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ANDHRA PRADESH

PART V - B (4)

ETHNOGRAPHIC NOTES

A MONOGRAPH

on

GODARIS

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

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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 and Shri G.P. Reddy carried out the field investigation on this Community. Shri G. P. Reddy prepared the draft. 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 III. 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 Godaris, 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 was undertaken by Shri B. Satyanarayana and Shri G. P. Reddy, of the Office of the Director of Census Operations, Andhra Pradesh. Shri G.P. Reddy, prepared the draft report. 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 preoccupations, 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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Godari

Name, Identity, Origin and History

The caste Godari was notified as a depressed class in 1931 Census. It was declared as a Scheduled Caste according to the Government of India (Scheduled Castes) Order, 1936. It was a Scheduled caste according to the President's Order of 1950. According to the President's Modification Order of 1956, it was declared as a Scheduled Caste in Andhra region of Andhra Pradesh. Godaris are ignorant of the origin and history of the name Godari. They only say that from times immemorial they are called as Godaris. The Godaris are also called as Mochis by some people. The Godaris, however, disown the name Mochi and assert that they are not Mochis but Godaris. They dislike the name Mochi and feel hurt whenever they are called Mochis.

No Godari could explain the origin of their caste. But however the Godaris came to be called as Mochis was explained by an old man of this caste at Anakapalle. Long ago there was an old Godari man. He had a wife and a mistress. The mistress belonged to the Mochi caste. The wife and the mistress had a male child each. The father used to express preference and show greater affection for his legal son. After they were grown up, one day the old father called his legal son privately and told him to go to the temple with reverence and approach God in his name for blessings. The son of his mistress secretly heard this advice and stealthily went to the temple ahead of his step brother and requested God reverently to bestow his blessings on him. Very much pleased with his devotion, God blessed him and presented him a sacred thread to wear. After sometime the legal son proceeded to the temple and approached God with the same request. God said that his blessings had been bestowed already upon his step brother and that he could not do it again for him. To compensate and to satisfy the young man he presented another sacred thread and instructed him to wear it only for five days during the marriage. The father after hearing the affair of his illegal son, expelled his mistress and her son from the house. From that day, the descendants of the illegal son, who lost the affection of Godaris by his deceitful action are said to have been called as Mochis. Godaris even now wear the sacred thread for five days only during the marriage ceremony.

As Godaris are called as Mochi by some people, one may think that Godari is synonymous with Mochi of the Telangana region. But actually they are two different castes and the only similarity found between these two castes is that they are leather workers, never skin the carcasses of animals, never tan hides and do not eat carrion. There are more differences than similarities. The social status of Godaris is higher than that of Mochis. Syed Siraj-ul-Hasan says :

"Their (Mochis) touch is held to be unclean and hence they are obliged to live on the outskirts of villages..... The Mochis eat pork, fowls, fish, mutton and even the flesh of animals dying a natural death and indulge freely in strong drinks" (Hassan Vol. I. P. 514)

The touch of Godaris is not considered as unclean and they never eat pork or the flesh of a dying animal. Even if a chicken dies accidentally they either throw it away or give it to any beggar. To mention some more differences, *intiperlu* (surnames) are quite different and dissimilar in two castes. Brahmins and barbers serve the Mochi caste occasionally but they need purification before they enter into their own houses. Brahmins, barbers and washermen regularly serve the Godaris. Premarital relations are tolerated amongst Mochis, whereas premarital relations are strictly prohibited amongst Godaris. Polygamy is prevalent amongst Mochis and so a man can have any number of wives. Amongst Godaris even though it is allowed, the custom is followed very rarely and generally a man can have only two wives at a time. Even death ceremonies are quite different. Mochis bury their dead while Godaris cremate their dead.

Similarly it is observed that Godari is not a synonym to Madigas as stated by Thurston (Thurston, Vol. III, P. 281). Some obvious differences between the two castes are given below:

(1) Some Madigas in villages and in towns are working as Barikis (village servants) doing menial labour. Their women work in agricultural fields and in industries. But Godari men never accept any menial job like that of Bariki and Vetti. Their women confine themselves within the four walls of the house and never go out for work.

(2) Madigas traditionally render service to certain castes and families in the villages. The

higher castes and families never pay them in cash but pay them in kind for the services rendered by them. Godaris are never traditionally attached to either any family or caste.

(3) Even though both Madigas and Godaris are leather workers, there is much difference in their work. Madigas skin the carcasses of animals and eat beef and pork. On the other hand Godaris never skin the carcasses of animals and taking of beef and pork is strictly prohibited.

(4) Even when we consider the question of language we can easily find the difference between the two castes. Mother tongue of both the castes is Telugu. But Godaris speak a relatively polished and sophisticated form of Telugu and their pronunciation is good. Madigas speak a very crude form of Telugu.

(5) Madigas accept food from Godaris but Godaris refuse to partake any food from the Madigas for fear of contamination or pollution. Godaris can draw water from a common well but Madigas are prohibited from drawing water from the common well.

(6) Even in regard to social status Godaris are considered far superior to Madigas. Brahmins, barbers and washermen serve Godaris. Their touch is not considered polluting. The touch of Madiga is considered as contaminating and polluting. Brahmins, barbers and washermen do not serve Madigas.

