TABLE

Household Heads by Caste/Tribe/Community.

Caste, Tribe/ Community (1)	Literate males (by age group)												60 & above
	0-4 (28)	5-9 (29)	10-14 (30)	15-19 (31)	20-24 (32)	25-29 (33)	30-34 (34)	35-39 (35)	40-44 (36)	45-49 (37)	50-54 (38)	55-59 (39)	
1 Baliya	...	...	...	...	...	...	...	...	1	...	1	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...	1	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	...	...	...	...	...
4 Christian	...	...	...	...	...	...	...	...	...	...	...	...	...
5 Golla	...	...	...	...	...	...	...	...	1	...	...	...	1
6 Goundla	...	...	...	...	...	...	...	...	...	...	...	...	...
7 Kamma	...	...	...	...	...	...	...	...	...	...	...	...	1
8 Kapu	...	...	...	...	...	...	...	...	...	1	2	...	1
9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...	...
10 Madiga	...	...	...	...	...	...	1	...	...	...	...	...	1
11 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...
12 Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...
13 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	...
14 Viswabrahmin	...	...	...	...	...	1	...	...	...	...	...	...	...
15 Uppari	...	...	...	...	...	...	1	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	...	...	...	...	...	...	1	...
17 Yerukula	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	1	2	...	2	2	3	1	4

TABLES

8

Age Group, Sex and Literacy

Caste/Tribe/ Community (1)	Literate females (by age group)												60 & above
	0-4 (41)	5-9 (42)	10-14 (43)	15-19 (44)	20-24 (45)	25-29 (46)	30-34 (47)	35-39 (48)	40-44 (49)	45-49 (50)	50-54 (51)	55-59 (52)	
1 Baliya	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	...	...	...	...	...
4 Christian	...	...	...	...	...	...	...	...	...	...	...	...	...
5 Golla	...	...	...	...	...	...	...	...	...	...	...	...	...
6 Goundla	...	...	...	...	...	...	...	...	...	...	...	...	...
7 Kamma	...	...	...	...	...	...	...	...	...	...	...	...	...
8 Kapu	...	...	...	...	...	...	...	...	...	...	...	...	...
9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...	...
10 Madiga	...	...	...	...	...	...	...	...	...	...	...	...	...
11 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...
12 Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...
13 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	...
14 Viswa brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...
15 Uppari	...	...	...	...	...	...	...	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	...	...	...	...	...	...	...	...
17 Yerukula	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	...	...	...	...	...	...	...	...

—Contd.

TABLE

Household Heads by Caste/Tribe/Community.

Caste, Tribe/ Community (1)	Total males (by age group)												60 & above
	0-4 (54)	5-9 (55)	10-14 (56)	15-19 (57)	20-24 (58)	25-29 (59)	30-34 (60)	35-39 (61)	40-44 (62)	45-49 (63)	50-54 (64)	55-59 (65)	
1 Baliya	...	...	...	...	...	...	...	...	1	...	1	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	...	1	...	...	...
4 Christian	...	...	...	...	...	...	...	...	...	...	...	...	1
5 Golla	...	...	...	...	...	...	2	...	2	1	4	...	2
6 Goundla	...	...	...	...	...	...	1	...	...	...	...	...	3
7 Kamma	...	...	...	...	...	...	1	...	...	1	...	...	...
8 Kapu	...	...	...	...	...	...	...	...	...	1	2	...	1
9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...	1
10 Madiga	...	...	...	...	...	...	1	...	...	...	...	...	...
11 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	1
12 Muslim	...	...	...	...	...	...	1	...	...	...	...	...	...
13 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	1
14 Viswabrahmin	...	...	...	...	...	1	...	...	...	...	...	...	...
15 Uppari	...	...	...	...	...	...	1	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	...	...	...	1	...	...	...	...
17 Yerukula	...	...	...	...	...	...	...	...	...	...	...	1	...
Total	...	...	...	...	...	1	7	...	4	4	7	1	11

Age Group, Sex and Literacy

Caste/Tribe/ Community (1)	Total females (by age group)													60 & above	Caste/Tribe/ Community (1)
	0-4 (67)	5-9 (68)	10-14 (69)	15-19 (70)	20-24 (71)	25-29 (72)	30-34 (73)	35-39 (74)	40-44 (75)	45-49 (76)	50-54 (77)	55-59 (78)	(79)		
1 Baliya	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 Baliya
2 Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2 Brahmin
3 Chakali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3 Chakali
4 Christian	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4 Christian
5 Golla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5 Golla
6 Goundla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6 Goundla
7 Kamma	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7 Kamma
8 Kapu	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8 Kapu
9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9 Kummari
10 Madiga	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10 Madiga
11 Mangali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11 Mangali
12 Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12 Muslim
13 Vaisya	...	...	...	...	...	...	...	...	...	...	...	...	...	...	13 Vaisya
14 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	14 Viswabrahmin
15 Uppari	...	...	...	...	...	...	...	...	...	...	...	...	...	...	15 Uppari
16 Yanadi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	16 Yanadi
17 Yerukula	...	...	...	...	...	...	...	...	...	...	...	...	...	...	17 Yerukula
Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Total

—Concl.

APPENDIX

TABLE 10

Deaths by Causes, Sex, Age Group and Caste/Tribe/Community

Caste/Tribe/ Community	Cause of death	Number of males in age group (in years)														Number of females in age group (in year)		
		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	0-4	5-9 to 55-59	60 & above	
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	
1 Baliya	Due to old age	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1		
2 Christian	Due to old age	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...		
	Due to blood pressure	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...		
3 Goundla	Slipped into the well	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...		
4 Kamma	Due to heart failure	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
5 Mangali	Due to old age	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1		
6 Vaisya	Due to motions	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...		
7 Viswabrahmin	Due to illness	...	1	...	...	...	...	...	...	...	...	...	...	1	...	...		
		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
	Total	...	2	...	...	...	...	...	...	...	...	1	...	3	...	2		

TABLE 11

1961 Primary Census Abstract

Location Code No. (1)	Name of village (2)	Area in sq. miles (3)	Occupied resi- dential houses		Total No. of per- sons enumerated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless population	
			No. of houses (4)	No. of house- holds (5)	P	M	F	M	F	M	F	M	F
			(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
111	Maredumaka	1.03	201	231	1,044	524	520	9	4	21	22	...	...

—Contd.

TABLE 11—Contd.

1961 Primary Census Abstract

WORKERS												III In mining, quarrying, livestock, forestry, fishing, hunting and plantations, orchards & allied activities	
Institutional popu- lation		Literate and edu- cated persons		(I-IX) Total workers		I As cultivator		II As agricultural labourer				M	F
M	F	M	F	M	F	M	F	M	F	M	F		
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)		
...	1	217	140	325	229	72	11	187	194	...	...		

P: Persons, M: Males, F: Females

—Contd.

TABLES

TABLE 11—Concl.

1961 Primary Census Abstract

WORKERS

IV At household industry		V In manufactur- ing other than household industry		VI In construction		VII In trade and commerce		VIII In transport, storage and communica- tions		IX In other services		X Non-workers	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
29	12	...	...	1	...	20	11	3	...	13	1	199	291

TABLE 12

Livelihood Classes

Location Code No. and name of village	Area in square miles	Occupied houses		Total No. of persons enumerated (including inmates of institutions & houseless persons)			Inmates of institutions & houseless persons		Literates		Agri- I Cultivators of land wholly or mainly owned and their dependants	
		No. of houses	No. of house- holds	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1951 CENSUS												
95 Maredumaka	1.03	167	188	847	417	430	...	...	186	112	103	135
1966 SURVEY												
111 Maredumaka	1.03	35	35	178	81	97	...	...	35	30	17	3

—Contd.

TABLE 12—Concl.

Livelihood Classes

cultural classes						Non-agricultural class persons (including dependants) who derive their principal means of livelihood from							
II Cultivators of land mainly or wholly unowned & their dependants		III Cultivating labour- ers and their dependants		IV Non-cultivating owners of land, agricultural rent receivers and their dependants		V Production other than cultivation		VI Commerce		VII Transport		VIII Other services and miscellaneous sources	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
1951 CENSUS													
13	12	190	178	...	...	7	4	23	27	...	...	81	74
1966 SURVEY													
...	...	4	...	...	...	4	2	5	...	...	...	21	22

P: Persons, M: Males, F: Females

TABLE 13

Workers and Non-workers by Sex and Age Group

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0— 4	22	10	12	...	...	...	22	10	12
5— 9	33	10	23	...	...	...	33	10	23
10—14	14	4	10	3	1	2	11	3	8
15—19	10	7	3	5	3	2	5	4	1
20—24	16	5	11	5	4	1	11	1	10
25—29	16	4	12	10	3	7	6	1	5
30—34	11	11	...	11	11	...	...	...	...
35—39	6	2	4	4	1	3	2	1	1
40—44	13	5	8	9	5	4	4	...	4
45—49	6	4	2	5	4	1	1	...	1
50—54	12	7	5	10	7	3	2	...	2
55—59	2	1	1	2	1	1	...	...	...
60 & above	17	11	6	13	10	3	4	1	3
Total	178	81	97	77	50	27	101	31	70

TABLE 14

Workers by Sex, Age Group and Occupations

Age group (in years)	Total			Teacher		Village Servant		Trader (Kirana)		Trader (Cloth)		Trader (Cattle)		Cultivator		Pig rearer	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	3	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	5	3	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20—24	5	4	1	1	...	...	...	...	...	...	...	...	...	2	...	...	...
25—29	10	3	7	...	...	...	...	1	...	...	...	...	...	2	...	...	...
30—34	11	11	...	2	...	...	...	1	...	...	...	...	...	3	...	...	...
35—39	4	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
40—44	9	5	4	1	...	...	...	...	...	1	...	...	...	...	1	...	...
45—49	5	4	1	1	...	...	...	...	...	...	...	...	...	1	...	...	...
50—54	10	7	3	...	...	...	...	...	...	...	...	1	...	5	1	...	...
55—59	2	1	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...
60 & above	13	10	3	...	...	1	...	1	...	...	...	...	...	4	...	1	...
Total	77	50	27	5	...	1	...	5	...	1	...	1	...	17	5	1	...

P : Persons, M : Males, F : Females

—Contd.

APPENDIX

TABLE 14—*Concl.*

Workers by Sex, Age Group and Occupation

Toddy tapper		Attached agricultural labourer		Carpenter		Mason		Basket weaver		Casual labourer		Watchman		Barber		Washer-man	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	1	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...
...	...	3	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	6	...	...	...	...	...	...	1
1	...	...	...	1	...	...	...	...	...	2	...	...	...	1	...	...	...
...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	1	...
...	...	...	...	...	...	1	...	1	...	1	3	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	2	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	1	2	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
1	...	4	...	1	...	1	...	1	...	8	21	1	...	1	...	2	1

M : Males, F : Females

TABLES

TABLE 15

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

Age group (in years)	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in culti- vation belonging to the 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	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	3	1	2	...	...	1	...	...	...	...	...	...	3	1	2
15-19	5	3	2	1	...	...	...	...	...	...	...	...	4	3	1
20-24	5	4	1	1	1	...	...	...	...	2	2	...	2	1	1
25-29	10	3	7	...	...	...	1	1	...	2	2	...	7	...	7
30-34	11	11	...	2	2	...	1	1	...	3	3	...	5	5	...
35-39	4	1	3	...	...	...	...	...	...	...	...	...	4	1	3
40-44	9	5	4	1	1	...	1	1	...	1	...	1	6	3	3
45-49	5	4	1	...	...	...	...	...	...	1	1	...	4	3	1
50-54	10	7	3	...	...	...	1	1	...	6	5	1	3	1	2
55-59	2	1	1	...	...	...	...	...	...	1	...	1	1	1	...
60 & above	13	10	3	1	...	1	1	1	...	4	4	...	7	5	2
Total	77	50	27	6	4	2	5	5	...	20	17	5	46	24	22

P : Persons; M : Males; F : Females

APPENDIX

TABLE 16

Non-workers by Age Group and Nature of Activity

Age group (in years)	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attend- ing school			Dependants			Unemployed		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0—4	22	10	12	...	...	...	...	...	...	22	10	12	...	...	...
5—9	33	10	23	...	...	...	18	6	12	15	4	11	...	...	...
10—14	11	3	8	...	...	...	3	1	2	8	2	6	...	...	...
15—19	5	4	1	...	...	...	2	2	...	3	2	1	...	...	...
20—24	11	1	10	10	...	10	...	...	...	1	1	...	...	...	...
25—29	6	1	5	5	...	5	...	...	...	...	...	...	1	1	...
30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35—39	2	1	1	1	...	1	...	...	...	1	1	...	...	...	...
40—44	4	...	4	4	...	4	...	...	...	...	...	...	...	...	...
45—49	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
50—54	2	...	2	2	...	2	...	...	...	...	...	...	...	...	...
55—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & above	4	...	3	...	...	...	...	...	...	4	1	3	...	...	...
Total	101	31	70	23	...	23	23	9	14	54	21	33	1	1	...

P : Persons, M : Males, F : Females

TABLES

TABLE 17

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

Total No. of households	Households enga- ged in cultivation run by the house- hold	Households engag- ed in industry run by the household	Households engag- ed in business run by the household	Households engag- ed in cultivation and business	Households not engaged in cultiva- tion, industry or business
(1)	(2)	(3)	(4)	(5)	(6)
35	9	2	4	2	18

TABLE 18

Traditional Occupation by Households

Traditional occupation	No. of households
(1)	(2)
1 Priest	1
2 Village servant	1
3 Trader (<i>kirana</i>)	2
4 Cultivator	13
5 Sheep rearer	1
6 Pig rearer	1
7 Toddy tapper	2
8 Agricultural labourer	1
9 Attached agricultural labourer	1
10 Carpenter	1
11 Potter	1
12 Casual labourer	8
13 Barber	1
14 Washerman	1
Total	35

APPENDIX

TABLE 19

Place of Occupation

Place of occupation (1)	Teacher		Village servant		Trader (Kirana)		Trader (Cloth)		Trader (Cattle)		Cultivator		Pig rearer	
	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)
1 Within the village	4	...	1	...	3	...	1	...	...	...	17	3	1	...
2 Outside the village	1	...	...	...	...	...	...	...	1	...	...	...	...	...
Total	5	...	1	...	3	...	1	...	1	...	17	5	1	...

