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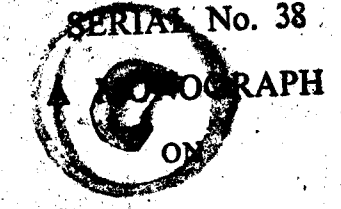
CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI - VILLAGE SURVEY MONOGRAPHS

SERIAL No. 38



DECHARAM
(BODHAN TALUK, NIZAMABAD DISTRICT)

VII
612.A

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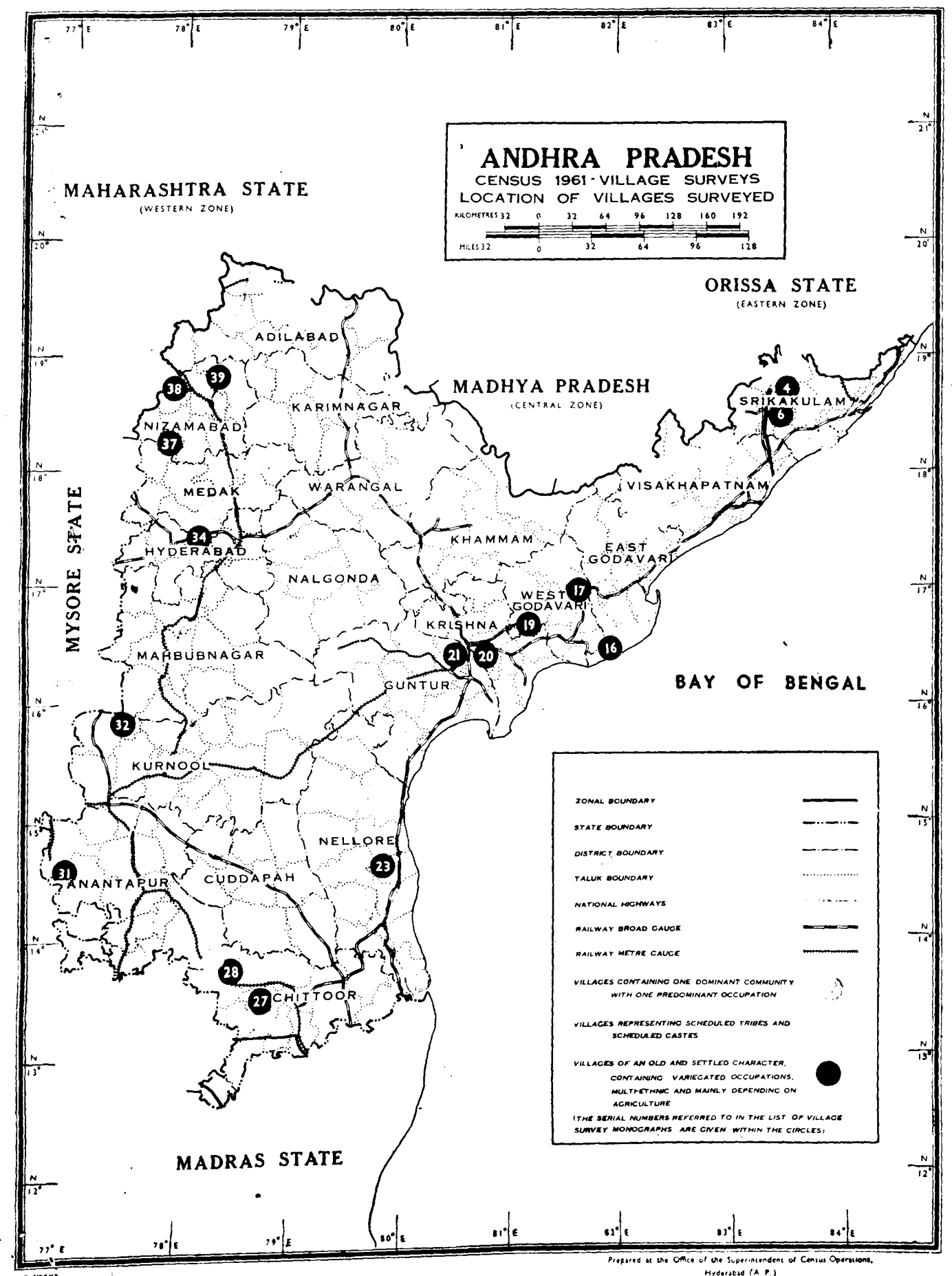


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**CENSUS OF INDIA 1961—VOLUME II—PART VI—LIST OF VILLAGE SURVEY MONOGRAPHS—
ANDHRA PRADESH**

District (1)	Name of 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 Srungavarapukota Paderu Chintapalle	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 Razole	11	Annaram†	Samanthas—A Tribe
		12	Makavaram	Kammaras <i>alias</i> Ojas—A Scheduled Tribe
		13	Jerrela†	Bagatas—A Scheduled Tribe
		14	Kondapalle	Koya Doras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
West Godavari	Kovvur	16	Pasarlapudilanka†	A typical East Godavari delta village
		17	Unagatla*†	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936-62 is done
		18	Puliramudugudem	Koyas—A Scheduled Tribe
		19	Gudivakalanka	A settled village in Kolleru lake bed area
		20	Maredumaka	A settled Krishna delta village
Krishna	Guntur	21	Malkapuram	A typical tobacco growing village
		22	Ayyavaripalle	A sheep and cattle rearing village
		23	Yelamanchipadu	A settled wet agricultural village
		24	Devaravemuru	Several workers in mica industry reside in this village
		25	Rettamala†	Noted for boat building industry. It also represents Yenadis, a Scheduled Tribe
Chittoor	Punganur	26	Palyampalle	Lambadis—A Scheduled Tribe
		27	Thettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916-62 is done
		28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
		30	P. Sugamanchipalle	Noted for Cuddapah slabs
Cuddapah	Jammalamadugu	31	Bhairavanitippa	A dry village changing to wet cultivation under the Bhairavanitippa project
		32	Mantsala†	A place of religious importance
		33	Mantrelayam†	Chenchus—A Scheduled Tribe
		34	Peddammangalaram	Economy dependant on the supply of vegetables to Hyderabad city
		35	Sivanagar	Tanning industry
Anantapur	Kalyandrug	36	Habshipur	Handloom industry
		37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
		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
		40	Bhurnurt†	Gonds & Pradhans—Scheduled Tribes
Kurnool	Adoni	41	Vemayakunta	Mathuras—A Tribe
		42	Laindiguda†	Kolams—A Scheduled Tribe
		43	Malkepalle†	Thotis—A Scheduled Tribe
		44	Kishtaraopet	Naikpods—A Scheduled Tribe
		45	Mattewada†	Koyas—A Scheduled Tribe
Hyderabad	Chevella	46	Tallasingaram	A toddy tappers' village
Medak	Narsapur			
Nizamabad	Banswad			
Adilabad	Utnur			
Karimnagar	Lakshettipet			
Warangal	Manthani			
Nalgonda	Narasampet			

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





CENSUS OF INDIA 1961
VOLUME II
ANDHRA PRADESH

PART VI - VILLAGE SURVEY MONOGRAPHS
SERIAL No. 38
A MONOGRAPH
ON

POCHARAM
(BODHAN TALUK, NIZAMABAD DISTRICT)

EDITOR
A. CHANDRA SEKHAR
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Andhra Pradesh



Price : Rs. 9.00 or 21 Sh. or \$ 3.24 c.

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FOREWORD

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition.

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

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

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

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

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

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

P R E F A C E

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

In this state 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled, viz, Samanthus, Koya Doras and Mathuras, and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The present village of Pocharam (No. 38 in the State Map opposite to the Inner Title page gives the location of this village) covered by this monograph falls under the last category.

Pocharam is a village with a population of 817 lying on the Hyderabad-Adilabad highway, at a distance of 8 miles to the west of Nizamabad, the district headquarters and also at an equal distance to the north-east of Bodhan, the taluk headquarters. This village is much changed in its economic phase, with the opening of Nizamsagar Canal and Bodhan Sugar Factory by mainly concentrating on growing sugarcane—the cash crop, though practically undisturbed in other fields. This village has not been subjected to any kind of survey before and hence the present monograph with all its details helps as an asset both to the scholars and commoners.

In this State, we started off with our Village Surveys under the original scheme of things under which it was expected that one Investigator should be able to cover a village in about a week or 10 days time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way—we covered quite a few villages under the old scheme. As explained in the Foreword the field of inquiry went on enlarging in its scope from time to time and ultimately quite a formidable schedule was evolved. We were able to cover a few villages canvassing this large schedule which is given as Appendix III to *A Monograph on Kotla Armur* (Serial No. 39). Fortunately, Pocharam was one of the villages surveyed by adopting the large schedule which was undoubtedly very detailed but also tested the patience of the Investigator as well as that of the informant. It was not possible for each Investigator to cover more than one household per day by this schedule. In order to expedite the work 7 investigators were deputed to cover this village. They took about a month from 6th June 1962 to 6th July 1962 to cover this village. Owing to the migratory nature, there were only 100 households with a population of 495 at the time of survey as against 154 households consisting 817 persons as recorded in 1961 Census and these 100 households were covered by the survey.

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.

It may be worthwhile recording very briefly the experiences of the Village Survey Investigators in this village. They covered this village in 31 days. The work had to be carried on with great patience and understanding. The villagers did not take kindly to the survey at the initial stages. They had their own misgivings about the objects of the survey—some felt that it was probably intended for additional taxation; some felt that it had something to do with recruitment to the Army; a few, however, expected some immediate monetary doles to be given. It was only after the Investigators moved closely with the villagers, lived their life and became almost one amongst them and were able to convince the villagers of the purely academic interest of the survey and how it helped planning for the country's welfare, was it possible to evoke the fullest co-operation. Even so, it was not altogether easy to secure answers to certain delicate personal

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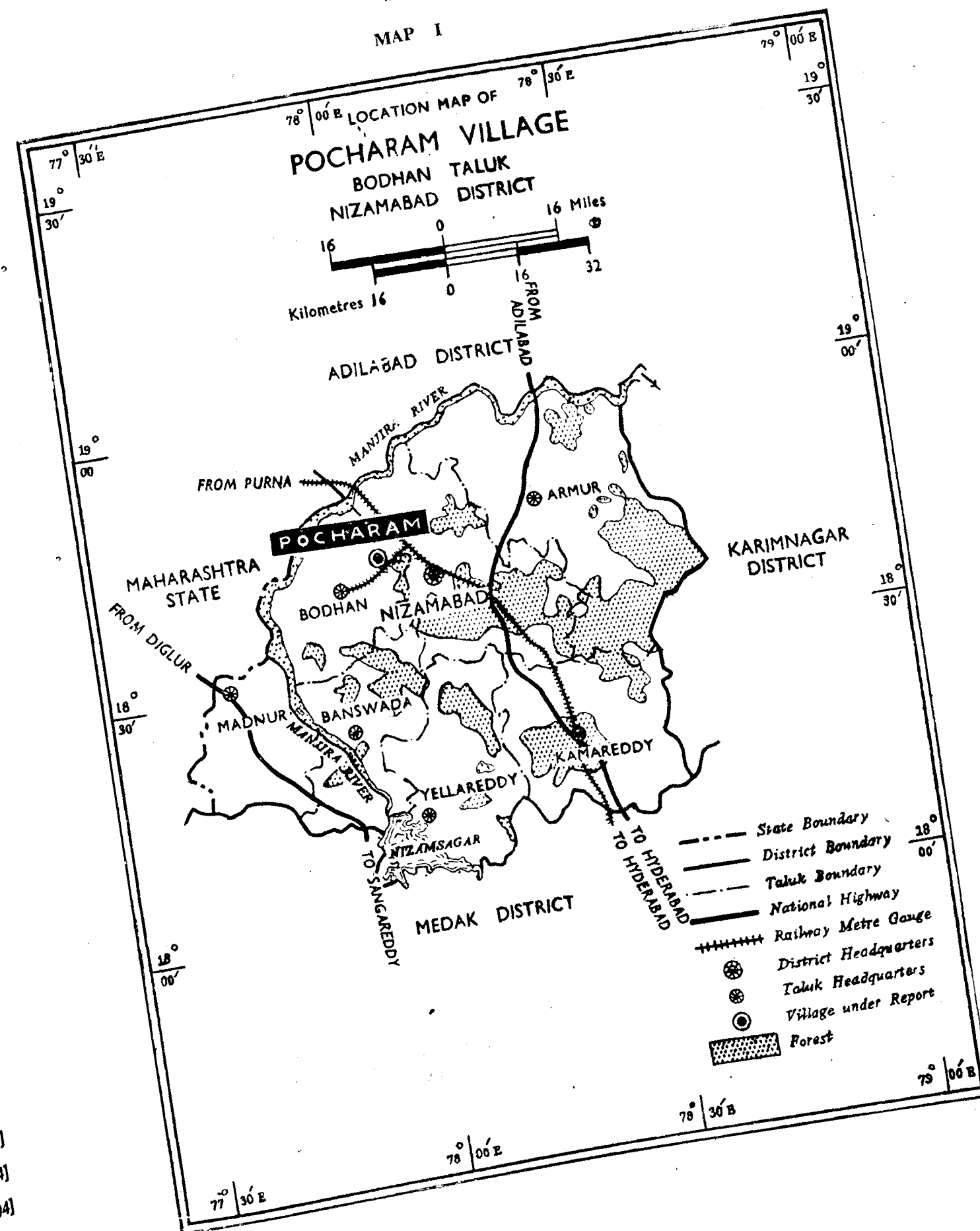
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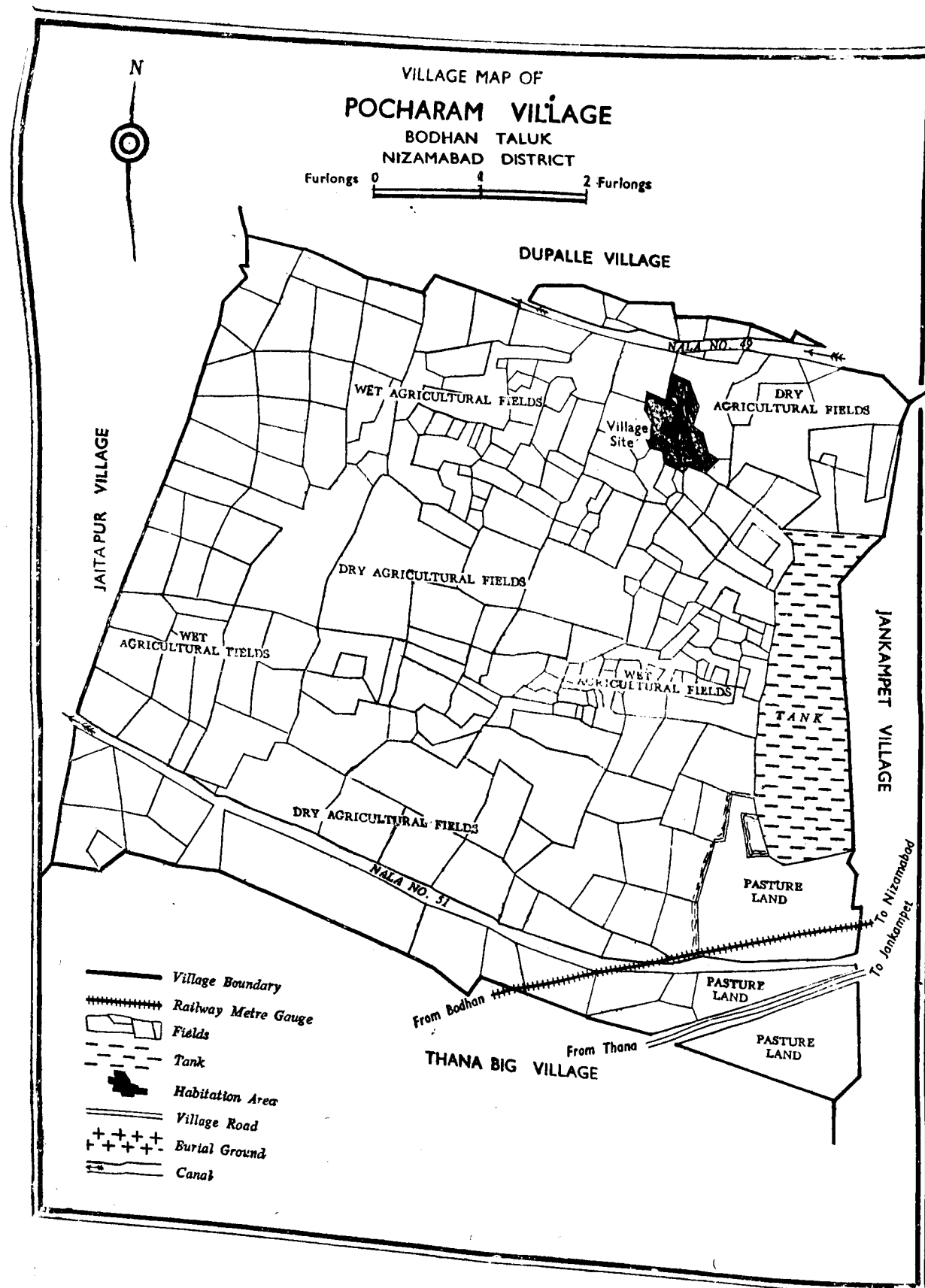
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MAP II



MAP III

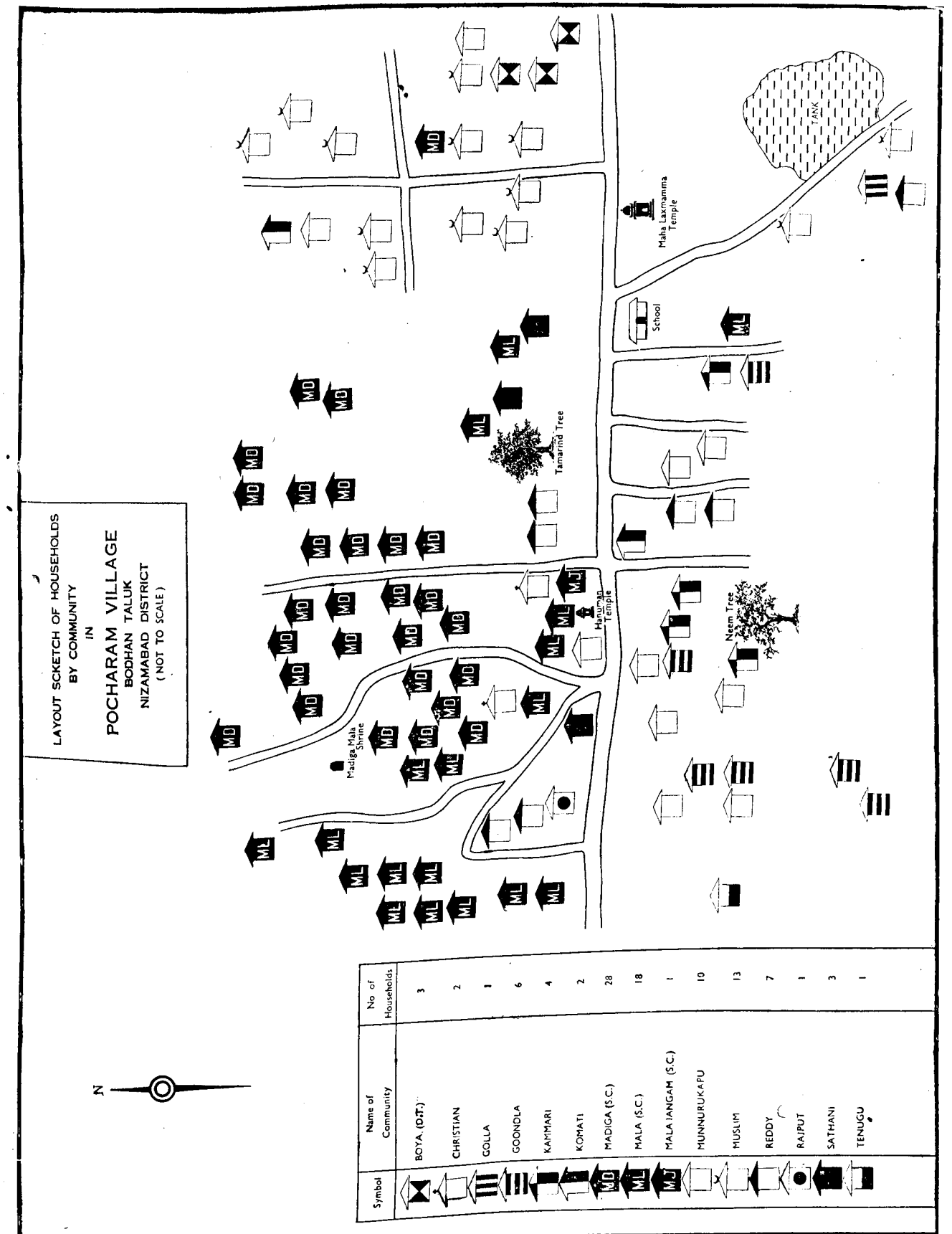




Fig. 1 Panoramic view of a street in the village. (Chapter I--Para 10)
[Healthy cattle and carts are the unseen power and growing prosperity.]



Fig. 2 Village school. (*Chapter II—Para 6*)

[Pleasant scene of innocent faces puzzled, indeed with the problem given by their Village Master! Though the number of school children is meagre at present, their exhibiting interest forecasts the certainty of its improvement in the near future.]



Fig. 3 A young Goondla couple. (*Chapter II—Para 10*)



Fig. 4 An aged Kammari couple. (*Chapter II—Para 11*)
 [The husband appears to be strong and sturdy though old in age. Is not his robust body a boon showered by his traditional caste occupation of blacksmithy?]



Fig. 5 A Madiga couple. (*Chapter II—Para 13*)
 [A couple with a sweet smile and their little boy critically looking at the camera.]



Fig. 6 A pair of Mala. (*Chapter II—Para 14*)



Fig. 7 A Rajput couple. (*Chapter II—Para 17*)
[Look at their tiny grand baby with blushing looks.]



Fig. 8 A couple from a well-to-do Reddi family (*Chapter II—Para 18*)



Fig. 9 *Purillu* or *gaddigudisa*. (*Chapter II—Para 26*)
[A hut! But abode of many.]

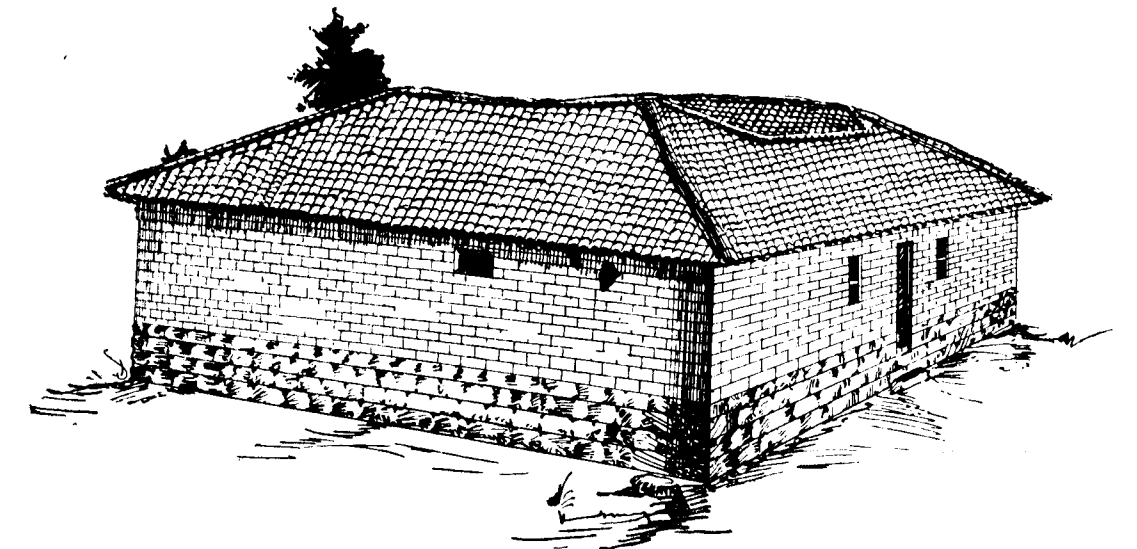


Fig. 10 A neatly tiled *penkillu* or *koonillu*. (*Chapter II—Para 31*)

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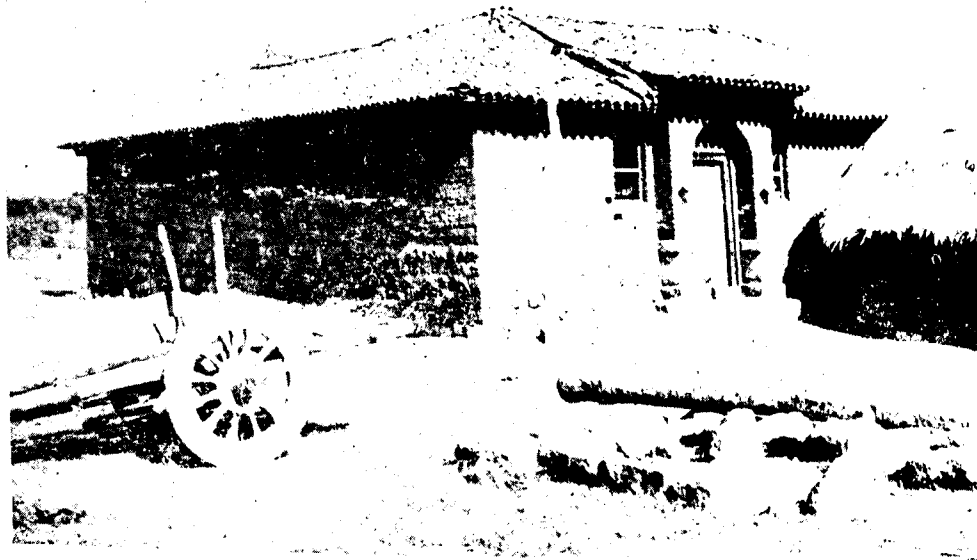


Fig. 11 A Bhavanti type of house. (Chapter II—Para 34)



Fig. 12 A Bhavanti bungalow (Chapter II—Para 35)
[Not all are fortunate to live in this type of house!]

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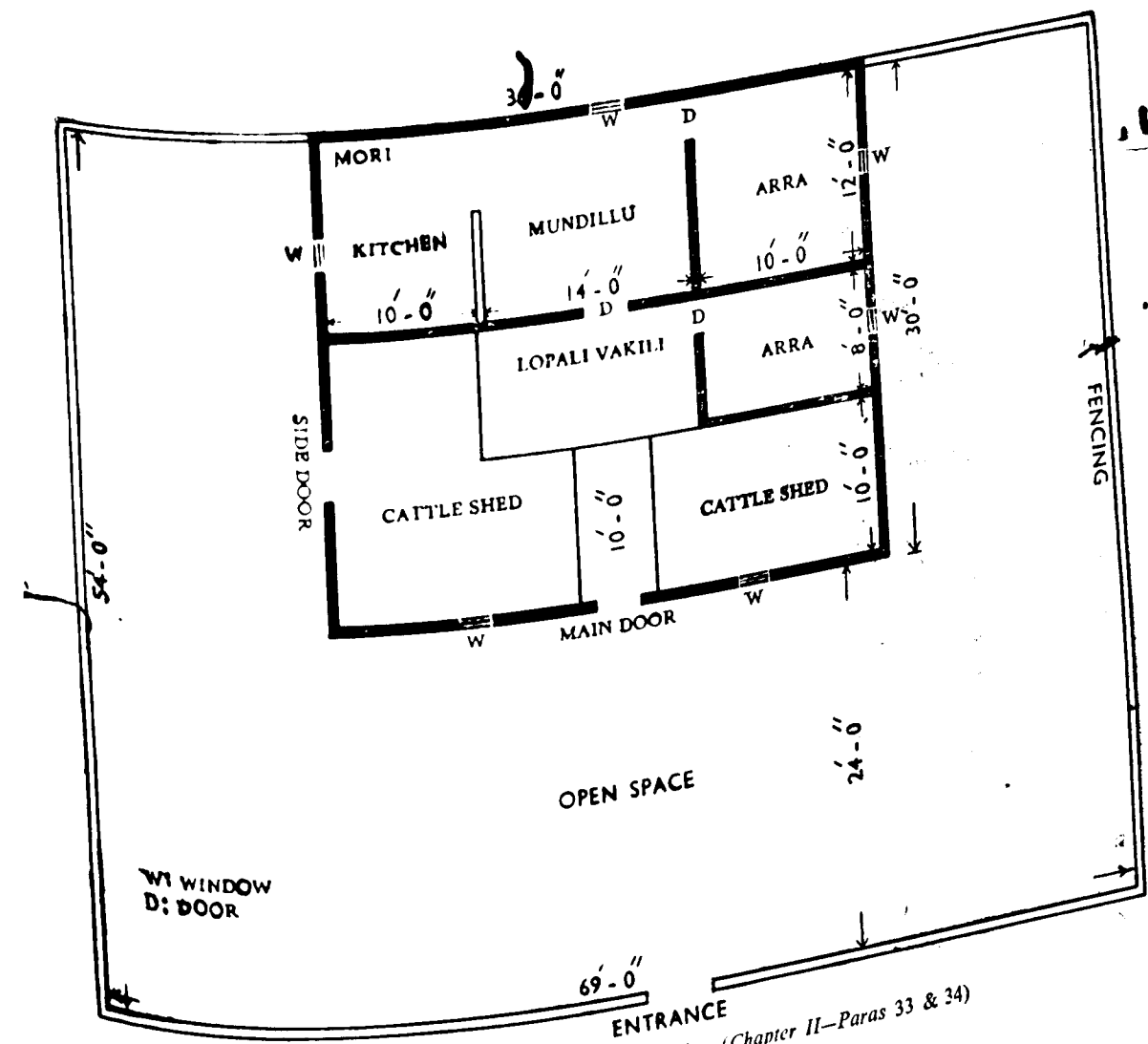


Fig. 13 Bhavanti bungalow—Ground plan (Chapter II—Paras 33 & 34)

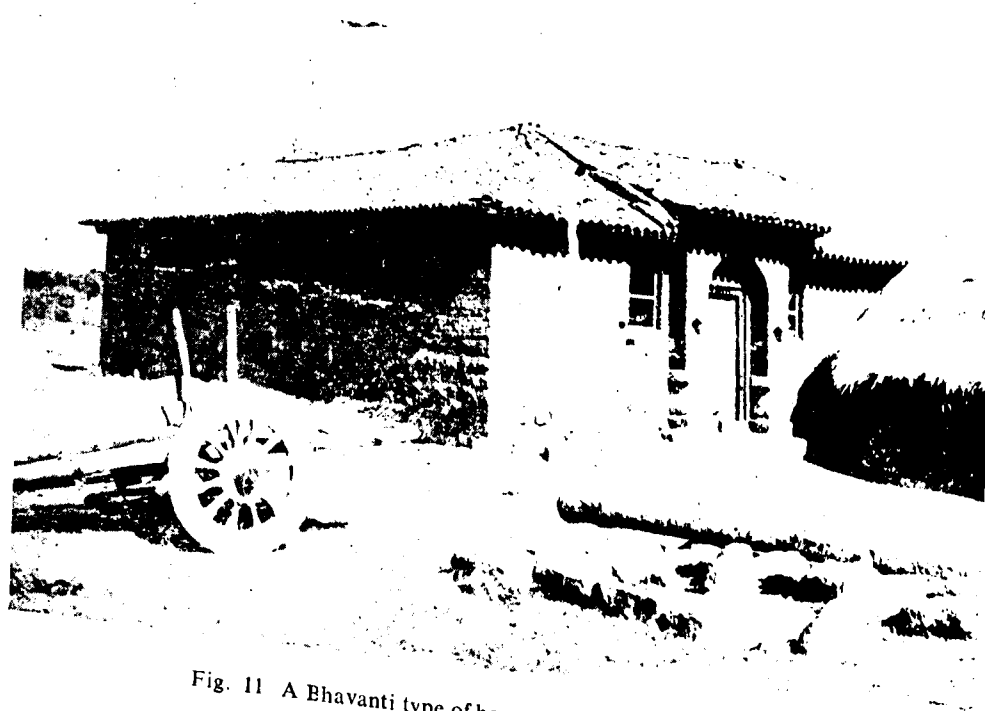


Fig. 11 A Bhavanti type of house. (Chapter II—Para 34)



Fig. 12 A Bhavanti bungalow (Chapter II—Para 35)
[Not all are fortunate to live in this type of house!]

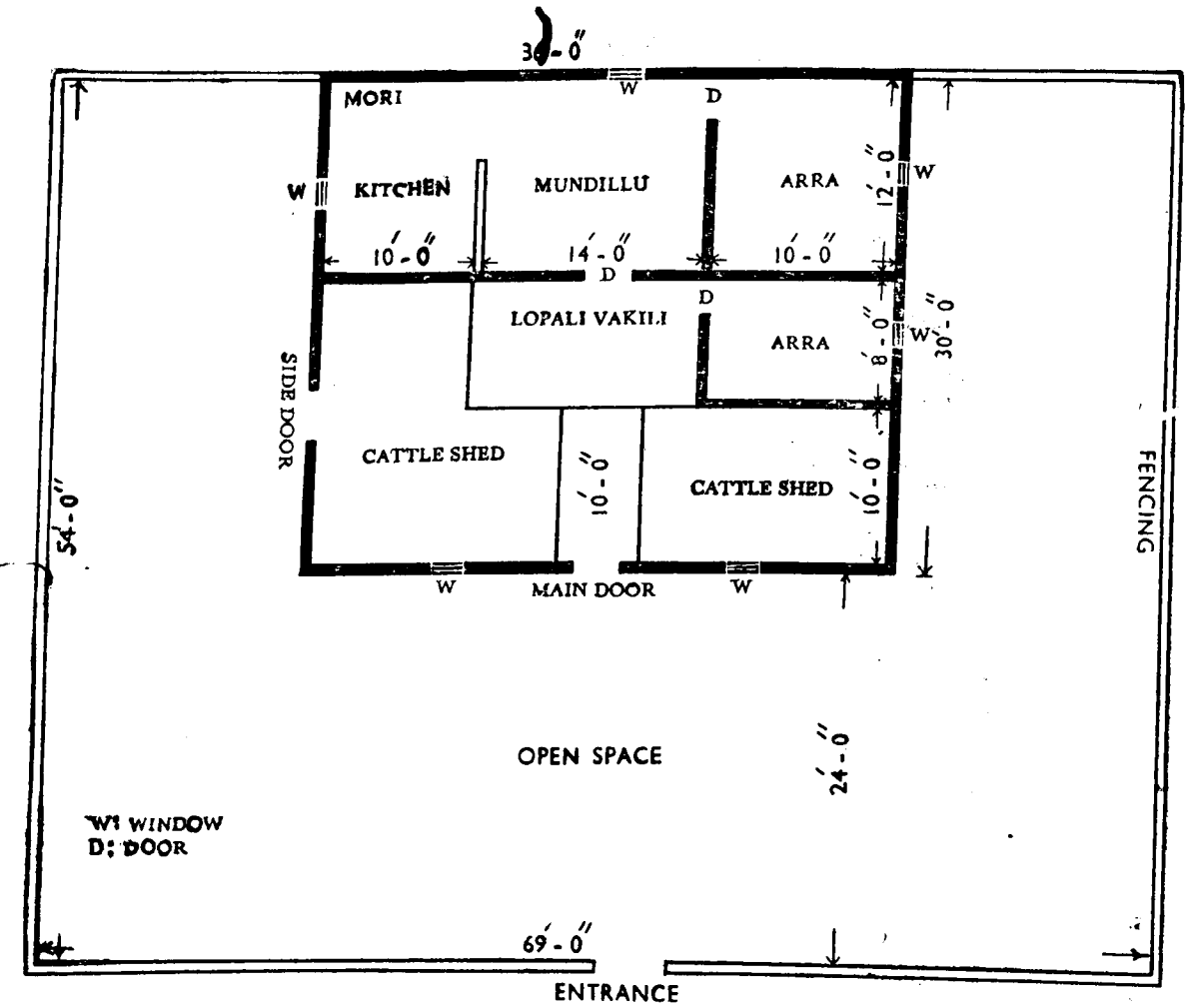


Fig. 13 Bhavanti bungalow—Ground plan (Chapter II—Paras 33 & 34)



Fig. 14 Two women bedecked with ornaments. (*Chapter II—Para 63*)
Ornaments are the personal property of women. For them ornaments are essential but not dominant ;
their ornaments are simple but artistic.]



Fig. 15 Ornaments—Kadiyalu and mattelu. (*Chapter II—Paras 64 & 65*)



Fig. 16 See the bangles. (*Chapter II—Para 66*)



Fig. 17 A woman wearing *Pusala dandalu*. (Chapter II—Para 67)



Fig. 18 Ornaments of ear, nose and hands. (Chapter II—Para 68)
[A. Pogulu. B. Guba guvvalu. C. Pakka pullalu. D. Mukku pullalu. E. Danda kadiyam.
F. Jali kadiyam. G. Gotam]



Fig. 19 Ornaments of ear and feet. (Chapter II—Para 68)

[A. and B. Kammalu C. Kadiyalu D. Mattelu.]



Fig. 20 Woman and her world. (Chapter II—Para 75)

[A housewife of a well-to-do Reddi family is busy with her preparations in the kitchen.]



Fig. 21 Woman and her world. (*Chapter II—Para 75*)
[A woman of Munnurukapu family boiling water in *kagu*.]



Fig. 22 Woman and her world. (*Chapter II—Para 75*)
[An old woman preparing chutney. She may be old in age but active at work grinding the chutney in the mortar perhaps for her man in the field.]

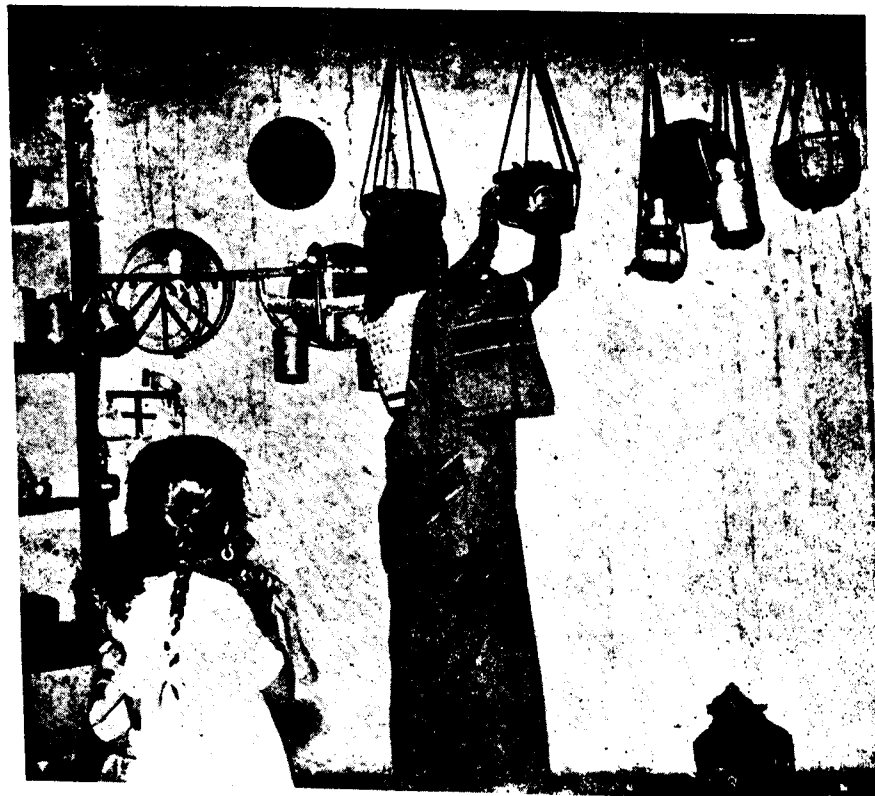


Fig. 23 Woman and her world. (Chapter II—Para 75)

[Children just returned from school are eagerly watching while their 'Ma' is taking out the delicious preparations from *utti*. This *utti* is not only a protection against rats and cats but also it is envious to the mischievous kids]



Fig. 24 Domestic utensils. (Chapter II—Para 75)

[A & B. Gangalams C. Binde D. Chembu E. Ginne and F. Thattalu]



Fig. 25 *Kagulu* used for storing grains. (Chapter II- Para 75)

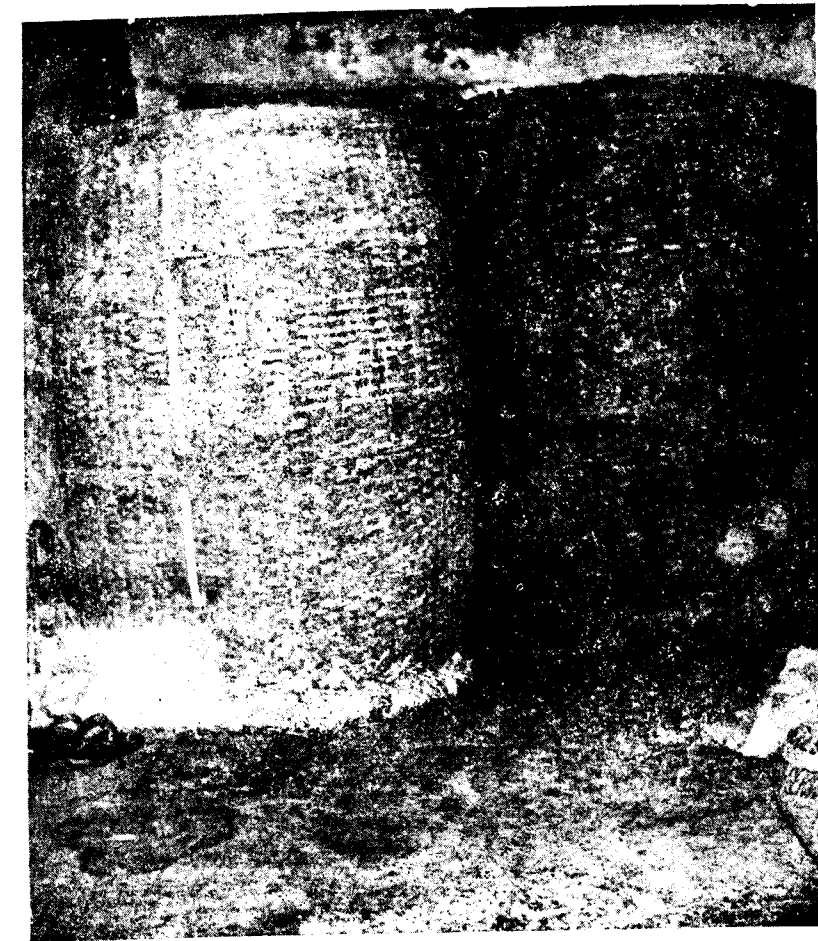


Fig. 26 *Gummi*. (Chapter II-Para 76)

[We cannot but appreciate their great care for morrow. *Gummi* is not simply a traditional store for every household but it gives its stretching hand to the neighbour in the hour of need.]



Fig. 27 Supply of toddy to the shop by a lorry. (*Chapter II—Para 87*)
[They never mind to sacrifice a plateful of delicious meal but not a cup of toddy!]



Fig. 28 A child being addicted to drink. (*Chapter II—Para 87*)

[One may be susceptible to mistake this bottle to a milk bottle. Oh ! No !! A father helps the child in sipping toddy. Their penchant towards toddy is so much that even a three year old daughter can enjoy its taste.]



Fig. 29 *Teppa vadaladam*. (Chapter III—Para 11)

[The waters of Besari Ganga are not only sacred but are associated with many of their rituals. Here a woman is seen performing the ceremony of *teppa vadaladam*.]



Fig. 30 Child care. (Chapter III—Para 13)

[A busy mother makes a little while to suckle her child, while her little big daughter awaiting for a merry fondling of the baby.]



Fig. 31 Child care. (*Chapter III—Para 13*)
[A baby proudly looking in her mother's hug.]



Fig. 32 Child care. (*Chapter III—Para 13*)

[Is not their smile sweeter than sugar with the radiant sparkles in their eyes?]

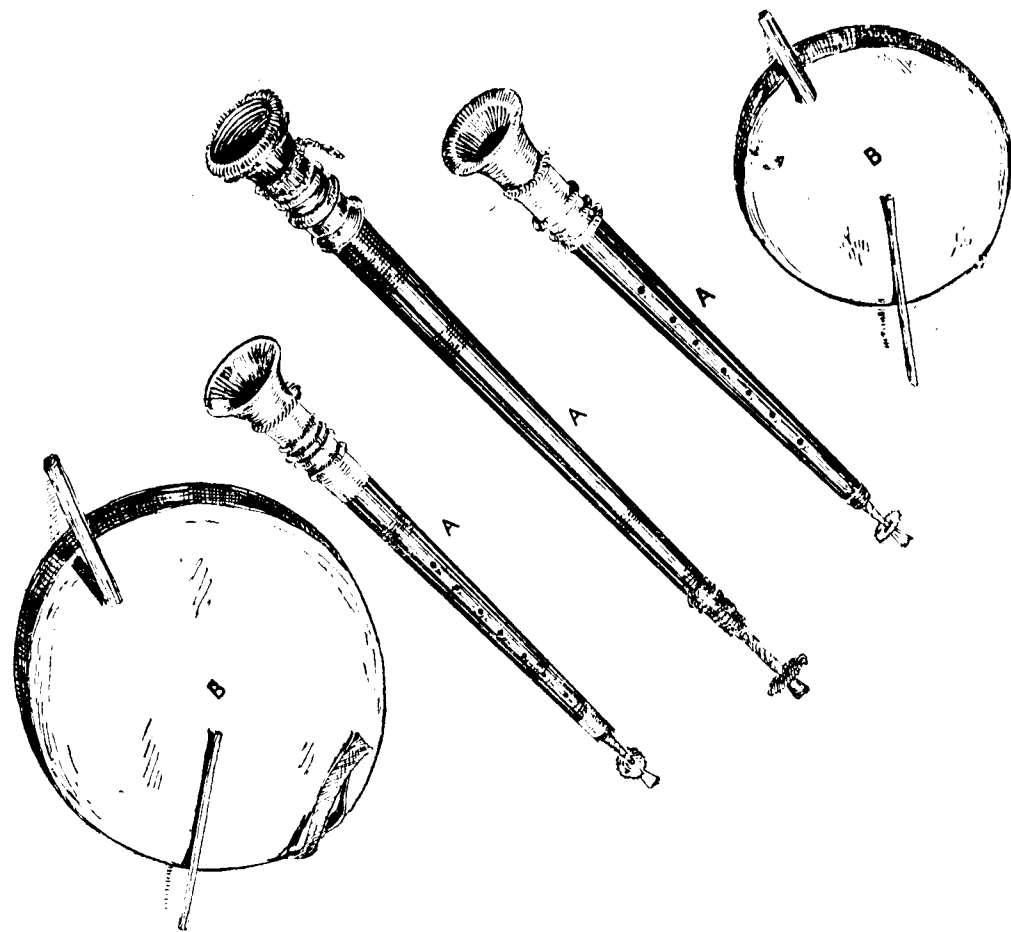


Fig. 33 Local musical instruments. (*Chapter III—Paras 29 & 35*)
[A. *Sonnai* B. *Dappu*]



Fig. 34 A person on his last journey. (*Chapter III—Para 47*)
[His affectionate relatives with gloomy shades under their eyes and pathetic looks making preparations for his cremation.]



Fig. 35 Bier. (Chapter III—Para 47)

[A scene of panic ! An old woman cursing the ignominious fate and painfully looking at the departed — a dear and near caste man.]



Fig. 36 Jogu dance. (Chapter III—Para 47)

[Dancing is not always meant for entertainment. Sometimes its tune of music, language of the feet, and jingling sounds of its bells make the scene, all the more terrific. Here Pothiraju and Jogamma performing jogu before the funeral procession.]



Fig. 37 Ploughing. (*Chapter IV—Para 21*)

[Farmers are carefully ploughing lands. The well-grown sugarcane crops in the neighbouring fields are always an inspiring factor.]

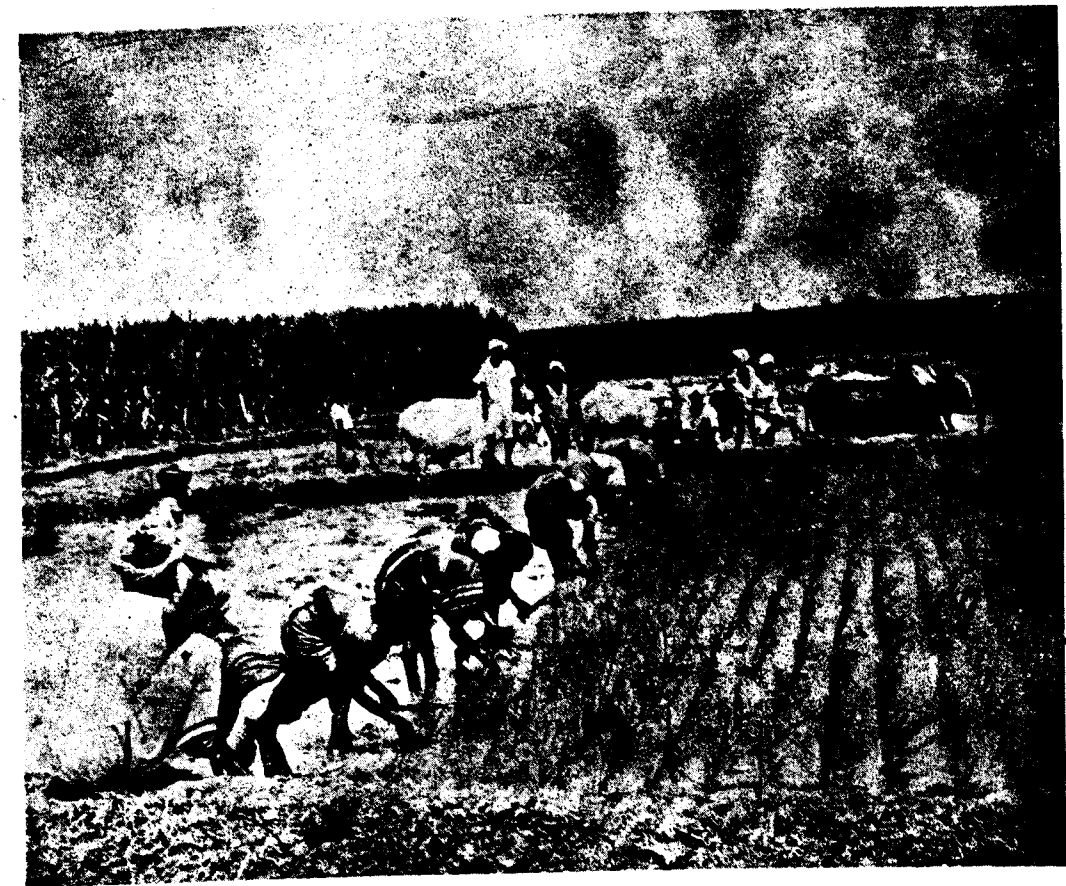


Fig. 38 Transplantation. (*Chapter IV—Para 21*)

[It is a scenic beauty to see the women-folk transplanting the paddy humming the folk tunes.]



Fig. 39 Agricultural labourer. (Chapter IV—Para 32)

[An agricultural labourer in his characteristic dress a stick in the right hand which is a guide and companion in the fields—*gidugu* (local umbrella) which affords protection against angry sun and severe rain and lastly a warming puff in the mouth]



Fig. 40 Nagali-An indigenous plough. (Chapter IV—Para 57)

[A farmer and plough an ever helping hand of farmer are not separate but part and parcel of the village life.]



Fig. 43 An Investigator canvassing the schedule (Chapter VI—Para 7)
Winning confidence is the sole measure for a successful investigation. An Investigator is seen here carefully recording the informant's answers—sometimes they are confusing—while our Census Superintendent is keenly watching the interrogation and response.]

Chapter I THE VILLAGE

Introduction

In the earlies of twentieth century, prior to the construction of Nizamsagar in 1929 across Manjira, one of the four main tributaries to Godavari river, Pocharam, an agricultural village of an old and settled character was essentially a dry village. In those days the crops were mainly dependent on the unpredictable seasonal rains and as such the yield of the lands being fertile. Lack of facilities even for minimum education, inadequate capital resources, traditional agricultural practices might be the reasons for the then widespread poverty in these parts. The availability of adequate water for irrigation due to the opening of Nizamsagar canal, the proximity of Bodhan Sugar Factory, the congenial climatic conditions and the transport facilities have created an incentive to change over from cereals' cultivation to growing of cash crop sugarcane in the minds of many ryots. The soil is not only fertile but also suitable for the cultivation of sugarcane. As years rolled on, the transport facilities, availability of agricultural labour and assured marketing facilities created by the management of Bodhan Sugar Factory have further encouraged the ryots particularly, to cultivate sugarcane as the major commercial crop in this village. Pocharam, a typical village which has been benefited by the developments caused in and around the village from time to time is selected under the category of villages of an old and settled character containing variegated occupations, multi-ethnic groups depending on agriculture. The main object of this monograph is to represent a comprehensive picture as to how the socio-economic conditions of the inhabitants in the village are influenced by the sugarcane cultivation. Apart from presenting a detailed account of the economic growth of the village, influenced by different factors, the social and cultural life of as many as fifteen heterogeneous castes including three Scheduled Castes and one Denotified Tribe has also been dealt with.

Location

2. Pocharam, lying on east longitude $78^{\circ}-00'-00''$ and north latitude $18^{\circ}-42'-36''$ administratively falls under Bodhan Taluk of Nizamabad

District which is considered to be the most fertile district in the Telangana region of Andhra Pradesh. It lies at a distance of eight miles to the west of Nizamabad, the district headquarters, and also at an equal distance to the north-east of Bodhan, the taluk headquarters. As Nizamabad town, the district headquarters is at a distance of 100 miles (160 Kms.) to the west of Hyderabad city, the capital of Andhra Pradesh State, the distance between the village and the State capital is as such only 108 miles (173 Kms.). The village is bounded by Dupalle village ($1\frac{1}{2}$ miles or 2.4 Kms.) and Uskapalle (1 furlong) tank in the north; Abbapuramgutta (1 M or 1.6 Kms.) in the north-east; Jankampet (2 M or 3.2 Kms.) village and Vippalagutta (4 furlongs) in the east, Kalyapur road and Allisagar railway station (2 M) on Central Railway in the south and Jaitapur (1 mile) village in the west. The all weather Kalyapur road joins at Dupalle junction (8 miles or 12.8 Kms) on Nizamabad-Bodhan cement road and an approach road of three furlongs from Pocharam connects the Kalyapur road. Hence the village is neither connected by rail nor bus route directly. In order to reach the district headquarters (Nizamabad) one has to travel on Hyderabad-Hubli mail line of Central Railway and alight at Nizamabad railway station. After alighting at Nizamabad railway station one has to change over to the narrow gauge railway line bound for Allisagar on Nizamabad-Bodhan railway line. The Allisagar railway station is only at a distance of one furlong from Dupalle junction. Alternatively one has to travel by any Andhra Pradesh State Road Transport Corporation bus plying between Nizamabad and Bodhan via Dupalle junction and get down at Dupalle junction. From this point, a distance of 3 Kilometers on Kalyapur road is to be covered either by foot or by double bullock cart. The double bullock cart is the exclusive means of transport both for men and agricultural produce. The bicycles are also used by men of this village.

Important centres of administration

3. Both the taluk and the sub-divisional headquarters are located at Bodhan. The nearest railway station is Allisagar on the Nizamabad-Bodhan line of the Central Railway at a distance of about 2 miles (3.2 Kms.) from Pocharam towards the south of the village. The village falls under the jurisdiction of



Fig. 41 A trapper with birds he caught. (Chapter IV—Para 63)



Fig. 42 Operating the village well. (Chapter VI—Para 5)
[Here our Census Deputy Superintendent is seen operating with the village well while our Census Superintendent is gayfully looking at him.]

Bodhan Police station. It is also covered by Yedapalle Panchayat Samithi with its headquarters at Yedapalle, 4 miles (6.4 Kms.) away to the south of this village under Community Development Programme. The nearest Veterinary Hospital is at Yedapalle. The nearest Government Hospital, Telegraphic Centre, Zilla Parishad High School and other administrative institutions are located at Nizamabad. The Panchayat Samithi Elementary School in the village provides educational facilities upto V class and the pupils of this village prosecute their studies upto the Degree class at Nizamabad. Due to lack of proper transport facilities, the villagers of Pocharam prefer to undergo treatment in the Government Hospital at Ranjal which is at a distance of about 5 miles (8 Kms.) from this village. The nearest hospital is at Dupalle which accepts and delivers money orders, registered letters and parcels. There are no regular postal communications to this village but the addressees themselves collect the letters from Dupalle Post Office. Like Nizamabad, Bodhan, the sub-divisional headquarters is also provided with all the administrative and welfare institutions besides the location of Bodhan Sugar Factory. The nearest urban centre is Nizamabad which is mostly frequented by the villagers for all purposes such as for the purchase of consumer goods, for recreation like cinema, for education and for medical assistance, besides attending the Courts to settle their legal disputes.

4. Being essentially an old and settled agricultural village, predominantly cultivating sugarcane, there is neither any industrial base nor commerce except a small tea shop which offers light refreshments to the villagers and visitors if any. The blacksmiths of the village prepare and supply the agricultural implements with or without the supply of raw materials besides attending to the repairs and sharpening of the agricultural implements. The cultural life of the village consists of a recreation centre and a *bhajana mandali*. The occasional *burrakatha* (ballot song) and *Harikatha kalakshepams*, reading of newspapers by a few literates, listening to the village radio and folk dances and songs on festive occasions provide ample recreation to the villagers.

Physical aspects

5. Pocharam lies on an even and plain land. It, with its distant hills in the north-east and south, the two Nizamsagar canals, bearing the Nos. 49 and 51 flowing in the north and the south of the village, is located in a prosperous tract and also presents a

lovely landscape. The Nizamsagar canal flowing in the north, takes its course from north-west to west and to the farther south-west corner of the village while the other one flows from east to south. They supply adequate water to the agricultural fields on all the four sides of the village. Besides the use of the above canals the waters of two tanks, namely, Uskapalle tank in the north and Pocharam tank in the east are also used for irrigating the agricultural fields. Heavy doses of farmyard manure, the use of chemical fertilisers have made the lands more fertile. The use of improved seed and agricultural implements is quite known even to the common ryot of the village. The three agriculture farms, namely, Dr. Chinna Reddy's farm in the south, Smt. Ahamadi Begum farm in the south-east and Sri Allaiddin farm in the north have created an incentive to the progressive farmers of the village to adopt improved methods of cultivation. The total cultivated area is near about acres 360-37 *guntas* and the soil is classified as black cotton soil. In these parts this village is a fairly big one with a total population of 817 persons.

Climate and rainfall

6. February to June are the hot months. The winter months of November and December are chill and one requires a thick blanket for protection against winter. There would be heavy rains in the months of July, August and September because of south-west monsoon. The mean temperature of the area is 35.6° C (96° F) in the hottest month and 15.6° C (60° F) in the coldest month. The nearest rain-gauge station is at Nizamabad (8 miles or 12.8 Kms. from the village) and as such the readings of Nizamabad can be adopted for this village. The average annual rainfall varies between 101.6 cm. (40") and 114.30 cm. (45"). Most of the rainfall is caused by south-west monsoon (June to September). Heavy and continuous rains in the months of July and August supply adequate water for the irrigation tanks in the village. The informants say that it is difficult to move about in the village as the roads are slushy during the monsoon season. The surroundings of the country side vary with the seasons. During the monsoon season the green paddy fields intermingled with large extents of sugarcane crop present not only a colourful picture but also reflect the prosperity of the village. In the winter the ripe yellow paddy fields herald the harvest season. In summer the paddy fields are decorated with large heaps of paddy straw amidst green sugarcane crop of varying heights interspersed between acres of ploughed and unploughed land.

Flora and fauna

7. Being a well settled agricultural village, it is surrounded by vast agricultural fields on all the four sides. A few shade-giving trees like tamarind, mango, casurina, neem and *alaneredi* (euginea jambolane) trees are found in and around the habitation area of the village. The Allaiddin farm, situated in the east of the village, consists of mango, guava and different kinds of lemon trees, besides a few cocoanut trees. The usual domesticated animals like cows, bullocks, he and she-buffaloes, goats, sheep, pigs and fowls are found in the village. The ryots take adequate care of their cattle. Such wild animals as cheetahs, wild bear and wild pig and birds such as peacock, etc., are also found in the distant hills. The reserved forest of Allisagar village which is at a distance of about six miles in the east of Pocharam attracts many people from the nearby urban centres for a day's outing. The picnic parties, even from Hyderabad city visit this place in the summer both for relaxation and for game. The P. W. D. Inspection bungalow at Allisagar provides accommodation to the visitors for a short stay. One household ekes out its livelihood by the catching the multi-coloured birds of various kinds with rope nets and selling them in the village and in the neighbourhood. Water-crows and water-sparrows are commonly seen in the village tanks and they are hunted for household consumption. Snakes of different kinds and colours are seen both in the rainy and summer seasons but no cases of snake bite in the recent years have been reported in the village.

Size and number of households

8. According to 1961 Census as seen from the village records the total area of Pocharam is 473.60 acres. According to 1951 Census the village had 153 households with a total population of 818 persons. In 1961 Census there were 154 households residing in 151 houses with a total population of 817 (412 males and 405 females) in the village. The density of the village is 1,104 persons per sq. mile (Table 1). The population showed no increase in 1961 as one Munnurukapu household, two Muslim households and one Sathani household and a few others have emigrated to the neighbouring districts to eke out their livelihood. But at the time of survey conducted from 6-6-1962 to 6-7-1962 only 100 households were residing in the village and all of them were surveyed. The hundred households together with particulars of caste, number of households and population are given below.

STATEMENT 1
ETHNIC COMPOSITION

S. No.	Name of the caste or community	No. of households	Population		
			Males	Females	Total
(1)	(2)	(3)	(4)	(5)	(6)
1	Boya (D. T.)	1	5	5	10
2	Christian	2	4	5	9
3	Golla	1	4	3	7
4	Goondla	6	13	9	22
5	Kammari	4	10	8	18
6	Komati	2	4	2	6
7	Madiga (S.C.)	28	66	69	135
8	Mala (S.C.)	18	50	67	117
9	Malajangam (S.C.)	1	4	3	7
10	Munnurukapu	10	31	32	63
11	Muslim	13	20	13	33
12	Rajput	1	6	5	11
13	Reddi	7	12	20	32
14	Sathani	5	8	7	15
15	Tenugu	1	6	4	10
Total		100	243	252	495

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

9. However the average size of the households according to 1961 Census is 5.3. As shown in Table 1 the density of population per square mile taking into account the entire area of 474.60 acres of the village is 1,104. In the total of 100 sample households there are 6 households each with single member and another 6 households each with ten and more members. As many as 41 households have reported four to six inmates, followed by 27 households with two or three members each. The remaining 20 households have each seven to nine members (Table 2). The trend thus seems to be in favour of simple type families and the breaking up of joint families.

Residential pattern

10. The village site lies on a plain land but the layout of the village is an unplanned one. Majority of Mala and Madiga castes people have occupied the north-western part of the village, close to Reddi and Munnurukapu habitation areas. Due to insufficient place in the Mala habitation area, a few of them are having their houses in the central and the southern part of the village and in proximity to Reddi caste people. As seen from the habitation

map (Map III), the houses of various castes are located in the central part of the habitat and they are living close to one another. The houses, built by all castes, are independent structures. Thus the north-western and the south-western parts of the village are thickly populated. The residential pattern indicates the inter-caste cohesion and aloofness. With the exception of those in sugarcane farm the other houses are constructed very close to one another without setting apart any space in between (Fig. 1).

Communications

11. The main road in the village is an earthen (*kachcha*) road from which emanate two other narrow earthen roads leading to Madigawada (habitation area of Madigas) and Kapuwada. The main road joins the approach road which connects Kalyapur road. Finally the Kalyapur road joins the Nizamabad-Bodhan road which runs from east to west.

Important public places

12. The village *chavidi* situated in the centre of the village, is equipped with a radio and a loud speaker where people gather during the evening hours for gossip and recreation. The village elders usually meet here to discuss and settle the local disputes. The toddy shop in the east of the village attracts both men and women of all ages in the evening hours of the day as they are habitual drunkards. A few well-to-do people take one or two bottles to serve the women at home. The consumption of country liquor is almost a habit with people of all the castes from generations in this village. The Panchayat Samithi Elementary School is housed in a pucca building. The Goddess Mahalakshmi is located in a small temple in the east of the village. Hanuman, the Monkey-God is housed in a temple under a pipal tree in the centre of the village. The Goddess Maisamma, otherwise known as Madigolla Maisamma i.e., belonging to Madigas is situated under a neem tree in Madigawada and this Goddess is exclusively worshipped by people of Madiga and Mala castes. The stone idol of Hanuman, the Monkey-God, is worshipped as the saviour against epidemics and benefactor of livestock by all castes. The villagers visit Jankampet annually on every *Magha Pournima* (January-February) to witness Narasimhaswamy Jatara and no fairs are held in the village. The crematorium of the village is situated in the south of the village, near Pocharam tank. There are neither any monuments nor historic relics which speak about the cultural heritage of the village.

Source of water

13. The sources of water supply are Nizamsagar, and village tanks, besides a few wells in the village. Nizamsagar, the reservoir, was completed in the year 1931, by constructing a dam of two miles (3.2 Kms.) across the river Manjira. The area is 15 square miles and has the capacity to hold 30,000 Mcft. of water. The main canal 100' in width, 10½' in depth and 100 miles in length is the main source of water supply to many feeder canals which cover the entire Nizamabad District. Two such feeder canals, bearing the Nos. 49 and 50 are the main sources of water supply to the village. Pocharam *cheruvu* is the major tank for water supply and irrigation. A few private wells and public wells supply protected water for drinking and domestic purposes. The Madiga and Mala caste people cannot use the wells of other castes. A peculiar feature is that these two castes have got their own wells and the other caste Hindus are allowed to draw water from any well in the village.

Welfare and administrative institutions

14. A Statutory Panchayat was constituted for this village on 10th October, 1959. It mainly looks after the village sanitation and also provides civic amenities. It also levies and collects a few taxes like house tax, profession tax, and tax on country carts, annually. The Panchayat gets an amount of Rs. 747.18 every year towards local fund. The civil life is administered by the Karnam and the Police Patel (Village Munsiff). The Karnam is entirely responsible for the maintenance of the village records while the revenue collections are made by the Mali Patel. According to the existing system, it is the sole responsibility of the Mali Patel for the collection of land revenue according to the demands fixed by the Tahsildar, based on the Karnam's records. The Police Patel solely looks after the maintenance of law and order in the village. He reports the murders and such cases as thefts etc., to the Police Station. This village is served by the large sized Co-operative Society at Dupalle which started functioning from June, 1959.

Markets

15. The villagers invariably visit Nizamabad the district headquarters for all purposes including for the sale of surplus agricultural produce and for the purchase of their domestic requirements, where a *shandy* is held on every Wednesday. Apart from

Nizamabad the other two important marketing centres are Yedapalle and Satapur. The domestic requirements and vegetables are usually purchased in the weekly *shandy* of Yedapalle held on every Thursday. The other marketing centre Satapur is at a distance of 7 miles (11.2 Kms.) to the north-west of this village and it is connected by a bus. Here only a cattle fair will be held on Saturday. At Satapur market there are middlemen locally known as *Dalaris* who are usually paid 50 P. each towards commission per every one hundred rupees worth of purchase. They are reported to be very proficient in selecting the best cattle. The agricultural produce is transported by double bullock carts.

16. Besides the above marketing places, the urgent and daily needs can be met by calling on two local *kirana* shops where the provisions can be obtained both by cash and barter. There is another shop which exclusively provides toddy for the villagers, the mention of which is made while dealing with places of recreation. Here light refreshments and tea are also served.

History of the village

17. According to village elders, Pocharam was founded by Pochamodu a beggar under the name of Pochamodu some five hundred years ago. Pochamodu is locally known as Peddammorollu and with the passage of time, the name Pochamodu had changed into its present name Pocharam. It is popularly said that a Reddi family has first settled in this village. As years rolled by, the village has developed gradually by attracting people belonging to various occupations. With the opening of the Nizamsagar and Bodhan Sugar Factory, the village developed its agricultural potentialities and is at present one of the prosperous settled agricultural village of this region. Many people belonging to different castes and different avocations migrated to this village from time to time to eke out their livelihood by offering necessary services to the village community.

