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ANDHRA PRADESH

PART V - B (6)

ETHNOGRAPHIC NOTES

A MONOGRAPH

on

PAKY OR MOTI

*Office of the Director of Census Operations
ANDHRA PRADESH, HYDERABAD*

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* List of Scheduled Castes and Scheduled Tribes of Andhra Pradesh is given in Annexure II of this Monograph.

FOREWORD

The Constitution lays down that "the State shall promote with special care the educational and economic interest of the weaker sections of the people and in particular of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation".

To assist States in fulfilling their responsibility in this regard, the 1961 Census provided a series of special tabulations of the social and economic data on Scheduled Castes and Scheduled Tribes.

The lists of Scheduled Castes and Scheduled Tribes are notified by the President under the Constitution and the Parliament is empowered to include in or exclude from the lists, any caste or tribe. During the Census Operations, the enumerators frequently face the problem of identifying the Scheduled Castes and Scheduled Tribes. In the President's Notification, though in some cases, the names of the sub-castes and sub-tribes and synonyms are given, there are many cases where such names have not been provided in the list. The Census enumerators, therefore, require guidance about the acceptance or rejection of claims that they come across during the operations of some communities to be treated as sub-castes or sub-tribes of the notified Scheduled Castes or Scheduled Tribes. For this purpose, the Census organisation has thought it wise to undertake detailed ethnographic studies in respect of Scheduled Castes and Scheduled Tribes of India. This is also in conformity with the past Census tradition of presenting authentic ethnographic account of Indian communities.

For conducting the ethnographic studies, a number of ancillary operations are undertaken by the Social Studies Unit of the Office of the Registrar General, India as well as the staff of the Directors of Census Operations in the various States. These ancillary operations include; (i) compilation of available information on each Scheduled Caste and Scheduled Tribe and preparation of bibliography in respect of them; (ii) preparation and interpretation of maps showing distribution of Scheduled Castes and Scheduled Tribes over time and space; and (iii) special studies on cultural, technological and economic changes taking place among the various tribal communities.

Dr. B. K. Roy Burman, Deputy Registrar General, Handicrafts and Social Studies Unit, assisted by Shri N.G. Nag, Officer on Special Duty, and Shri A.M. Kurup, Research Officer, is coordinating all these studies at the Central level. At the State level, the Director of Census Operations and his staff are collaborating in conducting the field investigations and preparing the report. Shri P.S.R. Avadhany, Deputy Director, supervised the study at the State level and Shri B. Satyanarayana carried out the field investigation and prepared the draft on this Community. I avail of this opportunity to extend my warm thanks to all my colleagues who have undertaken various studies on different aspects of the Scheduled Castes and Scheduled Tribes of India.

A. CHANDRA SEKHAR,
Registrar General, India

P R E F A C E

As an adjunct of 1961 Census, preparation of ethnographic monographs on a number of selected Scheduled Castes, Scheduled Tribes and ethnic groups with special status and ethnographic glossaries on all Scheduled Castes and Scheduled Tribes have been taken up by the Census Organisation.

In India the Census Organisation has a long tradition of undertaking ethnographic studies. Besides, there are certain reasons why, for its own operational purposes, it is necessary for the Census Organisation to take up such studies. During Census Operation, the Census Organisation is required to make a complete enumeration of all the Scheduled Castes and Scheduled Tribes in the country. The ethnographic studies are required to establish the identity of the various communities including their segments. The social boundaries of various communities are not always rigid, they are in a state of flux. Ethnographic studies are required to keep track of these changes as well, otherwise comparison of consecutive census figures would give altogether wrong picture in respect of them. There is another aspect of study in respect of Scheduled Castes and Scheduled Tribes in which the Census Organisation, as well as the welfare and planning agencies are interested—it is ethno-demography. In 1961 Census, separate tables were prepared in respect of the Scheduled Castes and Scheduled Tribes on the following items :—

- i) industrial classification of persons at work and non-workers by sex,
- ii) age and marital status,
- iii) education,
- iv) religion,
- v) persons not at work classified by sex and type of activity for Scheduled Castes,
- vi) persons not at work classified by sex and type of activity for Scheduled Tribes,
- vii) mother tongue and bilingualism for Scheduled Tribes.

The data available in these tables are to be analysed in respect of each Scheduled Caste and Scheduled Tribe, so that the historical and cultural factors responsible for the demographic pattern can be identified and the impact of the emergent demographic pattern on the social structure can be determined.

The insight gained by the Census Organisation, through ethnographic studies of the Scheduled Castes and Scheduled Tribes will be useful for interpretation of the demographic pattern for the country as a whole. Recent studies show that in India, even now, it is difficult to correctly appreciate the various social and economic processes without reference to caste. On the other hand, in the interest of ultimate national goal, caste is not being recorded in census, except in case of Scheduled Castes and Scheduled Tribes. The insight gained through ethno-demographic studies of Scheduled Castes and Scheduled Tribes is, therefore, of invaluable help for census.

At the same time, such study is very much useful for planning of development activities among the castes or tribes concerned. For instance, if the census shows that great deal of diversification of occupation has taken place among the Parayans of Kerala, it is important for the planners to know whether the community consists of a number of disconnected segments or whether it means that a great deal of individual mobility is taking place where the main focus of community is other than traditional occupation. Again when among the Bauris of Orissa, it is found that a very high proportion of the population is engaged in agricultural labour and next to them a high proportion is found in cultivation and also that there is considerable diversification of occupation, the following questions of sociological and practical importance arise:-

(a) What is the historical relation between the agricultural labourers and the cultivators among the Bauris of Orissa? The Census data suggests one of the two possible developments, namely (1) bulk of the Bauris were cultivators and by a process of degeneration of their economy have become agricultural labourers, (2) on the other hand, it is also possible that the bulk of them were agricultural labourers and through a process of improvement of their economic condition, many of them have become cultivators.

(b) The fact that a considerable diversification of occupation has taken place, suggests that the economy has not remained in stagnant condition. Here, it is to be examined whether the diversification is the result of upward mobility, or downward mobility, or even horizontal mobility, and what is the actual process by which the diversification has taken place.

(c) That social dimensions corresponding to the diversification in economic life have to be examined. It is also to be examined whether inspite of diversification of occupation, the ethos of a particular occupation, for instance agriculture, continues to be dominant. In that case, diversification might have created problems of adjustment in values and attitudes.

Instances can be multiplied, but it is not necessary. What have been stated above are enough to bring out the significance of ethno-demographic studies for planners.

The above dimensions of ethno-demographic studies have evolved through stages. In 1960, at the instance of Shri Mitra, the then Registrar General of India, a questionnaire for collection of ethnographic data was circulated among the Census Directors. In October, 1961, the Handicrafts and Social Studies Unit was set up in the office of the Registrar General of India, to coordinate the ethnographic studies and a few other ancillary studies, like village surveys, handicraft surveys etc. In December, 1961 a study camp was organised in Delhi, where the personnel engaged in ethnographic studies, handicrafts studies and other social investigations in the offices of the Census Directors, participated. In the Study Camp, it was considered that the ethnographic notes would mainly aim at making an objective assessment of the state of development of the different Scheduled Castes and Scheduled Tribes in the context of the changes taking place in technology, economic organisation and total culture pattern of the country. It was further suggested that the primary focus of the study should not be on the exotic elements of the cultures of the different castes and tribes. It should be on the efforts of the communities concerned, to adjust to the modern conditions of life. In the light of the above decisions of the Study Camp, rapid ethnographic studies have been carried on by the staff of the

Directors of Census Operations as well as by the Handicrafts and Social Studies Unit of the Office of the Registrar General of India, in different parts of the country. These rapid surveys have brought out a number of methodological and operational problems. In May and June, 1966, two Ethnographic Study Camps were held at Kurseong and Hyderabad, where personnel from the Office of the Registrar General of India as well as from the offices of the Census Directors participated. In the Study Camp at Kurseong, the Secretary, Tribal Welfare, West Bengal, and Director, Tribal Welfare, West Bengal also participated. In these Study Camps, an integrated frame for preparation of ethnographic notes was discussed and adopted. A copy of the same may be seen at Annexure IV. In addition to the studies in respect of each Scheduled Caste and Scheduled Tribe separately, a number of subsidiary studies were undertaken by the Handicrafts, and Social Studies Unit of the Office of the Registrar General of India, for gaining insight into a number of problems of general nature, which have bearing on the different aspects of the lives of the Scheduled Castes and Scheduled Tribes of the country. These subsidiary studies are as follows:—

1. Shifting cultivation in Santal Parganas of Bihar and Garo Hills of Assam.
2. Pattern of Rehabilitation of displaced tribals of Rourkela.
3. Socio-economic Survey of the Scheduled areas of Rajasthan.
4. Socio-economic developments among the hillmen of North-East India
5. Social structure and cultural orientation of Christians converted from Scheduled Castes.
6. Traditional rights of scavenging as claimed by scavengers in urban areas.
7. Grouping of castes and tribes with reference to occupation and inter-group and intra-group comparative study on the basis of the data available in earlier censuses.
8. Social mobility movements among the Scheduled Castes and Scheduled Tribes.