—Contd.

TABLE 19—Concl'd.

Place of Occupation

Toddy tapper		Attached agricultural labourer		Carpenter		Mason		Basket weaver		Casual labourer		Watchman		Barber		Washer-man	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)
1	...	4	...	1	...	1	...	2	2	8	21	1	...	1	...	2	1
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1	...	4	...	1	...	1	...	2	2	8	21	1	...	1	...	2	1

TABLES

TABLE 20

Occupational Mobility, Cause of Change and Contentment during 1959-60 by

Caste/Tribe/Community

Caste, Tribe/ Community (1)	From traditional occupation (2)	No. of house- holds chang- ing over (3)	To contemporary main occupation (4)	No. of households changing traditional occupation			No. of infor- mants who are not con- tent with present occupation (8)
				Volunta- rily (5)	Forced (6)	Other reasons (7)	
				(5)	(6)	(7)	(8)
1 Brahmin	Priest	1	Teacher	...	1	...	...
2 Christian	Casual labourer	1	Trader (cattle)	1	...	...	...
	Casual labourer	1	Beggar	...	1	...	...
	Cultivator	1	Teacher	1	...	...	...
	—do—	1	Casual labourer	...	1	...	...
	Agricultural labourer	1	—do—	...	1	...	...
	Attached agricul- tural labourer	1	—do—	1	...	...	...
	Cultivator	1	Agricultural labourer	...	1	...	...
3 Golla	Sheep rearer	1	Cultivator	1	...	...	...
4 Goundla	Toddy tapper	1	Casual labourer	...	1	1	...
5 Muslim	Casual labourer	1	Trader (kirana)	...	...	...	...
6 Yenadi	Cultivator	1	Watchman (field)	...	1	...	...
Total		12		4	7	1	...

APPENDIX

TABLE 21

Occupational Mobility—Nature of Aspiration

Main Occupation (1)	No. of persons in the occupa- tion (2)	Number of persons who want their sons to be:					Unspecified (8)
		Same as in col. (1) (3)	Government service (4)	Cultivation (5)	Poultry business (6)	Having no sons (7)	
1 Teacher	3	...	1	...	...	1	1
2 Village servant	1	1	...	...	...	...	...
3 Trader (<i>kirana</i>)	2	1	...	...	...	1	...
4 Trader (cloth)	1	...	...	...	...	1	...
5 Trader (cattle)	1	...	...	...	...	1	...
6 Cultivator	11	1	5	...	1	1	3
7 Pig rearer	1	...	...	...	...	...	1
8 Toddy tapper	1	...	1	...	...	...	...
9 Carpenter	1	...	...	...	...	1	...
10 Mason	1	...	...	...	...	1	...
11 Casual labourer	8	...	2	1	...	2	3
12 Watchman (field)	1	...	...	...	...	...	1
13 Hair dresser	1	...	1	...	...	...	...
14 Washerman	1	...	...	...	...	...	1
Total	34	3	10	1	1	9	10

TABLES

TABLE 22

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

Main occupation (1)	Number of households among							
	Baliya (2)	Brahmin (3)	Chakali (4)	Christian (5)	Golla (6)	Goundla (7)	Kamma (8)	Kapu (9)
1 Teacher	...	1	...	...	...	...	...	...
2 Village servant	...	...	...	...	1	...	...	...
3 Trader (<i>kirana</i>)	...	...	...	...	...	...	...	...
4 Trader (cloth)	1	...	...	...	...	...	...	...
5 Trader (cattle)	...	...	...	1	...	...	...	...
6 Cultivator	1	...	...	3	3	...	4	1
7 Pig rearer	...	...	...	...	...	...	...	...
8 Toddy tapper	...	...	...	...	...	1	...	...
9 Carpenter	...	...	...	...	...	...	...	...
10 Mason	...	...	...	...	...	...	...	...
11 Casual labourer	...	...	...	6	...	1	...	...
12 Watchman (field)	...	...	...	...	...	...	...	...
13 Hair dresser	...	...	...	...	...	...	...	...
14 Washerman	...	...	1	...	...	...	...	...
Total	2	1	1	10	4	2	4	1

—Contd.

TABLE 22—*Concl'd.*

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

Main occupation (1)	Number of households among								
	Kum- mari (10)	Madiga (11)	Mangali (12)	Muslim (13)	Vaisya (14)	Viswa- brahmin (15)	Uppari (16)	Yenadi (17)	Yerukula (18)
1 Teacher	1	...	...	...	...	...	...	...	...
2 Village servant	...	...	...	...	...	...	...	...	...
3 Trader (<i>kirana</i>)	...	...	...	1	1	...	...	...	...
4 Trader (cloth)	...	...	...	...	...	...	...	...	...
5 Trader (cattle)	...	...	...	...	...	...	...	...	...
6 Cultivator	...	...	...	...	...	...	...	...	...
7 Pig rearer	...	...	...	...	...	...	...	...	...
8 Toddy tapper	...	...	...	...	...	...	...	...	1
9 Carpenter	...	...	...	...	...	...	...	...	...
10 Mason	...	...	...	...	...	1	...	...	...
11 Casual labourer	...	1	...	...	...	...	1	...	...
12 Watchman (field)	...	...	...	...	...	...	...	...	...
13 Hair dresser	...	...	1	...	...	...	...	1	...
14 Washerman	...	...	...	...	...	...	...	...	...
Total	1	1	1	1	1	1	1	1	1

TABLE 23

Combination of occupations

Main Occupation (1)	Total No. of house- holds (2)	Number of households in subsidiary occupation of				
		Cultivator (3)	Trader (cloth) (4)	Trader (cattle) (5)	Casual labourer (6)	Blacksmithy (7)
1 Teacher	2	1	...	...	...	...
2 Village sarvant	1	...	...	...	...	...
3 Trader (<i>kirana</i>)	2	...	...	...	...	...
4 Trader (cloth)	1	1	...	...	...	...
5 Trader (cattle)	1	1	...	...	...	...
6 Cultivator	12	...	1	1	2	...
7 Pig rearer	1	...	...	...	...	...
8 Toddy tapper	1	...	...	...	1	...
9 Carpenter	1	...	...	...	...	1
10 Mason	1	...	...	...	...	...
11 Casual labourer	8	...	...	...	...	...
12 Watchman (field)	1	...	...	...	...	...
13 Hair dresser	1	...	...	...	...	...
14 Washerman	1	...	...	...	...	...
Total	34	3	1	1	3	1

TABLE 24

Main Occupation, per capita Annual Household Income and Family Type

Main occupation (1)	Per capita annual household income ranges (in rupees)											
	1-50				51-100				101-200			
	S (2)	I (3)	J (4)	O (5)	S (6)	I (7)	J (8)	O (9)	S (10)	I (11)	J (12)	O (13)
NUMBER OF HOUSEHOLDS												
1 Teacher	...	...	...	...	...	...	...	...	1	...	...	...
2 Village servant	...	...	...	...	...	...	...	...	...	...	...	...
3 Trader (<i>kirana</i>)	...	...	...	...	...	...	...	...	...	...	...	...
4 Trader (cloth)	...	...	...	...	...	...	...	...	...	...	...	...
5 Trader cattle	...	...	...	...	...	...	...	...	1	...	...	...
6 Cultivator	...	...	...	...	...	...	...	...	...	...	...	...
7 Pig rearer	...	...	...	...	...	...	...	...	...	...	1	1
8 Toddy tapper	...	...	...	...	...	...	...	...	...	...	1	...
9 Carpenter	...	...	...	...	...	...	...	...	...	...	...	...
10 Mason	...	...	...	...	...	...	...	...	...	...	...	...
11 Casual labourer	...	...	...	...	...	...	...	...	1	...	...	...
12 Watchman (field)	...	...	...	...	1	...	...	...	2	...	...	1
13 Hair dresser	...	...	...	...	...	...	...	...	...	...	...	...
14 Washerman	...	...	...	...	...	...	...	...	1	...	...	...
Total	...	...	...	...	1	...	...	...	6	...	2	4

—Contd.,

TABLE 24—Contd.

Main Occupation, per capita Annual Household Income and Family Type

Main occupation (1)	Per capita annual household income ranges (in rupees)											
	201-300				301-500				501 & above			
	S (14)	I (15)	J (16)	O (17)	S (18)	I (19)	J (20)	O (21)	S (22)	I (23)	J (24)	O (25)
NUMBER OF HOUSEHOLDS												
1 Teacher	1	...	...	...	...	...	...	...	...	...	...	1
2 Village servant	...	...	...	...	1	...	...	...	...	...	...	...
3 Trader (<i>kirana</i>)	1	...	...	1	...	...	...	...	...	...	...	...
4 Trader (cloth)	...	...	...	...	...	...	...	...	...	...	...	...
5 Trader (cattle)	1	...	...	...	...	...	...	...	...	...	...	...
6 Cultivator	3	...	...	...	1	...	1	1	1	...	1	1
7 Pig rearer	...	...	...	...	...	...	...	...	...	...	...	...
8 Toddy tapper	1	...	...	...	...	...	...	...	...	...	...	...
9 Carpenter	1	...	...	...	...	...	...	...	...	...	...	...
10 Mason	...	...	...	...	...	...	...	...	...	...	...	...
11 Casual labourer	...	...	...	...	4	...	...	...	...	...	...	...
12 Watchman (field)	...	...	...	...	...	...	...	...	...	...	...	...
13 Hair dresser	...	...	...	...	...	...	...	...	...	...	...	...
14 Washerman	...	...	...	...	...	...	...	...	...	...	...	...
Total	8	...	...	1	6	...	1	1	1	...	1	2

S (Simple family): Consists of husband, wife and unmarried children

I (Intermediate family): Married couple and unmarried brother/sister and one of the parents

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

O (Other family types): Other than the above types

TABLE 25

Land Reforms and its Effects by Households and Caste/Tribe/Community

Brief indication of the manner of benefit or effect	Numbers of households							
	Baliya	Brahmin	Chakali	Christian	Golla	Goundla	Kamma	Kapu
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Assignment or acquisition of house sites								
Owned	2	1	11	4	2	4	1	1
Given by the Government	...	...	...	...	...	...	...	...
Total	2	1	11	4	2	4	1	1

—Contd.,

TABLE 25—Contd.

Land Reforms and its Effects by Households and Caste/Tribe/Community

Brief indication of the manner of benefit or effect	Number of households								
	Kum-mari	Madiga	Mangali	Muslim	Vaisya	Viswa-brahmin	Uppari	Yanadi	Yerukula
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Assignment or acquisition of house sites									
Owned	1	1	...	1	1	...	...	...	...
Given by the Government	...	...	1	...	...	1	1	1	1
Total	1	1	1	1	1	1	1	1	1

TABLE 26

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

Caste/Tribe/Community	Number of households possessing							
	Cot	Carpet	Mattress	Bed	Bed sheet	Pillow	Blanket	Mosquito net
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Baliya	2	1	...	1	2	1	1	...
2 Brahmin	1	...	...	1	1	1	1	...
3 Chakali	1	...	...	...	...	...	1	...
4 Christian	10	...	...	...	3	2	2	...
5 Golla	4	1	...	...	4	2	1	...
6 Goundla	1	...	1	...	1	...	...	...
7 Kamma	4	...	...	3	3	4	3	1
8 Kapu	1	...	...	...	...	...	...	...
9 Kummari	1	...	...	1	1	...	1	...
10 Madiga	1	...	...	...	...	...	...	...
11 Mangali	1	...	...	...	...	...	...	...
12 Muslim	1	...	...	...	...	...	...	...
13 Vaisya	1	...	...	1	1	1	1	...
14 Viswabrahmin	1	...	...	...	1	1	...	...
15 Yanadi	1	...	...	...	...	...	1	...
16 Yerukula	...	...	1	...	...	...	1	...
Total	51	2	2	7	17	12	15	1

—Contd.,

TABLE 26—*Concl.*

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

Caste/Tribe/ Community (1)	Number of households possessing							Wall- shelf (17)
	Chair (10)	Table (11)	Mirror (12)	<i>Bhosh-</i> <i>nam</i> (13)	<i>Gada-</i> <i>manchi</i> (14)	Stool (15)	Bench (16)	
1 Balija	2	...	1	...	2	1	2	...
2 Brahmin	...	1	1	...	...	...	...	...
3 Chakali	...	...	1	...	...	...	...	...
4 Christian	4	...	3	...	...	...	...	...
5 Golla	3	...	4	1	3	1	3	1
6 Goundla	...	...	...	...	...	...	...	...
7 Kamma	3	3	4	2	3	3	4	4
8 Kapu	1	1	...	1	...	1	1	1
9 Kummari	1	1	1	...	...	1	1	1
10 Madiga	...	...	1	...	...	...	...	...
11 Mangali	...	...	1	...	...	...	...	...
12 Muslim	...	...	1	...	...	...	...	...
13 Vaisya	...	...	1	...	...	...	...	1
14 Viswabrahmin	...	...	1	1	...	1	...	...
15 Yanadi	...	...	...	...	...	...	...	...
16 Yerukula	...	...	...	...	...	...	...	...
Total	14	6	20	5	8	8	11	8

TABLE 27

Material Culture—Furniture acquired during last Five Years
by Caste/Tribe/Community and Households

Caste/Tribe/Community (1)	Number of households which have acquired during last five years	
	Cane chair (2)	Dining table (3)
1 Kamma	2	1

TABLE 28

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

Particulars (1)	Number of households consuming among							
	Balija (2)	Brahmin (3)	Chakali (4)	Christian (5)	Golla (6)	Goundla (7)	Kamma (8)	Kapu (9)
<i>I Fuel and Lighting</i>								
Electricity	...	1	...	2	...	...	3	...
Kerosene <i>buddi</i>	1	1	1	9	4	2	...	1
Lantern	2	...	...	2	2	...	4	1
Cow dung	2	...	...	...	2	...	1	...
Coal	...	1	...	...	...	...	2	...
Firewood	...	1	1	11	2	2	3	1
<i>II Furniture and Utensils</i>								
German silver	1	...	...	4	2	...	...	...
Brass	2	...	...	8	4	...	4	...
Tin	1	...	...	...	...	...	2	1
Earthen pots	1	1	1	10	3	2	3	1
Aluminium	...	...	...	6	2	...	2	1
Stainless steel	...	...	...	...	...	...	4	...
<i>III Other consumer goods and Services</i>								
Torchlight	1	1	...	2	2	...	4	...
Radio	...	...	...	...	...	...	...	...
Toilet	1	...	...	1	3	1	4	1
Washerman	2	1	...	3	4	1	4	1
Bicycle	...	1	...	...	...	...	...	...
Washing soap	...	...	...	8	...	1	...	...
Petromax	...	...	...	...	...	...	...	...