Settlement history

18. As seen from Table 81 out of the 23 households in the present generation as many as 9 households have reported the period of their existence between 4 and 10 years while 8 households have settled in the village from the last 3 years. Five households of Madiga caste have reported

their stay in between 11 and 20 years whereas the period of existence of one Madiga household is found in between 21 and 50 years. It is clear from Table 82, of the 100 households, 8 have been residing in this village continuously for more than five generations and 8 households have settled between four to five generations. There are 32 households in the first generation and 29 households between two and three generations. A careful study of Table 82 reveals that the village has tremendously developed from the last three generations due to the immigration of 84 households. This rapid immigration can possibly be explained due to the employment opportunities created in this village by the wide belt of sugarcane fields. Though the Reddis are believed to be the first settlers in the village no Reddi household has reported its period of settlement for more than five generations. But all sections of population still admit the Reddis as the first settlers and their supremacy over other castes is recognised in this village.

Immigration

19. According to Table 84 the immigration is reported in all the castes except Goondla, Kammari, Malajangam and Tenugu castes. Of the 100 households, 52 households have reported the place from which they immigrated while the remaining 48 households are ignorant of it. Out of the immigrant households as many as 39 families are from outside the district but within the State. Five families each are from outside the taluk but within the district and within the taluk respectively. Two immigrant Muslim households and one Sathani household are from outside the State. Among these 52 immigrant households who could report the area from which they have come down to settle in this village, 39 are from rural areas while only 13 households are from urban areas. The occupation of most of the immigrant families before immigration was agriculture, agricultural labour, casual labour and business etc.; 47 households are incapable of reporting their occupation before immigration. Considering the reasons of immigration as many as 46 households have immigrated to eke out livelihood, 5 families due to marital alliance and the 3 as employees. The opening of the Nizamsagar canal tempted many people to migrate from dry areas to this place. In addition to this, the Bodhan Sugar Factory also played an important role to attract more casual labourers to work in sugarcane fields in this village.

Emigration

20. As observed from Table 85 only four persons have emigrated from this village. One Munnurukapu with agricultural labour as occupation has emigrated to Maharashtra, the neighbouring State to eke out his livelihood. One Muslim each with the occupation of ex-military havildar

and household duties have preferred to stay with his sons outside the district and sought employment in an industry within the district and left the village. One teacher belonging to Sathani caste has also left the village to work as forest guard within the district. Out of four emigrants three have gone to urban areas while one person had gone to rural area.

Ethnic composition

Pocharam's population is composed of fifteen heterogeneous castes including three Scheduled Castes namely Madiga, Mala, Malajangam and Boya Denotified Tribe, besides the functionary caste Kammari and other Hindu castes. All the three religions viz., Hinduism, Islam and Christianity are professed in the village. Among Hindus there are 13 castes namely Golla, Goondla, Kammari, Komati, Munnurukapu, Rajput, Reddi, Sathani, Tenugu, Boya, Mala, Madiga and Malajangam. Though the Scheduled Caste people of Madiga, Mala and Malajangam are strikingly large in number (259 persons out of 495 belong to these castes), because of the social discrimination, they have no voice in the village either economically or politically. According to 1961 Census, the village had 154 households with a population of 817 persons, comprising 412 males and 405 females as against the total population of 818 in 1951. At the time of survey (from 6-6-62 to 6-7-62) there are only 100 households with a population of 495, consisting of 243 males and 252 females. The difference of 54 households with 322 persons within a period of 15 months is due to the emigration of agricultural labourers. The feasible explanation that can be ascribed for the sudden rise and fall in the village population, perhaps, would be due to the migratory nature of seasonal agricultural labourers in the village to work in sugarcane fields of this village for a short period.

2. As seen in Tables 1 and 3 the salient feature is that the females are found more than the males in the population at the time of survey where as the males outnumbered the females as per the Census 1951 with 154 households. The females are numerically strong in Madiga, Mala, Munnurukapu, Reddi and Christian castes while both males and females are equal in number among Boyas. In all the remaining nine castes, the males outnumber the females. Among the 100 households, 47 households with a population of 259 or 52.3% of the total population belong to Scheduled Castes (Table 89). There are 15 households with 42 persons forming 8.5% of the total which belong to Islam and Christianity, besides three households of Boyas with ten persons. The remaining 35 households have been distributed among the nine Hindu castes with

Chapter II**THE PEOPLE AND THEIR MATERIAL EQUIPMENT**

minimum of one household in Golla, Rajput and Tenugu castes and an exclusive maximum of ten households in Munnurukapu caste. The Reddis though numerically weak, enjoy not only the highest social status but also the economic predominance over other castes in the village. However the sects are found among Boyas and five other castes, namely, Komati, Madiga, Munnurukapu, Reddi and Sathani of Hindu Castes and also among Muslims. It can be seen in Table 3.

3. Table 4 shows the population by age groups and sex. In the age group of 25-59 years, as many as 206 (41.62%) persons are found while, as few as 35 (7.07%) persons are reported in the age group of 60 years and over. Children below 14 years of age form the next highest number being 17.9 (36.16%). This is followed by 75 (15.15%) youths varying between 15 and 24 years of age. More number of persons of all age groups including children are found in Madiga and Mala castes respectively. No persons aged 60 years and over are found in six castes namely Golla, Goondla, Komati, Malajangam, Rajput and Tenugu while the youths in between 15 and 24 years of age are absent in Golla, Malajangam and Sathani castes. More number of workers are thus found in the population distribution pattern (Table 4). In all 66.06% of the villagers are married while the remaining 33.94% belong to the category of never married persons. Eight widows each are found in the age groups 25-59 years and 60 years & above. There are four widowers in the age group of 25-59 years excluding the one who is over 60 years of age. Both among the males and females there is one person belonging to the age group 25-59 years and not yet married. The child marriages are also present as 3 boys and 17 girls of below fourteen years of age have been married. The largest number of married are found in the age group of 25 and 59 years. No cases of divorce nor separation have been reported in this village (Table 5).

Literacy

4. Out of the total population 83.43% i.e., 413 persons including 174 males and 239 females are illiterates while the remaining 16.57% or 82 persons are literates belonging to all castes except Goondla community. Among these literates, 69 are males

and the rest are females. As many as 34 children aged below fourteen years, followed by 32 persons in the age group of 25-59 add to the literacy strength of the village. There are 12 literates in the age group of 15-24 years while there are only 4 literates in the age group of 60 and above. In all 45 males and 7 females are literates without any educational standard while 19 males and 4 females have studied upto Primary standard in the village. There are three persons (2 males, 1 female) who are Matriculates and one male who studied upto Intermediate. There are no Graduates in the village. The community-wise literacy details are as given below.

STATEMENT II
LITERATES BY SEX AND COMMUNITY

S. No.	Name of community	Total number of literates	Males	Females
(1)	(2)	(3)	(4)	(5)
(a) Hindu community				
1	Boya (D.T.)	2	2	...
2	Golla	...	...	...
3	Goondla	3	3	...
4	Kammari	5	5	...
5	Komati	2	2	...
6	Madiga (S.C.)	2	2	...
7	Mala (S.C.)	13	12	1
8	Malajangam (S.C.)	1	...	1
9	Munnurukapu	6	6	...
10	Rajput	6	4	2
11	Reddi	16	11	5
12	Sathani	6	6	...
13	Tenugu	2	2	...
(b) Muslim community				
		16	13	3
(c) Christian community				
		2	1	1

5. The highest number of literates in the village are found among Muslims and Reddis. Next place may be given to Malas. Table 6 shows that in all castes educational standards have not exceeded the Primary or Junior Basic except among Muslims, Rajputs and Reddis. Among Muslims, there are 1 female and 1 male who have studied upto Matriculation and Intermediate respectively. This is the only community wherein a diploma holder can be found. Among Rajputs and Reddis there is one male in each with Matriculation certificate. In all the other castes, a very few people are literates as seen from the above statement. Literacy is

nil among Gollas. However the percentage of literacy is still low in this village. The Panchayat Samithi Elementary School in the village provides facilities upto V Class and only 25 students are at present attending the school. Reliable enquiries reveal that the parents prefer their children to take up their respective household occupation even from their boyhood rather than to attend the school. This attitude is more prevalent among the castes, namely, Madiga, Mala, Kammari, Munnurukapu and Golla who mainly eke out their livelihood on professional occupation and agricultural labour. However there are 23 students in this village who are studying in Zilla Parishad Middle School at Dupalle, besides three students in Zilla Parishad High School at Nizamabad. The present school building in the village is recently constructed on contribution basis by Yedapalle Panchayat Samithi funds. The strength of each class (July-August, 1962) is given below.

STATEMENT III
STRENGTH OF PANCHAYAT SAMITHI ELEMENTARY SCHOOL

Class	Total number of pupils	Boys	Girls	Remarks
(1)	(2)	(3)	(4)	(5)
I	15	12	3	
II	10	10	Nil	
III	...	...	...	Not opened
IV	...	...	...	Not opened
V	...	...	...	Not opened
Total	25	22	3	

6. As seen from the above Statement by 1962, only first two standards are opened. Even in these two standards, the strength of the students is very discouraging in general and specially in the case of girl students (Fig. 2).

7. According to Table 8, there are 38 male literate heads and 62 illiterate heads including 4 women who fall in the age group of 25-59 years. The household heads are illiterates in Golla, Goondla, Malajangam, and Tenugu castes. All the seven households of Reddi caste and one household each of Rajput and Christian possess literate heads. The four literate heads of households in the age group of 15-24 belong to Boya, Komati, Mala and the Muslim community whereas the 16 household heads belong to the age group of 60 and over years. The remaining 80 household heads of different castes are found in between 25 and 59 years. The four females

in the age group of 25-59 years reporting as heads of households exclusively in Christian, Goondla, Madiga and Sathani castes, are all illiterates.

Brief note on each caste

8. Boya consists of three households with ten persons, comprising equal number of males and females. There are two sects namely *Tirumandar* (Vaishnavite) and *Vibhudidar* (Saivaite). Out of these three households one household with three persons belongs to *Tirumandar* sect while the remaining two households with seven persons are of *Vibhudidar* sect. All the three households are at present engaged as employees in the agricultural farm. The traditional occupation of this tribe is agriculture. The marriages are not contracted among the persons of the same *maruperu* (surname). The sect, here is an endogamous group in which marriages are contracted within the group. There are only two male literates without any educational standard.

9. The solitary Golla household consists of seven members, four males and three females. Neither sect nor sub-sect have been reported in the caste. The traditional occupation is rearing of cattle and preparation of *gongadi* (a thick coarse blanket made of coarse sheep wool). The father of the present head of the household has changed over to agricultural labour for unspecified reasons. Hence the main occupation of the present household is agricultural labour, as he has not learnt to prepare the *gongadi* and more over no cattle are owned by him. On enquiry, he expresses a desire that his son should become a Government servant. *Intiperu* (surname) is the principal criteria to settle the marital alliance. The marriage alliances are not allowed among the people belonging to same *intiperu*.

10. There are six households belonging to Goondla caste with a population of 22 persons (13 males and 9 females). There are no sects and sub-sects in this caste. It is a fishermen caste and the traditional occupation is fishing. Four out of the six households live on agriculture. One household each derive their livelihood from attached agricultural labour and *beedi* making respectively. No sects have been reported in this caste. Marriages among the persons of the same surname are prohibited. All the heads of households aspire that their sons should take up agriculture. They perform all the Hindu festivals along with other caste Hindus in the village. Fig. 3 shows a young Goondla couple.

11. There are four Kammari households with 18 persons, comprising 10 males and 8 females. No sects and sub-sects have been reported in this caste. Their traditional occupations otherwise known as *kulavruthi* (caste occupation) are blacksmithy and carpentry. Three out of the four households are continuing their traditional occupation while one household lives on agriculture. They perform all the Hindu festivals and worship all the Hindu deities. It is a functionary caste as it prepares and supplies all the agricultural implements with or without the supply of raw material. They also attend to the repairs. The peasants pay them in kind annually for their services. The persons of the same surname are prohibited to marry. Except one household without sons, the heads of the remaining three households are content if their sons take up the present main occupation. Fig. 4 shows an aged Kammari couple.

12. The two Komati households consisting of six persons (4 males and 2 females) are businessmen by tradition and they are continuing the same *kirana* business which deals in the sale of domestic requirements, viz, cosmetics, cigarettes, *beedis*, tobacco and condiments, etc. The goods are sold both for cash and corn. These two *kirana* shops cater to the needs of the entire village and as such they command respect in the village community. Being inherently shrewd they conduct their business in such a way that they are liked by one and all in the village. The *sagotra* marriages are prohibited in this caste. They celebrate all Hindu festivals and also worship all the Hindu Gods and Goddesses.

13. Of the three Scheduled Castes in the village Madiga caste alone accounts for as many as 28 households with 135 persons, comprising of 66 males and 69 females. Only one household has reported its sect as *Vibhudidar* (Saivaite). This caste accounts for 27.37% of the village community. Majority of the households are traditionally agricultural labourers or casual labourers. Five households are at present engaged in agriculture while three households are engaged as attached agricultural labourers. Fourteen and five households derive their livelihood from agricultural labour and rural labour respectively. The remaining one household is engaged in cattle rearing. *Intiperu* is the essential criteria to settle marital alliances. The marriages among persons of the same surname are forbidden. They not only celebrate the Hindu festivals but also worship Hindu Gods. In the caste hierarchy, this caste occupies lowest status in the village. Fig. 5 shows a Madiga couple.

14. Closely following the Madiga caste in number are the Malas who number 117 consisting of 50 males and 67 females, who are considered as untouchables in the village. The traditional occupation was either agricultural labour or rural labour. Fourteen out of eighteen households however depend on agriculture while three households subsist on agricultural labour besides one household as attached agricultural labourer. Marriages among persons of the same surname are not performed. They fall in line with other Hindu caste people in the celebration of Hindu festivals and worship of Hindu Gods. The Malas enjoy higher status than the Madiga caste people. The former do not dine in the latter's house. Fig. 6 shows a Mala pair.

15. Malajangam is a solitary household with 7 persons including 4 males and 3 females. They are traditional priestly beggars who go about the villages while singing songs to eke out their livelihood. The head of the household could not take up the traditional occupation due to the death of his father in the childhood and as such he derives his livelihood from rural labour. Malajangam caste people neither inter-marry nor inter-dine with Mala caste people. The celebration of social and religious ceremonies are almost similar to that of Malas. There are no sects and sub-sects in this caste. They also worship the Hindu Gods and Goddesses. This caste is one among the three Scheduled Castes. In the ladder of social status they are considered as superior to Madiga and Mala castes.

16. There are 63 Munnurukapus (31 males and 32 females) in the village, distributed over ten households. The traditional occupation is agriculture. Six households are continuing their traditional occupation. One household is engaged as attached agricultural labour and another household is employed as a clerk in Bodhan Sugar Factory at Shakkarnagar (Bodhan). The remaining two households are engaged on monthly salary in the agricultural farm of the village. There are two sects namely *Vibhudidar* and *Tirumandar* and the households are equally distributed among these two sects. The two main groups in this caste are Gurati and Munnur. They neither inter-marry nor inter-dine. For all other purposes they are one and the same community. Each of these groups are again subdivided as *Vibhudidars* and *Tirumandars*. *Intiperu* (surname) is taken into consideration for the settlement of marriage. The members of the same *intiperu* will not be married. They participate in social and religious life of the village.

17. There is a single household of Rajput with a maximum size of eleven persons. The head of the household has studied upto Matriculation. The traditional occupations were agriculture and money lending and the present occupation is agriculture. There are *gotras* in this caste, and *sagotra* marriages are prohibited. Along with other Hindu caste people, they celebrate Hindu festivals and worship the Hindu Gods and Goddesses. They command an equal social status in this village along with Reddi caste people. Fig. 7 shows a Rajput couple.

18. There are seven Reddi households with 32 persons consisting of 12 males and 20 females. There are five endogamous groups namely Motati, Gudati, Pakanati, Chittapu and Gone. Motati and Gudati are the two sects found in the village among Reddis besides several *gotras*. Females outnumber the males. The traditional occupation of all the seven Reddi households is agriculture and six households are continuing the traditional occupation. The remaining one household is employed in agricultural farm. Inter-sectarian and *sagotra* marriages are not permitted. They are Hindus. Though Reddis are numerically small they enjoy the highest social status as they are considerably rich in this village. The President of village panchayat, Village Karnam, Mali Patel and Police Patel are from Reddi caste. Thus the socio-economic and political power in this village is centred in Reddi caste. Fig. 8 shows a couple from a well-to-do Reddi family.

19. The three Sathani households consist of 15 persons (8 males and 7 females). Only one household reported its sect as Vaishnava. The traditional occupation of two households is *vaidyam* (i.e., administering indigenous medicines to the sick) in the village while *bisha* (priestly begging) is the traditional occupation for the other household. One household at present earns his livelihood as an employee in the agricultural farm. The other two households are running hotel and *kirana* shop respectively. *Sagotra* marriages are not permitted. They are regarded as the highest caste in the village. They take food only in Srivaishnava households. They are Hindus having faith in the celebration of Hindu festivals and worship of Hindu Gods.

20. Tenugu Caste is another solitary household with ten persons comprising six males and four females. There are no sects and sub-sects. The traditional occupation of agriculture is continued by this household. *Intiperu* is the decisive factor

in settling the marital alliance as intra-*intiperu* marriages are not permitted.

21. There are 13 Muslim households with 33 persons comprising 20 males and 13 females. Eleven households belong to Sunni sect and two to Shiya. Majority of the households are traditionally engaged either in some service or in business. This caste does not originally belong to this village. Due to the starting of the agricultural farm, this caste has migrated from Hyderabad city, the State capital. Only one household is essentially an agriculturist who owns the local farm. Three households subsist on agricultural labour. As many as eight households are employed on monthly salary in the local agricultural farm, besides one in Government service. The inter-sectarian marriages are in practice. They perform the Muslim festivals and worship Allah the Almighty.

22. The two Christian households are the converts from Madiga caste. Though they profess as Christians all households follow the caste rituals and celebrate all the Hindu festivals besides observing the Christmas, Good Friday and Easter. One household is continuing the traditional occupation namely agriculture while the other is an employee in Government service. One household follows the Christian way of performing the marriage in the church as per the directions given by the Father. The other household performs the marriage just as in Madiga caste. The household, that has adopted the Christian type of marriage, performs only the Christian festivals. In both the cases, *intiperu* (surname) plays an important role to settle the marriage as they also believe in avoiding intra-*intiperu* marriages just as in any other caste.

23. There are no Brahmins in this village and Komatis are the only vegetarians. The other castes namely Golla, Goondla, Kammari, Munnurukapu, Tenugu, and Muslim, including Boya, enjoy more or less an equal social status. Except Muslim and Christian communities, the remaining communities follow the same social customs with minor deviations in the mode of performance. The caste Hindus treat Mala, Malajangam, Madiga and Christian communities as untouchables. Among these four castes, Christians claim to be superior to others in the village. Malajangam is considered as superior to Malas and Madigas as they are traditional priests. Among Mala and Madiga castes, the former is superior to the latter. All other caste Hindus as well as other communities like Muslims and Christians do

not draw water from the well used by Malas or Madigas. Thus Madigas enjoy the lowest social status not only in the village but also among untouchables.

House types

24. The popular house types in Pocharam are *purillu*, *koonillu*, *bhavanti*, *bhavanti* bungalow, and pucca house (R.C.C. roofed house). The *bhavanti* type of house is locally known as *ekeri*. One story over this *bhavanti* house is called *bhavanti* bungalow, otherwise locally known as *duheri*. A simple rectangular tiled house is called *penkillu* or *koonillu*. The houses are classified into different types depending on the type of roof adopted. All the houses have been built close to one other. The size of the house varies with the economic resources of the person concerned.

25. A detailed description about the different types of houses is given below.

Purillu or *gaddigudisa*

26. The houses, roofed with palmyrah leaves or grass, are locally known as *purillu* or *gaddigudisa*. Though these two names are used to represent the same abode, there is a slight difference both in the material used and the amount invested. The walls are constructed with bricks and mud in the case of *purillu* and with grass or palmyrah leaves in the case of *gaddigudisa*. One Sathani has constructed the house with bamboo wattled wall. Being independent structures the houses are provided with four slopes of convenient gradient to drain off the rain water. The brick and mud walled houses are provided with ventilators. These houses are usually provided with two rooms unless one is too poor in which case there will be only one room. One or two houses of *purillu* or *gaddigudisa* type are found in all the castes except in four castes namely Christian, Malajangam, Rajput and Tenugu. As many as 23 out of 28 Madiga houses are of *purillu* or *gaddigudisa* type. On the contrary there are only two houses of *gudisa* type among Malas (Fig. 9).

27. There are no fixed measurements for the construction of the house. The measurements of the house are so adjusted depending on the availability of land area. Hence the different measurements of *purillu* houses, as adopted in this village, are 24' x 15'; 30' x 21'; 24' x 32'; 16' x 16'. The houses have many common features though they are of different sizes. The first house is owned by Sri Alwala Yelliah, belonging to Madiga Caste. A

foundation of two feet is dug for mud walls and raised to a height of 6'-6" on all the four sides with a thickness of 2'. These mud walls are constructed with uncured bricks and plastered with mud and dung. The roof is supported by two central poles, locally known as *nittalu*, of 9' height from the floor of the house. The central poles are very essential to any house as the entire roofing is constructed over them and the number of central poles increase depending on the length of the house. A long teak wooden beam locally known as *yenugarra* is kept over these two central poles. The thin long wooden beams of teak wood or any local wood, locally called *vasalu* are placed on either side of *yenugarra* at an interval of 6" to 10", tying one end to the *yenugarra* and allowing the other end to rest on the wall. The thin bamboos are also tied across *vasalu* with palmyrah fibre. Then the roof is thatched with palmyrah leaves or hay mixed with *tunga* grass. After completing the thatching of the roof, a big rafter is placed lengthwise over *yenugarra* and tied with palmyrah fibre to keep the roof intact. Thus the roof is constructed at a height of 6' at the entrance and at a height of 9' at the centre from the floor of the house. The house has an entrance which is 5' wide provided with door locally known as *Medari tadaka*, made of thin bamboo strips. A few houses are also provided with wooden frames and doors of teak wood or any local wood, made by the local blacksmith engaged in carpentry. It is neither provided with windows nor ventilators. This house is used both for living and cooking purposes. The main house is made into two rooms by constructing a wattled wall or mud wall by putting out a bamboo mat. One room is exclusively used for sleeping and as well as for storing purposes while the other one is used for cooking food. A wooden plank of 2' length and 1' width with a hole of 4" or 5" depth is fixed to the ground which is used for pounding the corn. This is locally known as *rolu*. The oven is located in the north-east corner of the house attached with an elevated mud platform to keep the water pots and cooked food vessels, etc. The floorings are earthen one and are smeared with a mixture of dung and earth to keep them neat at least once in a week. This house faces north. It is a belief among Madigas to keep the main gate towards *Gangadikku* (north) or *Poddudikku* (east).

28. During the period of construction of the house hired labour is engaged in addition to family labour. The wood required for the house is purchased at Jankampet Gutta the nearest forest which is two miles away from this village. The palmyrah

leaves are purchased at Kurnapalle village, five miles away to this village. The cost of 1,000 palmyrah leaves varies between Rs. 4 and Rs. 5. *Tunga* a type of roofing grass is collected from the local tanks. *Tunga* grass is dried up in the sun for five days before it is used for the roof. The hay is usually collected freely from the local fields or at times purchased for a nominal rate from the cultivators of the village. The local carpenter belonging to the Kammari caste prepares and supplies door frames, doors, etc., with or without the supply of raw material. The cost of the door frame including doors varies between Rs. 20 to Rs. 120 depending on the quantity of wood and the design. A few households have purchased the door frame and the door at Nizamabad the cost of which varies from Rs. 30 to Rs. 150. There are still sufficient number of households among Mala, Madiga and Boya communities who still use the conventional doors locally known as *Medari tadaka*, made of thin bamboo strips.

29. The cost of the *purillu* varies from Rs. 300 to Rs. 500, whereas the construction of *gaddigudisa* requires Rs. 35 to Rs. 50. In the construction of both types, the cost of the house purely depends on the size and type of wood used.

Tiled houses

30. Among the tiled houses *penkillu* or *koonillu*, *bhavanti* and *bhavanti* bungalow are three types of houses which are roofed with country tiles. Even in this case the house plan has to be invariably adjusted to the land area available for the construction of the house. The *penkillu* type of house has derived its name from the Telugu word *penku* which means country tile. The word *penku* is colloquially known as *koona* and as such it is otherwise known as *koonillu* in this village. The details of one of the *penkillu* house, as constructed by Sri Godalakarra Ramaiah son of late Lachmaiah, some five years ago are given below.

Penkillu or koonillu

31. The total area of the house site is 90' × 35' while the actual plinth area of the house is only 27' × 20'. Its plinth is 1½' high from the ground and the height of the roof is 15' from the floor of the house. The walls are constructed with stones, locally known as *gutta routhu* and cemented to a height of 8' on all the four sides of the house. The *gutta routhu* is otherwise known as *kakam rayi* which is usually purchased from *vaddollu* or stone cutters. The walls are also constructed with stones

and mud. The burnt or the unburnt bricks and the mud are also used to construct the walls. Three or four cross beams, depending on the requirements of the length of the room are kept over these parallel walls. On each of these beams, small wooden posts, known as *chinnamokharam* are also fixed on either ends of the beam connecting the *mokharam* to support the *pilladulam*. Over this *mokharam* a cross beam is kept which lends support to the two *pillakomarlu*, connected by a *peeta*, a piece of flat wood and in turn the *yenugarra*, central beam of the roof, rests on this *peeta*. From *yenugarra*, thin long wooden beams of teak wood known as *vasalu* are placed at an interval of one foot or one and half feet, interspersed by thin palmyrah rafters, in such a way that the other ends rest on the other walls, with a projection of two or three feet. Across the *vasalu*, the thin bamboo strips are fixed with an interval of 6" to one foot. Afterwards the country tiles are spread over this wooden roof. Cattle sheds are usually constructed in the front yard of the house and also on the sides of the house, if sufficient vacant space is available. The house is provided with windows, ventilators, and small holes in the wall locally known as *gudu* to keep oil bottles, mirror, comb, and also small bedroom lamps. The oven attached with *kuduru* to keep water pots and vessels is located in the north-east corner of the house. The room in the north-west corner of the house is used both for sleeping and storing purposes. The main gate of this house faces north, locally known as *Gangadikku*. It is customary among Malas to keep the main gate towards east locally called *Poddudikku* and north, the *Gangadikku*. This house is provided only with a main entrance but a few houses are also provided with side door ways (Fig. 10).

32. The door frame made of teak wood is purchased at Sarangapuram (3 miles) for Rs. 20 and the doors of neem wood are purchased for Rs. 20 at Jankampet. The thin teak wood beams known as *vasalu* are also purchased at Sarangapuram and the palmyrah rafters at Kurnapalle. The country tiles are supplied by Mangalpahad village at the rate of Rs. 25 per 1,000 tiles. The village Dupalle also supplies the tiles for the same price. In order to construct the house the hired labour is engaged, besides family labour.

Bhavanti type of house

33. *Bhavanti* type of houses are common among Kammari, Munnurukapu, Goondla, and Tenugu castes. A person of any other caste in the village can also take up the construction of this type of

house provided he is financially sound. The dimensions of the house are always changed to suit the available house site. The house sketch (Fig. 13) relates to Sri Bokkina Bheemayya, of Kammari caste who describes the following details about the construction of the house. The total area of the house site is 69' × 54' and the house is constructed in an area of 36' × 30', leaving 24' of open yard in front of the house. The plinth area of the house is raised to 1½' height. The walls are raised to a height of 8' with *routhu* (stones) and mud on all the four sides, including the inner walls of the house. A few houses are also constructed with either cured or uncured bricks and mud. The *bhavanti* type of house is usually constructed upto 4' from the ground with stones and then to the required height with bricks. Round the *lopavakili*, there are twelve *makharamlu*. Each *makharam* consists of long teak wood post of not only of considerable size but also of equal height of the walls, fixed to *kuchirallu* at one end while the other to *boja* as shown in the Figure. Over this *boja*, a *saram* is fixed to support one end of *dulam* (beam) while the other end rests on the wall. On each of these beams, small wooden posts known as *chinnamakharamlu* are fixed on either end of the beam, connecting the *makharam*. On this *makharam* a cross beam locally known as *gujjudulam* supports *pillakomarlu* and the other ends of *pillakomarlu* are connected by a *peeta* a flat wooden piece. Thus the *peeta* lends strong support to *yenugarra*. The further construction of the roof is almost similar to that of *penkillu* or *koonillu*.

34. Regarding its internal arrangements it mainly differs from *penkillu* or *koonillu* type of house. It is evident from the ground plan (Fig. 13) that this *bhavanti* house is quite sufficient to accommodate two families. The house is provided with a main gate and a side door way. As one enters from the main gate, the cattle are on either side during nights. The *lopavakili* is an open space to provide ventilation to the house. Facing the main gate, the *mundillu* is constructed which is made into two equal parts and used for sleeping and storing purposes respectively. The *mori* of required size is constructed with cement which is used to take bath and wash the utensils. The used water is let out through a channel, constructed with bricks. The *gudu* is used to keep the lights, mirrors or oil bottles. The ovens are provided with *kuduru*. In all, the house is provided with four windows and with six internal doors. A few houses have constructed *arugu* on either side of the main entrance while constructing a separate cattle shed. The well also is dug inside the house in a few

cases. The height of the roof normally varies between 12' and 15' and the floorings are earthen ones. The main gate of this house faces north. A few houses are provided with a loft in *mundillu* to store the grain. As the head of the house belongs to Kammari caste, he had prepared the required door frames, doors and *vasalu* with teak wood purchased at Jankampet Gutta. Fig. 11 illustrates a *bhavanti* type of house.

Bhavanti bungalow type of house

35. All the *bhavanti* bungalow type (Fig. 12) houses are owned by Reddi caste people excepting the solitary Rajput household. The Rajput has purchased the *bhavanti* house for Rs. 3,500 eight years back from a Reddi. The mode of construction is very similar to that of *bhavanti* type of house but for two storeys in the front portion of the house. The roof of the ground floor is constructed with wood while the roof of the first storey is covered with tiles. A few well-to-do families can afford to take up the construction of *bhavanti* bungalow house as the construction cost varies between Rs. 1,000 and Rs. 1,500 depending on the plinth area and the quality of wood used for roofing, door frames and doors. The different rooms of the house are called *arralu*. The rooms are usually known after the purpose for which they are allotted. Thus the store room is known as *saman-*

arra while the kitchen is called *vantillu*. Even in this type of house, one main entrance and a side door way are provided besides a few windows. The cattle sheds are constructed separately close to the dwellings. Regarding the direction that the main gate should face, the same custom that is followed in the case of *penkillu* or *koonillu* is adopted here also. However Reddis favour the eastward direction for the main gate.

36. As regards the collection of housing material, the villagers purchase the teak wood and palmyrah rafters from Jankampet or Sarangapuram and tiles from Dupalle or Mangalpahad. The doors, door frames are purchased at Nizamabad. The local carpenter prepares the doors and door frames with or without the supply of raw materials. The cement and iron required for the construction of the pucca building is purchased at Nizamabad. Two Reddi households recently constructed two pucca buildings at Rs. 6,000 to Rs. 7,000 each.

37. Since the nature of the roof determines the type of dwelling, the general condition of housing can be noted from their trend towards the different types of roofing. For a clear understanding the nature of roofing for 100 dwellings is given below :

STATEMENT IV
DWELLINGS BY ROOF MATERIAL AND CASTE/TRIBE/COMMUNITY

S. No. (1)	Name of Caste/Tribe/Community (2)	Nature of roofing				
		Tin roof (3)	Pucca roof (4)	Tile roof (5)	Palmyrah leaf roof (6)	Raw grass roof (7)
1	Boya	1	...	...	...	2
2	Christian	...	...	2	...	...
3	Golla	...	...	...	...	1
4	Goondla	...	...	4	...	2
5	Kammari	...	...	3	...	1
6	Komati	...	...	1	...	1
7	Madiga	...	...	5	8	15
8	Mala	...	...	6	...	2
9	Malajangam	...	...	1	...	...
10	Munnurukapu	...	...	6	...	4
11	Muslim	4	1	4	2	2
12	Rajput	...	...	1	...	...
13	Reddi	...	2	4	1	...
14	Sathani	1	...	...	...	2
15	Tenugu	...	...	1	...	...
Total		6	3	48	11	32

38. From the above, it may be seen that tiled roofed houses are more in number. One-third of the 48 tiled roofed houses are owned by Malas. Dwellings roofed with raw grass are the other type that is generally found in this village. The reason for this may be their inability to provide either palmyrah leaf roofing or tiled roofing. There are 32 raw grass roofed houses of which 15 belong to Madiga caste and the remaining 17 houses are owned by 8 other caste Hindus and Muslim community. There are 11 houses with palmyrah leaf roofing; one belongs to Reddi, 8 belong to Madiga and 2 to Muslim community. Of the 6 tin roofed dwellings, 4 houses are owned by Muslim and one each by Boya and Sathani. There are only 3 pucca roofed houses, 2 built by Reddis and one by Muslim.

39. Out of 100 houses, 24 have stone walls, 22 brick walls, 14 mud walls, 10 leaf walls, 9 straw grass walls and 1 bamboo wattled wall. 20 households living in 20 houses could not specify the particulars (Table 87).

40. As regards accommodation, 61 households (61%) are living in inadequate single roomed houses. All the Madiga households are living in one roomed houses only and on average a single room is normally shared by 4.2 persons. There are no single roomed houses among Christian, Malajangam, Rajput and Tenugu communities. 25 households with 143 persons are living in houses with two rooms each, which are occupied on an average by 5.7 persons. Six households of Reddi, three of Muslim, two of Munnurukapu, and one each among Kammari, Mala and Rajput are living in four roomed houses which are inhabited on an average by 6.5 persons. The maximum number of eleven inmates are exclusively found in one Mala and one Rajput household, who own houses of four rooms each and 2.9 persons share one room among themselves. In a few households livestock also is accommodated. Moreover it is to be kept in view, that household goods, and store room have to be invariably accommodated, besides the inmates, in this meagre space. The living conditions are tolerable for the households with four rooms each (Table 86). 98 houses belonging to different castes, are exclusively used for residential purposes while two Komati households are used for residence-cum-shop (Table 88).

Common features of the house

41. Majority of the houses irrespective of the communities are built with stone and mud, together with burnt and unburnt bricks. It is a common

sight in a few houses to feed cattle at mangers provided at one corner. A few houses are provided with attached cattle sheds either in the front yard or on the side of the house if any vacant space is available. The frontyard is also used to sit and spend the leisure hours while gossiping over a cigar. A few other houses have provided the cattle sheds a little away from the residence. The Komatis use the front room for *kirana* shop while the artisans, blacksmith and carpenter belonging to Kammari caste, use frontyard for workshop. The houses of the Muslims are exclusively used for residential purposes. Almost all the houses in the village have *kuchena* floorings. The recently constructed pucca buildings of Reddi caste have cement flooring. There are no regular bath-rooms and lavatories provided in the houses. Both men and women take bath near the *mori*. A few men take bath near a well or in Pocharam tank. All persons irrespective of the sex and age go to the nearby fields in the early hours of the day to answer the calls of nature. Hurricane lamps and bed-room lamps are used for lighting purpose. All through the year the houses are lighted before sun set and a single light burns till the day breaks i.e., 6 a. m.

Selection of house site among various castes

42. All the caste people except Christians and Muslims consult the Brahmin *purohit* at Jankampet for the selection of house site. A few households of Mala and Madiga, the untouchable castes have consulted the Brahmin regarding the site chosen for the house construction. The Brahmin *purohit* usually visits the site and then offers his counsel regarding the construction of the house. In a few cases, the direction of the main entrance is also fixed by the Brahmin *purohit*. Likewise, the *yadlayana* (the carpenter at Jankampet) who knows how to refer *ganitham* (almanac) is also consulted to fix up the site for house construction and also the direction of the main gate. Among the two Christian households one has no belief in this custom and the other one has inherited the house. Reliable enquiries reveal that the Muslims do not entertain any such customs like Hindu caste people.

Ceremonies connected with house construction and house-warming

43. With an exception of informants of 15 households of Christian and Muslim communities members of 85 households of various Hindu castes reveal that 48 households have not only expressed their reverence towards these age old customs but

also performed them with all the faith lest some ill-luck may befall them. The remaining 37 households have either inherited the houses or purchased them. It is thus evident that the social and religious customs in the rural areas still hold considerable influence to regulate and augment their traditional and communal life. The expenditure on these occasions mainly depends on one's own economic status. The villagers generally consult the Brahmin *purohit* to celebrate these functions. It is however surprising how one Goondla household has consulted a Mala person for the selection of the house site. The special significance of such consultation could not be explained by the concerned head of the household. The general pattern of observing these customs and the different ceremonies in various castes of this village do not appreciably vary from each other.

44. The foundation stone laying ceremony is popularly known as *muggu* (drawing the house plan with lime flour on the house site) among Golla, Goondla, Sathani, Munnurukapu, Boya, Mala, Malajangam and Madiga castes while it is called as *sankusthapana* or *punadirayi* among Komati, Kammari, Rajput, Tenugu and Reddi castes. This foundation ceremony is popularly known as *punadi* among various castes in the village. Unlike in the construction of thatched and temporary huts, an elaborate procedure is adopted for the construction of other types of houses as they last for generations. Even for the construction of temporary thatched huts an auspicious day is fixed in consultation with the Brahmin priest or the carpenter who knows to refer the almanac, as the case may be, to start the construction of the house.

45. The description of the *punadirayi* ceremony narrated by Sri Ketham Krishna Reddy is furnished here with its minute details. The rituals of the ceremony are almost similar in all the castes. On the auspicious day fixed by either Brahmin or *vadlayana* (carpenter) both the house-builder and the wife take bath in the early hours and dress themselves in washed clothes. Along with them they take turmeric, *sindhur* (vermilion), flowers, incense, *agarabathi* (scented sticks) and a cocoanut in a brass plate to worship *Bhumi* (the Mother Earth) in the southern side of the house site. Sneezing is consciously avoided at the time of undertaking the social and religious function as it is considered inauspicious among the Hindus. In the meantime the builder who is locally referred to as Uppari draws the house plan on the site with *muggu* (lime flour) under

the directions of the Brahmin *purohit* or *vadlayana*. A stone of a medium size is cleaned with water and decorated with turmeric and *sindhur*. This decorated stone is called *punadirayi* which is worshipped with flowers. Incense and *agarabathi* are lighted while the Brahmin *purohit* or *vadlayana* officiates over the function. By this time the builder digs the foundation to the required depth and size to keep the *punadirayi*. Exactly at the time of *muhurtham*, the cocoanut is broken by the house-builder and the cocoanut water is sprinkled ceremoniously on this stone. Being helped by the wife, the *punadirayi* is then kept in the south-western corner. Afterwards the cocoanut pieces, otherwise known as *prasadam*, are distributed to all the persons present on the occasion. Some people also keep a little piece of gold under the *punadirayi*. Some amount known as *dashina* is paid to the Brahmin *purohit* or *vadlayana* according to the mite of the house-builder. The persons engaged in construction are served with toddy. From the day of *muhurtham* for foundation ceremony till the house is completed a lighted earthen lamp is kept in the evening hours by the housewife with a belief that the new house under construction would be with full of light after completion.

46. In case of Rajput, the foundation stone is kept in the east of the house and no earthen lamp is lit till the completion of the house unlike Reddis of the village. No religious function is performed by any of the castes in the village till the house is finally completed for occupation.

47. The house-warming ceremony among the Scheduled Castes in the village is called *paluponginchadam*. An auspicious day is fixed to perform this function in consultation with the Brahmin. On this day the house is decorated with *mamidithoranam* (an interlacing of mango leaves with a thread or fibre). The milk is boiled in a vessel till it overpours from the vessel. In this connection friends and relatives are invited and they are treated to a feast. Afterwards the house owner settles in the new house. On the contrary the Madigas do not boil the milk but prepare *polelu* with wheat, jaggery and dal. A ram is also sacrificed to their deity Maisamma to protect them against any evil effects. With the meat of the sacrificed animal, a non-vegetarian feast is arranged to treat the relatives and friends. Thus the house-warming ceremony comes to a happy close.

48. The house-warming ceremony among all the castes including Reddi caste is popularly known as *gruhapravesam* or colloquially known as *illu-PELLI*.

The mode of performing this ceremony does not appreciably differ among different castes except in Reddi and Goondla castes. A Brahmin priest is consulted to fix up an auspicious day and on this day the house-owner and his wife take oil bath and get dressed in new clothes, or silk clothes or at least the washed clothes. The house is decorated with *mamidithoranam*. Two *basikas* are tied to the two pillars considering them as the bride and the bridegroom. Then the Brahmin priest celebrates the marriage between these two pillars while reciting the sacred verses. Afterwards Lord Satyanarayana puja is also performed. In this connection the vegetarian feast is arranged to the friends and the nearest relatives, invited on this occasion. Thus the house-warming ceremony comes to an end. On the contrary among Goondlas, three married or unmarried girls of concerned house carry two pots namely *nindukunda* (pot full of water) and *jonnalakunda* (a pot full of jowar) and the third woman carries the *harathi* (a light placed in a plate) on an auspicious day fixed by the Brahmin. A person, suggested by the Brahmin *purohit*, first enters the house, placing his right foot first. Afterwards all the persons enter the new house. The women keep the two pots and the *harathi* in the room set apart for cooking. In this connection a ram is sacrificed in the new house to ward off the evil effects and protect them against ill luck. With the meat of the sacrificed animal a non-vegetarian feast is arranged for the relatives and friends present on the occasion. In the centre of the house, a small pit is dug so that the guests may wash their hands which is considered as auspicious to the house owner. In this connection toddy and liquor are also served. Thus the Goondla performs the house-warming ceremony and the expenditure usually varies between Rs. 50 and Rs. 100.

49. Among Reddis an auspicious day is fixed by the Brahmin *purohit*, to perform the *gruhapravesam*. The house is decorated with festoons of mango leaves first as in any other caste in Pocharam. One day earlier to the actual day of performing the ceremony, one seer of cooked rice is kept in the central portion of the house. Then a goat is offered to appease the malevolence of the evil spirits by the *dhobi* (washerman) and the blood is poured on the cooked rice. The meat is enjoyed by the workers, who participated in the house construction. Afterwards the skin and bones of the sacrificed animal covered in leaf plates are buried in the central portion of the house. On the day of *muhurtham* the wife carries *kurati kunda*, followed by a few married

women locally known as *muthaidulu*, who carry with them the pots containing jowar, paddy, turmeric, blackgram and green gram to the new house. *Tammala melam* (playing on local musical instruments) is arranged on this occasion. The Brahmin *purohit* performs *punyavachanam* as a measure to ward off the evil effects. The house owner performs Satyanarayana Vratam also. In this connection a vegetarian feast is arranged to treat all the relatives and friends. The Brahmin priest is presented with *dashina* according to the mite of the house owner. On the following day, a non-vegetarian feast is also arranged to the friends and close relatives.

50. This house-warming ceremony among Sathanis is almost the same as in Reddis but for a few minor deviations. The head, skin and legs of the sacrificed animal are buried just behind the main entrance. The house owner carries the image of Lord Venkateswara while his wife carries *kalasam* which means a brass tumbler smeared with lime and decorated with *sindhur* (vermilion). A *kankanam* (a folded mango leaf tied with a cotton thread dipped in turmeric powder) is also tied to the tumbler. The *katnalu* (presentations) are also made by friends and relatives either in kind or cash. The person who is engaged in constructing the house is locally known as *vadlayana* and is presented with new clothes. *Dashina* is respectfully paid to the Brahmin *purohit* and his blessings are invoked. The entire party is treated to vegetarian feast. Thus it marks a happy end of the function.

Expenditure

51. As seen from the above ways of performing the house-warming ceremony the expenditure evidently depends on the socio-economic status of the house owner. The investigation reveals that an amount of Rs. 15 has been spent by a Madiga whereas an amount of Rs. 200 to Rs. 500 has been spent by Rajput and Reddi households respectively.

52. None of the Muslim households have performed the house-warming ceremony as already mentioned previously. It is reported that they perform *zuba* by cutting a ram, or goat or a fowl depending on the economic status of the house owner. In this connection the relatives and friends are treated to a non-vegetarian feast.

Maintenance of the house

53. Almost all the houses except two pucca houses of Reddis are provided with mud floorings. The walls are built of either mud or bricks and are not plastered outside. The inner side of these

walls are plastered with mud and dung and also whitewashed. The houses of any caste are swept thrice a day and the floorings are plastered with a mixture of mud and dung once in a week. The homestead area is sprinkled with dung water daily in the morning hours besides sweeping it daily both in the morning and evening. There are also a few houses which are smeared with dung and mud thrice in a week and decorated with lime lines. The walls are not only bedaubed with a thick mixture of mud and dung but also whitewashed on all the festive occasions. The hearth is daily cleaned with dung by all the Hindu caste people. The thatched houses are invariably repaired once in two years before the rainy season whereas the tiled houses are replaced with country tiles whenever necessary. The entire tiled roof is completely repaired once in eight or ten years. The rubbish and other waste material of the daily sweep is collected either in a pit palced 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 cow dung and the rubbish of the cattle yard in the pits. All the cleaned domestic utensils are kept on a wooden plank (6' length $\times$ 1 $\frac{1}{2}$ ' width) suspended to the wall in the kitchen. A few pots or vessels containing milk, curd and cooked rice or jowar are kept in rope hangers locally known as *utti* which are hung from the beams of the roof. The two pucca buildings of the Reddi caste are provided with almyrahs to keep domestic utensils. *Kurati kurda*, a traditional religious pot of Reddi caste is suspended to the wall with the help of a nail near the kitchen. In all there are nine households of different castes who use kerosene stoves to prepare tea and also to cook food occasionally. In general the homestead areas are kept neat and the internal arrangements of different households are systematic and presentable.

Dress

54. The dress of the villagers is two-fold in its purpose. It not only satisfies one of their basic needs of life, but also expresses their aesthetic sense. Irrespective of the economic status the desire to dress with better outfit can be apparently seen among these villagers. The dress habits particularly suit the climatic conditions and also serve the requirements of daily life both in the field and at home. The dress is one of the few factors which indicate the socio-economic status of the person in the village. From the style of the dress it is quite

obvious to make a distinction between the agricultural labourer, peasant and economically well-to-do man. All the three Scheduled Castes (Mala, Madiga and Malajangam) including Christian and Boya prefer a thin coarse handloom cloth as it is quite durable. A few of them also possess mill made clothes and seldom purchase silk clothes. They particularly care for utility rather than for novelty and design of the cloth. The dress of a man most commonly consists of a shirt locally known as *aparam* (shirt with half sleeves) or *angi* to cover the upper portion of the body and dhoti or *panchi* to cover the lower portion of the body from the waist to a little below the knees. *Rumal*, the length of which varies between 2 $\frac{1}{2}$ yards and 5 yards is used as head-gear. The people mostly use banians in the village and in fields but wear shirts when they visit the nearby urban centre, weekly *shandies*, and during their visits to the houses of friends and relatives.

55. The male and female dress does not vary much with different castes and economic groups. The persons belonging to other caste Hindus including Muslims, purchase mill made cloth at Nizamabad and get their shirts stitched by the tailor at Nizamabad or Bodhan. The dress of an adult male consists of *kameeju* (shirt), banian and dhoti while the female dress usually comprises *ravika* (blouse), bodice, *cheera* (saree) and *langa* (petticoat). The cost of the attire usually varies depending on the quality of the cloth. The detailed description of the clothes including the making charges are furnished below.

Dress of men

Upper garments

56 (a) *Kameeju*: It is a type of shirt with collars and full sleeves with either cuffs or buttons. It usually contains two pockets, one on the left side of the chest and the other on the right side of the waist. A few people also keep two on both sides of the waist. The stitching charges mainly depend on the quality of the cloth. The cost of stitching charges for an ordinary cotton *kameeju* varies between Re. 1.00 to Rs. 1.25 P.

(b) *Aparam* or *angi*: It is a common type of shirt among the people of labour class in the village. Unlike *kameeju*, it is an half sleeves shirt, provided with two pockets, one on the left side of the chest and the other on the right side of the waist. The stitching charges vary between 0.50 P. to Re. 1.00 and it usually requires 2 $\frac{1}{2}$ yards of cloth.

(c) Banian is a type of underwear worn by menfolk before they wear shirt. It is a common dress of the man of any caste in the village and in the fields. Cost of the cotton banian varies from Re. 0.75 to Re. 1.00 while the mill made one costs Re. 1.00 to Rs. 1.50. Majority of the villagers stitch their banians with a cheap white cloth. The making charges may vary from 25 to 50 P.

(d) A few well-to-do Hindu families also possess both cotton and woollen coats. These coats are of open necked type with three buttons.

(e) A few others among Reddi, Rajput and Komati castes wear *lalchi*. It is a bit longer than the *kameeju* without a collar and cuffs but it is provided with one pocket each on either side of the waist.

Lower garments

57. The men of different castes and of different income groups wear dhoti or *panchi* of 4 yards in length. The dhoti is worn by Reddi, Rajput, Komati, Kammari, Munnurukapu, Goondla and Tenugu caste people in such a way that it covers from the waist upto the knees, having taken the dhoti round the hips and twisted one end of the dhoti in between the legs to tuck in the back which is called *gochi*. The other end of the dhoti is wound into a number of folds and tucked in the front. The people of other castes including those of Scheduled Castes and of the Denotified Tribe people wear the dhoti touching ankles. The cost of the dhoti usually depends on the quality of cloth and it varies from Rs. 6 to Rs. 12.50. Thus the cost of normal dress of an adult male consisting of shirt, dhoti, banian and *rumal* varies from Rs. 15 to 30. Each man on average would require three pairs of dress a year. The younger generation wear trousers and shirts, otherwise known as slacks. They also wear underwears.

Dress of women

58. The dress of the women is quite simple and consists of 8 or 9 yards of handloom saree and a tight fitting blouse. The Scheduled Caste women who work along with the menfolk in the fields wear the saree above their knees, and *kongu* (the loose end of the saree which hangs on left or right shoulder) is tied round their waist while they are at work. Thus the saree covers both the lower and the upper portions of the body with several folds tucked in the front, *kongu* or the loose end of the saree is taken over the right shoulder by the

Scheduled Caste women. The Hindu caste women keep the *kongu* on the left shoulder. The tight fitting *ravika*, extending the sleeves upto the elbows are worn by all the women without any distinction. The bodice and petticoat are not popular with aged women whereas the young women are habituated to wearing petticoats and bodice too. The cost of the women's dress varies from Rs. 12 to Rs. 30. The girls of below 12 years age wear frocks and small knickers. Girls of adolescent age wear blouses and sarees while some girls belonging to upper stratum wear blouses, *langas* or skirts and *vonis*. The *voni* is a piece of cloth measuring 2 yards or 2 $\frac{1}{2}$ yards. It is worn on skirt and blouse in such a way that one loose end of the *voni* hangs on the back covering the left shoulder while another end of the *voni* is tucked around the waist.

59. During the winter season almost all the people use *gongadi*, a coarse type of woollen blanket. A few well-to-do families are using the Binny's woollen rugs, sweaters and mufflers to protect against winter.

60. No special dress is worn on any festive occasion except new cotton clothes on Dasara and Deepavali festivals. The annual clothing requirements are purchased just at the time of these festivals to serve both the purposes. A few households spend their festivals by wearing washed clothes. On the wedding occasions, silk clothes are purchased to the bride and bridegroom in well-to-do families. Otherwise costly mill made clothes are purchased for wedding purposes. Other than this, there is no special dress on wedding occasions, excepting among Muslims who wear the *sherwani*. The Muslim bridegroom is dressed with a turban with the face covered by the garlands of jasmin flowers. It is not a custom among Christian, Boya, Munnurukapu, Goondla, Komati and Rajput communities to wear any special dress by the mourning widower or the widow. Among the three Scheduled Castes in the village the mourning widower wears *chella* (a piece of white cloth of 2 $\frac{1}{2}$ yards), *angi*, dhoti and *rumal* while the widow is presented with *tellacheera* (white saree) and *tella ravika* (white blouse) either by her brother or father. The widow among the remaining castes namely Tenugu, Kammari, Golla, Sathani and Reddi Caste wears only white blouse, while the Muslim widow wears only white saree. Except in Reddi and Kammari Castes, the widower of the above castes wear *angi*, dhoti and *rumal* (towel). The Reddi widower wears a white *patka* (head-gear) while the Kammari

widower wears a white dhoti. No special dress is prescribed for the Muslim widower. However these social customs are not so rigidly observed now-a-days. On the other hand the widows have taken up to dress as usual after the mourning period and as such it is very difficult to make a distinction between a woman in married status and a widow.

Foot-wear

61. The foot-wear commonly in use is made of either buffaloe skin or the skin of any cattle. Chappals are purchased at Nizamabad or Bodhan for Rs. 3 or Rs. 4. Both men and women irrespective of the class wear chappals. Due to their frequent visits to Nizamabad and Bodhan, many of them are also using foot-wear made of other types of leather and also of rubber. The recent Hawaii chappals, shoes and other recent varieties of Bata company are quite popular among the youth of the village. Varieties of foot-wear are worn depending on their availability at Nizamabad or Bodhan. The women do not regularly wear chappals while going about in the village. But chappals are worn whenever they visit Nizamabad or any nearby village to attend any social function. They prefer the chappals and shoes of standard shoe-making companies to the locally prepared ones.

Hair style

62. Men irrespective of the age have adopted the modern crop. The women of any caste 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 tie it in a knot at the nape or a little inclined to the right or to the left of the neck. As they have much penchant for long hair, the young and the middle aged women use the *savaram* (artificial hair) to make a long *jada* (plait). The women members of the family help one other to dress the hair. Dressing hair with several flowers is very common with them.

Ornaments

63. Most of the women wear gold ornaments and silver anklets and *mattelu*. Many of these ornaments are prepared by the local goldsmith belonging to Kammari caste locally known as Avasali. A few households have also got them prepared at Nizamabad. The surplus amounts or savings are usually invested in gold and silver ornaments which will be

readily available for their unforeseen needs. Men do not usually prefer to wear ornaments. A few males belonging to Madiga, Mala, Malajangam, Boya, Golla, Goondla, Kammari and Tenugu castes wear silver *dandakadiyam* either on the right or on the left hand above the elbows and silver waist string locally called *molatradu*. A few men also wear golden rings on the fingers. The ornaments of women are many and varied as described below. (See Fig. 14).

Ornaments of the feet and legs

64. *Kadiyalu* made of silver are worn on the anklets by the women belonging to various castes. These are circular in shape (Fig. 15). The cost of each pair depends on the weight of the ornament and the cost usually varies from Rs. 15 to Rs. 60. They are usually made by the goldsmith of the village. A few women of well-to-do families wear *pattilu* on the ankles which are either made by the goldsmith at Nizamabad or purchased in the jewellery shop. These are also made of silver and the cost varies from Rs. 20 to Rs. 60. The cost of *pattilu* depends on the weight of the ornaments.

65. *Mattelu* are worn in pair exclusively by the women in married status (Fig. 15). These are flat silver rings worn on the toes. The weight of two pairs usually varies from 3 to 4 tolas. These are made by the goldsmith of the village. Each pair costs Rs. 8 to Rs. 10. The making charges per each pair is Rs. 2.

Ornaments of the hands and fingers

66. The women of well-to-do households wear gold rings on the fingers. A few women also wear silver and copper rings. *Gotalu* are silver wristlets. These are circular in shape. Each wrist is decorated with one *gotam* and also with multi-coloured bangles (Fig. 16). This ornament is prepared by the local goldsmith and each pair costs Rs. 20 to Rs. 40 depending on the weight of silver used in preparing the ornament. A few women of Reddi, Rajput and Komati castes wear one pair or two pairs of gold bangles. The average weight of a single pair is about 2 or 3 tolas and the cost of each pair varies with the weight and the design of the ornament. Each pair costs Rs. 75 to Rs. 150. These gold bangles are usually got prepared by the goldsmith at Nizamabad. A few households have also purchased them in the jewellery shop at Nizamabad. *Dandakadiyam* made of silver is a

circular shaped ornament which is worn above the elbows of any one of the hands or of both the hands. It is more popular among the artisan castes, including Golla, Tenugu castes and Scheduled Castes and Boya. The cost of each silver *dandakadiyam* varies from Rs. 10 to Rs. 40. A few women wear them in pair. One Boya woman of the village wears a golden *dandakadiyam* which costs Rs. 280. It is made by the goldsmith at Nizamabad. The Reddi women wear *jalikadiyam*, made of gold by goldsmith at Nizamabad. The cost of this ornament varies from Rs. 250 to 500 as it mainly depends on the weight of the gold used to prepare this ornament (Fig. 18).

Ornaments of the neck

67. The gold necklace is popularly known as *pusalu* or *pusaladanda* (Fig. 17). The black beads or a mixture of white and black beads, which are arranged alternatively, are threaded through thin gold wire so as to make a chain. A few of them wear close to the neck while a few others allow them to fall over the breast. This *pusala danda* is more popular among the women of various castes as it can be prepared with a little quantity of gold. The other type of the necklace, popularly in use among Reddi caste women, is called *mamidipindilu* which is purely made of gold. Small pieces in the shape of mango are prepared with gold and fixed to a gold chain and as such it is called *mamidipindilu*. As reported by one Reddi household, it costs Rs. 350. This ornament is prepared by a goldsmith at Nizamabad.

Ornaments of the ear and nose

68. Prominent among the ear ornaments worn on the ear lobes are *pogulu* or *dosapulla*, *padigalu*, *gantulu* and *kammalu* studded with white stones. *Pakkapullalu* and *guba guvvalu* are worn on the helix and *golusu* connects the lobe of the ear and the hair over the helix. The *kammalu* studded with white stones are very popular among the womenfolk of Reddi, Rajput and Komati castes. All these ornaments are made of gold. Each pair costs Rs. 50 to Rs. 150 depending on the quality of gold and the type of stones used. The ornaments worn on the ear lobe, ring shaped while the ornaments of the ear, though circular, cover the entire lobe of the ear. The one end of the *golusu* is fixed to the ornament of the ear lobe and the other is fixed to the hair over the helix with the help of a hook bent. Among the young

girls of the present generation, the ear rings studded with white or red stones and circular in shape are more popular. The *kammalu* with white stones are also worn by many women in the village. *Mukakupullalu* are worn on either side of the nose. It is made of gold, one end of which is studded with three or five white stones. A few *mukakupullalu* are also studded with a singular red stone in the centre, surrounded by the white stones. These are the most preferred type in *mukakupullalu* by the womenfolk of this village (Figs. 18 & 19).

69. *Nagari*, a type of circular gold ornament with emblem of Goddess Lashmi or Nagadevatha is worn on the plait or on the hair knot of most of the Reddi women. As reported by one household it costs Rs. 100 and it is made by the goldsmith at Nizamabad.

70. Besides the above ornaments, the studded bangles of Hyderabad which are prepared with a cheap metal on which white or coloured stones are studded are also used by the womenfolk of younger generation. The various types of necklaces, prepared with several varieties of beads are also popular in the village. The toe-rings locally known as *mattelu* and *puste* (marriage locket) are neither worn by the widows nor by the unmarried girls. The young girls wear simple gold chains and the ear rings, while boys wear only finger rings. Most of the heavy type of gold ornaments are owned by Reddis and the solitary Rajput household in Pocharam. The women of older generation are habituated to wearing heavy jewellery like wristlets, anklets and *danda kadiyalu* made of silver. Men of the present generation prefer their womenfolk to use considerably lighter and delicate ornaments. The young women, unlike the old react favourably to the light and simple designed ornaments.

Tattooing

71. Both men and women of various castes except of those Komati and Muslim castes have been tattooed with various designs on different parts of the body, namely, forearms, shoulders, palm and forehead. Women are more fond of tattooing but they are ignorant of the modern methods of painting nails and applying lipstick. The use of vermilion, locally known as *bottu*, on the forehead is in vogue. It makes an interesting study about the habit of tattooing among various castes though the reasons appear to be fantastic. The various designs of

tattoo which are in vogue are described ^{below} in the next page.

72. *Sivunipadaiu* (feet of Lord Siva), *jerri' banthichettu* (Tagets or French Mary Gold), *mugguru chellellu* (three sisters), *Chandamama* (Moon), *Chukkalu* (Stars), *mutyala mukkupogu* (nose ring studded with pearls) and *aratichettu* (plantain tree) are a few designs which are popular among Madiga, Mala, Malajangam and Christian communities. Sri Bejjamgalla Venkayya (Madiga) explains that they wear these designs as a mark of reverence to the Gods and also as a token of affection towards some persons. The aforesaid designs are usually found on both the forearms of women among Scheduled Castes. Smt. Durgamma of the same household explains the significance of the tattoo, *mugguru chellellu* as a token of affection of her three sisters including herself. A few other common designs are *Ramalakshmanula thotti* (cradle of Rama and Lakshmana of Ramayana, one of the Hindu epics). Small dots are found in between the eye brows of many older women. The emblem of Saraswati, the Goddess of learning has also been tattooed on the forearms of some women. Besides figures of above type one Boya person wears the name of his wife and another person from a different household of the same caste has inscribed the name of Gulla Mallavva in Telugu on the left forearm. A thorough enquiry into this habit in the Christian household reveals that they still love their age old beliefs and follow the customs of Hindu religion though they are converts. This represents a happy admixture of two religious ideologies. Smt. Sunnapu Lingamma, an old mother of Sri Sunnapu Sayanna (Tenugu caste) says that 'Man and woman enter the world without anything (naked) and leave the world without anything'. They want to be marked or identified easily by Yama Dharamaraja. Hence they wear tattoo symbols. Smt. Gangu Bai, wife of Sri Kammari Chinniah (Kammari caste) believes that the tattoo is the only one which comes with her to the heaven. Besides, she strongly believes that she will not gain access into the heaven without the tattoo. According to Sri Vaddi Sayanna of Goondla caste, it is a social custom in his household that soon after the birth of a child (irrespective of the sex) dot like tattoo marks are made on the left hand palm, beneath the right foot, and on the forehead. Moreover all the members of his household including his son have undergone this process. It might be perhaps to have protection against evil eye. The Reddi caste people have tattoo marks as a curative measure for pains in the joints while the Rajput had a dot like tattoo on the right hand palm for protection against evil eye.

73. The tattooers are usually called *pachabottuvallu* who annually visit this village from Tandur village of the neighbouring district. It is also a popular notion that the *pachabottuvallu* belong to Veeramusti caste or Pandavakulam. The tattooing charges usually vary from 25 P. to 50 P. per each design depending on its size. They are paid both in kind and cash. Tattooing is usually done by the females. The Dasari at Dupalle also knows tattooing. He has exclusively tattooed the Reddi caste people in this village.

Household goods and material culture

74. The household goods, possessed by people of different castes in the village are more of utilitarian value than of decorative purpose. The domestic utensils, commonly used by various households, are made of aluminium, brass, and other metallic vessels besides earthen utensils. As shown in Table 39 as many as 93 households of various castes, excluding Komati households, use earthen vessels for cooking and for other domestic use. Without any exception, all castes use brass utensils while the aluminium vessels are not in use among Rajputs and Tenugus for unspecified reasons. Twenty-three out of 28 households using bronze vessels, belong to Scheduled Castes (21 to Madiga and 2 to Mala Castes). One household each in Boya, Christian and Tenugu castes and two Munurukapu households are also using the bronze vessels. The copper utensils are found only in four households while the glass tumblers are exclusively found among two Muslim households, besides one household each in Boya and Madiga castes. Except in Golla, Kammari and Tenugu castes, tin articles are found in the households of all the other castes. Out of the total of 51 households that possess tin articles, as many as 20 households belong to Madiga caste alone. Only one Muslim household reported the possession of silver articles. The crockery is owned by one Madiga and seven Muslim households. It is a surprise why none of the Reddi households in this village is in possession of either silverware or crockery though they are economically sound. It may be that the Reddis have not given a true picture of their silverware due to some misapprehension. It was noticed during the survey that a few Reddi households and the solitary Rajput household have silver and stainless steel glasses and stainless steel plates. The stainless steel articles are popular with six Reddi households, besides the solitary Rajput household. Two Muslim and one Tenugu caste households are also using these articles.

75. Both earthen and aluminium utensils are most commonly used for purposes of cooking in all the castes (Figs. 20 to 23). The earthen vessel used to cook rice is called *buvvakunda* or *annamkunda* while *kurakunda* (earthen vessel) is used for preparing curry. The aluminium and brass cooking vessels are called *bagonis*. These cooking utensils are purchased from the weekly *shandy* on Tuesday at Yedapalle. The earthen pots are purchased from the potters at Dupalle whenever required. The cost of *buvvakunda* or *annamkunda* varies from 25 P. to 37 P., depending on the size of the vessel whereas *kurakunda* costs 12 P. The *ganjikunda* is used to collect *ganji* from the cooked rice and another small pot, known as *buddi* is used to cover the *buvvakunda*. The aluminium and brass vessels, besides being used for cooking, are also used for eating and drinking purposes by all caste people. The eating plates made of either aluminium or brass are called *thattulu* or *ginnelu* and the drinking vessels are known as tumblers or *chembulu*. The cost of aluminium *gimme* varies from Rs. 2 to Rs. 5 depending on the weight and the size of the vessel. Likewise the cost of brass and bronze vessels also depend on the weight and the size of the article. The aluminium and brass glasses are also possessed by many households. The *neelakunda* costing 50 P. is commonly used by the Scheduled Castes to fetch and store water for domestic purposes. The brass *bindulu* are most commonly found among Hindu Caste people, which are used to fetch and store water (Fig. 24). A few well-to-do families are using *koppers* and *gangalam*, large-sized utensils made of either brass or iron for boiling and for storing water (Fig. 25). The *pulusu* is prepared in *rachippa*, made of stone and is used by Reddi, Rajput, Sathani and Kammari castes. Mostly the aluminiumware is purchased from the itinerant merchants who visit the village once in three months in a year. However many of the large-sized aluminium and brass vessels are purchased whenever required at Nizamabad. These large sized vessels are used by a few well-to-do families on festive and marriage occasions.

Storing articles

76. Every agriculturist possesses two or three *gummis* to store the grain depending on the requirements. The *gummi* is made of thin bamboo strips and plastered with a mixture of mud and dung on both the inner and outer sides. The storing capacity of the *gummi* varies from 5 bags to 10 bags of grain. After filling the *gummi* with corn, it is covered with a thick layer of paddy straw and then plastered with a thick mixture of mud and dung.

The corn is thus stored without being spoiled by rats. In all 37 households use the *gummi* for storing purposes. A big earthen pot, locally known as *kagu*, is used to store the corn and the storing capacity varies from 24 *manikas* to a maximum of 96 *manikas*. It is also covered with paddy straw and is then plastered with a mixture of mud and dung. Small pots are used to store the condiments and the pulses are either stored in pots or vessels (Fig. 26). The oil is invariably stored in bottles.

Fuel and lighting

77. As many as 59 households of various castes excluding Christian, Golla, Malajangam and Tenugu castes in Pocharam use *vippa*, *gaisti*, *tirumal*, *tellabilla*, *morri tumika* wood and *kampa pulla* for fuel purposes. This firewood is usually purchased from the timber depot at Jankampet, or from the forest contractors. Out of 39 paying Rs. 10 for each cart load of fuel. Of 39 households, 31 Scheduled Caste households use *cherukubendu* (dried sugarcane) and dung cakes as fuel (Table 39). The *cherukubendu* is collected free from the sugarcane fields with the permission of the agriculturists concerned. A few households of the agriculturists purchase the *cherukubendu* from the cultivators of sugarcane in the village at nominal price. The cow dung cakes are used for fuel purposes by the non-agricultural and artisan households of the village. The agriculturists take particular care to compost the cow dung and other rubbish of the household for manure purposes. Both men and women of Scheduled Castes and a few other Hindu caste people collect dung and *cherukubendu* once in two days or whenever they require. A few well-to-do families belonging to Reddi, Rajput, Komati and Muslim community people employ their attached agricultural labourers to obtain the fuel requirements from their fields or from the timber depot at Jankampet for money.