On the basis of each of the subsidiary studies indicated above, a separate monograph is under preparation. It is also proposed to prepare separate monographs on a few Scheduled Castes and Scheduled Tribes and ethnic groups with special status in each State. Besides, ethnographic glossaries are proposed to be prepared in respect of all Scheduled Castes and Scheduled Tribes. For this purpose about one lakh references have been indexed.

The present Report on the Paky or Moti a Scheduled Caste in Andhra Pradesh is one of the monographs proposed to be brought out by the Census Organisation. Field investigation on this community and preparation of draft was undertaken by Shri B. Satyanarayana of the Office of the Director of Census Operations, Andhra Pradesh. It was finally edited by the Editorial Board consisting of Shri P. S. R. Avadhany,

Deputy Director of Census Operations, Andhra Pradesh, Shri A. M. Kurup, Research Officer and myself.

I take this opportunity to express my thanks to all the colleagues who collaborated in this project.

Shri H. L. Harit, Investigator, who is looking after the compilation of information from published sources in respect of all Scheduled Castes and Scheduled Tribes and other special ethnic groups of India deserves mention.

Shri A. Mitra, the Registrar General of India for 1961 Census, whose farsighted initiative is responsible for social investigation in a large number of fields including ethnography, deserves thanks of all students of Indology. I have been benefited not only by his inspiration, but also by his valuable suggestions in connection with the ethnographic studies as well as the other studies, conducted by the Handicrafts and Social Studies Unit.

The tradition built by Shri Mitra, has been continued by Shri A. Chandra Sekhar, the present Registrar General of India. Under his guidance, the scope of the Social Studies by the Census Organisation has been further expanded. In spite of his other preoccupation, he has gone through the final drafts of the ethnographic notes and given a number of valuable suggestions. I avail of this opportunity to express my gratefulness to him.

B. K. ROY BURMAN

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Fig. 1 A male from Paky community



Fig. 2 A female from Paky community



Fig. 3 An old Paky woman



Fig. 4 Paky hutments in Vizianagaram

Paky or Moti

Name, Identity, Origin and History

The caste Paky or Moti is declared as a Scheduled Caste throughout Andhra Pradesh except in Telangana consisting of Hyderabad, Mahbubnagar, Adilabad, Nizamabad, Medak, Karimnagar, Warangal, Khammam and Nalgonda districts. The field study was confined to Narasapatnam, Yellamanchili and Vizianagaram taluks of Visakhapatnam district. Six households were covered during the field study in May and June 1964. In the President's Order, the community is classified as Paky or Moti, while the caste is known only as Paky in these parts. Neither the caste people nor the neighbours know about the name 'Moti' and its being a synonym for Paky. It is not clear as to how Moti and Paky are treated as synonymous in the list of Scheduled Castes. Figures 1 and 2 show the male and female of Paky community. Figure 3 shows an old and experienced woman of their community.

According to the informants, this community was a part and parcel of another community by name Sabari, which has been split up and classified in the President's Order under different names, viz., Chachati, Relli and Sapru. Some part of Sabari caste gave up the traditional occupation of selling fruits and vegetables and in turn took up scavenging as their occupation and this section came to be known as Paky because of their occupation of scavenging.

Paky or Moti, which is now a separate caste by itself was once an integral part of Sapiri in bygone days. The reason for the present split up has its roots in the 1877 famine. W. Francis [W. Francis, Vol. I, P. 83] also recorded that famine is the main cause for the splitting up of the caste. The Sapiris were following the traditional occupation of gardening, vegetable and fruit selling until this famine blew its evil forces. The demons of famine left some of them in abject poverty and forced them to take up the occupation of scavenging which needs no investment unlike the occupation of gardening, vegetable and fruit selling. The people following the occupation of scavenging came to be known as Pakys. The change in occupation from that of vegetable and fruit selling to scavenging resulted in the preclusion of alliances and resulted in

the separation of Pakys from Sapiris who thus became two different entities. The interrogation during the sample study shows how the caste name is interwoven with their occupation and how each section is different from the other. When a Chachadi is asked in Oriya "to jatakera" meaning "what is your caste?" he answers "me haddi" by which he means that he was the seller of vegetables and fruits. Thus here the Chachadi denotes both his caste and occupation. When the same question is posed to a Paky, he answers "me gukada". In Oriya *gu* stands for dirt and *kada* for remover. Irrespective of the social differences and observance of pollution, Sri Pothiraju, ex. M. L. A. belonging to Sapiri caste said that he had suggested in the Legislative Assembly that all the names, viz., Chachadi, Paky Relli, Sachchari and Sapiri should be emerged under one name Sabari. The result of this suggestion is not known.

Even though all the above communities live in same area, Pakys are treated as socially backward to Chachati, Relli and Sapiri. Inter-marriage and interdining are prohibited between Sabaris and Pakys. While Pakys take food from the hands of Sabari, the converse is not true. The one peculiarity existing among these castes is that Pakys of Vijayawada can give girls in marriage to Pakys of all regions and Sabaris (otherwise known as Sapru, Relli or Chachati) of Narasapatnam.

It has been reported by informants at the field study that the original name of these castes, viz., Chachadi, Relli and Sapiri was Sabari. But the name *Sabari* was changed into Sapiri, probably owing to the convenience of pronunciation. The same Sapiri appears to have taken the form of Sapru in the list of President's Order of 1956. This caste Sapiri is otherwise known as Chachati, Chachadi, Relli and Sachcharis. The same is recorded as early as in 1907 years back by W. Francis. He states:

"The Rellis, also known as Sachcharis and called Sapiris among themselves, are a caste who speak Uriya." [W. Francis, Vol. I, P. 83]

During the present field investigation Haddi is found to be different from Relli and Chachadi while Thurston is of the opinion that Relli and Chachadi are the endogamous divisions of Haddi [Thurston, Vol. II, P. 313].

The Sapiris at present scarcely know anything about the origin of their caste. Sri Mutyala Simhachalam of Narasapatnam who belongs to Chachadi caste, is, however, of the opinion that they are the descendants of Sabari, a celebrated woman because of her immense devotion to Lord Rama, the hero of the immortal epic, Ramayana. But in course of time the caste name Sabari was turned into Sapiri.

Clan and other analogous divisions

It has been mentioned in the Volume XV, Census of India 1901, Madras (Madras Part I, Report, P. 171) that Paky is a sub caste of Relli but separate population figures for this sub caste are not given in the Report.

The following are some of the family names of this community, which form the basis for marriage

alliances. Marriages are prohibited within the same surname. There are no other sub sects, or endogamous groups in this community.

The surnames are : Bandi, Vaddadi, Kodur, Kona and Bangaru.

Distribution and Population Trend

The majority of Paky population is found to inhabit the urban areas as there are more avenues for their traditional occupation of scavenging. According to the 1961 Census, 74.1% of the Paky population is found in the urban areas. Figure 4 presents a street of Pakys.

The following Statement gives the districtwise population of Pakys, as recorded in the 1961 Census.

Statement I

POPULATION OF PAKYS ACCORDING TO 1961 CENSUS

Name of the District (1)		Persons (2)	Males (3)	Females (4)
Andhra Pradesh	Total	3,826	1,774	2,052
	Rural	992	467	525
	Urban	2,834	1,307	1,527
Srikakulam	Total	654	358	296
	Rural	81	35	46
	Urban	573	323	250
Visakhapatnam	Total	1,000	438	562
	Rural	211	96	115
	Urban	789	342	447
East Godavari	Total	596	218	378
	Rural	236	106	130
	Urban	360	112	248
West Godavari	Total	881	437	444
	Rural	354	172	182
	Urban	527	265	262
Krishna	Total	616	282	334
	Rural	76	39	37
	Urban	540	243	297
Guntur	Total	79	41	38
	Rural	34	19	15
	Urban	45	22	23

Pakys form 0.08% of the total Scheduled Caste population in Andhra Pradesh. The total population of Pakys consists of 46.4% of males and 53.6% of females. For every thousand males, there are 1,157 females.