—*Contd.*

TABLE 28—Concl'd.

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

Particulars (1)	Number of households consuming among								
	Kum-mari (10)	Madiga (11)	Mangali (12)	Muslim (13)	Vaisya (14)	Viswa-brahmin (15)	Uppari (16)	Yanadi (17)	Yerukula (18)
<i>I Fuel and Lighting</i>									
Electricity	...	...	...	...	...	...	...	...	...
Kerosene buddi	1	1	1	...	1	1	1	1	1
Lantern	1	...	...	1	1	...	...	1	...
Cow dung	...	...	...	...	1	...	...	...	...
Coal	...	...	...	...	1	...	...	...	...
Firewood	1	1	1	1	...	1	1	1	1
<i>II Furniture and Utensils</i>									
German silver	...	1	1	...	...	1	1	1	1
Brass	1	...	1	1	...	1	1	1	...
Tin	...	...	...	...	...	...	...	1	...
Earthen pots	...	1	1	1	1	...	1	...	1
Aluminium	...	...	...	1	...	...	...	...	...
Stainless steel	1	...	...	...	...	1	...	...	...
<i>III Other Consumer goods and Services</i>									
Torchlight	1	...	...	...	1	1	...	1	...
Radio	1	...	...	...	...	...	...	...	...
Toilet	1	...	...	...	...	...	...	1	...
Washerman	1	...	1	...	1	1	...	1	...
Bicycle	1	...	...	1	...	1	...	...	...
Washing soap	...	1	...	...	...	...	1	...	1
Petromax	...	...	...	1	1	...	...	...	...

TABLE 29

Material Culture—Consumer Goods and Services used during last Five Years by Caste/Tribe/Community and Households

Caste/Tribe/ Community (1)	Number of households which have acquired during last five years			
	Cycle (2)	Radio (3)	Petromax (4)	Torchlight (5)
1 Brahmin	1	...	...	...
2 Kummari	...	1	...	...
3 Vaisya	...	...	1	...
4 Yanadi	...	...	...	1
Total	1	1	1	1

TABLE 30

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

Caste/Tribe/ Community (1)	Number of households that use mosquito curtain having annual income (in Rs.) of					No. of households that do not use mosquito curtain having annual income (in Rs.) of					No. of households that use toilet soap/washing soap having annual income (in Rs.) of				
	1201 & above (2)	901-1200 (3)	601-900 (4)	301-600 (5)	300 & below (6)	1201 & above (7)	901-1200 (8)	601-900 (9)	301-600 (10)	300 & below (11)	1201 & above (12)	901-1200 (13)	601-900 (14)	301-600 (15)	300 & below (16)
1 Baliya	...	...	...	...	...	2	...	...	...	...	1	...	...	...	...
2 Brahmin	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
4 Christian	...	...	...	...	...	1	5	3	1	...	...	1	...	...	...
5 Golla	...	...	...	...	...	4	...	...	...	...	3	...	...	...	...
6 Goundla	...	...	...	...	...	1	1	...	...	...	1	...	...	...	...
7 Kamma	1	...	...	...	...	3	...	...	...	...	4	...	...	...	...
8 Kapu	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...
9 Kummari	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...
10 Madiga	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
11 Mangali	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
12 Muslim	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
13 Vaisya	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...
14 Viswabrahmin	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...
15 Uppari	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	...	1	...	...	...	...	1	...	...	...
17 Yerukula	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Total	1	...	...	...	...	13	10	5	5	...	11	2	2	...	...

—Contd.,

TABLE 30—*Concl.*

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

Caste/Tribe/ Community (1)	No. of households that do not use toilet/washing soap having annual income (in Rs.) of					No. of households that send clothes to washerman having annual income (in Rs.) of					No. of households that do not send clothes to washerman having 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	1,201 & above	901– 1,200	601– 900	301– 600	300 & below
	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
1 Baliya	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...
2 Brahmin	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...
3 Chakali	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...
4 Christian	1	4	3	1	...	...	1	1	1	...	1	4	2	...	...
5 Golla	1	...	...	...	...	4	...	...	...	...	...	...	...	...	...
6 Goundla	...	1	...	...	...	1	...	...	...	...	...	1	...	...	...
7 Kamma	...	...	...	...	...	4	...	...	...	...	...	...	...	...	...
8 Kapu	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
9 Kummari	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
10 Madiga	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...
11 Mangali	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...
12 Muslim	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...
13 Vaisya	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
14 Viswa- brahmin	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
15 Uppari	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...
16 Yanadi	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
17 Yerukula	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...
Total	3	8	3	5	...	13	2	3	3	...	1	7	...	2	...

TABLE 31

Budgetary Position of Households by Main Occupation

Main occupation (1)	No. of households (2)	No. of persons (3)	Income (4)	Expenditure (5)	No. of households with surplus budget (6)	Amount of surplus (7)
			Rs.	Rs.		Rs.
1 Teacher	3	15	4,960.00	4,421.00	2	1,330
2 Village servant	1	2	772.00	782.00	...	...
3 Trader (<i>kirana</i>)	2	11	2,480.00	2,734.00	1	214
4 Trader (cloth)	1	7	1,214.00	1,457.50	...	...
5 Trader (cattle)	1	2	540.00	628.00	...	...
6 Cultivator	11	74	58,365.00	63,829.00	3	1,361
7 Pig rearer	1	5	1,000.00	1,260.00	...	...
8 Toddy tapper	1	5	1,400.00	1,553.00	...	...
9 Carpenter	1	4	850.00	1,182.00	...	...
10 Mason	1	2	360.00	1,089.12	...	...
11 Casual labourer	8	32	7,170.00	8,424.10	3	90
12 Watchman	1	6	1,000.00	1,333.00	...	...
13 Hair dresser	1	4	570.00	1,822.00	...	...
14 Washerman	1	9	1,100.00	1,106.00	...	...
Total	34	178	81,781.00	91,620.72	9	2,895

—Contd.,

TABLE 31—*Concd.*

Budgetary Position of Households by Main Occupation

Main occupation	No. of households with balanced budget	No. of households with deficit budget	Amount of deficit	Sale value of assets during current year	Occupational household average income	Occupational household average expenditure
(1)	(8)	(9)	(10)	(11)	(12)	(13)
			Rs.	Rs.	Rs.	Rs.
1 Teacher	...	1	791.00	2,500	1,653.33	1,473.67
2 Village servant	...	1	10 00	...	772 00	782.00
3 Trader (<i>kirana</i>)	...	1	468 00	...	1,240 00	1,367.00
4 Trader (cloth)	...	1	243 50	...	1,214.00	1,457.50
5 Trader (cattle)	...	1	88.00	...	540.00	628.00
6 Cultivator	...	8	6,825 00	...	5,305.91	5,802.64
7 Pig rearer	...	1	260.00	...	1,000.00	1,260.00
8 Toddy tapper	...	1	153.00	...	1,400.00	1,553.00
9 Carpenter	...	1	332.00	...	850.00	1,182.00
10 Mason	...	1	729.12	...	360.00	1,089.12
11 Casual labourer	...	5	1,344.10	...	896.25	1,053.01
12 Watchman	...	1	333.00	...	1,000.00	1,333.00
13 Hair dresser	...	1	1,252 00	...	570.00	1,822 00
14 Washerman	...	1	6.00	...	1,100 00	1,106.00
Total	...	25	12,834.72	2,500	17,901.49	21,908.94

TABLE 32

Annual Expenditure on Education by Caste/Tribe/Community

Caste	Number of households spending annually (in rupees)					
	Below 25	25-50	51-100	101-200	201-1,900	2,000
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Brahmin	...	...	1	...	...	...
2 Golla	...	...	1	...	...	...
3 Kamma	...	...	...	...	...	1
Total	...	...	2	...	...	1

TABLE

Average Annual Expenditure per Household by

Households with an annual

Main occupation	No. of households in occupation	Items of expenditure	Households	All households		300 & less		301-600	
				Expenditure per household	Percentage to total expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Teacher	3	Food	3	766.67	52.03	...	...	...	...
		Clothing	3	233.33	15.83	...	...	...	...
		Fuel and lighting	3	92.00	6.24	...	...	...	...
		Travelling	3	83.33	5.66	...	...	...	...
		Education	1	33.33	2.26	...	...	...	...
		Tobacco	1	30.00	2.04	...	...	...	...
		Hired labour	1	100.00	6.79	...	...	...	...
		Land cess	1	23.33	1.58	...	...	...	...
		Purchase of manure	1	66.67	4.52	...	...	...	...
		Other miscellaneous services	3	45.00	3.05	...	...	...	...
2 Village servant	1	Food	1	540.00	69.05	...	...	...	...
		Drinks	1	90.00	11.51	...	...	...	...
		Fuel and lighting	1	12.00	1.54	...	...	...	...
		Clothing	1	55.00	7.03	...	...	...	...
		Tobacco smoking	1	48.00	6.14	...	...	...	...
		Other miscellaneous services	1	37.00	4.73	...	...	...	...
3 Trade (kirana)	2	Food	2	730.00	53.40	...	...	1	380.00
		Clothing	2	243.00	17.78	...	...	1	86.00
		Fuel and lighting	2	83.00	6.07	...	...	1	106.00
		Utensils	1	5.00	0.37	...	...	1	10.00
		Tobacco smoking	2	66.00	4.83	...	...	1	42.00
		Travelling	1	60.00	4.39	...	...	...	...
		Medical	1	150.00	10.97	...	...	1	300.00
		Other miscellaneous services	2	30.00	2.19	...	...	1	24.00
4 Trader (cloth)	1	Food	1	1,080.00	74.10	...	...	...	...
		Clothing	1	300.00	20.58	...	...	...	...
		Fuel and lighting	1	24.00	1.65	...	...	...	...
		Other miscellaneous services	1	52.50	3.67	...	...	...	...

—Contd.,

33—Contd.

Income Group and Occupation

income (in rupees) of

601-900		901-1,200		1,201 & above		Items of expenditure	No. of households in occupation	Main occupation
No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure			
(11)	(12)	(13)	(14)	(15)	(16)	(3)	(2)	(1)
...	...	2	850.00	1	600.00	Food	3	1 Teacher
...	...	2	250.00	1	200.00	Clothing		
...	...	2	108.00	1	60.00	Fuel and lighting		
...	...	2	75.00	1	100.00	Travelling		
...	...	1	100.00	...	...	Education		
...	...	1	90.00	...	...	Tobacco		
...	...	...	...	1	300.00	Hired labour		
...	...	...	...	1	70.00	Land cess		
...	...	...	...	1	200.00	Purchase of manure		
...	...	2	42.50	1	50.00	Other miscellaneous services		
1	540.00	...	...	...	...	Food	1	2 Village servant
1	90.00	...	...	...	...	Drinks		
1	12.00	...	...	...	...	Fuel and lighting		
1	55.00	...	...	...	...	Clothing		
1	48.00	...	...	...	...	Tobacco smoking		
1	37.00	...	...	...	...	Other miscellaneous services		
...	...	...	...	1	1,030.00	Food	2	3 Trader (kirana)
...	...	...	...	1	400.00	Clothing		
...	...	...	...	1	60.00	Fuel and lighting		
...	...	...	...	...	...	Utensils		
...	...	...	...	1	90.00	Tobacco smoking		
...	...	...	...	1	120.00	Travelling		
...	...	...	...	...	...	Medical		
...	...	...	...	1	36.00	Other miscellaneous services		
...	...	...	...	1	1,080.00	Food	1	Trader (cloth)
...	...	...	...	1	300.00	Clothing		
...	...	...	...	1	24.00	Fuel and lighting		
...	...	...	...	1	53.50	Other miscellaneous services		

—Contd.,

TABLE

Average Annual Expenditure per Household by

Main occupation	No. of households in occupation	Items of expenditure	Households	Households with an annual					
				All households		300 & less		301-600	
				Expenditure per household	Percentage to total expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
5 Trader (cattle)	1	Food	1	520.00	82.80	...	...	1	520.00
		Clothing	1	70.00	11.15	...	...	1	70.00
		Fuel and lighting	1	24.00	3.82	...	...	1	24.00
		Other miscellaneous services	1	14.00	2.23	...	...	1	14.00
6 Cultivator	11	Food	11	1,773.18	30.79	...	...	...	...
		Clothing	11	715.09	12.41	...	...	...	...
		Fuel and lighting	11	41.09	0.71	...	...	...	...
		Drinks	1	19.64	0.34	...	...	...	...
		Tobacco smoking	8	129.82	2.25	...	...	...	...
		Marriage	2	272.73	4.74	...	...	...	...
		Medical	1	14.55	0.25	...	...	...	...
		Education	1	181.82	3.16	...	...	...	...
		Recreation	2	188.35	3.27	...	...	...	...
		Travelling	6	320.00	5.55	...	...	...	...
		Hired labour	4	381.82	6.63	...	...	...	...
		Death	1	9.09	0.16	...	...	...	...
		Land cess	3	290.00	5.04	...	...	...	...
		Interest	2	170.91	2.97	...	...	...	...
		Purchase of manures	3	363.64	6.31	...	...	...	...
		Agricultural operations	4	580.91	10.09	...	...	...	...
		Other miscellaneous services	10	306.81	5.33	...	...	...	...
7 Pig rearer	1	Food	1	1,000.00	79.37	...	...	...	...
		Clothing	1	125.00	9.92	...	...	...	...
		Fuel and lighting	1	50.00	3.97	...	...	...	...
		Tobacco smoking	1	60.00	4.76	...	...	...	...
		Drinks	1	25.00	1.98	...	...	...	...