78. Kerosene oil is most commonly used for lighting purposes by 99 households of different castes. The kerosene lamp, made of tin, is known as *ekka* or *chimni* among various castes. It may be either provided with or without chimney. A small tin lamp, known as *buddi* costs only 12 P. The cost of this kerosene lamp usually varies between 75 P. and Rs. 1-25. As many as 75 out of the 100 households use hurricane lanterns except Golla and Malajangam households. In all, only 5 households possess the petromax lights. One household each among Christian, Madiga and Mala castes and two households of Komati have acquired the hurricane lanterns.

during the last five years. The *buddis* and *ekkas* are purchased in the weekly *shandy* at Yadapalle. The hurricane lanterns and the petromax lights are purchased at Nizamabad. The cost of hurricane lantern varies from Rs. 3.50 to Rs. 4.50. In all, 23 households of various castes possess torchlights. Of these 23 households, two Mala households and one household each of Madiga, Goondla and Boya communities have acquired the torchlights during the last five years. No attempts have been made so far either to electrify the village or to provide the street lamps by the village panchayat.

Bedding

79. The bedding of an average household consists of a wooden cot, a *duppati* (bed sheet) and a *gongadi* (coarse woollen blanket). A few well-to-do families use *mettalu* (pillows) and carpets too. The wooden cots are woven either with *nulaka* (country rope) or cotton tape. The *nulaka* is prepared from the long rib of the palmyrah leaf. The cots are usually prepared with the teak wood by local carpenter. The cost of the wooden cot frame varies from Rs. 6 to 8 depending upon the measurements. Each household possesses a few *eetha* mats, made of *eetha* (date palm) leaves, which are purchased for 50 P. in weekly market on Saturday at Satapur. A few others have also purchased their bedding equipment at Nizamabad. As many as 91 households possess wooden cots, woven either with *nulaka* or the cotton tape. Majority of the households own cots woven with country coir, *nulaka*. One Boya household has begun to use cot for last five years. It is quite common in this village to receive friends and relatives and make them seated on the cot over which a *gongadi* or a bed sheet is spread. Only 87 households possess bed sheets, followed by 76 households with blankets and 37 households with carpets. There are only 23 households with beds. The poorer section of the population prepare *bontha*, a quilt like one, with the old and torn clothes to cover the body and for sleeping purposes as well. Neither the pillows nor the quilts are used by Boya, Christian, Golla and Malajangam caste people. In all, 37 households own pillows while 17 households use quilts. Only 57 have mats with the exception of all households of Golla and Malajangam castes in the village (Table 37). One household each among Christian and Reddi castes in the annual household income range of Rs. 601-900 and Rs. 901-1,200 respectively are using mosquito nets. There is one household each in the annual income range of more than Rs. 1,201 among Munnu-

rukapu, Rajput and Sathani castes who own mosquito nets. As many as four out of the seven Reddi households, besides two Muslims, with an annual income of more than Rs. 1,201 possess mosquito curtains (Table 41).

Furniture

80. As regards the furniture, the villagers, primarily, consider not only their utilitarian needs but also prefer cheap and durable furniture. The houses are furnished with simple furniture, like chairs, easy-chairs, small benches, etc. In general the furniture, mainly consists of benches (27), chairs (15), stools (21), tables (16) and wooden boxes (11). There are 30 households each of which possesses both *gadamanchi* and iron boxes. Only 32 households have provided the wall shelves in their respective houses to keep utensils and to preserve clothes. Except Christian, Komati, Malajangam and Sathani castes, the 74 households of all the other castes possess mirrors. A careful study of Table 37 reveals that the essentials of furniture are cots (91), bed sheets (87), blankets (76), and mirrors (74). Of the 30 households possessing trunk boxes (iron boxes), one Kammari household has acquired the trunk box during the last five years. This evidently shows that they invest their money to purchase the important items of furniture. From the last five years only two households belonging to Boya and Kammari castes have acquired a cot and trunk box (Table 38). Moreover the villagers do not have enough money to spend on furniture which can serve their secondary needs, i.e., the needs that expresses one's artistic sense. Twenty households of different castes have purchased the bicycles and the maximum number of bicycles are owned by Muslims and Reddis. Of the 20 bicycle owners, 10 persons are using them from last five years (Table 40). One Sathani household owns a gramophone while one household each among Muslim and Reddi castes, besides the solitary Rajput household possess radio sets (Table 39).

Toilet

81. Toilet soaps of various kinds and washing soaps are quite popular among different castes. In all 78% of the households are using the toilet soap to maintain personal cleanliness. The most popular soaps are Lux, Hamam, Lifebuoy, etc., and each one costs 37 P. to 50 P. A few well-to-do households use Mysore Sandal Wood, Pears and Cinthol soaps. As many as 95 households use washing soaps

to clean their simple garments such as banians, small towels, *langa*, blouses and *bodice*. Among the washing soaps, the 501 bar-soap and Sunlight are more popular. A few households go in for washing powder like Surf and Det packets. The average annual expenditure on toilet and washing soaps in an average family varies between Rs. 9 and Rs. 12. A few well-to-do families have reported an annual expenditure of Rs. 30 under this item. As many as 48 households in the annual household income range of more than Rs. 1,201 use both the toilet and the washing soaps while the next highest number of households are found in the annual income ranges of Rs. 601-900. Besides the solitary Goondla household in the annual income range of Rs. 300 & below there are 14 and 12 households in the annual income ranges of Rs. 301-600 and Rs. 901-1,200 respectively. Thus the persons with different annual income ranges are habituated to using toilet and washing soaps as well. Two households in the annual household income ranges of Rs. 901-1,200 and more than Rs. 1,201 belonging to Madiga and Reddi caste respectively are using neither toilet nor washing soaps besides the solitary Madiga household in the annual income range of Rs. 601-900. However 80% of the households send their clothes to the washerman belonging to Chakali caste (Table 41). The washerman is paid in kind by almost all the agriculturists and the agricultural labourers. The artisan and other caste people pay Rs. 2 to 4 per month depending upon the number of household members. There are households who annually pay from 4 to 40 *manikas** of paddy or any corn during the harvest season, depending on the number of inmates. The washerman wash the clothes of Scheduled Castes on a convenient day in a week set apart for this purpose. But the washerman do not visit the houses of Scheduled Caste people either to collect the soiled clothes or to deliver the washed ones whereas he collects and delivers the clothes to all the other caste people. Likewise the barber sits under a tree near the habitation area of Scheduled Castes and serves all the people who come to him on the day. He thus attends on them twice in a week. He serves all the other Hindu caste people whenever the latter require. A few people make annual payments varying from Rs. 3 to Rs. 25 depending on his services. He is also paid paddy annually from 4 to 20 *manikas* by a few agricultural households. Reddi, Kammari, Boya, Rajput, Komati, Goondla and Tenugu caste people send their clothes during or on alternate days to the washerman. Besides the above payments, the washer-

man is given food on the day of wash by the households in which he accepts. The washerman does not iron the clothes of all the people except the clothes of a few households belonging to Reddi, Rajput and Komati castes. The ironing of clothes is only done, if required, which means an additional expenditure to the concerned household. A few well-to-do families get their clothes washed at the rate of 12 P. per each cloth at Nizamabad. Costly clothes are not given to the village washerman. The younger generation visit Nizamabad by bicycle once in a month for a hair cut. A few adults usually take up their hair cut at Nizamabad once in a month whenever they visit and the barber is paid 75 P. A few people have paid a rupee for each hair cut. A few youngsters of the village shave their beards on alternate days with safety razors.

Food and drinks

82. As regards food consumption all the villagers, except those of the two Komati households are essentially non-vegetarians. Members of all the households take rice daily including those of the ten households who also take wheat along with rice. Members of 63 households consume jowar in the form of *rotti* besides rice. The staple food of the residents is rice which is consumed all through the year (Table 56). In all, 52 households take their food thrice a day while 16 households take coffee or tea both in the morning and evening, besides two meals a day. There are 16 other households, the members of which take meals thrice a day besides coffee or tea at one time whereas members of only 12 households take food thrice a day besides coffee or tea including light tiffin between morning meal and supper. Members of three households of Madiga caste and of one Muslim household exclusively take their food two times a day (Table 55). Members of six Muslim households and of one household each among Christian, Golla, Malajangam and Rajput use wheat, though their mainstay is rice. But the coarse grain jowar is not at all used by people of Golla, Kammari, Komati, Malajangam and Rajput castes (Table 56).

83. A few well-to-do families among Reddi, Muslim, Komati and Rajput communities use either ghee or any vegetable oil (gingelly oil or refined oil). Buttermilk is used in almost every household. Mango pickles and dhal are also used by all the castes. Without any exception all the non-vegetarians take meat at least once in a week.

* 1 *manika* = 6 kilograms

Any seasonal vegetables and vegetable greens are also consumed. The vegetables, most commonly used by different households are tomato, potato, brinjals, ridge gourd, beans and lady's fingers. The leafy vegetables namely *menthikura*, *totakura* (*amaranthus blitum*) are also taken along with lunch and supper. The exotic vegetables namely carrot, cabbage, cauliflowers and tomatoes are purchased from the green-grocers at Nizamabad.

84. Breakfast among the Scheduled Castes is locally known as *poddugala* while it is called as *nantha* among other Hindu castes except in Golla caste. *Proddunna* (breakfast) in Golla caste, consists of *jonna rotti* (jowar bread), *togaru pappu* (dhal) and *challa* (buttermilk). The *poddugala* of Scheduled Castes comprises the left over food of the previous night, *karam* (dried and raw chilly) and salt while the *sali annam* (breakfast) of Goondla caste consists of cooked rice and dhal. The *nantha* usually consists of *puri* with vegetable curry and *upma*. The lunch colloquially known as *pagati bhojanam* in Scheduled Castes, *buvva* among Boya and *bhojanam* among other caste Hindus is usually taken in between 12 noon and 2 p. m., while the breakfast is taken before 8 a. m. or 9 a. m. The lunch consists of cooked rice and also *jowar rotti* (bread) occasionally, with dhal, any vegetable curry, *pachipulusu* and *challa*. The mango pickles are also taken whenever they feel like taking it. Meat cooked in vegetable oil is also taken once in a week or once in a fortnight by the non-vegetarian castes. The Rajput take meat at least for four days in a week. During the peak agricultural and harvest seasons the lunch is taken by the agriculturists in the fields, which will be brought either by the housewives or by any one of the members of the family. The items of supper are almost the same as mid-day meal. The supper is eaten in between 7 and 8 p. m. The agricultural and non-agricultural families purchase the pulses and also vegetables required for the domestic consumption at Nizamabad. A few agricultural households also grow a few seasonal vegetables for household consumption. All the villagers cook and consume alike the vegetables and pulses. The pulses namely, red-gram, green-gram and black-gram are purchased in large quantities once in a year or twice in a year by those who can afford. The poor people purchase their provisions once in a week from the local *kirana* shop. As 98% of the households are non-vegetarians, they usually take sheep or goat's meat and also chicken. Either fowl or duck eggs are most commonly boiled or cooked in oil before consumption.

Meat is purchased at Janakampet or at Dupalle. Majority of the households rear fowls for household consumption and also to offer to the Gods or Goddesses. A careful scrutiny of Table 58 reveals that 17 out of 28 Madiga households and 15 out of 18 Mala households do not take pork but 6 Madiga and one Mala household consume beef. Almost all the other caste people eat the meat of goat and sheep. The fowl and duck eggs are consumed by most of the households. Both the Madigas and Malas, once pork and beef eaters, are slowly giving it up. Muslims also eat beef.

Festive food

85. Besides the normal food, some special type of dish is enjoyed by all the caste people on all the festive occasions. The most common festive dishes among Hindus are *garelu*, *burelu*, *arisalu*, *paramannam*, *semiya (kheer)*, *polelu*, *chura*, etc., while the Muslims prepare *semiya (kheer)* on the Ramzan festive day. The Christian also prepares Hindu festive dishes on the festive days, namely, Christmas, Good Friday and Easter.

Coffee and tea

86. Almost all the persons take tea or coffee with or without tiffin. Out of 42 households, who are habituated to drinking either tea or coffee, 20 households are in the annual household income range of more than Rs. 1,201. Thirty out of fifty-eight households habituated neither to tea nor to coffee, fall in an annual household income range of Rs. 1,201 and more. Many of the villagers take tea in the village hotel run by a Sathani. Thus maximum number of households are found in both the categories with an annual household income range of more than Rs. 1,201. The habitual tea or coffee addicts are found in all the income groups except in the income range of Rs. 300 & below (Table 57).

87. All people except Komati (Vaisya) drink toddy regularly which is supplied in bottles by the local toddy shop. The toddy bottles are regularly imported by a lorry during the evening hours of the day from Janakampet village (Fig 27). The toddy business man collects the empty bottles in the early hours of the following day. A few well-to-do families get the bottles through their attached labourers or the local shopkeeper himself delivers them at home. The agricultural labourers, irrespective of sex habitually drink toddy during the evening hours of day on their way back homes. Even children are fondly fed with toddy either by father or

mother (Fig 28). Reliable enquiries reveal that they prefer to forego a day's meal but not toddy. Moreover it is said that it relieves them of bodily pains, caused due to hard labour and makes them feel fresh and fit to take up the day's work on the following day. The noteworthy feature is that women do not drink on either festive or social occasions.

Smoking and other habits

88. The smoking of tobacco is widely prevalent among the villagers of Pocharam. The tobacco is not grown in the village but purchased either in the weekly *shandy* at Yedapalle or at Nizamabad. The women among the Scheduled Castes only smoke cigars. It is usually consumed in the form of cigars by men of all castes and exclusively by women of Madiga and Mala castes. Men of other castes smoke cigarettes and *beedis* too. The most popular ones are the Deccan cigarettes and Mangalore *beedis*. A few well-to-do households smoke Berkely

cigarettes. Old people prefer to enjoy smoke as many times as possible. Both men and women of all castes chew *pan*. Men take *pan* with *jarda*. Women belonging to Christian, Komati, Reddi and Rajput castes take *pan* without *jarda* while the other caste women invariably chew *pan* with *jarda*. The *pan* chewing habit with *jarda* is more predominant among working class women. Most of the women indulging in this habit belong to the Scheduled Castes in the village. Moreover the guest is invariably honoured with *pan* and *jarda* by every household. One Madiga household has spent a minimum of Rs. 45 per year for both the smoke and *pan* with *jarda* while one Reddi household has incurred an amount of Rs. 192. However the average annual expenditure of each household under this item usually varies between Rs. 45 and Rs. 90 among various castes in this village. Even on festive occasions both men and women chew *pan* with or without *jarda* and also smoke (Table 59).

Chapter III

SOCIAL CUSTOMS

The beliefs and practices associated with birth, marriage and death customs are quite conventional and do not appreciably vary among different castes in Pocharam, though they profess different religions. A detailed account of these social customs as in vogue among different communities in the village is given below.

Beliefs and practices concerning birth

2. Pregnancy is recognised when the menstrual discharge stops. The pregnant woman usually gets strained after a little exertion and also suffers from morning sickness. The pregnancy is further confirmed after two months when she gets vomitings and desires to eat sour edibles, chillies, limes, raw rice, etc. Pregnancy is known as *kadupu* among Madigas and as *nela tappindi* among Malas and other communities. No special food is served to the expectant mother and she leads her normal life in the early stages of pregnancy. She even works along with her man to earn the bread among Scheduled Castes till she attains eighth month. She is neither served with hot drinks and heat generating diet nor entrusted with even the normal household duties as a precaution against miscarriage or abortion. Thus the pregnant woman in the advanced stage is given complete rest and a few dishes desired by her are generally served if they can afford. Among the poorer sections of the population, the expectant mother works as usual till she complains of the labour pains lest it would be difficult to make a living. The husband and other-in-laws take special attention if the confinement is for the first time. It is customary among all the castes to take their daughters for the first confinement either in the 5th month or 7th month to avoid cohabitation after 7th month which is considered as injurious to the expectant mother and the child. Among the Rajputs Madiga, Mala and Malajangam castes the formalities observed in connection with taking away their daughters for the confinement are almost the same. In Madiga caste, father or mother or brother or any other nearest relative brings along with him or her *chaddi* consisting of rice, some sweets and some eatables, which is offered to the expectant mother. Afterwards these edibles are distributed among their caste people and the expectant mother is then taken to her parents' house, where she is presented with a saree, a blouse piece and bangles in the presence of the *muthai-*

dulu (women in married status). After a stay of ten or fifteen days in the parents' house, she returns to her husband's house. She is again taken to her parents' house in the eighth month and retained there until 8th or 10th day after the birth of the child after which she is got back to her husband's house. Subsequent deliveries are usually conducted in the husband's house though in some cases, they may take place in the parents' house, if they can afford. Unlike in Madigas, the mother stays for a period of 21 days after giving birth to a child in Mala caste while the other formalities are almost same as in Madigas. In case of Malas, the father-in-law presents a new saree and a *ravika* (blouse) to the expectant mother on the eve of her departure for her parents' house in the 5th month or in the 7th month as the case may be and also on the day of her return to her husband's house with the new born child.

3. As in the case of Scheduled Castes, the expectant mother is taken to her parents' house for the first confinement in case of Caste Hindus. The expectant mother is either taken in the 5th or 7th month on an auspicious day fixed by the Brahmin or by another person who can refer the Hindu almanac. The details as given by Sri Ketham Krishna Reddi are almost the same in all the Hindu castes though there are a few minor deviations. On the auspicious day fixed, the mother, or sister-in-law or any other nearest relative (as the case may be) brings the expectant mother to her parents' house. Afterwards she is dressed in new clothes and is made to wear bangles signifying *subham* (auspiciousness) and sweets like *arisalu*, *garelu*, *sajjaburelu* are distributed to the *muthaidulu*. Afterwards she may or may not go to her husband's house till she delivers the child. In case she goes to her husband's house, she is again taken to her parents' house in the 9th month and then the mother and the child are sent to her husband's house, on an auspicious day in the third month of the child. During the period of pregnancy, she is served with all varieties of eatables desired by her from time to time. On the contrary, the parents of Kamhari caste visit the house of the expectant mother on an auspicious day with *perugunnam* (curd + cooked rice). She eats the *perugunnam* brought by her parents, before leaving for her parents' house. As regards Gollas, parents of the pregnant woman present one *rumal* (towel) and one

angi (shirt) to the son-in-law, besides new clothes to the expectant mother before she is taken to her parents' house. Just as among the Hindus, it is also a custom among Muslims to send the pregnant woman in the 5th month to her parents' house. She is presented with fruits and flowers and then taken to her parents' house by anyone of her close relatives. After the confinement, the mother and child are given new clothes before sending them to her father-in-law's house. It is thus evident that the first confinement is invariably conducted in the parents' house in all the communities. As seen from Table 83 there are 38 first births. Out of them, 18 births were conducted in mother's parents' house followed by 14 in the same household and 5 in the hospital besides one birth in which case the place is not specified. The subsequent births may occur either at the parents' house or at the husband's house according to convenience. As many as 20 out of 47 subsequent births occurred in the same household, followed by 15 births in mother's parents' house, besides 11 births in the hospital and the solitary birth where the place is not specified.

Child birth

4. The child birth is a great joy to every parent and the birth of a male child is particularly heralded with great pleasure. There is no professional *dai* in the village to attend on maternity cases and as such, the deliveries are usually conducted by a village *dai* locally known as *mantrasani* belonging to Mangali (barber) caste. Cases of confinement among the Madigas are attended upon by Smt. Posami, the Madiga *mantrasani* while the village *dai* of Mangali caste attends on cases of confinement in the Mala and Malajangam castes. The customary beliefs and practices connected with the child birth are given in the following lines, as narrated by Sri Ketham Krishna Reddi.

5. The expectant mother is kept in a closed room with no ventilation and an earthen *kumpati* (hearth) is also kept for warming the room. In order to keep away the evil spirits, a broom and an old chappal are kept at the entrance of the room. Delivery is conducted by the *mantrasani* assisted by the mother or mother-in-law, as the case may be, and also by an experienced old woman in the neighbourhood. While the woman is under labour pains, gingelly or castor oil is applied to the abdomen and fomented with warm hand to soothe the pains. Soon after the birth of child, water in *kurati kunda* (pot kept on one side of the oven) locally known as *khali* is sprinkled on the child to ward off the evil effects of sneezing. Afterwards the naval cord is cut

with scissors and then the child is given bath with water boiled with neem leaves which acts as an antidote. *Karpuram* (camphor) is applied to the *boddu* (umbilical cord) and tied with a cloth till it dries up and withers away. The baby is then kept for a while on a winnowing fan filled with either *jowar* (sorghum) or paddy or rice. The significance of this custom is not known to them. But among Reddis, the umbilical cord is cut with *kodavali* (sickle) and the baby is neither kept on the winnowing fan nor sprinkled with *khali*. The severed umbilical cord and the placenta known as *maya* are collected in a new pot. This *maya kunda* (pot containing placenta) is buried in a pit dug in the eastern corner of the homestead area. Afterwards the mother and child are given bath over this pit till the last day of pollution with water boiled with neem leaves and *vailaku*. It is a popular belief that the water used for bath should flow into the pit. The period of pollution for both the mother and the child lasts for ten days in all castes except Goondla in which it is observed for 20 days. A ceremony locally called *purudu*, is observed on 3rd or 5th or 7th or 9th day by almost all the castes except Muslims. On this day the mixed seeds of *bobbarlu* (cow peas) and *anumulu* (field beans) soaked in water, locally called as *gudalu* are distributed to all the invitees. The final bath is given on the 11th day which marks the end of the pollution. On this day the entire house is smeared with dung and earth and then turmeric water is also sprinkled. The mother is not permitted to move freely till 21st day. Afterwards she attends to her normal household work. If a male child is born, the village *dai* is paid 6½ seers of *jowar* and 10 *kucheelu* of money while only five *chatakulu* of *jowar* and five *kucheelu* of money are paid in case of a female child. Each *kuchee* is equal to four paise. Likewise, the Chakali (washer-man) who attends to washing of clothes is also paid. Expenditure during the period of pollution varies from Rs. 15 to Rs. 40 depending on the economic status.

6. Soon after delivery, the mother is administered with a bit of mercury and *karpuram* (camphor). Camphor, mercury, *sonti* (dried ginger) *modi*, pepper, *pippalu* (long pepper) and *vamu* (Bishop's weed) are ground into powder and then mixed in gingelly oil. This is locally known as *khayam*. Small balls are prepared and administered twice a day both in the morning and evening till 21st day. In almost all the castes the mother is invariably served with cooked rice and *karam* prepared with garlic and dried chillies powder till the 21st day as

this type of food is supposed to be a good generator of required heat. Afterwards she is given normal diet. During this period of 21 days, she is not allowed to move about barefooted. A strange practice observed in this village is that the infant is fed on castor oil for the first two days. From the third day, it is made to suck the mother's milk and the baby sucks the mother's milk for about a year and half. When the child attains six months, the milk of buffalo or cow is also given to the infant. The child is always carried by the mother or put on a mat, or *gongadi* or bed till such time the baby begins to crawl or walk. In a few cases, children are fed on the milk of buffalo or cow and even with any modern milk powder. The villagers do not use any contraceptives and resorting to abortive measures is considered as immoral. A few educated young men knew about the use of the contraceptives though they do not use them. Barrenness of woman is widely attributed to the sins committed by her in the previous *jamma* (birth). Still-births are also attributed to their sins. In order to prevent the still-births, infant mortality and barrenness among women, they invoke the blessing of Lord Narasimhaswamy at Janakampet and also at Bengallu village (30 miles), while the Madiga caste people pray Maisamma. Reliable enquiries revealed that they also offer the hair or promise to visit Tirumalai, the seat of Lord Venkateswara. A few others perform Satyanarayana *vratham* on *Ekadasi* day as it is considered not only auspicious but also the most liked day for this God with a hope to beget children.

Naming ceremony

7. The naming ceremony is known as *totti loveyadam* (cradling the child) among all the communities in the village. It is performed on the 21st day among the Hindus while it is performed on the 40th day among the Muslims. On this day, both the mother and child are given oil bath and dressed in new clothes. The child is usually named by the grandfather or grand-mother or any elderly person present on the occasion. The maternal uncle names the child among Goondla and Komati castes while the aunt (father's own sister) gives the name to the child in Reddi and Mala castes. The name of the new born child is usually selected among Reddi and Komati castes in consultation with a Brahmin priest who suggests the name considering the time and date of birth of the child while it is chosen in other castes either by parents or by grand-parents. Before the child is kept in the cradle, the mother in case of Reddi caste goes to the well in her new clothes

and throws some cotton seeds. Then she applies the turmeric to the circular parapet wall of the well as an offering to Goddess Ganga before she draws water from the well. From then she attends to her normal household duties. After return from the well, the child is placed in the cradle. Then the aunt of the child utters the name chosen by the parents, in the ear of the child and the other members present on the occasion repeat the name. In this connection a vegetarian feast is arranged. A few presents are also offered to the baby.

8. On the contrary, the name giving ceremony in Sathani caste is quite simple. On an auspicious day fixed for this purpose, an elderly person or the Sri Vaishnava priest if present on the occasion, names the male child as Rama-Lakshman and the female child as Ganga-Gowri. Likewise, the name is repeated five times. Afterwards such name, as is liked most by the parents, is given to the child. In a few households of Goondla caste, the *mantrasani* names the child on the 21st day. In the evening hours of the day, five *muthaidulu* are invited and two of them stand on one side of the cradle while the remaining three stand on the other side. The name chosen by parents is given to the child by the *mantrasani*. Then the five *muthaidulu* repeat the name at a time, swinging the cradle. In this connection the five *muthaidulu* are treated to vegetarian meals and also served with sweetmeats. Thus the name giving ceremony marks a happy end.

9. The expenditure of the naming ceremony day varies, depending on the economic condition of the household. Irrespective of any caste, the expenditure on this day usually covers the cost of a new sari and *ravika* to the mother, new clothes to the child, fee to *mantrasani* and the feast given on this occasion. Among Scheduled Castes it varies from Rs. 20 to Rs. 60 while the other Hindu caste people incur an amount varying from Rs. 40 to Rs. 100 and even little more in a few cases. A few well-to-do families among Reddi, Muslim, Rajput and Komati castes spend an amount of Rs. 150 to Rs. 200 on this ceremony.

Typical names

10. The most common names among the Scheduled Castes are derived from the local deities Maisamma, Mahalashmi, and the river Godavari, popularly known as Ganga in the village and Narasimhaswamy of Yadagirigutta. Some popular male names among these castes are Lachanna, Linganna, Venkayya, Sivanna, Rajadu, Ganganna, Sayanna, Pentiah, Pochanna and

the common female names are Padmavati, Bhoodevi, Narasamma, Vajramma, Yellavva, Mallavva, Pochamma, Devamma, Gangamma, etc. As regards the other Hindu castes, the most common names found among men are Pothaiah, Chinnaiah, Gangaram, Veeriah, Sayanna, Lingadu, Narasayya, Demudu, Ramireddi, Krishnareddi, Manikyareddi, Narasuboi, Pakirboi, while the females are invariably named as Yellamma, Chinnamma, Veeramma, Rangamma, Sivamma, Lakshmichandramma, Godavari, Lakshminarasamma, Hanumakka, etc. These names mostly resemble the Hindu Gods and Goddesses. A few women of different castes are named after the river Godavari and a few others club the name of one or two Goddesses and name themselves as Lakshminarasamma, Venkatalashmamma, Ramalashmi, etc. Men of the present generation are named as Sudarsan, Srinivas, Hanumantha Rao, Satyanarayana, Chandrapalreddi and the women are called as Vijayalakshmi, Lashmi Devi, Saraswathi, Meenakshi, Chandramani, Shyamala Devi, Hemalatha Devi, Bharathi Devi, Malathi, etc. Thus one can see a trend of change in the new generation in preferring the names to their children. Names of a few national leaders are also preferred. Nevertheless, the names among different castes are always referred to with their surnames.

Tonsure ceremony

11. The tonsure ceremony locally known as *puttu ventrukalu teeyadam* is performed for the male child either in the 11th month or in the 13th month or in the 3rd year or 5th year in all the castes of this village except among the Muslims who perform this ceremony to the male child on the 40th day. This ceremony is celebrated both for male and female children in Sathani, Munnurukapu, Rajput, Mala and Madiga castes. In the remaining castes the tonsure ceremony is celebrated for the female child provided a votive offer made to any God or Goddess has to be fulfilled. This ceremony is usually performed either at home or at the feet of any local deity or on the bank of the river Godavari. A few well-to-do families perform this ceremony in the Narasimhaswamy's temples at Bengallu (30 miles) and Yagirigutta (130 miles). The place for this ceremony among the Goondla, Sathani and a few other lower castes is selected according to the name of the child. For example, if the name of the child is Lingadu, the venue for this ceremony is Siva's temple. Similarly, the child named as Sayanna is usually tonsured near Durga deity while the tonsure ceremony of Ganganna or Gan-

gaiah is performed on the bank of the river, Godavari. In case the venue for tonsure ceremony is the bank of Godavari river a special function known as *teppa vadaladam* is performed by all caste people except Muslims (Fig. 29). In the early hours of the auspicious day, all the members of the household including friends and the near relatives go to the river bank with all the required materials for cooking. Afterwards, the child is made to sit on the thigh of the maternal uncle, facing east and the latter cuts the hair with scissors at five different places on the head. Then the barber shaves the hair completely. In the meantime, a tiny boat, called *teppa* made of small sticks and straw is prepared. A new shirt, one *ravika*, a *kulla* which is used to cover the head of the child, a little of the hair tied in a new piece of cotton cloth, and cooked food stuffs are kept in the *teppa* and offered to Gangadevi (Goddess Ganga) by leaving this *teppa* in the Godavari river to invoke the blessings of Goddess Ganga for the prosperity and long life of the child. A little of the shaved hair is also dropped in the Godavari river by the parents. Afterwards, the parents and the maternal uncle of the child including the child take bath in the Godavari river. Then the entire party enjoys the feasty food stuffs and returns home. If this ceremony is performed before any deity, a fowl or a goat is sacrificed to invoke the blessings of the deity before the child is tonsured. Even in this case the child sits on the thigh of the maternal uncle and then the uncle cuts the hair at five different places. Afterwards, the barber completely shaves the hair. Then the relatives and the elders present on the occasion take copper coins and wave them three times around the head of the child and then keep them in a brass tumbler placed before the child. The money thus collected is taken by the barber. Procedure to perform the tonsure ceremony is almost similar among all the castes except Komati caste. Among the members of Komati Caste, ritual of sacrificing any animal is not observed. If the maternal uncle is not available for the occasion, the barber initiates and completes the function. In a few castes, clean shave is taken up on some other auspicious day though the function is ceremoniously initiated by the maternal uncle. In this connection either vegetarian or non-vegetarian feast is arranged depending on the household custom. The expenses for this function usually cover the *katnam* to the barber, the cost of a new shirt to the child and vegetarian or non-vegetarian feast. Hence the expenditure varies from Rs. 15 to any amount depending on the economic status of the household.

12. The tonsure ceremony among Muslims is usually performed on the 40th day or even earlier in a few cases. The barber removes the hair completely. After the hair is removed, it is weighed so as to offer the same quantity of silver to the *fakeer*. In this connection, two goats are killed. The barber is given the heads of two goats and one or two rupees for his services. A non-vegetarian feast is also arranged on this day to all the community people. Besides the tonsure ceremony the circumcision locally known as *khatna* is also performed on the 40th day or at the age of 6th or 7th year of the boy. On the day of performing the ceremony, the boy is given bath and dressed in new clothes. This act of spiritual purification is attended to by the barber who cuts the fore-skin of the vital organ. The boy is fed with ghee and *roti* till the wound gets healed. This *khatna* ceremony is a 'must' among Muslims.

Child feeding

13. Though the child continues to suck mother's milk, it is normally fed with small quantities of twice boiled rice added with ghee and salt. In all the castes, they start feeding whenever the child shows an inclination to eat, which normally happens in teething stage, i.e., 8th month to 11th month. Thus there is no special function among the different castes except among Muslims for the first feeding of the child. A few households consult the Brahmin priest to fix up an auspicious day to feed the child with solid food though it is quite an informal one. Those households, who consult the Brahmin, cook *kichidi* and *kheer* with cooked rice and sugar on the occasion to feed the child. The first feeding of the child is known as *kheerchatai* among Muslims. It is normally celebrated in the 5th month of the child. On this occasion the friends and relatives are treated to a feast. The sweets are prepared to feed the child ceremoniously for the first time on this day (See Figs. 30 to 32).

Initiation to learning

14. The initiation to learning colloquially known as *palakamuhurtham* is usually performed in the 5th year of both for boys and girls of all the castes except in Golla, Goondla and Munnurukapu castes and the Mala and Madiga Scheduled Castes. It is quite simple in many castes except in Reddi caste. An auspicious day is fixed in consultation with the Brahmin priest to initiate the child to learning. The child is given an oil bath and dressed in new clothes. The village school teacher comes

and conducts the function. The child is made to sit facing east and asked to write 'శ్రీరామ' *Sreeramulu*. Beginning with the name of Lord Sree Rama is considered as a mark of good omen which can enhance the academic discipline of the child. In this connection *phalaharam* prepared out of cocoanut kernel pieces, fried Bengalgram (cicer arietinum) and jaggery is distributed among the school children. The school teacher is presented with *katnam* of Rs. 1-25. The details of this ceremony, performed by a few well-to-do Reddi families, as narrated by Sri Ketham Krishna Reddi are given below. An auspicious day is fixed in consultation with the Brahmin Priest to perform this ceremony. On this day the child is given oil bath and dressed in new clothes. Afterwards, the school teacher makes the child write *sreekaram* (శ్రీకరం) with *mukkupogu* (nose ornament) on *kumkum* (vermilion) spread over the slate, the child sitting facing east. Then the *phalaharam* prepared out of fried Bengalgram, cocoanut kernel pieces and jaggery is distributed to the school children. On this occasion the teacher is offered with *kalisam* which consists of 5 *chattakulu* of rice, one *kudaka* (copra), 5 *kharjurams* (date palms), 5 arecanuts and 5 paise or 5 annas or 5 rupees depending on the socio-economic status of the household. Plantain fruits are also distributed to the adults, present on the occasion. Thus this ceremony comes to a happy close.

15. Among Muslims, the child, irrespective of the sex, is initiated to learning in the 4th year of age. This ceremony is known as *bismillakhani*. A learned and a pious Muslim officiates over the day's function and reads some pages of the Koran. In this connection friends and relatives are entertained to a feast.

Other particulars

16. The child nourishing habits do not appreciably vary among different castes in the village. Everyday cocoanut oil or preferably castor oil is applied three or four times a day to the body as well as to the head. A thick turmeric paste is kept in the centre of the head for protection against cold. The child is daily given oil-bath and fomented with warm hand, heated on the fire. Then the child is kept over the smoke of the incense for a few minutes. A small *kumpati* (an earthen pot with fire) is also kept under the cot to keep the child warm. The castor oil is given once in two days or daily to the child in the early hours of the day as a purgative. Face powder is also applied to the

body after bathing the child. *Katika* (a black ointment to the eyes) is also applied to the eyes daily till the child attains two or three years of age. A female child is applied with turmeric powder before she is given bath and *katika* is applied through all stages of her life. Among the poorer sections of the population poverty stands in their way to take sufficient care of the infants. They are also ignorant of the methods of nourishing the children. As the women actively associate with their men in earning their livelihood, the infants are usually left to the care of the elderly children. When the child attains the teething stage, a few mothers wean away their children from the habit of suckling milk by applying the myrobalam juice to the nipples.

Attainment of puberty

17. Girls usually attain puberty between 11 years and 14 years of age among the different castes. The attainment of puberty is known as *chanainadi* among Scheduled Castes while it is called as *samartha* or *rajaswala* in other castes. The pollution lasts for eleven days in all the castes except in Tenugu caste and the three Scheduled Castes of the village. The Tenugu and the Scheduled Caste people consult the Brahmin *purohit* and observe the period of pollution as prescribed by the latter. The celebration of this function is almost the same among various castes in this village and as such the detailed description as performed in Reddi caste is given below. The girl informs about her first menstruation in a perplexed state of mind invariably to her mother. Then the mother in turn, informs the same to the father, and also leaves instructions to the girl not to sit anywhere till the *muthaidulu* make her sit ceremoniously. The girl is made to stand in the corner of a room. Afterwards the mother invites the caste *muthaidulu* to perform the function. The place where the girl is proposed to be kept during the period of pollution is cleaned with cow-dung. In the meantime the father sends word to the Chakali (washer-man) to bring a white cloth or any white bed-sheet. The Chakali woman spreads this cloth over the place earmarked for the girl to sit. One among the *muthaidulu* keeps four cups filled with *nana biyyam* (a mixture of rice, gingelly, Bengalgram, jaggery, turmeric and a little of gingelly oil) on all the four corners of the white cloth and the Chakali woman conducts the girl to sit in the centre of the cloth. The girl faces east or north. Afterwards flower garlands are also kept by these *muthaidulu*. The *nana biyyam* contained in the fifth *kudaka* (copra) are poured on the head of the girl by anyone of the *muthaidulu*. The *muthaidulu*, who visit the girl, place copra, jaggery and

vermilion before the girl after applying a little of vermilion on the girl's forehead while wishing her a smooth and comfortable family life. A few women among the gathering also sing songs and the elderly women shower *achintalu* (rice smeared with turmeric) while blessing the girl. Then the women are offered betel leaves and nuts and plantain fruits besides keeping a *bottu* on the forehead. The gathering thus disperses. Afterwards the girl anoints her body with turmeric powder mixed in gingelly oil. She is also made to slap the wall five times without facing the wall with the belief that she may not be the victim of the evil eye. The girl is served food in separate utensils and is not allowed to comb the hair till *donga neellu* are over on the fifth day. On the fifth day she is given bath locally known as *donganeelu*. The clothes worn by the girl, the white cloth spread on the ground, and *kudakalu* are taken away by the Chakali woman. Then the girl is provided with a mat or coarse bed-sheet for her use till the 11th day of pollution. During this period of pollution she is not allowed to move freely and is also forbidden to be seen by males. In a few households a screen is erected with thick cloth or palmyrah mats if no separate room is available to keep the girl. The girl combs her hair from the 5th day and decorates the same with flowers. She is also persuaded to eat copra and jaggery as much as she can and it is a belief that the growth of the body depends on the quantity of *kudakalu* and jaggery consumed by her. This ceremony is known as *toli samartha* (first menstruation). The second mensur known as *malu samartha* is also performed in the same way. The final bath is given on the 11th day which marks the end of the pollution and the girl is permitted to move freely as she likes. In this connection the relatives and friends are treated to a vegetarian meal. The Chakali and Mangali women are paid *manedu addedu* (4½ seers) jowar and 40 P. each for their services. At the time of *malu samartha* the washerwoman is presented with a *raika*, five *chatakulu* of jowar and 20 P. If the girl is married, the father-in-law sends a new saree, *raika*, rice and sweetmeat locally called *samartha biyyam* on the 5th day. A wooden toy is kept with her during the period of pollution with the fond hope that she would beget children at an early date. Unlike the other castes, if a married Golla girl attains puberty at her parents' house she is at once sent to her father-in-law's house where the ceremony is performed. On the final day of pollution i.e., 9th day, the Mangali woman removes the toe nails of five *muthaidulu* before they take bath so as to give the final ceremonial bath to the girl. Then

the toe nails of the matured girl are also removed before giving her the final bath which is not observed in other castes.

18. A Brahmin *purohit* is consulted about the auspiciousness of the first menstruation exclusively in case of a married girl. If it is inauspicious time, both the husband and girl visit the Hanuman temple separately without being seen by each other and the husband is made to see the face of his wife in the oil kept in a *kudaka* while the Brahmin *purohit* recites the sacred verses. It is still observed by Reddi, Rajput, Munnurukapu and Komati castes.

19. Among Muslims no special function is associated with the attainment of puberty and moreover it is guarded as a secret without being known to others except to the parents. No pollution is observed and as such the girl moves freely in the house. After a week from the date of first menstruation she is given bath.

20. The normal menstruation among the women of different castes lasts for four days. During this period she is allowed neither to do any household work nor to move freely. She takes bath daily, combs her hair and decorates it with flowers everyday during the period of pollution. On the fifth day she is given bath and from thence she moves freely and attends to household work.

Beliefs and practices connected with marriage

21. "Westermarck's well-known remark is enough to convey the value of the biological aspect of human marriage. He observes 'Marriage is rooted in the family rather than the family in the marriage'. Mating and parenthood are the two pillars on which the arch of human marriage rests, the child acting as the 'key stone' of the marital arch."¹

Marriage among different castes is a socio-religious 'must' and as such it is universal. Table 65 shows the persons by age at first marriage among different castes in the village. There are only 4 married females belonging to Mala, Madiga and Munnurukapu castes whose age at first marriage is between 5 and 9 years, while 13 females and 3 males have been married before completing 14 years of age. Out of the 20 married persons in the age groups of 5-9 years and 10-14 years, 16 persons belong to Madiga and Mala castes, while only 4 persons are found in Munnurukapu caste. Though child marriages are not common, a few child marriages occurred in the Scheduled Castes and Munnurukapu caste people. These negligible number of

child marriages might have been contracted by the older people of the respective castes. A further scrutiny reveals that as many as 74 males and 58 females of different castes have reported 35 and more years as their age at first marriage. Thus 40.4% of the total married persons in the village have married in the 35th year or thereafter. According to reliable enquiries made in the village, the marriageable age in different castes usually varies from 15th year to 24th year both for the males and females.

22. There are no inter-caste marriages in this village. According to the prevailing customs of marriage in different castes, it should be contracted within the fold of the caste and the marriages between the partners of the same *gorra* or *intiperu* (surname) are prohibited. Of the 218 marriages, 207 are monogamous and only 9 are polygynous marriages. Out of these 9 polygynous marriages, 5 marriages belong to Scheduled Castes and one marriage each is found in Muslim, Goondla, Boya and Christian communities. However, polygynous marriages are not common in this village though they are socially recognised among different castes. In all, there are only 68 consanguineous marriages while 150 marriages are outside the blood group (Table 63). As many as 44 marriages out of 68 consanguineous marriages are in the relationship of mother's own brother's daughter (*menarikam*) among different castes except the Golla, Komati, Rajput and Sathani castes whereas among the two Muslim marriages one is in the relationship of father's own sister's daughter (*eduru menarikam*) and the other in relationship of mother's own sister's daughter. Three more Muslim marriages are also found in the relationship of father's own brother's daughter. The remaining 19 consanguineous marriages among different castes are classified under other blood relationship. Thus the people are not much interested in contracting marriages within the nearest blood relationship circle (Table 60). As seen from Table 64, 87 marriages among different castes were contracted outside the village but within the taluk, followed by 55 marriages contracted outside the taluk but within the district and 61 marriages contracted outside the district but within the State. Due to the geographical proximity to Maharashtra State, one marriage in Madiga caste and six marriages among Muslims have been contracted outside the State but within a distance of about 100 miles from the village. In all, there are only eight marriages contracted within the village in Mala, Madiga and Munnurukapu castes. It is

1. Indrajit Singh, *The Gondwana and the Gonds* (Lucknow: 1944), p. 88

thus evident that the villagers prefer to choose alliances from within the taluk and at best in the neighbouring districts.

23. Table 62 shows the attitude of different persons towards marriage with persons of the same socio-economic status but belonging to different castes. In all, ten persons have favourably reacted to this enquiry but they could not specify the caste except mentioning as higher or upper class or the people of higher economic and social status. One person each in Christian, Munnurukapu and Reddi communities preferred to marry either in higher class or with persons of higher socio-economic status. As many as 7 out of 10 persons of this attitude belong to the castes Mala and Madiga. Thus one can see the urge among the Scheduled Castes for sanskritisation through marital alliances (Table 62). The same persons have also expressed their willingness for inter-caste marriages with persons of higher socio-economic status. The Christian preferred inter-caste marriage only when the other partner agrees to be converted into a Christian. Table 61 shows that the socio-religious customs of different castes are so rigid that so far no marriages have occurred in violation of the traditional marriage rules of any caste in this village. Marriage payments in cash and kind are in vogue in all the castes (Table 66). Payment of dowry is still found among Muslim, Reddi, Sathani, Komati and Kammari castes depending on the economic status of the bride's father in spite of the legislation regarding prohibition of dowry. This enactment is known only to 11 households belonging to four castes. Cases of divorce and separation are noticed in Boya, Goondla and Munnurukapu castes, besides the two Scheduled Castes, Mala and Madiga. In all, there are 12 cases of separation and 2 cases of divorce which have been decided either by community elders or Kula panchayat (Table 68).

24. *Menarikam* (marrying mother's own brother's daughter) is universally accepted by all the Hindu castes and the Muslims and Christians as well. Mother's sister's daughter and father's brother's daughter are exclusively considered as permissible partners for marriage among Muslims while marrying younger brother's widow (levirate) is permitted only among Goondla caste. The wife's sister, provided she is not a widow, is a permissible partner (sororate) for marriage among Rajputs. *Eduro menarikam* (marrying father's own sister's daughter) is permitted only in Komati, Boya and Madiga communities. Among Malajangams the

Peddimala otherwise known as *kulapedda* officiates over the marriage, while the marriages in Madiga caste are performed by Peddamadiga, locally known as *kulapedda*. In all other Hindu castes, marriages are officiated by a Brahmin *purohit*. The marital customs among the different Hindu castes, are essentially the same though a few minor details vary here and there according to convenience. The customary payment of bride price is in vogue among the lower castes namely, Goondla, Golla, Boya and Christian castes, including the Scheduled Castes. It varies from Rs. 12 to Rs. 30 or even a little more among the Hindu castes while it depends on the economic conditions and generally varies from a minimum of Rs. 5 to a maximum of Rs. 25. The bride price is quite nominal in case of widow remarriages. It is received by the father of the widow in all the castes except the Goondla where the mother of the widow receives the bride price. Among Tenugu caste there is no custom of paying bride price or dowry. If the bride's parents are too poor to finance the marital expenditure, the bridegroom's party offers money to meet the expenditure. Adultery and other types of extra-marital relations are condemned by different castes. These are, however, not entirely absent in this village. Widow remarriages are not permitted among Komati, Kammari, Sathani and Tenugu castes though it is allowed in all the other castes. A man from any caste may marry again if the first wife is barren or sick and it invariably happens in the lower castes where the human labour is an inevitable need for their plentiful of meals.

Marriage among Hindus

25. Marriages by negotiation are most common among all the castes in the village. Negotiations are usually carried out by anyone of the elderly relatives or the Brahmin *purohit* who mediates for a fruitful settlement. In this connection particular care is taken to avoid persons of the same *gotra* or *intiperu*. A few households consult an astrologer to know how far the horoscopes of the proposed bride and the groom agree to make a happy and prosperous wedded life. In the absence of horoscopes, the *janma nakshatram* (birth star) is taken into consideration to settle the negotiation. The names of the boy and the girl are next taken into consideration while settling the alliance. This is otherwise known as *nama nakshatralu choosukuntam*. Afterwards the negotiations are always initiated from the boy's side, if the girl's party expresses willingness for the match.

26. On an auspicious day fixed by the Brahmin, the parents of the young man accompanied by two or three nearest relatives visit directly the house of the girl except in Komati, Rajput, Reddi and Sathani castes and ask for the girl in marriage which is known as *illuchorabovuta* in a few castes. If the girl's party expresses willingness, further negotiations regarding the marriage payments are discussed and finalised. Among Komati, Rajput, Reddi and Sathani castes the youngman's party consisting of parents and two or three nearest relatives, visits the girl's village and stay either at the house of some relatives or of friends who are generally interested in both the parties and in getting the alliance settled. Afterwards the girl's father invites the youngman's party to see the girl before reaching any final settlement. When both the parties express their willingness to each other through the mediators such details as marriage payments, ornaments to the girl, and dowry, if any, to the boy are further discussed and finalised. On this day the youngman's party neither drinks nor eats anything in the girl's house as it is believed to be inauspicious before performing the betrothal ceremony. A few days later, the girl's party consisting of parents and two or three nearest relatives visits the house of the youngman on an auspicious day to fix up the *lagnam* (auspicious time for marriage) for the celebration of the marriage in Reddi caste. Among other castes the *lagnam* is decided upon during the second visit to perform betrothal.

27. On the day fixed by the Brahmin *purohit* a party consisting of about ten members again visits the girl's house along with a new saree, a blouse piece, five *kharjuramulu* (date fruits), five kinds of other fruits, sweetmeats, copras, turmeric and vermilion and a gold ornament which are presented to the girl amidst friends and relatives. Afterwards the girl is dressed in new clothes and an announcement is made by the officiating Brahmin *purohit* to the effect that the girl is given in marriage to a particular family. In this connection a vegetarian or non-vegetarian feast is arranged in honour of the youngman's party. Among the lower castes toddy is also distributed besides a feast on this occasion. This betrothal ceremony is known as *chakkara podiga* or *chinna idem* among different castes. In the mode of performing this ceremony, the articles proposed to be given to the girl may vary depending on the socio-economic status of the household. Among the Scheduled Castes the parents of the youngman including three other *muthaidulu* visit

the house of the girl either on Wednesday or Friday along with a saree, two *ravikalu*, two *kharjuramulu* (date fruits), two *kudakalu* (copras), two arecanuts, five betel leaves, turmeric, vermilion and flowers. In the presence of *kulapeddalu*, these are presented to the girl. Then the *pendlipeddalu* put a cotton thread smeared with turmeric on the neck of the girl and question her as *yee tha devardi* (whose thread is this?). In reply the girl says the surname of the would be bridegroom. The party is treated to a feast and toddy which mark the end of this function. In almost all castes except the Scheduled Castes *laganapatti* (articles to be given to the girl and *vice versa*) and venue for marriage are also finalised so that the parties can go ahead with further arrangements. The venue for marriage may be either the bride's house or the bridegroom's house. Marriage is however invariably performed at the bride's house among Reddi, Rajput, Komati and Sathani castes. As regards the lower castes the marriage is usually performed at the bridegroom's house.

Marriage among Reddi Caste

28. The date of marriage is fixed by the groom's party in consultation with the Brahmin *purohit* and it is conveyed through the Chakali to the girl's party so as to enable them to prepare not only the *lagna patrika* (wedding invitation) but also for celebrating the marriage. The Brahmin *purohit* studies the horoscopes, if available, or the *janma nakshatram* (birth star) or *nama nakshatram* (star of the name) of both the would be bride and the bridegroom to prepare the *lagna patrika*. This *lagna patrika* is usually prepared one month ahead of the actual date of marriage. It essentially contains the auspicious moment of the marriage with the particulars of the bride and the bridegroom. On an auspicious day, this *lagna patrika* decorated with turmeric is sent through the Chakali to the bridegroom's house five days before the date of marriage by the bride's father. Likewise the bride's father also sends the *lagna patrika* to the groom's father. In either case the Chakali (washerman) who delivers the *lagna patrika* is paid one rupee and food for the day. The parents of the bride and the groom visit every family in their respective villages and invite them. A few well-to-do families extend the invitation through printed wedding cards. A few others send messengers to invite the important friends and the nearest relatives for the marriage. The marriage pandal is erected with four forked posts including *anduka* post in the

south-western corner of the marriage booth which is known as *talligunja*. The significance of this *anduka* wooden post which is coming down among Reddi's as a traditional custom is however not known to them. The marriage pandals are thus erected two or three days earlier to the day of *lagnam* both at the bride's and the bridegroom's houses. Then five *gadi poyyalu* 1'-6" in length, 6" in height and 4" in width are dug in the eastern side of the marriage booth so as to enable the Kummari to prepare *kudumulu* (food stuff) and also cook *anumulu* to offer to Gadi Pochamma on the wedding day in order to invoke her blessings for the long and prosperous married life of the bride. In case of bridegroom, five earthen pots locally known as *ayanarlu* are brought from the village Kummari by five *muthaidulu* of their own caste to make the youngman a bridegroom. The *ayanarlu* are kept in all the four directions of the marriage pandal. Afterwards the Mangali (barber) weaves the cotton thread five times round these four *ayanarlu*, kept on all the four sides and this thread is finally tied to the centre of the top of the pandal. Before so tying this to the pandal the *muthaidulu* sprinkle the *achintalu* on the youngman who is seated facing east at the centre of the pandal. Then the barber removes the nails of the toes and the fingers which is known as *mylagollu*. The young man, after oil bath, dressed in new clothes, performs Ganapathi puja and *kalisam* puja under the guidance of the Brahmin *purohit*. In this connection the *lagna patrika* and *sara patrika*, containing the particulars of the bride and the bridegroom are written by the Brahmin *purohit*. The ten *kudakas* (copras) and *sarapatrika*, decorated with turmeric and vermilion are tied in a piece of new cloth and then dipped in the turmeric water. Likewise the *lagna patrika* is also treated ceremoniously.

29. On the day of marriage, the bridegroom accompanied by all the relatives and friends reaches the Hanuman temple on the outskirts of the girl's village. By this time the bride's parents along with a few relatives, followed by *baja bhajantreeilu* (local musical instruments (Fig. 33) also reach either the Hanuman temple or the outskirts of the village to receive the groom's party. A light refreshment is then arranged for the groom's party. The groom's parents along with the bride's party and *baja bhajantreeilu* reach the marriage pandal and offer ornaments as agreed upon earlier to the bride in the presence of the community elders. Afterwards the goldsmith locally known as Avasali dresses her with these ornaments and then the girl is made

a bride just as the youngman a bridegroom. The other people of the groom's party are received by offering *bottu* (vermilion mark on the forehead) to the women and sprinkling *attaru* (scented water) on one other. In this connection a lot of fun is made by both the parties and thus the groom's party is conducted to the *vididillu*, a temporary accommodation provided for the occasion near the bride's house. Afterwards five *muthaidulu* (five women in married status) of the bride's party, accompanied by *baja bhajantreeilu* bring *ariveni kundalu* locally known as *ayanarlu* decorated with lime and *jaju*, red plaster from the potter's (Kummari) house. On this occasion the potter is paid Rs. 10 to Rs. 15 depending on the economic status. *Ariveni kundalu* usually consist of 3 big and 5 small pots with suitable lids. Before getting these pots, a little of jowar or paddy is poured in them, besides tying the green mango leaves to these pots as it is considered inauspicious to bring empty pots. The paddy or jowar is spread in a room over which the *muthaidulu* keep these decorated pots. Afterwards a party consisting of parents and near and dear relatives bring the bridegroom after applying *pendli bottu* (vermilion) on his forehead from the *vididi* to the marriage booth. In the meantime two wooden seats, locally known as *pendlipeena*, are kept in the centre of the pandal. Then the bridegroom, accompanied by *baja bhajantreeilu*, is conducted to the marriage booth and is made to sit over an elevated *pendlipeena*, which is intended for the bridegroom. A cloth curtain is held by the Brahmin *purohit* and some other person so as to enable the bride to sit on the other *pendlipeena*, which is to the left of the bridegroom without being seen by the latter before marriage. Thus both the bride and the bridegroom are seated on the *pendlipeena* facing west and east respectively. There is no special dress for the occasion except the costly cotton clothes or silk clothes. Then the officiating Brahmin *purohit* ties the *basikalu* (badges) on the forehead of both the bride and the bridegroom while reciting the sacred *mantras*. In this connection *achintalu* are distributed to the elderly persons present on the occasion. The bridegroom is customarily assisted by the maternal uncle, if present on the occasion, to keep his right foot over the bride's right foot. Then the Brahmin *purohit* makes the groom to keep *jeelakarra* (cumin) and *bellam* (jaggery) on the central portion of the bride's head and *vice versa* at the auspicious moment while reciting the marital *mantras* (verses). Afterwards the bride's father washes the feet of the groom in a brass plate while the bride's mother serves water. This water is thrown in the corner of the marriage booth

where no one walks over the place. The mixed grains of jowar and rice known as *talambralu* are poured on the bride's head by the bridegroom and *vice versa*. Likewise the *talambralu* are poured five times on each other's head. The Brahmin *purohit* then removes the *parada* (curtain) and showers the *achintalu* (sacred rice) followed by all others as a token of blessings. Under the directions of the Brahmin *purohit*, the bride is seated to the left of the groom and thus both the bride and the groom now face east. The Brahmin *purohit* distributes the *achintalu* to all the persons present in the marriage booth and everyone touches the *pusthi* (marriage locket) before it is handed over to the bridegroom who ties it around the neck of the bride, following the signs of the *purohit* who would all the time be reciting sacred verses. After completing the recitation of the sacred *stokas* he showers the *achintalu*, indicating others also to follow him, wishing a happy and prosperous wedded life to the new couple. One or two *muthaidulu*, invariably the sisters of the bridegroom sing *mangalam* songs, wishing a happy married life. In turn the groom presents some amount to them. The women then apply *bottu* to the new couple. Relatives and friends of the family give presents of clothes, small silver utensils and cash both to the bride and bridegroom. Thus the solemnisation of marriage comes to a happy close. The new couple are then conducted to the room where *ariveni kundalu* are kept to offer their respects to them. They also pay respects to the parents, uncles and other elderly kith and kin of the bride and the bridegroom. The entire party is treated to a vegetarian feast.

30. The Brahmin *purohit* is given *kalisam*, consisting of all the required food stuffs for cooking as he would not take food from other caste Hindus. Then the bride's father, commensurate with his economic status pays *dashina* of Rs. 20 to Rs. 25 to the Brahmin *purohit* who in turn blesses the entire family with a happy and prosperous life. A family of average means on the other hand pays Rs. 5 to Rs. 10 towards *dashina* besides *kalisam* to the Brahmin *purohit*.

Nagavalli, alaka and vadibiyam

31. In the afternoon of the day of marriage or on the morning of the following day, the *nagavalli* function is performed exclusively by women-folk in almost all the Hindu castes. The bride and the bridegroom are made to sit on either end of the *chattarangini*, spread over on a wooden cot and in a cloth cradle, containing a wooden doll hung in

between them. A few women of both the parties stand in opposite directions and cradle the wooden doll singing songs of joy and fun. In this connection women of either parties praise the good nature of the bride or the bridegroom while mocking the other one. Thus this *nagavalli* function lasts for a few hours. Afterwards the couple are taken to the *ariveni kundalu* where the *basikalu* are removed and kept near these *ariveni kundalu*. Immediately after *nagavalli* function, the *vadibiyam* ceremony is performed. The new couple carry a little quantity of *vadibiyam* accompanied by musical instruments to the house of one of the relatives or friends of the same caste and keep the *vadibiyam* there. Then the bride collects them in the *vodi* (the portion of the saree which covers the abdomen of the bride) and drops them in her parent's house. Likewise she carries the *vadibiyam* five times accompanied by the groom. The bridegroom goes to the house of the Patel or Patwari (Munsiff or Karnam of the village) out of anger against the father-in-law for not fulfilling the former's desires. This is known as *alagadam*. The bride's parents and a few other relatives, accompanied by musical instruments go to the groom and request him to come and stay with them while ascertaining the reason for his *alaka* (annoyance). In reply to it the bridegroom expresses a desire for a cycle or a watch or any other thing and the father-in-law complies with it. On this day the entire party is served with vegetarian food.

Appagintalu

32. *Appagintalu* signifies the departure of the bride, which is the saddest moment during the entire marriage celebrations. On this occasion the bride is made to sit on the thigh of the groom's father, brother, sister and mother and every one keeps a little sugar as a token of affection in the mouth of the bride. In a few cases, the bride carries one *kudaka* (copra) containing a piece of jaggery and a little of ghee accompanied by the bridegroom and the Brahmin *purohit* and approaches the groom's father and mother to pay respects to them. While she is doing so the Brahmin *purohit* requests the groom's parents to look after the bride as their own daughter. Thus the parents of the bride hand over the girl to her parents-in-law. Since it is a function of bidding farewell and long separation from the beloved daughter, tears invariably flood the eyes of the parents and also in those of other women present on the occasion however much they may try to restrain the emotion. On this occasion it is

very difficult even for the men to restrain their feelings. While leaving the village, the new couple visit the Hanuman temple in the village and pay their respects by offering fruits, turmeric and vermillion. Thus marriage ceremonies among Hindus conclude happily.

Marriage expenses

33. It is difficult to calculate the marriage expenses correctly as no household could supply the actual figures. Actual marriage expenses excluding the dowry or *voli* (bride price) vary not only from caste to caste but also from household to household depending on the socio-economic status of the household concerned. The expenses of the marriage among the lower castes vary from Rs. 300 to Rs. 800. An amount of Rs. 1,200 to Rs. 1,500 is required as minimum expenditure to perform marriage among Reddi, Komati and Rajput castes. It is difficult to fix up a maximum as it mainly depends on one's own resources.

34. The mode of performing the marriage among different Hindu castes does not appreciably vary but for the venue of the marriage. The articles presented to the bride at the time of betrothal ceremony are almost the same but for one or two articles, depending on the custom and economic status of the household. Among a few castes, namely, Goondla, Golla, Boya and Munnurukapu, toe nails and finger nails of the bride and the bridegroom locally known as *mylagollu* are removed in the marriage pandal by the barber even prior to the marriage while it is performed separately in other castes. This *mylagollu* function is not in practice among the Scheduled Castes and the Christian and Muslim communities. Brahmin *purohit* officiates over the Hindu marriages. Though the Scheduled Caste people consult a Brahmin *purohit* for fixing *lagnam* and an auspicious day for negotiation etc., the traditional Peddamadiga among Madigas and Peddamala among Malas officiates over their respective marriages. As regards Christians the Father solemnises the marriage in the church. The *khazee* among Muslims is very indispensable just as Brahmin *purohit* among the Hindus. It is *khazee* that should write the *siyanama* (written document of marriage) and conduct the rituals during the marriage. One significant feature of the Muslim marriage is that the bride will be conspicuous by her absence throughout the marriage celebrations.

Marriage among the Scheduled Castes

35. Just as in the marriage of any caste

Hindu, negotiations are initiated by the boy's party on an auspicious day fixed by the Brahmin. If both the parties agree, they perform the *chinnaidam* i.e., betrothal. Then the Brahmin *purohit* is consulted to fix up the *lagnam* to perform the marriage. If the numerical calculation of the boy's name refers to *puli* (tiger) and that of the girl to *meka* (goat) it is considered as auspicious and taken to lead to a happy and prosperous married life. In case the calculations read *vice versa*, the names of the would be bride and the bridegroom are changed accordingly to fix up the *lagnam*. They do not observe any elaborate procedure, as in the other castes of the village. One day earlier to the actual date of marriage, the bride is brought to the groom's house accompanied by *dappulu* played upon by Madigas (Fig. 33). The bridegroom's party arranges a reception at the Hanuman temple on the outskirts of the village. Afterwards the Peddamadiga i.e., caste head of Madigas performs *disti teeyadam* (warding off the effects of evil eye) before the bride enters the house through the main gate. On the date of marriage, both the bride and the bridegroom take food (rice & milk) in one plate even before the marriage. Then the Peddamadiga conducts the bride and the bridegroom to the *pendlipeena* to the centre of the marriage booth and sit facing east. The Peddamadiga then ties the *basingalu*. The marriage is solemnised by tying the *pusti* around the neck of the bride under the directions of the Peddamadiga in the presence of the community elders. The toe rings are also worn by the bride on this occasion. The marriage comes to a close with a non-vegetarian feast. Marriage proceedings among Malas are almost the same as in the Madiga caste. In place of Peddamadiga, the Peddamala officiates over this function among Malas. The other ceremonies of marriage namely *talambralu* and *nagavalli* are also observed just as in other Hindu castes. The most significant feature is that the marriage among these Scheduled Castes should be performed only at the bridegroom's house.

Marriage among Christians

36. Even among Christians, the negotiations are started from the boy's side by the parents and few caste elders. If both the parties agree for the alliance, they visit the church and break this news to the Father (priest). Then the *pradhanam* consisting of one or two sarees, blouses, *langa*, bodice, one gold ring, betel leaves and nuts, is given to the bride's father by the groom's party in presence of the Father in the church which signifies the settlement of the alliance. The Father then announces

the date of marriage—three weeks ahead, giving the particulars of the bride and the groom. Objections, if any, are answered by the Father as far as possible. On the date of marriage, the Father ascertains the willingness of the parents of the bride and groom before offering prayers on behalf of the would be couple to Lord Jesus Christ. A few minutes later, the Father asks the groom whether he is willing to be her husband throughout his life. Invariably the answer would be 'yes'. Accordingly, he also questions the bride who gives an affirmative answer. Afterwards, the groom keeps the marriage locket on the Holy Bible and in turn it is shown to the gathering by the Father. Soon afterwards it is tied around the neck of the bride. Then the Father blesses the new couple. Afterwards they come out of the church and perform the *talambralu* ceremony just as in any other Hindu marriage. The entire party is treated to a dinner. Thus the marriage ends happily.

37. From the proceedings of the above marriage, one can see the wonderful admixture of *pradhanam* in the beginning and *talambralu* in the last stage of the Hindu marital ceremonies with the Christian way of performing the marriage.

Marriage among Muslims

38. Among Muslims, the permissible partners for marriage are mother's brother's daughter, mother's sister's daughter, father's sister's daughter and father's brother's daughter but own brother's and sister's daughters are prohibited. A Muslim can not marry his wife's own sister while the former is alive. Only one polygynous marriage is found among Muslims of this village. Only one Muslim woman is married between 15 and 19 years of age. The Muslims usually marry their boys and girls when they are in between twenty and twenty-four years old (Table 65). The venue for marriage is always the bride's house.

39. Unlike Hindus, the negotiations are always initiated by the groom's party. Prior to this, the intentions of bride's parents are always ascertained through the nearest relatives and reliable friends. After having heard the willingness of the bride's party, the groom's parents and a few relatives including the elderly persons visit the house of the bride on an appointed day to see the bride and discuss regarding the ornaments and clothes to be presented to the bride and the groom at the time of marriage. After agreeing on the conditions, they prepare a *siyanama* which clearly states the name of

the parents, the bride and the groom and the amount of *mehar* to be paid according to the Islamic custom to the bride. This *siyanama* which is a must among Muslims is written by the *khazee*, the traditional Muslim priest who officiates over the Muslim marriages just as Brahmin *purohit* in Hindu marriages. Thus the betrothal ceremony locally known as *mangni* is performed among Muslims. The Muslim marriages too are preceded by betrothal ceremony.

40. Later a convenient day is fixed for the wedding. On this day the groom's party visits the house of the bride in a procession locally known as *barath*. The groom is usually taken on horse back decorated with flowers and accompanied by musical instruments. The party is received by the bride's parents at the main entrance of the house. Soon after the groom alights from the horse back, he is given *kharjuramulu* (dry date fruits) or sugar as it is believed that the married life would be happy and prosperous. Then he is conducted into the house and seated in a place which is specially arranged for the occasion. The *khazee* also sits by the side of the groom but the bride is made to sit in a separate room closely without being seen by the assembled party. Afterwards the *khazee* reads out the written document known as *nikkanama* which is also heard by the bride. He also ascertains about the bride's willingness thrice about the *nikkanama*. Afterwards the signature of three or four elderly persons present on the occasion are obtained on the *nikkanama*. Of the three copies of this *nikkanama*, one is kept with the groom's parents, another with the bride's parents and the third is kept with the *khazee*. The *khazee* pleases the new couple by reading some verses from holy Koran which are repeated by a few Muslim elders. At this time the mother or sister of the groom ties the black beads around the neck of the bride. Then dry date fruits and arecanuts are distributed to all the persons. This is invariably followed by a non-vegetarian feast. Thus the marriage is solemnized.

Consummation

41. The consummation ceremony is known as *garbhadanam* among Reddi, Sathani, Rajput and Komati castes while it is called as *vodinimpu* among other castes. If the girl has already attained puberty at the time of marriage, this ceremony is performed on the following night of the marriage at the bride's house. Otherwise, it is celebrated at the groom's house on an auspicious day fixed in consultation with the Brahmin soon after the girl attains maturity.