From the above Statement, we see that, females out-number males in Visakhapatnam, East Godavari, West Godavari and Krishna districts. Visakhapatnam and West Godavari districts have a large



Fig. 5 *Palaka illu* (A hut in rectangular shape)

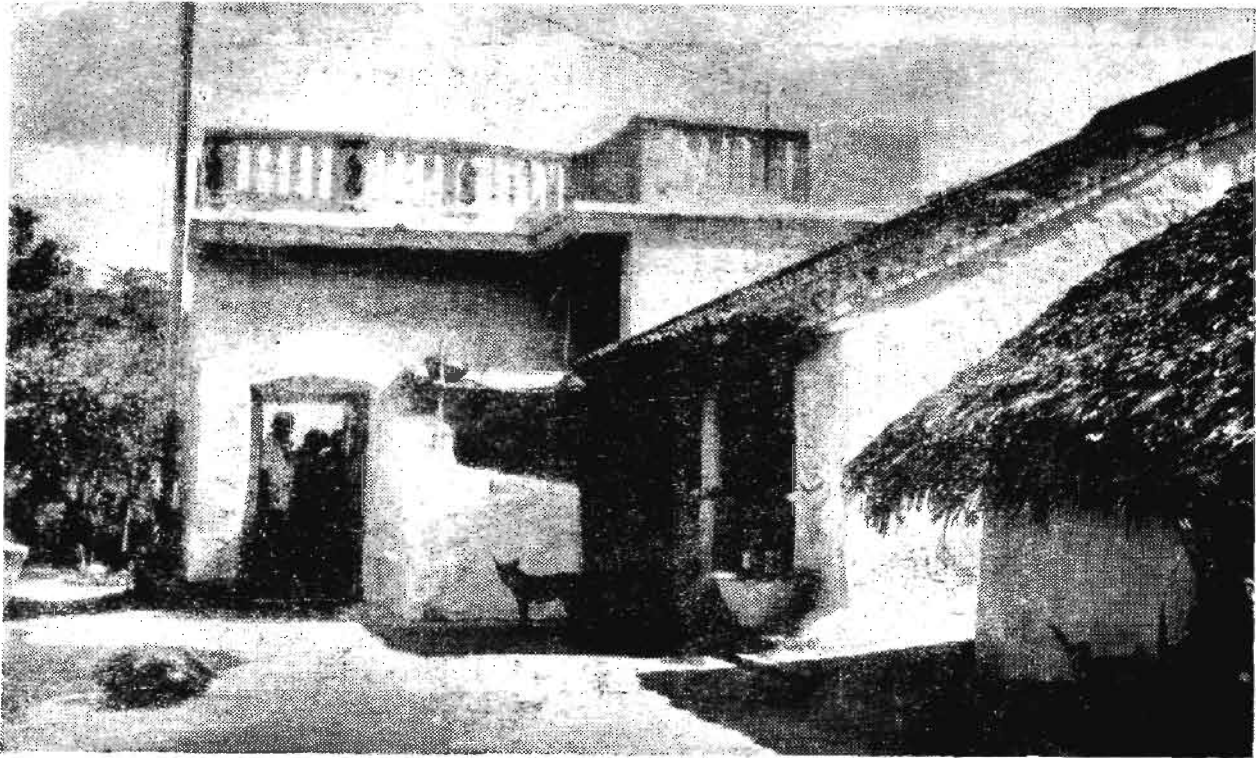


Fig. 6 *Daba illu* (Terraced house)



Fig. 7 A well to do family among Pakys-The change in dressing pattern can be observed

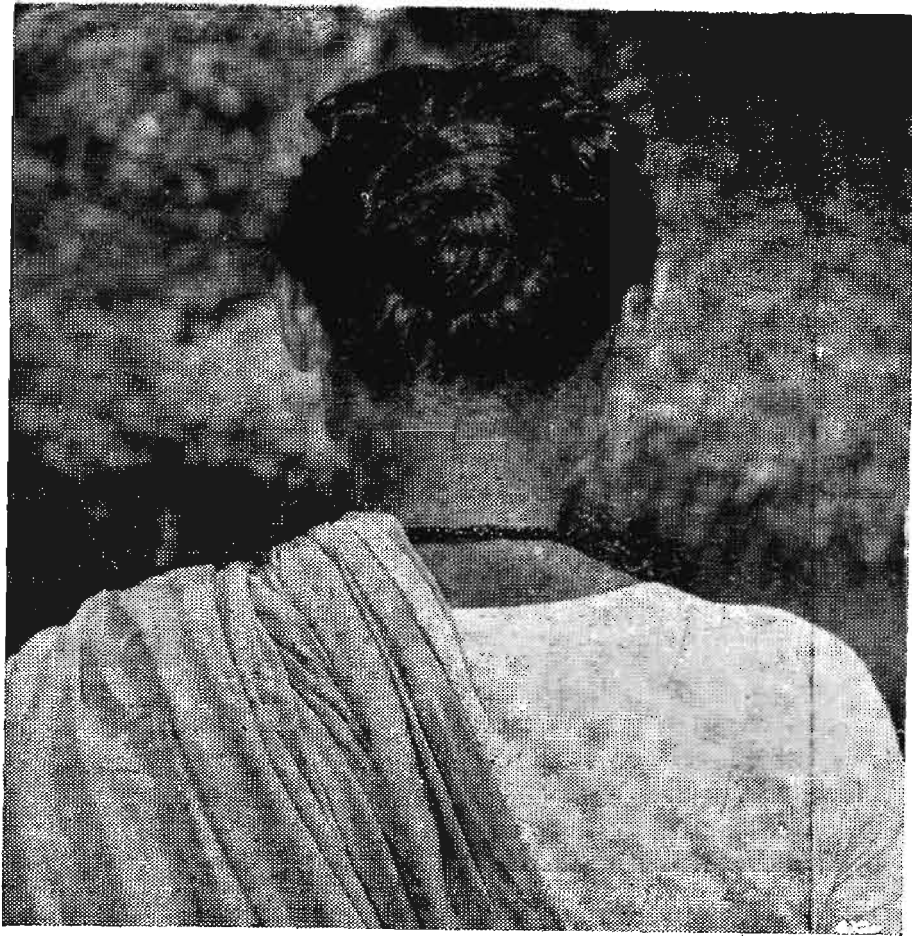


Fig. 8 Hair style of a Paky woman

population of Pakys. 24.7% of the males and 27.4% of the females are found in Visakhapatnam district; 24.6% of the males and 21.6% of the females are inhabiting West Godavari district; 20.2% and 16.0% of the males and 14.4% and 16.3% of the females are found to inhabit Srikakulam and Krishna districts respectively.

The population figures for the past decades are not known as no information could be traced out from the old Census Reports.

Dwellings, Food, Dress and Habits

Dwellings

Usually Pakys live in remote corners of the village or town along with Mala and Madiga. In some parts both Pakys and Saprus live side by side.

The two types of houses in existence in this community are : (i) *Palaka illu* [Fig. 5] and (ii) *Chuttillu*. The description of house construction is the same as given under the Castes Sapru, Chachati and Relli. They observe all the ceremonies connected with house construction and warming just as in the case of Sapru. The method of construction and materials used, etc. for these types of houses are all the same as those used by Sapru caste. A well to do Paky is possessing a *daba illu* [Fig. 6]

Food

The staple food of Sapru and the synonymous castes is *ragi* (finger millet), *gantelu* (bulrush millet), rice and wheat. Preparing cakes out of wheat flour is very common. They are non-vegetarians. The flesh of fowls, *kamjulu* (partridges), sheep and goats is consumed. Eating beef and pork is not deprecated. All varieties of fish are eaten. Also some wild roots like *matangi pendalam* (yam) and *ganatha dumpa* form a part of the food. *Ganatha dumpa* is usually obtained by digging to a depth of 6 ft. while others can easily be obtained by digging to a depth of 2 ft. in the local forest. They take food thrice a day; in the early hours of morning, they take *chalidi* (previous night's left over); in the noon they have their meal with curries, and in the night they take *sangati* prepared with *ragi* flour. Some people are now getting habituated to take coffee or tea instead of *chalidi*.

Utensils

Mostly earthen vessels are used for cooking and storing purposes. Some people, who are economically

well off, preserve the edibles in aluminium pots. A few of them possess brass pots to fetch water. Utensils of any metal may be used. It is only the economic factor that limits their choice.

Dress

The dress of the people is simple. The women use sarees of 7 or 8 yards and blouses. There is no prohibition of any colour. The women who are employed as scavengers in municipality use foot wear.

The men use *dhoties*, trousers and knickers, as lower garments while shirts and banians are used as upper garments. All these are of cotton only. They use the *dhoties* with red or black border.

All children use clothes similar to those worn in other castes. Girls use a petty coat and blouse while boys wear knickers and shirts; occasionally banians too. No special dress is used on ceremonial occasions.

There is no peculiarity in regard to dress in this caste when compared to other neighbouring castes. They use both hand made and mill made clothes. Previously the caste people used to wear *gochi* (a cloth taken between the loins and tied around the waist); but nowadays most of them have given up this mode of dress. The mode of dressing in a well to do family can be seen in the Figure 7. There are no special ornaments used by this caste people. Usually married women wear *puste* (marriage locket), ear rings made of gold or silver, nose rings and toe rings of silver. Elderly women tie their hair into a knot in the back [Fig. 8].