(7) The internal structure of these two castes is different in many aspects. The surnames of Madiga and Godari are quite different.

(8) Economically the Godaris stand in a better position than Madigas.

(9) Among Madigas the system of bride price, is prevalent but among Godaris there is no system of bride price.

Family, Clan and Kinship

Of the 12 families studied, nine are nuclear* families and three are extended† families. It is found from general observation of family pattern

among Godaris, that generally they are in favour of a nuclear family. Godaris are mostly (81.91%) found in the urban areas. Preference for a simple family and breaking up of the joint family which are characteristic of urbanisation are apparent among Godaris. Family organisation is patrilineal. The family name goes by the father's side. Daughters change their residence from the parental family to affinal family after marriage.

Neither at Vizianagaram nor at Anakapalle was any informant found who was able to clarify their *gotras* and internal divisions. Even old people are ignorant of their *gotras* and internal divisions. The surnames can be taken as exogamous divisions of the caste. They are Bhogapurapu, Bhonagiri, Katari, Kinthala, Sarwasiddi and Vaddadi. Inter-marriages among Kinthala, Sarwasiddi and Vaddadi are strictly prohibited and also inter-marriage among Bhogapurapu, Bhonagiri and Katari are also prohibited as they are considered siblings. The first three groups can only marry persons amongst the latter three groups. The existence of sub-castes like (i) Odde, (ii) Pandu and (iii) Reddi mentioned in the Madras Caste Index of 1891, (Vol XV) are not found in the studied area.

Distribution and Population Trend

The geographical distribution of the caste is given in the Statement I appended to this Note. A steep reduction from 1,493 in 1921 to 51 persons in 1931 in the total population is found. It might be either due to their migration or because they returned themselves as some other castes or it might also be that they were clubbed with some other castes in the Census Tables. No explanation for this significant decrease is found in the 1931 Census Report of Madras. Even in the 1961 Census, the population of Godaris in Andhra Pradesh is about half of what was recorded in 1921 in the erstwhile Madras State. Though the figures of 1901, 1921 and 1931 cover the composite Madras State, the Godaris were confined mostly to the districts now falling in Andhra Pradesh State. According to the 1961 Census they are found in the six districts of Andhra Pradesh, viz., Visakhapatnam, Srikakulam, East Godavari, West Godavari, Krishna and Nellore, together forming only 0.01% of the total population of Scheduled Castes in the State. 55.27% among them are males and 44.73% are

* Nuclear family consists of those individuals who are bound together by a procreative urge and grouped with their children into a protective-cum-productive association.

† Extended family consists of married couple with married sons / daughters or married brothers/sisters.