As the girls are married before attaining puberty among the Scheduled Castes, and other lower castes namely Golla, Boya, Goondla, Munnurukapu, Tenugu and Christian communities, it is usually performed on the night of her final bath of first menstruation. Among the Komati, Sathani, Rajput and Kammari castes, this function lasts for a minimum period of three days while it is a day's function among others. The duration of this function among Reddis is five days. On this occasion new clothes are presented by the bride's father both to the bride and bridegroom. The room is provided with a wooden cot, a bed, fruits, a few sweets and milk for the use of the couple. Komati, Reddi, Sathani, Rajput and Kammari castes people decorate the room with the photos of Hindu Gods like Rama, Venkateswara and Krishna with a belief that the children born to them inherit a few ennobling qualities of these Gods. In this connection all the relatives are treated to a feast. Afterwards a few *muthaidulu* conduct the bride and the bridegroom to the nuptial room and offer *mangalahartha* to the couple. *Muthaidulu* take particular care to make the couple step into the room with the right foot and the new couple are thereafter left to themselves. Likewise the couple are left in the nuptial room by the *muthaidulu* for two successive nights besides the first night. During these three days no one is permitted to enter this nuptial room and neither the bed nor the cot is removed. Among such communities as Golla, Goondla, Munnurukapu, Tenugu, Boya, Mala, Madiga and Christian, the function is quite simple and ends by leaving the new couple in the nuptial room by a few *muthaidulu*. Among the Muslims, the consummation ceremony is performed on the same night of the marriage. There is no ritual associated with this function except arranging the room providing sweets and other eatables, etc., in the room depending on the economic status. If one is poor, an ordinary bedding is arranged on this occasion. The groom is made to sit on the cot and the bride is then conducted to the room, covering her face by a few married women. Afterwards the groom removes the *ghunghat*. This ceremony is performed only for one night.

Divorce

42. Divorce is locally known as *vidakulu* or *vidudala* among the different castes in this village. Divorce and separation are accepted among all castes except the Sathani, Komati and Rajput. Divorces frequently occur in the Scheduled Castes and such other castes as Munnurukapu, Goondla and

Boya. In all, there are two cases of divorce, exclusively found in Madiga caste, while there are 10 cases of separation among the Munnurukapu, Goondla, Boya, Mala and Madiga castes. Five out of ten cases of separation have been reported in Mala and Madiga castes for reasons like maltreatment, frequent visits of the wife to her parent's house, disparity in age between the couple and inability to manage the household (Table 68). The reasons for divorce are almost the same in other castes also. A discreet enquiry into this subject reveals that continuous illness, adamant nature of the housewife, over age, impotency and adultery are some of the vital causes for separation. Poverty and ignorance of the husband are also reasons for both separation and divorce. All the cases of divorce and separation are invariably decided by the caste panchayat which is locally known as Kulapanchayat. Sometimes the elders of the caste also solve their disputes. In all these castes both men and women are free to initiate divorce but women prefer to stay with their parents without taking any initiative for either separation or divorce if they dislike their husbands for any reason. It is usually the husband who reports to the *kulapedda* for the settlement. In turn the *kulapedda* summons the other elders of the caste to form the Kulapanchayat to settle the dispute. Among the Scheduled Castes, either Peddamala or Peddamadiga, with four other caste elders constitute the Kulapanchayat to settle their respective caste disputes. The arguments of both the parties are heard and cross examined indiscriminately before giving the final decision on the issue by Peddamala or Peddamadiga, as the case may be. The aggrieved party is usually paid the compensation as decided by the Kula Panchayat. Half of this compensation amount is enjoyed by the community in drink and the remaining half is given away to the aggrieved party. Once the legal dissolution is sanctioned both the parties are free to remarry. In any case the right on the children always rests with father.

43. Among the Christians, the couple suffering from temperamental differences would go and request the Father to reconcile their differences. If the word of the Father is disagreeable, they can seek the legal dissolution of marriage through Courts.

44. Among Muslims divorce is not preferred either by the man or the woman under normal circumstances. Whether the divorce is preferred by the husband or wife, the husband has to pay the *mehar* amount to the divorced wife. If the word *talaq* is uttered three times by either party, it is considered

as a divorce according to Islamic Law. In such cases either party can remarry after a period of 90 days.

Widow remarriage

45. The widow remarriage or the remarriage of divorced or separated woman is locally known as *udiki* or *marumanuvu* and is permitted among all the castes except the Komati, Kammari and Sathani and Tenugu castes in this village. This marriage is usually preferred by childless young widows and by those who have no sufficient resources to fall back upon during the remaining part of their lives. An auspicious day is fixed in consultation with the Brahmin *purohit* to ascertain the willingness of the divorced woman for remarriage through her caste elders. If she reacts favourably, a new saree and *raika* are presented to her and the bride price is also paid on this occasion. Afterwards the woman dressed in these new clothes, follows the man to his house. If she is a divorced or separated woman, she is taken to the husband's house during the day time while the widow is taken during the night time. In this connection he offers a feast to all the caste people to obtain the social sanction. From thence they live as husband and wife. In a few castes like Kammari and Reddi both the man and the woman are dressed in new clothes on an auspicious day fixed by the Brahmin *purohit*. Then the pair are made to sit on *pendlipena*, facing east and the *pusti* is tied around the neck of the woman in the presence of the caste elders. *Achiintalu* are showered, wishing them happy and prosperous married life by the caste elders and others present on the occasion. Thus this marriage is solemnized. The entire function concludes with a marriage feast. Toddy is also served to the invitees. Consummation ceremony is also performed on the same night by simply sending the couple into a room arranged for this purpose. This *udiki* type of marriage is usually performed at the woman's house and is generally preferred by a person of middle age who either lost his wife or divorced or separated from his wife. The expenditure for this marriage varies from Rs. 100 to Rs. 150 depending on the caste and the economic status of the young man. The widow, even after marriage, does not enjoy the same status as married women in religious functions and as such she will not participate in such functions. Thus the *udiki* marriage is a simple one dispensed with all the elaborate ceremonies of a regular marriage by negotiation. Among Muslims, the widow marriage is a

simple function unlike the normal marriage. On this day the *khazee* performs the *nikka*. Afterwards the party is treated with non-vegetarian feast. The right on the children always rests with the father.

Death

46. Deaths in this village are mainly the result of old age, chronic dysentery and fever. As many as 16 deaths have occurred in this village due to old age in the age group of 60 years and above followed by 15 deaths within the age group of 0-14 years due to fever and anaemia which amounts to lack of sufficient child care and malnutrition. Deaths have been reported in all the age groups of females and in respect of males in all the age groups of males other than in the age group of 15-24 years. There are 9 and 10 deaths in Madiga and Mala castes, respectively, followed by 7 deaths in each of Munnurukapu and Muslim communities. Three deaths are found in each of the Boya and Goondla castes while one death has been reported in each of Golla and Kammari castes. It can be safely presumed from the above analysis that the health conditions of the Scheduled Castes people in this village are not satisfactory (Table 10). Twelve persons in married status belonging to different castes and 4 widows of Madiga caste had died due to old age during the last five years. Five married males and 4 married females in the age group of 25-59 years are reported as dead while two deaths are found in the remaining two age groups. In the category of never married, 14 children of below fourteen years of age are reported dead within a span of five years. On the whole the mortality rate is quite low in this village (Table 9).

47. The death customs among Hindus are almost similar. Both burial and cremation are in vogue among the different castes in this village except the Christians and Muslims who bury the dead invariably. People of the Scheduled Castes usually bury the dead but they seldom cremate. The corpse among Goondla and Golla castes is always buried. Children below three years and persons dying of smallpox, cholera as also women of any caste who die when pregnant are buried. The burial is locally known as *bondaveyadam* while the cremation is known as *kaduva*. Death usually takes place on the floor spread with paddy straw as the dying person is removed to the ground before death actually strikes its icy blow. When the person struggles for breath, the kith and kin and the nearest relatives are informed through a messenger or by post about the precarious condition of the dying person. As death

approaches, a little of milk or water containing *tulasi* (*ocimum sanctum*) leaves are poured in his mouth by the relatives and friends as a mark of respect. When the life is lost, the corpse is brought outside and kept on the straw spread on the ground in front of the house. All the relatives and people of other castes console the bereaved members of the household. The corpse is thus made to sit facing east and given a hot water bath (Fig. 34). In a few castes like Kammari, Golla, Goondla, Tenugu and Scheduled Castes each household contributes one potful of hot water to give bath to the corpse as a token of affection. It also signifies the communal feeling. Afterwards the corpse is dressed in a new dhoti, *kameez* and *patka* (turban). In a few households, the corpse is dressed only in dhoti. If it is a female corpse and in married status, she is dressed in a new saree and *ravika* besides applying turmeric to the whole body and vermilion on the forehead. In case the corpse is that of a widow, a new *medipancha* made of silk and cotton thread is tied. The local Madigas play on the *dappulu* and flute, soon. These local musical instruments are not engaged by the Komati caste on this occasion. In the meantime the bier locally known as *kamparam* is prepared with bamboos by the caste people of the concerned with the assistance of their own caste men among all castes except among Reddi, Komati and Rajput, where it is prepared by the carpenter assisted by any other person. The Reddis and Malajangams prepare the bier to keep the corpse in a sitting posture and this type of bier is known as *nivalam*. The corpse is then placed on paddy straw and jowar straw spread over the bier and tied with ropes after covering the body with another new cloth (Fig. 35). A new pot is also kept on the top of the *nivalam* in an inverted position. Before the corpse is carried to the crematorium, the spot where the deceased breathed his last is smeared with cow-dung and an earthen lamp is lit in honour of the departed soul. The bier is then carried by four persons in a procession led by *madiga dappulu*, (trumpets played by the Madigas) accompanied by the chief mourner (son or any nearest relative) with a potful of water in one hand and an earthen lid known as *chippa* with fire in the other hand. Besides the drum and flute players, two or three Madigas tie the jingling brass bells on their anklets and dance rhythmically to the musical sounds of the instrument players. These dancers thus lead the procession to the crematorium. This play is known as *jogu*. If a death occurs in Madiga caste, women also join the *jogu* play (Fig. 36). Among the lower castes, namely, Goondla, Golla, Tenugu, Munnurukapu and Scheduled Castes, *pelalu* (fried

jowar or paddy) mixed with a few paise are occasionally thrown over the corpse till it reaches the burial ground. These coins thus thrown are usually collected by the Madigas and other low caste people. Occasional cries like 'Govinda !.....Govinda!' are also made by the participants of the procession. Both males and females of all castes except those of the Vaisya caste follow the corpse to the crematorium.

48. When this procession reaches the outskirts of the village, the bier is lowered to the ground at a place known as *dimpudu kallam* and the gold ornaments including any other costly things are removed from the corpse, after keeping *achintalu* on all the four corners of the bier by the chief mourner. By the time the procession reaches the crematorium, the Gainollu (Talaris) prepare the pyre for cremation or dug the pit for burial on the instructions of the chief mourner. The pyre is locally known as *kashtam*. The corpse is kept on pyre, with its head pointing towards south among all the Hindu castes and the Christians. The chief mourner then makes three or five rounds as per the custom of the concerned household around the pyre or the pit with fire in one hand and a potful of water in the other hand. While doing so, one among the nearest relatives or the Chakali (washerman) makes a hole to the water pot. After completing three or five rounds, the chief mourner throws the pot and *chippa* towards the direction of the head of the corpse and goes to a distant place without looking back. The washerman takes away the new cloth covered over the corpse. Then the Gainollu otherwise called as Talaris or Begaris lit the fire beneath the head of the corpse. The entire party then returns home after taking bath in the nearby tank. Before returning to their respective houses, everyone pays respects to the earthen lamp lighted in honour of the departed soul in the house. In this connection the practice of offering toddy to the participants in the funeral ceremony is prevalent among all the castes excepting among the Komati. The Gainollu remain at the crematorium till the corpse is completely burnt. In case of burial also, the Gainollu attend to burying the corpse completely. On the following day the chief mourner locally known as *aggi-pattinavadu* (one who carries the fire along with the bier) along with one or two nearest relatives visits the cremation ground to collect and deposit the funeral ashes at one place. It is called *kadi yethi poyadam*. Bones of the deceased are kept on a nearby tree as it is customary to mix them in the river Godavari locally called Besari

Ganga before the 12th day ceremony. In case of burial, the corpse is lowered into the pit with its head pointing towards the south and the chief mourner places a little earth over the corpse. Then the nearest relatives who followed the funeral procession to the burial ground also keep a little of earth. The Gainollu cover the pit completely with earth. Then the chief mourner burns incense on the side where the head lies and also keeps a few flowers. Afterwards he takes three or five rounds around the burial, carrying a potful of water. This water pot is thrashed to the ground on the side where the head of the corpse is lying after completing these ceremonious rounds. The expenditure of an average family on the day of burial varies from Rs. 15 to Rs. 20 whereas it varies from Rs. 50 to Rs. 100 or even a little more depending on the economic resources of the concerned household.

49. Among the Hindus, the chief mourner has a clean shave on the 10th day or on the day of immersion of bones of the deceased in Besari Ganga. The mourning period varies from caste to caste. It is observed for 11 days among the Reddi, Kammari, Rajput and Boya communities and all the three Scheduled Castes while it is observed for 10 days only in Sathani and Golla castes. It is observed for 5 days among the Goondla, Tenugu and Munnurukapu castes. The mourning period lasts for 16 days in Komati caste alone. On the contrary the mourning period is observed for 40 days among Muslims, whereas, the Christians do not observe any mourning period. Almost all the castes observe ceremonial impurity for five days in case of the death of an unmarried person. In accordance with the age old customs, all the Hindus perform the funeral rites for the deceased.

50. The obsequies are performed by the Brahmin *purohit* in Reddi, Rajput, Sathani and Komati castes. On this day 13 Brahmin *purohitis* are offered *padamudu kshanalu* i.e., thirteen leaf plates with one seer of rice, vegetables, dhal, turmeric and salt in each plate as directed by the Brahmin *purohit*. The Brahmin priest recites a few sacred verses relating to the death ceremony for the peace of the departed soul. Afterwards the chief mourner prepares three *pindalu* with cooked rice and vegetables and offers them to the deceased by dropping them in a well or tank or in the nearby *vagu* (stream). On this occasion a vegetarian feast is arranged to the friends and nearest relatives. The Brahmin priest is offered raw food stuffs in the name of the departed soul. The nearest relatives are served vege-

terian food. Likewise the monthly function otherwise known as *masikam* is performed for a period of one year. The annual ceremony known as *samvathsaradi* is celebrated just as the 12th day for the departed soul. It is performed only for one *taram* (generation). On the contrary the monthly ceremonies known as *masikams* are not performed in Sathani and Rajput castes. On the day of the annual ceremony, cooked food stuffs are taken to the place where the corpse is buried or cremated and are offered to the departed soul before dropping the *pindalu* in the tank. An earthen lamp is also lighted. Among Rajputs, the bones of the deceased are immersed on the 20th day or on the 40th day in Besari Ganga with the Brahmin *purohit* officiating over the function. The Rajputs do not perform the annual ceremony for the deceased unlike the Reddi, Komati and Sathani castes but the feasty food stuffs are offered once in a year to the ancestors. Among Kammari caste people, the obsequies known as *dinam* is performed on the 12th day. A fowl is offered to the departed soul and the caste elders including persons who carried the corpse to the crematorium are served with food. On this day, the place where the corpse is buried is cleaned with cow-dung and decorated with rice flour and tumeric and then the cooked food stuffs of the day are offered to the deceased by the chief mourner. No annual ceremonies are performed by the Kammaris.

51. The castes which observe the mourning period for five days perform the third day known as *pittalkeyadam* (the act of offering to Gods). The cooked food stuffs are taken to the crematorium and offered to the departed soul by keeping them on the spot where the corpse was cremated or buried. The party waits till such time it is touched by any bird lest it is believed that the dead person had some unfulfilled desires. Afterwards the members of the household enjoy vegetarian food. On the final day (5th day) of this ceremonial pollution otherwise known as *gatachi kattuta*, all the members of the household take bath and the entire house is bedaubed with dung. All the caste people are served with non-vegetarian food and considerable quantity of toddy is also served to them. Neither the Brahmin *purohit* nor the Sathani officiates over the function. No monthly function is conducted but they observe *peddala panduga*, once in a year. On this day, they propitiate the departed souls by sacrificing a goat or a fowl and also by offering new clothes. Afterwards the caste people are treated to a non-vegetarian feast.

52. Among the Scheduled Castes, a few households observe ceremonial pollution for 10 days while a few other households observe it for 5 days only. The mode of performing this ceremony is almost the same as in other castes. Unlike the Hindu castes in the village the Christians neither observe the mourning period nor perform the annual ceremony. The dead body is kept in a wooden box and buried. The obsequies are performed on the 30th day. On this day, a non-vegetarian feast is given to all the caste people in honour of the deceased.

Death customs among Muslims

53. The deceased is invariably buried among Muslims. Before the corpse is removed to the burial ground in procession without the musical instruments, the corpse is given bath and dressed in new clothes. Afterwards, a few verses from Koran are read and then sprinkled with *attaru* (scented water). The corpse is then carried by four persons. If there is a mosque in the village, they halt for a while on the way to the crematorium for *namaz*; otherwise, they halt at a convenient place for *namaz*. Before the deceased is lowered into the burial pit, they again read a few verses from Koran. The head of the corpse is pointed towards north and covered with earth. It is not essential that they should take bath in the nearby stream or well. They offer parting prayers before they disperse. On the third day after death, a few flowers and sweets are kept on the place where the corpse is buried by the chief mourner after reading *namaz* and doing *fateha*. This is called *ziyazat*. Again on the 10th day, friends and relatives are treated to feasty food stuffs which are offered to the dead too. This function is locally known as *daswan*. Poor people are fed on the 20th day in honour of the deceased and cooked food stuffs of the day are offered to the dead. The 40th day of the deceased is celebrated on a large scale. On this day, feasty food stuffs are offered to the dead and then served to the friends, relatives and other caste people. The poor people are also fed in large numbers on this occasion. This last function, which ends the ceremonial impurity among Muslims is known as *chahalum*. A few well-to-do families distribute clothes to the poor on this occasion. A ritual known as *shashmali* is celebrated in the 6th month after the death of a person. In this connection only the kith and kin and the nearest relatives and a few poor people are served with meals. *Barsee*, the annual ceremony, is not an elaborate ritual. A few flowers and the sweets prepared on

this day are offered to the deceased by placing them on the place where the dead is buried. *Fateha* is also read on this occasion. A few near relatives are treated to a feast and a few poor people are also fed.

Attainment of widowhood among different castes

54. The day and mode of this ceremonial function by which a woman is made a widow differ though slightly from caste to caste. The ceremony is performed in the early hours of the 12th day in Reddi, Rajput, Boya, Golla and Kammari castes, and the three Scheduled Castes whereas this function takes place in the early hours of the 3rd day in Tenugu caste. People of the Munnurukapu and Goondla castes perform this function on the 5th day but those of the Komati caste perform the same on the 13th day of the deceased. As regards Muslims it is performed on the day of death while it takes place on the 30th day among Christians. Among the Hindu castes, the wife of the deceased is taken by an old widow of the caste followed by a Chakali woman to the village tank or a nearby well in the early hours of the third or 5th or 12th or 13th day of death as the case may be. Either a Chakali woman or an old widow of the caste concerned removes the bangles, *pusthi*, toe rings and other ornaments. If she is an young woman without children, only the *pusthi* and bangles are removed. Afterwards she is given a bat hand dressed in new clothes presented by her brother or parents in a few cases depending on their custom. The Chakali woman takes away the saree with which she has taken bath. In case of Scheduled Castes, the Chakali woman does not attend the function. The widowed woman then returns home without being seen by others. The head of this woman is covered with a cloth invariably. Afterwards she is seated in a secluded part of the house preferably dressed in a white saree and the kith and kin and intimate friends pay a visit to this mourning woman and console her. On this day the community people are treated to a feast. It is a custom among the Scheduled Castes to keep the photo of the deceased in the room where the widow is seated in a corner. A potful of toddy is also kept at the entrance. Every one keeps a flower near this photo, sees the face of this mourning widow and then takes a little quantity of toddy into his mouth and spits it out. Afterwards all the caste people enjoy the day's feast. In Golla caste, everyone touches cow-dung with the foot before entering the room where a *pramida deepam* (earthen lamp) is kept and the mourning widow

is also seated in one corner of the room. The visitor pays respects to this earthen lamp which signifies the deceased and then sees the mourning widow. While coming out of the room each one sips a little quantity of buttermilk and then spits it out. All the people are then served with meals. The mourning widow in the Golla caste spends the night of this ritual day in the village temple and from thence she is permitted to mix and move about freely with others. In a few cases, the parents of this mourning woman take her to their house for a brief stay to give her consolation. In case of Komati caste, this ceremony is officiated by a Brahmin *purohit* who recites a few sacred *slokas* on this occasion but the remaining formalities are however almost the same with other castes. Widower in Munnurukapu and Goondla castes has a clean shave of the head and beard near the tank and returns home without being seen by others. He then takes bath and dresses in new clothes. Afterwards all the caste people pay him condolences. Such formality is not found in other castes.

55. Among Christians this ceremony is observed on the 30th day. The wife of the deceased is given bath in the house and any old widow of the caste removes the bangles and *pusthi*. Afterwards she is dressed in white clothes. In this connection religious songs are sung praying for the peace of the departed soul. Relatives are then served with meals. During these thirty days of ceremonial impurity she is not allowed to move freely and visit others' houses.

56. No elaborate function exists among Muslims to make the woman a widow. Before the persons who carried the corpse return from the burial ground, bangles are removed from the mourning woman. She is given bath by one or two Muslim women. Afterwards she is dressed in white clothes and made to sit in a separate room. She is neither allowed to come out of the room nor any one is permitted to enter till the ceremonial impurity of 40 days is completed. Children and unmarried girls are never allowed to enter this room. Thus this function is performed.

Beliefs and practices

57. All the inhabitants of this village, irrespective of the ethnic group to which they belong hold various beliefs and superstitions. In spite of the difference in social customs among various communities in Pocharam, the beliefs in superstition, taboos and omens are almost the same. All the Hindus except the Muslims visit annually the Narasimhaswamy *jarara* at Janakampet. God Hanuman is worshipped

by all the Hindus as a rescuer of livestock and also as a protector against epidemics. The Scheduled Caste people worship the Goddess Maisamma to protect them against any ill-luck. Soon after marriage, the bride and the bridegroom pay their respects to this Goddess. In a few castes the widow is made to sleep in Hanuman temple for one night before she is allowed to move freely. A few people take a pledge to offer a goat or fowl to these village deities if their wishes are fulfilled. A few others make votive offering of the hair to Lord Narasimhaswamy at Yadgirigutta near Hyderabad if a calamity is averted or a cherished desire is fulfilled. A few villagers also believe in the power of Lord Narasimhaswamy at Benagallu (30 miles away) to relieve distress. The river Godavari locally known as Besari Ganga is also worshipped in connection with the naming ceremony of the children among the Hindus, provided they pledge to perform this ceremony near Godavari. It is also esteemed as sacred to immerse the bones of the deceased in Besari Ganga on the obsequies day or on 5th day after death, as the case may be, with a belief that there will not be any further *janma* (birth) and the soul rests in peace. All the people of various Hindu castes worship the ancestors once in a year. This is otherwise known as *peddala panduga*.

58. All caste Hindus consider the hearing of *mangalavadyam* (musical instruments played on auspicious occasions), lizard's voice, cry of the fox and *palapitta* as lucky whereas hearing the cry of *pydipitta* (local bird) and *gudlaguba* (owl), the continuous barking of the dog, and the braying of an ass are considered as unlucky to hear. The voice of the pigeon is considered lucky while the cry of the cow and the crow are taken to indicate the likely visit of friends or relatives. It is considered auspicious to hear twice the voice of *pydipitta*. In the early hours of the day it is considered as lucky to see the face of the fox, cow, *muthaidu* (woman in married status) and vessels with water, while it is considered as unlucky to see a cat, widow, snake, Chakali, without soiled clothes Kummari and Mangali without shaving equipment. The sight of the flower trees and neem trees soon after getting up from the bed in the early hours of the day is also considered as lucky. But the sight of tamarind tree is unlucky and inauspicious. If one comes across while going out on some work a single male Brahmin, the Chakali with washed clothes, cat, widow, potter without pots woman carrying firewood or empty pots or a person with an axe, it is considered as inauspicious and is deemed to end in failure. If a person comes across a Chakali with soiled clothes, married woman either

Evil eye

such a way that he keeps his head over the utensil and his head and the utensil are then covered with a cloth. These heated pebbles are dropped one after another slowly and the steam generated out of this boiling water and the heated pebbles is inhaled by the victim of the evil eye. Finally this water is thrown out in a place where men do not frequent. In case all these methods fail which generally do not happen, they seek the help of the specialist, known as *dishti mantrikudu* for protection against evil eye. He generally ties the mascots which are colloquially known as *thaveejulu* or *raksharekulu* around the neck or above the elbow of the hand. A few people tie the *thaveeju* or *rakshareku* to the waist string.

Evil spirits

61. In general the inhabitants of this village believe in evil spirits. It is a strong belief that these malevolent spirits usually come out during nights and haunt both men and women. They are supposed to come in the shape of women dressed in white clothes and also are supposed to assume the forms of a dog or a monkey. A few evil spirits are believed to make huge cries without assuming any physical form. A few others are supposed to throw stones also at the human beings when the later move lonely during nights. The villagers earnestly believe that the persons who committed heinous sin during their lives, turn into ghosts locally known as *deyyalu*. It is a general belief that one must not respond to a sudden voice during odd hours. A few people hold an opinion that the ghost falls only on weak people. It is believed that these evil spirits travel on men and cattle from house to house and from village to village. The persons who are believed to be haunted by these evil spirits avoid moving about lonely during the nights as the evil spirits, according to the villagers, exercise power from evening to the midnight. This is usually protected by offering *pujas* to Hanuman, the Monkey-God, and also by tying *thaveeru* or *rakshareku* (mascot).

General

Land utilisation

2. As mentioned earlier in Chapter I, the total area of this village measures Ac.473-24 guntas.

STATEMENT V
LAND UTILISATION PARTICULARS

Particulars (1)		Area of land (2) Ac. G.	Nature of land	
			Patta land (3) Ac. G.	Non-patta land (4) Ac. G.
1	Land under cultivation	360-37	360-37	—
2	Land not useful for cultivation (<i>kharij- khata</i>)	2-13	—	2-13
3	Land assigned for special uses			
(a)	Village site	6-09	1-38	4-11
(b)	Tanks	27-27	—	27-27
(c)	Canals	9-35	0-32	9-03
(d)	Pasture	29-08	—	29-08
(e)	Roads	14-19	12-12	2-09
(f)	Railways	2-09	2-09	—
(g)	Fallow	20-27	20-27	—
Total		473-24	398-35	74-29

40 guntas = 1 acre

3. The total patta land is Ac. 398-35 *guntas* and it includes dry land of Ac. 267-10 *guntas* and wet land of Ac. 131-25 *guntas*. Since the opening of the Nizamsagar Canal, the dry lands are being slowly converted into wet lands, as a consequence of which an extent of Ac. 360-37 *guntas* is under irrigation during the last agricultural year (1961-62). The total patta land of Ac. 398-35 *guntas* is distributed among 99 Pattadars including 34 Pattadars belonging to fifteen other villages (Table 29). Of these 34 Pattadars, 8 are from Hyderabad followed by 6 from Janakampet and 4 from Nizamabad. Only 3 Pattadars are from the village of Dupalle (1½ miles) while 2 Pattadars each, are from Velpur of Nizamabad Taluk (2 miles) and Ranzole (5 miles). The remaining 9 Pattadars are from nine different villages. Thus 75-8% of the total land in the village is under cultivation

of which 127 acres are irrigated under the tanks the rest being under Nizamsagar Canal. The Nizamsagar Canal water is also used to irrigate the extent of land under the Pocharam tank whenever the water in the tank is insufficient. Nizamsagar Canal, being a perennial water source, supplies water to the Pocharam tank in times of need. During the year 1958-59, an extent of Ac. 311-69 *guntas* was cultivated with the water of these two irrigation sources. Additional extents of land were brought under cultivation from year to year and the cultivable land was Ac. 360-37 *guntas* in the year 1961-62. As against the total patia land of Ac. 398-35 *gts.*, an extent of Ac. 34-37 *gts.*, of land, after deducting land used for Railways and Nizamsagar Canal from the former, has yet to be brought under cultivation. Reliable enquiries revealed that yet considerable extent of land is left uncultivated due to the meagre financial resources to reclaim the land whereas some land is left uncultivated being at a higher level than it can be fed by the present irrigation resources. The land thus left waste is used to raise vegetables for domestic consumption or for grazing cattle by the respective Pattadars. As many as 86 households among different communities except the Christian, Golla, Komati and Malajangam have either cultivated themselves or given out the land to others for cultivation, and the area of land held by them ranges from 5 cents and below to 10 acres and above. Of these 86 households, 59 are land-owners, followed by 20 and 7 households who have taken land from private persons and who have given out land to private persons respectively. Four of the 8 households belonging to Reddi caste are in possession of land ranging from 10 and more than 10 acres. Two Muslim households and one household each in Munnurukapu and Rajput castes also owned land ranging from 10 acres and above. Three Munnurukapu households are in possession of land ranging from 5-10 acres, besides one household each in Kammari and Reddi and Mala castes. Of the 16 households that possess land in the range of 2.5 to 4.9 acres, 9 households belong to Mala, the Scheduled Caste, and one household each belongs to Boya, Reddi, Munnurukapu, Tenugu and Mala castes whereas two Madiga households also own land in the same range. Twenty-one households of different castes have holdings ranging from 1 acre to 2.4 acres; 13 households have holdings in the range of 15 cents to 1 acre and 18 households have holdings in the range of 21-50 cents of land. Two households each in Kammari and Goondla castes possess land of below

5 cents and 11 to 20 cents, respectively (Table 24). However, the average size of a holding works out to 3.6 acres. Table 30 shows the area under cultivation and number of households. As many as 30 (50%) out of 60 households own less than 3 acres of land each while 14 households own land ranging between 3 to 5 acres each. Two households each in Mala and Munnurukapu castes, besides one Reddi household own land in the range of 6 to 8 acres. There are 4 and 3 households in the range of 9 to 11 acres and 12 to 14 acres respectively. Two Reddi households exclusively own land in between 18 and 20 acres whereas 2 Muslim households own land in the range of 31 to 40 acres and 100 and more acres respectively. Considered in the background of this analysis, 50% (15 households) of the households in the range of less than three acres of land belong to the Scheduled Castes, namely, Madiga (11 households) and Mala (4 households). Likewise, 78.6% of the households (11 households) in the range of 3 to 5 acres of land are from the Scheduled Castes. Accordingly, there are 2 Mala households owning land in between 6 to 8 acres and one household in the range of 9 to 11 acres. Thus neither a single Madiga household owns land of more than 5 acres nor a single Mala household owns land of more than 11 acres. As seen from the ranges of the area under cultivation among the Scheduled Castes, Malas have been evidently well off when compared to Madigas. The most significant feature of the distribution of land holdings is that Reddis and Muslims own the major portion of the cultivable land. But for the 2 Muslim households owning land, all the remaining 11 households of Muslims are employed as paid labourers in the local agricultural farms. Unlike the Muslims, as many as 6 out of 7 Reddi households in this village own land remaining from 6 to 8 acres (1), 9 to 11 acres (1), from 12 to 14 acres (2) and 18 to 20 acres (2). It may thus be noted that the agricultural economy is mostly in the grip of the Reddi caste people (Table 30).

Livestock

4. Table 32 shows the livestock particulars of different communities in Pocharam. The livestock of this village is not quite encouraging as it consists of only 142 heads excluding 29 fowls. This meagre cattle wealth is owned by a few households of Golla, Goondla, Munnurukapu and the two Scheduled Castes. In all, there are 83 draught bullocks and 35 milch cattle out of which 25 milch cattle and 53

draught bullocks are owned by 3 Munnurukapu households and 3 Mala households, respectively. Two households each among Munnurukapu and Madiga households own 14 draught bullocks while one Golla household owns 2 draught bullocks. As regards the remaining 10 milch cattle, 9 are owned by 3 Mala households and one by one Golla household. As regards the solitary wealth all the 24 heads are possessed by a single Munnurukapu household. It is quite surprising that the solitary Golla household which ought to have owned a few sheep and goat, do not own any ovine wealth. In all, only one Goondla household is engaged in catching and selling fish. Ducks and pigs are not reared by any household in this village.

Factors influencing the economic life of the village

5. The economic life of Pocharam has been greatly influenced by the sugarcane cultivation facilitated by the assured irrigation facilities provided by the Nizamsagar Canal. Besides agriculture, the other occupations, namely, blacksmithy, carpentry, running of small hotels and *kirana* business also contribute to the village economy. In addition to these economic activities, the agricultural farms provide employment opportunities to a few villagers. The extent of land irrigated under Pocharam tank and Nizamsagar Canal are furnished below from 1958-59 to 1961-62.

STATEMENT VI PARTICULARS OF IRRIGATED LAND			
Year (1)	Tank (2)	Total area irrigated (in acres)	
		Nizamsagar Canal (3)	Total (4)
	Ac. G.	Ac. G.	Ac. G.
1958-59	127-00	184-09	311-09
1959-60	127-00	217-10	344-10
1960-61	127-00	224-05	351-05
1961-62	127-00	233-37	360-37

Source :—Information supplied by Village Karmam

It is evident from the above Statement that the irrigated area under the Nizamsagar Canal has increased year by year while the extent of land under tank irrigation remained the same during the past four years. The Nizamsagar Canal has provided an incentive to ryots for reclaiming additional extents of land for irrigation. The tank irrigation has neither increased the extent of irrigated

land nor the agricultural output. In contrast to this ancient tank system, the canal system has not only increased the irrigated area but also the agricultural output. In almost all the newly irrigated areas, sugarcane, the cash crop is cultivated besides paddy, the food crop. Irrigation has thus made the lands both productive and remunerative. The establishment of the Sugar Factory at Bodhan at a distance of 8 miles from Pocharam has created sufficient incentive for the rapid expansion of sugarcane area. These large extended sugarcane plots require more labour and capital than the food crops. The required labour is supplied by the Scheduled Caste's people in the village during the season. The authorities of Bodhan Sugar Factory have also advanced loans to finance the cultivation expenses. The blacksmiths and carpentry services have been offered by the Kammari household. The local *kirana* shops supply all the domestic requirements and condiments both for cash and corn. The local hotel provides light refreshments to the farmers and liquor to all the habitual drunkards. The various castes in the village, thus complement and supplement each other to augment not only a smooth community life but also to improve the economic life as a whole in the village.

Land reforms and its effects

6. The various enactments relating to Land Reforms are not known to the villagers but for a few enlightened members among Reddi, Muslim and Rajput communities. Even these persons have only a superficial knowledge. The abolition of Jagir system is known to majority of the population though it has not affected the farmers of this village. There are 2 Madiga households that have been benefited by land reclamation and development scheme and by land assignment scheme (Tables 28 and 31). Tenancy-farming is an inevitable feature of the agricultural economy. The land-owners still persist to collect half of the total produce though the law provides only $\frac{1}{4}$ of the total harvest. In majority of the cases it is equal distribution of the total agricultural output in between the tenant and the land-owner. In this case the landlord usually bears a part of the cultivation expenses as agreed upon. The cost of seed and chemical fertilisers are equally shared by the tenant and the landlord. The land tax and the water charges are exclusively paid by the owner of the land. The tenant is not paid in any case towards depreciation

of his bullocks, bullock carts and other agricultural implements. According to *gutta* system, the tenant has to pay an agreed quantity of corn or the cash annually to the land-owner. In this case the land-owner pays land revenue and water charges but all the other cultivation expenses have to be exclusively borne by the tenant. The landlord may, at his will, finance the cost of the chemical fertilisers. In both the cases of tenancy, it is obligatory on the part of the tenant to transport the land-owner's share of produce to the latter's house. The land-owners usually change the tenant every year or rewrite the terms of tenancy so as to guard against the implications of the Tenancy Legislation. While the legislation relating to the ceiling on agricultural holdings was in the making during the year 1961, all the landlords have so divided the land among their kith and kin that no family in this village is affected due to this piece of legislation. In all there are only 2 households possessing land in the range of 31 to 40 acres while one Muslim household also possesses more than 100 acres of land. An interrogation about the effects of the Land Ceiling Act in these three households reveals that they have guarded themselves against the legal implications of this enactment. Majority of the households own less than five acres of land. Hence this Act has little affected the landlords in this village. Most of the villagers are illiterate and as such they do not evince much interest in the Social Legislation unless they bring them immediate and direct social or economic benefit. As majority of the villagers are usually immersed in toiling for their livelihood, they bother little about these Social Legislation.

Land improvement

7. Of the 100 households in Pocharam, only one Madiga household working as attached agricultural labourer in Dr. Chennareddi's farm was benefited by the land assignment scheme. An extent of 2 acres of land was assigned at Sepuri village and the beneficiary is at present working to reclaim and make it as cultivable land (Table 28). He also took a loan of Rs. 260 to finance the expenses for reclamation and development from the employer. The village falls under the jurisdiction of Panchayat Samithi at Yedapalle (2 miles) which implements the Community Development Programme in this village. Only 22 households report to have been aware of the functions of the Grama Sevak and thereby the activities of the Panchayat Samithi. The farmers in the village have been benefited by this agency in the form of loans to purchase the

chemical fertilisers, seeds, pesticides and improved agricultural implements, besides technical services in the field of agriculture, animal husbandry, and other allied fields of developmental programme. Major section of the population complains that the influential and economically well-to-do people are more benefited by this agency.

Industrialisation

8. There are no industries of any type worth mentioning in Pocharam. Blacksmithy and shoe-making are the traditional caste occupations of Kammari and Madiga castes, respectively, which essentially engage the family members in these occupations. The Kammari of the village prepares the agricultural implements and also sharpens other instruments like knives, iron tips, etc. These required instruments are prepared with or without raw material. Each ryot takes the required coal to Kammari for sharpening and repairing the agricultural implements. The Madiga households engaged in shoe-making exclusively prepare *chappals* on an order placed by a few agriculturists. Simple country *chappals* are prepared to serve them for hard use in the agricultural fields.

Improvement of communications

9. The Dupalle-Kalyapur metalled road running from south to north is connected by an all-weather approach road from Pocharam and this Kalyapur road connects the Nizamabad-Bodhan cement road in the south of the village. Thus Pocharam is in an advantageous position in regard to the transport of agricultural produce to Bodhan and Nizamabad markets by trucks and bullock carts. The proximity of Allisagar Railway Station further encourages them to transport sugarcane to Bodhan. Besides a few private radio sets, the village panchayat has provided a radio set for the benefit of the villagers. Most of the agriculturists hear with great interest the prices of various agricultural commodities in different markets and also the programmes for rural listeners. These villagers in turn inform other villagers. In addition to these facilities, one person or the other visits either Bodhan or Nizamabad daily and also collects information about the prevailing market rates of paddy and sugarcane from time to time. Thus the contacts of the villagers with the nearest urban centres are growing due to the availability of the facility of cheap transport by bus and railway besides a few bicycles.

Expansion of marketing facilities

10. The nearest regular markets are Nizamabad and Bodhan. The agriculturists sell their entire sugarcane to the Bodhan Sugar Factory. The marketing details of this produce by the Sugar factory have been dealt with in detail while describing the cultivation aspect of sugarcane. The villagers, however, sell their surplus paddy in the open market at Nizamabad. On the day of marketing the produce, the ryots enquire the prevailing market rates of paddy and then dispose of the stocks at a fair price. The ryots take particular care to ensure correct weights and measures. But a few illiterate and simple ryots are however puzzled to calculate the weight of their produce in metric weights and measures such as quintals, kilograms and other units which have been recently introduced. The ryots themselves market their produce. There are also a few commission agents who voluntarily assist the ryots in marketing the produce. Reliable enquiries reveal that almost all the ryots avoid this middleman in the transactions as he is loyal neither to the producer nor to the purchaser, besides charging commission on both the parties.

Sources of finance

11. The significant feature is that no person lives on money lending business in this village though mostly the well-to-do agriculturists and other moneyed people lend money in times of need without charging interest in most cases. The chief sources of finance are the well-to-do Reddi, Rajput, Sathani and Muslim households. The Kammari and Munnurukapu caste people also lend money. Though the money transactions are purely on friendly basis, the rate taking interest on loans is also observed. The rate of interest varied between 4% and 25% per annum during the last decade from 1951-61. It had gone up from 26% to 60% per annum during the year under survey (1961-62). Govt. agencies that offer loans are the Co-operative Society, the Land Mortgage Bank, the Revenue and Agriculture Departments and the Panchayat Samithi at Yedapalle. The Co-operative Society charges 6½% per annum while other governmental agencies charge 7% of interest per annum. Prior to 1951, only one household took a loan of Rs. 200 without any interest from a private money lender. During the last decade, as many as 53% of the households have taken loans aggregating to Rs. 27,375 from the private money lenders belonging to the village or to the neighbouring villages while 4 households have taken a loan of Rs. 7,850

from the Land Mortgage Bank and one household has borrowed Rs. 500 from the Large Sized Co-operative Society. A loan of Rs. 600 has been obtained by one person from the Block Development office. During the year under survey, a sum of Rs. 28,355 has been borrowed from the private money lenders by 49 households and Rs. 4,840 from the Large Sized Co-operative Society by 5 households. The Panchayat Samithi at Yedapalle has offered a loan of Rs. 1,900 to 2 agricultural households (Table 47). This village falls under the jurisdiction of Large Sized Co-operative Society at Dupalle whose area of operations covers Kalyapur and Kunepalle villages too. It started functioning from 31st March 1959 with a total membership of 50 persons out of which 26 persons belong to Pocharam. There are 205 members in this Society at the time of survey. The singular main object of this society is to advance loans to the members in times of need so as to enable them to finance the expenses connected with agricultural operations. One has to pay Rs. 5 besides a rupee towards admission fee to become a member. The member has to offer his land as security which will be registered in the office of the Deputy Registrar of Co-operative Societies, Nizamabad for the loan to be granted. In the year 1960-61, an amount of Rs. 29,400 has been advanced by way of loans at an interest of 6½% during the agricultural season to the needy members of the Society and it earned a profit of Rs. 230.59 during the year 1960-61. An outright grant of Rs. 10,000 has been given by the Govt. as an aid to the society. This Society supplies chemical fertilisers to the members. The Taccavi loans are also taken by the agriculturists from the Government. The Government agencies have however not made much headway since the agriculturists still obtain credit from the well-to-do households in the village. Besides, the Bodhan Sugar Factory authorities have also advanced loans to the Sugarcane cultivators to enable them to meet the cultivation expenses on condition that the entire amount would have to be realised out of the sale proceeds of their cane to the former.

Economic activities and nature of changes

12. The total population of 495 among the 100 households surveyed comprises 269 (157 males + 112 females) workers and 226 (86 males + 140 females, non-workers) belonging to all age groups. There are 13 workers (7 males + 6 females) and 166 (81 males + 85 females) non-workers from amongst age group of 0-14 years. Both male and female workers are numerically equal in the age group of 15-34 years while the males are numerically stronger than the females in all other age groups of workers and non-workers. No male

non-worker is found in between 35 and 59 years of age (Table 13). The women workers form 41.6% of the total workers in this village. The Statement given below shows the workers engaged in different occupations :

STATEMENT VII
WORKERS ENGAGED IN DIFFERENT OCCUPATIONS

S. No. (1)	Name of occupation (2)	No. of workers engaged		
		Total (3)	Males (4)	Females (5)
1	Government service	2	2	...
2	Clerk in sugar factory	1	1	...
3	Trader (<i>kirana</i>)	3	3	...
4	Hotel keeper	1	1	...
5	Cultivator	126	78	48
6	Attached agricultural labourer	7	7	...
7	Cattle rearer	3	3	...
8	Agricultural labourer	100	41	59
9	Employee in agricultural farm	17	17	...
10	Blacksmith	3	3	...
11	<i>Beedi</i> maker	2	...	2
12	Rural labourer	4	1	3
Total		269	157	112

It is clear that women workers outnumber the men workers engaged in agricultural labour and rural labour. However the women work hand in hand with men in agriculture and agricultural labour besides two women who are engaged exclusively in *beedi* making. Table 14 shows the above workers by sex, broad age groups and occupations. More number of men and women workers are found in the age groups of 15-34 years and 35-59 years, respectively. There are 13 workers (7 males+6 females) below the age of fourteen years while 20 workers (17 males+3 females) are found in the age group of 60 years and over. As shown in Table 15, among the 5 workers engaged in household industry, 3 males are earning their living through blacksmithy and 2 females through *beedi* making. Of the 4 men engaged in business 3 men earn their income in *kirana* business (sale of domestic requirements) while one person runs a hotel to eke out his livelihood. The persons engaged in other services include agricultural labourers, attached agricultural labourers, rural labourers, employee in Sugar factory and persons in Govt. service. In all, 134 persons depend for their livelihood on services whose importance is thus next to agriculture in this village. In the services, women are significant in number (62) who work with men hand in hand in earning their livelihood. As many as 73 persons engaged in other services (31 males + 42 females) belonging to the age group of 15-34 years while only 46 (30 males + 16 females) are found in between 35 and 59 years of age. The women workers are numerically strong in the middle age (15-34 years of age) and compara-

tively less in other age groups. Next to the workers in other services, there are 126 persons of all age groups who exclusively earn their livelihood through cultivation. The workers are thus predominantly dependent on agriculture to make their living.

Non-workers

13. Out of the 226 non-workers there are 86 males and 140 females belonging to different age groups. There are 58 females of different age groups who are exclusively engaged in household duties. 28 males and 8 females are full time students in the age group of 0-14 years while only 3 males are found in the age group of 15-34 years. As many as 122 out of 129 dependents, comprising 53 males and 69 females, in the age group of 0-14 years are mostly either infants or children who are not attending to the school. The remaining 7 persons (2 males + 5 females) in the age group of 60 years and above have reported as dependents as the old age naturally does not permit them to take up any type of work. However there are neither beggars nor persons without any source of livelihood (Table 16).

Occupational distribution

14. Considering the household as a unit of enumeration, it is found that 53 households are engaged in services which include agricultural labour, rural labour and employment, 40 households in cultivation, 4 households in business and 3 households in blacksmithy (Table 17).

Traditional occupation

15. In all, 15 traditional occupations have been reported in Pocharam by the 100 surveyed households. The Statement given below presents the traditional occupation by households :

STATEMENT VIII
TRADITIONAL OCCUPATION BY HOUSEHOLDS

S. No. (1)	Name of occupation (2)	No. of households (3)
1	Native doctor	2
2	Village servant	1
3	Government servant	6
4	Assistant to road contractor	1
5	Trader (<i>kirana</i> and hotel running)	5
6	Cultivator	44
7	Attached agricultural labourer	3
8	Agricultural labourer	14
9	Fisherman	4
10	Shoe-maker	5
11	Blacksmith	3
12	Carpenter	1
13	Rural labourer	7
14	Beggar	3
15	Unspecified	1
Total		100

Table 21 shows the castewise distribution of households by main occupation. It may be stated here that in determining the main occupation, income is taken into account. As many as 40% of households are continuing agriculture as their main occupation, 21% of the households follow agricultural labour as their main occupation, 15% are employees in agriculture farm, 6% each in attached agricultural labour and rural labour, 3% each in blacksmithy and *kirana* business, 2% in Government service and one percent each in other occupations. As seen from Table 23 one household is exclusively found with per capita annual household income of less than Rs. 50 with attached agricultural labour as main occupation, while one simple and one intermediate type family are found in the range of Rs. 51 to Rs. 100 with the main occupation 'employee in agriculture farm' and 'rural labour' respectively. In all the other per capita annual household income ranges, excepting the range of Rs. 301 to 500, the simple type families are more in number than other types of families with different main occupations. From this it is evident that the trend is towards 'simple' type of families irrespective of the occupation and the ranges of per capita annual household income. As a whole in the village there are 42 "simple" type of families, followed by 30 "joint" type, 16 "intermediate" and 12 "other" type of families, belonging to different occupations and different per capita annual household income ranges. A thorough scrutiny of the households engaged in agriculture reveals that 19 out of 30 joint type of families in the village are earning their livelihood through agriculture whereas 6 joint type of families are found in agricultural labour, 3 in rural labour, 2 in attached agricultural labour and one in cattle-rearing as their respective contemporary main occupations. It may thus be inferred that the households connected with agriculture are mostly joint type of families as they require more manpower to conduct agricultural operations. The maximum number of joint type of families are found in the per capita annual household income ranges of Rs. 201-300 and Rs. 301-500, respectively, while more number of simple type of families are also reported in the income ranges of Rs. 201-300 and Rs. 101-200 respectively. The break-up of joint family into simple or any other type family is due to the marriage, partition of land and temperamental disagreement between the in-laws. As shown in Table 18, out of 226 persons engaged in agriculture and agricultural labour, the place of occupation for 200 persons is Pocharam, whereas, 14 persons are working at Dupalle and 12 persons at Jaitapur (2 miles away

from Pocharam) villages. All the 7 attached agricultural labourers are engaged in Pocharam. Except 2 employees in the agricultural farm at Jaitapur and Nizamabad and one person engaged in *kirana* business at Jaitapur, all the persons of different occupations are engaged in the village. One person is employed in Government service at Bodhan while the other one is also a Government employee in Parbhani District of Maharashtra State. Thus more number of persons are eking out their livelihood in the village. Table 22 gives the particulars relating to combination of occupations followed by different households. Of the 40 households with agriculture as main occupation, 5 households are having rural labour as their subsidiary occupation; 4 households are having agricultural labour, one each are having carpentry, dairy farming, and fishing whereas the others are the village functionaries like Mali Patel, Patwari, Police Patel and village Talari. Five out of 21 households with agricultural labour as main occupation have reported agriculture as subsidiary occupation while one household is having cart-driving as subsidiary source of income. The remaining 39 households with 13 different main occupations have reported agriculture as the chief subsidiary occupation except the households with the main occupation cattle rearing, Government service, hotel and *kirana* business.

Occupational mobility

16. It is quite interesting to study the occupational mobility of this village with reference to nature of aspiration which is greatly influenced by sugarcane cultivation. One or two households of various castes except Golla, Tenugu, Rajput and Komati castes have changed over from their respective traditional occupations to contemporary occupations either voluntarily to earn more income or due to the force of circumstances. All the 3 Boya households have changed over voluntarily from their traditional occupation of agriculture to the contemporary main occupation as employees in agricultural farm. Of the 44 households belonging to different castes and occupations, 19 have voluntarily changed over to other occupations, 18 due to the force of circumstances, 3 for other reasons and 4 for unspecified reasons. A discreet enquiry about the contentment of the present occupation among these 44 households reveals that 6 households have expressed their discontentment. Four out of the 6 households who have changed over from their traditional occupation of agriculture to Government service, rural labour, employee in agricultural farm and

attached agricultural labour have expressed their discontentment with their respective present occupations. One household which has changed over from business to agricultural labour is not at all happy while the other household who is at present engaged as an employee in the agricultural farm changing from Government service feels quite unhappy over this change (Table 19). As many as 36 out of 100 surveyed households wanted their sons to continue in their own occupation while 32 households aspired their sons to take up occupations different from their own. The remaining 32 households could not specify their aspirations regarding the future of their sons. However, most of the households wish to continue their traditional occupations at least as subsidiary occupation. In all, of the 32 households which wish to break away from their traditional occupations, 8 households want their sons to become agriculturists, one an agricultural labourer, 2 carpenters, 5 doctors, one field man in sugar factory, 13 Government employees and one each as teacher and technician respectively (Table 20).

Probable causes of change in the land holdings

17. Marked decline in the joint family system is one of the potential causes for the periodical change in the land holdings. It is quite usual that the sons invariably divide the land among themselves to establish independent families soon after the death of their father. These resultant small land holdings are neither conducive to efficient farming nor sufficient enough to meet the needs of the family and thereby majority of them have to work as agricultural labourers or in any other occupation to supplement their meagre income. In a few cases, the land that was mortgaged to raise finance had to be sold as the loans could not be repaid. Many of the farmers possessing small holdings have pledged their lands to the well-to-do families to finance cultivation expenses and social functions like marriage. The possession of large extent of land is a measure of the social status of a person in this village. The villagers have great attachment for their land and traditional occupations. The agriculture farms located in this village are slowly changing the traditional methods of cultivation and encouraging them to adopt modern techniques and practices of agriculture. The introduction of sugarcane cultivation on scientific lines has brought about perceptible change in the agrarian set up of the village. The farming practices in this village have changed due to the local agricultural farms and the cultivation of commer-

cial crops. It may not be a matter of surprise if the villagers in due course leave the age-old methods of cultivation and adopt scientific methods for better agricultural output.

Assessment of land revenue

18. The particulars of the grades of land locally known as *taram* are not furnished by the village Karnam. Moreover, the entire cultivable land of the village is wet land. The land tax per acre varies from Rs. 9.80 to Rs. 16.77 depending on the type of soil and the yield of the land. The taxation principle depends on the seasons like *abi* (i.e., May/June to November/December) and *tabi* (i.e., December/January to March/April). The full land tax per acre is collected for any type of crop raised during the *abi* season while half of the land tax paid in the *abi* season is collected for the crops raised in *tabi* season. Besides this land tax, an amount of Rs. 5 is collected per each acre of the commercial crops like sugarcane and plantains while only Re. 1 is collected per each acre of groundnut crop. In case of *adasal cheruku* i.e., sugarcane crop of one and a half years duration, the land tax per acre is equal to that assessed tax of three *abi* seasons and one *tabi* season of an acre of land. If the duration of sugarcane crop is one year, the tax equal to two *abi* seasons is collected and the tax if the crop is one of nine months, tax equal to one *abi* season is collected. With the increase in the extent of land under sugarcane cultivation in this village year after year, the land revenue collections have correspondingly increased. The year-wise particulars of land revenue collections from 1958-59 to 1961-62 given below reveal how the land revenue has been on the increase from year to year.

STATEMENT IX

PARTICULARS OF LAND REVENUE COLLECTIONS

S.No.	Year	Total demand of revenue collection	Total collections of land revenue
(1)	(2)	(3)	(4)
1	1958-59	7,905.04	7,905.04
2	1959-60	7,945.22	7,945.22
3	1960-61	8,484.09	8,484.09
4	1961-62	10,571.04	10,571.04

Complete payment of the land tax without any arrears speak volumes about the responsive and responsible nature of the agriculturists in Pocharam.

Land value

19. The value of one acre each of wet land and dry land for over a period of last ten years has been collected from the local enquiries made with the village chronicles. The following land value particulars indicate the steady increase in the value of both dry and wet land as a consequence of the measures adopted for cultivating commercial crops.

STATEMENT X
PARTICULARS OF LAND VALUE

S.No.	Year	Value of one acre of wet land	Value of one acre of dry land
(1)	(2)	(3)	(4)
		Rs.	Rs.
1	1951-52	1,500	100
2	1952-53	1,500	100
3	1953-54	1,600	150
4	1954-55	1,600	150
5	1955-56	1,800	150
6	1956-57	1,800	200
7	1957-58	1,800	300
8	1958-59	1,800	400
9	1959-60	2,000	500
10	1960-61	2,000	

One acre of wet land and one acre of dry land, which a decade ago were only of the value of Rs. 1,500 and Rs. 100 respectively, now are valued at Rs. 2,000 and Rs. 500 respectively. A few village elders even foresee the increase in land value to as high as Rs. 10,000 per acre because of the intensive cultivation of sugarcane and assured marketing facilities on account of the establishment of Bodhan Sugar Factory.

Description of different occupations

20. As mentioned earlier, the total cultivable land is Ac. 360-37 *guntas* out of which 127 acres is irrigated by Pocharam tank and Ac. 233-37 is irrigated by Nizamsagar canal. The agriculturists *guntas* by Nizamsagar canal. The agriculturists invariably raise paddy, the food crop and sugarcane, the commercial crop in this village. The particulars relating to the extent of land under each crop since the last four years given below indicate how more of land is brought under sugarcane cultivation.

STATEMENT XI
PARTICULARS OF PADDY AND SUGARCANE CULTIVATION
FROM 1958-59 TO 1961-62

S.No.	Year	Extent of land under	
		Paddy	Sugarcane
(1)	(2)	(3)	(4)
		Ac. G.	Ac. G.
1	1958-59	170-00	141-09
2	1959-60	166-19	177-31
3	1960-61	155-25	195-20
4	1961-62	141-33	219-04

As seen from the above Statement, there is an increase of 60 acres of land under sugarcane cultivation, resulting in a reduction of about 29 acres of paddy land within a span of four years. This ultimately results in even purchasing rice for household consumption from Nizamabad or any nearby market. Thus sugarcane, the commercial crop, claims major portion (60.8%) of the cultivated area. The farming practices connected with paddy and sugarcane crops are dealt with in detail in the succeeding paragraphs.

Paddy

21. Paddy, the staple food of not only this village but also of this region, is grown in the fields irrigated by tanks and Nizamsagar canal. In a year, two crops of paddy or grown locally known as *abi* of six months' duration and *tabi* of three months' duration. The *abi* crop requires more water than the *tabi* crop and water is supplied by the Nizamsagar canal. *Tabi*, the second crop of paddy, is raised only in the fields under tank irrigation. The canal water is made available for irrigation during the second fortnight of May so as to enable the ryots to prepare the seed beds locally known as *madi*. In the month of May, the cultivable fields are ploughed (Fig. 37) two or three times and then 15 to 20 cart loads of organic manures are applied to each acre of land. Afterwards the land is again ploughed two or three times and then levelled with *gorru*, a type of plough. A few ryots manure their lands with organic manure before ploughing the land. The lands are afterwards watered. Thus the fields are made ready for transplantation by the end of May. In the meantime the seedlings grow enough so that they could be transplanted (Fig. 38). The watered plot is again ploughed and made ready for transplantation. By this time the ryot makes the labour ready for transplantation lest it may prolong upto the middle of July and in a few cases even upto the end of July. After transplantation, superphosphate, ammonium sulphate and powdered oil cake are mixed and applied to the field by sprinkling. The first weeding operations are conducted after twenty days of transplantation. The second weeding takes place after another interval of twenty days. Before the ear-heads are formed, the chemical fertilizer ammonium sulphate is applied depending on the need of the strength of the crop. The push-hoes are used to remove the weeds in the fields where the Japanese method of paddy cultivation is adopted. Water is supplied to the crop upto the month of November. The ryot watches the crop daily so as to protect it

against any pest. If crop is attacked by pests like stem borer, the pesticide Endrine is sprayed. The ear-heads usually ripen by the middle or by the end of November. The ryots will once again be busy in securing the required labour for harvest operations in December. They may even offer a little amount as an advance. The ryots will be particularly anxious to complete the harvest operations by the middle of December so that the fields could be again made ready for the second crop, locally known as *tabi*, in the last week of December or in the first fortnight of January. The crop is cut and the harvested crop is tied into bundles which is to be collected at a place earmarked for this purpose near the field or in the centre of the field and this heap is called *kuppa*. This process is locally known as *kuppa veyadam*. These small bundles of paddy are thrashed against a raised wooden log by men, to separate the grain from the straw. The bullocks are also made to walk over this thrashed grass to make sure no grain is left over with the straw. Thus the grain is harvested and collected in gunny bags, each capable of holding 20 *manikas* of paddy. These bags filled with paddy are then transported by the country carts to the home. If the fields are very close to the home, men are also engaged and each man carries a gunny bag.

22. The second crop *tabi* is taken up depending on the availability of water and the fertility of the soil. The ryots become busy in the second fortnight of December every year for preparations for the 2nd crop. The land is ploughed four or five times and is allowed to dry. The plot is watered in the last week of December or in the first week of January. The seed is kept in water for a day before it is actually broadcast. The ploughed land will not be slushy and stinky unlike in the *abi* fields. While ploughing the field, the seed is broadcast. Then *gorru*, the agricultural implement with coulters is run over to cover the seed with earth. The organic manure is sprinkled all over the field within a month and then the plot is watered. From then on wards the field is fed always with water. A month after broadcasting i.e., in February, weeding operations are conducted. Before the ear-heads are formed, $\frac{1}{4}$ th bag of ammonium sulphate is applied to make the plants strong. The crop is finally harvested in the month of April. The harvest operations are the same as in the case of *abi* crop. This *tabi* crop is otherwise locally known as *vesangivattivari*.

23. A few ryots take up *buradavattivari* instead of *tabi* crop. The land is ploughed three or four times after applying organic manure and the plot is

then fully watered. Afterwards *gorru* is dragged over to level the plot. The seed is soaked in water till they sprout. One day earlier to broadcasting, the plot is again ploughed and once again the plot is levelled with *gorru*. Afterwards the sprouted seed is broadcast. On the third day after broadcasting, the plot is watered. Twenty days later, weeding operations are conducted. Before the formation of ear-heads, $\frac{1}{4}$ th bag of ammonium sulphate is applied to strengthen the crop. The duration of this crop is only three months. The harvest operations are conducted in the month of April. This crop is otherwise known as *kasikattu*.

Sugarcane

24. The sugarcane cultivation is divided into three types, namely, *dedsal* ($1\frac{1}{2}$ years crop), *eksal* (one year crop) and *madham* (nine months' crop) depending on the duration of the crop. For the last ten years, the sugarcane cultivation has been taken up in this village as a commercial crop, though it requires more capital and labour. Moreover, the soil needs several deep ploughings before planting the seedlings. Sugarcane requires not only 14 to 16 months to mature but also attention till it is harvested. Each acre requires 60 maunds of sugarcane seedlings (each maund is equal to 80 lbs.). The most common season to prepare the lands for sugarcane cultivation is after the first fall of rain i.e., in May. Majority of the ryots plough the lands after serving the plot with water in the months of March and April. The land is applied with the organic manure at the rate of 20 to 30 cart loads per acre and is ploughed a number of times. A few ryots engage tractors also to plough the sugarcane plots as it requires deep furrows. The other main requirement for this crop is assured water supply throughout the period of cultivation till it is harvested. During the months of May and June, earthen bunds locally known as *bodelu* of 16" width, 10" or 12" depth including 4" soil at the base of the trench are dug. The trenches are so usually spaced that they are about 30" to 40" apart. Afterwards, the chemical fertilisers (2 bags of superphosphate, one bag of ammonium sulphate and two bags of oil-cake) are used both for basal and top dressing of these trenches. The well grown up sugarcane is cut into convenient bits for handling and each bit contains three buds which is technically known as *sett*. As the top *setts* are fertile for germination, only $\frac{1}{4}$ portion of the cane is used as seed material. A few ryots grow sugarcane in small plots of 15 to 20 cents of area and the immature sugarcane of six months old is

entirely cut into convenient sizes so as to avoid the wastage that would be otherwise there. The seed material is to be handled carefully and the canes are hand stripped to avoid damage to the buds. Such canes, which are not effected by the common diseases namely red rot, borer pest, and smut are only used for seed material. Thus the selected *setts* are kept along the ridges for speedy plantation. Water is then let into the furrows or trenches, as the case may be, to soak them thoroughly and the *setts* are pushed in carefully without leaving any space in between, keeping the buds to the sides. More number of *setts* germinate during the second and third weeks and it continues even upto the fifth week after plantation. Those *setts* which have not germinated even in the fifth week are removed and the gaps are filled up again by new *setts*. A few ryots raise nursery in a small plot of land to meet the eventuality of gap filling with the seedlings of the same age as the main crop so as to maintain uniform growth of all the plants.

25. Sugarcane is an exhausting crop and hence the soil requires heavy doses of manure. This crop requires constant irrigation and particular attention of the ryot during the first six months of the crop. In this village, the crop is entirely dependent on canal irrigation and as such the water is supplied as and when necessary so that the soil would not become hard and thereby crack. The crop is watered once in every 15 or 20 days. The weeding operations are conducted one month after earthing the *setts*. Then small holes are made at every *sett* to serve the seedling with manure. These holes are then covered with earth. This method prevents the fertilisers from draining off due to heavy rains or due to the excess of water supplied through the channels. The second dose of oil-cake, 2 bags of ammonium sulphate and 2 bags of superphosphate. The land is ploughed twice before applying this dose during the second month of the crop. Half of this dose is used for basal dressing while the other half is used for top dressing. Hoeing and weeding operations are conducted a month later. Leaving a gap of 45 days, the third dose of manure, consisting of 6 bags of oil cake, and 2 bags of ammonium sulphate is applied to the field just as described earlier. The earthing is done at least once in a month by removing the earth on the ridges or by trenching in the centre of the inter spaces with spades. This periodical earthing gives a firm foot-hold to the crop. Consequently on this type of earthing, the previous furrows become ridges and the former ridges be-

come furrows or trenches. The advantage of this method is that it enables rain water or the excess water let out in the fields from the feeding channels to drain off easily. The crop vigorously grows to the maximum possible during the period of November to February by which time the crop is five months old by the end of November. The early shoots of the plant springing from the bottom of original *sett* are not removed but the late prominent tillers are removed periodically as they are injurious to the mother plant. The early tillers mature along with mother plants by the time of the harvest season, and thereby increase the output.

26. It is quite a common practice in the sugarcane tracts to twist the bottom leaves round the sugarcane stem so as to keep the stem covered completely and thereby to protect the stem without exposing it to the weather, sun and also preventing cracks from developing. The damages caused by rats, lizards, squirrels, and jackals are minimised to a large extent and it protects the stem against insects. A thick wrapping of these leaves preserves the high quality of juice. The wrapping is started even when the crop is three months old and the second wrapping is done in the 5th or the 6th month of the crop. Thus this process is seldom carried on once in a month or once in one and a half months till two months prior to the harvest of the crop. As sugarcane grows vertically, the thin slender canes are supported by straight long bamboos to erect the crop. Both wrapping and propping go together. The bamboos are fixed close to the plant and the leaves are twisted round the stems and the props for additional support during the period of second wrapping. This avoids the uprooting of plants due to forcible winds or when the soil becomes wet and soft due to excess watering. The lodging of sugarcane deteriorates the juice quality of the cane. A few ryots also adopt trash-twist which is advocated by the Agricultural Department. This method is more economical to keep the crop erect. The canes of the two adjacent rows of a bed are bent a little and brought together at a height of four feet and the leaves are carefully twisted and interlooped to form a thick rope in order to hold the canes against any type of casuality. These methods are adopted to make the cane stand erect. Much attention is not paid as to the quality of sugarcane which is mainly intended for crushing in the factories and as such the payments are made on tonnage basis but not on the quality of juice. Hence the ryots of this area incur the minimum possible expenditure.

27. The crop is usually protected by applying pesticides against such common pests as top shoot borers, leaf hopper (*pyrilla perpusilla*) and smut, etc. Flowering indicates that the growth of plant has ceased and that ripening phase has set in. At this stage, the ryots will be busy again trying to secure labour for harvesting the crop. The maturity of the sugarcane is usually tested by tasting the cane. If the cane is sweet when chewed, it is considered mature for harvest. Majority of the ryots give away the harvest operations on contract basis. An amount of Rs. 2.50 is paid per each ton of harvested crop. The cane is simply cut and tied into portable bundles. In order to transport these bundles to the road side, an amount of Rs. 2 is paid to the labour per each ton. Thus the crop is made ready for transport to the Bodhan Sugar Factory by lorry by paying Rs. 6 per each ton of cane. Only 50 paise is paid for loading and unloading a ton of sugarcane. In this village the average yield per acre varies from 45 tons to 50 tons. It is reported that the average yield has never been below 30 tons per acre in this village though much attention is not paid by the ryots during the cultivation period. The sugarcane grown in this village is exclusively sold to the sugar factory. The preparation of jaggery is not in vogue in this village.

28. The cultivation of *eksal* sugarcane is usually started in the month of January or soon after the harvest of paddy crop. The field is ploughed three or four times and the bunds are formed just as in *dedsal* crop. The process of cultivation is almost similar to that of *dedsal* crop. In *eksal* crop the dressing of the ridges is neither taken up nor the water channels are provided. The cultivators usually apply a total dose of 225 lbs. of nitrogen for *eksal* crop while a minimum of 350 lbs. of nitrogen is required for *dedsal* crop. Each acre requires 60 mds. of seed material. The first dose of manure is applied within a month of transplantation. The first dose of manure consists of 2 bags of superphosphate, 2 bags of *khalli* (oil cakes) and one bag of ammonium sulphate. The land is then ploughed after applying the manure and weeds are also removed. The second dose of manure, consisting of 4 bags of *khalli* and one bag of ammonium sulphate is applied after a gap of 45 days from the date of application of the first dose of manure. The land is again ploughed and the weeds are removed so as to enable the maximum crop growth. The third dose of manure (6 bags of *khalli* and one bag of ammonium sulphate) is applied

in the first week of June when the crop is six months old. The earthing is done with the spade whenever manure is applied. The ryot takes particular care to water the fields without forming any cracks. The twisting and propping operations are also conducted depending on the need. The trash-twist is usually followed to economise the cultivation expenses. This crop requires one full year (12 months) for maturity. In this *eksal* crop the total yield per acre varies from 30 tons to 45 tons depending on the care evinced by the ryot.