Habits

They take bath once in two or three days, preferably in the evenings after completing their work. Very few of them use soaps, both washing and toilet. They are not in the habit of reading the daily newspapers. Sometimes when they find leisure they listen to the radio. Usually they hear the programmes intended for industrial workers and cinema records. Whenever necessary they go to hospitals for treatment.

Language and Education

The mother tongue of Pakys is Oriya. They talk to the neighbours in Telugu. Some people also know Hindi to some extent. As noticed in the field they are not sending their children to schools because of their poverty. When the educational

amenities provided by the Government specially for the Scheduled Castes are explained to them, they retort that they are unable to feed their children even if they work strenuously, especially in the occupation which is despised by all and for which they are paid very meagrely. Only when they can provide a plateful of meal to their children, they can think of education. There are no adult education centres in those parts where case studies have been conducted. The adults of this caste are not generally inclined to get themselves educated.

The literacy position of Pakys as recorded in the 1961 Census is given below :

Statement II

LITERACY POSITION OF PAKYS ACCORDING TO 1961 CENSUS

Educational Standards (1)	Persons (2)	Males (3)	Females (4)
Illiterate	3,208	1,362	1,846
Literate	433	251	182
Primary or Junior Basic	171	148	23
Matriculation or Higher Secondary	9	8	1
University degree, Post-graduate degree, other than Technical degree	5	5	—
Total	3,826	1,774	2,052

83.9% of the total population are illiterates, 76.8% among the males and 90.00% among the females. Only 14.2% of the males and 8.9% of the females are literates without educational standards. 8.3% of the males and 1.1% of the females are educated upto Primary or Junior Basic. Only 8 males and one female are found to have the Matriculation or Higher Secondary qualification. Only 5 males among this community are graduates.

91.43% of the rural population and 81.19% of the urban population constituting 83.85% of the total among the Pakys are illiterates. The percentage of illiterates is higher in Madiga caste, among whom 95% are illiterates, 96.2% in the rural areas and 84.2% in the urban areas. Taking into consideration all the Scheduled Castes, 91.53% of the total population are illiterates, forming 93.2% of the rural and 78.3% of the urban population.

The case studies give the following details regarding the literacy standards of Pakys.

Statement III

LITERACY STANDARDS OF PAKYS ACCORDING TO CASE STUDIES

Educational Standards (1)	Persons (2)	Males (3)	Females (4)
Illiterates	28	10	18
Literates (without educational standards)	7	6	1
Primary or Junior Basic	5	5	—
Total	40	21	19

70% of the total population are illiterates; 17.5% of them are literates without educational standards while 12.5% of them are educated upto primary or junior basic.

Economic Life

Scavenging is the predominant occupation of this caste. Normally each household head as well as his wife are employed as scavengers and earn about Rs. 60 per month each. Some people are employed as scavengers in railway where they get some extra amount than those who work as house scavengers.

The instruments used in scavenging, *viz.*, a basket, an iron plate, a broomstick, are all supplied by the management under which they are employed.

The following Statement gives the statistics of Pakys in various occupations according to the 1961 Census :

Statement IV

PAKYS IN VARIOUS OCCUPATIONS ACCORDING TO 1961 CENSUS

Name of occupation (1)	Number of	
	Males (2)	Females (3)
Cultivation	1	—
Agricultural Labour	17	11

—Contd.

Statement IV—Contd.

(1)	(2)	(3)
Mining, Quarrying, etc.	2	—
Household Industry	4	1
Manufacturing other than Household Industry	40	21
Construction	2	—
Trade and Commerce	11	5
Transport, Storage and Communications	77	10
Other Services	622	651
i) Scavenging	324	507
Total workers	776	699
Total Non-workers	998	1,353
Grand Total	1,774	2,052

43.7% of the males and 34.1% of the females are workers, while 56.3% of the males and 65.9% of the females are non-workers.

There is only one male cultivator in this community. 2.2% of the males and 1.6% of the females among the workers are agricultural labourers.

The number of persons employed in mining, quarrying, etc., household industry and in construction is negligible. About 60 persons constituting 5.2% of the males and 3.0% of the females among the workers are engaged in manufacturing other than household industry and are probably some factory workers. 1.4% of the male workers, 0.07% of the female workers are employed in trade and commerce, while 10.0% of the male workers and 1.4% of the female workers are occupied in transport, storage and communications. 80.2% of the male workers and 93.1% of the female workers are engaged in other services, which includes scavenging. 56.3% of the total workers are scavengers; comprising 41.7% among the male workers and 72.5% among the female workers. Thus a majority of the female workers are employed in scavenging.

The economic condition of the six surveyed households is given below :

The household of Sri Someswara Rao is comprised of 1 male and 5 females of whom one male and one female are earners and the others are dependants. The two earners are employed as scavengers in Vizianagaram municipality. Both of them earn Rs. 58 each per month.

The household, headed by Sri Pyditalli has 5 males and 5 females of whom 3 males (father and 2 sons) are earners and the rest are dependants. The father is employed as Attendant in First class compartments of South-Eastern Railway and the sons are working as sweepers in the same railway on temporary basis. The father earns Rs. 100 per month while the sons earn Rs. 85 each per month.

The household of Sri Pydaiah consists of 4 males and 2 females of whom one male and one female (both wife and husband) are employed as sweepers in municipality of Vizianagaram. They are paid Rs. 58 each per month.

The household, headed by Sri Venkata Rao, is comprised of 2 males and 4 females. The household head and his wife are earners who are employed as sweepers in the municipality of Vizianagaram. They are paid Rs. 58 each per month.

The household of Sri Appa Rao is comprised of 4 males and 2 females. 1 male and 1 female (husband and wife) are employed as sweepers in the South-Eastern Railway and Vizianagaram municipality respectively. The husband is paid Rs. 87 per month and the wife Rs. 58 per month.

The household, headed by Sri Kona Suryanarayana is comprised of 5 males and 1 female. The household head was employed as sweeper at Yellamanchili of Visakhapatnam district but some time back he was removed from service. He is working as a labourer in the rice mill at Yellamanchili at present. All other members in the household are dependants. The household head earns Rs. 2 per day.

The following Statement shows the annual income, debt and expenditure by important items of consumption of the six Paky households in Vizianagaram and Yellamanchili taluks of Visakhapatnam district for the period of June 1963 to May 1964.

[Statement V]

Statement V

ANNUAL INCOME, DEBT AND EXPENDITURE ON IMPORTANT ITEMS OF CONSUMPTION OF SIX PAKY HOUSEHOLDS
IN VIZIANAGARAM AND YELLAMANCHILI TALUKS FOR THE PERIOD OF JUNE 1963 TO MAY 1964

Sl. No.	Name of the household head	Income	Debt	Expenditure in rupees			
				Total	On Food	On Clothing	On Fuel and lighting
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Bandi Someswara Rao	1,392	—	1,209	1,095	90	24
2	Vaddadi Pyditalli	2,592	40	2,029	1,825	180	24
3	Kodur Pydaiah	1,392	—	1,221	1,095	90	36
4	Venkata Rao	1,392	—	1,219	1,095	100	24
5	Kodur Appa Rao	1,740	100	1,576	1,460	80	36
6	Kona Suryanarayana	600	30	597	547	50	—

The income and expenditure are balancing one another generally in all the surveyed households. They adjust their expenditure according to their earnings and would prefer to starve rather than to raise debts. Only three households have incurred small debts during the current year. Though these three households have actually surplus of income over the expenditure, they have taken debts for celebrating marriages.

Life Cycle

Birth

Stoppage of menstruation is generally considered as an indication of pregnancy. They do not celebrate ceremonies connected with pregnancy. The husband comes to know about his wife's pregnancy only when the other women of his family or neighbourhood inform him.

Tonsure Ceremony

Tonsure ceremony is observed only for the first born and not to subsequent ones. The celebration takes place during the 3rd or 5th year of the child. As the barbers do not serve Pakys, the maternal uncle of the child cuts the hair and he is presented Rs. 5 and a *dhoti*.

The traditional plays or songs which regulate the leisure and recreation of the child are practically non-existent. The child can play with the neighbouring playmates upto 5th year of age and afterwards he is busily engaged in helping the elders in their earnings.

Initiating the Child to Learning

They do not observe this ceremony at all and more over many of them do not send their children to school as they are not in a position to provide amenities to them.

Puberty

The attainment of puberty among females has a social significance. From there onwards a girl is recognised as a grown up member of the society by one and all. The normal age of puberty is between 13 and 15 years. The first menstruation of a girl is regarded as unclean and she is kept in seclusion. Seclusion is maintained for a few days in order to guard themselves against the evil effects of her pollution. The period of pollution is 9 days among Pakys who originally belonged to Visakhapatnam proper and 5 days in the case of those whose original place is other than Visakhapatnam. The reason for the variation is not known to the informants. The girl is made to sit on palmyra leaves over which a jute bag is spread. Every day she is given a sumptuous meal consisting of meat and sweet dishes. On the 6th or 10th day as the case may be, the girl's paternal aunt removes all the dirt and the gunny bag and she is presented a saree on the same day. The girl is given oil bath and dressed in new clothes. In the evening all the neighbouring women are invited and the occasion is celebrated by distributing betel leaves and arecanuts. In the case of second and subsequent menses, the pollution lasts for 5 days and no segregation is maintained.