Fig. 1 A middle aged Godari male



Fig. 2 A middle aged Godari female



Fig. 3 An young Godari belle



Fig. 4 Locality where Godaris live in Vizianagaram

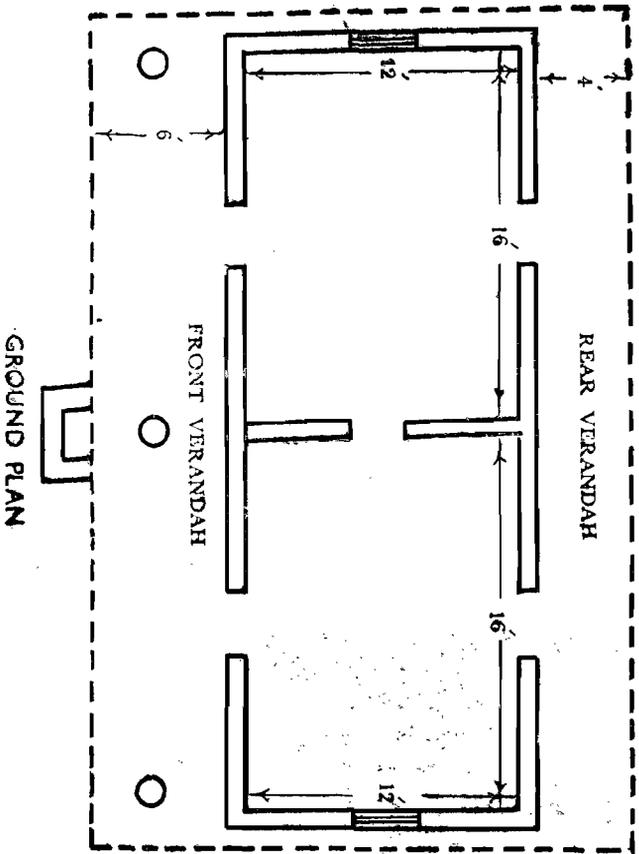
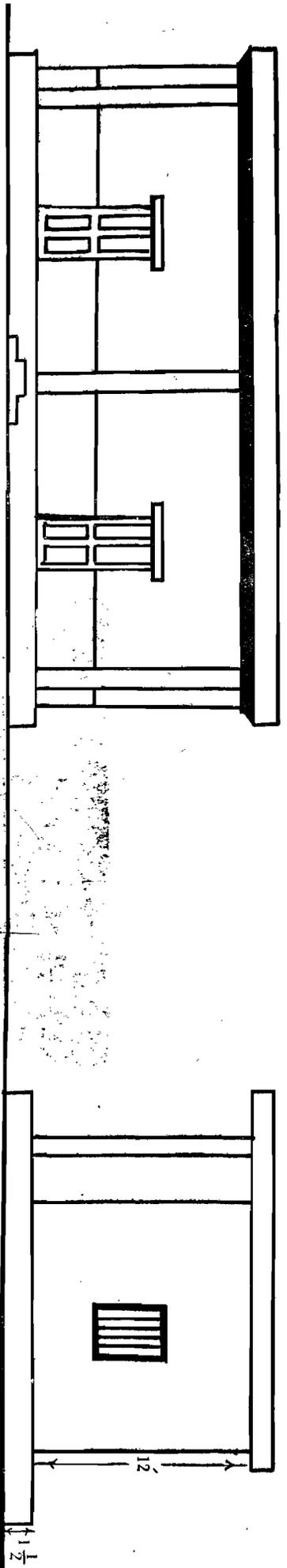
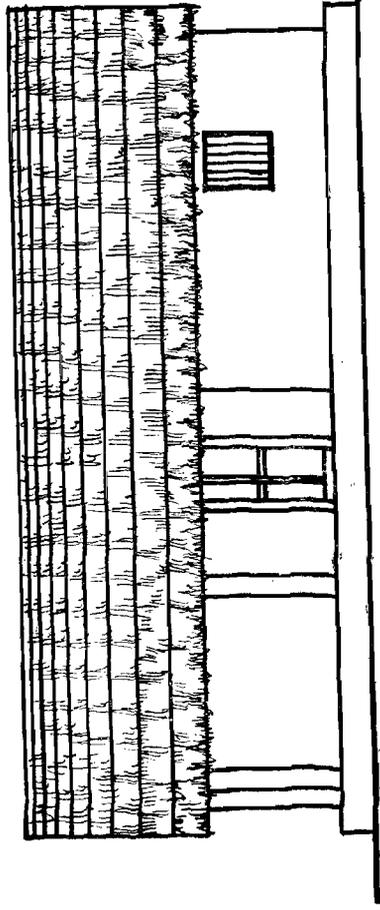
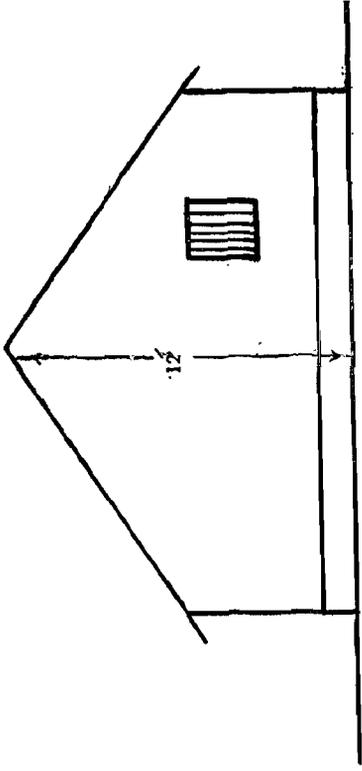


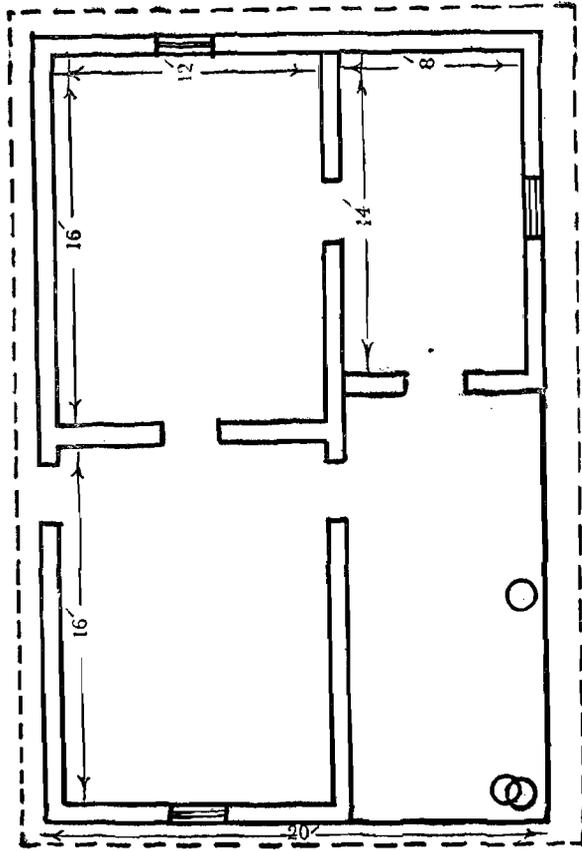
Fig. 5 DABA ILLU



FRONT ELEVATION



SIDE ELEVATION



GROUND PLAN

Fig. 6 PURILLU

females. The sex ratio is 809 females for every 1,000 males. One special feature of the Godari community is that it is mostly (81.91%) found in urban areas unlike the case with other Scheduled Castes. Besides Andhra Pradesh, Godari is declared as Scheduled Caste throughout Orissa State.