29. The sugarcane crop of nine months duration is colloquially known as *madham*. This cultivation is usually preferred by ryots when they are unable to finance the paddy crop as they need not spend any amount for the preparation of the field and for seed material. Unlike *dedsal* and *eksal* crops, the land is neither ploughed nor the bunds are constructed for transplanting the *setts*. Soon after the harvest of the *dedsal* or *eksal* crop, the field is watered and ploughed in such a way that the roots of the original plantations are not disturbed. The earth is carefully loosened around these seedlings and the first dose of manure consisting of 2 bags of oil cake, one bag of ammonium sulphate and one bag of superphosphate is applied. The weeds are also removed. Then the field is watered. Afterwards, the field is ploughed so as to cover the manure with earth. The second dose of manuring (6 bags of oil cake, 2 bags of ammonium sulphate, and one bag of superphosphate is taken up after an interval of 45 days from the date of first manuring and then it is covered with earth by ploughing the land. If it is necessary, the weeds and tillers are removed. Accordingly, the third dose of manure i.e., 2 bags of ammonium sulphate is again applied after a gap of 45 days from the date of second manuring and the field is then watered. Care is taken to remove the weeds and tillers to allow the maximum growth of the crop. All other precautions like constant watering, wrapping and periodical spraying of insecticides to guard the crop against common diseases are taken to improve the yield. The crop usually ripens in the ninth month but the harvest operation is only conducted in the eleventh month. The harvest and other operations are same as in the case of *dedsal* and *eksal* crops. The yield varies between 30 and 40 tons per acre.

30. Detailed enquiries have been made with various sugarcane growers of different income ranges about the cost of cultivation per acre under the three different systems of cultivation. The farm culti-

vation is quite different from that of the local individual ryots. The farm cultivates large extents of land, following the modern methods of sugarcane cultivation. The cost of sugarcane cultivation as

incurred by the local farm are given separately. The cost of cultivation per acre of an average cultivator under different existing systems of cultivations is described below.

STATEMENT XII
COST OF CULTIVATION PER ACRE

S.No. (1)	Name of activity (2)	Cost of cultivation			Remarks
		<i>Dedsal</i> (3) Rs. P.	<i>Eksal</i> (4) Rs. P.	<i>Madham</i> (5) Rs. P.	
1	Organic manure 20 or 30 cart loads	60.00	60.00	30.00	Invariably home supply
2 (a)	Ploughing charges (including first and second ploughing)	60.00	60.00	30.00	No first and second ploughing in case of <i>madham</i>
(b)	Tractor cultivation (ploughing)	125.00 (Exclude this from the total expenditure)	125.00	30.00	
3	Forming <i>bodelu</i> (furrows and trenches)	22.50	22.50	...	
4	Planting of <i>setts</i>	15.00	15.00	...	
5	Construction of water channels	9.00	...	...	
6	First weeding	20.00	20.00	15.00	
7	Total manuring charges	580.00	400.00	400.00	
8	Application of manure for three times	45.00	45.00	45.00	
9	Cost of seed material (80 mds. per acre)	180.00	135.00	Nil	
10	Second weeding	12.00	12.00	12.00	
11	Trenching of manure	50.00	50.00	50.00	
12	Wrapping	15.00	15.00	15.00	
13	Second wrapping and propping	15.00	60.00	60.00	
14	Periodically feeding the plot with water till harvested	60.00	100.50	75.00	
15	Harvesting i.e., cutting and making bundles @ 2.50 per ton	112.50	80.00	60.00	Harvesting and transport charges vary depending on the yield
16	Transport to road side @ Rs. 2 per ton	90.00	240.00	180.00	
17	Transport on a lorry or bullock carts at Rs. 6 per ton	270.00	1,330.00	957.00	
		1,616.00			

The expenditure is calculated on the following yields: *dedsal* 45 tons, *eksal* 40 tons, *madham* 30 tons per acre which is an assumed yield of an average ryot. The sugar factory pays Rs. 45 per ton of sugarcane. Hence the respective net income per each acre of land under these three systems of cultivation is given below.

STATEMENT XIII
NET INCOME PER ACRE

S.No. (1)	Name of type of crop (2)	Gross income (3) Rs. P.	Expenditure (4) Rs. P.	Net income (5) Rs. P.
1	<i>Dedsal</i>	2,025.00	1,616.00	409.00
2	<i>Eksal</i>	1,800.00	1,330.00	470.00
3	<i>Madham</i>	1,350.00	957.00	393.00

The cultivators who have cultivated *dedsal* crop invariably take up the *madham* crop as they can save the expenditure on seed, initial ploughing, bunding water channels etc. Moreover the cumulative margin of profit is quite appreciable in this type of cultivation.

Cultivation expenses of paddy

31. The expenditure for cultivating paddy crop is comparatively less than sugarcane. Sugarcane cultivation is not remunerative if the extent under it is less than an acre. Hence the ryots who afford to meet the expenditure can alone take up this commercial crop. Unlike sugarcane, paddy is grown even in small plots varying from 5 cents to any extent of land. The yield of paddy per acre of

land usually varies from 18 bags to 22 bags. The cultivation expenses for one acre of paddy are given below. The ryots do not spend any amount for the organic manure applied to the field. Each ryot has a rubbish pit near his house where the daily sweep of the home is collected. Hence the cost of the organic manure is not taken into account.

STATEMENT XIV
CULTIVATION EXPENSES PER ACRE OF PADDY

S.No. (1)	Name of the activity (2)	Expenditure incurred (3) Rs. P.
1	Ploughing : 2 ploughs per day for two days (Wage rate : Rs. 4 per head)	16-00
2	Nursery : 1 person for half a day	0-50
3	Transplantation : 8 persons for one day	8-00
4	Weeding : 8 persons for one day	8-00
5	Weeding : 8 persons for one day	8-00
6	Harvesting : 10 persons for one day	10-00
7	Kuppaveyuta : 10 persons for one day	10-00
8	Thashing : 6 persons for one day	6-00
9	Chemical fertilizers :	
		Rs.
	(a) Superphosphate (1 bag)	18-00
	(b) Ammonium sulphate (1 bag)	40-00
	(c) Oil cake (khali) [1 bag]	23-00
		81-00
	Total	147-50

The assured yield for an acre of land is 18 bags and each bag costs Rs. 20. Hence the total income on this one acre of land is Rs. 20 x 18 bags = Rs. 360. The cultivation expenses as shown above come to Rs. 147.50 and as such the net income is (Rs. 360—Rs. 147.50) Rs. 212.50. The wage rate does not vary between *abi* and *tabi* crops as labour for sugarcane cultivation is required all through the year. Hence cultivation expenses do not appreciably vary between *abi* and *tabi* paddy crops.

Labour and wages

32. The farmers usually meet their heavy labour requirements for conducting the agricultural operations only by hiring labour available in the

village and in the neighbouring villages like Janakampet, Jaitapur, Dupalle, Allisagar, Sarangapuram, etc. Most of the agricultural labour is from castes like Mala, Madiga, Malajangam, Golla, Goondla and Munnurukapu. In all, 21% of the households are purely earning their livelihood through agricultural labour (Fig. 39). Four other households supplement their income by working as agricultural labourers. In this village, there are 100 persons comprising of 41 males and 59 females, who are purely agricultural labourers. A few families from the neighbouring villages migrate for a temporary stay of 5 to 6 months to work as seasonal agricultural labourers. There are also 7 persons who are engaged as attached agricultural labourers on monthly salary basis in the houses of well-to-do agriculturists. Thus the sugarcane cultivation requires more labour resulting in the inter-dependence of neighbouring villages. A few poor farmers mutually help one another during the agricultural season. The labourers usually find work throughout the year due to the large extents of land under sugarcane crop. Wages are mostly paid in kind during the harvest season and in cash during other seasons. The attached agricultural labourer is paid monthly salary of Rs. 25 to Rs. 30 while the boy aged below sixteen years is paid a monthly salary in between Rs. 15 and Rs. 20. A few people take a loan of Rs. 300 to Rs. 360 in time of need or for performing marriage and such other social functions on condition to work for a year as a whole time servant. A few persons who have taken a loan of Rs. 400 to Rs. 500 have almost repaid the same by working as attached agricultural labourers. A few agriculturists who have large extents of land under cultivation engage whole time servants to assist in agricultural operations on monthly wages. A few persons offer one time meal and tobacco too. They are presented with new clothes once in a year for Sankranti festival.

33. Reliable enquiries reveal that the wage rate has an appreciable rise during the last ten years. Payment in kind is still in vogue in this village. In spite of the increase in wage rate, the employee feels that the wage rate is not proportionate to the present cost of living. The employer complains that the farm labour do not work efficiently and work only when there is constant supervision.

Case studies on cost of agricultural production and value of produce

34. The cost of production invariably varies from peasant to peasant, depending on the interest

evinced by the ryot and the actual participation of the family members in the agricultural operations at various stages. A few case studies of different categories illustrate the variations in the cost of production which mainly depends on the socio-economic status of the ryot. The details of the cost of production of an average agricultural family belonging to Munnurukapu caste with Sri Yeppula Sivayya as the head of the household, who not only owns bullocks and agricultural implements but also solely dependent on agriculture, cultivates an extent of 2 acres under paddy and half-an acre under sugarcane during the year 1961-62. The household belongs to joint type family and family members participated in the agricultural operations besides a few hired labourers engaged exclusively to transplant and to conduct harvesting operations.

STATEMENT XV
COST OF AGRICULTURAL PRODUCTION OF YEPPULA
SIVAYYA, 1961-62

Sale proceeds		Cost of production	
Particulars (1)	Amount (2) Rs. P.	Particulars (3)	Amount (4) Rs. P.
1 Sugarcane	742.50	1 Cost of manure	454.00
2 Paddy	800.00	2 Annual labour (house)	44.00
3 Paddy straw	48.00	3 Hired labour	103.25
		4 Service and charges	60.00
		5 Implements, ropes and equipment	28.00
		6 Land revenue	59.00
Total	1,590.50	Total	748.25

Net income of the household } = Rs. 1,590.50—748.25 = Rs. 842.25

35. The following particulars explain the cost of cultivation of Sri Katta Mallayya of Mala caste, a well-to-do agriculturist among the Scheduled Castes, owning agricultural implements and bullocks. Besides agriculture, the other chief source of income is agricultural or rural labour. This household belongs to intermediate type family and the head of the household including mother-in-law actively participates in agricultural operations. Hired labour is engaged for

transplantation and harvesting purposes. The cultivation particulars for 1961-62 are given below.

STATEMENT XVI
COST OF AGRICULTURAL PRODUCTION OF KATTA
MALLAYYA, 1961-62

Sale proceeds		Cost of production	
Particulars (1)	Amount (2) Rs. P.	Particulars (3)	Amount (4) Rs. P.
1 Paddy	864.00	1 Cost of manure	450.00
2 Paddy straw	160.00	2 Agricultural labour during the season	303.00
3 Sugarcane	800.00	3 Livestock maintenance	269.00
		4 Ropes	10.00
		5 Land Revenue	100.00
		6 Implements and equipment	12.00
Total	1,824.00	Total	1,144.00

Net income of the household : Rs. 1,824.00—1,144.00 = 680

36. The cultivation particulars presented below give a brief account of Sri Chamanti Gangaram of Kammari caste who still continues his traditional occupation, carpentry besides attending to cultivation. Out of the total extent of 9.10 acres of cultivable land, an extent of 4.10 acres is under paddy and 2.50 acres is under sugarcane, during the year 1961-62. The remaining 2.50 acres is under *dedsal* sugarcane crop. He cultivates his land with his own bullocks and agricultural implements. He is maintaining two attached agricultural labourers to look after agriculture. The head of household and his brother-in-law manage and supervise the agricultural operations without direct participation. The females are exclusively engaged in household duties. The family type is intermediate. Hired labour is engaged for transplantation and harvesting operations.

STATEMENT XVII
COST OF AGRICULTURAL PRODUCTION OF CHAMANTI
GANGARAM, 1961-62

Sale proceeds		Cost of production	
Particulars (1)	Amount (2) Rs. P.	Particulars (3)	Amount (4) Rs. P.
1 Paddy	1,800.00	1 Cost of seed	375.00
2 Paddy straw	250.00	2 Agricultural labour	802.50
3 Sugarcane	4,340.00	3 Services (i.e., attached agricultural labour)	780.00
		4 Manure	978.00
		5 Ropes	44.00
		6 Maintenance of livestock	486.00
		7 Equipment	432.00
		8 Land Revenue	255.60
Total	6,390.00	Total	4,153.10

Net income earned from cultivation } Rs. 6,390.00—4,153.10 = Rs. 2,236.90

37. Another case study of Sri Vangala Rama Reddi a well-to-do family of Reddi Caste, who is working as Patwari (Village Karnam) is given below for a comparative study to illustrate how the large extents of sugarcane cultivation are economical. This is an intermediate family. All the agricultural operations are conducted by engaging hired agricultural labour as he got a little time at his disposal even to supervise agricultural operations being a key village functionary. He owns a total extent of 20.275 acres of cultivable land. During the year under survey, 10 acres is under paddy during the *abi* season and 3.50 acres under paddy in *tabi* season. In spite of his official work to collect the land revenue and *jamabandi* work, he singularly managed to cultivate sugarcane in 7.50 acres of land. He owns the draught bullocks and the agricultural implements. He uses the iron plough to prepare the land for transplantation. He adopts the improved methods of cultivation.

STATEMENT XVIII			
COST OF AGRICULTURAL PRODUCTION OF VANGALA RAMA REDDI, 1961-62			
Sale proceeds		Cost of cultivation	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Paddy	5,730.00	1 Land revenue	698.00
2 Paddy straw	510.00	2 Hired labour	2,521.00
3 Sugarcane	14,756.00	3 Fertilizers	5,348.50
		4 Sugarcane	135.00
		5 Harvest and transport of sugarcane	3,400.00
		6 Attached agricultural labour	1,152.00
		7 Maintenance of livestock	1,114.00
		8 Ropes etc.	130.00
		9 Equipment	183.50
		10 Blacksmithy and carpentry services	80.00
Total	20,996.00	Total	14,782.00
Net annual income earned from agriculture		Rs. 20,996.00—14,782.00 = 6,214.00	

38. The income and expenditure particulars of a well-to-do agriculturist of the village belonging to Reddi caste is given below. He is continuing agriculture, the traditional occupation. All his agricultural activities are carried on by hired labour.

The family is of simple type. He owns the agricultural implements and bullocks. The head of the household supervises all the agricultural operations but no family member participates in the operations. Of the 13 acres of cultivable land, an extent of 2 acres is under paddy while sugarcane is cultivated in 3 acres of land. The remaining 9 acres of land is under *dedsal* sugarcane crop. Almost all the Reddi households conduct the agricultural operations with the help of agricultural labour besides attached agricultural labour. The Reddis of this village are not only economically sound but also politically powerful as all the key posts of the administration are occupied by the people of this caste. The cultivation of sugarcane has greatly influenced their economic status.

STATEMENT XIX			
COST OF AGRICULTURAL PRODUCTION OF A WELL-TO-DO REDDI, 1961-62			
Sale proceeds		Cost of production	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Paddy	1,350.00	1 Land Revenue	240.00
2 Paddy straw	160.00	2 Agricultural labour	1,106.00
3 Sugarcane	6,510.00	3 Manure	668.28
		4 Maintenance of livestock	562.00
		5 Ropes etc.	40.00
		6 Implements and equipment	401.88
		7 Attached agricultural labour	360.00
Total	8,020.00	Total	3,378.16
Net income earned during the year 1961-62 from agriculture		Rs. 8,020.00—3,378.16 = 4,641.84	

39. From the above case studies, it is clear that the net income is more if the family members participate in the agricultural operations. The cultivation of small holdings by engaging hired labour yields ill-proportionate returns and it proved unprofitable in many cases. All the Reddi households, artisan households and other persons engaged in hotel and *kirana* business, employees of private and public concerns depend entirely on hired labour to cultivate their fields. The whole economic structure of this village is built up on irrigation and sugarcane cultivation. It is a common tendency among the well-to-do families to under estimate the income and over-rate the expenditure

While interrogating the above two Reddi households it is felt that the expenditure is inflated and the yield is purposely underestimated for fear of taxation. The Bodhan Sugar Factory helps the farmer to a large extent by offering loans to meet the cultivation expenses. The Large Sized Co-operative Society has also advanced money to many ryots to ease the financial burden. Besides these two agencies, the well-to-do persons offer loans to assist the ryots in times of need. Thus the working capital required for sugarcane cultivation has re-emphasised the economic interdependence in this village.

Sugarcane Farm

40. In this context it is quite interesting to study the cultivation particulars on a large scale where both risk and profit are involved. The local sugarcane farm, popularly known as 'Allaaddin Farm' is the biggest one in this area with a total extent of 324.27 acres. There are two other small farms also in this village. The owners of this major agricultural project are also leading businessmen and contractors at Hyderabad which is at a distance of about 108 miles from this village. Sri Nizamuddin is the first person who took interest in this agricultural work on the advice of Sri Shaik Ali, the then Operative Director of the Bodhan Sugar Factory, who was running a farm in the year 1940. Sri Nizamuddin has purchased only 11 acres of land to start with in the year 1940 at Rs. 25 per acre. He had thus a footing in this region. As years rolled on, he could rightly foresee the future of this tract, being perhaps a business magnate with his varied experience and slowly acquired an extent of 324.27 acres by the end of 1946 i.e., within a span of six years. From thence i.e., 1946 to 1951, much attention is paid for the improvement of the farm and hard and planned labour during this five year period has kept the farm on sound lines. This farm is a model for any new type of crop or method of cultivation for the villagers. There is an extent of 24.40 acres spread over in four bits which includes 5 acres of garden land, which is quite near to the village while the remaining 299.87 acres is situated outside the village and this entire extent of land is distributed among 37 plots. In order to have effective supervision and intensive cultivation, the entire land has been divided into blocks with a maximum of 10 acres and a minimum of 3 acres of land. This entire land belongs to one Muslim joint family. This land has

been divided among brothers, sisters and cousins and thereby 16 partners are found in the records. This division of land is shown in order to avoid the effects of legislation on agricultural holdings. The farm affairs are mainly conducted by two operative directors namely Sri Nizamuddin and Moinuddin who even decide about the distribution of the net profits among these 16 shareholders. All the farm transactions have to be approved by these two operative directors before they are executed.

41. In order to maintain the farm accounts and conduct field operations, 15 persons are engaged on monthly salaries varying from Rs. 50 to Rs. 150. The employees of the farm are mainly divided into office staff and the field staff. The office staff exclusively attends to maintenance of the accounts relating to the sale of agricultural output and cultivation expenses besides maintaining the farm store. The field staff is solely engaged in cultivation. During the season or whenever necessary, casual labour is engaged on daily wages for conducting various operations. The permanent field staff raise the seed beds, manure the lands with organic manure and conduct ploughing operations. They also watch the fields till the harvest is over. They also attend to intracultural operations and application of insecticides and manure. The other operations, namely transplantation, weeding, harvest and threshing operations are conducted by the daily labour. Women labourers are numerically more in this branch of work as they are more suitable to conduct these operations while men are engaged in ploughing, repairing of bunds and such other heavy type of agricultural labour. Women of the Scheduled Castes happily work for wages. During the peak seasons of agriculture, a few families from the neighbouring taluks or the districts migrate to this village and thus ease labour scarcity in this village. These families usually stay for a period of six months and almost earn one year's subsistence.

42. As regards the permanent labour of the farm, the office staff as also the field staff are provided with pucca, rent free quarters in the five acres garden land of the village. All the medical expenses of this permanent labour are borne by the Farm Management. Foodgrains are also supplied at cheaper rates. There are no fixed increments but the increments are annually given depending on the loyalty and the work exhibited during the year

which the management watches periodically. Recently, they have introduced the method of paying bonus to create incentives among the workers for better, more sustained and sincere work. This system has greatly influenced the overall efficiency of the permanent staff, and thereby resulted in considerable increase of the agricultural output per acre. The management pays festival advances and extends monetary help for other social ceremonies. Separate pucca buildings are provided for the office, store room, cattle sheds, mechanical workshop to repair the tractors and other auto-vehicles, besides a guest house. In this garden land, the mango, citrus, cocoanut, guava and jack fruit trees are the important ones grown in this orchard for the last fifteen years. A cowdung plant is functioning for the last two years which is quite useful as fuel.

43. The required chemical fertilisers are secured from the Village Panchayat and from the Agricultural Department of the Government of Andhra Pradesh. The technical assistance for plant protection and for cropping pattern is also given by the Department of Agriculture, Government of Andhra Pradesh. The improved seed is purchased from the Sugarcane Research Station at Rudrur. The farm has not engaged any specialist to render advice on matters of agriculture. Farm Research Officer of Bodhan Sugar Factory renders free advice on sugarcane cultivation whenever necessary. They usually meet the agricultural demonstrator of their zone for consultation regarding the different doses of manure and pesticides to be used for eradicating the pests. Moreover, any person from the Department of Agriculture invariably visits this farm as it is systematic and follows the advice given by them from time to time.

Improved agricultural implements

44. The improved agricultural implements like iron ploughs, push-hoes, tractors, etc., are purchased direct from any standard company. The Farm at present owns three tractors and a lorry besides a number of iron ploughs, push-hoes, crowbars, spades and other common agricultural implements. In order to maintain the agricultural equipment, a few farm machanics were engaged on salary for repair and maintenance of farm machinery. This work at present is being attended to by one of the partners who had been to United States of America for training in machinery maintenance and operation.

He also ploughs the land along with the other drivers, besides looking after the maintenance. The other partner is incharge of the overall management of the farm.

Source of finance

45. The farm owners are quite well-to-do people and being business magnates in Hyderabad, the capital city of Andhra Pradesh, they never suffered for finances to run this farm. The sugarcane crop is inspected by a responsible employee of the Bodhan Sugar Factory in the month of July or August. Consequent on this inspection, the quota for the supply of sugarcane to the Factory will be fixed, basing on the average yield of the crop during the previous years. An advance of Rs. 400 is paid per each acre of sugarcane depending on the tons of sugarcane to be supplied to the Sugar Factory and a permit is also issued to that effect. These advances on the security of the crop by the Factory help the small ryots to a large extent to meet the cultivation expenses.

Cultivation practices

46. Not much difference exists in the cultivation methods between this big farm and other smaller holdings except that ploughing is done by tractors in the former. In one way, this farm is beneficial as they take up any new method of cultivation or seed suggested by the Department of Agriculture, Government of Andhra Pradesh, or the Bodhan Sugar Factory, even though it implies certain risk. If the method tried proves to be beneficial, the other ryots too adopt it. The farm lends the iron ploughs freely on request to any local ryot in times of need. Seeds and fertilisers are also supplied occasionally on cost basis. A few ryots have also used the farm bullocks on mutual help basis during the peak periods of agricultural season. The extent of land under sugarcane crop usually varies from year to year depending on the quota fixed by the Bodhan Sugar Factory. The remaining land is usually covered by paddy crop. This farm, unlike any other ryot, grows large quantities of sugarcane under contract to the factory so as to avoid risk.

Income and expenditure particulars

47. The Farm Manager has given the total yield of paddy and sugarcane with the respective sale prices for the years 1959-60 and 1960-61 as detailed below though the account books were not produced.

STATEMENT XX
SALE PROCEEDS OF ALLAUDDIN FARM, 1959-60 & 1960-61

Name of crop (1)	Sale proceeds	
	1959-60	1960-61
	(2)	(3)
	Rs. P.	Rs. P.
1 Sugarcane	159,545.74	271,238.80
2 Paddy	6,000.00	1,200.00
3 Orchard	1,200.00	900.00
Total	166,745.74	273,338.80

48. The income and expenditure particulars of the year 1961-62 explain in brief as detailed below

STATEMENT XXI
BUDGET OF ALLAUDDIN FARM, 1961-62

Sale proceeds		Cultivation expenses	
Particulars (1)	Amount (2)	Particulars (3)	Amount (4)
	Rs. P.		Rs. P.
1 Sugarcane	221,034.00	A. Establishment	
2 Paddy	16,300.00	1 Office staff	2,400.00
3 Orchard	931.36	2 Field staff	5,352.90
		3 Watchmen	688.00
		4 Irrigators	2,901.75
		5 Labour gang	714.32
		6 Pension for widows	703.72
		Total	12,760.69
Total	238,265.36	B. Maintenance	
		7 Repairs to old implements	200.80
		8 Stationery	214.59
		9 Medicines	50.82
		10 Interest raised on the debts given by Factory	2,517.17
		11 Lorry expenses	3,307.49
		12 Motor car expenses	2,511.72
		13 Camp expenses (Maintenance of buildings, cattle shed etc.)	4,407.18
		14 Meals expenses for the Manager and guests	950.00
		Total	14,159.77

—Contd.

about farm economics. It may be apprehended in this connection that many different items of expenditure have been inflated. It is much more difficult to collect details on minor sources of income such as periodical sale of fruits, etc. Care has however been taken to cover all sources of income and items of expenditure as accurately as it can be from the available records. The three main sale proceeds are from sugarcane, paddy and fruits while the expenditure can be broadly classified into establishment, maintenance, agricultural operations, land revenue and commercial taxes and depreciation charges on automobiles, machinery, buildings and livestock.

STATEMENT XXI—Concl'd.
BUDGET OF ALLAUDDIN FARM, 1961-62

Sale proceeds		Cultivation expenses	
Particulars (1)	Amount (2)	Particulars (3)	Amount (4)
		C. Agricultural operations for sugarcane	Rs. P.
		15 Levelling in the field	320.09
		16 Turning of land furrows	924.31
		17 Preparation of channels	1,652.99
		18 Preparation of beds	1,936.17
		19 Sugarcane seed	2,541.52
		20 Irrigation	333.39
		21 Weeding	1,713.67
		22 Mulching and hoeing	515.54
		23 Insecticides	13.08
		24 Earthing	2,513.10
		25 Manuring	2,077.61
		26 Repairs to field roads	682.73
		27 Harvest operations	9,570.12
		28 Transport to factory	21,052.81
		Total	45,817.13
		II Agricultural operations for paddy	5,001.00
		III Maintenance of orchard	1,067.12
		IV Land Revenue and Commercial Tax	6,363.89
		Total expenditure under I, II, III and IV	85,169.60
		V Depreciation charges on automobiles, tractors, agricultural implements, buildings, etc.	15,000.00
		Total	100,169.60
Total	238,265.36		
Hence the net income earned from cultivation for the year 1961-62		238,265.36 100,169.60 138,095.76	

49. During the year 1961-62 they have purchased spare parts for the tractors costing Rs. 5,794.32 from the profits of the previous years and as such it cannot be included in the budget of this year. However, it can be taken as an asset and added to the total income of Rs. 238,265.36 and thereby the total income is Rs. 244,059.68. In short the assets of this farm are given under the following major heads.

STATEMENT XXII ASSETS OF ALLAUDDIN FARM	
Particulars (1)	Amount (2) Rs.
1 Land, buildings and garden	350,000
2 Tractors, agricultural implements and livestock	300,000
3 Vehicles (lorry, car and cycles)	15,000
Total	665,000
4 Capital investment	200,000
Total assets of the farm in June 1962	865,000

50. As seen from the sale proceeds of three years i.e., from 1959-62, sugarcane has contributed an amount of Rs. 1½ lakhs to Rs. 2½ lakhs every year to the major portion of the annual income. The major portion of the cane of this farm is usually transported by the farm lorry.

Impact of Bodhan Sugar Factory

51. Prior to irrigation, paddy, vegetables and chillies were grown in this village. The present economic prosperity of the village is built up on irrigation and the establishment of Bodhan Sugar Factory. The change from a mere subsistence economy to cash economy is the concomitant of the irrigation facilities provided by the Nizamsagar canal. The ryots are usually free of cultivation after the harvest in the month of January until the ploughing season in either May or June. These leisure months are quite useful to perform the marriages and other social functions. This customary routine of economic and social life of these farmers has completely changed due to the sugarcane cultivation. The most common season for sugarcane cultivation is May to July. Operations connected with sugarcane cultivation extend through all seasons and this has brought in a remarkable readjustment between the productive and social aspects of life. Due to the planned programme of sugarcane cultivation to meet the demands of the Factory, the farmer, unlike in old times, has got very little time to devote his attention on any of the social functions. The farmers usually hire the labour in the village or in the neighbouring villages. A few ryots help one another mutually to overcome the labour problem. Labour is mostly paid in cash.

52. As regards the capital investment, most of the farmers borrow from the local well-to-do agriculturists or from the private money lenders of the neighbouring villages, till they earn cash from the sale of the cane. The Large Sized Co-operative Society at Dupalle also offers loans for agricultural purposes. The Sugar Factory also pays Rs. 400 per acre to the ryots to enable them to meet the cultivation and harvest expenses on condition that cane is supplied to it. The Factory charges 7½% interest on such advances and the entire amount is realised at the time of delivery of the cane. The farmers who do not possess any thing to meet the domestic expenses take loan from other sources. Some farmers, who, all through the year deliver cane to the Factory and draw cash, are in a position to offer petty loans to ease the financial pressure of some ryots. The sugarcane

in this village is however essentially grown under contract to the Factory. In the month of July or August a responsible Officer of the Sugar Factory inspects the sugarcane plots and specifies the tonnage to be supplied but not the cane produced on an acre of land. Thus the factory avoids the risk of supervising every acre of land at all stages for better yield of the crop. The ryots in their anxiety to earn more money supplying more tons of cane to the factory evince great interest throughout the growth of this crop. Before the crop is harvested, the Factory's fieldman inspects the crop three or four times before it is harvested and advises the ryots to take necessary measures to produce better cane. Each ryot is issued a permit specifying the tons of cane to be brought to the Factory. The fieldman also reports to the Factory authorities about the stage of the crop in different fields so as to enable the latter to issue cutting permits depending on the cane requirements. The cropping seasons are also decided by the factory so as to maintain a continuous supply of the cane all through the year. The cutting permits are issued depending on the recommendations made by the fieldman. In order to win the good will of the fieldman, the peasants offer presents and also bribe him so as to secure cutting permits. The Factory does not take any responsibility to purchase the cane which is not covered by a permit. Moreover, no compensation is paid for any ryot in case the crop is affected by the draught. The Factory has not only control the area under sugarcane but also regulates the cropping pattern depending on their needs.

53. As regards the marketing of sugarcane, the ryots do not have any anxiety as they simply deliver the cane as per the directions of the Factory authorities. The surplus paddy is invariably sold at Nizamabad. The agricultural produce is usually transported by the double bullock carts to the marketing centres. All the sugarcane produced in the village is sold to the Factory and the surplus paddy at Nizamabad. Lorries are also used to transport the agricultural produce. Prior to 1951, the average produce of paddy of the entire village per year was 136 bags and that of sugarcane was 75 tons. The entire quantity of paddy produced was completely consumed by the producing households and the straw too was utilised for their respective cattle. The entire yield of sugarcane (75 tons) was sold to the Factory and an amount of Rs. 3,130 was realised from its sale. During the last decade (i.e., 1952-61), 6,965½ tons of cane produced was sold to the Bodhan Sugar Factory whereby

an amount of Rs. 311,679.80 was realised. Out of the total production 837½ bags of paddy, 636½ bags was consumed in the village and the remaining 201 bags of paddy was sold for Rs. 3,901.54 in Nizamabad market. The surplus of 6 cart loads of straw was disposed of for Rs. 48 during the last decade. During the year under survey, an amount of Rs. 395,514.11 is realised towards the sale proceeds by disposing 6,352½ tons of sugarcane. Of the total production of 3,500 bags of paddy, 1,502 bags of paddy is consumed by various households in the village. The surplus of 1,998 bags of paddy is sold for Rs. 36,584.70 besides 10 cart loads of paddy straw for Rs. 76. From this it is evident that the production of sugarcane and paddy have gradually been increasing year after year due to the assured water supply under the Nizamsagar Canal for the last ten years. Prior to 1951, the production of the above two crops was significantly low when compared to 1961-62 as the lands were then mainly irrigated by a rainfed tank (Table 26). The total sale proceeds in the year 1961-62 came to Rs. 432,174.81.

Local measures

54. The local measures, in use, are given below.

STATEMENT XXIII

LOCAL MEASURES

Local measure (1)	Equivalent standard measure (2)	Metric equivalent (3)
1 <i>Manika</i>	6 seers	6 kilograms
1 <i>Thoom</i>	96 seers or 16 <i>manikalu</i> or 1 md.	96 kilograms
1 <i>Putti</i>	20 maunds	19.2 quintals
20 maunds or 1 <i>putti</i>	13 1/3 <i>pallas</i>	"
1 maund or 1 <i>thoom</i>	1 bag	1 quintal
Local measurement for oils		
One <i>thakkedu</i>	1½ seers	1.5 kilograms
One maund	12 seers	12 "

Market prices

55. The market price for paddy is Rs. 32 per *palla* and that of sugar is Rs. 43.40 per ton. The local prices for the consumer goods as detailed below explain briefly the living conditions of people.

STATEMENT XXIV
PRICES OF CONSUMER GOODS

Name of item (1)	Quantity (2)	Metric equivalent (3)	Price (4) Rs. P.
1 Dhal	1 seer	1 kg.	0.75
2 Tamarind	1 seer	"	1.00
3 Onion	1 seer	"	0.19
4 Vegetable oil	1 seer	"	3.00
5 Sugar	1 seer	"	1.19
6 Salt	1 seer	"	0.12
7 Tea packet	1 No.		0.35
8 Coffee tablet	1 tablet		0.06

With the introduction of the metric system of measures and weights, the local *kirana* merchants are slowly adopting these measures. They also sell these consumer goods in kilograms to the educated persons and in local measures to others. Reliable enquiries reveal that prices of various commodities have gradually increased, corresponding to the increase in the prices of sugarcane and paddy. The price of sugarcane per ton has increased from Rs. 39.17 in the year 1959-60 to Rs. 43.40 in the year 1961-62. Likewise, the price of one bag of paddy has also increased from Rs. 15 to Rs. 22 within a span of four years.

Agricultural implements

56. The most common agricultural implements used by the ryots are a wooden plough and a *gorru*. All these implements are made by the local Kammari (blacksmith). The agriculturists supply the required iron and charcoal and also help the blacksmith-cum-carpenter in lighting the furnace while the latter prepares the implements. Besides these two major implements, the other simple agricultural implements owned by many ryots are crowbar, spade, axe, knife and sickle. Even agricultural labourers possess these accessories as they require them for the work. The ploughs are prepared with the teak *tumma* (acacia ferruginea) wood. The wood required for the agricultural implements is purchased at Nizamabad or in the timber depot at Jankampet. The cost usually varies between Rs. 8 and Rs. 10 for the wood required for preparing the plough. The iron required to prepare the *karru* (ploughshare) costs Rs. 2 or Rs. 3. The labour charges for the carpenter-cum-blacksmith are not paid immediately by the customers. He is

paid for his services in kind. These customary payments are made by the customers during the harvest season. The minimum charge paid to each customer is 12 *manikas* (cash value about Rs. 12) of paddy per year. The well-to-do Reddi households pay upto 20 *manikas* of paddy. The Kammari attends not only to preparation of the agricultural implements but also to repairs and sharpening of the old implements whenever the customer wants them. He also attends to fixing the *pattalu* (rimbands) to the wheels of the country carts. He also prepares the country carts on supply of the required raw material for which a separate charge is paid. Besides the annual customary payments, the Kammari earns Rs. 2 per day on average throughout the year. The local Kammari also serve the neighbouring villagers. A few ryots purchase the agricultural implements, namely crowbar, spade, sickle, knife and other minor accessories at Nizamabad. The local Kammari are quite busy from June to August and October to January months. One type of work or the other will be attended to by them all through the year. The improved iron ploughs are used by a few well-to-do ryots and by the farm. As seen from Table 27, improved agricultural implements are used by five households with an annual income of more than Rs. 1,200 and one Kammari household in the annual income range of Rs. 301 to Rs. 600. Of these 5 households, 2 households each belong to Muslim and Reddi castes and the remaining one household belongs to Rajput caste.

57. The plough locally known as *nagali* consists of *dumpa*, *pale*, *kola* and *padicheyya*. An iron piece of 6" to 8" in length is fixed to the *dumpa*, allowing 2" to project outside. The *padicheyya* is used as a handle while ploughing the land. The *pale* and *dumpa* are fixed together by *kola* at one end and the other end is tied with *kadi* to which the bullocks are tied on either end. The plough is then made ready to plough the land (Fig. 40).

58. The *gorru* is used by all the ryots to level the ploughed land after watering. This consists of *gorru*, *nogarumma* and *padicheyya*. The *rumma* connects the *padicheyya* and *gorru* while the *noga* is fixed to *gorru*. The *kadi* (yoke) is tied at the other end of the *gorru* before it is made ready for ploughing and kept on the necks of bullocks.

59. The spade locally known as *para* is nothing but an iron blade which is used to turn the earth and also construct earthen bunds. It is fixed to a wooden handle of 2½' to 3'.

60. Unlike in the Andhra region, the wheels of the carts are considerably small and the height generally varies between 3' and 4' from the ground. These carts are longer than the carts found in the Andhra region. These carts are quite typical of this region.

Use of improved seeds and pesticides

61. All the ryots growing sugarcane invariably use the improved seed No. 419 cane, which is being supplied by the Bodhan Sugar Factory for the last ten years. The sugarcane seed varieties viz., Nos. 419, 421, 467 and 775 are used by the farm. Most of the ryots use Co. No. 419 because of its vigorous growth and ability to withstand adverse conditions. It is quite suitable not only for crushing in the factory but also for making jaggery. It usually gives good yield and the results are quite impressive under intensive cultivation. Above all, it is suitable for different conditions of cultivation in wet and garden lands. The improved paddy seed C. No. 45 is most popularly used by the farmers. The other varieties of paddy seed are *akkullu*, *basangi*, *ichodi*, *kokambanthulu* and *sambarlu*. The ryots usually keep a little quantity of paddy and sugarcane from year to year for seed purposes. One household each in the income of more than Rs. 1,200 belonging to Muslim and Reddi caste and one Kammari household in the income range of Rs. 301-600 are quite aware of the different varieties of improved seed. The use of chemical fertilisers has become more popular due to the efforts of the agricultural Department and the Bodhan Sugar Factory. The local farm has demonstrated the use of improved seed in most of its farm lands for the last ten years. The popular manures commonly used by ryots are urea, ammonia, calcium nitrate and oil cakes. Most of these manures are purchased from the Agricultural Department godown at Yedapalle or Nizamabad either on credit or on cash. The organic manure is used by all the ryots. The local belief is that the lands would not be fertile without applying organic manure before taking up any crop. Each household stores the daily sweep in a pit and the agriculturist take particular care to store the rubbish of the house and the cattle sheds which is later on applied to the cultivable fields. The organic manure is sold to the ryots for Rs. 5 or Rs. 6 per cart load by the non-agriculturists. In all, 42% of the households use organic manure while 50% of the households use chemical fertilisers. Almost all the land-owning households use both organic manures and chemical fertilisers. Many ryots are of the opinion that the

Other occupations

62. Pocharam's population also consists of the functionary caste households, namely, blacksmiths (Kammaris) and fishermen (Goondla). All the four households have been settled in between two and three generations. Of these 4 households, 3 households own the land varying in between 5 cents to 50 cents while one household owns an extent of 9.10 acres of cultivable land. Even the little extent of land they own is regarded as an ultimate security. Out of 4 Kamhari households, 3 households are following

Fishing

Shoe-making

Business

65. There are two Komati and one Sathani households who mainly earn their livelihood through

kirana business. The traditional occupation, *kirana* business, is still continued by these two Komati households. The Sathani has changed over from *bhiksha* (the priest-hood begging) to the *kirana* business one generation ago. These three village shops mainly sell all the required domestic articles and condiments either for cash or for corn (Table 4). The required domestic articles are purchased at NiZamabad from the wholesale merchants for retail sale in the village by these three shop owners. The villagers, irrespective of the caste, purchase their daily requirements in these shops both on cash payment and on credit basis. Goods are sold on credit only to a few persons well acquainted. During the year 1961-62, the two Komati households invested a sum of Rs. 4,800 and Rs. 25,200 respectively in the two *kirana* shops and earned an annual income of Rs. 315 and Rs. 675 respectively, which was spent towards the maintenance of the households. The *kirana* shop run by the Sathani is popularly known as *panthulu kottu*. No registered name is however given to any of these three shops. In the year 1949, the Sathani has started this business with an initial capital Rs. 1,000 and he could not specify the amount that was in his business during the year 1961-62. The probable method to calculate an approximate investment in the shop is only on the quantity of daily sales (Rs. 20) which works out to a yearly investment of Rs. 7,200 during the year 1961-62. Likewise, the amount invested in the other two establishments is also calculated. The shop owners regularly visit Nizamabad once in a week to bring the required articles from the wholesale merchants. The goods are usually taken on credit basis by paying the last week's credit in full and thus the shop owner keeps on the credit relationship with the wholesale merchant. The domestic articles, namely, dhal of different varieties and other condiments are stored in tins while the *beedis*, cigarettes, match boxes, soaps and *jarda* are kept in package boxes. The samples of the goods available in the shop are exhibited in the wooden almyrah to attract the customers. As the shop owner purchases the stocks once in a week required for the next week depending on the local demand, no elaborate arrangements have been made to store the stocks. It is further said that the margin of profit is 12 paise per rupee of sale. The local hotel, Anantaswamy hotel—named after the owner—provides light refreshments to the villagers. He sells both tea and coffee, besides selling fried peas, *murukulu*, *chanduva* and double *roti*. The sales on an average vary from Rs. 5 to Rs. 6 per day and the profit per each rupee of sale varies

Animal husbandry

67. The milch cattle are mostly purchased by the well-to-do ryots and milk is entirely used for domestic purposes. The price of a milch animal varies in between Rs. 200 and Rs. 500 depending on the milk yield. Likewise, the bullocks are also purchased. The cost of each bullock varies between Rs. 300 and Rs. 700 depending on the age and physique of the animal. A pair of weak bullocks can be purchased even for Rs. 200. The cattle are usually purchased in consultation with the commission agent, who is said to be good at observing the

sudulu of the animal. The goat and sheep are also sold in the cattle market at Nizamabad though the business is considerably small. A goat or a sheep costs Rs. 20 to Rs. 40 depending on the strength of the animal. They are mostly purchased to make an votive offer or to arrange a feast in connection with social ceremonies. Such cattle diseases as *domma manjeri* and *vatom* are mostly cured in the village. *Domma* is cured by administering a mixture of *vamu* (Bishop's weed), *vellulli* (garlic) and *nalleru* to the diseased cattle while the scars made with a red-hot crowbar on the body of the cattle cure the disease, *manjeri*. The disease *vatom* is cured by feeding the animal with the water mixed with asafoetida, locally known as *inguvapalu*. The cattle are taken to the hospital only when the indigenous medicines do not work effectively.

68. When cattle are afflicted with such diseases as rinderpest, foot and mouth disease, they are usually taken to the hospital at Nizamabad which is in charge of a Veterinary Assistant Surgeon. The other common diseases are lousiness, fever, simple wounds and eye soar. The Extension Officer of Animal Husbandry of the Panchayat Samithi who is of the cadre of a Veterinary Assistant Surgeon, visits the village periodically in his regular tours and attends to treating the cattle. He also treats the cattle at Yedapalle the Panchayat Samithi headquarters. Each household possesses a few indigenous fowls which are used for domestic consumption. The villagers do not usually sell the birds for eating but the eggs are sold whenever they have surplus. Each egg costs 12 P. while each bird costs about Rs. 3 to Rs. 6.

Income and expenditure

69. Most of the informants have expressed their curiosity to find out their annual income and expenditure under various heads. In the compilation of the household budgets, one has to collect the data cautiously to find out their annual income and expenditure under various heads. The data has to be collected cautiously and checked thoroughly as the tendency has been to inflate expenditure and to deflate income. The total annual income of the surveyed households (100) is Rs. 259,986.71 while the annual expenditure works to Rs. 258,787.74 during the year 1961-62, thus resulting in an overall surplus of Rs. 1,198.97. Hence the overall financial position of the village is quite satisfactory. Of the 100 surveyed households, 36 are with a surplus budget to the tune of Rs. 19,040.18 whereas 63 households have

a deficit budget of Rs. 17,841.21. Only one household with agriculture as main occupation is found with a balanced budget. As many as 40 households of different income groups with the main occupation agriculture have contributed an amount of Rs. 162,294.23 (62.4%) to the total village income, followed by 2 households, engaged in Government service with an annual income of Rs. 42,449. The 15 households have earned an annual income of Rs. 17,685.98 as employees in agricultural farm while 21 households have derived an annual income of Rs. 16,445.10 through agricultural labour. Six households each engaged in rural labour and attached agricultural labour are deriving an annual income of Rs. 6,487.30 and Rs. 4,898.10 respectively. There are 3 households each in blacksmithy and *kirana* business, earning an annual income of Rs. 2,122 and Rs. 2,970, respectively. One household each derives its income from *beedi* making, cattle rearing, hotel business and from working as a clerk in Sugar Factory, but the households with surplus budgets have only contributed Rs. 7,220.02 through agriculture while 6 employees of the Agricultural Farm have contributed an amount of Rs. 1,692.82 to the total surplus amount. A Government servant is having a surplus budget of Rs. 8,875. Likewise, Rs. 11,977 out of the total deficit of Rs. 17,841.21 is contributed by 22 agriculturists. All the 6 households engaged in agricultural labour have reported a deficit of Rs. 1,013.20. The 44 households with agriculture as main occupation combined with incomes through their respective subsidiary occupations made major contributions to the total income and expenditure of the village. The other independent contributions to the total wealth and expenditure made by different households with *beedi* making, blacksmithy, cattle rearing, clerk in Sugar Factory, hotel and *kirana* business as main occupations are quite insignificant, compared to agriculture and agricultural labour. It may be noted in this connection that the pattern of expenditure varies from caste to caste depending on the size of the household and the source of income. In the year 1961-62, the total expenditure of the village on various consumer goods together with the purchase of assets is Rs. 295,520.74. Out of the total value of assets purchased to the tune of Rs. 36,533 during the current year an amount of Rs. 27,168 (74.3%) is made by 40 agricultural households. Fifteen households engaged as employees in the agricultural farm purchased assets worth Rs. 5,535 and the remaining Rs. 3,000 was made by the households engaged in rural labour. The value of assets purchased by those engaged as

attached agricultural labourers and in *kirana* business and as a clerk in the Sugar Factory, varies between Rs. 200 and Rs. 300 for each occupation. The agriculturists and the employees in agricultural farm have exclusively disposed of their assets to a tune of Rs. 4,956 realising an amount of Rs. 3,316 and Rs. 1,640 respectively (Table 42).

70. In order to present a brief picture of the budgetary position of different households, a few typical case studies have been given below.

71. The details of the family budget of a well-to-do Reddi who derived the major portion of income from agriculture, besides being a Patwari, are detailed below.

STATEMENT XXV
FAMILY BUDGET OF A WELL-TO-DO REDDI, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Cultivation	20,486.00	1 Food	2,613.00
2 Earnings through Patwari service	170.00	2 Drinks (a) Coffee	265.00
3 Rent	240.00	(b) Liquor	240.00
		3 Fuel and lighting	198.00
		4 Whitewashing the house	20.00
		5 Clothing	800.00
		6 Travelling	156.00
		7 Radio licence	10.00
		8 Recreation	192.00
		9 Radio battery	96.00
		10 Education	165.00
		11 Medicines	500.00
		12 Other miscellaneous services	117.00
		13 Life Assurance	167.50
		14 Interest	427.00
		15 Delivery charges	250.00
		16 Rent	60.00
		17 Sugarcane harvest	3,400.00
		18 Expenses for sugarcane	1,312.50
		19 Sugarcane seed	1,012.50
		20 Land revenue & commercial tax on sugarcane cultivation	510.00
		21 Land revenue for paddy land	188.00
		22 Hired labour	1,209.00
		23 <i>Jeetagallu</i> (attached agricultural labour)	1,512.00
		24 Cattle feeding	624.00
		25 Expenses for paddy crop	2,005.00
		26 Manure for sugarcane	4,327.50
		27 <i>Pan</i> (betel leaves)	192.00
		Total	22,569.00

—Contd.

STATEMENT XXV—Concl'd.
FAMILY BUDGET OF A WELL-TO-DO REDDI, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
		28 Agricultural implements and repairs	183.50
		29 Utensils	20.00
		30 Repayments made to the Sugar Factory	3,000.00
		31 Servant maid	50.00
		32 Mats	1.00
		33 Prize bonds	15.00
		34 She-buffaloe	170.00
Grand Total	26,896.00	Grand Total	26,008.50

From the above analysis it is clear that major portion of his income is spent towards cultivation expenses to earn an agricultural income of Rs. 20,486. In order to meet the household expenses, he obtained a loan of Rs. 3,000 from a private money lender. An amount of Rs. 4,772 is spent on the major items of expenditure, namely, food (Rs. 2,613), coffee (Rs. 265), liquor (Rs. 240), clothing (Rs. 800), travelling (Rs. 156), medicine (Rs. 500), and fuel and lighting (Rs. 198). Hence the average monthly expenditure on food, dress and drinks works out to

Rs. 326.50 for a household consisting of seven members. The per capita monthly expenditure is Rs. 46.64 which is not much in a well-to-do family. More money is spent on cultivation, attached agricultural labour and cattle-feeding.

72. Sri Jangam Gangaram, belonging to the Scheduled Caste Malajangam, earns his livelihood solely through agricultural labour. This family consists of seven members. The budgetary position is given below to present the expenditure pattern.

STATEMENT XXVI
FAMILY BUDGET OF JANGAM GANGARAM, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Wages through agricultural labour	820.00	1 Food	600.00
		2 Drinks	24.00
		3 Fuel and lighting	24.50
		4 Clothing	142.00
		5 Travelling	6.00
		6 Recreation	8.00
		7 Education	12.00
		8 Miscellaneous services	23.00
		9 Smoking	36.00
Total	820.00	Total	875.50

This is a budget with a deficit of Rs. 55.50 which is met by hand loan or by the savings of the last year's earnings. The average monthly expenditure works out to Rs. 72 and the per capita expenditure is near about Rs. 10 per month which is quite deplorable. It was brought out during the discreet enquiry that the adults take food once in a day during the non-agricultural season as there would be less work for them.

73. The family budget of Sri Jerripothula Venkodu, consisting of 5 members and depending on cattle rearing and attached agricultural labour, is as follows. His two sons are engaged as attached agricultural labourers and are earning Rs. 320 and Rs. 300 per year respectively. Besides cattle rearing, the head of the household is also employed as attached agricultural labour for Rs. 20 a month (i.e., Rs. 240 per year).

STATEMENT XXVII
FAMILY BUDGET OF JERRIPOTHULA VENKODU, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Cattle rearing	240.00	1 Food	800.00
2 Attached agricultural labour	860.00	2 Drinks	60.00
		3 Lighting	15.00
		4 House repairs	10.00
		5 Clothing	80.00
		6 Travelling	12.00
		7 Smoking	30.00
		8 Recreation	5.00
		9 Barber	3.00
		10 Medical	10.00
Total	1,100.00	Total	1,025.00

It is seen from above that more expenditure is incurred on essential items like food, clothing and drinks. The budget of this household shows a surplus of Rs. 75. The head of household says he proposed to keep this for contingencies. The average monthly expenditure is about Rs. 85 and the per capita monthly expenditure works out to Rs. 17 which is quite low. The living conditions are not quite satisfactory.

74. Sri Kondala Mohan Reddi hails from Reddi caste which is economically sound in this village. He is employed on a monthly salary of Rs. 100 per month to supervise the agricultural farm owned by

Dr. Chenna Reddi, Honourable Minister for Finance of the A. P. Government (at the time of survey, he was Minister for Panchayat Raj). As Sri Mohan Reddi is maintaining the agricultural farm and he is literate, he knows how to account for his household budget. He seems to be spending less money so as to cut the coat according to the cloth. The household consists of three members including a two years' old daughter. The per capita expenditure works out to Rs. 33 per month which is a better living standard than the households of Sri Jangam Gangaram and Sri Jerripothula Venkodu described above.

[Statement

STATEMENT XXVIII

FAMILY BUDGET OF KONDALA MOHAN REDDI, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Service (employee in agriculture farm)	1,200-00	1 Food	900 00
		2 Coffee	36-00
		3 Fuel and lighting	61-00
		4 Clothing	100-00
		5 Recreation	12 00
		6 Other miscellaneous service	66-00
		7 Servant maid	48.00
Total	Rs. 1,200-00	Total	1,223-00

75. Sri Enilsetti Nagayya who is the head of household of a simple type of family belonging to Komati caste is continuing his traditional occupation. The household consists of three members including a boy aged four years. He sells all the required domestic articles, *beedi*, cigarettes, and condiments. During the year under survey an amount of Rs.2,520 is invested in the business in which a profit of Rs. 315 was realised which is shown as annual income. His expenditure is significantly more than his income but he could not give any rational explanation for this deficit. In the absence of any reasonable explanation, it may be safely presumed that he

might be getting more profits lest he would have given up his traditional occupation. The margin of profit varies from 12 P. to 50 P. per rupee depending on the nature of demand and the quality of the articles. The monthly per capita expenditure works out to near about Rs. 24 which is better than the households engaged on agricultural labour. The major portion of expenditure is on food. The domestic requirements are met from the shop which is not evidently accounted for and included in the income. The profits on business are always kept secret for fear of taxation.

STATEMENT XXIX

FAMILY BUDGET OF ENILSETTI NAGAYYA, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Trade	315-00	1 Food	480-00
		2 Fuel and lighting	66-00
		3 Clothing	133-00
		4 Travelling	24-00
		5 Recreation	8-00
		6 Other miscellaneous services	38-00
		7 Smoking	24-00
		8 Coffee	96-00
Total	Rs. 315-00	Total	Rs. 869-00

76. Sri Indra Lakshmayya of Kammari caste ekes out his livelihood mainly from the traditional occupation of blacksmithy-cum-carpentry. He owns 5 cents of land and derives an annual income of Rs. 40 only over it. An amount of Rs.606 is earned during the year 1961-62 through the traditional occupation. The household consists of 5 members and it is a simple type family. The average monthly expenditure is about Rs. 54 and this results in the

per capita monthly expenditure of near about Rs. 13. On the whole the budget shows a deficit of Rs. 10 which is quite negligible. The payments are usually made in kind by the customers annually during the harvesting season. Each ryot pays between 12 *manikalu* to 20 *manikalu* depending on the quality of services. Kammari is one of the most important functionary castes of the village.

STATEMENT XXX
FAMILY BUDGET OF INDRA LAKSHMAYYA, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Agriculture	40-00	1 Food	450-00
2 Blacksmithy	606-00	2 Coffee	12-00
		3 Fuel and lighting	25-00
		4 House repairs	4-00
		5 Clothing	75-00
		6 Travelling	8-00
		7 Education	15-00
		8 Other miscellaneous services	26-00
		9 Land revenue	1-00
		10 Manures and seeds etc.	16 00
		11 Smoking	24-00
Total	646-00	Total	656-00

77. Sri Samula Gangaram of Munnurukapu caste is employed as a clerk on a monthly salary of Rs. 65 in the Bodhan Sugar Factory at Shakkarnagar. Besides, he also derives an annual income of Rs. 520 through cultivation. He applies for leave and attends to the major agricultural operations like ploughing and transplantation while the other agricultural work is supervised by the women till the harvest is completed. The total annual household income is Rs. 1,300 whereas the expenditure is

Rs. 1,330.33. It is a household with a negligible deficit of Rs. 30.33. The household is a simple type family, consisting of five members. Large amount is spent on food. Moreover, he purchased a house-site for Rs. 230 which is an asset. The monthly expenditure is about Rs. 111 which works out to a per capita expenditure of Rs. 22 per month. The living conditions of this household are tolerable though not quite encouraging.

STATEMENT XXXI
FAMILY BUDGET OF SAMULA GANGARAM, 1961-62

Income		Expenditure	
Particulars	Amount	Particulars	Amount
(1)	(2)	(3)	(4)
	Rs. P.		Rs. P.
1 Cultivation	520-00	1 Food	900-00
2 Salary	780-00	2 Liquor	6-00
		3 Fuel and lighting	22-00
		4 House repairs	10-00
		5 Clothing	84-89
		6 Other miscellaneous services (barber, soap etc.)	30-44
		7 Land revenue	47-00
		8 Purchase of assets	230-00
Total	1,300-00	Total	1,330-33

78. Considering the background of the above case studies, major amounts of the household income are spent on food. The expenditure on food depends not only on the quality of the food but also on the quantity. The expenditure on clothes is not much as it is normally sufficient to possess a few cotton clothes irrespective of the economic status of the individual. In majority of the castes there is no special dress on festival occasions except wearing new cotton clothes on Sankranti festival or on any other festival. There is a tendency among the men to display their economic status by smoking cigarettes or *beedis* and drinking coffee either in the village hotel or at home.

Expenditure on education

79. As many as 14 households belonging to eight castes have reported expenditure on education of their children. Ten out of these 14 households are each spending a considerably low amount of below Rs. 26 per year. The solitary Rajput household is spending an annual amount in the range of Rs. 51 to Rs. 100. The two Reddi households are each spending between Rs. 101 and Rs. 200 per annum. The maximum amount of Rs. 401 to Rs. 500 is spent on education per year by one Muslim household. However, the expenditure on education inevitably speaks of the lack of interest on education in this village. The need and the importance of education is not yet realised by the inhabitants of this village (Table 43).

Indebtedness by causes

80. As seen from Table 44 as many as 87 households are indebted to a tune of Rs. 71,620. More number of debtors are found in the higher income group of Rs. 1,201 and above and the average indebtedness in this income group is Rs. 1,293.75. If the income groups are taken into consideration, all the households in the income group of below Rs. 300 are indebted followed by 96% in the income range of Rs. 1,201 and above. The average indebtedness of 95% of the households in the annual income range of Rs. 601-900 is Rs. 225 while 50% of the households in the income group of Rs. 301-600 have reported an average debt of Rs. 324.28. The percentage of indebted households of various income ranges varies from 50 to 100%. The average indebtedness of the household works out to Rs. 823, irrespective of income ranges (Table 44). It is quite apparent that higher the income, the greater the

debt. Table 45 gives the causes of indebtedness. More number of households have taken loans for necessities like cultivation, ordinary wants, marriages, house construction and repairs for existing building and sickness. Six households have taken a loan of Rs. 9,080 for purchase of land and 4 households have raised loans to clear the outstanding debts and to meet the funeral expenses. The 3 *kirana* merchants of the village have raised a loan of Rs. 1,200 to run the household business. Thus the loans are usually raised for productive purposes.

Capital formation

81. The Tables 48 and 49 show the sale and purchase of assets during the last thirty years (1932-62). The total purchase of assets made by different households with different occupations is Rs. 154,665 while the sale of assets for the corresponding period is Rs. 23,155 thereby resulting in a net purchase of assets worth Rs. 131,510. Capital is usually invested by different households of different communities on land, livestock, machinery, tools and equipment, jewellery and other investments like Savings Bonds, Prize Bonds, Treasury Bonds and shares etc. People of all castes have invested to a tune of Rs. 136,825 in this village during the year 1961-62. About 63.05% of the savings are utilised for productive purposes under items like land, livestock, machinery and tools and equipment. The remaining 36.95% of the savings are spent on unproductive purposes, namely, buildings, jewellery, investments and other assets. On gold and jewellery as much as Rs. 2,585 is spent by 10 Mala households, Rs. 680 by 8 Madiga households, Rs. 400 by 2 Muslim households, Rs. 285 by 2 Goondla households, Rs. 280 by one Munnurukapu household and Rs. 150 by two Boya households. An amount of Rs. 1,595 is saved by Komati, Reddi and Sathani castes through Savings Bonds, Prize Bonds and Treasury Bonds etc. Three Muslim households have exclusively invested Rs. 4,015 under other assets. On the whole, the villagers prefer primarily to invest their savings on land and buildings, followed by livestock, which form the basis of their livelihood (Table 49).

82. The entire sugarcane is purchased by the Bodhan Sugar Factory and cash is directly received by the farmer. The farmer is thus left free without any botheration of market prices. Unfortunately, it is not possible to compare and contrast the

present pattern of expenditure of the villagers and the present prosperity of the village as a whole with what it was prior to irrigation as no data relating to the latter period is available. As regards the prosperity index for the past ten years, 10 households have redeemed their old debts to a tune of Rs. 9,290. On the other hand, 46 households have acquired landed property and 8 households have cash savings. Fifteen households have invested their savings on the purchase of new buildings. In all, 69 households have invested their savings to the tune of Rs. 92,395 under the above items which indicates the growing prosperity of the village. (Table 50).

Quantitative assessment of export and import of various commodities

83. As mentioned earlier, this village is a well settled agricultural village predominantly growing the cash crop, sugarcane. The entire sugarcane is

solely sold to the factory as the ryots invariably raise the crop under contract with the factory. During 1961-62, they have thereby realised an amount of Rs. 395,514.11. The amount realised through sale of the surplus paddy is Rs. 36,584.70 besides Rs. 76 due to the sale of paddy straw. Thus the total exports work out to Rs. 432,174.81 (Table 26). Most of the ryots directly sell their surplus paddy at Nizamabad market. The consumer goods are mainly imported and the three *kirana* shops in the village cater to the needs of the domestic requirements. The neighbouring villages also purchase the required articles from *kirana* shops of this village. The total annual turn over of the *kirana* shops approximately represents the total imports in the village. In the absence of any other authentic information, it is the only possible way to arrive at the total value of the imported consumer goods. Thus the total value of the imported consumer goods works out to Rs. 14,520 during the year 1961-62.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Religion and languages

All the three religions, namely, Hindu, Islam and Christian have their adherents in this village. As many as 85 households are of Hindus with two major sub-divisions, namely, Saivites and Vaishnavites who are locally known as *Vibhudidar* and *Tiru-mandar*. 13 households are of Muslims. The two Christian households are the recent converts from Mala Caste. Among Muslims, 11 households belong to the main sect Sunni and two households to Shiya. Except the Muslims and Christians, all Hindus worship all the village tutelary deities and perform all the Hindu festivals. Of the two Christian households, one household exclusively performs Christmas, Good Friday and Easter while the other household celebrates both the Christian and Hindu festivals. The Muslims observe their own festivals like Ramzan and Bakrid. Telugu is the mother tongue of all the castes among Hindus and Christians and it is predominantly spoken by all the people of this village. Telugu is reported as mother tongue by 462 persons (93.3%) while Urdu is the mother tongue of 33 (6.7%) Muslims. As regards their subsidiary languages, only 6 males and 2 females can not only read but also write English and 4 males exclusively claim Hindi as their subsidiary language. Apart from Urdu which is spoken by 26 persons, the languages, Marathi and Telugu are spoken as subsidiary languages by 33 persons comprising 24 males and 9 females. Without any exception everyone in the village knows and speaks Telugu (Table 52).

Leisure and recreation

2. Most of the households have to work hard from dawn to dusk to earn their bread. The agriculturists and the labourers do not have any leisure hours except a few hours at the time of lunch and during the evening hours after they return from their fields. These short leisure hours are usually spent either in chit-chat with their family members and the neighbours or fondle their children while enjoying smoke. It is only during the evening hours that most of the persons spend their leisure in fondling their children, or help the housewife by supplying the fuel. The younger generation of a few well-to-do families enjoy a little more leisure than the agri-

culturists and the agricultural labourers. During the leisure hours, they either read a few Telugu weeklies or play cards. A few of them visit the cinemas at Nizamabad. Occasionally, *bhajans*, *purana kaakshepams* and Bathkamma festive dances are arranged during the festive nights. The local *bhajan mandali* performs *bhajana* at Hanuman temple on every festive night and whenever they like. The Community Radio Set installed by the Village Panchayat provides recreation facilities to the villagers. In all, 28 households regularly hear the Community Radio either by going to Panchayat Samithi or sitting in their respective houses. A further enquiry reveals that they hear the prevailing market prices of various commodities and then enjoy the cinema records. A few ryots hear the daily news relayed from Hyderabad. A few well-to-do agriculturists own radio sets and thereby recreate themselves by hearing the Ceylon station. There are 19 households who participate in *bhajana* while 41 households actively participate in folk dances, such as Bathkam-mata. Though there is no library in this village, 20 households read daily newspapers like *Andhra Prabha* or *Andhra Patrika* and the popular Urdu paper *Siasat*. Thus a little enlightened ryots are interested in knowing the socio-economic and political life of other States and countries besides their home State. The ryots usually attend to the repairs of the agricultural implements, repairs to the cattle sheds, ploughs, etc., during the season when there is not much pressure of agricultural work. On the whole, villagers enjoy little leisure (Table 54).

Religious institutions and worship of local deities

3. In Pocharam there is no regular religious institution to offer daily religious offerings and prayers. The multi-caste village community has various beliefs and practices. The local deities worshipped by all the Hindu castes are Hanuman, Goddesses Mahalashmi and Maisamma whose idols are generally installed on the outskirts of the village either in a small temple or under trees. An idol of Hanuman has been installed under the pipal tree in the centre of the village while the Goddess Mahalashmi is located in a small temple in the east of the village. The Goddess Maisamma in Madigawada is invariably worshipped by the Scheduled

Castes of the village. The son of Lord Hanuman is worshipped as the saviour and protector of the benefactor of livestock by people of all castes. The people offer plantains, fruits and break cocoanuts at the idol to invoke the blessings. A few fruits are left with the God and a few are distributed to the persons present at the temple before returning home. An earthen lamp is lit and devotees burn incense and *agarabathis* (pastils). The Goddesses, Maisamma and Mahalashmi are also offered fruits besides turmeric and vermilion. Further all these deities are propitiated with the sacrifice of animals like sheep, goat and fowls. Most of the village deities in this region are female deities, viz., Pochamma, Maisamma, Gangamma, etc. The mode of worship and the names of the deities differ a little from one region to another region. Nevertheless, the worship of these deities does not appreciably vary in the Telangana region of Andhra Pradesh. Unlike in Andhra region, here the worship is done by the non-Brahmins. Besides the worship of the local Gods and Goddesses, Lord Narasimhaswamy Jatara is conducted on *Magha Purnima* (January-February) at Jankampet Gutta (2 miles). This Jatara is a very ancient one, a century old and is attended by 3,000 to 4,000 people who offer fruits and flowers to this God. In short, the common belief among the villagers is that the village is guarded against evil spirits, epidemics and unforeseen calamities by this deity.

4. There are no specific days earmarked for the worship of these local deities. The Goddess Mahalashmi is worshipped by all the caste people if an epidemic breaks out in the village. Fowls are sacrificed as votive offerings to propitiate this deity. Women promise to offer turmeric and vermilion provided a long cherished desire is fulfilled. Likewise, the Goddess Maisamma is exclusively worshipped for protection against epidemics and prolonged diseases and fevers. Animals like sheep, goats and fowls are given as votive offerings. Those attacked with small-pox or cholera specially take vows to offer a fowl or goat and fulfil their promise on being relieved. Even the slightest fever makes them break a coconut or sacrifice a fowl to these deities. Hanuman, who is considered to be benevolent is worshipped whenever the villagers like to protect their cattle and prosperity. Invariably Hanuman deity is worshipped in connection with the celebration of Yedla Polala Panduga. On this day the cattle are worshipped and taken round the temple with the belief that the cattle are not attacked with any disease. Fruits and flowers are offered and the

cattle are left free without any work on this festival day.

5. Lord Venkateswara is claimed as the *ilavelpu* (family God) of the people of Sathani caste in this village. The photo of Lord Venkateswara is worshipped daily by offering either fruits or flowers and His blessings are sought to be evoked for protection against misfortunes. A few of them also make votive offerings of the hair, promise a visit to the seat of Lord Lakshminarasimhaswamy at Yadgirigutta of Nalgonda District provided their desires are fulfilled. A few families irrespective of the caste have visited Yadgirigutta to fulfil their promises made at the time of ill-luck or disease. Likewise, a few well-to-do families worship Lord Vishnu and Lord Siva daily in the morning hours. The solitary Golla household exclusively worships Berappa *demudu* (deity) once or twice in a year with great reverence. This God is not symbolised in any concrete object. On the day of worship, the frontyard is cleaned with cowdung and decorated with lime flour in front of the main gate. Facing east, the person who proposes to worship this God, lits the earthen lamp in the name of Berappa, the saviour of their cattle wealth. No specific days are earmarked to worship this God. Jesus Christ is exclusively worshipped by the Christians of this village. All the other Hindu castes' people worship the photos of Sri Rama, Sri Krishna, Sri Narasimhaswamy, Sri Satyanarayanawamy, Srimannarayana, Sri Venkateswara, Siva Sankar and Brahma. The *thulasi* (ocimum sanctum) plant is worshipped by a few Hindu caste households belonging to Reddi, Kammari, Sathani and Rajput castes (Table 53).