Marriage

The marriageable age of females is between 13 and 16 years while that of males is between 20 and 25 years. Usually marriages for girls are performed only after their attainment of puberty. The marriage is exogamous. *Gotram* is not the criteria for fixing up the marriage as they have forgotten their *gotramulu*. So *intiperu* is the deciding factor in contracting the marriages and marital relations are therefore, prohibited between the descendants of the same *intiperu*.

The permissible partners for a boy are mother's brother's daughter, father's sister's daughter, and own sister's daughter. The custom of marrying the daughter of mother's brother is locally known as *menarikam* and is mostly preferred. There is a peculiarity among Pakys which deserves a mention here. Though the inter-relationship of any sort is forbidden between Sapus and Pakys, Sapus of Narasapatnam can marry the Pakys of Vijayawada but this matrimonial arrangement does not hold good for other regions. The reason for this exception is beyond their imagination.

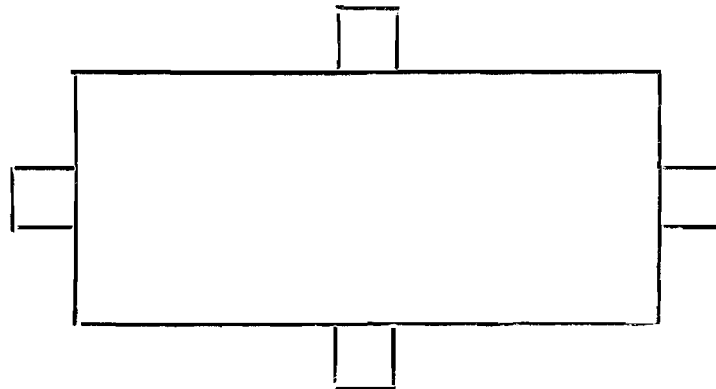
Two types of marriages are prevalent among Pakys *viz.*, marriage by negotiation and marriage by elopement which is locally referred to as *gandharva vivaham*.

Marriage by negotiation

The father of the young man takes the initiative and approaches the father of a young maid, accompanied by the elderly members of his caste. If the

parents of the bride are in favour of the match, a potful of toddy is placed in the front yard of the bride's house which is smeared with cow dung. The pot is covered with a few *regu* (*zizyphus jujuba*) leaves. The respective members of the Caste Panchayat assemble and after announcing the informal acceptance of both the parties, they indulge in drink. Formal decision is taken on an auspicious day which is fixed in consultation with a Brahmin Priest. On that day the bridegroom's party goes to the house of the bride. A piece of new cloth is spread on the floor. The father of the groom places the bride price, usually not less than Rs. 20, seven betel leaves and a good number of *arecanus* on a new cloth which are taken by the bride's father. Some of these nuts are taken and distributed among the caste heads as a mark of final decision and this decision taking is generally termed as *pradhanam*.

Marriages, for girls below 9 years of age, were celebrated for 9 days in the past. But at present the marriages are celebrated for 3 days irrespective of the age. The ceremony takes place at the bride's house. The bridegroom's party arrives on the first day and they are received by the bride's party and are accommodated in a separate house. On the first day no ritual takes place and it is called as the day of *muddobada* in their dialect - *muddo* meaning liquor *bada* meaning serving, *i. e.*, the bridegroom's party is served with liquor and they take rest. A few days in advance, a pandal is arranged under which a dais locally known as *peena*, is arranged. It is rectangular in shape with four petals arranged at the centre of all the four sides as shown below :



On the first day four *aurandi* pots (two big and two small) decorated in red and white are placed at the four corners of the dais and are filled with water.

On the second day, the bride's party sends four *aurandi* pots of water to the bridegroom's residence with oil and soapnut powder. The bridegroom is

anointed with oil and bath is given to him by using partly the water in all the four pots. Nearly half of the water in these pots is kept unused. Soon after the bath, the bridegroom sprinkles the water drops on his body so that the drops fall into the four pots. These pots are then taken to bride's house and the water is used for her bath. Then the bride and bridegroom dressed in new clothes are led to the

dais accompanied by musical instruments. The bride is seated by the side of the groom. The caste elders officiate at the ceremony. *Haddi meshtri* (the caste head) ties *bhashikams* (forehead chaplets) and *kankanams* (wrist threads) to the couple and their hands are also joined together by him by means of a turmeric dyed thread. Then the bride's brother arrives on the dais, dressed up as a woman and pats the bridegroom. This custom is known as *maya seetha* and it is practised among Paky and its synonymous castes. It is explained that they perform it to show the bridegroom should never mistake any other woman for his bride. The marriage is solemnised with the tying of marriage locket by the groom round the neck of the bride. Then all the relatives and visitors present shower *akshantalu* (raw rice smeared with turmeric and vermilion) on the heads of the couple while the musical instruments are kept engaged. Then the bride and bridegroom are seated so as to face each other and they pour rice on their heads. This ritual is locally known as *talambralu*.

On the following day, the caste deities, viz., Polamma, Kanaka Durga are worshipped by the bridal couple and a pig and a sheep are sacrificed. A feast is held at which the meat of the sacrificed animals and liquor are consumed. In the evening the couple are taken in a procession, followed by musical instruments. Water mixed with turmeric and vermilion is sprinkled on all the participants. Thus the marriage ceremony comes to an end. On the morning of the following day, the couple are taken to the bridegroom's place where a feast is arranged and on an auspicious day, the consummation ceremony is performed.

There is no difference in the actual ceremony between the 9 days' marriage and of 3 days' marriage except that they used to keep 9 *aurandi* pots in the north-east corner of the dais for which no reason has been given by the informants. The total expenditure on marriage usually comes to Rs. 1,000.

Marriage by elopement

If anybody falls in love with a girl, and both

are willing to be united, then the concerned takes her hand and enters a room and closes the door. The people who are aware of this go and tap the door and the door is opened. As soon as the door is opened, the girl and boy should give something or other in cash or kind to those who knocked the door. Then all the caste people assemble and go to the liquor shop; give the money or articles to the liquor vendor inform him of the love affair and take liquor to whatever extent they like. The shop keeper gives the liquor in the belief that he would certainly get back the amount. After two or three days, the united lovers go and pay the amount incurred on liquor. So far many such instances are reported to have taken place. If for any other reason, the amount is not paid, the match is not confirmed and the Caste Panchayat levies fine. Marriage by elopement was socially abused in the past but now a days social sanction for this type is easily granted. Polygyny is allowed in these communities. A man can have as many as three wives.

Widow remarriage

Widow remarriages are not in practice. If anybody wants to live with a widow and gets the acceptance of the widow and the Caste Panchayat, he can build up his new family. The relations of the widow's deceased husband should be paid some money as decided by the Caste Panchayat. Very rarely a man marries the sister of his deceased wife.

Divorce

A woman can be divorced on the grounds of adultery or want of harmony in married life, etc. When a woman divorces her husband on her own accord, she has to pay back the marriage expenses. So also if a man initiates the divorce, he has to pay back the marriage expenses met by bride's parents. A woman even when she has been divorced by her husband, may marry again only after paying a fine as decided by the Caste Panchayat.

The following Statement gives the marital status of Paky or Moti according to the 1961 Census count.

[Statement VI]

Statement VI

MARITAL STATUS OF PAKYS ACCORDING TO 1961 CENSUS

Age-group (1)	Total		Never Married		Married		Widowed		Divorced	
	M (2)	F (3)	M (4)	F (5)	M (6)	F (7)	M (8)	F (9)	M (10)	F (11)
0-14	798	887	789	845	9	35	—	2	—	5
15-44	735	879	165	60	533	740	12	60	5	19
45 and above	241	285	4	3	197	145	36	125	4	12
Age not stated	—	1	—	—	—	1	—	—	—	—
Total	1,774	2,052	958	908	759	921	48	187	9	36

Age-group 0-14

44.04% of the total population of Pakys are found in this age group consisting of 44.98% of the males and 43.23% of the females.

91.9% of the males and 95.3% of the females in this age-group are never married, while 1.1% of the males and 4.4% of the females are married. The number of widowed and divorced is negligible.

Age-group 15-44

42.19% of the total Paky population belong to this age-group, comprising 41.43% of the males and 42.84% of the females. 75.2% of the males and 84.2% of the females in this age-group are married, while 22.5% of the males and 6.8% of the females are never married. 1.6% of the males and 6.8% of the females are widowed. Only 0.7% of the males and 2.2% of the females in this age-group are divorced.