A sample of 12 households studied during May 1964 at Vizianagaram and Anakapalle covered a population of 64 persons, males and females being equal in number. Figures 1 and 2 show a Godari man and woman respectively. Figure 3 shows an active and young woman of Godari caste.

Dwellings, Food, Dress and Ornaments

As stated earlier the majority of the Godaris in Andhra Pradesh inhabit the urban areas. At Anakapalle they live almost on the outskirts of the town along with the other Scheduled Castes like Mala and Madiga. But in contrast to this, Godari caste in Vizianagaram lives in the central localities of the Vizianagaram town. Figure 4 shows the locality of Godaris in Vizianagaram.

Dwellings

Their abodes are of two types, *daba illu* and *purillu* or *kammarillu* which are presented in Figures 5 and 6.

Daba illu is just like an ordinary *pusca* house. The walls are constructed of bricks and windows and doors are made of wood. The roof is built with concrete. The ground plan of the house is rectangular divided into two rooms. The floor is cemented. Apart from the two rooms which are side by side there are rear and front verandahs. One of the rooms is used as kitchen and dining room, while the other room can be called as a multipurpose room. It is used as bed room, store room, drawing room, etc. The front verandah is used as workshop where the male members of the family sit and work. The rear verandah is used by the woman of the household. During summer, all the people in the house sleep either in the rear verandah or in the front verandah. The two rooms have doors from both sides and they are also inter-connected by a door. The ground plan of the house is given in Figure 5. Amongst the four families at Anakapalle only one family is having *daba illu* and at Vizianagaram also only one family is having *daba illu*.

The other type of abode called *purillu* or *kammarillu* is very commonly constructed by persons of this

caste. This type of house is built with mud walls. Windows and doors are made of wood and the roof is covered with palmyra leaves. The ground plan is rectangular. The front and hind walls are raised to a height of seven or eight feet. The side walls are raised four feet above the level of the other two walls, i. e., front wall and hind wall. At the top, sidewalls are conical in shape, flattened at the vertex. A wooden rafter is laid down horizontally on the top of side walls connecting two side walls. From the horizontal wooden beam, small wooden rafters or bamboo sticks extend downwards to the front and hind walls. On these bamboo rafters, palmyra leaves are covered. Some times the house may be divided into two rooms. There are also two verandahs, one in the front and another in the rear side of the house. Sometimes there may be a small room attached in front of the house cutting the front verandah into half. In some houses the front room is used as kitchen. One of the other two rooms is used as store room and bed room and the remaining room is used as dining room and for other purposes. They take bath in the backyard of the house. It is very difficult to point out which portion or which place is used for a specific purposes as no room is set apart for a particular purpose. Some of the *purillu* type of houses have only one apartment which will serve all purposes. The ground plan is given in Figure 6. There is no tradition or convention regarding the direction the main gate should face.

Foundation laying and Housewarming Ceremonies

A Brahmin is consulted and an auspicious day is fixed to lay the foundation for the house. On the fixed day, *pūja* is performed to the deity Satyamma by the head of the particular household and a goat is sacrificed to her and then the construction of the house begins. They say that this kind of ceremony and the sacrifice of a goat is made only when they construct *daba illu* type of house. When they build *purillu* no ceremony is performed but only a fowl is sacrificed to Satyamma by the household head. After the completion of the construction, the housewarming ceremony is performed. Even for housewarming ceremony, an auspicious day is fixed after consulting a Brahmin priest. On the occasion of housewarming ceremony *palu ponginchuta* (boiling of milk) is observed by the house owner. Coconuts, fruits and flowers are offered to Lord Krishna and Lord Rama. A dinner is served to the invitees. All these ceremonies are performed only by those who can afford the expenditure involved.

Cost of the house

The normal expenditure for the construction of a *purillu* ranges between Rs. 150 to Rs. 800. For *daba illu* it varies from Rs. 2,000 to Rs. 5,000. Among the 12 households surveyed at Anakapalle and Vizianagaram 10 are living in *purillu* type of houses and two in *daba illu* type of houses. All these houses were constructed during the time of the previous generations. They usually construct their houses with the help of hired labour.

Maintenance of House

The floor is swept daily and the house is white washed usually twice in a year and also for marriages and festivals. The floor of the house is plastered with cow dung during festivals and also *yerramannu* (red earth) is applied to the *gadapa* (threshold). Beautiful designs are drawn in the front yard of the house with *muggu* (a white powder). Since the surveyed Godaris do not possess any cattle the houses occupied by them have no cattle sheds. However, Godaris having cattle erect separate cattle sheds if they can afford or else the cattle are kept in the open or in one of the verandahs if necessary. The re-roofing is done once in a year and any leakages are repaired during the rainy season.

Water Supply

There is no separate well for each household. At Anakapalle, Godaris draw water from a common well which is used by neighbouring caste people. At Vizianagaram, they are provided with protected water supply by the Municipality.