Festivals

HINDU FESTIVALS

6. All the Hindu festivals have religious origin and as such, a few of them are observed all over India and a few others are restricted to southern States. Hinduism, with its diverse beliefs and practices, is a way of life and also a religious faith of search for truth. The invisible force—the Supreme Being is worshipped in various forms with innumerable names. Hence the Hindu festivals are numerous and feasts and fasts are quite common on these festive occasions. These Hindu religious festivals are customarily observed by all the Hindus irrespective of Caste and their social status. The general features of most of the Hindu festivals are (1) to smear the house with cowdung or wash with water and keep *ranga-*

valli with lime flour; (2) to wear preferably new clothes or washed clothes and (3) to prepare feasty dishes according to convenience and capacity. The

various festivals, observed by all the castes other than Muslims, and Christians are described below :

STATEMENT XXXII
PARTICULARS OF HINDU FESTIVALS

S.No. (1)	Name of festival (2)	Celebrated all over India (3)	Celebrated in Andhra Pradesh (4)	Date in Telugu calendar (5)	Corresponding English month (6)
1	Sankranti	...	Yes	Pushya Suddha Navami	January
2	Sivaratri	Yes	Yes	Magha Bahula Triodasi	February-March
3	Kamini Panduga (Holi)	Yes	Yes	Phalguna Suddha Pournima	February-March
4	Ugadi (Samvatsaradi)	...	Yes	Chaitra Suddha Padyami	March-April
5	Arudra Karthi	...	Yes	Jyesta Bahula Chavithi	May-June
6	Ashada Ekadasi	...	Yes	Ashada Suddha Ekadasi	June-July
7	Janma Ashtami	Yes	Yes	Shravana Bahula Ashtami	August-September
8	Vinayaka Chavithi	Yes	Yes	Bhadrapada Suddha Chavithi	August-September
9	Yedla Polala Panduga	...	Yes	Bhadrapada Bahula Amavasya	September-October
10	Dasara or Vijaya Dasami	Yes	Yes	Asviniyuja Suddha Dasami	September-October
11	Dipavali or Diwali	Yes	Yes	Asviniyuja Bahula Amavasya	October-November

The most important of these above festivals are Sankranti, Kamini Panduga (Holi), Ugadi, Yedla Polala Panduga, Dasara and Dipavali which are inevitably celebrated by all the Hindu castes. The details of the celebration of these festivals are given below in the order of occurrence.

Sankranti

7. Sankranti otherwise locally known as Peddala Panduga is performed on *Pushya Suddha Navami*. The mode of the celebration and the duration of this festival differ from one region to the other in South India. In the early hours of the day, women wash their houses with water or the day, women wash their houses with water or bedaub them with dung and then decorate the same with *rangavalli* by using lime flour or *chodi* flour. This *rangavalli* is locally known as *muggu*. The door frames are cleaned with water and then smeared with turmeric paste. It is also decorated with vermilion dots. The frontyard of the house is smeared with dung and decorated with *muggulu*. All the members take oil-bath and wear new clothes or washed ones. On this day, cooked food stuffs are offered in memory of the ancestors. Both vegetarian and non-vegetarian meals are prepared on this festive day. The upper caste people usually prepare *navvula barelu* and distribute them to

the neighbours. This festival is performed in South India on a large scale by every household and the duration of the festival is three days. The first day is known as Bhogi, the second day is Surya Pongal or Sankranti and the third day as Mattu Pongal or Kanumu.

Sivaratri

8. The Sivaratri festival is performed on *Magha Bahula Triodasi* and the night of this day is dedicated to the worship of Lord Siva. This festival is particularly celebrated by the devotees of Lord Siva with a belief that they would obtain *moksha* and thus would be relieved of the cycle of birth and death. Just as on any other festive day, the house is cleaned, decorated with *muggulu* and the members of the family take oil-bath. They keep awake on this festive night and observe fast. Sweet potato cooked in milk and added with sugar is offered to Lord Siva and it is later enjoyed by the family members and friends. This is an All-India festival performed with reverence by all the devotees of Siva without any distinction of caste.

Kamini Panduga

9. Kamini Panduga, otherwise known as Holi, all over India, is performed on *Phalguna Suddha*

Pournima (February-March). A day before this festive day, dung cakes are collected near the Hanuman temple and are burnt during the evening hours, signifying the burning of Holika, the incarnation of evil. It is otherwise known as burning of Kamudu. Simultaneously *ulavalu* (horsegram) *jonnalu* (sorghum) and *anumulu* (field beans) are cooked on this Holi fire in a new pot and enjoyed by the villagers gathered round the fire. On the next day, the villagers play with the ashes of cowdung cakes and coloured water. They use small wooden pumps to sprinkle the coloured water on one other. Both young and old without any caste distinction participate in this spot. Thus Holi is a festival of colour. All the villagers, after playing upto 12^o clock in the noon with the coloured water, take bath. They then put on either new clothes or washed ones. Except Komatis, all other castes enjoy non-vegetarian food and toddy. The significance of this festival could not be explained by many households except a few well-to-do Reddis. The most popular legend connected with this festival is about prince Prahlad, the God loving son of the demon king Hiranyakasipa who was a rival to Lord Vishnu. The King Hiranyakasipa has warned his son Prahlad, the devotee of Lord Vishnu, to give up the worship of Vishnu. In spite of the fearful warnings of his father and his demon aunt Holika, Prahlad continued to pray Lord Vishnu and his faith in Him increased day by day. In order to put an end to this, the demon Holika, who was immune to fire, entered fire along with Prahlad. Surprisingly enough the demon Holika was burnt to ashes while Prahlad returned unscathed from the fire.

Ugadi

10. The festival Ugadi, locally known as Samvathsaradi, is celebrated on *Chaitra Suddha Padyami* by all Hindu castes' people. The Ugadi festival signifies the Telugu New Year's day. On this day, the houses are cleaned and decorated with *muggulu*. All the members of the family take oil-bath and then take the ceremonial *pachchadi* (chutney) prepared with tender neem flowers, tamarind, mangoes and jaggery which marks the beginning of the Telugu New Year's day. Both the vegetarian and non-vegetarian preparations are relished by the people of different castes. The feasty food stuffs, namely, *bellam burelu*, *puri* and *kheer* are also prepared on this day and enjoyed by the inmates of family along with friends. The Brahmin *purohit* of Jankampet is invited and the well-to-do people eagerly enquire about their horoscopes in relation to the

New Year. This is locally called as *jathakam choodatam* which usually takes place near the Hanuman temple. The lower caste people enjoy toddy besides non-vegetarian food. The Ugadi festival is performed by all in Andhra Pradesh.

Arudrakarthi

11. Arudrakarthi signifies the ensuing rains and thereby it is known as Arudrakarthi festival. Just as on any other festive day, the house is cleaned and decorated with *muggulu*. This festival is performed exclusively by the cultivators in the fond hope to get ample rains for conducting their agricultural operations. They offer feasty food-stuffs to Lord Varuna, the God of Rain and pray for ample rains. This festival is usually performed on *Jyeshtha Bahula Chavithi* (May-June) and is most popular in this region.

Ashada Ekadasi

12. Ashada Ekadasi, a festival of this region is performed on *Ashada Suddha Ekadasi* (June-July). This festival is celebrated by all Hindu castes and on this day the houses are cleaned and decorated with *muggulu*. The Komati, Reddi, Sathani, Rajput, Kammari and Munnurukapu castes invariably observe fast on this Ekadasi day with a belief that they get *punyam*. In place of regular food, they take *chegodilu*, *puri*, milk and *kheer* for one time. On the following day i.e., on Ekadasi, sweetmeats are prepared and taken along with food. The Tenugu, Golla, Goondla, Boya, Malajangam, Mala and Madiga castes' people drink toddy but no non-vegetarian food is taken on this day.

Janma Ashtami

13. Janma Ashtami is otherwise popularly known as Gokulashtami, the birth day of Lord Krishna on *Sravana Bahula Ashtami* (August-September). This festival is only performed by a few castes who observe Ashada Ekadasi festival. On this day, Lord Krishna is worshipped by offering *dosapachchadi*, *velagapachchadi*, *chintakaya pachchadi*, *potlakaya pachchadi*, *kobbari pachchadi*, *dosamukkalu* and *mokkajonna* seeds which is known as *prasadam*. The *prasadam* is distributed to all the members of the family and the neighbours. They observe fast throughout the day but enjoy non-vegetarian food in the evening. This festival is quite simple unlike in Kotha Armur village of the same district but belonging to different taluk. However, the details of the festival as performed in Kotha Armur are given

below to indicate that there is not much deviation from the traditional way.

"Gokulashtami, the birth day of Lord Krishna is observed by the majority of people in the village. Only the vegetarian meal is prepared on this festival. In the evening the villagers congregate in front of the Panchayat Office where a pole is fixed in the ground and one end of a small stick is tied on to the top of it horizontally. A rupee or 50 Ps. coin, a cucumber and some grain of maize are kept in a small earthen pot which is tied to the other end of the small stick. Moistened black cotton soil (*regadimatti*) is thickly applied to the pole. A competition is organised under which a man has to climb the vertical pole and take the articles tied at the end. While he tries to climb, the spectators throw water on the pole to make it slippery thus making it difficult for the man to climb the pole. After great struggle the man may succeed finally. Considerable fun is enjoyed by the spectators and thus ends the festival."¹

Vinayaka Chavithi

14. The festival Vinayaka Chavithi, otherwise known as Ganesa Chaturthi, is celebrated all over India on *Bhadrapada Suddha Chavithi* (August-September). This is performed by all the Hindu Castes. The significance of this festival is known to a few households among Reddi, Rajput, Kammari, Munnurukapu, Tenugu and Malajangam castes. Ganesa, the elephant-headed God of wisdom and prosperity, is the son of Siva and Parvathi. It is considered auspicious to worship this God at the commencement of any new undertaking or business. As per the legend in vogue, Goddess Parvathi ordered Ganesa not to permit anybody to enter in while she was bathing. Following the instructions of his beloved mother, he refused the entry even to Lord Siva who had cut off the head of Ganesa out of anger. Parvathi told Siva that Ganesa acted according to her instructions and became angry for his hasty action. In order to appease the anger of Parvathi, Siva ordered his servants that the head of the first living being they come across in the direction of north should be brought and fixed to Ganesa. The first living animal found was an elephant and since then Lord Ganesa has an elephant's head. The image of Lord Ganesa with his *mushika* (rat) chariot is prepared with black cotton soil by the local Kummari (potter) and supplied to various households. It is also purchased at Nizamabad for 12 P. to 50 P. depending on the size. The corner of the house is cleaned and decorated with *muggu*. All the members of the household take oil-bath. The housewife or any member of the family decorates the earthen image of Lord Ganesa with turmeric and vermilion before it is placed at the centre of this decorated place. An earthen or brass lamp known as *gyothi* is also lit

in front of this image and then worshipped with a variety of flowers and leaves. The sweetmeat known as *undrallu*, made of rice flour, cocoanut, jaggery and ghee, are offered to this God as this preparation is the most favourite dish of Ganesa and his blessings are invoked. A few well-to-do households engage a Brahmin *purohit* of Jankampet to officiate over this function. The worship of this deity finally ends with the breaking of a cocoanut. Afterwards, the household members enjoy the feasty meal. Besides worshipping this God individually by each household, an earthen image of Lord Ganesa of a big size is kept at the centre of the village on a raised earthen platform. The Brahmin *purohit* of Jankampet performs *puja* for a minimum period of nine days in the morning hours whereas regular *bhajana* is organised during evening hours singing the devotional songs in praise of Lord Ganesa. Ganesa *puja* is known as Ganesa Navaratri as it is celebrated for a period of nine days in this village. On the 9th day, a vegetarian community feast is arranged and all the villagers participate in this feast. Afterwards, the idol of Vinayaka is removed by the Brahmin *purohit* in the presence of the village elders and kept on a country cart decorated with mango leaves and flowers. This chariot is then taken round the village in a procession, dragged by five pairs of bullocks while collecting the idols of each household. Each household offers *harathi* (i.e., burning of camphor or offering an earthen or brass lamp) and breaks a cocoanut. Thus the chariot marches round the village in procession accompanied by *bhajans*, *bajalu* and *madigadappulu* (local musical instruments). Finally, this procession reaches the Pocharam tank in the eastern side of the village and the idol of Ganesa is ceremoniously immersed in it. Thus the festival comes to a happy close.

Yedla Polala Panduga

15. Yedla Polala Panduga is a 'must' to celebrate for those who own bullocks in the village. On this day, the cattle sheds are cleaned along with the houses and decorated with *muggulu*. The head of household alone observes fast on this festive day. The bullocks are washed in the local tank and then turmeric and salt are applied to their tongues. Afterwards, the bullocks are fed with 1/4th seer of *panakam* (i.e., water mixed with jaggery) and a little of *manchinuni* (gingelly oil). The bullocks are then driven to the fields for grazing.

1. A Monograph on Kotha Armur, Serial No. 39—p. 55—Census of India 1961, Andhra Pradesh.

tree in this village. All people worship this tree with turmeric, *achintalu* (sacred rice) and break coconuts. Afterwards the party returns to their respective houses in a procession after visiting Hanuman temple. The Brahmin *purohit* of Jankampet sits at the Hanuman temple as it is customary that a few people of Komati, Sathani, Rajput, Reddi, Kammari and Munnurukapu castes request him to foretell about their future. This is locally known as *jathakam chudatam*. People of all castes except Komati, Sathani, Rajput, Reddi, Kammari and Munnurukapu drink toddy and all castes except Komati enjoy non-vegetarian food. Festival menu for all castes includes sweet preparations like *bellam burchu* and *kheer*. Vijaya Dasami is considered an auspicious day for embarking on any new enterprise and for ensuring success.

Dipavali

18. Dipavali or Diwali is both an All-India and a South Indian festival. It is celebrated on *Asviniya Bahula Amavasya* (October-November). All the Hindus perform this festival. It is said that on this day Lord Krishna destroyed the demon Narakasura, the major source of havoc in the country. On this festive day all the members take bath and decorate the house with *muggulu*. Feasty food stuffs like *burelu* and *kheer* are enjoyed by each household. No non-vegetarian food is cooked on this day but toddy is enjoyed by such castes as Tenugu, Golla, Goondla, Boya, Malajangam, Mala and Madiga. In the evening, every house is decorated with small earthen lamps locally known as *deepalu* to welcome the Goddess Lashmi (Goddess of wealth), the incarnation of prosperity. They invariably burn fire crackers and other fire works which signify the joy and freedom being relieved of the demon, Narakasura.

19. Besides the above festivals, a few Hindu households perform Nagula Chavithi on *Karthika Suddha Chavithi*. This day is dedicated to the worship of the great serpent-God Sesha. This festival is performed by womenfolk. They offer eggs and milk by pouring them in the abodes or *puttalu* (ant-hills) of the snakes in the village. The *puttamannu* (earth of these serpent abodes) is applied to the lobe of the ear with a belief that they will not suffer from any pain.

17. During the evening hours of the day, the villagers go to the western side of the village in a procession accompanied by *bhajans*, *Madigadappulu* and *bajalu* by which time a big branch of the *jammi* tree is fixed into the ground as there is no *jammi*

MUSLIM FESTIVALS

21. Like Christians the Muslim festivals are a few in number. Ramzan Id is performed in the month of January-February and it is a festival of one month's duration. With the coming in of the new moon, this festival comes to a close. During the period of one month, the Muslims keep on fast throughout the day and break it after sunset, and visit mosques to worship Allah.

22. Bakrid, otherwise known as Id-i-Qurban (the feast of sacrifice) or Bari Id is celebrated on the 10th day of *Zilhaz* (May-June). The origin of the festival goes even before the birth of Mohammad. There was a prophet named Ibrahim (Abraham) and he had grave aversion to polytheism and animal sacrifice. Once, God instructed him that he should sacrifice his only son Ismail. Another version reads that God asked Ibrahim to sacrifice anything which he loved most. Immediately, chanting the name of God with closed eyes, Ibrahim put his sword across the neck of his son. As soon as he unfolded his eyes, he found not his son, but a sheep at the altar with the separated neck and Ismail alive behind the goat. So, in recognition of this sacrifice Bakrid festival is performed. They sacrifice either a goat or a sheep or a cow in the name of God and its flesh is divided into three shares—one share for family and the other two shares are distributed to relatives and the poor, respectively. Muslim festivals are invariably performed by each Muslim household on a fairly large scale.

23. From times immemorial, no fair is held in this village. The people of this village take active part in the Narasimhaswamy Jatara (fair) held on *Magha Pournima* (January-February) once in a year at Jankampet Gutta which is 2 miles away from this village. Many villagers visit this fair to fulfil their oaths to Lord Narasimhaswamy. This is an ancient fair, nearly 100 years old and the congregation is about 3,000 to 4,000 people. Sweetmeat shops, toy shops, cloth shops are set up and various kinds of entertainment programmes like *rangula ratnam* (merry-go-round), *kushteelu* (indigenous wrestling) and *Bombai tamasha* are also arranged in this fair. All the people from the neighbouring villages within a radius of 10 to 15 miles participate in this fair. This is mostly attended by people of such castes like Tenugu, Golla, Goondla, Boya, Malajangam, Mala and Madiga, a few people of such castes as Munnurukapu, Kam-mari, Reddi and Sathani and businessmen from Nizamabad and Bodhan. Those who are in distress pray this God and make a vow to pay a visit and offer something according to their mite if they are rid of their troubles. Accordingly they fulfil their promises on being relieved of their distress. Though, there are no changes in the organisation of the fair, it plays an important part in the cultural life of the villagers though it is not held in Pocharam. *Pujas* are conducted by the Brahmin *purohit* at Jankampet during this festive day. The money and the offerings collected on this occasion are enjoyed by this Brahmin *purohit*.

24. The Village Officers are the representatives of the Government at the village level and the civil life is mainly administered by the three hereditary Government officials namely, Patwari, Mali Patel and Police Patel with their distinct responsibilities. The Patwari (Village Accountant) is responsible for the maintenance of the village land records as directed by the Government from time to time. He prepares land revenue demand sheet based on the crops raised by the agriculturists of the village and gets it approved by the concerned Tahsildar before the tax collections are started. Thus, the Patwari is wholly responsible for the village accounts. As per the demand list supplied by the Patwari, the Mali Patel is responsible for the collection of land revenue. The Police Patel is responsible for the maintenance of law and order and the general administration of the village. The birth and death registers are maintained by the Police Patel. All these posts are held

traditionally by the Reddi caste people in this village and they work on commission basis. The village officers can discharge their duties directly or through their nominees locally known as *gumasthas* on their behalf. It is reported that these three posts are managed directly in this village. The Patwari is the most powerful man in this village as he prepares the village accounts and fixes the annual demand of land tax. Moreover, he also permits a few ryots to cultivate the *banjar* lands under assessment. Above all, his decision goes a long way in resolving the land disputes in the village. Even in this era of Panchayati Raj, the hereditary Government officials of the village hold considerable influence in the village.

25. The traditional Caste Panchayats still play an important role in administering the socio-economic and religious life of the people though it has lost its importance of the good old past with the setting up of Statutory Panchayat in the village. Even to-day, the community elders of different castes constitute the Community Panchayat which decides almost all the disputes excepting those relating to murder and such other grave crimes. Murder cases are invariably reported to the Bodhan Police Station by the Police Patel. The Community Panchayat decides the disputes relating to intra-family and inter-family land disputes and cases of divorce or separation.

Grama Panchayat

26. The village has no hamlets and as such Pocharam has an independent Village Panchayat consisting of five members. This Grama Panchayat came into being on 25-10-1959. All the members of the panchayat have been unanimously elected without any disputes. The particulars of the executive of the Panchayat are given below :

S.No. (1)	Name of Panchayat Member (2)	Caste (3)	Occupation (in years) (4)	Age (5)
1	Sri Ketham Krishna Reddi, President	Reddi	Agriculture	38
2	Sri Thulasi Narayanasingh Vice-President	Rajput	-do-	33
3	Sri Chemakura Krishna Reddi	Reddi	-do-	36
4	Sri Jakku Posetti	Munnurukapu	-do-	50
5	Sri Gaini Pochayya	Mala	-do-	35
6	Sri Tadem Sayiga	Madiga	-do-	50

It is evident from this that all the six members are agriculturists and the President of the Panchayat belongs to Reddi caste. The Reddis have occupied all the village posts, namely, Patwari, Police Patel, and Mali Patel, being economically sound and politically influential, though numerically small. This Statutory Panchayat has got powers to levy taxes on houses and country carts besides professional tax etc., and it has the responsibility for developing agriculture, industry, co-operation and education. Besides the above functions, the other functions of the Panchayat are construction, repair and maintenance of village roads, country cart tracks, general sanitation and provision of protected water for drinking purposes. Since the inception of the Panchayat, village roads, a well in Madigawada and a *pucca* school building and *kacha* drainages have been provided. If the cattle are free without being looked after by the cow-herd, such cattle are kept in *khadgar* (cattle pound) and the following fines are collected.

1	Cow, bullock, she/he buffalo, donkey, pig	Rs. 2
2	Goat or she p	Re. 1

[Statement

27. The Village Panchayat has also provided a Community Radio Set in the village. The income and expenditure of this Panchayat during the

year 1961-62 as given below indicate the working of this organisation.

Income		Expenditure	
Particulars (1)	Amount (2) Rs. P.	Particulars (1)	Amount (2) Rs. P.
1 Fines on stray cattle	41-00	1 Expenses for the maintenance of Radio	200-00
2 House taxes	30-00	2 Cost of cycle tax tokens	14-00
3 Local fund	747-18	3 Stationery	50-16
4 Tax on sale of cattle	49-00	4 Newspaper	10-00
5 Contributions	17-50	5 Anniversary of the Panchayat	25-07
6 Slaughter	2-00		
7 Profession tax	12-00		
8 Tax on <i>thunga</i> grass	16-00		
Total	914-68	Total	299-23

The major item of expenditure of the Panchayat during the year under survey is only on the maintenance of the Community Radio Set and on stationery. The Village Panchayat has not taken up any substantial work for the improvement of the village during the year 1961-62. There is only a village *chavidi* which requires either major repairs or reconstruction. There is no reading room in this village. The villagers generally approve all the improvement measures initiated by the Village Panchayat. In this village, as many as 66 heads of households have reported the successful functioning of the village Panchayat, while 48 and 46 heads of households have expressed about the successful functioning of Panchayat Samithi and Zilla Parishad, respectively. Two Muslim households alone are satisfied about the functioning of these three Statutory Institutions but one Malajangam is dissatisfied about the functioning of the Village Panchayat and expressed his ignorance about the other two Statutory Bodies. The remaining households could not express any opinion about these institutions including the Village Panchayat which shows the ignorance and indifference of the respective households (Table 93).

Caste Panchayats

28. In spite of the Statutory Panchayat functioning in the village, the traditional Caste Panchayats of Kammari, Munnurukapu, Boya, Goondla, Madiga

and Mala castes are still functioning in this village and hold considerable influence on their caste people in regulating the socio-religious life. The Caste Panchayat mainly deals with the caste disputes. It is constituted with elders of the caste residing in the village. The reasons for the existence of these panchayats are reported to be (1) the desire to settle the disputes by the elders of Kula Panchayat within the caste itself in accordance with their traditions and customs, (2) the desire to continue this traditional institute to promote smooth community life and (3) the belief that *kulapeddalu* (community elders) being fully aware of the obligations etc., that the caste imposes on the judges to decide the disputes. All the remaining disputes which fall outside the jurisdiction of the Caste Panchayat are settled by the Statutory Village Panchayat, in collaboration with a few village elders of different castes. These Caste Panchayats maintain the unity of the caste *vis-a-vis* the village unity to ensure that caste disputes do not become vital subjects for the intra-village political intrigues. The Caste Panchayats unlike the Village Panchayat have no written constitutions but obviously operate on the basis of the accepted age-old social conventions. The villagers are able to make a clear distinction between the local traditional panchayats and the Statutory Village Panchayat which functions within the framework of a written constitution. The functions of the different Caste Panchayats are almost the same but for a little difference in the

organisational set-up. The decisions of these Caste Panchayats are implicitly obeyed; if not, the concerned are ex-communicated. The meetings of these Caste Panchayats are held on the spot whenever and wherever the dispute arises. On the contrary, the meetings of the formal Panchayat (Statutory Panchayat) are seldom so conducted and their proceedings require a certain quorum to be valid. In case of these indigenous Caste Panchayat meetings, a Madiga beating *dappu*, makes an announcement about the place and the time of the meeting. These meetings are usually conducted under a tree or near the house of one of the caste elders, in the village. Moreover no formal seating arrangements are made but all of them squat on the ground without any distinction. The most honoured privilege in the Caste Panchayat is that every member can freely express his opinion and the meeting usually lasts for a number of hours to arrive at an unanimous decision by all the members. Among Statutory Panchayats, the decision supported by majority members prevails, whether it is rational or not thus ignoring the view point of the minority group. The decisions of the Caste Panchayat are always based on a rigid hereditary principle. Moreover, the membership of the Caste Panchayat is hereditary whereas the membership of the formal Village Panchayat can be acquired by majority votes. The Caste Panchayats are quick in their decisions and thus dispense justice quickly unlike the Statutory Panchayats which prolong matters to a distant future. The Village Panchayat has not so far decided any disputes which bear testimony to the sentimental attachment and the preference of the people for the Caste Panchayats.

29. The Kula Panchayat of Kammari caste consists of the 3 to 5 caste members. The membership of this Caste Panchayat is hereditary but in case the members are not judicious and fail to discharge their responsibilities, they can be removed. Both the parties involved in the dispute are called for to explain the various aspects of the case. After hearing the different views expressed by the members, the caste elders discuss among themselves and award an impartial punishment. Half of the fine imposed will be enjoyed by the members of the panchayat and the remaining half by the aggrieved party. This amount is usually spent towards toddy drinking by all the members present on the occasion. The fine amount decided is generally based on the nature of the case and the socio-economic status of the accused and as such there are no fixed minimum and maximum amounts. Enquiries reveal that they have not settled any disputes so far.

30. Three cases of divorce have been reported among the Munnurukapu Caste. The Kula Panchayat of Munnurukapu is headed by Peddakapu who is a hereditary head. Besides this Peddakapu, three or four caste elders also participate in the deliberations. The function and examining the disputes do not appreciably vary from that of other castes. Among these three cases of divorce, one person has divorced his wife for inexplicable reasons, which might have convinced the members of the Kula Panchayat, and as such no compensation is ordered to be paid to the aggrieved party. In the second case of divorce, the wife has divorced the husband as the latter could not give her even the minimum of food and clothes. Hence, she left him on the pretext of staying for a few days with her parents and she married subsequently a person of better economic status. As regards the third case, the husband has left the wife as the latter is not fit for married life due to her tender age. The age disparity between them is so much that it led him to divorce his wife and go in for another marriage to set up the family. Peculiarly enough, the reason explained by the accused here convinced the members of the Kula Panchayat as the result of which they have been left out without any imposition of fine.

31. Unlike Munnurukapu, the caste head of Boya caste, locally known as Kulapedda is elected by the caste people. The prerequisites for Kula pedda are, experience, and good nature with a judicious mind. He is assisted by two or three caste elders to decide the disputes. So far, this Kula Panchayat has settled a singular divorce case. The procedure of enquiry of hearing the case is almost the same as in any other caste. Sri Boya Narasayya reports that he has divorced his wife as she was suffering from an ear trouble which is evidently an absurd reason and which only arouses suspicion that there might have been valid and grave reasons for separation. In spite of the prudent questioning, the real reason was not given by him. The Caste Panchayat has fined Rs. 600. The aggrieved honoured and implicitly obeyed the award of the Caste Panchayat without any sort of protest, lest he may be excommunicated.

32. Similarly, the caste heads of Mala and Madiga Scheduled Castes are known as Pedda Mala and Pedda Madiga, respectively. The posts are hereditary and the proceedings of the case do not appreciably vary. Moreover, the Pedda Mala and Pedda Madiga are assisted by three or four of their respective caste elders in deciding the disputes

A portion of the fine collected is spent on drink for all the members of the Kula Panchayat. The Caste heads are always held in high esteem and reverence. As regards Mala and Madiga castes, the respective caste heads officiate over their marriages. Their presence is as important in all the social functions as is the presence of a Brahmin *purohit* in the functions of Brahmins, Reddis and Komatis, etc. In all, seven cases of divorce and separation have been settled by these two Kula Panchayats (Table 68). The above case studies widely acknowledge the power and popularity of these indigenous Caste Panchayats.

Voluntary organisations

33. There are no voluntary organisations except a Bhajana Mandali. Both young and old participate in the *bhajans* conducted on all the festive occasions. The untouchables have got their own Bhajana Mandali for conducting *bhajanlu* in their habitats. The singular object is to worship the respective Gods on festive occasions. Other than these Bhajana Mandalis there are no other institutions of social and cultural importance which influence the life of the villagers.

Inter-village relationship

34. Pocharam is an independent village without any hamlets. During the peak agricultural season, the agricultural labour is recruited from the neighbouring villages of Dupalle, Jankampet and Jaitapur which are situated within a radius of three miles. The agriculturists of different villages affirm their mutual relationship by lending and borrowing the agricultural implements, bullocks and seeds whenever required during the peak seasons. They also discuss about the cropping pattern. The village Kammaris prepare and repair the required agricultural implements of the village and the neighbouring villages. In turn the ryots make customary payments annually during the harvest season to them. They also help one another by supplying interest-free loans in times of need. This village mainly depends on Dupalle Post Office for its postal communications. The other functionaries, namely, barber and washerman of both Dupalle and Jankampet villages serve the villages of Pocharam and they are paid an agreed quantity of grain annually during the harvest season. All the Caste Hindus consult the Brahmin *purohit* for fixing up an auspicious day for all the socio-religious functions. Above all, the villagers most frequently visit Nizamabad, the district headquarters, to

purchase their domestic requirements and to sell the surplus agricultural produce. They either visit Nizamabad or Bodhan to see cinemas for recreation. Moreover, these two are the nearest urban centres which are within a distance of eight miles to Pocharam. The *kirana* merchants and the hotel keeper purchase their domestic requirements and the required stores and provisions for running their business from the Nizamabad market. All other agricultural implements are also purchased from Nizamabad. The villagers purchase vegetables and other sundry articles from the weekly *shandy* on Tuesday at Yedapalle and the approximate value of weekly purchases of the people of this village vary between Rs. 120 and Rs. 150. Likewise, the nearest cattle fair is held at Satapur on every Saturday and the agriculturists of this village annually purchase cattle worth about Rs. 6,000. Thus, the inter-village relationship is quite cordial.

Inter-caste relationship

35. The population of Pocharam can be broadly classified as peasants, functionaries and untouchables. The peasants mainly subsist on agriculture, while untouchables derive the major part of their income from agricultural labour. The functionary caste Kammari offers its services to earn the bread. The other castes like Komati and Sathani are engaged in supplying the domestic requirements and refreshments. The caste hierarchy recognises Komati as the highest and Madiga the Scheduled Caste as the lowest. The caste hierarchy of Pocharam among the Hindu castes is given below. The first six castes in the list are stratified as belonging 'to upper stratum' and the rest to 'lower stratum' in this village.

- | | | |
|-------------|-----|---|
| 1. Komatis | ... | Do not dine with other castes but accept water in Sathani, Reddi and Rajput castes. |
| 2. Sathanis | ... | Dine in Komati household and accept water in all the castes except Goondla, Boya, Malajangam, Mala and Madiga castes. |
| 3. Reddis | ... | Dine in Sathani and Komati castes. Accept water from Rajput, Kammari and Munnurukapu castes. |

4. Rajputs ... Accept food from Komati, Sathani, Reddi castes and water from Kam-mari and Munnurukapu castes only.
5. Kammaris ... Do not accept food from any of the castes in the village but water is accepted from Sathani, Komati, Reddi, Muslim and Munnurukapu communities.
6. Munnuru-kapus ... Do not accept food from Muslim, Goondla, Kam-mari, Madiga, Mala, Golla, Boya and the Scheduled Castes but food and water are taken from Komati, Reddi and Sathani castes only.
7. Tenugus ... Accept food from Komati, Reddi, Sathani and Munnurukapu and also accept water from them.
8. Gollas ... Accept both food and water from Komati, Sathani, Reddi, Rajput and Munnurukapu castes only.
9. Goondlas ... Accept food and water from all the above eight castes.
10. Boyas ... Accept food and water from all the above castes.
11. Malajangams and Malas ... These two castes take food and water from all the Hindu and Muslim castes except the Madigas. The Christians dine in the houses of Malas and *vice versa*.
12. Madigas ... They accept food from all the other castes of the village but none of the other castes dine in this caste.

36. Thus the Madigas occupy the lowest status in the caste hierarchy but they play an important role in the social system of the village. In almost all the social and ritual occasions the musical instruments known as *Madigadappulu* and *talalu* are played by the Madigas. Thus, the social ties between the other castes and the Scheduled Castes are still strong enough. Majority of the latter are landless and are essentially agricultural labourers who may migrate to any other place if better opportunities of living are offered to them. Thus, the two main important groups in the village are the agriculturists and the Scheduled Castes with the occupation of agricultural labour. This has made the agricultural labour to be dependent on the peasants. Though the agricultural labour is numerically strong, they are dependent for their livelihood on the agricultural magnates who belong to Reddi caste. Thus political and economic power remain to be the prerogative of the Reddi caste in Pocharam. Though the Untouchability Offences Act is meant for safeguarding the interests of the Scheduled Castes, the law is ineffective and could little change the structural institutions in Pocharam.

37. As regards functionary castes, they are numerically small and are eking out their livelihood by rendering their traditional services both to the agriculturists and the agricultural labourers. The functionary castes maintain a sort of line of least resistance policy with the other castes people and avoid tensions particularly with the farmers as they mainly depend on the good-will of the farmers for their living. Thus the functionary castes can be classified as the intermediary caste in between the well-to-do agriculturists and the agricultural labourers. The social system in Pocharam continues to operate even to-day on the basis of the hereditary principles and each caste consciously discourages its obligations to the other castes. The Reddis are the dominant people in Pocharam as they are economically sound and politically strong in the village. The absence of communal tensions in a village consisting of 15 castes inevitably speaks about the communal harmony in this village. In the *jajmani* relationship, the payments are not the criteria but the discharge of traditional caste obligations to the other castes in the village matter much. The successful functioning of *jajmani* system widely acknowledges the integrated village life and the happy co-existence and social cohesion of different castes in Pocharam.

38. As mentioned earlier in the previous Chapters, Pocharam is politically, socially and

economically an independent unit by itself with agriculture as its predominant main occupation. The major portion of the cultivable land is under the ownership of Reddi caste people besides the Allaudin Farm. The major portion of the farm lands are situated outside the village. There are 12 main occupations through which all the fifteen castes in the village are earning their livelihood. As many as 40 households are dependent on agriculture followed by 21 households dependent on agricultural labour. The next highest number of 15 households are employed in the Agricultural Farm on monthly salaries. Thus, 76% of the households are deriving their income from agriculture. Twenty-four households are engaged in various other caste occupations, *kirana* business and hotel. As regards education, only 82 persons or 16.57% are literates belonging to different castes excepting Goondla. Majority of these literates have studied upto the Primary Standard in the village school and as such they can read and write Telugu language. One man each in Reddi and Rajput castes and one Muslim woman have studied upto Matriculation while only one Muslim man, the highly educated person of the village, has studied upto Intermediate. All the 7 households of the Reddi caste, one Christian household and the solitary Rajput household possess literates. Thus,

literacy is more prevalent among Reddis in the village. In general, there are one or two literate persons in all the castes except the Goondla.

39. This village has a Panchayat to implement the Community Development Programme. The Patwari, Mali Patel and the Police Patel who are the village officials collect the land revenue and administer the civil life of the village. The local Kammaris provide their indigenous technical services in preparing and repairing the agricultural implements and they are paid the agreed quantity of grain annually during the harvest season. The three *kirana* shops in the village supply all the domestic requirements and also sell other sundry articles whereas the singular village hotel provides light refreshments to the villagers. The required agricultural labour is recruited from the Scheduled Castes living in the village. During the peak agricultural season, the labourers from the neighbouring villages migrate to this village to earn their living. Both the agriculturists and people of other occupations mutually help one another in all the economic pursuits and thereby contribute to the overall economic life in the village. The relations between different castes in the village are cordial and no tension is ever reported to have had occurred in this village.

Chapter VI

SOCIAL REFORMS

The various Social Legislations enacted by the Government after attaining freedom are little known to these villagers. Even after the introduction of Panchayati Raj, the social awareness has not improved, which is, perhaps, due to the illiteracy prevailing in this village. In spite of the effective measures adopted by the Government to propagate these Social Legislations in order to dispel the ignorance, the results are neither spectacular nor proportionate to the efforts. As regards the awareness of the functions of the Gramasevak, the key figure in the Community Development Programme, only 22 households as against 100 surveyed households are aware and 5 households alone have expressed their satisfaction about his functions.

Inheritance of property

2. As a rule, property may be acquired either by inheritance or by purchase. The accepted social custom as seen from Table 74 is that sons inherit the deceased's property equally, irrespective of their marital status. Of the 100 households surveyed, in 90 of them, property is equally divided among the sons; in 5 households it is equally divided among the sons and daughters. The remaining 5 households have not expressed any opinion (Table 73). In case the deceased had no sons, the property is usually taken away by the brother and the widow is maintained by the beneficiary while the unmarried daughters are also maintained till they are married. Among Muslims one head of household informed that daughters inherit 1/4th share of the property, if they are married whereas two heads of households informed that daughters are entitled to 1/4th share of property irrespective of the marital status (Table 75). Table 76 gives the number of households of different castes, the heads of which are in favour of distributing the property equally among sons and daughters. Of the 100 households surveyed, heads of 62 households are in favour of dividing the property equally among sons and daughters. Of these 62 heads of households are 18 in the age group of 50 years and above, 8 in the age group of 41-50 years, 21 in the age group of 31-40 years, and 14 in the age group of 21-30 years belonging to different castes. The villagers have little knowledge about the Hindu Adoption Act, Hindu

Succession Act and Hindu Marriage Act. They are quite unconcerned with the recent changes in these enactments.

Family planning

3. The villagers are not well informed about the family planning measures. Many of them believe it to be a sin to avoid pregnancy by deliberate measures. Almost all the informants have inquisitively enquired, without giving out their opinion about the family planning measures, as to whether there are any measures to bless the persons who have no children. Though Pocharam lies in close proximity to the district and taluk headquarters, it is surprising that none of the persons are aware of the location or existence of the Family Planning Centre at Nizamabad. This evidently speaks of the indifferent attitude of the villagers about family planning. However, reliable enquiries revealed that 42 household heads belonging to all castes, except Golla and Tenugu castes are aware that conception can be stopped by some artificial methods. None of them possesses correct knowledge about these family planning measures. After a detailed explanation about the various advantages, 60 household heads have approved the measure. Of these 60 household heads 33 are desirous to adopt family planning method after four children, 14 after three children, 8 after five children and only 5 after two children. The remaining 40 household heads are not in favour of this artificial method of birth control, considering it as sin (Table 69). Table 70 shows the 60 household heads with reference to the ages of those who approved the family planning methods. The aspiration for more children is not found among the heads of the households whose age is below 20 years but for one person who wants four children. No head of the household in the age group of 41 to 50 years is found in the groups who wish to have two and three children before adopting family planning. One Christian in the age group of 41-50 years has expressed a desire to adopt family planning only after five children while 9 household heads of different castes in the same age group preferred to adopt family planning only after possessing four children. Thus more number of household heads wish to have four children (2 males

and 2 females) before adopting family planning. As regards the attitude towards family planning with reference to age of child bearing women of different castes, 19 women in the age group of 26-30 years have expressed their willingness to adopt family planning after begetting two to five children while 11 women each are also found in the age groups of 21-25 years and 41 years and above with the same attitude. There are 6 women in the age group of 16-20 years who want to adopt family planning after 3 to 4 children. Nine women in the age group of 31-35 years want to restrict the family after 3 to 5 children. In the age group of 36-40 years, 3 women wish to adopt family planning after 4 children. Only one woman is found in the age group of less than 16 years who wishes to adopt family planning after 4 children. Every woman prefers to have at least four children before taking up to any artificial method of birth control (Table 71). Among the persons desiring more children, the duration of marriage in case of 22 persons is more than twenty years, in case of 10 persons between 16-20 years, in case of 3 persons it is between 11-15 years and in case of 2 persons each it is 6-10 years and below 5 years of age. Among the persons who want no more children, there are 28 persons with a duration of marriage of more than 20 years, 11 persons with a duration of marriage of between 11 and 25 years, 7 persons with a duration of marriage of between 6 and 10 years and two persons with a duration of marriage of less than five years (Table 72).

Dowry

4. The payment of dowry is prevalent among the well-to-do communities, namely, Komati, Reddi, Rajput, Sathani and Muslim and the customary payment of bride price locally known as *voti* is in vogue in all the other castes. Only one Komati is frank enough to say that he has paid Rs. 348 towards dowry for the celebration of his daughter's marriage whereas people of the remaining castes have not so far paid any dowry. Only 11 households consisting of 6 of Reddis, 3 of Sathanis, the solitary Rajput household, and one Muslim household are quite aware of the legislation prohibiting dowry. Except one Muslim household, all the remaining 10 households approve this social legislation. In all, 2 households each one belonging to Komati and Reddi castes knew about the changes in the recent Hindu Marriage Act and they have expressed their satisfaction with these measures (Table 67).

Untouchability

5. In spite of the various measures undertaken by the Government and other social organisations, untouchability, the major social evil is still prevalent in this village. As many as 42 household heads of different castes except Golla, Goondla, Malajangam and Tenugu are aware of prohibition of untouchability (Table 79). Mala and Madiga castes are considered as untouchables in this village and the latter caste occupies the lowest social status. The above two castes (untouchables) are not allowed to draw water from the tanks or wells used by the Caste Hindus. These Scheduled Castes are neither allowed to enter into the houses of other Caste Hindus nor are they allowed to move closely with other castes in the village. Though Malajangam is listed as a Scheduled Caste, it is not considered as untouchable. The most significant feature is that untouchability is practised even among the Scheduled Castes themselves. The Malas claim to be superior to Madigas in the village. The Madigas dine in the houses of Malas but the latter do not dine in the houses of Madigas. Both the Malas and Madigas have got their own separate wells to draw water from and neither of them are allowed to draw water from each other's well (Fig. 42). These two castes are living close to each other and the physical touch is not considered as pollution among them.

Composition and functioning of the organs of democratic decentralisation

6. The three-tier Panchayati Raj consists of the Village Panchayat, Panchayati Samithi and Zilla Parishad. Many of the villagers do not know anything about the hierarchy of the Panchayati Raj except the Village Panchayat. It is noteworthy that 87% of the household heads could correctly tell about the period of existence of the Village Panchayat (Table 90). As many as 30% of the heads of households belonging to Boya, Goondla, Kammari, Munnurukapu, Madiga and Mala castes are quite aware of the existence of the Caste Panchayat and are in favour of the continuance of these traditional institutions (Table 94). As seen from Table 93, of the 100 heads of households, 66 have expressed their satisfaction about the functioning of the Village Panchayat while 3 are dissatisfied with its functioning. The remaining 31 heads of households are not responsive to the enquiry. Almost half of the household heads are satisfied with the functioning of the Panchayati Samithi (48) and Zilla Parishad (46). All the 6 Caste Panchayats of

the village settle not only the minor civil disputes but also the divorce or separation cases. Besides settling the above disputes, the Madiga Caste Panchayat participates in the marriage negotiations whereas arrangements for the disposal of dead are made by the Munnurukapu Caste Panchayat (Table 95). It is clear from the above analysis that villagers take a little interest in the local affairs other than their domestic affairs and the work relating to their livelihood.

Public opinion about survey

7. With a fear lurking in their minds that

taxes would be increased, the informants were in the initial stages not wholly co-operative to this detailed survey. This was particularly the case in respect of the sugarcane growers. However, after a few days, the informants were convinced that this is only a factual survey to present an overall picture of the socio-economic conditions of the village and then they began to co-operate with the Investigators (Fig. 43). In all, 89 informants (89%) were co-operative towards this exhaustive survey, while 5 persons were quite indifferent to supply the required data to fill up the schedule. The attitude of the remaining 6 persons was not specific (Table 80).

Chapter VII CONCLUSION

The foregoing report clearly shows that Pocharam is a distinct unit by itself with reference to physical, socio-economic, political and religious aspects of the village. It is a typical Telangana village which still retains its age-old social and cultural traditions. The residents of Pocharam are not only polite but are also hospitable to the visitors. Majority of them are illiterate and a little conservative in their outlook. In short, the people are peace loving and mutually help each other in times of need without distinction. The village lies at an equi-distance of about 8 miles from Nizamabad, the district headquarters and Bodhan, the taluk headquarters. The assured irrigation facilities created due to the opening up of the Nizamsagar Project, the cultivation of sugarcane and the establishment of the Bodhan Sugar Factory within a proximate distance of eight miles have fully influenced the economic growth of this village. The establishment of Allauddin Farm has played an important role in changing the cultivation practices and thereby contributed to the aggregate agricultural output.

2. The economy of Pocharam is mainly agricultural. As such, the hereditary economic relations remained unchanged, though irrigation

has brought about improvement in the whole economy.

3. The different sections of the population are supplementing and complementing each other to build up the overall economy of the village. The age old socio-religious institutions support and regulate the community life of the village. A significant feature is that the functional relations still remain unchanged and thereby promote a healthy community life in the village. The provision of assured irrigation facilities through Nizamsagar canal and the cultivation of sugarcane have changed the economy of the village from a largely subsistence to a largely cash economy. Irrigation has made their lands remunerative; intensified the farmer's attention on cultivation and thus strengthened the agricultural economy. In addition, the sugarcane cultivation has reemphasized the economic prosperity of the village.

4. As anywhere else in this atomic world, new ideas are on the move and new forces are also at work in the rural villages of India. Hence Pocharam, essentially a sugarcane growing village, needs many more studies of economic development and social changes in order to test the validity of these customary functional relations.



APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 100 households inhabiting Pocharam village at the time of survey during June-July, 1962.

TABLE 1
Area, Houses and Population

Year	Name of village	Area		Density per Sq. mile	Number of houses	Number of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Pocharam	473.60	191.74	1,104	151	154	817	412	405

Source: Primary Census Abstract, 1961

TABLE 2
Size and Composition of Households

Total No. of households	Single member			Two or three members			Four to six members			Seven to nine members			Ten members and above		
	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
100	6	6	...	27	38	33	41	93	101	20	69	85	6	37	33

TABLE 3

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

Religion Caste/Tribe/Community (1)	Sect (2)	Total number of households (3)	Persons (4)	Males (5)	Females (6)
I HINDU					
1 Boya (D. T.)	Tirumandar	1	3	2	1
	Vibhudidar	2	7	3	4
2 Golla	...	1	7	4	3
3 Goondla	...	6	22	13	9
4 Kammari	...	4	18	10	8
5 Komati	Vagina	2	6	4	2
6 Madiga (S.C.)	...	27	132	65	67
	Vibhudidar	1	3	1	2
7 Mala (S.C.)	...	15	117	50	67
8 Malajangam (S.C.)	...	1	7	4	3
9 Munnurukapu	Vibhudidar	5	40	21	19
	Tirumandar or Namadar	5	23	10	13
10 Rajput	...	1	11	6	5
11 Reddi	Motati	6	23	9	14
	Gudati	1	9	3	6
12 Sathani	Vaishnava	1	2	1	1
	...	2	13	7	6
13 Tenugu	...	1	10	6	4
II ISLAM	Sunni	11	31	18	13
	Shiya	2	2	2	...
III CHRISTIANS	...	2	9	4	5
Total	...	100	495	243	252

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

TABLE 4

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

Caste/Tribe Community (1)	Total		0-14		15-24		25-59		60 & above	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Boya	5	5	1	...	1	2	3	2	...	1
2 Christian	4	5	1	1	...	1	2	2	1	1
3 Golla	4	3	3	2	...	...	1	1	...	...
4 Goondla	13	9	8	3	...	2	5	4	...	...
5 Kammari	10	8	5	3	1	1	3	4	1	...
6 Komati	4	2	2	...	1	1	1	1	...	...
7 Madiga	66	69	17	24	11	12	32	31	6	2
8 Mala	50	67	16	24	6	13	24	21	4	9
9 Malajangam	4	3	2	1	...	...	2	2	..	...
10 Munnurukapu	31	32	12	12	5	5	11	12	3	3
11 Muslim	20	13	6	4	2	3	10	6	2	...
12 Rajput	6	5	3	3	1	...	2	2	...	...
13 Reddi	12	20	3	9	2	4	6	7	1	...
14 Sathani	8	7	5	4	...	...	2	3	1	...
15 Tenugu	6	4	4	1	...	1	2	2	...	...
Total	243	252	88	91	30	45	106	100	19	16

TABLE 5

Population by Age Group and Marital Status

Age group (in years)	Population by Age Group and Marital Status										
	Total population			Never married		Married		Widowed		Divorced/Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
(1)											
0-14	179	88	91	85	74	3	17	...	...	...	...
15-24	75	30	45	7	...	23	45	...	...	...	...
25-59	206	106	100	1	1	101	91	4	8	...	...
60 & above	35	19	16	...	...	18	8	1	8	...	...
Total	495	243	252	93	75	145	161	5	16	...	...

T A B L E
Population by Age Group, Sex, Education

Caste/Tribe/ Community (1)	Age group (in years) (2)	Total			Illiterate		Literate without Educational standard	
		P	M	F	M	F	M	F
		(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Boya	0-14	1	1	...	...	...	1	...
	15-24	3	1	2	...	2	1	...
	25-59	5	3	2	3	2	...	...
	60 & above	1	...	1	...	1	...	...
	Total	10	5	5	3	5	2	...
2 Christian	0-14	2	1	1	1	1	...	...
	15-24	1	...	1	...	1	...	...
	25-59	4	2	2	1	1	...	1
	60 & above	2	1	1	1	1	...	...
	Total	9	4	5	3	4	...	1
3 Golla	0-14	5	3	2	3	2	...	...
	15-24	...	...	...	...	...	...	...
	25-59	2	1	1	1	1	...	...
	60 & above	...	...	...	...	...	...	...
	Total	7	4	3	4	3	...	...
4 Goondla	0-14	11	8	3	5	3	1	...
	15-24	2	...	2	...	2	...	...
	25-59	9	5	4	5	4	...	...
	60 & above	...	...	...	...	...	...	...
	Total	22	13	9	10	9	1	...
5 Kammari	0-14	8	5	3	1	3	2	...
	15-24	2	1	1	1	1	...	...
	25-59	7	3	4	2	4	1	...
	60 & above	1	1	...	1	...	...	...
	Total	18	10	8	5	8	3	...
6 Komati	0-14	2	2	...	1	...	...	...
	15-24	2	1	1	...	1	1	...
	25-59	2	1	1	1	1	...	...
	60 & above	...	...	...	...	...	...	...
	Total	6	4	2	2	2	1	...
7 Madiga	0-14	41	17	24	17	24	...	...
	15-24	23	11	12	11	12	...	...
	25-59	63	32	31	30	31	2	...
	60 & above	8	6	2	6	2	...	...
	Total	135	66	69	64	69	2	...

and Caste/ Tribe/Community

	Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate		Diploma Holders		Caste/Tribe/ Community (1)
	M	F	M	F	M	F	M	F	
	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	
...	...	...	...	...	...	...	...	...	1 Boya
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	Total
...	...	...	...	...	...	...	...	...	2 Chrstian
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	Total
...	...	...	...	...	...	...	...	...	3 Golla
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	Total
...	...	...	...	...	...	...	...	...	4 Goondla
2	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	Total
...	...	...	...	...	...	...	...	...	5 Kammari
2	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	Total
...	...	...	...	...	...	...	...	...	6 Komati
2	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	Total
...	...	...	...	...	...	...	...	...	7 Madiga
1	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	Total
...	...	...	...	...	...	...	...	...	...

—Contd.

Population by Age Group, Sex, Education

Caste/Tribe/ Community (1)	Age group (in years) (2)	Total			Illiterate		Literate without Educational standard	
		P (3)	M (4)	F (5)	M (6)	F (7)	M (8)	F (9)
8 Mala	0-14	40	16	24	12	23	3	...
	15-24	19	6	13	4	13	...	...
	25-59	45	24	21	18	21	6	...
	60 and above	13	4	9	4	9	...	...
	Total	117	50	67	38	66	9	...
9 Malajangam	0-14	3	2	1	2	...	...	...
	15-24	...	...	...	...	...	...	...
	25-59	4	2	2	2	2	...	...
	60 & above	...	...	...	...	...	...	...
	Total	7	4	3	4	2	...	...
10 Munnurukapu	0-14	24	12	12	9	12	3	...
	15-24	10	5	5	3	5	1	...
	25-59	23	11	12	10	12	...	...
	60 & above	6	3	3	3	3	...	...
	Total	63	31	32	25	32	4	...
11 Muslim	0-14	10	6	4	4	4	2	...
	15-24	5	2	3	1	2	...	1
	25-59	16	10	6	2	4	5	...
	60 & above	2	2	...	...	...	2	...
	Total	33	20	13	7	10	9	1
12 Rajput	0-14	6	3	3	1	1	2	1
	15-24	1	1	...	1	...	...	...
	25-59	4	2	2	...	2	1	...
	60 & above	...	...	...	...	...	...	...
	Total	11	6	5	2	3	3	1
13 Reddi	0-14	12	3	9	1	6	1	3
	15-24	6	2	4	...	2	...	1
	25-59	13	6	7	...	7	3	...
	60 & above	1	1	...	...	...	1	...
	Total	32	12	20	1	15	5	4
14 Sathani	0-14	9	5	4	2	4	3	...
	15-24	...	...	...	...	...	...	...
	25-59	5	2	3	...	3	...	...
	60 & above	1	1	...	...	...	1	...
	Total	15	8	7	2	7	4	...
15 Tenugu	0-14	5	4	1	2	1	2	...
	15-24	1	...	1	...	1	...	...
	25-59	4	2	2	2	2	...	...
	60 & above	...	...	...	...	...	...	...
	Total	10	6	4	4	4	2	...

P: Persons M: Males F: Females.

6—(Concl'd.)
and Caste/Tribe/Community

[illegible]

TABLE 7
Population by Age Group, Sex and Education

Age group (in years)	Total			Illiterate		Literate with- out educational standard		Primary or Junior Basic		Matricula- tion or Higher Secondary		Inter- mediate		Diploma holders	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0-14	179	88	91	61	84	20	4	7	3	...	...	...	...	...	...
15-24	75	30	45	21	42	3	2	5	1	1	...	...	...	...	...
25-59	206	106	100	77	97	18	1	7	...	1	1	1	...	2	1
60 & above	35	19	16	15	16	4	...	...	...	...	...	...	...	...	...
Total	495	243	252	174	239	45	7	19	4	2	1	1	...	2	1

P: Persons M: Males F: Females

TABLE 8
Household Heads by Caste/ Tribe/Community, Age Group, Sex and Literacy

Caste/Tribe/Community (1)	Literate							
	Males				Females			
	0-14 (2)	15-24 (3)	25-59 (4)	60 & above (5)	0-14 (6)	15-24 (7)	25-59 (8)	60 & above (9)
1 Boya	...	1	...	...	...	...	...	...
2 Christian	...	...	1	...	...	...	...	...
3 Golla	...	...	...	...	...	...	...	...
4 Goondla	...	...	...	...	...	...	...	...
5 Kammari	...	...	1	1	...	...	...	...
6 Komati	...	1	...	...	...	...	...	...
7 Madiga	...	...	2	...	...	...	...	...
8 Mala	...	1	4	...	...	...	...	...
9 Malajangam	...	...	...	...	...	...	...	...
10 Munnurukapu	...	...	1	4	...	...	...	...
11 Muslim	...	1	8	2	...	...	...	...
12 Rajput	...	...	1	...	...	...	...	...
13 Reddi	...	...	6	1	...	...	...	...
14 Sathani	...	...	1	1	...	...	...	...
15 Tenugu	...	...	...	...	...	...	...	...
Total	...	4	25	9	...	...	...	...

—Contd.

TABLE 8—Contd.
Household Heads by Caste/Tribe/Community, Age Group, Sex and Literacy

Caste/Tribe/Community (1)	Illiterate							
	Males				Females			
	0-14 (10)	15-24 (11)	25-59 (12)	60 & above (13)	0-14 (14)	15-24 (15)	25-59 (16)	60 & above (17)
1 Boya	...	...	2	...	...	...	1	...
2 Christian	...	...	...	...	...	...	...	...
3 Golla	...	...	1	...	...	...	1	...
4 Goondla	...	...	5	...	...	...	...	...
5 Kammari	...	...	2	...	...	...	...	...
6 Komati	...	...	1	...	...	...	1	...
7 Madiga	...	...	20	5	...	...	...	...
8 Mala	...	...	11	2	...	...	...	...
9 Malajangam	...	...	1	...	...	...	...	...
10 Munnurukapu	...	...	5	...	...	...	...	...
11 Muslim	...	...	2	...	...	...	...	...
12 Rajput	...	...	...	...	...	...	...	...
13 Reddi	...	...	...	...	...	...	1	...
14 Sathani	...	...	1	...	...	...	...	...
15 Tenugu	...	...	...	...	...	...	4	...
Total	...	...	51	7	...	...	4	...

TABLE 8—Concl.
Household Heads by Caste/Tribe/Community, Age Group, Sex and Literacy

Caste/Tribe/Community (1)	Total							
	Males				Females			
	0-14 (18)	15-24 (19)	25-59 (20)	60 & above (21)	0-14 (22)	15-24 (23)	25-59 (24)	60 & above (25)
1 Boya	...	1	2	...	...	...	1	...
2 Christian	...	...	1	...	...	...	...	...
3 Golla	...	...	5	...	...	...	1	...
4 Goondla	...	...	3	1	...	...	...	...
5 Kammari	...	...	1	...	...	...	...	...
6 Komati	...	1	1	...	...	...	1	...
7 Madiga	...	...	22	5	...	...	...	...
8 Mala	...	1	15	2	...	...	...	...
9 Malajangam	...	...	1	...	...	...	...	...
10 Munnurukapu	...	...	6	4	...	...	...	...
11 Muslim	...	1	10	2	...	...	...	...
12 Rajput	...	...	1	...	...	...	...	...
13 Reddi	...	...	6	1	...	...	...	...
14 Sathani	...	...	1	1	...	...	1	...
15 Tenugu	...	...	1	...	...	...	...	...
Total	...	4	76	16	...	...	4	...

TABLE 9

Deaths by Caste/Tribe/Community, Sex, Marital Status and Age Group during the last Five Years
(1957-58 to 1961-62)

Caste/Tribe/ Community (1)	Sex (2)	Never married				Married				Widowed			
		0-14 (3)	15-24 (4)	25-59 (5)	60 & above (6)	0-14 (7)	15-24 (8)	25-59 (9)	60 & above (10)	0-14 (11)	15-24 (12)	25-59 (13)	60 & above (14)
1 Boya	Males	1	...	...	...	...	...	...	...	...	...	...	...
	Females	2	...	...	...	...	...	...	...	...	...	...	...
2 Golla	Males	...	...	...	...	...	...	...	1	...	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...
3 Goondla	Males	...	...	...	...	...	...	1	...	...	...	...	...
	Females	...	...	...	...	...	...	1	1	...	...	...	...
4 Kammari	Males	...	...	...	...	...	...	...	...	...	...	...	...
	Females	...	...	...	...	...	...	1	...	...	...	...	...
5 Madiga	Males	2	...	...	...	...	...	1	1	...	...	...	2
	Females	...	...	...	...	...	...	1	...	...	...	...	2
6 Mala	Males	4	...	...	...	...	...	...	2	...	...	...	...
	Females	2	...	...	...	...	1	1	...	...	...	...	...
7 Munnurukapu	Males	1	...	...	...	...	...	2	4	...	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...
8 Muslim	Males	...	...	...	...	...	...	1	1	...	...	...	...
	Females	2	...	...	...	1	...	...	2	...	...	...	...
Total	Males	8	...	...	...	...	...	5	9	...	...	...	2
	Females	6	...	...	...	1	1	4	3	...	...	...	2

TABLE 10

Deaths by Causes, Age Group, Sex and Caste/Tribe/Community

Cause of death (1)	Number of males					Number of females				
	0-14 (2)	15-24 (3)	25-34 (4)	35-59 (5)	60 & above (6)	0-14 (7)	15-24 (8)	25-34 (9)	35-59 (10)	60 & above (11)
BOYA										
1 Fever	1	...	...	...	...	1	...	...	...	...
2 Falling in well accidentally	...	...	...	...	...	2	...	...	...	...
Total	1	...	...	...	...					
GOLLA										
1 Dysentery	...	...	...	...	1	...	...	...	...	...
GOONDLA										
1 Leprocy	...	...	...	1	...	...	...	...	1	...
2 Tuberculosis	...	...	...	1	...	...	...	...	1	1
Total	...	...	...	1	...	...	...	1	...	...
KAMMARI										
1 Fever	...	...	...	...	...	...	...	...	1	1
MADIGA										
1 Fever	...	...	...	...	1	...	...	...	...	...
2 Infant mortality	2	...	...	...	1	...	...	...	...	1
3 Due to old age	...	...	...	1	...	...	...	...	...	...
4 Disorder in stomach	...	...	...	...	1	...	...	...	...	...
5 Paralysis	...	...	...	...	...	...	...	...	1	2
Total	2	...	...	1	3	...	...	...	1	2
MALA										
1 Pain in brain	...	...	...	...	...	2	...	...	...	...
2 Fever	4	...	...	...	1	...	...	...	...	...
3 Boils around neck	...	...	...	...	1	...	...	...	...	...
4 Heart disease	...	...	...	...	...	...	...	1	...	...
5 At the time of confinement	...	...	...	...	2	2	1	1	...	...
Total	4	...	...	...	...	...	...	...	...	...
MUNNURUKAPU										
1 Fever	...	...	...	...	3	...	...	...	...	...
2 Due to old age	...	...	...	...	...	...	...	...	...	...
3 Due to weakness	1	...	...	...	...	...	...	...	...	...
4 Stomachache	...	...	2	...	4	...	...	...	...	...
Total	1	...	2	...	...	...	...	...	...	2
MUSLIM										
1 Cancer	...	...	...	...	...	2	...	...	...	...
2 Smallpox and dysentery	...	...	1	...	1	...	...	...	...	...
3 Tuberculosis	...	...	...	...	...	1	...	...	...	...
4 Fever	...	...	1	...	1	3	...	...	...	2
Total	...	...	1	...	...	...	...	...	...	...

TABLE 11

Livelihood Classes

Location code number and name of village (1)	Area in square miles (2)	Occupied houses		Total number of persons enumerated (including inmates of institutions and homeless persons)			Inmates of insti- tutions and homeless persons		Literates	
		Number of houses (3)	Number of house- holds (4)	P (5)	M (6)	F (7)	M (8)	F (9)	M (10)	F (11)
1951 CENSUS *										
47 Pocharam	0.74	183	185	818	427	391	...	...	33	2
1962 SURVEY										
53 Pocharam	0.74	100	100	495	243	252	...	...	69	13
—Contd.										

—Contd.

TABLE 11—Contd.

Livelihood Classes

Location code number and name of village (1)	Agricultural classes											
	I—Cultivators of land wholly or mainly owned and their dependents			II—Cultivators of land wholly or mainly unown- ed and their dependents			III—Cultivating labourers and their dependents			IV—Non-cultivating owners of land, agricultural rent receiv- ers and their dependents		
	P	M	F	P	M	F	P	M	F	P	M	F
1951 CENSUS*												
47 Pocharam	214	...	...	76	...	...	517	...	...	...	...	...
1962 SURVEY												
53 Pocharam	264	117	147	...	...	...	108	55	53	...	...	...

—Contd.

TABLE 11—Concl.

Livelihood Classes

Location code number and name of village (1)	Non-agricultural classes											
	Persons (including dependents), who derive their principal means of livelihood from											
	V—Production other than cultivation			VI—Commerce			VII—Transport			VIII—Other services and miscellaneous sources		
	P	M	F	P	M	F	P	M	F	P	M	F
1951 CENSUS*												
47 Pocharam	3	...	...	...	...	...	1	...	...	7	...	...
1962 SURVEY												
53 Pocharam	14	10	4	19	11	8	...	...	...	90	50	40

*SOURCE:—District Census Handbook, Nizamabad District, 1951
P: Persons M: Males F: Females

TABLE 12

1961 Primary Census Abstract

Location Code No. (1)	Name of village (2)	Area of village (in Sq. miles) (3)	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and homeless 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
53	Pocharam	0.74	151	154	817	412	405	101	97	...	...	56	11

—Contd.

TABLE 12—Contd.

1961 Primary Census Abstract

1961 Primary Census Abstract

Workers

III
In mining,
quarrying,
livestock,
forestry,
fishing,
hunting
& plan-
tations,
orchards
and allied
activities

IV
At house-
hold indus-
try

II
As agri-
cultural
labourer

I
As culti-
vator

Total
workers
(I-IX)

Literate &
educated
persons

Institu-
tional
population

Location
Code No.

Name of
village

M F

M F

M F

M F

M F

M F

M F

M F

M F

M F

(1) (2)

(15) (16)

(17) (18)

(19) (20)

(21) (22)

(23) (24)

(25) (26)

(27) (28)

53

Pocharam

...

...

61

6

280

215

89

81

33

2

31

20

7

4

-Contd.

—Contd.

TABLE 12—Concl.

1961 Primary Census Abstract

		Workers											
Location Code No.	Name of village	V In manufact- uring other than house- hold indus- try		VI In cons- truction		VII In trade and commerce		VIII In transport, storage and communi- cations		IX In other services		X Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F
		(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
		(1)	(2)										
53	Pocharam	7	...	...	...	6	...	47	...	60	108	132	190
P : Persons M : Males F : Females													

P: Persons M: Males F: Females

[14]

APPENDIX

TABLE 13

Workers and Non-workers by Age Group and Sex

Age group (in years) (1)	Total			Workers			Non workers		
	Persons (2)	Males (3)	Females (4)	Persons (5)	Males (6)	Females (7)	Persons (8)	Males (9)	Females (10)
0-14	179	88	91	13	7	6	166	81	85
15-34	179	79	100	152	76	76	27	3	24
35-59	102	57	45	84	57	27	18	...	18
60 & above	35	19	16	20	17	3	15	2	13
Total	495	243	252	269	157	112	226	86	140

TABLE 14

Workers by Occupation, Age Group and Sex

Occupation (1)	0-14		15-34		35-59		60 & above		Total of all ages		
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Persons (10)	Males (11)	Females (12)
1 Government servant	...	...	...	...	2	...	...	...	2	2	...
2 Clerk in sugar factory	...	...	...	...	1	...	...	...	1	1	...
3 Trader (Kirana)	...	...	1	...	2	...	...	...	3	3	...
4 Hotel keeper	...	...	...	...	1	...	...	...	1	1	...
5 Cultivator	4	4	44	33	22	10	8	1	126	78	48
6 Cattle rearer	1	...	1	...	...	...	1	...	3	3	...
7 Agricultural labourer	2	1	17	40	19	16	3	2	100	41	59
8 Attached agricultural labourer	...	...	7	...	...	...	...	...	7	7	...
9 Employee in agricultural farm	...	...	6	...	7	...	4	...	17	17	...
10 Blacksmith	...	...	...	...	2	...	1	...	3	3	...
11 Beedi maker	...	...	...	1	...	1	...	...	2	...	2
12 Rural labourer	...	1	...	2	1	...	...	...	4	1	3
Total	7	6	76	76	57	27	17	3	269	157	112

TABLES

TABLE 15

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

Age group (in years) (1)	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household			Other services		
	Persons (2)	Males (3)	Females (4)	Persons (5)	Males (6)	Females (7)	Persons (8)	Males (9)	Females (10)	Persons (11)	Males (12)	Females (13)	Persons (14)	Males (15)	Females (16)
0-14	13	7	6	...	...	...	...	...	...	8	4	4	5	3	2
15-34	152	76	76	1	...	1	1	1	...	77	44	...	...	...	...
35-59	84	57	27	3	2	1	3	3	...	32	22	10	46	30	16
60 & above	20	17	3	1	1	...	...	...	...	9	8	1	10	8	2
Total	269	157	112	5	3	2	4	4	...	126	78	48	134	72	62

TABLE 16
Non-workers by Age Group, Sex and Nature of Activity

Age group (in years) (1)	Total No. of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependents		
	Persons (2)	Males (3)	Females (4)	Persons (5)	Males (6)	Females (7)	Persons (8)	Males (9)	Females (10)	Persons (11)	Males (12)	Females (13)
0-14	166	81	85	8	...	8	36	28	8	122	53	69
15-34	27	3	24	24	...	24	3	3	...	...	...	...
35-59	18	...	18	18	...	18	...	...	...	7	2	5
60 & above	15	2	13	8	...	8	...	...	...	129	55	74
Total	226	86	140	58	...	58	39	31	8	...	...	...