Age-group 45 and above

This age group forms 13.75% of the total population with 13.59% of the total males and 13.89% of the total females. 81.7% of the males and 50.9% of the females in this group are married. 15.0% of the males and 43.9% of the females are widowed while 1.7% of the males and 4.2% of the females are divorced. Naturally the percentage of never married men and women in this age-group is negligible.

Only 24.61% of persons in the age-group 0-14 are married. The proportions of married persons in the age-group 0-14 in other Scheduled Castes is given below :

<i>Name of Scheduled Caste</i>	<i>Percentage of married persons in the age-group of 0-14 years</i>
Adi Andhra	3.33
Mala	4.31
Madiga	5.14
Paky	2.61
Dravida	1.94
Chalavadi	1.93
Relli	1.43
Total in Andhra Pradesh	3.23

Death

The funeral ceremony in this community, consists of many rituals. As soon as life is extinct, the nearest relations and friends are informed who assemble at the deceased's house. Just before the death, one of his family members puts some milk in the mouth of the dying person and apply some *vibhuti* (sacred ash) on his forehead. Usually they dispose of the dead body in the mornings. The dead are usually cremated; in the case of unmarried the body is buried. A new cloth is brought and dipped in turmeric water and is spread over the dead body. Some flowers and betel leaves and arecanuts are placed over the body. It is placed on a bier consisting of two main bamboos kept parallel across which are arranged (*i.e.*, in perpendicular direction to the parallel bamboos) 14 small bamboo sticks in the space between the two parallel bamboos. Four persons carry the bier. Musical instruments are engaged for the procession. On the way most of the relatives and friends who follow the dead utter loudly 'Narayana'. Some cooked rice is strewn across the path. The dead body is kept on the ground thrice

before it is taken to the burial ground and the persons who carry the bier change their places.

In the case of burial, the dead body is lowered into the pit dug by the caste people, in such a way that the face is laid downwards and kept in southward direction. It is stripped off all clothings and belongings. Some copper coins, betel leaves, and arecanuts are placed inside the pit.

In the case of cremation, the eldest son lits the pyre. The ashes are collected and mixed in holy waters on an auspicious day fixed by the Brahmin. After the disposal of the dead, they take bath on the way and return home. On the third day they celebrate the initial obsequies locally known as *chinna divasam*. On that day the son or heirs of the deceased carry some rice, curry, milk and curd to the burial ground. There they make a small pit and place them there and return home; they are under the impression that the soul of the dead will take the foodstuffs after their return. They light a lamp in the house where the dead was lying previously.

The final rites are celebrated on the day fixed in consultation with the Brahmin which may be usually the 16th or 21st day. The expenditure on this occasion depends upon economic status of the individual. A Brahmin *purohit* is brought to the house, where he sprinkles the sacred water personally after worshipping the God. He is paid a seer of rice, half a seer of *dull*, tamarind, etc., which together may cost Rs.4. If the household is well off the Brahmin demands even more. The funeral feast on the final day is attended to by almost all relatives and friends and nearly Rs. 50 to Rs. 60 are spent. The feast is both vegetarian and non-vegetarian. The function commences in the evening, though they may be making arrangements right from the morning. On the following day, the widow of the deceased is taken to a well where another widow breaks her bangles and removes the *puste* (marriage locket). The ashes are then mixed in river waters.

Law of inheritance

The property of the deceased is usually distributed equally among all the sons. The eldest son will be given an additional share to look after the mother and unmarried sisters. If the deceased has no sons the property is distributed among the wife, daughters and brothers of the deceased. If the wife of the deceased has no daughters even, the property is enjoyed by his wife and brothers.

Religion

They worship all Hindu deities, *e.g.*, Rama Krishana, Shiva, Lord Venkateswara and Satyanarayanawamy of Annavaram. There are no religious sects in this community. Their belief in the theory of fate is so much that either good or bad actions of an individual are attributed to the influence of one's fate rather than to the individual responsibility. They consider Maridamma as the Caste Goddess, in whose reverence they celebrate a festival usually once in two years on the New Year's day (March-April). They have staunch belief in idol worship and much sanctity is attached to it. In the north-east corner of every house is arranged a dais on which are placed the idols or photos of Lord Rama, Krishna and Siva which are daily worshipped by them before they leave for their work. On special occasions like Sivaratri, Ugadi, Sri Rama Navami, Dasara and Diwali, they clean the idols of their worship. Flowers of the season are kept over the idols. Incense is burnt and coconuts are broken as a token of their devotion.

Satyanarayana *vratham* is performed by this caste if they have taken such a vow in fulfilment of certain of their wishes. The *vratham* is a worship in praise of Lord Satyanarayana. A Brahmin is invited to officiate at the *vratham* on an auspicious day.

Paky invoke some village deities like Maridamma, Nookamma and Boda Mondamma. The most powerful of all the village deities is Goddess Maridamma, whose festival is celebrated once in two years during March and April. The essential features of this festival is the sacrifice of fowls, sheep and buffaloes in propitiation of Maridamma as an expression of their gratitude.

Visiting the shrines at Simhachalam, Tirupati and Annavaram is considered as an act of piety. Sometimes they visit these pilgrim centres to fulfil their vows. Occasionally marriages are celebrated at these pilgrim centres.

Conception of soul

They believe in the eternity of soul especially of married persons. They profess that the dead, especially the married, though buried still remain with them invisible and guard the family. On the day of Mahalaya Amavasya (September-October) ancestral spirits are worshipped.

Superstitious beliefs

It is observed that they hold the superstitious sentiments regarding omens. Some of the omens

are considered as signs of good happenings and some of ensuing danger. If a cat, a widow, a single male Brahmin, or a person with empty pot comes in the opposite direction while one is going on some work it is considered bad while the sight of a cow, a married women, a person with a potful of water or washerman with a bagful of dirty clothes is taken to be a sign of fulfilment of their work for which they are starting. Whenever they see a bad omen they break the journey or postpone the work for a while, think of God and start once again. The fall of lizard on the body is taken to be a serious omen. They go and enquire about the repercussions and take bath to get rid of pollution caused by the touch of the lizard. They pray to God to ward off the evil effects of lizard touch. They also perform *dhristi* ceremony (the process observed in warding off the effect of evil eye), whenever they are slightly ill. They observe *dhristi* by turning a handful of chillies and salt around the head of the person affected for three times and throwing them in the street. The wearing of such articles as a mascot or a talisman around their necks obtained from Yerukulas (a Scheduled Tribe in Andhra Pradesh noted for its traditional occupation of fortune telling) is common among these people. They strongly believe that wearing a mascot or a talisman would guard them from the effects of evil eye.

They place the lithographs of Rama or Lord Venkateswara in the north-east corner of the house and worship the same once in a week regularly. The heads of the Caste Panchayat are considered to be spiritual advisers in this community and they attend on the ceremonial occasions. The Brahmin Purohit does not render them any service.

They visit Simhachalam and Annavaram as pilgrim centres. The general ritual observation in this community is the worship of Satyanarayana Swamy. Vermilion, paddy grains, turmeric etc., are used during the worship. During the above ritual they offer only coconuts and fruits; but during the observation of Maridamma *puja* they sacrifice buffalo, sheep and fowls.

Important Festivals

Pakys observe all the Hindu festivals, *viz.*, *Ugadi* (Telugu New Year's day), Sankranti, Deepavali, Dasara, Sri Rama Navami, etc., and worship the respective Gods on each occasion. On the festival day every one in the family takes oil bath, worships

God and offers delicious items of food to God and eats them with relatives and friends. Some people, who can afford, wear new clothes on festive occasions.

During the afternoons on the festive days of Ugadi and Dasara, these people arrange cock fights and enjoy the day. On such occasions, they sometimes engage *dappulu* (a kind of drum) also to make the show more attractive. They are not aware of the legends connected with the festivals.

During the festive occasions of Sivarathri and *Karthikanomulu* they observe fasting for one day. They sacrifice fowls, sheep and buffaloes for the festival of Maridemma. There are no fairs held in the places where case studies on Pakys are conducted.

Structure of Social control and Leadership

There are statutory Panchayats in those places where the case studies on Pakys are conducted. No member of the Panchayats belong to this caste. Except a few educated members among Pakys, most of them are not aware of any sort of developmental activities of the Panchayat Samithis and Zilla Parishads.

The community has got separate Caste Panchayat of its own. There are different levels of this Panchayat, *viz.*, village level, taluk level and disirict level. Usually they solve all their problems at the respective levels to which they belong. If they are not satisfied with the judgment at the concerned level, they do not hesitate to go to a higher level for justice. There are heads at each level and are assisted by four to five elderly members of the caste. Usually cases of theft, adultery, divorce, etc. are decided by the Caste Panchayat. Heavy fines are imposed in some cases and physical punishments in others. The fines thus collected are spent for the recreation and enjoyment of the community as a whole. If any man runs away with a girl without her willingness and if the girl reports the matter to the Caste Panchayat, then the Caste Panchayat asks the concerned man to creep in between the legs of the girl. The control of the Caste Panchayat is very effective.