Food

Their staple food consists of rice and *chodi ambali* (a gruel prepared with finger millet flour). They occasionally take wheat. All kinds of cereals and vegetables are consumed. They relish the flesh of goat, deer and fowl, etc. Eating of beef and pork is a taboo. They desist from eating the flesh of dead animals. If a fowl dies accidentally they never eat it, either it is given to beggars or thrown out. They take their food thrice a day, *i. e.*, morning, afternoon and night. The morning meal consists of the left over of the previous night. They relish fish. There is no special food for festivals; however, some extra dishes are prepared. Non-vegetarian dishes are especially prepared and intoxicants are used

freely on such occasions. Almost all the adult members of the households take tea in the morning. They do not prepare tiffin at home, but when the need arises they get it from a hotel. The male members of the family take tea two or three times a day during their working hours by going to a nearby hotel.

Domestic Utensils

They use earthen pots called *kundalu* and aluminium vessels for cooking purposes. Aluminium plates and brass tumblers are used for eating and drinking respectively. Grain is stored in earthen pots called *kundalu* or in baskets called *gampalu* made of bamboos. They use earthen pots called *kadavalu* or brass vessels for bringing and storing water.

Fuel

Firewood is used as fuel and kerosene lamps for lighting. They get firewood from the market.

Dress and Ornaments

There is no special dress for these people. The males wear *dhoti* and shirt; women wear saree and blouse. On special occasions like marriages and festivals new clothes are stitched. The men and women wear their dress in the Andhra fashion of wearing *dhoti* and saree respectively: Fig. 7 shows a group of Godaris belonging to different age-groups with their dress pattern. Dressing pattern of women can be observed in Fig. 8 in which women of different age-groups can be seen. Fig. 9 gives the mode of dress among the children. Men do not wear any ornaments except finger rings. Women wear ear rings, nose rings, *mattelu* (toe rings), *kante* for neck and *kadiyalu* for legs. Usually all of them are made of silver. They wear bangles also. Married women wear *puste* or *tali* (marriage locket) around the neck, which is a symbol of marriage. Nothing is prohibited for unmarried girls, except *puste*. Widows are prohibited from wearing bangles and *puste*. The hair style of Godari women can be seen in Fig. 10.

Tattooing marks are found on the foreheads and forearms of males and females. Tattooing marks on forearms are generally proper names or the figures of gods like Rama, Krishna and Hanuman. They also prefer designs like *padmamu* (lotus) and *chandrudu* (moon) as tattooing marks on forehead. (Fig. 11). Tattooing is only for decorative purposes and there is no special significance attached to it.



Fig. 7 A group of Godari men in different types of dress.



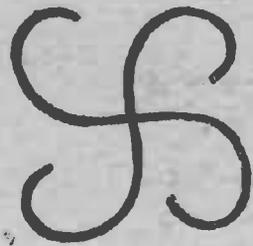
Fig. 8 A group of Godari women dressed in their usual dress



Fig. 9 A group of Godari children. Their general dressing pattern can be seen



Fig. 10 Hair style of Godari woman



PADMAMU
(LOTUS)



CHANDRUDU
(MOON)

Fig. 11 Tattooing Marks



Fig. 12 Two Godari males attending to their traditional occupation of leather working

Environmental Sanitation, Hygienic Habits, Recreation, Disease, and Treatment

Godaris keep their surroundings neat. Almost all the people take bath once in a day and some of them bathe twice a day, *i. e.*, morning and evening. Use of toilet soap and washing soap is common. Smoking of cigars and beedis has become a habit with them. Even women and children are addicted to smoking. Women smoke cigars, keeping the burning end inside the mouth. They say that they do so as a mark of respect for males. The use of *pan* with *zarda* is a common habit among adults. Their children join with the other boys of the town in playing. Usually they play *goli*, *chendu*, and *kabadi* etc. The games of *achchanakayalu* (a game with five or six small stones) and *chemmachukka* (it is a kind of play where two girls join together their hands, turn round and round until they are exhausted) are the favourite games of young maids. They enjoy their leisure either gossiping with their family elders and children or chit-chatting with their neighbours. Occasionally they visit picture houses. Only one or two educated persons read daily newspaper. They listen to the Panchayat radio.

Godaris are strong and healthy. Their general diseases are minor fevers, cold, head ache and stomach ache. They are having Municipal Allopathic Hospitals at Vizianagaram and Anakapalle; whenever they feel indisposed they visit the Municipal Hospital and get free treatment. Some persons visit private doctors also. They believe in *mantras* for getting cured of snake bite and scorpion bite etc. Godaris and other caste people in the neighbourhood go to the nearest person who has knowledge of these *mantras* irrespective of his caste.

Language and Education

The mother tongue of Godaris is Telugu. Almost all of them know only Telugu and no other language. Only one or two educated people can write and speak English.

The following Table gives an idea about the literacy and educational standards of Godaris according to case studies conducted at Vizianagaram and Anakapalle.

Table I

LITERACY AND EDUCATIONAL STANDARDS OF GODARIS ACCORDING TO CASE STUDIES

Educational Standards	Males	Females	Total
Illiterate	13	16	29
Literate (without educational standards)	—	—	—

Table I—Contd.

Educational Standards	Males	Females	Total
Primary or Junior Basic	18	16	34
Studying Engineering	1	—	1
Total	32	32	64

Out of 64 persons in 12 households covered by survey, 13 males and 16 females are illiterate and 18 males and 16 females fall under Primary and Junior Basic education. There is only one man who is studying a technical course, *i. e.*, Engineering. In one family there are no literates at all. The above Table shows that 54.6% of the people are literates. The percentage of literacy among elders is negligible but they are taking considerable interest in their children's education. At Vizianagaram and Anakapalle there are adult literacy centres in which the Godaris can participate. But no one is attending these centres. The reason for their reluctance to learn is that they feel that education at this late hour does not help them in any way. Having been tired by working throughout the day, they are inclined to take rest at the end of the day rather than to go for night classes.