TABLE 17

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

Total Number of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in cultivation, industry and business	Households engaged in cultivation and industry	Households engaged in cultivation and business	Households engaged in industry and business	Households not running cultivation, industry or business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
100	40	3	4	...	19	...	...	53

TABLE 18
Place of occupation

Occupation (1)	Place of occupation										Parbhani District of Maharashtra State	
	Pocharam		Dupalle (4 miles)		Jaitapur (2 miles)		Nizamabad (8 miles)		Bodhan (8 miles)			
	M	F	M	F	M	F	M	F	M	F	M	F
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Government servant	...	...	...	...	...	...	...	...	1	...	1	...
2 Clerk in sugar factory	1	...	...	...	...	...	...	...	...	...	...	...
3 Trader (<i>Kirana</i>)	2	...	...	...	1	...	...	...	...	...	...	...
4 Hotel keeper	1	...	...	...	...	...	...	...	...	...	...	...
5 Cultivator	70	46	3	2	5	..	...	...	...	...	...	...
6 Cattle rearer	3	...	...	...	...	...	...	...	...	...	...	...
7 Agricultural labourer	31	53	6	3	4	3	...	...	...	...	...	...
8 Attached agricultural labourer	7	...	...	...	...	...	...	...	...	...	...	...
Employee in agricultural farm	15	...	...	...	...	...	...	...	...	...	...	...
10 Blacksmith	3	...	...	...	1	...	1	...	...	...	...	...
11 <i>Beedi</i> maker	...	2	...	...	...	...	...	...	...	...	...	...
12 Rural labourer	1	3	...	...	...	...	...	...	...	...	...	...
Total	134	104	9	5	11	3	1	...	1	...	1	...

M: Males F: Females

M: Males F: Females

TABLE 19

Occupational Mobility, Cause of Change to Contemporary Occupation and Contentment during 1961-62 by Caste/Tribe/Community

Caste/Tribe/ Community (1)	From traditional occupation (2)	Number of households changing over (3)	To contemporary main occupation (4)	Number of households changing traditional occupation				Number of informants who are not content with present occupation (9)
				Volun- tarily (5)	Forced by cir- cumsta- nces (6)	Other rea- sons (7)	Unspe- cified (8)	
1 Boya	Cultivator	3	Employee in agricultural farm	3	...	...	...	...
2 Christian	Cultivator	1	Government servant	1	...	...	...	1
3 Goondla	Village servant	1	Cultivator	...	1	...	...	...
	Fisherman	3	Cultivator	...	1	...	...	...
	Fisherman	1	Beedi maker	...	...	...	1	...
4 Kammari	Carpenter	1	Cultivator	1	...	...	...	...
5 Madiga	Shoe-maker	1	Attached Agricultural labourer	...	...	...	1	...
	Agricultural labourer	1	Cattle rearer	...	1	1	...	...
	Cultivator	2	Rural labourer	1	...	...	...	...
	Shoe-maker	1	Cultivator	2	1	...	...	...
	Shoe-maker	3	Agricultural labourer	1	...	...	...	...
	Rural labourer	1	Cultivator	...	1	...	...	...
	Unspecified	1	Agricultural labourer	1	...	...	...	...
6 Mala	Beggar	1	Agricultural labourer	1	...	...	...	...
	Rural labourer	1	Cultivator	1	...	...	...	...
	Rural labourer	1	Attached agricultural labourer	...	1	...	...	...
7 Malajangam	Beggar	1	Rural labourer	...	1	...	...	1
8 Munnurukapu	Cultivator	1	Employee in agricultural farm	...	1	...	...	1
	Cultivator	1	Attached agricultural labourer	...	1	...	...	...
	Rural labourer	1	Employee in agricultural farm	...	1	...	...	...
	Government servant	1	Clerk in sugar factory	...	1	...	...	1
9 Muslim	Trader(Kirana)	1	Agricultural labourer	...	3	...	...	...
	Government servant	3	Employee in agricultural farm	3	...	...	...	...
	Cultivator	3	Employee in agricultural farm	1	...	...	...	...
	Assistant to road contractor	1	Employee in agricultural farm	1	...	...	...	...
	Trader(Kirana)	1	Employee in agricultural farm	1	...	...	...	...
	Government servant	1	Agricultural labourer	...	1	...	...	...
	Trader (Kirana)	1	Cultivator	...	1	...	...	...
	Cultivator	1	Agricultural labourer	...	...	...	1	...
10 Reddi	Cultivator	1	Employee in agricultural farm	...	...	...	1	...
11 Sathani	Native Doctor	1	Hotel keeper	...	...	...	1	...
	Native Doctor	1	Employee in agricultural farm	...	...	...	1	...
	Beggar	1	Trader (Kirana)	...	...	...	...	...

T A B L E 20

Occupational Mobility—Nature of Aspiration

Occupation (1)	Number of persons in the occupation (2)	Number of persons who want their sons to be									Unspecified (12)
		In the same occupation (3)	Teacher (4)	Government servant (5)	Doctor (6)	Technician (7)	Field-man in sugar factory (8)	Cultivator (9)	Agricultural labourer (10)	Carpenter (11)	
1 Government servant	2	...	...	...	...	...	...	...	...	1	1
2 Clerk in sugar factory	1	...	...	...	...	...	...	...	...	...	...
3 Trader (<i>Kirana</i>)	3	1	...	1	...	...	1	...	...	...	1
4 Hotel keeper	1	...	1	...	...	...	...	...	...	...	...
5 Cultivator	40	22	...	5	4	...	...	1	...	...	8
6 Cattle rearer	1	...	...	...	...	...	...	...	1	...	...
7 Agricultural labourer	21	8	...	...	...	...	...	...	...	...	9
8 Attached agricultural labourer	6	...	...	...	...	...	...	2	...	...	3
9 Employee in agricultural farm	15	...	...	...	...	...	...	3	...	...	9
10 Blacksmith	3	3	...	3	1	1	...	...	...	1	...
11 <i>Beedi</i> maker	1	...	...	...	...	...	...	...	...	...	1
12 Rural labourer	6	2	...	2	...	...	...	2	...	...	...
Total	100	36	1	13	5	1	1	8	1	2	32

T A B L E 21
Distribution of Households by Main Occupation and Caste/Tribe Community

Main Occupation	Number of households in Caste/Tribe/Community							Male (9)
	Boya	Christian	Golla	Goondla	Kammari	Komati	Madiga	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	
1 Government servant	...	1	...	...	...	...	...	...
2 Clerk in sugar factory	...	...	...	...	...	...	...	...
3 Trader (<i>Kirana</i>)	...	...	...	...	...	...	...	...
4 Hotel keeper	...	...	...	...	...	2	...	...
5 Cultivator	...	...	...	...	...	...	...	14
6 Cattle rearer	...	1	...	4	1	...	5	...
7 Agricultural labourer	...	...	...	...	...	...	1	...
8 Attached agricultural labourer	...	...	1	...	...	...	14	3
9 Employee in agricultural farm	...	...	...	1	...	...	3	1
10 Blacksmith	3	...	...	...	...	...	...	...
11 <i>Beedi</i> maker	...	...	...	...	3	...	...	...
12 Rural labourer	...	...	...	1	...	...	...	...
Total	3	2	1	6	4	2	28	18

-Contd.

T A B L E 21—Concl'd.

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

Number of househo'ds in Caste/Tribe/Community

Distribution of Households		Number of households in Caste/Tribe/Community						Total
Main occupation (1)	Malajangam (10)	Munnurukapu (11)	Muslim (12)	Rajput (13)	Reddi (14)	Sathani (15)	Tenugu (16)	(17)
1 Government servant	...	...	1	...	...	...	...	2
2 Clerk in sugar factory	...	1	...	...	...	1	...	3
3 Trader (<i>Kirana</i>)	...	...	...	...	...	1	...	1
4 Hotel keeper	...	...	...	...	...	1	...	40
5 Cultivator	...	6	1	1	6	...	1	1
6 Cattle rearer	...	...	...	...	...	...	...	21
7 Agricultural labourer	...	...	3	...	...	...	...	6
8 Attached agricultural labourer	...	1	...	...	...	...	...	15
9 Employee in agricultural farm	...	2	8	...	1	1	...	3
10 Blacksmith	...	...	...	...	...	...	...	1
11 <i>Beedi</i> maker	...	...	...	...	...	...	...	6
12 Rural labourer	1	...	...	...	...	...	...	100
Total	1	10	13	1	7	3	1	

TABLE 22
Combination of Occupations

[illegible]

TABLE 23

Main Occupation, per capita Annual Household Income and Family Type

Main occupation (1)	Per capita annual household income ranges (in Rupees)							
	5-50				51-100			
	S (2)	I (3)	J (4)	O (5)	S (6)	I (7)	J (8)	O (9)
NUMBER OF HOUSEHOLDS								
1 Government servant	...	...	...	...	...	...	...	...
2 Clerk in sugar factory	...	...	...	...	...	...	...	...
3 Trader (<i>Kirana</i>)	...	...	...	...	...	...	...	...
4 Hotel keeper	...	...	...	...	...	...	...	...
5 Cultivator	...	...	...	...	...	...	...	...
6 Cattle rearer	...	...	...	...	...	...	...	...
7 Agricultural labourer	...	...	...	...	...	...	...	...
8 Attached agricultural labourer	1	...	...	...	...	...	...	...
9 Employee in agricultural farm	...	...	...	...	1	...	...	...
10 Blacksmith	...	...	...	...	...	...	...	...
11 <i>Beedi</i> maker	...	...	...	...	...	...	...	...
12 Rural labourer	...	...	...	...	...	1	...	...
Total	1	...	...	...	1	1	...	...

—Contd.

TABLE 23—Contd.

Main Occupation, per capita Annual Household Income and Family Type

Main Occupation (1)	Per capita annual household income ranges (in Rupees)							
	101-200				201-300			
	S (10)	I (11)	J (12)	O (13)	S (14)	I (15)	J (16)	O (17)
NUMBER OF HOUSEHOLDS								
1 Government servant	...	...	...	...	...	...	...	...
2 Clerk in sugar factory	...	...	...	...	1	...	...	1
3 Trader (<i>Kirana</i>)	1	...	...	...	1	...	...	...
4 Hotel keeper	...	...	...	...	1	...	...	...
5 Cultivator	...	...	1	...	2	...	5	...
6 Cattle rearer	...	...	...	...	...	...	1	...
7 Agricultural labourer	6	2	1	...	5	...	4	...
8 Attached agricultural labourer	1	...	1	1	...	...	...	1
9 Employee in agricultural farm	1	1	...	...	1	1	...	...
10 Blacksmith	1	...	...	...	2	...	...	...
11 <i>Beedi</i> maker	...	...	...	1	...	...	...	...
12 Rural labourer	1	...	2	...	...	...	1	...
Total	11	3	5	2	13	1	11	2

—Contd.

TABLE 23—Contd.

Main Occupation, per capita Annual Household Income and Family Type

Main Occupation, per capita Annual Household Income									
Main occupation (1)	Per capita annual household income ranges (in Rupees)								Total (16)
	301-500				501 & above				
	S (18)	I (19)	J (20)	O (21)	S (22)	I (23)	J (24)	O (25)	
NUMBER OF HOUSEHOLDS									
1 Government servant	1	...	...	...	1	...	...	...	2
2 Clerk in sugar factory	...	...	...	...	...	...	...	...	1
3 Trader (<i>Kirana</i>)	...	...	...	...	...	...	...	...	3
4 Hotel keeper	...	...	...	...	...	...	...	...	1
5 Cultivator	2	3	8	1	6	6	5	1	40
6 Cattle rearer	...	...	...	...	...	...	...	...	1
7 Agricultural labourer	1	...	...	...	...	...	...	...	21
8 Attached agricultural labourer	...	...	1	...	...	...	...	3	6
9 Employee in agricultural farm	4	2	...	...	1	...	...	...	15
10 Blacksmith	...	...	...	...	...	...	...	...	3
11 <i>Beedi</i> maker	...	...	...	1	...	...	...	...	1
12 Rural labourer	...	...	...	...	...	...	...	...	6
Total	8	5	9	2	8	6	5	6	100

Note:—S=Simple family (Husband, wife and unmarried children)
 I=Intermediate family (Married couple and unmarried brother/sister and one of the parents)
 J=Joint family (Married couple with married sons/daughters or with married brothers/sisters)
 O=Other family types not mentioned above

TABLE 24

Households owning or possessing Land or have given out Land to Others for Cultivation

Caste/Tribe/ Community (1)	Nature of interest on land (2)	Extent of Land								
		5 cents and below (3)	6-10 cents (4)	11-20 cents (5)	21-50 cents (6)	51 cents to 1 acre (7)	1 to 2-4 acres (8)	2-5 to 4-9 acres (9)	5-10 acres (10)	10 acres & above (11)
		NUMBER OF HOUSEHOLDS								
1 Boya	Land owned	...	...	...	1	...	...	1	...	...
2 Goondla	Land owned	...	...	1	1	...	4	...	...	...
	Land held from private persons or institutions	...	...	...	1	...	...	...	...	...
	Land given out to private persons or institutions	...	...	1	...	1	...	...	...	...
3 Kammari	Land owned	1	...	...	2	...	...	...	1	...
	Land held from private persons or institutions	1	...	...	...	...	...	...	...	...
4 Madiga	Land owned	...	...	...	6	4	1	2	...	...
	Land held from private persons or institutions	...	...	...	1	1	4	...	...	...
	Land given out to private persons or institutions	...	...	...	1	2	...	...	...	...
5 Mala	Land owned	...	...	...	1	1	3	9	1	...
	Land held from private persons or institutions	...	...	...	3	4	2	1	...	...
6 Munnuru- kapu	Land owned	...	...	...	...	...	3	1	3	1
	Land held from private persons or institutions	...	...	...	1	...	...	...	...	...
7 Muslim	Land owned	...	...	...	...	...	...	...	...	2
8 Rajput	Land owned	...	...	...	...	...	...	...	...	1
9 Reddi	Land owned	...	...	...	...	...	...	1	1	4
	Land held from private persons or institutions	...	...	...	...	...	1	...	...	...
	Land given out to private persons or institutions	...	...	...	...	...	1	...	...	...
10 Sathani	Land owned	...	...	...	...	...	1	...	...	...
	Land given out to private persons or institutions	...	...	...	...	...	1	...	...	...
11 Tenugu	Land owned	...	...	...	...	...	...	1	...	...

TABLE 25

Change in Ownership of Land during Present Generation by Caste/Community

Caste/Community (1)	Number of households (2)	Number of house- holds that suf- fered loss of land (3)	Reasons (4)	Number of house- holds that have gained land (5)	Reasons (6)
		1	To construct a house	...	...
1 Madiga	28	...	...	2	Purchased
2 Mala	18	...	...	1	Purchased
3 Munnurukapu	10	...	...	1	Purchased
4 Muslim	13	...	...	...	...

TABLE 26
Agricultural Produce and Disposal in 1961-62

Name of agricultural produce (1)	Quantity produced (2)	Prior to 1951			Sale amount realised (6) Rs. P.
		Quantity consumed by the producing households (3)	Quantity available for sale (4)	Quantity sold (5)	
1 Paddy	136 bags	136 bags	...	...	...
2 Straw	27 carts	26 carts	...	...	...
3 Sugarcane	75 tons	...	75 tons	75 tons	3,130-00
4 Sugarcane straw	...	...	...	...	...

—Contd.

TABLE 26 *Contd.*
Agricultural Produce and Disposal in 1961-62

Name of agricultural produce (1)	Quantity produced (7)	1952-1961			Sale amount realised (11) Rs. P.
		Quantity consumed by the producing households (8)	Quantity available for sale (9)	Quantity sold (10)	
1 Paddy	837½ bags	636½ bags	201 bags	201 bags	3,901.54
2 Straw	113½ carts	107½ carts	6 carts	6 carts	48.00
3 Sugarcane	6,965½ tons	...	6,955½ tons	6,965½ tons	31,1679.80
4 Sugarcane straw	276 carts	276 carts	...	...	...

—Contd.

TABLE 27

TABLE 26—*Concl'd.*
Agricultural Produce and Disposal in 1961-62

Name of agricultural produce (1)	Quantity produced (12)	1961-62			Sale amount realised (16) Rs. P.
		Quantity consumed by the producing households (13)	Quantity available for sale (14)	Quantity sold (15)	
1 Paddy	3,500 bags	1,502 bags	1,998 bags	1,998 bags	36,584.70
2 Straw	471½ carts	461½ carts	10 carts	10 carts	76.00
3 Sugarcane	6,353½ tons	...	6,353½ tons	6,353½ tons	395,514.11
4 Sugarcane straw	...	...	...	...	...

TABLE
Reciprocal Aid and Improvement

										Number of ag-
Caste/Tribe/ Community (1)	Income group (in Rupees) (2)	Using improv- ed seeds (3)	Using manures		Using improv- ed agricul- tural imple- ments (6)	Adopting improv- ed meth- ods of cul- tivation (7)	Using pesti- cides (8)	Borrow- ing agricul- tural imple- ments from others at the time of culti- vation (9)	Taking help of neighbours at the time of sowing or har- vesting (10)	Assisting neighbours at the time of culti- vation (not including sowing and harvesting operations) in the shape of manual labour (11)
			Orga- nic (4)	Chemical fertilizers (5)						
1 Boya	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	...	...	...
	901-1,200	...	1	...	...	...	...	...	...	...
	1,201 & above	...	1	1	...	...	...	1	1	1
2 Goondla	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	1	1	...	...	...	1	1	1
	901-1,200	...	4	4	...	...	...	4	2	2
	1,201 & above	...	...	...	...	...	...	...	...	...
3 Kammari	300 & below	...	...	...	...	...	...	...	...	...
	301-600	1	1	1	1	...	...	1	1	1
	601-900	...	2	2	...	...	...	1	1	1
	901-1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	1	1	...	...	...	1	1	1
4 Madiga	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	3	...	...	...	...	...	...
	901-1,200	...	1	1	...	...	...	1	...	2
	1,201 & above	...	4	7	...	...	...	4	5	7
5 Mala	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	1	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	10	12	...	...	...	9	10	12

in Agricultural Practices

cultural households

Benefited from land reclamation and land development scheme (12)	Benefit- ed from land assign- ment scheme (13)	Adopt- ing land improve- ment mea- sures (14)	Having contact with Village Le- vel Wor- ker (15)	Benefited from having contact with Village Le- vel Wor- ker (16)	Households following advice of Village Le- vel Wor- ker (17)	Income group (in Rupees) (2)	Caste/Tribe Community (1)
...	...	...	...	...	...	300 & below	1 Boya
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	...	...	...	1,201 & above	
...	...	...	...	...	...	300 & below	2 Goondia
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	...	...	...	1,201 & above	
...	...	...	...	...	...	300 & below	3 Kammari
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	...	...	...	1,201 & above	
...	...	...	...	...	...	300 & below	4 Madiga
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	...	...	...	1,201 & above	
...	...	...	...	...	...	300 & below	5 Mala
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	...	...	...	1,201 & above	

—Contd.

T A B L E
Reciprocal Aid and Improvement

Caste/Tribe/ Community (1)	Income group (in Rupees) (2)	Using impro- ved seeds (3)	Using manures		Using impro- ved agricul- tural imple- ments (6)	Adopting impro- ved meth- ods of cultiva- tion (7)	Using pesti- cides (8)	Borrow- ing agricul- tural imple- ments from others at the time of cultiva- tion (9)	Taking help of neighbours at the time of sowing or har- vesting (10)	Number of agri- cultural households Assisting neighbours at the time of cultiva- tion (not including sowing and harvesting operations) in the shape of manual labour (11)
			Orga- nic (4)	Chemical ferti- lizers (5)						
6 Munnurukapu	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	...	...	...
	901-1,200	...	1	...	...	...	...	1	...	...
	1,201 & above	...	6	6	...	...	...	3	5	5
7 Muslim	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	...	...	...
	1,201 & above	1	2	2	2	1	1	1	...	...
8 Rajput	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	1	1	1	1	...	1	1	1
9 Reddi	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	1	6	6	2	2	3	5	5	5
10 Tenugu	300 & below	...	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...	...
	1,201 & above	...	...	1	...	...	...	...	...	...

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in Agricultural Practices

cultural households

Benefited from land reclamation and land development scheme (12)	Benefit- ed from land assign- ment scheme (13)	Adopt- ing land improve- ment mea- sures (14)	Having contact with Village Le- vel Wor- ker (15)	Benefited from having contact with Village Le- vel Wor- ker (16)	Households following advice of Village Le- vel Wor- ker (17)	Income group (in Rupees) (2)	Caste/Tribe Community (1)
...	...	...	...	...	...	300 & below	6 Munnurukapu
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	1	1	...	1,201 & above	
...	...	...	...	...	...	300 & below	7 Muslim
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	1	1	1	1,201 & above	
...	...	...	...	...	...	300 & below	8 Rajput
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	...	...	...	1,201 & above	
...	...	...	...	...	...	300 & below	9 Reddi
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	1	1	1	1,201 & above	
...	...	...	...	...	...	300 & below	10 Tenugu
...	...	...	...	...	...	301-600	
...	...	...	...	...	...	601-900	
...	...	...	...	...	...	901-1,200	
...	...	...	...	...	...	1,201 & above	

TABLE 28

Land Reclamation and Development by Households and Caste

Caste (1)	Number of households benefited by land reclamation and development measures (2)	Brief description of the land reclamation and development measures (3)
Madiga	1	He was given 2 acres of dry land in Sepuri in Arnur Taluk

TABLE 29

Number of Pattadars by Size of Holdings

Size of holdings (in acres) (1)	Number of Pattadars (2)
Below 3	65
3 to 5	20
6 to 8	4
9 to 11	...
12 to 14	2
15 to 17	2
18 to 20	1
21 to 30	4
31 to 40	...
41 to 50	1
51 & above	...
Total	99

TABLE 30

Area under Cultivation by Caste/Tribe/Community and Households

Size of holdings (in acres) (1)	Caste/Tribe/Community										
	Boya (2)	Goondla (3)	Kammari (4)	Madiga (5)	Mala (6)	Munnuru- kapu (7)	Muslim (8)	Rajput (9)	Reddi (10)	Sathani (11)	Tenugu (12)
	NUMBER OF HOUSEHOLDS										
Below 3	2	5	3	11	4	4	...	...	...	1	...
3 to 5	...	1	...	3	8	1	...	...	...	...	1
6 to 8	...	...	...	...	2	2	...	...	...	...	...
9 to 11	...	...	1	...	1	...	...	1	...	1	...
12 to 14	...	...	...	...	...	1	...	...	...	2	...
15 to 17	...	...	...	...	...	...	...	...	2	...	...
18 to 20	...	...	...	...	...	...	...	...	...	...	...
21 to 30	...	...	...	...	...	...	1	...	...	...	...
31 to 40	...	...	...	...	...	...	...	...	...	...	...
41 to 50	...	...	...	...	...	...	...	...	...	...	...
51 to 75	...	...	...	...	...	...	...	...	...	...	...
76 to 99	...	...	...	...	...	...	1	...	...	...	...
100 & above	...	...	...	...	...	...	...	...	...	...	...
Total	2	6	4	14	15	8	2	1	6	1	1

TABLE 31

Land Reforms and Effects by Households and Caste

Brief indication of the manner of benefit or effect (1)	Number of households in Madiga caste (2)
Land reclamation and development scheme	1
Land assignment	1

TABLE 32

Livestock Statistics including Fishery by Caste

Caste (1)	Milch cattle		Draught bullock		Goat/ sheep		Fowl		Fisheries		
	No. of house- holds owning (2)	Total num- ber (3)	No. of house- holds owning (4)	Total num- ber (5)	No. of house- holds owning (6)	Total num- ber (7)	No. of house- holds owning (8)	Total num- ber (9)	No. of house- holds rearing fish (10)	No. of house- holds catching fish (11)	No. of house- holds selling fish (12)
1 Golla	1	1	1	2	...	...	...	...	...	1	1
2 Goondla	...	...	2	14	1	24	...	...	...	...	...
3 Kapu	3	25	2	14	...	...	3	18	...	...	...
4 Madiga	...	...	12	53	...	...	4	11	...	...	...
5 Mala	3	9	...	...	...	...	...	...	...	...	...
Total	7	35	17	83	1	24	7	29	...	1	1

APPENDIX

TABLE 33

Types of Industry run by Households

Name of industry (1)	Number of households (2)
Blacksmithy	3

TABLE 34

Types of Business run by Households

Name of business (1)	Number of households (2)
1 Kirana business	3
2 Hotel business	1
Total	4

TABLE 35

Traditional Industry by Households

Name of traditional industry (1)	No. of households in each traditional industry (2)
1 Shoe-making	5
2 Blacksmithy	3
3 Fishing	4
Total	12

TABLE 36

TABLE 36

Trade or Business by Caste and Households

Caste (1)	Kirana shop				Hotel			
	No. of households (2)	Commodities (3)	Source of finance (4)	Average profit (percentage) (5)	No. of households (6)	Commodities (7)	Source of finance (8)	Average profit (percentage) (9)
Komati	2	Rice, cereals, tamarind, sugar, oil, etc.	In kind from a shop at Nizamabad Cash from relatives of his native place	12%				
Sathanl	1	Rice, beedis, dals, soap, condiments, etc.	In kind from a shop at Nizamabad	12%	1	Chuduva, batani, murukulu, tea, milk, roti & louju	Cash from a private money lender at Nizamabad	40%

TABLE
Material Culture--Possession of Bedding Material and

Material Culture--Possession of								Caste/Tribe/
Particulars (1)	Boya (2)	Christian (3)	Golla (4)	Goondla (5)	Kammari (6)	Komati (7)	Madiga (8)	Mala (9)
NUMBER OF								
<i>I Bedding material</i>								
1 Cot	2	1	1	6	4	1	25	18
2 Bed	...	1	...	1	2	1	...	1
3 Quilt	...	...	...	1	...	...	6	1
4 Mat	1	1	...	4	4	2	7	16
5 Bed sheet	3	1	1	4	4	2	27	16
6 Blanket	3	1	1	6	1	...	18	18
7 Carpet	3	...	...	...	2	2	3	1
8 Pillows	...	...	...	1	1	1	3	4
9 Mosquito net	...	1	...	...	...	...	...	...
<i>II Furniture</i>								
1 Chair	...	1	...	...	...	1	1	2
2 Table	...	1	...	...	1	...	1	...
3 Bench	1	...	...	1	1	...	4	6
4 Gadamanchi	1	...	...	2	1	2	3	6
5 Stool	...	1	...	2	1	...	2	...
6 Iron box	2	1	...	4	2	...	6	1
7 Wall shelf	1	1	...	2	...	...	6	4
8 Wooden box	1	1	...	...	1	...	3	2
9 Mirror	3	...	1	6	4	...	18	10

Furniture by Caste/Tribe/Community and Households

Community							Total (17)	Particulars (1)
Mala- Jangam (10)	Munnuru- kapu (11)	Muslim (12)	Rajput (13)	Reddi (14)	Sathani (15)	Tenugu (16)		
HOUSEHOLDS								
I Bedding material								
1	10	10	1	7	3	1	91	1 Cot
...	3	5	1	6	2	...	23	2 Bed
...	2	6	...	1	...	...	17	3 Quilt
...	8	4	1	6	2	1	57	4 Mat
1	9	7	1	7	3	1	87	5 Bed sheet
1	9	10	1	4	3	...	76	6 Blanket
...	8	11	1	3	3	...	37	7 Carpet
...	3	12	1	7	3	1	37	8 Pillows
...	1	2	1	5	1	...	11	9 Mosquito net
II Furniture								
...	...	3	1	3	3	...	15	1 Chair
...	2	4	1	4	2	...	16	2 Table
...	4	2	1	5	2	...	27	3 Bench
...	4	2	1	6	2	...	30	4 Gadamanchi
...	4	3	1	5	2	...	21	5 Stool
...	8	6	...	...	...	...	30	6 Iron box
...	6	5	1	5	...	1	32	7 Wall shelf
...	...	2	...	...	...	1	11	8 Wooden box
...	10	11	1	7	3	...	74	9 Mirror

APPENDIX

TABLE 38

Material Culture—Furniture acquired in Last Five Years by Caste/Tribe and Households

Caste/Tribe (1)	Number of households which have acquired in last five years	
	Cot (2)	Trunk box (3)
1 Boya	1	...
2 Kamnari	...	1
Total	1	1

TABLE 39

APPENDIX

T A B L E

Material Culture—Possession and Use of Consumer Goods

Particulars (1)	Boya (2)	Christian (3)	Golla (4)	Goondla (5)	Kammari (6)	Komati (7)	Madiga (8)	Mala (9)
	NUMBER OF							
I Fuel and lighting								
1 Firewood	3	...	...	...	...	...	...	...
2 Sugarcane hay	...	2	1	...	4	2	9	5
3 Kerosene	3	...	1	...	...	...	18	13
4 Castor oil	...	...	...	6	4	2	28	17
II. Utensils								
1 Earthen	3	2	1	5	4	...	28	18
2 Aluminium	3	2	1	6	3	2	18	13
3 Brass	2	1	...	5	4	2	28	18
4 Bronze	1	1	...	...	...	...	21	2
5 Copper	...	1	...	...	...	...	1	...
6 Glass tumbler	1	...	...	2	...	2	20	1
7 Tin articles	2	1	...	...	...	...	...	...
8 Silver	...	...	...	...	...	...	...	...
9 Crockery	...	...	...	...	...	...	...	...
10 Bottles	...	...	...	...	...	...	...	...
11 Gunny bags	...	...	...	...	...	...	...	...
12 Stainless steel	1	1	1	1	...	...	17	2
13 Iron bucket	...	...	...	...	...	...	2	...
14 Bamboo baskets	1	1	...	...	...	...	...	...
15 Cement tub	...	...	...	1	...	...	2	...
16 Jugs	...	...	...	3	2	...	11	13
III Other consumer goods								
1 Hurricane lantern	1	2	...	5	4	2	18	15
2 Petromax light	...	...	...	...	1	...	...	...
3 Torchlight	1	...	...	1	1	1	3	5
4 Kerosene stove	...	...	...	...	...	1	...	...
5 Bicycle	...	...	...	1	1	1	...	...
6 Gramophone	...	...	...	...	...	...	...	...
7 Radio set	...	...	...	1	1	1	...	2
8 Toilet soap	...	...	...	...	...	...	...	...
9 Washing soap	3	2	1	3	2	2	20	12
IV Services								
1 Washerman	3	2	1	5	4	2	25	17

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and Services by Caste/Tribe/Community and Households

Community		Muslim (12)	Rajput (13)	Reddi (14)	Sathani (15)	Tenugu (16)	Total (17)	Particulars (1)
Mala- Jangam (10)	Munnu- rukapu (11)							
HOUSEHOLDS								
...	8	12	1	7	3	...	59	1 Firewood
1	2	1	...	...	...	1	39	2 Sugarcane hay
1	10	13	1	7	3	1	99	2 Kerosene
...	...	...	...	...	...	...	5	4 Castor oil
I Fuel and lighting								
1	10	13	1	4	2	1	93	1 Earthen
1	8	11	...	1	1	...	70	2 Aluminium
1	10	7	1	7	3	1	92	3 Brass
...	2	...	...	...	...	1	28	4 Bronze
...	...	1	...	...	1	...	4	5 Copper
...	...	2	...	...	...	...	4	6 Glass tumbler
1	4	8	1	6	3	...	51	7 Tin articles
...	...	1	...	...	...	...	1	8 Silver
...	...	7	...	...	...	...	8	9 Crockery
...	4	...	...	1	...	...	26	10 Bottles
...	3	...	...	2	...	...	9	11 Gunny bags
...	...	2	1	6	...	1	10	12 Stainless steel
...	...	3	...	...	1	...	9	13 Iron bucket
...	5	...	...	2	...	1	37	14 Bamboo baskets
...	2	...	...	...	...	...	4	15 Cement tub
...	1	...	1	...	...	...	2	16 Jugs
II Utensils								
...	10	6	1	7	3	1	75	1 Hurricane lantern
...	...	...	2	2	...	...	5	2 Petromax light
...	...	3	1	6	1	...	23	3 Torchlight
...	2	3	1	1	1	...	9	4 Kerosene stove
...	3	5	1	5	1	...	20	5 Bicycle
...	...	...	...	...	1	...	1	6 Gramophone
...	...	1	1	1	...	...	3	7 Radio set
1	8	12	1	7	3	1	78	8 Toilet soap
1	10	13	1	7	3	1	95	9 Washing soap
III Other consumer goods								
IV Services								
1	10	7	1	7	1	1	80	1 Washerman

TABLE 40

Material Culture—Consumer Goods and Services used in last Five Years by Caste/Tribe/Community and Households

Caste/Tribe/Community (1)	Number of households which have acquired in last five years			
	Bicycle (2)	Hurricane lantern (3)	Kerosene stove (4)	Torchlight (5)
1 Boya	...	...	...	1
2 Christian	...	1	...	...
3 Goondla	1	...	...	1
4 Komati	1	2	1	...
5 Madiga	...	1	...	1
6 Mala	2	1	...	2
7 Munnurukapu	3	...	1	...
8 Muslim	1	...	...	...
9 Reddi	1	...	...	...
10 Sathani	1	...	...	...
Total	10	5	2	5

TABLE 41

TABLE

Material Culture—Consumption Habits by Caste/Tribe/Community,

[illegible]

Annual Household Income and Households

Annual Household Income and Expenditure							Income group (in Rupees)	Consumption habits
Community							(2)	(1)
Malajangam	Munnurukapu	Muslim	Rajput	Reddi	Sathani	Tenugu	Total	
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	
HOUSEHOLDS								
...	...	...	...	...	...	...	300 & below	Using mosquito curtain
...	...	...	...	...	...	...	301-600	
...	...	...	...	...	...	1	601-900	
...	...	...	...	...	...	1	901-1,200	
...	...	...	...	1	...	9	1,201 & above	
...	1	2	1	4	1	...		Not using mosquito curtain
...	...	...	...	...	...	1	300 & below	
...	...	...	...	...	...	14	301-600	
...	1	3	...	...	...	20	601-900	
...	...	4	...	...	...	13	901-1,200	
1	...	...	...	...	1	41	1,201 & above	
...	1	2	...	2	1	1		Using toilet/washing soap
...	7	2	...	...	...	...	1	300 & below
...	...	...	...	...	...	...	14	301-600
...	...	...	...	...	...	...	20	601-900
...	1	3	...	...	...	...	12	901-1,200
1	...	4	...	1	1	...	48	1,201 & above
...	1	2	...	4	2	1		Not using toilet/washing soap
...	8	4	1	...	...	...	...	
...	...	...	...	...	...	...	...	300 & below
...	...	...	...	...	...	...	...	301-600
...	...	...	...	...	...	...	1	601-900
...	...	...	...	...	...	...	2	901-1,200
...	...	...	...	...	...	...	2	1,201 & above
...	...	...	...	2	...	...		Using washerman services
...	...	...	...	...	...	...	1	300 & below
...	...	...	...	...	...	...	8	301-600
...	1	1	...	...	...	...	14	601-900
...	...	1	...	...	...	...	11	901-1,200
1	...	2	...	1	1	...	46	1,201 & above
...	1	3	1	6	1	1		Not using washerman services
...	8	...	...	...	...	...	...	
...	...	...	...	...	...	...	6	301-600
...	...	2	...	...	...	...	7	601-900
...	...	3	...	...	...	...	3	901-1,200
...	...	...	...	...	...	...	4	1,201 & above
...	...	...	...	...	1	...		
...	...	1	...	...	...	...		

TABLE
Budgetary Position of Households

Name of occupation (1)	No. of households (2)	No. of persons (3)	Income (4)	Expenditure (5)	No. of households with sur- plus budget (6)	Amount of surplus (7)
			Rs. P.	Rs. P.		Rs. P.
1 Government servant	2	4	42,499-00	33,751-00	1	8,875-00
2 Clerk in sugar factory	1	5	1,300-00	1,100-33	1	199-67
3 Trader (<i>Kirana</i>)	3	13	2,970-00	3,398-49	1	247-76
4 Hotel keeper	1	6	1,640-00	1,613-69	1	26-31
5 Cultivator	40	262	162,294-23	167,051-21	17	7,220-02
6 Cattle rearer	1	5	1,100-00	1,025-00	1	75-00
7 Agricultural labourer	21	77	16,445-10	17,213-75	6	594-75
8 Attached agricultural labourer	6	27	4,898-10	4,918-50	2	108-85
9 Employee in agricultural farm	15	47	17,685-93	17,884-98	6	1,692-82
10 Blacksmith	3	11	2,122-00	2,456-79	...	...
11 Beedi maker	1	3	545-00	873-50	...	...
12 Rural labourer	6	35	6,487-30	7,500-50	...	...
Total	100	495	259,986-71	258,787-74	36	19,040-18

by Main Occupation

No. of house- holds with balan- ced budget (8)	No. of house- holds with defi- cit budget (9)	Amount of deficit (10)	Sale value of assets during current year (11)	Purchase value of assets during current year (12)	Occupational household average income (13)	Occupational household average expendi- ture (14)	Name of occupation (1)
		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	
...	1	127-00	...	...	21,249-50	16,875-50	1 Government servant
...	...	...	...	230-00	1,300-00	1,100-33	2 Clerk in sugar factory
...	2	676-25	...	300-00	990-00	1,132-83	3 Trader (<i>Kirana</i>)
...	...	...	...	...	1,640-00	1,613-69	4 Hotel keeper
1	22	11,977-00	3,316-00	27,168-00	4,057-36	4,176-28	5 Cultivator
...	...	...	...	...	1,100-00	1,025-00	6 Cattle rearer
...	15	1,363-40	...	...	783-10	819-70	7 Agricultural labourer
...	4	129-25	...	300-00	816-35	819-75	8 Attached agricultural labourer
...	9	1,891-82	1,640-00	5,535-00	1,179-07	1,192-33	9 Employee in agricultural farm
...	3	334-79	...	...	707-33	818-93	10 Blacksmith
...	1	328-50	...	...	545-00	873-50	11 Beedi maker
...	6	1,013-20	...	3,000-00	1,081-22	1,250-08	12 Rural labourer
1	63	17,841-21	4,956-00	36,533-00			Total

TABLE 43

Annual Expenditure on Education by Caste/Tribe/Community and Households

Caste/Tribe/ Community (1)	Number of households spending annually on education							Rs. 501 & above (9)
	Below Rs. 25 (2)	Rs. 25-50 (3)	Rs. 51-100 (4)	Rs. 101-200 (5)	Rs. 201-300 (6)	Rs. 301-400 (7)	Rs. 401-500 (8)	
1 Boya	...	...	...	...	...	...	...	...
2 Christian	...	...	...	...	...	...	...	...
3 Golla	...	...	...	...	...	...	...	...
4 Goondla	...	...	...	...	...	...	...	...
5 Kammari	2	...	...	...	...	...	...	...
6 Komati	...	...	...	...	...	...	...	...
7 Madiga	...	...	...	...	...	...	...	...
8 Mala	1	...	...	...	...	...	...	...
9 Malajangam	1	...	...	...	...	...	...	...
10 Munnurukapu	3	...	...	...	...	...	...	...
11 Muslim	...	...	...	...	...	...	1	...
12 Rajput	...	...	1	...	...	...	...	...
13 Reddi	1	...	...	2	...	...	...	...
14 Sathani	2	...	...	...	...	...	...	...
15 Tenugu	...	...	...	...	...	...	...	...
Total	10	...	1	2	...	...	1	...

TABLE 44
Indebtedness by Annual Household Income and Households

Annual income group (in rupees) (1)	Total No. of households (2)	No. of households in debt and total amount of debt		Percentage of Col. (3) to Col. (2) (5)	Average indebtedness per household in debt (6)
		No. of households (3)	Total debt (4)		
300 & below	1	1	300.00	100	300.00
301- 600	14	7	2,270.00	50	324.28
601- 900	21	20	4,500.00	95	225.00
901- 1,200	14	11	2,450.00	79	222.72
1,201 & above	50	48	62,100.00	96	1,293.75
Total	100	87	71,620.00	87	823.22

TABLE 45

Indebtedness by Cause, Amount and Households

Cause (1)	Amount of debt (2)	No. of households in debt (3)	Percentage of debt due to cause to the total amount of debt (4)
1 Purchase of lands	9,080.00	6	12.68
2 House construction or repairs to existing building	26,070.00	15	37.40
3 Marriages	8,120.00	17	11.34
4 Funerals	670.00	4	0.94
5 To give dowry	...	...	...
6 To clear outstanding debts	1,750.00	4	2.43
7 Sickness	1,340.00	8	1.87
8 Ordinary wants	3,600.00	23	5.03
9 Household cultivation	19,790.00	28	27.63
10 Industry run by the household	...	3	1.68
11 Business run by the household	1,200.00	...	100.00
Total	71,620.00	...	...

TABLE 46

Number of Debtors by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Debtors					
	Prior to 1951		1951-61		1961-62	
	No. of households in debt	Amount of debt	No. of households in debt	Amount of debt	No. of households in debt	Amount of debt
	(2)	(3) Rs. P.	(4)	(5) Rs. P.	(6)	(7) Rs. P.
1 Boya	...	...	2	1,300-00	3	700-00
2 Christian	...	...	2	270-00	1	300-00
3 Goondla	...	...	2	95-00	4	840-00
4 Kammari	...	...	1	300-00	2	1,650-00
5 Komati	...	...	14	4,280-00	1	600-00
6 Madiga	...	...	12	11,480-00	10	4,160-00
7 Mala	...	...	1	600 00	8	4,340-00
8 Malajangam	...	...	5	4,020-00	1	150 00
9 Munnurukapu	1	200 00	4	530-00	7	15,090-00
10 Muslim	...	...	...	...	6	1,565-00
11 Rajput	...	...	5	11,450-00	1	700-00
12 Reddi	...	...	2	500-00	2	4,100-00
13 Sathani	...	...	1	1,500-00	1	400 00
14 Tenugu	...	...	...	36,325-00	1	500 00
Total	1	200-00	51		48	35,095-00

TABLE

Credit Agency and Rate of Interest by

Rate of interest (1)	Prior to 1951		1951-61					
	Private money lender		Private money lender		Co-operative credit society		Land mortgage bank	
	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Interest free	1	Rs. P. 200 00	15	Rs. P. 3,150 00	...	Rs. P. ...	...	Rs. P. ...
Below 4%	...	...	2	580 00	...	...	...	...
4-6%	...	...	2	520 00	...	...	...	...
7-9%	...	...	...	...	...	...	3	6,450 00
10-12%	...	...	9	5,995 00	1	500 00	1	1,400 00
13-15%	...	...	2	2,800 00	...	...	...	...
16-20%	...	...	10	8,660 00	...	...	...	...
21-25%	...	...	12	5,070 00	...	...	...	...
26-30%	...	...	...	...	...	...	...	...
31-35%	...	...	...	...	...	...	...	...
36-40%	...	...	...	...	...	...	...	...
41-55%	...	...	...	...	...	...	...	...
56-60%	...	...	...	...	...	...	...	...
Unspecified	...	...	...	...	...	...	...	...
Total	1	200 00	53	27,375 00	1	500 00	4	7,850 00

47

Number of Households and Amount

1961-62								
Block develop- ment loans		Private money lender		Co-operative credit society		Block development loans		Rate of interest (1)
No. of households (10)	Amount (11)	No. of households (12)	Amount (13)	No. of households (14)	Amount (15)	No. of households (16)	Amount (17)	
	Rs. P.		Rs. P.		Rs. P.		Rs. P.	
...	...	15	2,245.00	...	...	...	...	Interest free
...	...	...	...	1	740.00	...	...	Below 4%
1	600.00	...	...	1	2,100.00	2	1,900.00	4- 6%
...	...	...	...	2	1,800.00	...	...	7- 9%
...	...	6	5,550.00	1	200.00	...	...	10-12%
...	...	...	...	...	...	...	...	13-15%
...	...	12	5,450.00	...	...	...	...	16-20%
...	...	10	13,550.00	...	...	...	...	21-25%
...	...	2	500.00	...	...	...	...	26-30%
...	...	1	100.00	...	...	...	...	31-35%
...	...	1	500.00	...	...	...	...	36-40%
...	...	...	...	...	...	...	...	41-55%
...	...	1	60.00	...	...	...	...	56-60%
...	...	1	400.00	...	...	...	...	Unspecified
1	600.00	49	28,355.00	5	4,840.00	2	1,900.00	Total

TABLE 48
Purchase and Sale Value of Assets during Thirty Years (1932 to 62) by Main Occupation

Main occupation (1)	During last 30 years 1932 to 1962		Net purchase (4) Rs. P.	Net sales (5) Rs. P.
	Purchase of assets (2)	Sale of assets (3)		
	Rs. P.	Rs. P.		
1 Government servant	3,700-00	...	3,700-00	...
2 Clerk in sugar factory	1,730-00	...	1,730-00	...
3 Trader (<i>kirana</i>)	1,132-00	...	1,132-00	...
4 Hotel keeper	750-00	...	750-00	...
5 Cultivator	120,524-00	14,685-00	105,839-00	...
6 Cattle rearer	...	...	...	...
7 Agricultural labourer	5,625-00	1,560-00	4,065-00	...
8 Attached agricultural labourer	3,264-00	600-00	2,664-00	...
9 Employee in agricultural farm	10,440-00	5,220-00	5,220-00	...
10 Blacksmith	1,100-00	700-00	400-00	...
11 <i>Beedi</i> maker	250-00	...	250-00	...
12 Rural labourer	6,150-00	390-00	5,760-00	...
Total	154,665-00	23,155-00	131,510-00	...

TABLE 49

TABLE
Capital Formation by Caste/Tribe/
Particulars of

Caste/Tribe/ Community (1)	Land		Livestock		Machinery		Tools and equipment	
	Value of capital formation	No. of house- holds	Value of capital formation	No. of house- holds	Value of capital formation	No. of house- holds	Value of capital formation	No. of house- holds
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Boya	...	...	...	..	...	...	...	...
2 Christian	800.00	1	...	...	...	...	...	...
3 Golla	...	...	240.00	1	100.00	1	...	...
4 Goondla	2,440.00	4	2,185.00	4	...	...	...	...
5 Kammari	6,360.00	3	140.00	1	...	...	108.00	3
6 Komati	...	...	...	...	...	...	...	...
7 Madiga	7,780.00	10	4,429.00	13	...	...	1,264.00	8
8 Mala	6,400.00	6	7,800.00	13	...	...	2,252.00	10
9 Malajangam	...	...	500.00	1	...	...	...	...
10 Munnurukapu	17,330.00	6	8,930.00	8	...	...	...	...
11 Muslim	500.00	1	...	...	410.00	2	...	...
12 Rajput	...	...	1,400.00	1	...	...	...	...
13 Reddi	7,850.00	3	4,320.00	4	...	...	...	...
14 Sathani	750.02	1	...	...	...	...	32.00	1
15 Tenugu	...	...	1,270.00	1	...	...	550.00	1
Total	50,210.00	35	31,214.00	47	510.00	3	4,206.00	23

Community and Households

capital formation

	Buildings		Jewellery and valuables		Investments, savings bonds, prize bonds, Treasury bonds, shares, etc.		Other assets		Caste/Tribe/ Community (1)
	Value of capital formation	No. of house- holds	Value of capital formation	No. of house- holds	Value of capital formation	No. of house- holds	Value of capital formation	No. of house- holds	
	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
1 Boya	...	...	150.00	2	...	...	...	...	1 Boya
2 Christian	...	...	...	...	...	...	...	...	2 Christian
3 Golla	1,000.00	1	...	...	...	...	...	...	3 Golla
4 Goondla	...	...	...	...	...	...	...	...	4 Goondla
5 Kammari	...	...	285.00	2	...	...	...	...	5 Kammari
6 Komati	...	...	...	...	...	...	...	...	6 Komati
7 Madiga	...	...	...	...	800.00	2	...	...	7 Madiga
8 Mala	5,700.00	5	660.00	8	20.00	1	...	...	8 Mala
9 Malajangam	15,700.00	5	2,585.00	10	...	...	...	...	9 Malajangam
10 Munnurukapu	...	...	...	...	...	...	...	...	10 Munnurukapu
11 Muslim	12,400.00	3	280.00	1	...	...	...	...	11 Muslim
12 Rajput	2,500.00	1	400.00	2	200.00	1	4,015.00	3	12 Rajput
13 Reddi	...	...	...	...	195.00	1	...	...	13 Reddi
14 Sathani	...	...	...	...	495.00	4	...	...	14 Sathani
15 Tenugu	...	...	...	...	300.00	1	...	...	15 Tenugu
Total	3,000.00	1	...	...	...	...	...	...	
	40,300.00	16	4,360.00	25	2,010.00	10	4,015.00	3	Total

TABLE 50

Prosperity Index during the last Ten Years (1952-62)

1	Number of households which have cleared debts, which existed prior to 10 years from the income of the household	10
2	Total extent of debts cleared under item 1 by all the households together	Rs. 9,290
3	Number of households which have during the last 10 years—	46
(a)	acquired any property and/or	8
(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 the proceeds of any sale of property	15
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. 92,395

TABLE 51

Nature of Family by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Total No. of households (2)	Types of families living in the households			
		Simple (3)	Intermediate (4)	Joint (5)	Others (6)
1 Boya	3	1	2	...	...
2 Christian	2	1		1	...
3 Golla	1	1	...	...	3
4 Goondla	6	2	1	...	...
5 Kammari	4	3	...	1	1
6 Komati	2	1	...	...	1
7 Madiga	28	2	3	12	1
8 Mala	18	5	2	10	1
9 Malajangam	1	...	...	1	...
10 Munnurukapu	10	3	4	2	1
11 Muslim	13	6	2	...	5
12 Rajput	1	...	...	1	...
13 Reddi	7	4	2	1	...
14 Sathani	3	3	...	...	...
15 Tenugu	1	...	...	1	...
Total	100	42	16	30	12

Simple family—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 types of family

TABLE 52

Mother Tongue and Other Languages Spoken

Language (1)	Number of persons		
	Persons (2)	Males (3)	Females (4)
MOTHER TONGUE	462	223	239
1 Telugu	33	20	13
2 Urdu			
SUBSIDIARY	8	6	2
1 English	4	4	...
2 Hindi	10	9	1
3 Marathi	23	15	8
4 Telugu	26	23	3
5 Urdu			

TABLE 53

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

Deity/Special object of worship (1)	Caste/Tribe/Community (2)	No. of households (3)
1 Sri Rama	Madiga	1
2 Sri Krishna	Komati	1
3 Sri Narasimhaswamy	Reddi	1
	Munnurukapu	1
	Kammari	1
4 Sri Satyanarayanawamy	Reddi	3
	Munnurukapu	2
	Komati	1
	Sathani	1
5 Srimannarayana	Sathani	3
6 Sri Venkateswara	Reddi	1
7 Sri Siva Sankar	Kammari	1
8 Sri Brahmam	Madiga	3
9 Sri Durgamma	Golla	1
10 Sri Veerappa		4
11 Tulasi Plant	Reddi	2
	Kammari	2
	Sathani	1
	Rajput	1
12 Reddalagullu	Madiga	2
	Munnurukapu	7
	Goondla	4
	Goondla	1
13 Village Deity	Komati	1
14 Yakshini	Christian	1
15 Jesus Christ		

TABLE 54

Cultural Life of the Village

Caste/Tribe Community (1)	Number of households participating or associating with							
	No. of households (2)	Recre- ation centre (3)	Vigilance committee (4)	Bhajana mandali (5)	Purana, harikatha and burra- katha kalak- shepam (6)	Reading newspaper (7)	Listening to radio (8)	Folk dances and songs (9)
1 Boya	3	...	...	2	3	1	...	...
2 Christian	2	1	...	1	1	...	1	1
3 Golla	1	...	...	...	...	...	...	...
4 Goondla	6	...	...	2	2	...	1	5
5 Kammari	4	...	...	1	2	...	4	4
6 Komati	2	...	...	...	...	...	1	...
7 Madiga	28	3	...	2	5	...	2	7
8 Mala	18	5	3	3	7	...	6	5
9 Malajangam	1	...	...	...	...	...	...	...
10 Munnurukapu	10	...	...	8	5	1	3	8
11 Muslim	13	1	...	...	1	10	...	...
12 Rajput	1	...	...	...	...	1	1	1
13 Reddi	7	...	...	...	2	5	6	6
14 Sathani	3	...	...	...	...	2	2	3
15 Tenugu	1	...	...	...	1	...	1	1
Total	100	10	3	19	29	20	28	41

TABLE 55

Dietary Habits by Households and Caste/Tribe/Community

		Households taking					
Caste/Tribe/ Community (1)	Total No. of house- holds (2)	Two times meals (3)	Breakfast, midday meal and supper, tea, or coffee with light dishes bet- ween midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper, coffee or tea with light dishes between midday meal and supper (5)	Breakfast, midday meal and supper with coffee or tea alone at any time or times (6)	Breakfast, midday meal and supper (7)	Two time meals with coffee or tea at any time or times (8)
			(4)				
1 Boya	3	...	...	...	2	1	...
2 Christian	2	...	...	1	...	...	1
3 Golla	1	...	...	...	...	1	...
4 Goondla	6	...	...	...	1	4	1
5 Kammari	4	...	...	...	1	...	3
6 Komati	2	...	...	...	...	...	2
7 Madiga	28	3	...	...	2	20	3
8 Mala	18	...	...	...	...	16	2
9 Malajangam	1	...	...	...	...	1	...
10 Munnurukapu	10	...	...	1	3	6	...
11 Muslim	13	1	...	9	1	2	...
12 Rajput	1	...	...	1	...	...	...
13 Reddi	7	...	...	...	4	...	3
14 Sathani	3	...	...	...	2	...	1
15 Tenugu	1	...	...	...	...	1	...
Total	100	4	...	12	16	52	16

TABLE 56
Staple Food and Deitary Habits by Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of households taking			Total number of households (5)
	Rice (2)	Wheat (3)	Coarse grain like bajra, millet or jowar or maize (4)	
1 Boya	3	...	1	3
2 Christian	2	1	1	2
3 Golla	1	1	...	1
4 Goondla	6	...	2	6
5 Kammari	4	...	...	4
6 Komati	2	...	...	2
7 Madiga	28	...	27	28
8 Mala	18	...	18	18
9 Malajangam	1	1	...	1
10 Munnurukapu	10	...	6	0
11 Muslim	13	6	5	13
12 Rajput	1	1	...	1
13 Reddi	7	...	1	7
14 Sathani	3	...	1	3
15 Tenugu	1	...	1	1
Total	100	10	63	100

TABLE 58

TABLE 57
Habit of taking Tea and Coffee by household Income, Caste/Tribe/Community and Households

Caste/Tribe/ Community (1)	Number of households taking tea/coffee with annual income (in Rs.) of					Number 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 & below (6)	1,201 & above (7)	901-1,200 (8)	601-900 (9)	301-600 (10)	300 & below (11)
1 Boya	1	1	...	...	...	...	...	1	...	...
2 Christian	1	...	1	...	...	...	...	...	...	...
3 Golla	...	...	...	...	...	...	...	1	...	...
4 Goondla	...	...	1	1	...	3	...	...	...	1
5 Kammari	1	...	2	1	...	...	...	...	...	...
6 Komati	...	...	1	1	...	...	...	...	...	...
7 Madiga	1	2	2	1	...	7	5	7	3	...
8 Mala	...	...	...	...	...	14	1	...	3	...
9 Malajangam	...	...	...	...	...	...	...	1	...	...
10 Munnurukapu	4	1	...	...	...	4	...	...	1	...
11 Muslim	3	2	2	1	...	1	...	2	2	...
12 Rajput	1	...	...	...	...	...	...	...	...	...
13 Reddi	6	1	...	...	...	...	...	...	...	...
14 Sathani	2	1	...	...	...	...	...	...	...	...
15 Tenugu	...	...	...	...	...	1	...	...	...	...
Total	20	8	9	5	...	30	6	12	9	1

TABLE
Prohibited Foods and Drinks by

Particulars of prohibition (1)	Caste/Tribe/ NUMBER OF							
	Boya (2)	Christian (3)	Golla (4)	Goondla (5)	Kammari (6)	Komati (7)	Madiga (8)	Mala (9)
<i>Animals</i>								
Beef	3	2	...	5	4		22	17
Pork	3	2	1	4	4		17	15
Deer	...	...	...	5	...		...	...
Elk	...	...	...	5	...		...	...
Goat	...	...	...	...	...		9	...
<i>Birds</i>								
Pigeon	...	...	...	...	...		...	...
Fowl	2	...	...	...	...		14	8
Kite	...	2	...	...	3		10	...
Crow	...	2	1	5	3		20	17
Duck	...	2	...	5	4		...	...
Cock	2	...	...	5	...		...	...
Eagle	...	2	1	...	...		17	16
<i>Eggs</i>								
Duck	2	...	...	4	4		...	...
Fowl	2	...	1	4	...		...	...
Pigeon	2	...	...	...	...		22	15
Crow	2	...	1	...	...		22	15
Kite	2	2	1	...	...		22	15
<i>Drinks</i>								
Toddy	...	2	...	6	4		8	...

Note :— It does not necessarily mean that the households that did not report the specific food or drink as prohibited are in the habit of taking it.

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Caste/Tribe/Community and Households

Community	Malajangam (10)	Munnurukapu (11)	Muslim (12)	Rajput (13)	Reddi (14)	Sathani (15)	Tenugu (16)	Particulars of prohibition (1)
HOUSEHOLDS								
								<i>Animals</i>
1	7	11	1	7	2	1	1	Beef
1	7	3	1	7	3	1	1	Pork
1	6	...	...	...	...	...	...	Deer
1	6	...	...	...	...	...	1	Elk
...	...	...	...	...	...	...	...	Goat
								<i>Birds</i>
...	...	...	...	5	...	...	...	Pigeon
...	...	...	...	1	...	...	...	Fowl
1	6	1	...	7	3	1	1	Kite
...	...	...	1	7	3	1	1	Crow
1	1	...	1	6	3	1	1	Duck
...	...	...	...	...	...	...	...	Cock
1	6	1	...	...	...	1	1	Eagle
1	1	...	...	...	...	...	...	<i>Eggs</i>
...	...	...	...	1	6	2	1	Duck
1	3	...	...	2	...	...	...	Fowl
...	...	1	...	7	2	...	...	Pigeon
...	...	...	...	...	2	...	...	Crow
...	...	...	...	...	1	...	...	Kite
								<i>Drinks</i>
...	...	...	...	...	...	...	...	Toddy
1	10	13	1	7	3	1	1	

TABLES

59**Caste/Tribe/Community**[illegible]

TABLE 60

Marriages by Consanguinity and Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of Marriages with				
	Mother's own brother's daughter (Menarikam)	Father's own sister's daughter (Eduru menarikam)	Mother's own sister's daughter (Pina or pedatalli kuturu)	Father's own brother's daughter (Pina or pelathandi kuturu)	Other blood relationship (6)
1 Boya	3	...	...	...	1
2 Christian	4	...	...	...	...
3 Golla	...	...	...	...	1
4 Goondla	2	...	...	...	...
5 Kammar	1	...	...	...	...
6 Komati	...	...	...	...	1
7 Madiga	10	...	...	...	5
8 Mala	10	...	...	...	7
9 Malajangam	1	...	...	...	...
10 Munnurukapu	5	...	...	...	3
11 Muslim	4	1	1	3	...
12 Rajput	...	...	...	...	...
13 Reddi	3	...	...	...	...
14 Sathani	...	...	...	...	1
15 Tenugu	1	...	...	...	...
Total	44	1	1	3	19

TABLE 61

Objection to Inter-caste Marriages

Caste/Tribe/ Community (1)	No. of persons interviewed (2)	No. of persons who consider it not objectionable to form marital tie (3)	Caste/Tribe/ Community in order of preference (4)	Remarks including a running note on background of the persons giving reply and conditions for no objection (5)
1 Boya	3	...	...	...
2 Christian	2	1	Any caste	Has no objection if they convert to their religion
3 Golla	1	...	...	...
4 Goondla	6	...	...	...
5 Kammar	4	...	...	...
6 Komati	2	...	...	...
7 Madiga	28	2	Upper class people	...
8 Mala	18	5	Higher caste with higher economic status	...
9 Malajangam	1	...	...	...
10 Munnurukapu	10	1	Any caste	Has no objection if the boy accepts it whatever may be the caste and status
11 Muslim	13	...	...	...
12 Rajput	1	...	...	...
13 Reddi	7	1	Not specified	...
14 Sathani	3	...	...	...
15 Tenugu	1	...	...	...
Total	100	10	...	...

TABLE 62

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

Caste/Tribe/ Community (1)	No. of persons interviewed (2)	No. having no objection to marriage with the Caste/Tribe/Community shown in col. (4) (3)	Caste/Tribe/Community in order of preference (4)
1 Boya	1	...	In all the cases, the caste is not specifically mentioned and it is stated with higher class, or upper class or the people of higher economic and social status, etc.,
2 Christian	2	1	
3 Golla	1	...	
4 Goondla	6	...	
5 Kammari	4	...	
6 Komati	2	...	
7 Madiga	28	2	
8 Mala	18	5	
9 Malajangan	1	...	
10 Munnurukapu	10	1	
11 Muslim	13	...	
12 Rajput	1	...	
13 Reddi	7	1	
14 Sathani	3	...	
15 Tenugu	1	...	
Total	100	10	

TABLE 63

TABLE
Marriages by Caste/

Caste/Tribe/Community (1)	Total No. of households (2)	Total No. of marriages (3)	Consanguineous		Non consanguineous		Monogamous	
			No. of households (4)	No. of marriages (5)	No. of households (6)	No. of marriages (7)	No. of households (8)	No. of marriages (9)
1 Boya	3	8	3	4	2	4	3	7
2 Christian	2	6	2	4	1	2	2	5
3 Golla	1	1	1	1	...	...	1	1
4 Goondla	5	8	1	2	5	6	5	7
5 Kammari	4	6	1	1	3	5	4	6
6 Komati	2	2	1	1	1	1	2	2
7 Madiga	28	57	13	15	26	42	28	55
8 Mala	18	58	9	17	17	41	18	55
9 Malajangam	1	3	1	1	1	2	1	3
10 Munnurukapu	10	26	7	8	10	18	10	26
11 Muslim	13	21	8	9	9	12	11	18
12 Rajput	1	2	...	...	1	2	1	2
13 Reddi	7	12	3	3	5	9	7	12
14 Sathani	3	4	1	1	3	3	3	4
15 Tenugu	1	4	1	1	1	3	1	4
Total	99	218	52	68	85	150	97	207

Tribe/Community

Caste/Tribe/Community (1)	Polygamous		Polyandrous		Inter-communal in the same religion	
	No. of households (10)	No. of marriages (11)	No. of households (12)	No. of marriages (13)	No. of households (14)	No. of marriages (15)
1 Boya	1	1	...	...	...	...
2 Christian	1	1	...	...	...	...
3 Golla	...	...	...	...	...	...
4 Goondla	1	1	...	...	...	...
5 Kammari	...	...	...	...	...	...
6 Komati	...	...	...	...	...	...
7 Madiga	2	2	...	...	...	...
8 Mala	3	3	...	...	...	...
9 Malajangam	...	...	...	...	...	...
10 Munnurukapu	...	...	...	...	...	...
11 Muslim	1	1	...	...	...	...
12 Rajput	...	...	...	...	...	...
13 Reddi	...	...	...	...	...	...
14 Sathani	...	...	...	...	...	...
15 Tenugu	...	...	...	...	...	...
Total	9	9	...	...	...	...

TABLE
Marriages by Spatial Distribution

Caste/Tribe/Community (1)	Number of marriages contracted within the village (2)	Number of marriages contracted outside the village and within the Taluk					Number of marriages contracted outside the Taluk and within the District				
		10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified	10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Boya	...	...	...	...	...	...	...	...	...	...	...
2 Christian	...	3	...	...	...	...	...	...	...	...	...
3 Golla	...	...	...	...	...	...	...	...	...	...	...
4 Goondla	...	4	...	...	...	...	2	1	1	...	...
5 Kammari	...	3	...	...	...	...	1	...	1	...	...
6 Komati	...	...	...	...	...	...	2	...	...	...	...
7 Madiga	2	16	6	...	...	...	...	2	...	...	...
8 Mala	5	40	...	...	...	...	3	3	5	...	...
9 Malajangam	...	2	...	...	...	...	...	...	...	...	1
10 Munnurukapu	1	5	...	...	...	...	13	...	2	...	1
11 Muslim	...	2	1	...	...	...	...	...	4	...	...
12 Rajput	...	...	...	...	...	...	1	...	...	...	...
13 Reddi	...	1	...	...	...	...	2	2	6	...	...
14 Sathani	...	...	...	...	...	...	1	...	1	...	...
15 Tenugu	...	4	...	...	...	...	...	...	...	...	...
Total	8	80	7	...	...	...	25	8	20	...	2

and Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of marriages contracted outside the District and within the State					Number of marriages contracted outside the State				
	10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified	10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified
	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
1 Boya	...	...	4	4	...	...	...	...	...	...
2 Christian	...	...	3	...	...	...	...	...	...	...
3 Golla	...	...	...	1	...	...	...	...	...	...
4 Goondla	...	...	...	...	...	...	...	...	...	...
5 Kammari	...	...	...	...	...	...	...	...	...	...
6 Komati	...	...	...	...	...	...	...	...	...	...
7 Madiga	...	...	...	...	...	...	...	...	1	...
8 Mala	1	1	1	23	4	...	...	...	...	...
9 Malajangam	...	...	1	1	...	...	...	...	...	...
10 Munnurukapu	...	...	...	...	...	...	...	...	...	...
11 Muslim	1	2	1	...	...	...	...	...	6	...
12 Rajput	...	...	2	6	...	...	...	...	...	...
13 Reddi	...	...	1	...	...	...	...	...	...	...
14 Sathani	...	...	...	1	...	...	...	...	...	...
15 Tenugu	...	...	2	...	...	...	...	...	...	...
Total	2	3	16	36	4	...	...	...	7	...