—Contd.,

33—Contd.,

Income group and Occupation

income (in Rupees) of						Items of expenditure	No. of households in occupation	Main Occupation
601-900		901-1,200		1,201 & above				
No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure			
(11)	(12)	(13)	(14)	(15)	(16)	(3)	(2)	(1)
...	...	...	...	...	...	Food	1	5 Trade (cattle)
...	...	...	...	...	...	Clothing		
...	...	...	...	...	...	Fuel and lighting		
...	...	...	...	...	...	Other miscellaneous service		
2	907.50	...	...	9	1,965.56	Food	11	6 Cultivator
2	130.00	...	...	9	845.11	Clothing		
2	18.00	...	...	9	46.22	Fuel and lighting		
...	...	...	...	1	216.00	Drinks		
2	60.00	...	...	6	218.00	Tobacco smoking		
1	1,300.00	...	...	1	1,700.00	Marriage		
...	...	...	...	1	160.00	Medical		
...	...	...	...	1	2,000.00	Education		
...	...	...	...	2	1,036.00	Recreation		
...	...	...	...	6	586.67	Travelling		
...	...	...	...	4	1,050.00	Hired labour		
...	...	...	...	1	100.00	Death		
1	140.00	...	...	2	1,525.00	Land cess		
...	...	...	...	2	940.00	Interest		
...	...	...	...	3	1,333.33	Purchase of manures		
...	...	...	...	4	1,567.50	Agricultural operations		
2	40.50	...	...	8	411.75	Other miscellaneous services		
...	...	1	1,000.00	...	...	Food	1	7 Pig reare
...	...	1	125.00	...	...	Clothing		
...	...	1	50.00	...	...	Fuel and lighting		
...	...	1	60.00	...	...	Tobacco smoking		
...	...	1	25.00	...	...	Drinks		

—Contd.,

TABLE

Average Annual Expenditure per Household by

Main occupation	No. of households in occupation	Items of expenditure	Households	Households with an annual					
				All households		300 & less		301-600	
				Expenditure per household	Percentage to total expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
8 Toddy tapper	1	Food	1	1,000.00	64.39	...	...	...	...
		Clothing	1	138.00	8.89	...	...	...	...
		Fuel and lighting	1	25.00	1.61	...	...	...	...
		Drinks	1	180.00	11.59	...	...	...	...
		Tobacco smoking	1	135.00	8.69	...	...	...	...
		Travelling	1	20.00	1.29	...	...	...	...
		House repairs	1	20.00	1.29	...	...	...	...
		Other miscellaneous services	1	35.00	2.25	...	...	...	...
9 Carpenter	1	Food	1	812.00	68.70	...	...	...	...
		Clothing	1	173.00	14.64	...	...	...	...
		Fuel and lighting	1	24.00	2.03	...	...	...	...
		Travelling	1	24.00	2.03	...	...	...	...
		Tobacco smoking	1	44.00	3.72	...	...	...	...
		House rent	1	50.00	4.23	...	...	...	...
		Other miscellaneous services	1	55.00	4.65	...	...	...	720.00
									117.00
10 Mason	1	Food	1	720.00	66.11	...	...	...	24.00
		Clothing	1	117.00	10.74	...	...	...	96.00
		Fuel and lighting	1	24.00	2.20	...	...	...	108.00
		Drinks	1	96.00	8.81	...	...	...	10.00
		Tobacco smoking	1	108.00	9.92	...	...	...	14.12
		House repairs	1	10.00	0.92	...	...	...	700.00
		Other miscellaneous services	1	14.12	1.30	...	...	...	80.00
									12.00
11 Casual labour	8	Food	8	785.00	74.99	...	...	...	36.00
		Clothing	8	100.88	9.63	...	...	...	...
		Fuel and lighting	8	24.38	2.33	...	...	...	...
		Tobacco smoking	7	66.13	6.32	...	...	...	...
									...

33—Contd.,

Income Group and Occupation

income (in rupees) of

601-900		901-1,200		1,201 & above		Items of expenditure	No. of households in occupation	Main occupation
No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure			
(11)	(12)	(13)	(14)	(15)	(16)	(3)	(2)	(1)
...	...	...	...	1	1,000.00	Food	1	8 Toddy tapper
...	...	...	...	1	138.00	Clothing		
...	...	...	...	1	25.00	Fuel and lighting		
...	...	...	...	1	180.00	Drink		
...	...	...	...	1	135.00	Tobacco smoking		
...	...	...	...	1	20.00	Travelling		
...	...	...	...	1	20.00	House repairs		
...	...	...	...	1	35.00	Other miscellaneous services		
1	812.00	...	...	...	...	Food	1	9 Carpenter
1	173.00	...	...	...	...	Clothing		
1	24.00	...	...	...	...	Fuel and lighting		
1	24.00	...	...	...	...	Travelling		
1	44.00	...	...	...	...	Tobacco smoking		
1	50.00	...	...	...	...	House rent		
1	55.00	...	...	...	...	Other miscellaneous services		
...	...	...	...	...	...	Food	1	10 Mason
...	...	...	...	...	...	Clothing		
...	...	...	...	...	...	Fuel and lighting		
...	...	...	...	...	...	Drinks		
...	...	...	...	...	...	Tobacco smoking		
...	...	...	...	...	...	House repairs		
...	...	...	...	...	...	Other miscellaneous services		
2	720.00	5	828.00	...	...	Food	8	11 Casual labourer
2	75.00	5	115.40	...	...	Clothing		
2	30.00	5	24.60	...	...	Fuel and lighting		
2	45.00	4	100.75	...	...	Tobacco smoking		

—Contd.,

TABLE

Average Annual Expenditure per Household by

Main occupation	No. of households in occupation	Items of expenditure	Households	Households with an annual					
				All households		300 & less		301-600	
				Expenditure per household	Percentage to total expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
11 Casual labourer <i>Contd.</i>		Drinks	1	22.50	2.15	...	...	...	...
		Travelling	1	3.75	0.36	...	...	...	...
		Festivals	1	6.25	0.60	...	...	...	...
		Medical	1	25.00	2.39	...	...	...	...
		Other miscellaneous services	5	12.89	1.23	...	...	1	8.00
12 Watchman (field)	1	Food	1	930.00	69.77	...	...	...	...
		Clothing	1	100.00	7.50	...	...	...	...
		Fuel and lighting	1	43.00	3.23	...	...	...	...
		Tobacco smoking	1	180.00	13.50	...	...	...	...
		Other miscellaneous services	1	80.00	6.00	...	...	...	960.00
10 Hair dresser	1	Food	1	960.00	52.66	...	...	1	87.00
		Clothing	1	87.00	4.77	...	...	1	24.00
		Fuel and lighting	1	24.00	1.32	...	...	1	48.00
		Travelling	1	48.00	2.63	...	...	1	40.00
		Medical	1	40.00	2.19	...	...	1	21.00
		House repairs	1	21.00	1.15	...	...	1	500.00
		Remittances	1	500.00	27.43	...	...	1	98.00
		Agricultural operations	1	98.00	5.38	...	...	1	45.00
		Other miscellaneous services	1	45.00	2.47	...	...	1	...
14 Washer-man	1	Food	1	750.00	67.81	...	...	...	...
		Clothing	1	200.00	18.08	...	...	...	...
		Fuel and lighting	1	36.00	3.26	...	...	...	...
		Tobacco smoking	1	96.00	8.68	...	...	...	...
		Drinks	1	24.00	2.17	...	...	...	...

33—*Concl.*

Income Group and Occupation

income (in rupees) of

601-900		901-1,200		1,201 & above		Items of expenditure	No. of households in occupation	Main occupation
No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure			
(11)	(12)	(13)	(14)	(15)	(16)	(3)	(2)	(1)
...	...	1	180.00	...	...	Drinks	1	11 Casual labourer <i>Contd.</i>
...	...	1	30.00	...	...	Travelling		
...	...	1	50.00	...	...	Festivals		
...	...	1	200.00	...	...	Medical		
1	2.10	3	31.00	...	...	Other miscellaneous services	1	12 Watchman (field)
...	...	1	930.00	...	...	Food		
...	...	1	100.00	...	...	Clothing		
...	...	1	43.00	...	...	Fuel and lighting		
...	...	1	180.00	...	...	Tobacco smoking	1	13 Hair dresser
...	...	1	80.00	...	...	Other miscellaneous services		
...	...	...	...	...	...	Food		
...	...	...	...	...	...	Clothing		
...	...	...	...	...	...	Fuel and lighting	1	14 Washer-man
...	...	...	...	...	...	Travelling		
...	...	...	...	...	...	Medical		
...	...	...	...	...	...	House repairs		
...	...	...	...	...	...	Remittances	1	14 Washer-man
...	...	...	...	...	...	Agricultural operations		
...	...	...	...	...	...	Other miscellaneous services		
...	...	1	750.00	...	...	Food		
...	...	1	200.00	...	...	Clothing	1	14 Washer-man
...	...	1	36.00	...	...	Fuel and lighting		
...	...	1	96.00	...	...	Tobacco smoking		
...	...	1	24.00	...	...	Drinks		

TABLE 34

Households with Surplus and Deficit Budget by Income Range

Income group (in Rs.)	Number of households with surplus and deficit amount of							
	Below Rs. 5		Rs. 5-10		Rs. 11-25		Rs. 26-50	
	Surplus	Deficit	Surplus	Deficit	Surplus	Deficit	Surplus	Deficit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
300 & less	...	...	...	...	...	...	...	...
301 — 600	...	...	...	...	...	...	...	...
601 — 900	1	...	...	1	...	...	...	...
901 — 1,200	...	...	...	1	...	...	1	...
1,201 & above	...	...	...	...	...	...	1	...
Total	1	...	...	2	...	...	2	...

—Contd.,

TABLE 34—Contd.,

Households with Surplus and Deficit Budget by Income Range

Income group (in Rs.)	Number of households with surplus and deficit amount of								Total
	Rs. 51-100		Rs. 101-200		Rs. 201-500		Rs. 501 & above		
	Surplus	Deficit	Surplus	Deficit	Surplus	Deficit	Surplus	Deficit	
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
300 & less	...	...	...	...	...	...	...	...	...
301 — 600	...	1	...	...	...	2	...	2	5
601 — 900	...	...	...	1	...	2	...	1	6
901 — 1,200	1	1	...	...	1	4	...	1	10
1,201 & above	...	1	...	2	2	3	2	2	13
Total	1	3	...	3	3	11	2	6	34

Note: The income of one Christian household was not furnished.

TABLE 35

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

Caste/Tribe/ Community	Number of households with income group								
	Below Rs. 300			Rs. 301-600			Rs. 601-900		
	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1 Balija	...	...	...	...	...	...	...	...	...
2 Brahmin	...	...	...	...	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	...
4 Christian	...	...	...	...	...	1	...	1	2
5 Golla	...	...	...	...	...	...	...	...	1
6 Goundla	...	...	...	...	...	...	...	...	...
7 Kamma	...	...	...	...	...	...	...	...	...
8 Kapu	...	...	...	...	...	...	...	...	1
9 Kummari	...	...	...	...	...	...	...	...	...
10 Madiga	...	...	...	...	...	1	...	...	...
11 Mangali	...	...	...	...	...	1	...	...	...
12 Muslim	...	...	...	...	...	1	...	...	...
13 Vaisya	...	...	...	...	...	...	...	...	...
14 Viswabrahmin	...	...	...	...	...	...	...	...	1
15 Uppari	...	...	...	...	...	1	...	...	...
16 Yanadi	...	...	...	...	...	...	...	...	...
17 Yerukula	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	5	...	1	5

—Contd.,

TABLE 35—*Concl.*,

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

Caste/Tribe/ Community (1)	Number of households with income group					
	Rs. 901-1,200			Rs. 1,201 & above		
	Balanced account (11)	Surplus account (12)	Deficit account (13)	Balanced account (14)	Surplus account (15)	Deficit account (16)
1 Baliya	...	...	...	...	...	2
2 Brahmin	...	...	1	...	...	...
3 Chakali	...	...	1	...	...	...
4 Christian	...	3	2	...	...	1
5 Golla	...	...	...	...	1	2
6 Goundla	...	...	1	...	...	1
7 Kamma	...	...	...	...	2	2
8 Kapu	...	...	...	...	...	...
9 Kummari	...	...	...	...	1	...
10 Madiga	...	...	...	...	...	...
11 Mangali	...	...	...	...	...	...
12 Muslim	...	...	...	...	...	...
13 Vaisya	...	...	...	...	1	...
14 Viswabrahmin	...	...	...	...	...	...
15 Uppari	...	...	...	...	...	...
16 Yanadi	...	...	1	...	...	...
17 Yerukula	...	...	1	...	...	...
Total	...	3	7	...	5	8

TABLE 36

Indebtedness by Annual Household Income and number of Households

Annual income group (in Rs.) (1)	Total No. of households (2)	Number of households in debt and total debt (in Rs.)		Percentage of Col. (3) to Col. (2) (5)	Average indebted- ness per household in debt. (6)
		No. of households (3)	Total debt (4)		
300 & less	...	...	...	...	...
301 — 600	5	4	2,830	80	707.50
601 — 900	6	4	4,350	67	1,087.50
90 — 1,200	10	6	1,650	60	275.00
1,201 & above	13	9	23,060	69	2,562.22
Total	34	23	31,890	68	1,386.52

TABLE 37

Indebtedness by Cause, Amount and Households

Cause (1)	Indebtedness by cause of debt		
	Amount of debt (2)	Number of house- holds in debt (3)	Percentage to the total amount of debt (4)
1 Purchase of land	17,000 00	2	53.31
2 Marriages	7,810 00	8	24.49
3 Sickness	1,680 00	5	5.27
4 Ordinary wants	2,000.00	6	6.27
5 Household cultivation	2,000 00	1	6.27
6 Business run by the household	1,400 00	2	4.39
Total	31,890.00	24	100.00

APPENDIX

TABLE 38

Number of Debtors by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Debtors											
	Prior to 1951		1951-1961		1962-1963		1963-1964		1964-1965		1965-1966	
	Num- ber	Amount	Num- ber	Amount	Num- ber	Amount	Num- ber	Amount	Num- ber	Amount	Num- ber	Amount
	(2)	Rs. (3)	(4)	Rs. (5)	(6)	Rs. (7)	(8)	Rs. (9)	(10)	Rs. (11)	(12)	Rs. (13)
1 Balija	...	...	...	...	...	...	1	600	1	1,000	...	...
2 Chakali	...	...	...	...	...	...	...	...	...	...	...	...
3 Christian	...	...	...	...	1	300	...	...	...	...	...	...
4 Golla	...	...	...	...	...	...	3	600	3	1,600	...	...
5 Goundla	...	...	...	...	1	1,700	...	...	1	1,500	...	140
6 Kamma	...	...	...	...	...	...	...	...	...	...	2	8,360
7 Kapu	1	5,000	1	5,000	...	...	...	...	...	...	3	...
8 Madiga	...	...	...	...	...	...	1	2,000	1	1,500	...	...
9 Mangali	...	...	...	...	...	...	...	...	1	200	...	...
10 Musli	...	...	...	...	...	...	1	1,000	1	1,000	...	600
11 Uppari	...	...	...	...	...	...	...	...	...	...	1	30
12 Viswabrahmin	...	...	...	...	...	...	...	...	...	...	1	200
13 Yerukula	...	...	...	...	...	...	...	...	...	...	1	...
	...	...	...	...	...	...	...	...	1	160	...	...
Total	1	5,000	1	5,000	2	1,500	6	4,100	9	8,960	8	9,850

TABLES

TABLE 39

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

Period (1)	Agency (2)	Rate of interest					
		Interest free		6 1/2%		8%	
		No. of households (3)	Amount Rs. (4)	No. of households (5)	Amount Rs. (6)	No. of households (7)	Amount Rs. (8)
Prior to 1951	Private money lender	...	...	...	...	...	...
1951-61	"	...	...	...	...	...	...
1962-63	"	...	...	...	...	...	...
1963-64	"	...	...	...	...	...	...
1964-65	"	...	...	...	...	...	...
1965-66	Private money lender	1	600	2	240	1	100
	Rural Bank	1	...	1	1,000	1	2,000
	Land Mortgage Bank	...	...	1	4,000	...	...
	Total	2	600	4	5,240	2	2,100

—Contd.