The following Table gives particulars of the literacy and educational standards of Godaris according to the 1961 Census.

Table II

LITERACY AND EDUCATIONAL STANDARDS OF GODARIS ACCORDING TO 1961 CENSUS

Educational Standards	Males	Females
Illiterate	279	278
Literate (without educational standards)	62	29
Primary or Junior Basic	47	7
Total	388	314

20.09% of Godaris consisting of 28.09% of males and 11.54% of females are literates. 15.98% of males and 9.24% of females are literates without any educational standard. And only a small percentage, *i. e.*, 12.11% of males and 2.23% of females have the Primary or Junior Basic qualification. There are no graduates or persons having technical qualifications. The percentage of literacy among Godaris is higher than that of all Scheduled castes put together and slightly less than that of total population of the State. In the total population of Scheduled Castes, 8.47% consisting of 13.43% of males and 3.40% of females are literates. In the total population of the State 21.19% consisting of 30.2% of the total males and 12.00% of total females are literates.

The high percentage of literacy among Godari is due to the fact that 81.91% of them live in the urban areas. They are gradually realising the importance of education and are taking interest in sending their children to schools.

Economic Life

Godaris cling to their traditional occupation, namely, leather working (Fig. 12). It is mentioned in 1901 Madras Census Report that Godaris are Telugu leather workers in Ganjam and Visakhapatnam. Their attachment to their traditional occupation is so much that generally they do not have any subsidiary occupation. They exhibit high professional skill in shoe making though they are not technically trained.

The implements used are *pinches* an instrument used for plucking nails, *rempa* used for cutting leather and *katari* used for stitching (Fig. 13). They also use instruments like scissors, hammer and stitching machine in the work. They procure their implements from the market. They get leather either from Kanpur or Madras. Among the 12 households surveyed only one family at Anakapalle is having a subsidiary occupation of vegetable selling.

They are facing keen competition from the large scale shoe producing companies like Bata & Co. During the period between January and June they have good demand for their shoes. The burning sun in this period forces people to use footwear. The time from July to December is a slack season for them, when they get slight repairing work.

Godaris claim that formerly they used to work at *Raja Samsthanams* (Royal Courts) particularly at Bobbili and Vizianagaram stitching their clothes and shoes (*chadals*). After Independence the petty kindgoms and zamindaris have disappeared and they feel that since then they had been deprived of the patronage that they used to enjoy. But no concrete proof is available to substantiate this. They seem to toil perpetually from dawn to dusk; but they are hardly able to put by anything apart from meeting their basic needs of life. A rough idea of the economic condition of Godaris may be obtained from the income and expenditure particulars of the 12 surveyed households for the period from June, 1953 to May, 1964 given in Statements II and III.

Even though they are getting fairly good income they are not able to make both ends meet. The major portion of their income is spent on daily

necessities. The reasons for the unaccounted deficit is apparently due to the very rough figures of income and expenditure furnished by the informants.

It may be further observed that all the 12 families studied except that of Katari Appanna are running on a deficit budget. The deficit amounts in their budgets are bridged by taking handloans and repaying them as and when they find the means.

Excepting Sri Sarvasiddi Chandra Rao, all the other household heads are burdened with the maintenance of all their family members. The income of Sri Sarvasiddi Chandra Rao includes that of his brother working in the Lipton Tea Company, Anakapalle. However, in all the families most of the family members including children aged above 10 years assist their parents in their occupation.

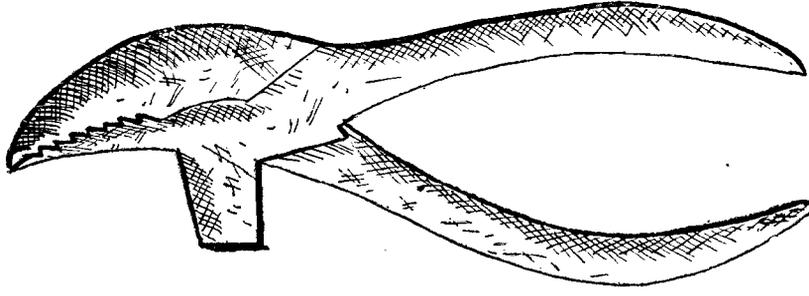
Most of their income is spent on food. The miscellaneous expenditure which is the next largest item includes the purchase of leather, tools and implements required by them in addition to intoxicants and tobacco.

The occupational pattern of Godaris in Andhra Pradesh according to the 1961 Census is as follows. Of the total population of 702 persons, only 2 males and 3 females are engaged in cultivation. 22 males and 15 females are working as agricultural labourers. 2 males are occupied in mining and quarrying industries. 100 males and 4 females are engaged in household industry which is leather work, obviously. 53 males and one female are working in manufacturing other than household industries. 5 males and 7 females are working in trade and commerce. 5 males are engaged in transport, storage and communications. 4 males and one female are found under other services. For the total of the community 50.26 % of the males and 90.13 % of the females are non-workers. A very large number of the workers are engaged in leather work done at home on a household industry basis. Out of a total of 314 females only 31 females are workers and the remaining are non-workers confirming the statement that females of Godari generally do not work outside their own houses.