This community has not been assigned any lands either by the Government or local people for their services. They do not know of any reform movements. There seems to be no impact of welfare measures on this community.

Inter-community Relationship

The Brahmins do not serve them during the ceremonial occasions. Whenever necessary, the people of this community go to Brahmins for fixing up the auspicious day for marriage, the construction of a house and warming ceremony, etc. The barber and washerman do not serve them in rural parts. In urban areas, washermen serve them if dirty clothes are brought to their door. So also the barbers serve the community only when they visit their saloons. Brahmins and other higher castes like Komatis, Kapus, Reddis, take neither cooked food nor water from Pakys. For ceremonies of higher castes, Pakys are invited, but they stand outside the house with vessels and take the food offered by the higher castes in them and eat it at their houses.

They do not have free access to temples. They have got a temple for their community representing Maridemma and they visit the temple now and then. They have got a separate well and are not allowed to take water from other wells. They are considered as

untouchables by Brahmins, Komatis, Kapus, Reddi and Kammas.

This community refuses food and water from Mala, Madiga, Valmiki, but take food from the hands of Sapru and Chachadi and the higher castes while no community accepts food from their hands. Mala and Madiga also do not accept food from this caste, as also *mangali* (barber) and *Chakali* (washerman). They are expected to render their traditional service to all castes except Madiga and Mala.

The social status of this community has gone down after its separation from Sapru and Chachadi castes. Because of their occupation they are looked down by all and their touch is considered as polluting.

The socio-economic conditions of the caste are very poor. Right from its separation from Sapru caste, the community is put to many economic drawbacks and is suffering a lot in social status too. Now-a-days there are no child marriages in this caste. The literacy standards are very poor. It may take a sufficiently long time for this caste to improve their economic and social status.

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Annexure I
CASTE INDEX

Note:— The names of main castes are printed in small capitals, and those of sub-divisions in ordinary type. The sub-divisions of each caste are given after the caste name. The letters in the second column denote the religion, thus :—

A = Animistic	J = Jain
Ag. = Agnostic	M = Musalman
B = Buddhist	N. S. = Not stated
Br. = Brahmo	P = Parsis
C = Christian	T = Thiest
H = Hindu	

The third column gives the strength of the caste and of each important sub-division. The letter and number in the fourth column show the class and group respectively in which the caste has been classified - *Vide* Chapter X of the Report.

Castes and sub-castes.	Religion	Strength	Class and Group
(1)	(2)	(3)	(4)
PAKY	H	602	D.39
Chacchadi			
Desasta			
Relli			
Sweeper			

ANNEXURE II**LIST OF SCHEDULED CASTES AND SCHEDULED TRIBES IN ANDHRA PRADESH**

List of Scheduled Castes and Scheduled Tribes in Andhra Pradesh State as notified by the President of India in the "Scheduled Castes and Scheduled Tribes List Modification Order, 1956" is given below.

SCHEDULED CASTES**I. Throughout the State**

- *1 Chalavadi
- *2 Chamar, Mochi or Muchi
- *3 Madiga
- *4 Mala

II. In the districts of Srikakulam, Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur, Nellore, Chittoor, Cuddapah, Anantapur and Kurnool.

- | | |
|--------------------------------------|-----------------------------------|
| *1 Adi Andhra | *15 Jambuvulu |
| *2 Adi Dravida | 16 Madasi Kuruva or Madari Kuruva |
| *3 Arundhatiya | *17 Mala Dasu |
| 4 Bariki | 18 Madiga Dasu and Mashteen |
| 5 Bavuri | *19 Matangi |
| *6 Chachati | 20 Mundala |
| 7 Chandala | †21 Paky or Moti |
| *8 Dandasi | *22 Pambada or Pambanda |
| *9 Dom, Dombara, Paidi or Pano | 23 Pamidi |
| *10 Ghasi : Haddi or Relli Chachandi | *24 Panchama or Pariah |
| *11 Godagali | *25 Relli |
| *12 Godari | 26 Samban |
| 13 Gosangi | *27 Sapru |
| *14 Jaggali | *28 Thoti |

III. In the districts of Mahbubnagar, Hyderabad, Medak, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda.

- | | |
|----------------------------------|---------------------------|
| 1 Anamuk | *15 Mala Dasari |
| *2 Aray (Mala) | 16 Mala Hannai |
| *3 Arwa Mala | *17 Malajangam |
| 4 Beda (Budga) Jangam | 18 Mala Masti |
| *5 Bindla | 19 Mala Sale (Netkani) |
| 6 Byagara | 20 Mala Sanyasi |
| *7 Chambhar | *21 Mang |
| *8 Dakkal (Dokkalwar) | *22 Mang Garodi |
| *9 Dhor | *23 Manne |
| 10 Ellamalwar (Yellammalawandlu) | 24 Mashti |
| 11 Holeya | *25 Mehtar |
| 12 Holeya Dasari | *26 Mitha Ayyalvar |
| *13 Kolupulvandlu | *27 Samagara |
| *14 Mahar | *28 Sindhollu (Chindollu) |

ANNEXURE II—Contd.

SCHEDULED TRIBES

I Throughout the State

- *1 Chenchu or Chenchwar
- *2 Koya or Goud with its sub-sects Rajah or Raha Koyas, Lingadhari Koyas (ordinary), Kottu Koyas Bhine Koya and Rajkoya.

II. In the districts of Srikakulam, Visakhapatnam, East Godavari, West Godavari, Krishna Guntur, Nellore, Chittoor, Cuddapah, Anantapur and Kurnool.

- | | |
|-------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------|
| 1 Bagata | 11 Kulia |
| 2 Gadabas | 12 Malis |
| *3 Jatapus | 13 Manna Dhora |
| 4 Kammara | 14 Mukha Dhora or Nooka Dhora |
| 5 Kattunayakan | 15 Porja, (Parangiperja) |
| *6 Konda Dhoras | 16 Reddi Dhoras |
| 7 Konda Kapus | 17 Rona, Rena |
| 8 Kondareddis | 18 Savaras : Kapu Savaras, Maliya Savaras or Khutto Savaras |
| 9 Kondhs : (Kodi and Kodhu) Desaya Kondhs, Dongria Kondhs, Kuttiya Kondhs, Tikiria Kondhs and Yenity Kondhs | *19 Sugalis (Lambadis) |
| 10 Kotia-Bentho Oriya, Bartika, Dhulia or Dulia, Holva, Paiko, Putiya, Sanrona and Sidhopaiko | *20 Yenadis |
| | *21 Yerukulas |

III. In the districts of Mahbubnagar, Hyderabad, Medak, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda.

- 1 Andh
- 2 Bhil
- *3 Gond (including Naikpod and Rajgond)
- 4 Hill Reddis
- 5 Kolam (including Mannervarlu)
- 6 Pardhan
- 7 Thoti

IV. In the Agency tracts

- 1 Goudu (Goud)
- 2 Nayaks
- 3 Valmiki

ANNEXURE III

FRAMEWORK FOR ETHNOGRAPHIC STUDY

I Name, Identity, Origin, and History

- 1 Name; Synonym; sub-caste/sub-tribe as in President's Order and in other published sources such as Census Reports, Monographs etc. grouping with other castes and tribes during various Censuses. Affinity with other castes and tribes according to recognised authorities.
- 2 Etymological significance of the name; names by which the community is referred to by (a) others and (b) itself.
- 3 Identification of the community by occupation or any other way of life.
- 4 Myths and legends connected with the origin and history of the community and its segments; historical references and popular beliefs about history and migration of the community.

II. Distribution and Population Trend

- 1 Area where found; population and concentration in the State and outside; physical aspects of the areas of concentration.
- 2 Numerical strength in 1961 and population variations during 1901-1961; sex ratio; age-groups and rural-urban distribution in 1961.

III. Physical Characteristics

- 1 Racial Stock; appearance and affinity with other known communities.

IV. Family, Clan, Kinship and other Analogous Divisions

- 1 Family, size (observed and published), types, residence after marriage, descent, lineage and its economic and religious function and inheritance.
- 2 Clan/gotra and sub-clans; names, etymological meaning, clustering of clans, belief and mythology about origin, status among clans, clan and regulation of marriage (preference and prohibition), occupation and clan, clan and

rituals, clan and food (restrictions, prescriptions etc.).

- 3 Others: Phratry, Duel organisation, like moieties etc., as in 2 above.