TABLE 39—Concl'd.

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

Period (1)	Agency (2)	Rate of interest					
		9%		12%		16%	
		No. of households (9)	Amount Rs. (10)	No. of households (11)	Amount Rs. (12)	No. of households (13)	Amount Rs. (14)
Prior to 1951	Private money lender	1	5,000	...	...	...	...
1951-61	"	1	5,000	...	...	...	...
1962-63	"	...	...	2	1,500	...	...
1963-64	"	...	...	6	4,100	...	...
1964-65	"	...	...	8	6,800	1	160
1965-66	Private money lender	...	...	3	1,390	...	...
	Rural Bank	...	...	...	...	...	...
	Land Mortgage Bank	...	...	...	...	...	...
	Total	2	10,000	19	13,790	1	160

TABLE 40

Sale and Purchase Value of Assets during 1936-66

Particulars (1)	Sale value of assets				Purchase value of assets			
	During 29 years (1936-65)		During current year (1965-66)		During 29 years (1936-65)		During current year (1965-66)	
	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds	Amount	No. of house- holds	Amount
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs.		Rs.		Rs.		Rs.
1 Land	5	17,800	1	2,500	10	156,050	...	...
2 Livestock	1	500	...	...	1	2,000	...	...
3 Machinery	...	...	...	...	1	11,000	...	...
4 Tools and equip- ment	1	150	...	...	2	15,200	...	...
5 Buildings	1	1,500	...	...	3	11,800	...	...
6 Jewellery and valuables	...	...	...	...	1	2,000	...	...
Total	8	19,950	1	2,500	18	198,050	...	...

TABLE 41

Capital Formation by Caste/Tribe/Community and Households

Particulars of capi- tal formation (1)	Balija		Golla		Kamma		Mangali		Muslim	
	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds	Value of capital forma- tion	No. of house- holds
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Rs.		Rs.		Rs.		Rs.		Rs.	
1 Land	8,600	2	4,900	2	141,000	4	1,000	1	550	1
2 Livestock	...	...	...	...	2,000	1	...	...	...	...
3 Machinery	...	...	...	...	11,000	1	...	...	...	...
4 Tools and equipment	...	...	...	...	15,200	2	...	...	...	1
5 Buildings	...	...	...	...	11,000	2	...	...	800	...
6 Jewellery and valuables	...	...	...	...	2,000	1	...	...	...	2
Total	8,600	2	4,900	2	182,200	11	1,000	1	1,350	

TABLE 42

Prosperity Index during the last Ten Years (1956-66)

1 Number 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 together	...
3 No. of households which have, during the last 10 years,	9
(a) Acquired any property and/or	Rs. 172,700
(b) Made any savings in cash and/or	...
(c) Invested capital in any new undertaking or building, except where it is wholly from any debt incurred for the purpose and/or from the proceeds of any sale of property.	Rs. 22,000
4 The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property.	Rs. 163,740

TABLE 43

Caste/Tribe/Community and Nature of Family

Caste, Tribe/Community (1)	Total number of households (2)	Types of families living in the households			
		Simple (3)	Intermediate (4)	Joint (5)	Others (6)
1 Baliya	2	2	...	...	...
2 Brahmin	1	1	...	...	...
3 Chakali	1	...	...	...	1
4 Christian	11	10	...	...	1
5 Golla	4	2	...	1	1
6 Goundla	2	2	...	...	...
7 Kamma	4	1	...	2	1
8 Kapu	1	...	...	...	1
9 Kummari	1	...	...	...	1
10 Madiga	1	1	...	...	...
11 Mangali	1	1	...	...	...
12 Muslim	1	1	...	...	...
13 Vaisya	1	...	...	...	1
14 Viswabrahmin	1	1	...	...	...
15 Uppari	1	1	...	...	...
16 Yanadi	1	...	...	...	1
17 Yerukula	1	...	...	1	...
Total	35	23	...	4	8

Simple family = Consists of husband, wife and unmarried children
Intermediate = Married couple and unmarried brother, sister and one of the parents
Joint = Married couple with married sons, daughters or with married brothers, sisters
Others = Other than the above types

TABLE 44

Mother Tongue and other Languages Spoken

Language (1)	Number of persons		
	Total (2)	Males (3)	Females (4)
<i>I Mother Tongue</i>			
1 Telugu	176	80	96
2 Urdu	2	1	1
Total	178	81	97
<i>II Other Languages</i>			
1 Telugu	2	1	1
2 English	10	10	...
Total	12	11	1

TABLE 45

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

Caste/Tribe/Community (1)	No. of households (2)	Deity/Special object of worship						
		Siva (3)	Lord Venka- teswara (4)	Rama (5)	Anja- neya (6)	Christ (7)	Vighnes- wara (8)	Narasim- haswamy (9)
1 Baliya	2	1	1	...	...	...	...	...
2 Brahmin	1	...	1	...	...	...	...	...
3 Chakali	1	...	1	...	...	...	...	...
4 Christian	11	...	...	...	...	11	...	...
5 Golla	4	...	4	1	...	...	...	...
6 Goundla	2	...	2	...	...	...	...	...
7 Kamma	4	...	4	3	1	...	1	...
8 Kapu	1	...	1	1	...	...	...	...
9 Kummari	1	1	1	...	...	...	...	...
10 Madiga	1	...	...	...	...	...	...	...
11 Mangali	1	...	1	...	...	...	...	...
12 Muslim	1	...	...	...	...	...	...	...
13 Vaisya	1	...	1	...	...	...	...	...
14 Viswabrahmin	1	1	...	...	...	...	...	...
15 Uppari	1	...	1	1	...	...	...	...
16 Yanadi	1	...	1	...	...	...	...	1
17 Yerukula	1	...	...	...	...	...	...	...
Total	35	3	19	6	1	11	1	1

T A B L E 46
Cultural Life of the Village

Caste/Tribe/ Community	Number of households	No. of households participating in associating with			
		Library	Purana, Harikatha and Burra- katha kala- kshapam	Reading newspaper	Listening to radio
(1)	(2)	(3)	(4)	(5)	(6)
1 Baliya	2	2	...	1	2
2 Brahmin	1	1	...	1	1
3 Chakali	1	1	...	...	...
4 Christian	11	8	...	1	7
5 Golla	4	3	...	1	3
6 Goundla	2	...	...	...	...
7 Kamma	4	4	1	4	4
8 Kapu	1	1	...	...	1
9 Kummari	1	1	...	1	1
10 Madiga	1	1	...	...	1
11 Mangali	1	1	1	...	1
12 Muslim	1	1	...	...	1
13 Vaisya	1	1	...	...	...
14 Viswabrahmin	1	1	...	...	1
15 Uppari	1	1	...	...	1
16 Yanadi	1	1	...	1	1
17 Yerukula	1	1	...	...	...
Total	35	29	2	10	25

T A B L E 47
Dietary Habits by Households and Caste/Tribe/Community

Caste/Tribe/ Community	Total No. of households	Households taking			
		Two times meals	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, mid-day meal and supper	Two times meals with coffee or tea at any time or times
(1)	(2)	(3)	(4)	(5)	(6)
1 Baliya	2	1	...	...	1
2 Brahmin	1	...	...	...	1
3 Chakali	1	...	...	1	...
4 Christian	11	2	3	6	...
5 Golla	4	...	3	1	...
6 Goundla	2	...	...	2	...
7 Kamma	4	...	1	...	3
8 Kapu	1	...	1	...	...
Kummari	1	...	...	...	1
10 Madiga	1	1	...	...	...
11 Mangali	1	1	...	...	...
12 Muslim	1	1	...	...	...
13 Vaisya	1	...	...	...	1
14 Wiswabrahmin	1	...	1	...	...
15 Uppari	1	...	...	1	...
16 Yanadi	1	...	...	...	1
17 Yerukula	1	1	...	...	...
Total	35	7	9	11	8

TABLE 48

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

Caste/Tribe/ Community (1)	Number of households taking				Total no. of households (6)
	Rice (2)	heat (3)	Coarser grain like bajra, millet, jowar or maize (4)	Roots (5)	
1 Balija	2	...	...	...	2
2 Brahmin	1	...	...	...	1
3 Chakali	1	...	...	...	1
4 Christian	11	...	...	...	11
5 Golla	4	...	...	...	4
6 Goundla	2	...	...	...	2
7 Kamma	4	...	...	...	4
8 Kapu	1	...	...	...	1
9 Kummari	1	...	...	...	1
10 Madiga	1	...	...	...	1
11 Mangali	1	...	...	...	1
12 Muslim	1	...	...	...	1
13 Vaisya	1	...	...	...	1
14 Viswabrahmin	1	...	...	...	1
15 Uppari	1	...	...	...	1
16 Yanadi	1	...	...	...	1
17 Yerukula	1	...	...	...	1
Total	35	...	...	...	35

TABLE 49

Habit of taking tea and Coffee by Caste/Tribe/Community and Annual Household Income

Caste/Tribe/ Community (1)	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 (2)	901-1,200 (3)	601-900 (4)	301-600 (5)	300 & less (6)	1201 & above (7)	901-1,200 (8)	601-900 (9)	301-600 (10)	300 & less (11)
1 Balija	1	...	...	...	...	1	...	...	...	...
2 Brahmin	...	1	...	...	...	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	1	...	...	...
4 Christian	1	1	...	1	...	1	3	3	...	...
5 Golla	3	...	...	...	...	...	...	1	...	...
6 Goundla	...	...	...	...	...	...	...	...	...	...
7 Kamma	4	...	...	...	...	...	...	...	...	...
8 Kapu	1	...	...	...	...	...	...	...	...	...
9 Kummari	1	...	...	...	...	...	...	...	...	...
10 Madiga	...	...	...	...	...	...	...	...	1	...
11 Mangali	...	...	...	...	...	1	...	...	...	...
12 Muslim	...	...	...	...	...	...	1	...	...	...
13 Vaisya	1	...	...	...	...	...	...	...	...	...
14 Viswabrahmin	...	1	...	...	...	...	...	...	...	...
15 Uppari	...	...	...	...	...	...	...	...	1	...
16 Yanadi	...	1	...	...	...	...	...	...	...	...
17 Yerukula	...	...	...	...	...	...	1	...	...	...
Total	12	4	...	1	...	3	6	4	2	...

Note:— Income could not be estimated for one household living on begging.

TABLE 50

Smoking and other Habits by Caste/Tribe/Community

Caste/Tribe/Community (1)	Particulars of habits (2)	Number of Members					
		Every day			Festive occasions		
		Persons (3)	Males (4)	Females (5)	Persons (6)	Males (7)	Females (8)
<i>Tobacco Smoking</i>							
1	Baliya <i>Beedi</i>	1	1	...	...	...	...
2	Chakali <i>Beedi</i>	1	1	...	...	...	...
	 Cigarette	1	1	...	...	...	...
3	Christian <i>Beedi</i>	3	3	...	...	...	...
	 Cheroot	9	8	1	2	2	...
4	Golla <i>Beedi</i>	2	2	...	1	1	...
	 Cheroot	3	3	...	...	...	...
5	Goundla <i>Beedi</i>	1	1	...	...	...	...
	 Cigarette	1	1	...	...	...	...
6	Kamma <i>Beedi</i>	1	1	...	1	1	...
	 Cigarette	1	1	...	...	...	...
	 Cheroot	1	1	...	...	...	...
7	Kapu Cheroot	1	1	...	...	...	...
8	Madiga Cheroot	1	1	...	...	...	...
9	Muslim Cheroot	1	1	...	...	...	...
10	Vaisya <i>Beedi</i>	1	1	...	...	...	...
11	Viswabrahmin Cheroot	1	1	...	...	...	...
12	Uppari Cheroot	2	1	1	...	...	...
13	Yanadi <i>Beedi</i>	1	1	...	1	1	...
	 Cigarette	1	1	...	1	1	...
	 Cheroot	1	1	...	1	1	...
14	Yerukula Cheroot	2	2	...	...	...	...
Total		37	35	2	7	7	...