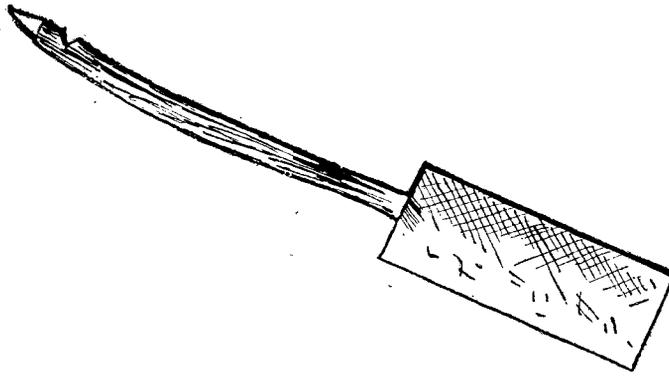
Life cycle

Birth

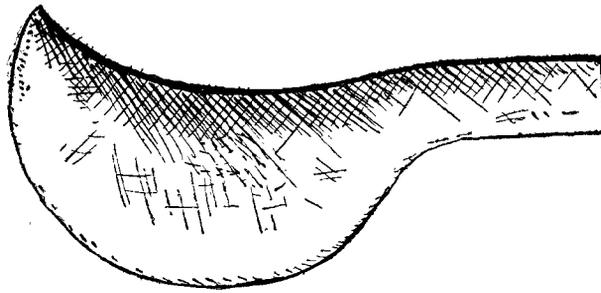
Conception in a young woman is known by the elderly women of the family like her mother-in-law



PINCHES



KATARI



RAMPA

Fig. 13 Instruments of Godaris used in Shoe-Making.

after the stoppage of the menstruation. From then the male members of the family come to know of the fact. No special ceremonies are performed except *seemantham* during the period of pregnancy. This ceremony is performed for the first time. Also they are not aware whether their ancestors used to perform any ceremonies connected with pregnancy. The expectant mother is taken by her parents to their house during the 7th or 8th month of her pregnancy. If the family can afford, they celebrate the ceremony called *seemantham* on which occasion a saree and a blouse are presented to the pregnant woman by her parents. For this *seemantham*, only women are invited. The pregnant woman is made to sit on a chair in a room and the women around her sing some traditional songs. Betel leaves and arecanuts are distributed to the invitees. A feast is arranged to which all the relatives and friends are invited. A majority of the families cannot afford to celebrate this ceremony due to their poor economic condition.

The first three deliveries take place at the parent's house of the pregnant woman provided they are economically well off. Otherwise only the first pregnancy takes place at her parent's house and all subsequent births take place at the husband's house. If the case is a complicated one, she is taken to a hospital for delivery. For the first delivery considerable care and precautions are taken. A male child is welcomed with greater joy than a female child as they consider that a male child can see to the continuous survival of their *intiperu* (surname). Usually the Godari midwives attending on delivery use no instruments and are guided more by their experience than scientific training. The umbilical cord is cut by the midwife and it is kept in a pot which is buried in the backyard of the house. She is paid six or seven rupees for her services. There is no practice of segregation of the pregnant woman.

The period of pollution observed by Godaris is from nine to eleven days after delivery. The mother is kept in seclusion in a corner of the house. Generally no outsiders touch her due to fear of pollution. Food and other requirements of hers are sent into her room. Nine or eleven days after the delivery she is taken outside the room and given hot water bath. They do not celebrate any ceremonies and the simple bath removes the pollution. Usually she resumes her normal duties one or two months after delivery. But a woman belonging to a poor family cannot afford to take such a long period of rest. If

there is no other lady member in the family to assist, she resumes her duties after two or three weeks of delivery.

After delivery she is prohibited from eating meat for three months. No special food is prescribed either during the pre^onatal period or postnatal period. Godaris spend nearly Rs. 30 to Rs. 40 on each delivery. They are not in favour of family planning.

Naming ceremony

Naming ceremony takes place on the 9th or 11th day after the delivery. A Brahmin is consulted to fix the time of the ceremony. Relatives and friends are invited to attend the ceremony. At the auspicious moment either the mother or the grandmother or some elderly woman of the community keeps the child in a cradle decorated with flowers and silk cloth. All the invitees bless the child by singing some songs. The grandfather or grandmother of the child suggests the name. If grand parents are not alive, any relative of the family performs this duty. A delicious dinner is served to the invitees. If the family is poor they distribute sweets to the invitees. Usually they spend nearly Rs. 25 to Rs. 30 for the naming ceremony. The practice of naming the child after one of their ancestors is also in vogue.

Sometimes the spirit of the dead possesses a man and through him asks the parents of the child to name it after him (or her). Even though parents are not willing, they name the child accordingly due to the fear that some calamity may befall the family if the wishes of the spirit are not fulfilled. Names like Anand, Mohan, Meena, Susila, etc., are preferred by them now to their traditional names like Satya Rao, Appalakonda, Appanna, Venkatarao, Venkayamma, Bangaramma and Ammannamma, etc.