V. Dwelling, Dress, Food, Ornaments and other Material Objects Distinctive of the Community

- 1 Settlement: Village site, location, settlement pattern (agglomerated, nucleated, dispersed, sprinkled, isolated, amorphous, star-shaped, horse-shoe-shaped, linear, rectangular, circular or ring-shaped etc.) and variations; regional pattern *vis-a-vis* pattern of the community.
- 2 Neighbourhood pattern on the basis of religion, caste (Caste Hindus, untouchables) and tribes etc., with segregations, if any, and the basis thereof.
- 3 Dwelling unit: compound, entrance, source of water, the use of different parts of the house (latrine, cattle shed, isolation huts etc.); shape (square, round, irregular etc.); storeys; nature of floor, plinth; wall; roofing, thatching; ventilations and doors; materials used; decorations and embellishments; temporary structures.
- 4 Dress including head gear and foot wear used ordinarily, on ceremonial occasions and special occasions, sex-wise and according to majority or minority; dress of priests and office bearers: variations.
- 5 Ornaments: use; material used; from where obtained; variations according to sex and age.
- 6 Personal decoration: tattooing; mutilation (chipping of teeth, etc.); hair cutting; how done, purpose, attitude and variation according to sex and age.
- 7 Food and drink: Materials (staple and other), prescriptions and prohibitions, fuel, utensils and mode of preparation; practices connected with serving and taking of food; preservation of food rituals, if any.

- 8 Equipments connected with economic pursuits, religion and ritual; how procured, material used, construction and purpose.
- 9 Other household equipments. As above.
- 10 Equipments connected with recording of time, space and weight and their methods of use: As above.

VI. Environmental Sanitation, Hygienic Habits, Disease and Treatment

- 1 Environmental sanitation, settlement, disposal of night soil, garbage etc.
- 2 Hygienic habit: cleanliness of body, teeth, dress, houses, utensils etc.
- 3 Diseases: Incidence; local names; interpretation of the causes; symptoms; diagnosis and cure—persons and methods involved.
- 4 Modern systems of medicine and attitude of the community towards it.

VII. Language and Education

- 1 Ancestral Language: Classification according to Grierson, persistence of ancestral language and literature.
- 2 Mother tongue: Classification according to Grierson; bilingualism and multilingualism; regional language.
- 3 Information collected during 1961 Census on language and literature.
- 4 Education and literacy: Traditional and modern attitude, information collected during 1961 census—literacy and levels of education.

VIII. Economic Life

- 1 Economic resources: Land, community land, individual ownership and types of land possessed and land utilized.
- 2 Forest wealth: Flora and fauna; nature and extent of right in the forest; forest utilization.
- 3 Fishery, Livestock and others.
- 4 Working force: Sexwise, urban and rural variations and comparison of the same with the region.
- 5 Non-workers.

- 6 Industrial classifications: Details as collected in the field and comparison with that of the 1961 census figures, traditional occupation and changes in the pattern; main and subsidiary occupations.
- 7 Forced labour, bonded labour, patron-client relationship (jajmani), mode of payment.
- 8 Seasonal migration connected with occupation recruitment, formation of working groups.
- 9 Nomadic movement: Cycle and occupational pattern.
- 10 Shifting cultivation: method, implements and equipments, produce, participation, cycle of rotation, measure to regulate shifting cultivation and its impact.
- 11 Terrace cultivation: As above.
- 12 Income and expenditure: Sources of income, extent, expenditure on food, clothing, house, education, social functions and others.
- 13 Other aspects of economic life.

IX. Life Cycle

A. Birth

- 1 Beliefs and practices connected with conception, barrenness, still birth, miscarriage, abortion, child death, regulation of sex, etc.
- 2 Prenatal and natal practices: Residence, diet, work, taboos, etc., delivery place, assistance equipments used in delivery, position during delivery, severance of umbilical cord (who does and how done), disposal of placenta.
- 3 Post natal practices: Confinement and segregation, ceremonial pollution, diet for mother and child, rituals.
- 4 Protection and care of child and training.
- 5 Attitude towards birth of child, preference about sex, preference about number, segregation of sex, etc.

B. Initiation

- 1 Initiation ceremony; descriptions.
- 2 Premarital sex relations within the community, outside the community, sanctions and taboos.

C. Marriage

- 1 Age at marriage for both sex; prohibited degrees of relationship, preferences, widow remarriage (preferences and taboos).
- 2 Civil status and social status.
- 3 Types of marriage : Monogamy, polygamy (Polyandry and polygyny).
- 4 Selection of spouse : Qualities valued (for bride and groom) mode of selection, procedure.
- 5 Modes of acquiring mate : By negotiation, force, intrusion, elopement, etc.
- 6 Terms of settlement : Payment of bride price, dowry, service, exchange, adoption, etc.
- 7 Ceremonies connected with marriage : Details including who presides over the marriage and services of functional castes.
- 8 Statistical data as per 1961 Census.
- 9 Divorce : Reasons and procedure.

D. Death

- 1 Concept about death, measures to ensure future well being of the soul, measures to avert harm by the spirits.
- 2 Methods of disposal : Burial, cremation, exposure, floating on water, etc.
- 3 Preparation for disposal of dead, informing friends and relatives, treatment of the dead body, digging of pit etc. for disposal; how carried, who carry, who accompany, place of disposal, methods of disposal, norms and taboos.
- 4 Ceremonies connected with disposal.
- 5 Death rites : Details.
- 6 Monuments : Tombs, megaliths, etc.
- 7 Pollution : duration, restrictions in work, food, dress, shaving, hair cropping, sex life etc.; removal of pollution.
- 8 Mourning : mourners and duration.

X. Religion

- 1 Deities : supreme deity, benevolent deities, malevolent spirits, presiding deities of village and other aspects of life including occupation, clans, gotras etc.
- 2 Place of the deities in the regional pattern and Brahmanical and other traditions.
- 3 Rituals and concepts associated with the pantheon.
- 4 Spots associated with the deities, pilgrim centres and methods of worship.
- 5 Religious functionaries.
- 6 Calendar of festivals and their observance.
- 7 Concept of soul, hell, heaven, rebirth, transmigration of soul, etc.
- 8 Sects and denominations : Name, distribution, beliefs and practices etc.
- 9 Statistical information.

XI. Leisure, Recreation and Child Play

- 1 Use of leisure time : For male, female, children and adult ; seasonal variation in leisure time.
- 2 Recreations their mode and extent, for males, females and children.
- 3 Leisure and recreation with reference to work.

XII. Relation among Different Segments of the Community

Recognised segments—name, basis (territorial, ceremonial, social, prestige, religion, sect, education, age etc.) ; Inter-relationship among various segments; status of the segment; status of women.

XIII. Inter-community Relationship

- 1 Ceremonial relationship : Service by Brahmins, traditional service by castes like barbers, washermen etc.
- 2 Pollution by touch or proximity to high Caste Hindus, use of well, admission to temple.
- 3 Secular relationship : Model for other communities ; dominance due to economic resources, political status, social status, etc.

- 4 Bridge role, buffer role, alliance and antagonism of the community.

XIV. Structure of Social Control, Prestige and Leadership

- 1 Social control : Levels of social control, community level, regional level, hereditary, special functionaries etc., social control by other agencies.
- 2 Mode of acquiring offices.
- 3 Control exercised by traditionally recognised leaders, functionaries of statutory bodies of the region, powerful individuals belonging to the community, etc., at the regional level and local level.
- 4 Relationship between spheres of social control and agencies of social control.

- 5 Leadership : For social change, for technological change, for political action and for other organised activities at the community level, regional level and local level.

- 6 Social prestige : Method of gaining social prestige (by performing ritual, merit of feast, associating with historical association etc.) symbols of social prestige.

XV. Social Reform and Welfare

- 1 Social reform movements : Intensity; reasons (for raising social status, establishing traditional norms, for westernisation, etc.); history and import of the movements.
- 2 Social welfare : Agency, religious organisation community as a whole Govt. Official and non-official, role of the social welfare measures and impact.

XVI. References cited and other Bibliography.

GLOSSARY

<i>Aurandi</i>	...	Ceremonial pots used in marriage	<i>Kankanams</i>	...	Wrist threads at the time of marriage
<i>Bhashigams</i>	...	Forehead chaplets	<i>Karthikanomulu</i>	...	Religious rituals performed in the eighth month in Telugu calender corresponding to October-November
<i>Chuttillu</i>	...	A type of hut the ground plan of which is circular	<i>Matingipendalam</i>	...	A kind of yam
<i>Chalidi</i>	...	Previous nights left overs	<i>Palaka illu</i>	...	A type of hut the ground plan of which is square
<i>Dappu</i>	...	A kind of drum	<i>Puste</i>	...	Marriage locket
<i>Ganatha dumpa</i>	...	A kind of root	<i>Pradhanam</i>	...	Betrothal ceremony
<i>Gotram</i>	...	An exogamous section of the caste	<i>Ragi</i>	...	Finger millet
<i>Gandharvavivaham</i>	...	Marriage by capture	<i>Sangati</i>	...	The gruel
<i>Haddimeshtri</i>	...	The caste head	<i>Vibhuti</i>	...	Sacred ash
<i>Kanjulu</i>	...	A kind of bird the flesh of which is eaten			