TABLE 51

Contravention of Marriage Rules by Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of marriages in contra- vention of caste tribal law (2)	Frequency of each type of contravention	
		No. of households reporting social attitude	
		Approved (3)	Disapproved (4)
1 Christian	2	...	2
2 Yanadi	1	1	...
Total	3	1	2

TABLE 52

Objection to Inter-caste Marriages

Caste/Tribe/ Community (1)	Number of households interviewed (2)	Number of persons who consider it not objection- able to form marital tie with Caste/Tribe/Com- munity shown in col (4) (3)	Caste/Tribe/Community in order of preference (4)
1 Baliya	2	1	Unspecified
2 Chakali	1	1	...
3 Christian	11	2	...
4 Golla	4	3	...
5 Goundla	2	2	...
6 Kamma	4	3	Reddy, Brahmin
7 Kapu	1	1	Unspecified
8 Kummari	1	1	...
9 Madiga	1	1	...
10 Uppari	1	1	Superior Caste
11 Yanadi	1	1	Unspecified
Total	29	17	...

TABLE 53

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

Caste/Tribe/Community (1)	Number of households interviewed (2)	Number having no objection to marriage with the Caste/ Tribe/Community shown in column (4) (3)	Caste/Tribe/Community in order of preference (4)
1 Baliya	2	1	Unspecified
2 Chakali	1	1	...
3 Christian	11	2	...
4 Golla	4	3	...
5 Goundla	2	2	...
6 Kamma	4	3	...
7 Kapu	1	1	Reddy, Brahmin
8 Kummari	1	1	Unspecified
9 Madiga	1	1	...
10 Yanadi	1	1	...
Total	28	16	...

TABLE 54

Marriages by spatial distribution and Caste/Tribe/Community

Caste/Tribe/Community	Within the village	Number of marriages contracted					
		Outside the village and within the taluk			Outside the taluk and within the district		
		10 miles & below	11-25 miles	26-100 miles	10 miles & below	11-25 miles	26-100 miles
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Baliya	1	...	...	...	...	...	...
2 Brahmin	...	...	...	...	...	...	...
3 Chakali	...	...	...	1	...	...	...
4 Christian	1	4	2	...	2	...	2
5 Golla	4	...	...	...	...	...	...
6 Goundla	...	1	...	...	...	...	...
7 Kamma	3	4	...	...	...	...	1
8 Kapu	...	...	...	...	...	...	1
9 Kummari	...	...	...	...	...	1	...
10 Madiga	...	...	...	...	...	1	...
11 Mangali	...	1	...	...	...	...	...
12 Muslim	...	...	...	...	...	...	1
13 Vaisya	...	...	...	...	1	1	...
14 Viswabrahmin	...	...	1	...	...	...	...
15 Uppari	...	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	...	...
17 Yerukula	...	...	...	...	...	...	...
Total	9	10	3	1	3	3	5

—Contd.,

TABLE 54—Contd.

Marriages by spatial distribution and Caste/Tribe/Community

Caste/Tribe/Community	Number of marriages contracted				
	Outside the district and within the State				Outside the State
	10 miles & below	11-25 miles	29-100 miles	101 miles and above	
(1)	(9)	(10)	(11)	(12)	(13)
1 Baliya	...	...	1	...	...
2 Brahmin	...	...	1	...	...
3 Chakali	...	...	...	...	...
4 Christian	...	...	...	...	...
5 Golla	...	1	1	...	...
6 Goundla	...	...	...	1	...
7 Kamma	...	...	...	...	...
8 Kapu	...	...	...	...	...
9 Kummari	...	...	...	...	...
10 Madiga	...	...	...	...	...
11 Mangali	...	...	...	...	...
12 Muslim	...	...	...	...	...
13 Vaisya	...	...	...	...	...
14 Viswabrahmin	...	...	...	...	...
15 Uppari	...	...	1	...	...
16 Yanadi	...	...	1	...	...
17 Yerukula	...	2	...	...	...
Total	...	3	5	1	...

TABLE 55

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

Age group (in years)	Baliya		Brahmin		Chakali		Christian		Golla		Goundla		Kamma		Kapu	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
0-4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5-9	...	...	...	...	...	...	...	...	...	1	...	...	...	1	...	...
10-14	...	1	...	2	...	1	...	6	...	4	...	1	...	6	...	1
15-19	1	1	...	...	...	...	1	5	1	1	1	1	2	2	...	...
20-24	...	...	1	...	2	...	7	2	4	...	...	...	5	...	1	...
25-29	...	...	...	...	...	...	1	...	1	...	1	...	1	...	...	...
30-34	1	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...
35 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	2	2	1	2	2	1	11	13	6	6	2	2	8	9	1	1

—Contd.

TABLE 55—Conc'd

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

Age group (in years)	Kummari		Madiga		Mangali		Muslim		Vaisya		Viswa- brahmin		Uppari		Yanadi		Yerukula	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
0-4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5-9	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10-14	...	1	...	...	...	1	...	1	...	1	...	...	...	...	2	...	1	...
15-19	1	...	...	...	...	...	...	...	1	...	1	...	...	...	1	1	1	...
20-24	...	...	...	...	1	...	...	2	...	1	...	1	1	2	...	1	...	...
25-29	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
30-34	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
35 & above	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	1	1	1	1	1	1	1	1	2	2	1	1	1	1	2	3	3	2

M: Males, F: Females

TABLE 56

Marriage Payments

Item of payment	Baliya		Christian		Golla		Kamma		Kummari	
	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)

NUMBER OF HOUSEHOLDS

Cash (in Rs.)

Making payment Rs. 11,216	2	...	8	...	1	...	1	...	...	...
Receiving payment Rs. 37,044	...	...	...	...	...	2	...	4	...	1

Property

5 acres Land	...	...	...	...	...	...	...	1	...	...
--------------	-----	-----	-----	-----	-----	-----	-----	---	-----	-----

Ornaments

Unspecified	1	...	2	...	...	...	...	...	...	...
-------------	---	-----	---	-----	-----	-----	-----	-----	-----	-----

—Contd.

TABLE 56—Conc'd.

Marriage Payments

Items of payment	Madiga		Mangali		Muslim		Uppari		Yanadi		Yerukula	
	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment	Making payment	Receiv- ing pay- ment
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)

NUMBER OF HOUSEHOLDS

Cash (in Rs.)

Making payment Rs. 11,216	1	...	1	...	1	...	1	...	...	...	1	...
Receiving payment Rs. 37,044	...	...	...	...	...	...	...	1	...	1	...	...

Property

5 acres Land	...	...	...	...	...	...	...	...	...	...	...	...
--------------	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----

Ornaments

Unspecified	...	...	...	...	...	...	1	...	...	...	...	...
-------------	-----	-----	-----	-----	-----	-----	---	-----	-----	-----	-----	-----

TABLE 57

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

Caste/Tribe/Community	Number of households		Number of households aware of legislation prohibiting dowry	With reference to col. (4) number of households with an attitude of		No. of informants who know that there have been changes in the recent years in Hindu Marriage Act
	Giving dowry	Amount of dowry		Approval	Disapproval	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. Balija .	...	...	1	...	1	2
2. Brahmin .	...	...	...	...	...	1
3. Christian .	...	...	2	1	1	2
4. Golla .	1	900	1	...	1	...
5. Kamma .	2	20 000	3	3	...	3
6. Mangali .	...	...	1	...	1	1
7. Vaisya .	...	...	1	1	...	1
Total .	3	20,900	9	5	4	10

TABLE 58

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

Caste/Tribe/Community (1)	Number aware of Family Planning Centre (2)	Number aware of Family Planning (3)	Number approving Family Planning (4)	Total (5)	No. liking to adopt Family Planning methods after		
					Two children (6)	Three children (7)	Four children (8)
1 Baliya	1	2	1	1	...	...	1
2 Brahmin	...	1	1	1	...	1	...
3 Chakali	...	...	1	1	...	1	...
4 Christian	3	9	8	8	2	3	3
5 Golla	2	4	3	3	...	1	2
6 Goundla	...	1	1	1	...	...	1
7 Kamma	1	4	4	4	...	4	...
8 Kapu	...	1	1	1	...	1	...
9 Kummari	...	1	1	1	...	...	1
10 Madiga	...	1	...	...	...	...	...
11 Mangali	1	1	1	1	1	...	...
12 Vaisya	...	1	...	...	...	...	...
13 Uppari	...	1	...	...	...	...	...
14 Yanadi	...	1	1	1	...	1	...
Total	8	28	23	23	3	12	8

TABLE 59

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

Caste/Tribe/Community (1)	Number that like to adopt family planning after having									
	Two children, the age of head of household being (in years)					Three children, the age of head of household being (in years)			Four children, the age of head of household being (in years)	
	51 & above	41-50	31-40	21-30	20 & below	51 & above	41-50	31-40	51 & above	41-50
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Baliya	...	...	...	...	...	...	...	...	...	1
2 Brahmin	...	...	...	...	...	...	1	...	...	...
3 Chakali	...	...	...	...	...	...	1	...	...	...
4 Christian	...	...	1	1	...	1	1	1	...	2
5 Golla	...	...	...	...	...	1	...	...	1	...
6 Goundla	...	...	...	...	...	...	...	...	...	...
7 Kamma	...	...	...	...	...	1	3	...	...	...
8 Kapu	...	...	...	...	...	1	...	...	...	...
9 Kummari	...	...	...	...	...	...	...	...	...	...
10 Mangali	...	...	1	...	...	...	...	...	...	...
11 Yanadi	...	...	...	...	...	1	...	...	...	...
Total	...	...	2	1	...	5	6	1	1	3

APPENDIX

TABLE 60

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													
Caste/Tribe/ Community (1)	Two children					Three children				Four children			
	The age of the child bearing woman being (in years)					The age of the child bearing woman being (in years)				The age of the child bearing woman being (in years).			
	51 & above	41-50	31-40	21-30	20 & below	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)	(10)	(11)	(12)	(13)	(14)
1 Balija	...	...	...	...	...	...	...	...	...	...	...	...	1
2 Brahmin	...	...	...	...	...	...	...	1	...	...	...	...	...
3 Chakali	...	...	...	...	...	...	...	...	1	...	...	...	...
4 Christian	...	...	...	2	...	...	...	3	...	...	...	2	1
5 Golla	...	...	...	...	...	1	...	...	...	1	...	...	1
6 Goundla	...	...	...	...	...	...	...	...	...	...	...	...	1
7 Kamma	...	...	...	...	...	...	3	1	...	...	...	...	...
8 Kapu	...	...	...	...	...	...	1	...	...	...	...	...	...
9 Kummari	...	...	...	...	...	...	...	...	...	...	...	...	1
10 Mangali	...	...	...	...	1	...	...	...	...	...	...	...	...
11 Yanadi	...	...	...	...	...	...	1	...	...	...	...	...	...
Total	...	...	...	2	1	1	5	5	1	1	...	2	

TABLES

TABLE 61

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

Caste/Tribe/ Community (1)	Number wanting more children, duration of marriage being (in years)					Number wanting no more children, duration of marriage being (in years)				
	21 and above	16-20	11-15	6-10	5 & below	21 and above	16-20	11-15	6-10	5 & below
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Balija	...	...	...	1	...	1	...	...	...	...
2 Brahmin	...	...	...	...	...	1	...	...	...	...
3 Chakali	...	...	...	...	...	1	...	...	...	...
4 Christian	2	1	...	...	...	3	3	1	1	...
5 Golla	1	...	...	...	...	2	...	1	...	...
6 Goundla	...	1	...	...	...	...	...	1	...	...
7 Kamma	...	...	...	...	...	4	...	...	...	...
8 Kapu	...	...	...	...	...	1	...	...	...	...
9 Kummari	...	...	...	...	...	...	...	1	...	...
10 Madiga	1	...	...	...	...	...	...	...	...	...
11 Mangali	...	...	...	...	...	...	...	...	1	...
12 Muslim	1	...	...	...	...	...	...	...	...	...
13 Vaisya	...	...	...	1	...	...	...	...	...	...
14 Viswabrahmin	...	...	1	...	...	...	...	...	...	...
15 Uppari	...	1	...	...	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	1	...	...	...	...
17 Yerukula	1	...	...	...	...	...	...	...	...	...
Total	6	3	1	2	...	14	3	3	2	...

TABLE 62

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

Caste/Tribe/ Community	Number wanting more children, having annual income (in Rs.) of					Number 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 Baliya	1	...	...	...	...	1	...	...	...	...
2 Brahmin	...	...	...	...	...	...	1	...	...	...
3 Chakali	...	...	...	...	...	...	1	...	...	...
4 Christian	...	...	...	...	...	...	1	...	...	...
5 Golla	1	...	1	1	...	2	4	2	...	...
6 Goundla	1	...	...	...	...	2	...	1	...	...
7 Kamma	...	...	...	...	...	1	...	...	...	...
8 Kapu	...	...	...	...	...	4	...	...	...	...
9 Kummari	...	...	...	...	...	1	...	...	...	...
10 Madiga	...	...	...	1	...	1	...	...	...	...
11 Mangali	...	...	...	...	...	...	...	...	...	...
12 Muslim	...	...	...	1	...	1	...	...	...	...
13 Vaisya	1	...	...	...	...	...	...	...	...	...
14 Viswabrahmin	...	1	...	...	...	...	...	...	...	...
15 Uppari	...	...	...	1	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	...	...	...	...	...
17 Yerukula	...	1	...	...	...	...	1	...	...	...
Total	4	2	1	4	...	13	7	5	...	...

Note: Income of a household living on begging could not be estimated.