TABLE
Persons by Age at First Marriage

Caste/Tribe/ Community (1)	Age group									
	0-4		5-9		10-14		15-19		20-24	
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
1 Boya	...	...	...	...	...	...	...	1	1	1
2 Christian	...	...	...	...	...	...	...	1	...	...
3 Golla	...	...	...	...	...	...	...	...	...	...
4 Goondla	...	...	...	...	...	...	...	...	...	2
5 Kammari	...	...	...	...	...	...	...	1	1	...
6 Komati	...	...	...	...	...	...	...	1	1	...
7 Madiga	...	...	...	1	...	7	3	5	4	7
8 Mala	...	...	...	1	2	5	2	3	3	10
9 Malajangam	...	...	...	...	...	...	...	...	...	...
10 Munnurukapu	...	...	...	2	1	1	...	4	5	1
11 Muslim	...	...	...	...	...	...	...	1	2	2
12 Rajput	...	...	...	...	...	...	...	...	...	...
13 Reddi	...	...	...	...	...	...	...	2	1	2
14 Sathani	...	...	...	...	...	...	...	...	...	...
15 Tenugu	...	...	...	...	...	...	...	...	...	1
Total	...	...	...	4	3	13	5	19	18	26

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and Caste/Tribe/Community

(in years)						Total		Caste/Tribe/ Community (1)
25-29		30-34		35 & above				
Males	Females	Males	Females	Males	Females	Males	Females	
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	
								1 Boya
1	1	...	1	2	1	4	5	2 Christian
...	1	1	...	2	2	3	4	3 Golla
...	...	...	1	1	...	1	1	4 Goondla
3	1	...	1	2	1	5	5	5 Kammari
1	1	...	...	3	3	5	5	6 Komati
...	...	...	1	1	...	2	2	7 Madiga
6	9	9	6	23	18	45	53	8 Mala
4	10	10	4	14	16	35	49	9 Malajangam
...	1	...	1	2	...	2	2	10 Munnurukapu
3	4	2	3	9	8	20	23	11 Muslina
2	3	3	1	6	2	13	9	12 Rajput
...	1	1	...	1	1	2	2	13 Reddi
2	2	1	1	4	4	8	11	14 Sathani
...	...	...	2	3	1	3	3	15 Tenugu
...	1	1	...	1	1	2	3	
								Total
22	35	28	22	74	58	150	177	

TABLE
Marriage

Caste/Tribe/Community	Making payment/ receiving payment	Items of									
		Cash (in Rs.)	Pogu- lu	Gottu	Kadi- yulu	Pusalu	Danda	Toe- rings	Puste	Padi- galu	Mukku- pulla
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Boya	No. of households making payment	1	1	...	1	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	...	...	...	...	...	...	...
2 Christian	No. of households making payment	2	...	...	...	1	...	...	...	...	...
	No. of households receiving payment	...	1	...	...	1	...	...	...	...	...
3 Golla	No. of households making payment	1	...	1	...	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	...	...	...	...	...	...	...
4 Goondla	No. of households making payment	3	1	2	...	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	1	...	...	...	...	...	...
5 Kammari	No. of households making payment	...	1	...	2	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	...	...	...	...	...	...	...
6 Komati	No. of households making payment	...	1	...	1	...	...	...	...	...	...
	No. of households receiving payment	1	...	...	...	...	...	...	...	...	...
7 Madiga	No. of households making payment	20	11	13	4	2	2	1	2	...	...
	No. of households receiving payment	1	...	...	2	...	...	...	...	...	...
8 Mala	No. of households making payment	12	8	6	4	5	...	...	1	2	1
	No. of households receiving payment	1	2	2	1	...	...	...	...	...	1
9 Malajangam	No. of households making payment	1	...	1	...	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	...	...	...	...	...	...	...
10 Munnurukapu	No. of households making payment	1	...	...	...	...	...	...	...	...	...
	No. of households receiving payment	...	1	...	...	...	...	...	...	...	...

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Payments

payment										Making payment/ receiving payment	Caste/Tribe/Community
Necklace	Orna- ments (unspeci- fied)	Kante	Teega	Rings	Nanu	Chain	Naga- ram	Vadda- nam			
(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(2)	(1)	
...	1	...	...	...	...	...	...	...	No. of households making payment	1	Boya
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	2	Christian
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	3	Golla
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	4	Goondla
1	1	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	5	Kammari
...	...	...	2	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	6	Komati
...	...	...	...	...	1	1	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	7	Madiga
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	8	Mala
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	9	Malajangam
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	10	Munnurukapu
...	3	...	...	...	...	...	...	...	No. of households receiving payment		

—Contd.

APPENDIX

TABLE
Marriage

Caste/Tribe/ Community	Making payment/ receiving payment	Items of									
		Cash (in Rs)	Pogu- lu	Gottu	Ka L. ya'u	Paxatu	Daala	Toe- rings	Paste	Padi- goda	Mukadu- palla
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
11 Muslim	No. of households making payment	11	...	...	...	...	...	...	...	...	...
	No. of households receiving payment	1	...	...	...	...	...	...	...	...	...
12 Rajput	No. of households making payment	...	...	...	...	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	...	...	...	...	...	...	...
13 Reddi	No. of households making payment	...	2	...	1	...	...	...	...	...	...
	No. of households receiving payment	3	...	...	...	...	...	...	...	...	...
14 Sathani	No. of households making payment	...	1	...	1	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	...	...	...	...	...	...	...
15 Tenugu	No. of households making payment	...	1	1	...	...	...	...	...	...	...
	No. of households receiving payment	...	...	...	...	...	...	...	...	...	...

TABLES

66—Concl'd.

Payments

payment										Making payment/ receiving payment	Caste/Tribe/ Community
Necklace	Orna- ments (unspeci- fied)	Kante	Teega	Rings	Nanu	Chain	Naga- ram	Vadda- nam			
(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(2)	(1)	
1	...	...	...	...	...	...	...	...	No. of households making payment	11 Muslim	
...	1	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	1	...	...	No. of households making payment	12 Rajput	
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	1	2	2	1	...	...	...	...	No. of households making payment	13 Reddi	
...	...	...	...	1	...	...	...	...	No. of households receiving payment		
...	...	...	1	...	...	...	1	1	No. of households making payment	14 Sathani	
...	...	...	...	...	...	...	...	...	No. of households receiving payment		
...	...	...	...	...	...	...	...	...	No. of households making payment	15 Tenugu	
...	...	...	...	...	...	...	...	...	No. of households receiving payment		

TABLE 67

Dowry Payments and Knowledge of Hindu Marriages Act by Caste/Community

Caste/ Community (1)	No. of house- holds		No. of house- holds aware of legislation prohibiting dowry (4)	With reference to col. (4) No. of households with an attitude of		No. of informants who know that there have been changes in the recent years in Hindu Marriage Act (7)	Informant's views about the salient features of the Hindu Marriage Act (8)
	Giving dowry	Amount of dowry		Approval	Disapproval		
	(2)	(3) Rs.		(5)	(6)		
1 Komati	1	348	...	...	...	1	It is good
2 Muslim	...	...	1	...	...	...	...
3 Rajput	...	...	1	1	...	...	...
4 Reddi	...	...	6	6	...	1	The age of the bride and bri- degroom is imp- ortant
5 Sathani	...	...	3	3	...	...	...
Total	1	348	11	10	...	2	...

TABLE 68

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

Reasons for separation/ divorce (1)	No. of households reporting separation/divorce		Agency settling the dispute and a brief note on its composi- tion (4)	Amount of com- pensation, if any, paid (5) Rs.	A note on condi- tion of separation/ divorce (6)
	Separation	Divorce			
	(2)	(3)			
BOYA					
As she was having pus in her ear	1	...	Kulapanchayat	...	...
GOONDLA					
Illtreatment of her husband	1	...	Elders of the community	100	No connection whatsoever shall exist between the separated couple
MADIGA					
1 She did not grow and had not attained the age of puberty	1	...	...	...	...
2 She always used to go to her parents house.	...	1	Kulapanchayat	200	...
3 Maltreatment	...	1	Elders	...	Cease to be wife and hus- band
4 Maltreatment	1	...	Elders	...	No connections between them
5 The Household refused the request of his father-in-law to stay at his house	1	...	Elders	...	The separated couple cease to be wife and husband
MAŁA					
1 Not wise	1	...	...	...	...
2 Unspecified	1	...	...	...	At will
MUNNURUKAPU					
1 Unspecified	1	...	Elderly people of the community	...	Both are at liberty to marry whomsoever they like
2 His wife left him as he is poor	1	...	Elderly people of the community	...	No connection whatsoever shall exist between them
3 Girl being of tender age	1	...	Elderly people of the community	...	No connection whatsoever shall exist between them

TABLE 69

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

Caste/Tribe/Community (1)	No. aware of family planning centre (2)	No. aware of family planning (3)	No. appro- ving family plan- ning (4)	No. appro- ving family planning after being expla- ined (5)	Total of cols (4) & (5) (6)	No. liking to adopt family planning methods after			
						2 chil- dren (7)	3 chil- dren (8)	4 chil- dren (9)	5 chil- dren (10)
1 Boya	...	1	1	...	1	...	1	...	...
2 Christian	...	1	1	1	2	...	...	1	1
3 Golla	...	...	...	...	...	...	...	...	...
4 Geondla	...	2	2	1	3	1	...	1	1
5 Kammari	...	3	3	1	4	...	...	4	...
6 Komati	...	1	1	...	1	...	...	1	...
7 Madiga	...	5	4	10	14	2	5	4	3
8 Mala	...	7	7	6	13	1	2	8	2
9 Malajangam	...	1	...	...	...	...	...	...	...
10 Munnurukapu	...	7	6	2	8	...	1	6	1
11 Muslim	...	5	4	...	4	1	1	2	...
12 Rajput	...	1	1	...	1	...	...	1	...
13 Reddi	...	5	5	1	6	...	3	3	...
14 Sathani	...	3	2	...	2	...	...	2	...
15 Tenugu	...	...	...	1	1	...	1	...	...
Total	...	42	37	23	60	5	14	33	8

TABLE 70

TABLE

Attitude towards Family Planning with reference to Age

Stage at which they like to adopt family planning (1)	The age group in years of the head of house- hold being (2)	Caste/Tribe/ (3) (4) (5) (6) (7) (8) (9) (10)							
		Boya	Christian	Golla	Goondla	Kammari	Komati	Madiga	Mala
1 Two children	20 & below	...	...	...	...	...	...	...	...
	21-30	...	...	...	1	...	...	...	...
	31-40	...	...	...	...	...	...	...	1
	41-50	...	...	...	...	...	...	...	...
	51 & above	...	...	...	...	...	...	2	...
2 Three children	20 & below	...	...	...	...	...	...	...	...
	21-30	1	...	...	...	...	...	2	1
	31-40	...	...	...	...	...	...	2	1
	41-50	...	...	...	...	...	...	...	...
	51 & above	...	...	...	...	...	...	1	...
3 Four children	20 & below	...	...	...	...	...	...	...	1
	21-30	...	...	...	...	1	1	...	...
	31-40	...	...	...	...	...	...	2	4
	41-50	...	...	...	...	...	...	1	1
	51 & above	...	1	...	...	1	...	1	2
4 Five children	20 & below	...	...	...	...	...	...	...	...
	21-30	...	...	...	...	...	...	1	1
	31-40	...	...	...	...	...	...	...	1
	41-50	...	...	...	1	...	...	...	...
	51 & above	...	1	...	...	...	...	...	...
Total		1	2	...	3	4	1	14	13

of Head of Household by Caste/Tribe/Community

Community								The age group in years of the head of house- hold being (2)	Stage at which they like to adopt family planning (1)
Mala- jangam (11)	Munnu- rukapu (12)	Muslim (13)	Rajput (14)	Reddi (15)	Sathani (16)	Tenugu (17)	Total (18)		
...	...	...	...	...	...	...	...	20 & below	1 Two children
...	...	...	...	...	...	...	1	21-30	
...	...	1	...	...	...	...	2	31-40	
...	...	...	...	...	...	...	...	41-50	
...	...	...	...	...	...	...	2	51 & above	
...	...	...	...	...	...	...	...	20 & below	2 Three children
...	...	...	...	1	...	...	5	21-30	
...	...	1	...	2	...	1	7	31-40	
...	...	...	...	...	...	...	...	41-50	
...	1	...	...	...	...	...	2	51 & above	
...	...	...	...	...	...	...	1	20 & below	3 Four children
...	2	1	...	1	...	...	6	21-30	
...	2	...	1	1	1	...	11	31-40	
...	1	1	...	1	1	...	9	41-50	
...	1	...	...	...	...	...	6	51 & above	
...	...	...	...	...	...	...	...	20 & below	4 Five children
...	...	...	...	...	...	...	2	21-30	
...	1	...	...	...	...	...	3	31-40	
...	...	...	...	...	...	...	1	41-50	
...	...	...	...	...	...	...	2	51 & above	
...	8	4	1	6	2	1	60	Total	

TABLE

Attitude towards Family Planning with reference to Age

Stage at which they like to adopt family planning (1)	The age group in years of the child bearing woman being (2)	Caste/Tribe/ (3) (4) (5) (6) (7) (8) (9)						
		Boya (3)	Christian (4)	Golla (5)	Goonla (6)	Kammari (7)	Komati (8)	Madiga (9)
1 Two children	Below 16	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...
	26-30	...	...	...	1	...	...	...
	31-35	...	...	...	...	...	...	...
	36-40	...	...	...	...	...	...	...
	41 & above	...	...	...	...	...	...	2
		...	...	...	...	...	...	...
2 Three children	Below 16	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...
	21-25	1	...	...	...	...	...	1
	26-30	...	...	...	...	...	...	1
	31-35	...	...	...	...	...	...	2
	36-40	...	...	...	...	...	...	1
	41 & above	...	...	...	...	...	...	...
		...	...	...	...	...	...	...
3 Four children	Below 16	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	1	...
	26-30	...	...	...	...	...	...	1
	31-35	...	...	...	...	...	...	1
	36-40	...	...	...	...	...	...	1
	41 & above	...	...	...	...	2	...	...
		...	1	...	1	1	...	1
4 Five children	Below 16	...	...	...	...	...	...	...
	16-20	...	...	...	...	...	...	...
	21-25	...	...	...	...	...	...	...
	26-30	...	...	...	...	...	...	1
	31-35	...	...	...	1	...	...	...
	36-40	...	1	...	...	...	...	...
	41 & above	...	...	...	...	...	...	...
		...	...	...	...	...	...	2
Total		1	2	...	3	4	1	14

71

of Child bearing Woman by Caste/Tribe/Community

Community									The age group in years of the child bearing woman being (2)	Stage at which they like to adopt family planning (1)
Mala (10)	Mala- jangan (11)	Munnu- rukapu (12)	Mus- lim (13)	Raj- put (14)	Reddi (15)	Satha- ni (16)	Tenu- gu (17)	Total (18)		
...	...	...	...	...	...	...	...	...	Below 16	1 Two children
...	...	...	...	...	...	...	...	...	16-20	
...	...	...	1	...	...	...	...	2	21-25	
1	...	...	...	...	...	...	...	1	26-30	
...	...	...	...	...	...	...	...	...	31-35	
...	...	...	...	...	...	...	...	...	36-40	
...	...	...	...	...	...	...	...	2	41 & above	
...	...	...	...	...	...	...	...	...	Below 16	2 Three children
1	...	...	...	...	1	...	...	4	16-20	
...	...	...	...	...	1	...	...	2	21-25	
1	...	...	1	...	...	...	1	5	26-30	
...	...	1	...	...	1	...	...	3	31-35	
...	...	...	...	...	...	...	...	...	36-40	
...	...	...	...	...	...	...	...	...	41 & above	
1	...	...	...	...	...	...	...	1	Below 16	3 Four children
1	...	...	...	...	...	...	...	2	16-20	
...	...	2	...	...	2	...	...	5	21-25	
2	...	2	1	1	...	2	...	10	26-30	
2	...	1	1	...	...	...	...	5	31-35	
...	...	...	...	...	1	...	...	3	36-40	
2	...	1	...	...	...	...	...	7	41 & above	
...	...	...	...	...	...	...	...	...	Below 16	4 Five children
...	...	...	...	...	...	...	...	...	16-20	
1	...	...	...	...	...	...	...	2	21-25	
1	...	1	...	...	...	...	...	3	26-30	
...	...	...	...	...	...	...	...	1	31-35	
...	...	...	...	...	...	...	...	...	36-40	
...	...	...	...	...	...	...	...	2	41 & above	
13	...	8	4	1	6	2	1	60	Total	

TABLE 72

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 & above (2)	16-20 (3)	11-15 (4)	6-10 (5)	5 & below (6)	21 & above (7)	16-20 (8)	11-15 (9)	6-10 (10)	5 & below (11)
1 Boya	1	...	...	...	1	...	...	...	1	...
2 Christian	...	...	...	...	...	...	...	...	1	...
3 Golla	1	...	...	...	...	2	...	...	...	...
4 Goondla	...	1	1	...	...	...	...	...	...	...
5 Kammari	...	...	...	...	...	2	...	...	1	...
6 Komati	1	...	...	...	...	3	1	...	...	...
7 Madiga	6	4	2	2	...	...	...	...	...	1
8 Mala	4	1	...	...	...	7	3	3	1	...
9 Malajangam	...	1	...	...	...	4	5	1	3	...
10 Munnurukapu	1	1	...	...	...	...	...	...	...	...
11 Muslim	6	2	...	...	1	5	1	2	...	...
12 Rajput	...	...	...	...	...	3	1	...	...	...
13 Reddi	1	...	...	...	...	...	...	1	...	...
14 Sathani	1	...	...	...	...	2	...	2	1	1
15 Tenugu	...	...	...	...	...	...	1	1	...	...
Total	22	10	3	2	2	28	12	11	7	2

Note :— One head of household belonging to Goondla Caste is unmarried.

TABLE 73

Inheritance of Property in Practice by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Number of persons inter- viewed (2)	Number indicating that relatives of the following categories are entitled to inherit property		
		Sons (3)	Sons and daughters (4)	Unspecified (5)
1 Boya	3	3	...	...
2 Christian	2	2	...	...
3 Golla	1	1	...	...
4 Goondla	6	5	1	...
5 Kammari	4	4	...	...
6 Komati	2	2	...	...
7 Madiga	28	28	...	...
8 Mala	18	18	...	...
9 Malajangam	1	1	...	...
10 Munnurukapu	10	9	1	...
11 Muslim	13	5	3	5
12 Rajput	1	1	...	...
13 Reddi	7	7	...	...
14 Sathani	3	3	...	...
15 Tenugu	1	1	...	...
Total	100	90	5	5

APPENDIX

TABLE 74

Share of Property by Sons and Caste/Tribe/Community

Caste/Tribe/ Community (1)	Number of persons in- terviewed (2)	All sons get equal share (3)	Only eldest son inher- its (4)	Only young- est son inherits (5)	Larger share is given to eldest son and other sons inherit equally (6)	Larger share is given to youngest son and other sons inherit equally (7)	If there are children by more than one wife, pro- perty first divided per strip among sons of dif- ferent wives and then per capita among sons of same wife (8)
1 Boya	3	3	...	...	...	...	...
2 Christian	2	2	...	...	...	...	...
3 Golla	1	1	...	...	...	...	...
4 Goondla	6	5	...	...	...	...	...
5 Kammari	4	4	...	...	...	...	...
6 Komati	2	2	...	...	...	...	...
7 Madiga	28	28	...	...	...	...	...
8 Mala	18	18	...	...	...	...	...
9 Malajangam	1	1	...	...	...	...	...
10 Munnurukapu	10	9	...	...	...	...	...
11 Muslim	13	5	...	...	...	...	...
12 Rajput	1	1	...	...	...	...	...
13 Reddi	7	7	...	...	...	...	...
14 Sathani	3	3	...	...	...	...	...
15 Tenugu	1	1	...	...	...	...	...
Total	100	91	...	...	...	...	...

TABLES

TABLE 75

Share of Property by Daughters and Caste/Community

Caste/Tribe/Community (1)	No. of persons interviewed (2)	No. indicating that daughters inherit property in the following manner		
		Daughters inherit equally with sons, if they are married (3)	Daughters inherit 1/4 of property, if they are married (4)	Daughters inherit 1/4 of property, whether they are married or unmarried (5)
1 Goondla	6	1	...	...
2 Munnurukapu	10	1	...	...
3 Muslim	13	...	1	2
Total	29	2	1	2

TABLE 76

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

Caste/Tribe/ Community (1)	No. of persons interviewed (2)	Number of persons who agree that daughters should inherit equally with sons (Age group in years of informants being)				
		51 & Above (3)	41-50 (4)	31-40 (5)	21-30 (6)	20 & Below (7)
1 Boya	3	...	...	...	1	...
2 Christian	2	1	...	...	...	...
3 Golla	1	...	...	...	...	...
4 Goondla	6	...	...	...	1	...
5 Kammari	4	...	...	...	...	...
6 Komati	2	...	...	...	...	...
7 Madiga	28	8	3	5	6	...
8 Mala	18	2	2	7	2	1
9 Malajangam	1	...	...	1	...	...
10 Munnurukapu	10	3	...	3	1	...
11 Muslim	13	3	2	4	2	...
12 Rajput	1	...	...	...	...	...
13 Reddi	7	...	...	1	1	...
14 Sathani	3	1	1	...	...	...
15 Tenugu	1	...	...	...	...	...
Total	100	18	8	21	14	1

TABLE 77

Medical Care

Total number of households	Number of households in which maternity cases are attended to				Number of households following				Distance
	By taking the women to hospital for confinement	By calling qualified midwife	By calling unqualified midwife	Unspecified	Allopathic system of treatment	Ayurvedic system of treatment	Unspecified	Location of hospital	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
100	1	3	28	16	54	2	1	Nizamabad Dupalle Janakampet Ranzole	7 miles 2 miles 1 mile 5 miles

TABLE 78

General Knowledge of Household Heads by Caste/Tribe/Community

Caste/Tribe/Community	Total Number of household heads	Number of household heads knowing						Name of project, dam etc., constructed/under construction/under contemplation within the district
		Zilla Parishad headquarters	Panchayat Samithi headquarters	Panchayat headquarters	Taluk headquarters	District headquarters	Names of principal lakes and rivers of the district	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Boya	3	...	2	3	2	2	Ganga	Nizamsagar, Allisagar
2 Christian	2	...	1	2	2	2	Basariganga, Vasariganga	...
3 Golla	1	...	...	1	1	1	...	...
4 Goondla	6	...	3	6	6	6	Banjepalli tank, Allisagar, Godavari, Vasariganga	Nizamsagar, Nizamsagar dam
5 Kammari	4	...	4	4	4	3	Nizamsagar, Godavari	Nizamsagar
6 Komati	2	...	2	2	2	2	Vasariganga	...
7 Madiga	28	...	3	24	26	24	Vasariganga, Nizamsagar	Nizamsagar dam
8 Mala	18	5	7	18	16	16	Godavari, Nizamsagar, Janakampet tank, Kadam tank	Nizamsagar
9 Malajangan	1	...	1	1	1	1	Vasariganga	...
10 Munnurukapu	10	4	6	9	10	10	Nizamsagar, Godavari, Janakampet tank, Kadam tank, Basariganga, Banjepalli tank, Dupalle tank	Nizamsagar
11 Muslim	13	4	5	12	13	13	Manjuri, Allisagar, Nizamsagar, Godavari	Nizamsagar dam
12 Rajput	1	1	1	1	1	1	Godavari, Manjuri	...
13 Reddi	7	7	7	7	7	7	Godavari	Nizamsagar dam
14 Sathani	3	2	3	3	3	3	Godavari	...
15 Tenugu	1	...	1	1	1	1	Basariganga	Nizamsagar project
Total	100	23	46	54	95	92		

TABLE 79

Awareness of Untouchability Offences Act

Caste/Tribe/Community	Number of persons interviewed	Number of persons aware of prohibition of untouchability
(1)	(2)	(3)
1 Boya	3	1
2 Christian	2	1
3 Golla	1	...
4 Goondla	6	...
5 Kammari	4	1
6 Komati	2	2
7 Madiga	28	6
8 Mala	18	10
9 Malajangan	1	...
10 Munnurukapu	10	3
11 Muslim	13	8
12 Rajput	1	1
13 Reddi	7	6
14 Sathani	3	3
15 Tenugu	1	...
Total	100	42

TABLE 80

Attitude of Informants towards Survey

Attitude	Number of informants	
	Males	Females
(1)	(2)	(3)
1 Indifferent	5	...
2 Co-operative	83	1
3 Unspecified	5	7
Total	93	

TABLE 81

Duration of Immigrant Households during present Generation by Caste/Tribe/Community

Caste/Tribe/Community (1)	Number of households immigrated				
	3 years & below (2)	4-10 years (3)	11-20 years (4)	21-50 years (5)	51 years & above (6)
1 Boya	1	...	...	...	...
2 Komati	2	...	...	...	...
3 Madiga	2	6	5	1	...
4 Munnurukapu	1	1	...	...	...
5 Muslim	1	2	...	...	...
6 Reddi	1	...	...	...	...
Total	8	9	5	1	...

TABLE 82

Settlement History of Households by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Total No. of households (2)	Number of households settled				Present generation (7)
		Earlier than 5 generations (3)	Between 4 & 5 generations (4)	Between 2 & 3 generations (5)	One generation ago (6)	
1 Boya	3	...	...	...	2	1
2 Christian	2	...	...	1	1	...
3 Golla	1	...	...	1	...	...
4 Goondla	6	...	1	5	...	...
5 Kammari	4	...	...	4	...	...
6 Komati	2	...	...	...	...	2
7 Madiga	28	1	3	5	5	14
8 Mala	18	5	...	5	8	...
9 Malajangam	1	...	...	1	...	...
10 Munnurukapu	10	...	...	5	3	2
11 Muslim	13	1	...	1	8	3
12 Rajput	1	...	...	...	1	...
13 Reddi	7	...	4	1	1	1
14 Sathani	3	...	...	...	3	...
15 Tenugu	1	1	...	...	...	...
Total	100	8	8	29	32	23

TABLE 83

Place of Birth

Place of Birth (1)	Number of persons		Number of births in the village during				
	First Birth (2)	Subsequent births (3)	1957-58 (4)	1958-59 (5)	1959-60 (6)	1960-61 (7)	1961-62 (8)
<i>Inside the village</i>							
1 In the same household	14	20	5	8	8	5	8
2 Mother's parent's house	11	7	2	4	5	3	4
3 Hospital/Nursing Home	3	2	2	1	1	1	1
<i>Outside the village</i>							
4 Mother's parent's house	7	8	6	2	2	2	3
5 Hospital/Nursing Home	2	8	1	3	2	4	...
Unspecified	1	1	...	...	...	2	...

TABLE
Immigrant Households by Place, Reasons

Particulars (1)	Rural/Urban (2)	Caste/Tribe/ NUMBER OF							
		Boya (3)	Christian (4)	Golla (5)	Goondla (6)	Kammari (7)	Komati (8)	Madiga (9)	Mala (10)
<i>Immigrants from</i>									
Within the taluk	Rural	...	...	...	...	...	...	1	1
	Urban	...	...	...	...	...	...	...	...
Outside the taluk	Rural	...	...	...	...	...	1	2	1
but within the district	Urban	...	1	...	...	...	...	...	...
Outside the district	Rural	3	...	1	...	...	1	13	3
but within the state	Urban	...	...	...	...	...	...	1	...
Outside the state	Rural	...	...	...	...	...	...	...	...
	Urban	...	...	...	...	...	...	...	...
Unspecified		...	1	...	6	4	...	11	13
<i>Occupation before the immigration</i>									
Teacher		...	...	...	...	...	...	...	...
Assistant to contractor		...	...	...	...	...	...	...	...
Accountant		...	...	...	...	...	...	...	...
Trader		...	...	...	...	...	...	...	...
Cultivator		3	...	...	...	...	1	...	...
Agricultural labourer		...	...	1	...	...	...	2	1
Bus conductor		...	1	...	...	...	...	12	3
Tailor		...	...	...	...	...	...	...	...
Maistri		...	...	...	...	...	...	...	...
Casual labourer		...	...	...	...	...	...	...	...
Chowkidar		...	...	...	...	...	1	2	2
Unspecified		...	1	...	6	4	...	12	12
<i>Reasons for the immigration</i>									
To eke out livelihood		3	...	1	...	...	2	16	4
Marital alliance		...	1	...	...	...	...	1	2
Secured job		...	...	...	...	...	...	...	...
Due to transfer		...	...	...	...	...	...	...	...
Unspecified		...	1	...	6	4	...	11	12

and Caste/Tribe/Community

Community							Total (18)	Rural/ Urban (2)	Particulars (1)
Malajangam (11)	Munnurukapu (12)	Muslim (13)	Rajput (14)	Reddi (15)	Sathani (16)	Tenugu (17)			
HOUSEHOLDS									
							<i>Immigrants from</i>		
...	...	2	...	...	...	...	4	Rural	Within the taluk
...	...	1	...	...	...	...	1	Urban	
...	...	...	...	...	...	...	4	Rural	Outside the taluk
...	...	...	...	...	...	...	1	Urban	but within the district
...	6	3	...	...	...	...	30	Rural	Outside the district
...	...	3	1	2	2	...	9	Urban	but within the state
...	...	...	...	...	1	...	1	Rural	Outside the state
...	...	2	...	...	...	...	2	Urban	
1	4	2	...	5	...	1	48		Unspecified
							<i>Occupation before the immigration</i>		
...	...	1	...	...	1	...	2		Teacher
...	...	3	...	...	...	...	3		Assistant to contractor
...	...	...	...	1	...	...	1		Accountant
...	...	...	...	...	2	...	5		Trader
...	...	2	...	...	...	...	10		Cultivator
...	2	...	1	1	...	...	19		Agricultural labourer
...	3	...	...	...	...	...	1		Bus conductor
...	...	...	...	...	...	...	1		Tailor
...	1	...	...	...	...	...	2		<i>Maistri</i>
...	...	2	...	...	...	...	7		Casual labourer
...	...	2	...	...	...	...	2		Chowkidar
...	...	2	...	...	...	1	47		Unspecified
1	4	1	...	5	...	...			
							<i>Reasons for the immigration</i>		
...	5	9	1	2	3	...	46		To eke out livelihood
...	1	...	...	...	...	...	5		Marital alliance
...	...	2	...	...	...	...	2		Secured job
...	...	1	...	...	...	...	1		Due to transfer
...	...	1	...	5	...	1	45		Unspecified
1	4	1	...	...	...	...			

TABLE 85

Emigration by Number of Members, Place, Reason, and Caste/Community

Caste/ Community	No. of members emigrating						Occupation before emigration				Reasons for the emigration			
	Outside Andhra Pradesh		Outside the District		Within the District		Agricultural labour	Ex. Milk-herd	House hold duties	Teacher	To stay with sons	Employment in local industry	To eke out livelihood	Forest guard
	Rural	Urban	Rural	Urban	Rural	Urban								
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1 Munnurukapu	...	1	...	...	...	...	1	...	...	...	...	...	1	...
2 Muslim	...	...	...	1	1	...	...	...	...	...	...	...	...	...
3 Sathani	...	...	...	...	...	1	...	...	1	...	1	1	...	1
Total	1	...	1	1	1	1	1	1	1	1	1	1	1	1

TABLE 86

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

Caste/Tribe/ Community (1)	Total No. of house- holds (2)	Total No. of rooms (3)	Total No. of house- hold members (4)	Houses with one room		Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
				No. of houses (5)	No. of house- hold mem- bers (6)	No. of houses (7)	No. of house- hold mem- bers (8)	No. of houses (9)	No. of house- hold mem- bers (10)	No. of houses (11)	No. of house- hold mem- bers (12)
1 Boya	3	3	10	3	10	...	...	...	...	...	...
2 Christian	2	4	9	...	...	...	...	...	...	...	...
3 Golla	1	1	7	1	7	...	...	...	...	...	...
4 Goondla	6	8	22	4	17	2	5	...	...	...	...
5 Kammari	4	9	18	1	5	2	6	...	...	1	7
6 Komati	2	2	6	2	6	...	...	...	...	...	...
7 Madiga	28	28	135	28	135	...	...	...	...	...	...
8 Mala	18	34	117	4	19	13	82	...	...	1	11
9 Malajangam	1	2	7	...	...	1	7	...	...	...	...
10 Munnurukapu	10	21	63	5	23	3	17	...	...	2	23
11 Muslim	13	25	33	10	23	...	...	...	...	3	10
12 Rajput	1	4	11	...	...	...	...	...	...	1	11
13 Reddi	7	26	32	1	3	...	...	...	...	6	29
14 Sathani	3	4	15	2	13	1	2	...	...	...	...
15 Tenugu	1	2	10	...	...	1	10	...	...	...	...
Total	100	173	495	61	261	25	143	...	...	14	91

TABLE 87

Houses by Wall Material and Caste/Tribe/Community

Caste/Tribe/ Community (1)	Number of households with						
	Mud wall (2)	Bamboo wattled wall (3)	Brick wall (4)	Straw grass wall (5)	Leaf wall (6)	Stone wall (7)	Unspecified (8)
1 Boya	...	...	3	...	...	...	...
2 Christian	...	...	1	...	...	1	...
3 Golla	1	...	...	...	...	...	5
4 Goondla	...	...	1	...	...	...	...
5 Kammari	...	...	...	...	...	4	...
6 Komati	1	...	1	...	...	...	...
7 Madiga	2	...	6	7	8	...	5
8 Mala	...	...	...	...	1	15	2
9 Malajangam	1	...	...	...	...	...	...
10 Munnurukapu	2	...	...	...	1	...	7
11 Muslim	7	...	6	...	...	...	...
12 Rajput	...	...	1	...	...	...	...
13 Reddi	...	...	2	1	...	4	...
14 Sathani	...	1	1	1	...	...	...
15 Tenugu	...	...	...	...	...	...	1
Total	14	1	22	9	10	24	20

TABLE 88

Houses and Use

Residence (1)	Shop (2)	Number of houses used for	
		Residence-cum-shop (3)	Total (4)
98	...	2	100

TABLE 89

Households and Population of Scheduled Castes and a Denotified Tribe

Scheduled Caste/ Denotified Tribe (1)	Total No. of households (2)	Persons (3)	Males (4)	Females (5)
<i>Scheduled Castes</i>				
1 Madiga . . .	28	135	66	69
2 Mala . . .	18	117	50	67
3 Malajangam . . .	1	7	4	3
Total . . .	47	259	120	139
<i>Denotified Tribe</i>				
Boya . . .	3	10	5	5
Total . . .	3	10	5	5
Grand Total . . .	50	269	125	144

TABLE 90

Awareness about Existence of Panchayat by Caste/Tribe/Community

Caste/Tribe/Community (1)	Total No. of house- holds (2)	No. that could tell the period of existence of Panchayat correctly (3)	Remarks including a note on the amenities provided by the Panchayat from its inception (4)
1 Boya . . .	3	3	Hanuman temple, school, roads and drainage schemes, wells, fertilisers and poultry farm.
2 Christian . . .	2	2	
3 Golla . . .	1	1	
4 Goondla . . .	6	6	
5 Kammari . . .	4	4	
6 Komati . . .	2	2	
7 Madiga . . .	28	17	
8 Mala . . .	18	16	
9 Malajangam . . .	1	1	
10 Munnurukapu . . .	10	9	
11 Muslim . . .	13	12	
12 Rajput . . .	1	1	
13 Reddi . . .	7	6	
14 Sathani . . .	3	2	
15 Tenugu . . .	1	1	
Total	100	83	

TABLE 91

Awareness of Functions of Gram Sevak by Caste/Tribe/Community and Households

Caste/Tribe/Community (1)	No. of house- holds (2)	No. aware of the functions of Gram Sevak (3)	No. that could describe the functions of Gram Sevak		
			Fully satisfactorily (4)	Satisfactorily (5)	Unsatisfactorily (6)
1 Boya . . .	3	...	...	...	...
2 Christian . . .	2	...	...	...	...
3 Golla . . .	1	...	...	...	...
4 Goondla . . .	6	...	...	...	1
5 Kammari . . .	4	1	...	...	...
6 Komati . . .	2	...	...	...	...
7 Madiga . . .	28	...	...	...	4
8 Mala . . .	18	4	...	...	...
9 Malajangam . . .	1	...	...	2	3
10 Munnurukapu . . .	10	5	...	1	1
11 Muslim . . .	13	2	...	...	1
12 Rajput . . .	1	1	...	2	5
13 Reddi . . .	7	7	...	...	2
14 Sathani . . .	3	2	...	...	...
15 Tenugu . . .	1	...	...	...	...
Total	100	22	...	5	17

TABLE 92

Political Awareness by Caste/Tribe/Community

Caste/Tribe/Community (1)	No. of informants according to whom main parties are (2)	No. of informants according to whom dominant castes are					
		Goondla (3)	Kapu (4)	Madiga (5)	Mala (6)	Rajput (7)	Reddi (8)
1 Boya	Not reported	...	1	1	1	1	1
2 Christian	-do-	...	2	2	2	1	2
3 Golla	-do-	...	...	...	...	...	...
4 Goondla	-do-	1	...	1	1	...	1
5 Kammari	-do-	...	...	...	...	...	...
6 Komati	-do-	...	...	...	...	...	...
7 Madiga	-do-	...	3	4	4	4	4
8 Mala	-do-	1	5	6	6	5	6
9 Malajangam	-do-	1	1	1	1	1	1
10 Munnurukapu	-do-	...	...	...	...	...	...
11 Muslim	-do-	...	...	...	...	1	1
12 Rajput	-do-	...	...	...	...	...	...
13 Reddi	-do-	...	...	...	...	...	...
14 Sathani	-do-	...	2	2	2	1	2
15 Tenugu	-do-	...	1	1	1	1	1

TABLE 93

Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe/ Community (1)	No. of house- holds (2)	No. of persons according to whom			No. of persons according to whom			No. of persons who could not express any opinion about		
		Pancha- yat (3)	Pancha- yat Samithi (4)	Zilla Parishad (5)	Pancha- yat (6)	Pancha- yat Samithi (7)	Zilla Parishad (8)	Pancha- yat (9)	Pancha- yat Samithi (10)	Zilla Parishad (11)
		Functioning satisfactorily			Not functioning satisfactorily					
1 Boya	3	...	...	...	...	..	...	3	3	3
2 Christian	2	1	...	...	...	...	...	1	2	2
3 Golla	1	1	1	1	...	...	...	...	...	...
4 Goondla	6	5	1	1	...	...	...	1	5	5
5 Kammari	4	4	4	4	...	...	...	...	...	...
6 Komati	2	1	1	1	...	...	...	1	1	1
7 Madiga	28	21	17	15	...	...	...	7	11	13
8 Mala	18	15	13	13	1	...	...	2	5	5
9 Malajangam	1	1	...	...	...	...	...	...	1	1
10 Munnurukapu	10	7	2	2	...	...	...	3	8	8
11 Muslim	13	1	...	...	2	2	2	10	11	11
12 Rajput	1	1	1	1	...	...	...	...	...	...
13 Reddi	7	6	6	6	...	...	...	1	1	1
14 Sathani	3	2	2	2	...	...	...	1	1	1
15 Tenugu	1	...	...	...	...	...	...	1	1	1
Total	100	66	48	46	3	2	2	31	50	52

8/15/1

TABLE 94

Caste/Tribal/Community Panchayat—Existence and Attitude by Caste/Tribe/Community

Caste/Tribe/ Community (1)	No. of house- holds (2)	No. of households according to which Caste/Tribal/Community Panchayats exist for						No. according to whom Caste/Tribal/Community Panchayats should continue (9)	Remarks including a note on the reasons for the continuance of Caste/Tribal/Community Panchayats (10)
		Boya (3)	Goondla (4)	Kammari (5)	Madiga (6)	Mala (7)	Munnurukapu (8)		
1 Boya	3	2	...	...	...	...	...	2	To settle disputes
2 Christian	2	...	...	...	...	...	...	...	To keep prestige of the caste
3 Golla	1	...	...	...	...	...	...	...	
4 Goondla	6	...	6	...	...	...	...	6	
5 Kammari	4	...	...	4	...	...	...	4	
6 Komati	2	...	...	...	...	...	...	...	
7 Madiga	28	...	...	...	8	...	...	8	
8 Mala	18	...	...	...	...	8	...	8	
9 Malajangam	1	...	...	...	...	...	...	...	
10 Munnurukapu	10	...	...	...	...	...	2	2	
11 Muslim	13	...	...	...	...	...	...	...	
12 Rajput	1	...	...	...	...	...	...	...	
13 Reddi	7	...	...	...	...	...	...	...	
14 Sathani	3	...	...	...	...	...	...	...	
15 Tenugu	1	...	...	...	...	...	...	...	
Total	100	2	6	4	8	8	2	30	

TABLE 95

Caste/Tribal/Community Panchayat—Functions

Caste/Tribe/ Community (1)	No. of house- holds (2)	No. according to whom functions of Caste/Tribal/Community Panchayat are			
		Settle disputes (3)	Divorce or separation (4)	Marriage negotiations (5)	Disposal of dead bodies (6)
1 Boya	3	2	2	...	...
2 Christian	2	...	...	...	...
3 Golla	1	...	...	...	...
4 Goondla	6	5	4	...	...
5 Kammari	4	4	4	...	...
6 Komati	2	...	...	...	...
7 Madiga	28	8	2	3	...
8 Mala	18	5	5	...	...
9 Malajangam	1	...	...	...	1
10 Munnurukapu	10	1	1	...	...
11 Muslim	13	...	...	...	...
12 Rajput	1	...	...	...	...
13 Reddi	7	...	...	...	...
14 Sathani	3	...	...	...	...
15 Tenugu	1	...	...	...	...
Total	100	25	18	3	1

TABLE 96

Co-operative Society Membership and Benefit

Name of co-operative society (1)	Total of all communities who are aware of the society (2)	No. of members belonging to				No. that have not become members because of		No. of members benefited (9)	Remarks with a note on the nature of benefit (10)
		Boya (3)	Muslim (4)	Rajput (5)	Reddi (6)	Newly formed (7)	Unspecified (8)		
1 Large sized Co-operative Society	6	...	...	1	4	1	...	5	} Benefited by taking loans for agricultural purpose
2 Credit Co-operative Society	1	...	...	...	...	...	1	...	
Total	7	...	...	1	4	1	1	5	

TABLE 97
Literacy of Co-operative Society Members by Caste

Caste (1)	No. of co-operative society members		
	Total (2)	Literates (3)	Illiterates (4)
1 Rajput	1	1	...
2 Reddi	4	4	...
Total	5	5	...

TABLE 98
Co-operative Society Membership by Land Ownership

Size of land holdings (1)	Number of members by Caste/Tribe/Community	
	Rajput (2)	Reddi (3)
Below 10 acres	...	...
10— 15 acres	1	2
16— 25 acres	...	2
25 & above acres	...	...

TABLE 99
Marketing Facility

Nature of commodities transacted (1)	No. of houses who sell			Name of the marketing centre, if any, within the village (5)	Distance from hamlet/village if the marketing centre is situated outside the village (6)	Name of the co-operative society, if any, within the village (7)	Distance from hamlet/village if the co-op. society is situated outside the village (8)
	Direct in open market (2)	To commission agents (3)	To co-op. marketing society (4)				
1 Paddy	27	4	...	Unspecified	Nizamabad, 8 miles	...	...
2 Sugarcane	4	1	...		Allisagar, 2 miles	...	...
3 Fish	1	...	...				

GLOSSARY

<i>Abi</i>	First crop sown in July-August and harvested in November-December—Applies for paddy in this village	<i>Asviyuja Bahula Amavasya</i>	New Moon Day in the seventh month of Telugu Calendar corresponding to September-October
<i>Achintalu</i>	Rice smeared with turmeric	<i>Asviyuja Suddha Dasami</i>	10th day that comes after New Moon Day in the seventh month of Telugu Calendar
<i>Adasal cheruku</i>	Sugarcane crop of one and a half years duration	<i>Attaru</i>	Scented water
<i>Agarbathi</i>	Pastil	<i>Avasali</i>	Goldsmith caste
<i>Aggi pattina vadu</i>	One who carries the fire along with the bier	<i>Ayanarlu or Ariveni kundalu</i>	Decorated pots kept in the marriage pandal
<i>Alaka or Alagadam</i>	Feigning angry for not fulfilling one's desire	<i>Bajalu or baja bhajantreelu</i>	Local musical instruments
<i>Amavasya</i>	New Moon Day	<i>Bandaveyadam</i>	Burial
<i>Appagintalu</i>	It is a part of marriage ceremony in which the bride is handed over to groom and his people	<i>Banjar</i>	Waste land
<i>Anduka</i>	A wooden post erected in the south-west corner of the marriage pandal	<i>Banthi chettu</i>	French Mary Gold (A flower plant)
<i>Angi or Aparam</i>	Shirt with half sleeves	<i>Barath</i>	The Muslim bridegroom arriving the house of bride
<i>Annamkunda</i>	Pot used for cooking rice	<i>Barsee</i>	Annual ceremony among Muslims
<i>Anumulu</i>	Field beans	<i>Basikalu or Basingalu</i>	Marriage badges tied on the forehead of the bride and bridegroom
<i>Arati chettu</i>	Plantain tree	<i>Beedi</i>	A country cigarette—Timiki leaf rolled up and filled with the leaf dust
<i>Arisalu</i>	A sweet preparation made out of rice flour and jaggery	<i>Bellam burelu</i>	A sweet dish prepared with rice flour and jaggery
<i>Arralu</i>	Partitions	<i>Bhadrapada</i>	New Moon Day in the sixth month of Telugu Calendar corresponding to August-September
<i>Arugu</i>	Pial	<i>Bahula Amavasya</i>	
<i>Ashada Suddha Ekadasi</i>	11th day that comes after New Moon Day in the fourth month of Telugu Calendar corresponding to June-July		

<i>Bhadrapada</i>	. 4th day that comes after New Moon Day in the sixth month of Telugu Calendar	<i>Buvva</i>	. Cooked rice
<i>Suddha Chavithi</i>		<i>Chaddi</i>	. Breakfast
<i>Bhajana</i>	. Group prayer with devotional songs	<i>Chahalam</i>	. Ceremony performed on the 40th day after the death of a person to end the ceremonial pollution
<i>Bhajana Mandali</i>	. An association for conducting <i>bhajan</i>	<i>Chaitra Suddha Pournima</i>	. Full Moon Day in the first month of Telugu Calendar corresponding to March-April
<i>Bhavanti</i>	. A tiled house without verandah otherwise known as <i>Ekeri</i>	<i>Chakkapodigi or Chinna idem</i>	. Betrothal ceremony
<i>Bhavanti bungalow</i>	. The name of a local house with tiled roof and verandah and it is otherwise known as <i>duheri</i>	<i>Challa</i>	. Buttermilk
<i>Bhojanam</i>	. Lunch	<i>Chanainadi</i>	. Attainment of puberty
<i>Biga</i>	. Acre	<i>Chandamama</i>	. Moon
<i>Bindulu</i>	. Brass vessels for fetching water	<i>Chandura</i>	. An eatable
<i>Bisha</i>	. It is otherwise known as <i>biksha</i> . But in this village 'k' is not spelt and it denotes priestly begging	<i>Chapati</i>	. A preparation of wheat or jowar
<i>Bismilla khani</i>	. Initiating the child to learning among Muslims	<i>Chattaku</i>	. 1/16th portion of a seer (approximately 1 Kg.)
<i>Bobberlu</i>	. Cowpea or cowgram	<i>Cheera</i>	. Saree
<i>Boddu</i>	. Umbilical cord	<i>Chegodilu</i>	. A preparation with rice flour
<i>Bodelu</i>	. Earthen bunds	<i>Chella</i>	. A piece of white cloth of 2½ yards worn by widower
<i>Bombai thamasa</i>	. Small film bits shown in view-master	<i>Chembu</i>	. A small brass or aluminium vessel
<i>Bontha</i>	. Quilt-like thing made with rags	<i>Cheruku bendu</i>	. Dried sugarcane
<i>Bottu</i>	. A mark of vermilion on the forehead	<i>Cheruvu</i>	. Tank
<i>Buddi</i>	. A small kerosene tin lamp	<i>Chimni or ekka</i>	. SEE <i>Ekka</i>
<i>Buvvakunda</i>	. The pot with which rice is cooked	<i>Chintakaya pachhadi</i>	. Chutney prepared out of tamarind
		<i>Chinnamokharam</i>	. Small wooden posts

<i>Chippa</i>	. Earthen plate	<i>Eetha</i>	. Date palm
<i>Chukkalu</i>	. Stars	<i>Ekadasi</i>	. Eleventh day after full-moon day or new moon day in Telugu Calendar
<i>Dandakadiyam</i>	. An ornament worn on the upper arm	<i>Ekeri</i>	. SEE <i>Bhavanti</i>
<i>Dappu</i>	. Large tambourine-like skin instrument but without jingles. It is played by a Madiga with one or two sticks	<i>Ekka</i>	. Kerosene lamp made of tin
<i>Dashina</i>	. Presentation either in kind or cash given to the priest	<i>Eksal</i>	. One year duration—Here it applies to sugarcane crop
<i>Dedusa</i>	. 1½ years duration—Here applies to sugarcane crop	<i>Fateha</i>	. Prayer
<i>Deepalu</i>	. The candles lighted in small earthen plates	<i>Gadamanchi</i>	. A wooden rack
<i>Dimpudukallam</i>	. Place where the bier is kept down for a while on the way to funeral or burial ground	<i>Gaddigudisa</i>	. A hut roofed with raw grass
<i>Dinam</i>	. The day on which the obsequies are performed	<i>Gadi poyyalu</i>	. Large sized ovens
<i>Distiteeyadam</i>	. Warding off the effects of evil eye	<i>Gaindlu</i>	. Village watchman otherwise known as Talari or Begari
<i>Donganeelu</i>	. Bath given on the 5th day after the attainment of puberty	<i>Gangadikku</i>	. North
<i>Dosamukkalu</i>	. Pieces of cucumber	<i>Gangalam</i>	. A large iron or brass vessel
<i>Dosa pachadi</i>	. Chutney of cucumber	<i>Ganitham</i>	. Almanac
<i>Dosa pulla</i>	. Ear ornament	<i>Ganjikunda</i>	. After rice is boiled the excess water is stained out. A pot containing this gruel is called <i>ganji-kunda</i>
<i>Duheri</i>	. SEE <i>Bhavanthi bungalow</i>	<i>Gantulu</i>	. Ear ornaments
<i>Dulam</i>	. Beam	<i>Garbhadanam</i>	. Consummation
<i>Dumpa</i>	. A part of the local plough	<i>Garelu</i>	. A dish prepared out of blackgram
<i>Duppati</i>	. Bed sheet	<i>Gatachi kattuta</i>	. Ceremonial pollution
<i>Eduru menarikam</i>	. Marrying father's sister's daughter	<i>Gichcha</i>	. A boat like thing made of palmyra trunk
		<i>Ginnelu</i>	. Small vessels of any metal

GLOSSARY

<i>Gochi</i>	. A piece of cloth (10" x 2') generally worn as an underwear by tucking one end in the front and passing the other end in between the thighs so as to cover the nudity	<i>Intiperu</i>	. Surname
<i>Golusu</i>	. Chain	<i>Jada</i>	. Plait
<i>Gongadi</i>	. A thick coarse blanket made of coarse sheep wool	<i>Jaju</i>	. Red plaster prepared by the potter
<i>Gorru</i>	. A local agricultural implement	<i>Jalikadiyam</i>	. An ornament worn on the upper arm
<i>Gotalu</i>	. Silver wristlets	<i>Jamabandi</i>	. Yearly settlement of village revenue accounts
<i>Gotra</i>	. An exogamous section of the caste	<i>Jammichettu</i>	. <i>Prosopis spicigera</i> . It is otherwise locally known as <i>Samivruksham</i>
<i>Gruha pravesam</i>	. House-warming ceremony	<i>Janma</i>	. Birth
<i>Guba guvvalu</i>	. Ear ornaments	<i>Janma nakshatram</i>	. Birth star
<i>Gudisa</i>	. Hut	<i>Jarda</i>	. A kind of scented tobacco taken along with pan
<i>Gudlaguba</i>	. Owl	<i>Jathakam choodatam</i>	. Referring to horoscope
<i>Gudu</i>	. A hole in the wall	<i>Jeediginja</i>	. Cashew nut
<i>Gumasiha</i>	. Clerk	<i>Jeelakarra</i>	. Cumin
<i>Gummi</i>	. A big bamboo basket to store food grains	<i>Jeetagallu</i>	. Attached labourers
<i>Gunta</i>	. 1/40th portion of an acre	<i>Jerri</i>	. A kind of centipede
<i>Gutta routhu</i>	. A kind of stone. It is also known as <i>katakam rayi</i>	<i>Jogu</i>	. A dance performed during the death ceremony
<i>Harathi</i>	. Wave-offering generally with lighted camphor or wick dipped in ghee	<i>Jonnalakunda</i>	. Pot used for keeping sorghum
<i>Ilavelpu</i>	. Family God	<i>Jonnalu</i>	. Sorghum
<i>Illu chorabovuta or Illu pelli</i>	. House-warming ceremony	<i>Jyeshtha Bahula Chavithi</i>	. 4th day that comes after Full Moon Day during the third month of the Telugu Calendar corresponding to May-June
<i>Inguvapalu</i>	. Asafoetida mixed in water	<i>Jyoti</i>	. Auspicious light
		<i>Kadi</i>	. One of the parts of the local plough

GLOSSARY

<i>Kadiyalu</i>	. Ornaments worn on anklets	<i>Khastam</i>	. Pyre
<i>Kadi yethi poyadam</i>	. Collecting and depositing the funeral ashes	<i>Khatna</i>	. Circumcision among Muslims
<i>Kadupu</i>	. Pregnancy	<i>Khazee</i>	. Priest among Muslims
<i>Kagu</i>	. A big earthen pot to store corn	<i>Kheer</i>	. Sweet liquid preparation
<i>Kalasam</i>	. A brass tumbler smeared with lime and decorated with vermillion	<i>Kheerachatai</i>	. The first feeding ceremony among Muslims
<i>Kameejulu</i>	. Shirts	<i>Kirana</i>	. Provisions
<i>Kammalu</i>	. Ear ornaments	<i>Kobbari pachchadi</i>	. Cocomanut chutney
<i>Kamparam</i>	. Bier	<i>Kodavali</i>	. Sickle
<i>Kankanam</i>	. A folded mango leaf tied with a cotton thread dipped in turmeric powder	<i>Kola</i>	. A part of the local plough
<i>Karam</i>	. Dried chilly powder	<i>Kongu</i>	. The loose end of the saree
<i>Karnam</i>	. A village officer who is responsible for the maintenance of village accounts	<i>Koonillu</i>	. A simple rectangular tiled house
<i>Karpuram</i>	. Camphor	<i>Koppera</i>	. A large iron or brass vessel used for fetching water or storing grains
<i>Karthika Suddha Chavithi</i>	. 4th day in the bright fortnight of the eighth month in Telugu Calendar corresponding to October-November	<i>Koran or Quran</i>	. Religious book of Muslims
<i>Katakam rayi</i>	. SEE <i>Gutta routhu</i>	<i>Kudaka</i>	. Dried cocoanut
<i>Katika</i>	. Eye tex	<i>Kuduru</i>	. An elevated platform attached to the oven
<i>Katnam</i>	. Presentation or dowry	<i>Kuduva</i>	. Cremation
<i>Khadgar</i>	. The place in which the irregularly maintained cattle are kept	<i>Kulapeddalu</i>	. Caste elders
<i>Khali</i>	. Water kept in <i>kuratikunda</i>	<i>Kulavruthi</i>	. Caste occupation
<i>Khalli</i>	. Oil cakes	<i>Kumkum</i>	. Vermilion
<i>Kharjuram</i>	. Date palm	<i>Kumpati</i>	. Hearth
		<i>Kuppaveyadam</i>	. Heap of unthrashed corn
		<i>Kurakunda</i>	. Pot used for cooking curry
		<i>Kuratikunda</i>	. Traditional religious pot
		<i>Kushteelu</i>	. Indigenous wrestling
		<i>Kuvvala burelu</i>	. A sweet preparation

<i>Lagnam</i>	. Auspicious moment	<i>Mamidi thoranam</i>	. Interlacing of mango leaves with a thread or fibre
<i>Lagna pati</i>	. Articles to be given to the girl and vice versa at the time of <i>lagnam</i>	<i>Manchi nuni</i>	. Edible oil
<i>Lagna patrika</i>	. Wedding invitation	<i>Manedu attedu</i>	. A local measure equivalent to about 4½ kilograms
<i>Lalchi</i>	. A kind of shirt with full hands but without collar and cuffs	<i>Mangalvadyam</i>	. Musical instruments played on auspicious occasion
<i>Langa</i>	. Skirt	<i>Manika</i>	. A local measure equivalent to about 6 kilograms
<i>Lopalavakili</i>	. Inside portion of the room	<i>Mantrasani</i>	. Local midwife
<i>Madham</i>	. Sugarcane crop of nine months duration	<i>Maru peru</i>	. Surname
<i>Madi</i>	. Seed bed	<i>Masjid</i>	. Temple of Muslims
<i>Madiga dappulu</i>	. <i>Dappula</i> played by <i>Madigas</i>	<i>Masibottu</i>	. A mark of black powder
<i>Madipancha</i>	. Dhoti made of silk and cotton cloth	<i>Masikam</i>	. Monthly death ceremony
<i>Madigawada</i>	. Habitation area of <i>Madigas</i>	<i>Mattelu</i>	. Toe rings worn by married women
<i>Magha Bahula Triodasi</i>	. A day that comes three days before the new moon day in the 11th month of Telugu Calendar corresponding to January-February	<i>Maya kunda</i>	. Pot containing placenta
<i>Magha Purnima</i>	. Full moon day in the 11th month of Telugu Calendar	<i>Medari tadaka</i>	. A door made of thin bamboo ribs
<i>Magni</i>	. Betrothal ceremony	<i>Mehar</i>	. Bride price
<i>Malipatel</i>	. Village officer responsible for the collection of land revenue in the village	<i>Meka</i>	. Goat
<i>Malu Samartha</i>	. Second menstruation	<i>Menarikam</i>	. One marrying his mother's brother's daughter
<i>Mamidipindilu</i>	. Small unripe mangoes—Here used to denote small beads in the shape of mangoes prepared with gold and fixed to a gold chain	<i>Menthikura</i>	. Fenugreek
		<i>Mokka jonna</i>	. Maize
		<i>Moksha</i>	. Attainment of salvation
		<i>Molatrada</i>	. Waist string
		<i>Mori</i>	. Drainage
		<i>Muggulu</i>	. Designs with lime or rice flour drawn on walls or flour

<i>Mugguru chellellu</i>	. Three sisters	<i>Padamudu kshanalu</i>	. 13 leaf plates
<i>Muhurtham</i>	. Auspicious moment	<i>Padi cheyya</i>	. A part of the local plough
<i>Mukku pullalu</i>	. Ornaments worn on either side of the nose	<i>Padigalu</i>	. Ear ornament
<i>Mundillu</i>	. Front portion of the house	<i>Pagati bhojanam</i>	. Lunch
<i>Murukulu</i>	. A preparation with rice flour and Bengal gram flour	<i>Pakka pullalu</i>	. Ear ornaments
<i>Mushikam</i>	. Rat	<i>Palaka muhurtham</i>	. Initiation ceremony of learning
<i>Muthaidulu</i>	. Women in married status	<i>Pale</i>	. A part of the indigenous plough
<i>Mutyala mukku pogu</i>	. Nose ring studded with pearls	<i>Palu ponginchadam</i>	. A ritual connected with house-warming ceremony
<i>Mylagollu</i>	. Toe-nails and finger nails	<i>Panakam</i>	. Jaggery mixed in water and slightly spiced
<i>Nagali</i>	. Plough	<i>Panchi</i>	. Dhoti
<i>Nagari</i>	. An ornament worn on plait	<i>Para</i>	. Spade
<i>Nagavalli</i>	. A marriage ritual	<i>Parada</i>	. Curtain
<i>Nalleru</i>	. Chissus quardrangularis	<i>Patka</i>	. Head gear
<i>Nama nakshtralu choosukuntam</i>	. Examining the birth stars	<i>Pattalu</i>	. Ornaments of anklets
<i>Namaz</i>	. Prayer done by Muslims	<i>Patwari</i>	. Village Accountant otherwise known as <i>Karnam</i>
<i>Naṇa biyyam</i>	. Rice soaked in water	<i>Peddala panduga</i>	. Annual death ceremony
<i>Nastha</i>	. Breakfast	<i>Pedda Madiga</i>	. Caste head of <i>Madiga</i>
<i>Neelakunda</i>	. Pot used for fetching water	<i>Pedda Mala</i>	. Caste head of <i>Mala</i>
<i>Nela tappindi</i>	. Pregnancy	<i>Peeta</i>	. A piece of flat wood
<i>Nikka</i>	. Marriage among Muslims	<i>Pendlibottu</i>	. A vermilion mark put on the forehead of bride and bridegroom during marriage ceremony
<i>Nindu kunda</i>	. Pot-ful of water	<i>Pendlipeddalu</i>	. Elders who look over the marriage ceremony
<i>Nittalu</i>	. Central poles	<i>Pendlipeena</i>	. An elevated wooden plank on which bride and bridegroom are seated
<i>Nivalam</i>	. Keeping the deceased in sitting position	<i>Penkillu</i>	. SEE <i>Koonillu</i>
<i>Nulaka</i>	. Country rope prepared out of long rib in palmyrah leaf	<i>Perugu annam</i>	. Cooked rice plus curd
<i>Pachabottuvallu</i>	. Tattooers	<i>Pilladulam</i>	. A small beam
<i>Pachchadi</i>	. Chutney	<i>Pillakomarlu</i>	. 'V' shaped wooden frames used in roof making
<i>Pachipulusu</i>	. A liquid preparation with tamarind juice		

<i>Pindalu</i>	Three balls prepared with cooked rice that are offered in the name of deceased	<i>Purohit</i>	Brahmin priest
<i>Pippali</i>	Long pepper	<i>Purudu</i>	A ceremony to end the pollution caused by delivery
<i>Pittalkeyadam</i>	The act of offering to birds during the obsequies	<i>Pusaladanda</i>	Chain of glass beads
<i>Phalguna Suddha Pournima</i>	Full Moon Day in the twelfth month of Telugu Calendar corresponding to February-March	<i>Pusalu</i>	Beads
<i>Poddudikku</i>	East	<i>Pushya Suddha Navami</i>	9th day that comes after New Moon Day in the tenth month of Telugu Calendar corresponding to December-January
<i>Poddugala</i>	Breakfast	<i>Puste</i>	Marriage locket
<i>Pogulu</i>	Ear ornament	<i>Puttalu</i>	Serpent abodes
<i>Polelu</i>	A sweet preparation with wheat, jaggery and dhal	<i>Puttamannu</i>	Earth of serpent abode
<i>Police Patel</i>	Village officer who maintains law and order in the village	<i>Puttu ventrukalu teeyadam</i>	Tonsure ceremony
<i>Potlakaya pachchadi</i>	Chutney prepared with snake-gourd	<i>Pydipitta</i>	A local bird
<i>Pradhanam</i>	Betrothal ceremony	<i>Rachippa</i>	Cup like structure made of stone
<i>Pramida deepam</i>	A candle lighted in a small earthen plate	<i>Rajaswal</i>	Attainment of puberty
<i>Prasadam</i>	Preparations offered to God	<i>Raksharekulu</i>	Mascots
<i>Proddunna</i>	Breakfast	<i>Ramalakshmonula thotti</i>	Cradle of Rama and Lakshmana, two great heroes of Ramayana, the Hindu epic
<i>Puja</i>	Worship of God	<i>Rangavalli</i>	SEE <i>Muggu</i>
<i>Pulusu</i>	A liquid preparation with tamarind juice	<i>Rangula ratnam</i>	Merry-go-round
<i>Punadirayi</i>	Ceremony associated with the foundation laying stone	<i>Ravika or Raika</i>	Blouse
<i>Punyam</i>	Effect of good deeds	<i>Rolu</i>	Mortar
<i>Punyavachanam</i>	A ritual to ward off the pollution of any kind	<i>Routhu</i>	SEE <i>Gutta routhu</i>
<i>Purana kalakshepam</i>	A devotional solo recital of epic stories	<i>Rumal</i>	Towel
<i>Purillu</i>	SEE <i>Gaddigudisa</i>	<i>Sagotra</i>	Belonging to the same exogamous section of the caste
<i>Puri</i>	Bread prepared with wheat	<i>Sajjaburelu</i>	A sweet preparation with bulrush millet
		<i>Sallannam</i>	Breakfast
		<i>Samartha</i>	Attainment of puberty
		<i>Samartha biyyam</i>	Sweet prepared on 5th day

<i>Samvathsaradi</i>	Annual death ceremony	<i>Tattalu</i>	Plates used for eating
<i>Samivruksham</i>	SEE <i>Jammi chettu</i>	<i>Taveejulu</i>	Mascots
<i>Sankusthapana</i>	Foundation laying ceremony	<i>Teppa vadaladam</i>	Leaving the small boat into water
<i>Savaram</i>	Artificial hair used in plaits, etc.	<i>Thoranam</i>	Interlacing of mango leaves to a thread or fibre
<i>Semiya</i>	A preparation with wheat flour	<i>Thulasi</i>	Ocimum sanctum
<i>Shashmali</i>	Distribution of clothes to the poor in the name of deceased, 6 months after his death	<i>Tirumandur</i>	A Vaishnavite sect
<i>Sindhur</i>	Vermilion	<i>Togaru pappu</i>	Cooked red gram
<i>Sivunipadalu</i>	Feet of Lord Siva	<i>Toli samartha</i>	Attainment of puberty
<i>Siyanama</i>	A written document of marriage among Muslims	<i>Totakura</i>	Amaranthus glitum
<i>Slokas</i>	Sanskrit verses	<i>Tottilo veyadam</i>	Ceremony of putting the child in the cradle
<i>Sonti</i>	Dried ginger	<i>Tumma</i>	Acacia ferruginea
<i>Shavana Bahula Ashtami</i>	8th day in the dark fortnight of the fifth month in Telugu Calendar corresponding to July-August	<i>Tunga</i>	A kind of grass
<i>Subham</i>	Auspiciousness	<i>Udiki</i>	Re-marriage
<i>Sudulu</i>	Marks on animals	<i>Ulavalu</i>	Horse gram
<i>Tabi</i>	Second crop sown in January-February and harvested in March-April-Here applies for paddy	<i>Undrallu</i>	A preparation made of rice flour, cocoanut, jaggery and ghee
<i>Talalu</i>	Local musical instruments	<i>Uppari</i>	A Caste engaged in earth work and house-building
<i>Talambralu</i>	A ritual during marriage	<i>Upma</i>	A preparation made with coarse flour of either wheat or rice
<i>Talari</i>	Village watchman	<i>Utti</i>	Sling
<i>Tammala Melam</i>	Playing on local instruments	<i>Vadi biyyam</i>	Bride carrying some rice in the portion of the saree which covers the abdomen
<i>Taram</i>	Grade of land	<i>Vadlayana</i>	Carpenter
		<i>Vaddollu</i>	A caste of stone cutters

<i>Vadlavadu</i>	. . .	House-builder	<i>Vibhudidar</i>	. . .	A Saivaite sect
<i>Vagu</i>	. . .	Stream	<i>Vidakulu or</i>	. . .	Divorce
<i>Vaidyam</i>	. . .	Administration of indigenous medicines to the sick	<i>Vidudala</i>		
<i>Vailaku</i>	. . .	Leaves of local tree	<i>Videm</i>	. . .	Cutting the rolled betel leaf into two pieces
<i>Vamu</i>	. . .	Bishop's weed	<i>Vididillu</i>	. . .	A temporary accommodation provided for the groom's party
<i>Vasalu</i>	. . .	Wooden or bamboo rafters	<i>Vaisa</i>	. . .	1/20th portion of an acre
<i>Vatam</i>	. . .	A kind of disease	<i>Voli</i>	. . .	Bride price
<i>Velaga pachchadi</i>	. . .	Chutney prepared with fruits of <i>Feronia elephantum</i>	<i>Voni</i>	. . .	Half saree
<i>Vellulli</i>	. . .	Garlic	<i>Vratam</i>	. . .	A special worship offered in the name of a deity
<i>Vesaing vattivari</i>	. . .	SEE <i>Tabi</i>	<i>Yenugarra</i>	. . .	A rafter placed lengthwise over the central poles of a house



ABOUT THIS MONOGRAPH

Pocharam where there is a happy admixture of traditional sanctions and modern views is one of those few villages changing over from an economy of food crops to that of cash crops. The farmers toiling in the sugarcane fields throughout the year with winsome smile on their faces from dawn till the nocturnal shades envelope the nature, the local sugarcane farms growing cash crops by following modern improved methods.....their growing interest in the field of learning too.....their unchanged social customs and their procedure of rituals are a matter of great interest to any observer. The social stratum comprising 13 Hindu castes with its two wings of upper and lower which by and large supplement and complement each other with their caste occupations is thus never antagonistic. They honour the traditional Caste Panchayats with high esteem but never disregard the newly instituted Panchayat Samithi. Situated amidst the sweet sugarcane fields with its remarkable blend of three religious faiths viz, Hinduism, Islam and Christianity, rapidly growing economy with the clearly defined social status of the inhabitants makes an interesting study of this monograph on Pocharam.