TABLE 63

Inheritance of Property in Practice by Caste/Tribe/Community

Caste/Tribe/Community	No. of households	Number indicating that relations of the following categories are entitled to inherit property in their respective Caste/Tribe				
		Son	Daughter	Wife	Mother	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Baliya	2	1	1	...	...	...
2 Christian	11	1	1	...	...	...
3 Golla	4	1	...	...	...	1
4 Kamma	4	3	1	...	...	...
5 Kapu	1	1	1	...	...	...
6 Kummari	1	1	1	...	...	...
7 Mangali	1	1	...	...	...	...
8 Muslim	1	...	1	...	...	...
9 Viswabrahmin	1	1	...	...	...	...
10 Yanadi	1	1	...	...	...	...
Total	27	11	6	...	...	1

TABLE 64

Share of Property for different Categories of Relatives—Sons by Caste/Tribe/Community

Caste/Tribe/Community	No. of households	Number indicating that sons inherit in the following manner			
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Any other manner
(1)	(2)	(3)	(4)	(5)	(6)
1 Baliya	2	1	...	...	...
2 Christian	11	1	...	...	...
3 Golla	4	1	...	...	1
4 Kamma	4	3	...	...	...
5 Kapu	1	1	...	...	...
6 Kummari	1	1	...	...	...
7 Mangali	1	1	...	...	...
8 Viswabrahmin	1	1	...	...	...
9 Yanadi	1	1	...	...	...
Total	28	11	...	...	1

APPENDIX

TABLE 65

Share of Property for different Categories of Relatives— Daughters by Caste/Tribe/Community

Caste, Tribe/Community (1)	No. of households (2)	Number indicating that daughters inherit property in the following manner				
		Daughters only inherit to the exclusion of the sons (3)	Daughters inherit equally with sons (4)	Eldest daughter only inherits (5)	Youngest daughter only inherits (6)	Others (7)
1 Balija	2	1	...	...	...	...
2 Christian	11	1	...	...	...	...
3 Golla	4	...	...	...	...	...
4 Kamma	4	...	1	...	...	1
5 Kapu	1	...	1	...	...	...
6 Kummari	1	...	1	...	...	...
7 Muslim	1	1	...	...	...	...
Total	24	3	3	...	...	1

TABLE 66

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

Caste, Tribe/Community (1)	Number of households (2)	Number aware that there have been changes in Hindu Adoption Act			
		Number aware that there have been changes in Hindu Adoption Act correctly (3)	Number that could describe the changes in Hindu Adoption Act correctly (4)	Number aware that there have been changes in Hindu Succession Act (5)	Number that could describe the changes in Hindu Succession Act correctly (6)
1 Balija	2	1	...	2	...
2 Brahmin	1	1	1	1	1
3 Christian	11	1	...	...	...
4 Golla	4	2	...	1	...
5 Kamma	4	4	1	4	1
6 Kummari	1	1	...	1	...
7 Mangali	1	1	...	1	...
8 Vaisya	1	1	...	1	...
Total	25	12	2	11	2

TABLES

TABLE 67

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

Caste, Tribe/Community (1)	Number of households (2)	Number of persons who agree that daughters should inherit equally with sons, age of interviewee (in years)				
		51 & above (3)	41-50 (4)	31-40 (5)	21-30 (6)	20 & less (7)
1 Kamma	4	4	...	...	...	...
2 Kapu	1	1	...	...	...	...
3 Kummari	1	...	...	1	...	...
Total	6	5	...	1	...	...

TABLE 68

General Knowledge of Household Heads by Caste/Tribe/Community

Caste/Tribe/Community (1)	Total No. of households (2)	Number of household heads that know the name of					Name of principal lakes and rivers of the district (8)	Name of project/dam etc., constructed/under construction/under contemplation within the district (9)
		Zilla Parishad Head-quarters (3)	Panchayat Samithi Head-quarters (4)	Panchayat Head-quarters (5)	Taluk Head-quarters (6)	District Head-quarters (7)		
1 Brahmin	1	1	2	2	2	2	Krishna and Godavari	Nagarjunasagar Dam
2 Brahmin	1	1	1	1	1	1	Krishna	-do-
3 Chakali	1	...	...	1	1	1	...	-do-
4 Christian	11	4	4	10	10	9	...	-do-
5 Golla	4	3	3	4	4	3	...	-do-
6 Goundla	2	1	1	1	2	2	Krishna and Godavari	Krishna Barrage and Nagarjunasagar Dam
7 Kamma	4	4	4	4	4	4	...	-do-
8 Kapu	1	1	1	1	1	1	Krishna	...
9 Kummari	1	1	1	1	1	1	...	-do-
10 Madiga	1	1	...	1	1	1	...	...
11 Mangali	1	1	1	1	1	1	Krishna	-do-
12 Muslim	1	...	1	1	1	1	...	...
13 Vaisya	1	1	1	1	1	1	Krishna	-do-
14 Viswabrahmin	1	...	...	1	1	1	Krishna and Godavari	...
15 Uppari	1	...	1	1	1	1	...	...
16 Yanadi	1	1	1	1	1	1	Krishna	Nagarjunasagar Dam
17 Yerukula	1	1	...	1	1	1	...	...
Total	35	21	22	33	34	32	...	...

APPENDIX

TABLE 69

Awareness of Untouchability Offences Act

Caste, Tribe/Community	Number of households	Number of persons aware of prohibition of untouchability under law
(1)	(2)	(3)
1 Baliya .	2	1
2 Brahmin .	1	1
3 Christian .	11	2
4 Golla .	4	2
6 Kamma .	4	3
6 Kummari .	1	1
7 Mangali .	1	1
8 Yanadi .	1	1
Total .	25	2

TABLE 70

Medical Care

Total No. of households	By taking women to hospital for confinement	By calling a qualified midwife	By calling an unqualified midwife	Allopathic system of treatment	Location of Hospital	Distance
(1)	(2)	(3)	(4)	(5)	(6)	(7)
35	2	1	7	17	Tarigoppula	1½ miles
					Manikonda	2 "
					Vijayawada	16 "

TABLES

TABLE 71

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

Caste/Tribe/Community	Number of households immigrated				
	3 years & below	4 to 10 years	11 to 20 years	21 to 50 years	51 years & above
(1)	(2)	(3)	(4)	(5)	(6)
1 Baliya .	...	...	1	...	...
2 Brahmin .	...	...	1	...	...
3 Christian .	...	1	...	...	...
4 Goundla .	...	1	1	...	...
5 Kamma .	...	...	...	1	1
6 Mangali .	...	...	1	...	...
7 Muslim .	...	1	...	...	...
8 Viswabrahmin	...	1	...	...	...
9 Uppari .	...	...	...	1	...
10 Yanadi .	...	...	...	1	...
11 Yerukula .	...	1	...	...	...
Total	...	5	4	3	1

APPENDIX

TABLE 72

Settlement History of Households by Caste/Tribe/Community

Caste, Tribe/ Community (i)	Total No. of households (2)	Number of households settled				
		5 generations ago (3)	Between 4 and 5 generations (4)	Between 2 and 3 generations (5)	One generation (6)	Present generation (7)
1 Baliya	2	...	1	...	...	1
2 Brahmin	1	...	...	...	...	1
3 Chakali	1	...	...	1	...	...
4 Christian	11	1	3	6	...	...
5 Golla	4	1	2	1	...	...
6 Goundla	2	...	...	...	...	2
7 Kamma	4	1	...	1	...	2
8 Kapu	1	...	1	...	...	...
9 Kummari	1	...	...	1	...	...
10 Madiga	1	...	1	...	...	...
11 Mangali	1	...	...	...	...	1
12 Muslim	1	...	...	...	...	1
13 Vaisya	1	...	...	1	...	...
14 Viswabrahmin	1	...	...	...	...	1
15 Uppari	1	...	...	...	...	1
16 Yauadi	1	...	...	...	...	1
17 Yerukula	1	...	...	...	...	1
Total	35	3	8	11	...	13

TABLES

TABLE 73

Place of Birth

Place of birth (1)	Number of persons		Number of births during				
	First birth (2)	Subsequent birth (3)	1960-61 (4)	1961-62 (5)	1962-63 (6)	1963-64 (7)	1964-65 (8)
<i>Inside the village (Maredumaka)</i>							
In the same household	...	21	2	5	2	4	8
Mother's parent's house	...	...	...	...	...	...	...
Hospital Nursing home	...	...	...	...	...	...	...
<i>Outside the village</i>							
Mother's parent's house	...	...	...	...	...	...	...
Hospital/Nursing home	1	1	...	...	...	1	1
Total	1	22	2	5	2	5	9

TABLE 74

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

Caste/Tribe/Community (1)	No. of house- holds (2)	Number of households immigrating from							
		Outside the State		Outside the district but within the State		Outside the taluk but within the district		Within the taluk	
		Rural (3)	Urban (4)	Rural (5)	Urban (6)	Rural (7)	Urban (8)	Rural (9)	Urban (10)
1 Baliya	...	...	...	1	...	...	...	...	...
2 Brahmin	...	...	...	...	...	1	...	...	...
3 Christian	...	...	...	...	...	...	...	3	...
4 Goundla	...	...	...	...	1	...	...	1	...
5 Kamma	...	...	...	...	...	1	...	2	...
6 Kummari	...	...	...	...	...	...	...	1	...
7 Mangali	...	...	...	...	...	...	...	1	...
8 Muslim	...	...	...	...	...	...	...	1	...
9 Vaisya	...	...	...	...	...	1	...	...	...
10 Viswabrahmin	...	...	...	...	...	1	...	...	...
11 Uppari	...	...	...	...	...	1	...	...	...
12 Yauadi	...	...	...	...	1	...	...	...	...
13 Yerukula	...	...	...	1	...	...	...	...	...
Total	...	...	...	2	2	5	...	9	...

—Contd.,

APPENDIX

TABLE 74—Contd.

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

Caste/Tribe/ Community (1)	Occupation before the immigration										Unspe- cified (21)
	Business- man (11)	Teacher (12)	Casual labourer (13)	Attached agricul- tural labourer (14)	Culti- vator (15)	Potter (16)	Barber (17)	Carpen- ter (18)	Watch- man (19)	Basket maker (20)	
1 Baliya	1	...	...	...	...	...	...	...	...	...	...
2 Brahmin	...	1	...	...	...	...	...	...	...	...	...
3 Christian	...	1	1	...	...	...	...	...	...	...	1
4 Goundla	...	...	1	1	...	...	...	...	...	...	...
5 Kamma	...	...	...	...	3	...	...	...	...	...	...
6 Kummari	...	...	...	...	...	1	...	...	...	...	...
7 Mangali	...	...	...	...	...	...	1	...	...	...	...
8 Muslim	...	...	1	...	...	...	...	...	...	...	...
9 Vaisya	1	...	...	...	...	...	...	...	...	...	...
10 Viswabrahmin	...	...	...	...	...	...	...	1	...	...	...
11 Uppari	...	...	1	...	...	...	...	...	...	...	...
12 Yanadi	...	...	...	...	...	...	...	...	1	...	...
13 Yerukula	...	...	...	...	...	...	...	...	...	1	...
Total	2	2	4	1	3	1	1	1	1	1	1

—Contd.

TABLES

TABLE 74—Concl.

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

Caste/Tribe/Community (1)	Reasons for the immigration					Business (27)
	Marital alliance (22)	To eke out livelihood (23)	Cultivation (24)	Transfer (25)	To stay with relatives (26)	
1 Baliya	1	...	...	...	...	...
2 Brahmin	...	1	...	...	...	...
3 Christian	...	1	1	1	...	...
4 Goundla	...	1	...	...	1	...
5 Kamma	1	2	...	...	...	...
6 Kummari	...	1	...	...	...	...
7 Mangali	...	1	...	...	...	...
8 Muslim	...	1	...	...	...	...
9 Vaisya	...	...	...	...	...	1
10 Viswabrahmin	...	1	...	...	...	...
11 Uppari	...	1	...	...	...	...
12 Yanadi	...	1	...	...	...	...
13 Yerukula	...	1	...	...	...	...
Total	2	12	1	1	1	1

APPENDIX

TABLE 75

Houses by Number of Rooms, Number of Persons occupying and
Caste/Tribe/Community

Caste/Tribe/ Community (1)	Total No. of houses (2)	Total No. of rooms (3)	Total No. of household members (4)	Houses with one room	
				No. of houses (5)	Total No. of household members (6)
1 Balija	2	2	13	2	13
2 Brahmin	1	3	8	...	...
3 Chakali	1	2	9	...	...
4 Christian	11	13	41	10	38
5 Golla	4	7	25	2	8
6 Goundla	2	2	8	2	8
7 Kamma	4	19	29	...	...
8 Kapu	1	6	5	...	...
9 Kummari	1	3	3	...	...
10 Madiga	1	1	5	1	5
11 Mangali	1	1	4	1	4
12 Muslim	1	1	2	1	2
13 Vaisya	1	3	9	...	...
14 Viswabrahmin	1	1	4	1	4
15 Uppari	1	1	2	1	2
16 Yanadi	1	1	6	1	6
17 Yerukula	1	1	5	1	5
Total	35	67	178	28	95

—Contd.

TABLES

TABLE 75—Concd.

Houses by Number of Rooms, Number of Persons occupying and
Caste/Tribe/Community

Caste/Tribe/ Community (1)	Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
	No. of houses (7)	Total No. of household members (8)	No. of houses (9)	Total No. of household members (10)	No. of houses (11)	Total No. of household members (12)
1 Balija	...	...	...	...	...	...
2 Brahmin	...	...	1	8	...	...
3 Chakali	1	9	...	...	...	...
4 Christian	...	...	1	3	...	...
5 Golla	1	13	1	4	...	...
6 Goundla	...	...	...	...	...	...
7 Kamma	...	...	...	...	4	29
8 Kapu	...	...	...	...	1	5
9 Kummari	...	...	1	3	...	...
10 Madiga	...	...	...	...	...	...
11 Mangali	...	...	...	...	...	...
12 Muslim	...	...	...	...	...	...
13 Vaisya	...	...	1	9	...	...
14 Viswabrahmin	...	...	...	...	...	...
15 Uppari	...	...	...	...	...	...
16 Yanadi	...	...	...	...	...	...
17 Yerukula	...	...	...	...	...	...
Total	2	22	5	27	5	34

TABLE 76

House Type by roof Material and Caste/Tribe/Community

Caste/Tribe/Community (1)	Name of house type		Number of houses with pucca roof without slope	Number of houses with tiled roof 4 sloped	Number of houses with roof made of grass or palmyra leaves 4 sloped
	Name (2)	Number (3)			
1 Balija	Purillu	2	...	...	2
2 Brahmin	Purillu	1	...	...	1
3 Chakali	Purillu	1	...	...	1
4 Christian	Purillu	11	...	...	11
5 Golla	Purillu	3	...	...	3
6 Goundla	Penkutillu	1	...	1	...
7 Kamma	Purillu	2	...	...	2
8 Kapu	Daba illu	2	2	...	...
9 Kummari	Penkutillu	1	...	2	...
10 Madiga	Penkutillu	1	...	1	...
11 Mangali	Purillu	1	...	...	1
12 Muslim	Purillu	1	...	...	1
13 Vaisya	Purillu	1	...	...	1
14 Viswabrahmin	Purillu	1	...	...	1
15 Uppari	Purillu	1	...	...	1
16 Yanadi	Purillu	1	...	...	1
17 Yerukula	Purillu	1	...	...	1
Total		55	2	4	29

TABLE 77

Houses by Wall Material and Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of houses with				
	Mud wall (2)	Bamboo wattled wall (3)	Mud plastered bamboo wattled wall (4)	Brick wall (5)	Leaf wall (6)
1 Balija	1	...	1	...	...
2 Brahmin	...	...	...	1	...
3 Chakali	...	...	1	...	...
4 Christian	5	5	...	1	...
5 Golla	...	...	...	3	1
6 Goundla	...	2	...	...	...
7 Kamma	...	...	...	4	...
8 Kapu	...	...	...	1	...
9 Kummari	...	...	...	...	...
10 Madiga	1	...	...	...	...
11 Mangali	...	...	...	...	1
12 Muslim	...	...	...	1	...
13 Vaisya	...	1	...	...	...
14 Viswabrahmin	...	...	...	1	...
15 Uppari	...	1	...	...	...
16 Yanadi	...	...	1	...	...
17 Yerukula	...	...	1	...	...
Total	7	9	4	8	2

TABLE 78

Houses and Use

Number of houses used for			
Residence (1)	Residence-cum-shop (2)	Cattle Shed (3)	Total (4)
33	2	15	35

APPENDIX

TABLE 79

Scheduled Castes and Scheduled Tribes by Households and Population

Name of Scheduled Caste/Scheduled Tribe (1)	Total number of households (2)	Persons (3)	Males (4)	Females (5)
<i>Scheduled Caste</i>				
Madiga	1	5	2	3
<i>Scheduled Tribes</i>				
Yanadi	1	6	3	3
Yerukula	1	5	3	2
Total	2	11	6	5
Grand Total	3	16	8	8

TABLE 80

Information about Existence and Functions of Panchayat by Households and Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of households (2)	Number that could tell the period of existence of Panchayat correctly (3)	Remarks including note on the amenities provided by the Panchayat from its inception (4)
1 Baliya	2	2	Electricity, roads and wells
2 Brahmin	1	1	-do-
3 Christian	11	9	-do-
4 Golla	4	2	-do-
5 Goundla	2	2	-do-
6 Kamma	4	4	-do-
7 Kapu	1	1	-do-
8 Kummari	1	1	-do-
9 Madiga	1	1	-do-
10 Mangali	1	1	-do-
11 Muslim	1	1	-do-
12 Vaisya	1	1	-do-
13 Viswabrahmin	1	1	-do-
14 Uppari	1	...	-do-
15 Yanadi	1	...	-do-
16 Yerukula	1	...	-do-
Total	34	27	

TABLES

TABLE 81

Awareness about Functions of Gram Sevak by Households and Caste/Tribe/Community

Caste/Tribe/Community (1)	No. of households (2)	Number aware of the functions of Gram Sevak (3)	Number that could describe the functions of Gram Sevak		
			Satisfactorily (4)	Unsatisfactorily (5)	Incorrectly (6)
1 Baliya	2	1	...	...	1
2 Brahmin	1	1	...	...	1
3 Christian	11	2	...	...	2
4 Golla	4	3	...	...	3
5 Goundla	2	1	...	...	1
6 Kamma	4	4	3	...	1
7 Kummari	1	1	...	...	1
Total	25	13	3	...	10

TABLE 82

Information about dominant Parties and Castes in the Panchayat by Caste/Tribe/Community and Number of Informants

Caste/Tribe/Community (1)	Number of informants according to whom main parties are		Number of informants according to whom dominant castes are	
	Congress (2)		Unspecified (3)	
1 Baliya	.	2	.	Nil
2 Brahmin	.	1	.	"
3 Christian	.	9	.	"
4 Golla	.	3	.	"
5 Goundla	.	1	.	"
6 Kamma	.	4	.	"
7 Kapu	.	1	.	"
8 Kummari	.	1	.	"
9 Madiga	.	1	.	"
10 Mangali	.	1	.	"
11 Vaisya	.	1	.	"
12 Viswabrahmin	.	1	.	"
13 Yanadi	.	1	.	"
14 Yerukula	.	1	.	"
Total	.	28	.	

TABLE 83

Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe/ Community	No. of house- holds	No. of persons satisfied with functioning of			No. of persons not satisfied with functioning of			No. of persons who could not express any opinion on functioning of		
		Pancha- yat	Pancha- yat Samithi	Zilla Parishad	Pancha- yat	Pancha- yat Samithi	Zilla Parishad	Pancha- yat	Pancha- yat Samithi	Zilla Parishad
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Balija	2	2	2	2	...	...	...	...	...	...
2 Brahmin	1	1	1	1	...	...	...	...	...	...
3 Chakali	1	...	...	...	...	...	...	...	...	1
4 Christian	11	9	8	8	...	...	...	1	1	2
5 Golla	4	2	2	2	...	1	1	2	2	...
6 Goundla	2	...	...	...	2	2	2	...	...	2
7 Kamma	4	4	4	4	...	...	...	2	2	...
8 Kapu	1	...	...	...	...	...	...	...	...	...
9 Kumhari	1	1	1	1	1	1	1	...	...	...
10 Madiga	1	1	1	1	...	...	...	...	...	...
11 Mangali	1	1	1	1	...	...	...	...	...	...
12 Muslim	1	1	1	1	...	...	...	...	...	...
13 Vaisya	1	1	1	1	...	...	...	...	...	...
14 Viswabrahmin	1	1	1	1	...	...	...	...	...	...
15 Uppari	1	1	1	1	...	...	...	...	...	...
16 Yanadi	1	1	1	1	...	...	...	...	...	...
17 Yerukula	1	1	1	1	...	...	...	...	...	...
Total	55	27	26	26	5	4	4	5	5	5

TABLE 84

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

Caste/Tribe/ Community	Number of households	Number according to whom Caste/Tribe/Communi- ty Panchayat exists for					Number according to whom Caste/ Tribe/Community Panchayats should continue	Remarks including a note on the rea- sons for the conti- nuance of Caste/ Tribe/Community Panchayat
		Christian	Golla	Madiga	Vaisya	Yanadi		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Christian	11	6	...	...	...	...	6	To settle <i>maganali</i> disputes
2 Golla	4	...	2	...	...	...	2	"
3 Madiga	1	...	...	1	...	...	1	...
4 Vaisya	1	...	...	...	1	...	1	...
5 Yanadi	1	...	...	...	...	1	1	To settle <i>maganali</i> disputes
Total	18	6	2	1	1	1	11	

TABLE 85

Caste/Tribe/Community Panchayat—Functions

Caste/Tribe/Community	Number of households	Number according to whom functions of Caste/Tribe/ Community Panchayat are	
		To settle <i>maganali</i> disputes	
(1)	(2)	(3)	
1 Christian	11	6	
2 Golla	4	2	
3 Madiga	1	1	
4 Vaisya	1	1	
5 Yanadi	1	1	
Total	18	11	

TABLE 86

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	Number of members belonging to					Number of members	Note on the nature of benefit
		Baliya	Christian	Kamma	Kapu	Kummari		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Manikonda Rural Bank	8	1	1	4	1	1	8	Loan taken from the Bank
Land Mortgage Bank	1	...	...	1	...	...	1	"
Krishna Co-operative Bank	1	...	...	1	...	...	...	...
Total	10	1	1	6	1	1	9	

TABLE 87

Literacy of Co-operative Society Members by Caste/Tribe/Community

Caste/Tribe/Community	Number of members of Co-operative Society		
	Total	Literates	Illiterates
(1)	(2)	(3)	(4)
1 Baliya	1	1	...
2 Christian	1	...	1
3 Kamma	4	4	...
4 Kapu	1	1	...
5 Kummari	1	1	...
Total	8	7	1

TABLE 88

Co-operative Society Membership by Land Ownership

Size of land holdings	Number of members				
	Baliya	Christian	Kamma	Kapu	Kummari
(1)	(2)	(3)	(4)	(5)	(6)
Below 10 acres	1	1	...	1	1
10-15 acres	...	...	1	...	...
16-25 acres	...	...	1	...	...
25 acres and above	...	...	2	...	...
Total	1	1	4	1	1

GLOSSARY

<i>Akshintalu</i>	. . Sacred rice coloured yellow with turmeric powder	<i>Harati</i>	. . Flame of prosperity
<i>Annaprasana</i>	. . First feeding of the child with solid food	<i>Intiperu</i>	. . Surname
<i>Ariselu</i>	. . A sweet dish	<i>Jada</i>	. . Plait
<i>Baana</i>	. . A big earthen pot used to store grain, pulses etc.	<i>Kadava</i>	. . A tin pot to draw water from the well
<i>Beerakaya</i>	. . Sweet gourd	<i>Kadiyalu</i>	. . Anklets made of silver
<i>Binde</i>	. . Brass vessel to fetch and store water	<i>Kante</i>	. . A stiff gold neck ornament
<i>Chembu</i>	. . A brass tumbler used to drink water	<i>Kalasam</i>	. . Sacred vessel
<i>Chimcha</i>	. . Spoon	<i>Kancham</i>	. . A plate in which meal is taken
<i>Chikkullu</i>	. . Beans	<i>Karnam</i>	. . Village Accountant
<i>Daba Illu</i>	. . Pucca building	<i>Kirana</i>	. . Grocery
<i>Dakshina</i>	. . Presentation of money	<i>Kongu</i>	. . Hem of the saree
<i>Deeparadhana</i>	. . Lighting an oil lamp in the name of God	<i>Kutikunda</i>	. . Pot for cooking rice
<i>Diddulu</i>	. . Ear ornaments made of gold studded with stones	<i>Mantram</i>	. . Sacred Sanskrit hymn
<i>Doolam</i>	. . Wooden beam	<i>Mattelu</i>	. . Toe rings made of silver worn by women in married status
<i>Easanyamula</i>	. . North-East corner	<i>Moota</i>	. . A lid to cover a vessel
<i>Gajulu</i>	. . Bangles	<i>Mukkupulla</i>	. . Nose rod made of gold
<i>Garita</i>	. . Laddle made of metal	<i>Mulakkayalu</i>	. . Drum sticks
<i>Garise</i>	. . A grain storer made of bamboo	<i>Muttaiduvalu</i>	. . Women in married status
<i>Golusu</i>	. . A chain made of gold worn by women	<i>Nagaram</i>	. . A circular shaped gold ornament with an emblem of goddess Lakshmi worn on the plait of a woman.
<i>Gotram</i>	. . Clan		
<i>Grihapravesam</i>	. . House-warming ceremony	<i>Nallaregadi</i>	. . Black regar (a type of soil)
		<i>Nittadi</i>	. . Central pole of a hut
		<i>Ontinittadipaka</i>	. . Thatched hut with one central pole

[112]

GLOSSARY

<i>Patara</i>	. .	A store house of paddy dug in the earth	<i>Sankusthapara</i>	. .	Ceremony connected with the laying of foundation stone for house or building construction
<i>Pattalu</i>	. .	Ankle chains made of silver			
<i>Penam</i>	. .	Frying pan	<i>Simhadwaram</i>	. .	Main entrance of a house
<i>Penkutillu</i>	. .	Tiled house	<i>Teddu</i>	. .	Wooden laddle
<i>Pottakaya</i>	. .	Snake gourd	<i>Thotti</i>	. .	A stone tub
<i>Punadi</i>	. .	Foundation	<i>Tirunalu</i>	. .	Fair
<i>Puri</i>	. .	A store house of paddy made with hay rope	<i>Tolipurudu or Tolichulu</i>		First confinement
<i>Purillu</i>	. .	Thatched hut	<i>Vaddanam</i>	. .	A waist ornament made of gold in the shape of a belt worn by woman
<i>Puttuventrukuteeyuta</i>	. .	Tonsuring	<i>Vankayalu</i>	. .	Brinjals
<i>Ramalayam</i>	. .	Temple of Rama	<i>Vanneru</i>	. .	Brook
<i>Ravika</i>	. .	Blouse	<i>Varna</i>	. .	Caste
<i>Rendu Nittalla Paka</i>	. .	Thatched hut with two central poles	<i>Veduru baddalu</i>	. .	Bamboo splinters
			<i>Terra</i>	. .	Red

ERRATA

Page No.	Column No.	Para	Particulars	For	Read
(1)	(2)	(3)	(4)	(5)	(6)
7	2	39	Line 3	another	other
11	1	7	Line 2	s given	is given
12	2	25	Line 7	a-	as
13	2	32	Line 2 from bottom	Kohta	Kotha
18	1	57	Line 5	castes	caste
22	1	70	Line 8	daai	dadi
25	1	84	Lines 2-3 from bottom	The send	The Panchayat sends
27	2	97	Line 2	b ide	bride
28	2	104	Line 20	Those	These
29	2	110	Line 1	As this a	As this is a
30	2	112	Lines 5-6 from bottom	water called	water are called
32	2	123	Penultimate line	930	900
39	1	12	Lines 3-4 from bottom	it in placed	it is placed
39	2	13	Lines 19-20	is supposed	is supposed
39	2	13	Line 21	she	the
53	1	4	Sub-Heading	Agriculture	Workers
55	2	24	Line 1	occupation	occupation
62	1	52	Last line	useless	of useless
63	2	61	Line 4 from bottom	fcommercial	commercial
65	2	69	Line 16 from bottom	an function	any function
73	2	102	Statement XIX To	100.00	100.00
75	1	106	Last line	on a	on
75	2	107	Line 7 from bottom	therefore	therefor
87	2	57	Line 8	struck	struck to
87	2	57	Line 12 from bottom		Add: (Please see Figs. 27 and 28)
95	1	71	Line 13	'folly of taking	'taking
100	2	98	Line 1	Tho	The
106	1	20	Line 2	he	the
106	1	20	Last line	above	of above
[60]	3	...	Last two lines	mislellaneous	miscellaneous
[64]	1	...	Item 11	Casual labour	Casual labourer
[79]	1	...	S. No. 9	Kummari	9. Kummari
[79]	6	...	Heading	coffe	coffee
[79]	1	...	S. No. 14	Wiswabrahmin	Viswabrahmin
[81]	...	...	Heading	ca	Tea
[82]	6 to 8	...	Heading	occations	occasions
[103]	7	...	Heading	o.of houses	No. of houses