Tonsure ceremony

The tonsure ceremony is observed compulsorily for the first child at the age of three years. The *menamama* (maternal uncle) formally cuts a little hair and the rest is completed by the barber. The barber is paid Rs. 2 to 3 for his services. For the subsequent children the ceremony may or may not be observed. They visit Simhachalam or Annavaaram or any other sacred shrine to perform tonsure ceremony to their children, depending on their means to do so.

First Feeding

When the child enters the 6th or 12th month a Brahmin is consulted and an auspicious day is fixed. On the fixed day some cooked rice is placed before the child by the mother. When the child touches the rice some portion of it is put in the child's mouth. Relatives may or may not be invited on this occasion.

Initiation to learning

No special ceremony is observed when the child is initiated to learning. Some *dakshina* consisting of some money and *thambulam* (betel leaves and arecanuts) are sent to the teacher. Some families initiate the child at home and later send him to school. In such cases on an auspicious day some raw rice is spread on the floor, two or three feet wide and the child is made to write first on that rice. Then he is sent to school with *dakshina* for the teacher.

There is no peculiarity in the child rearing practices of Godaris. Generally the children up to two years are breastfed. Bottle feeding is also adopted amongst some families when the breast milk is not sufficient to the growing child. This is a recent development. Previously they used to think that mother's milk alone could feed the baby. They never bothered whether it was sufficient to the child in all cases. Besides the breast feeding, from the 12th month onwards the child is fed with gruel prepared with milk and rice. Children are very much attached to their mothers. The mother usually carries the child whenever she goes out, until the child attains the 5th or 6th year. At the age of 6, the child is sent to school in case the parents have an enlightened outlook. After the tenth year, the boy participates in the economic pursuits of his father thereby contributing his little mite to the earnings of the family. The father imparts to the son adequate training in their traditional profession. The girls of 10 years old, learn the household work under the guidance of their mother.

Puberty

Girls generally attain puberty at the age of 13 or 14 years. Pollution is observed for 11 days and the girl is segregated from other members of the household. In a corner of the house some grain is poured and a mat is kept on that grain. The girl is made to sit on that mat. Every thing required by her is supplied. Her touch is consi-

dered as polluting and she is forbidden to do any domestic work. No one touches the utensils and other things used by her. After the 11th day girl is given bath and she wears new clothes. The grain and the mat are given away to a washerman because they have been polluted by the girl. In the evening neighbouring women of their caste are invited to attend the function called *perantam* and the invitees apply *nalugu* (Paste made up of green gram powder, turmeric powder and other medicated ingredients) to the girl after which hot water bath is given. Sweets are distributed to the invitees. For subsequent periods pollution and segregation are observed for 4 or 5 days.

After puberty the girl is jealously guarded by the parents, she is not allowed to go out of the house. Even when she goes out she has to return within a short time. She receives very intensive training in household work from her mother. After puberty the girls' parents are restless till they perform the marriage of their daughter.

Marriage

Marriage takes place at the age of 15 to 25 years for males and 12 to 18 years for females. Formerly there used to be child marriages among the community. But now-a-days child marriages are rare.

Child betrothal is in vogue. This takes place only in the case of cross cousins (maternal uncle's daughter or son; or paternal aunt's daughter and son) and marriage is performed just before puberty or some time after puberty. The parents of the girl go to the house of the parents of the boy and both families come to an agreement in the presence of a few elders of their community. If any one of the party breaks the agreement, the Caste Panchayat fines the defaulted family and the amount is paid to the other family. They prefer cross cousin (father's sister's daughters or mother's brother's daughter) marriages. A man can also marry wife's younger sister provided the elder is married first to him.

Premarital sex relations are strictly prohibited. If boys or girls violate and indulge in premarital sex relations, they are severely punished by their parents and if both parties belong to their community, they are forcibly married even if they are not willing. If any one of the parties belongs to a higher caste than Godaris and is willing to marry, he or she is admitted into the caste by performing a special ceremony, the details of which are given

later in connection with inter-caste marriages. If any partner belongs to a lower caste than Godari and the Godari partner is not willing to leave the other, he or she is immediately ex-communicated by the Caste Panchayat.

Types of Marriage

Marriage by negotiation is the usual type prevalent among Godaris. After a long search the parents of a girl approach the parents of a suitable youngman for matrimony. The boy's parents usually do not go to the parents of a girl for negotiations. If the negotiations are fruitful a day is fixed and the girl and the boy are married. The wishes of either the boy or the girl are not considered. They have to follow their parents' decision. Sometimes young revolutionary boys may elope with their sweethearts. In such cases the Caste Panchayat comes into the scene and imposes fines on the parents of eloped couple and the couple is admitted into their parents' homes again. The parents have to accept them as husband and wife. No special marriage ceremony takes place in such cases. They are accepted by the society as legally married and their children are recognised as legal off-springs. Marriage among Godaris is exogamous. They never marry within the same *intiperlu* (surnames).

Bride Price

There is no system of paying bride price at present and they are not aware whether it was prevalent in ancient times. But there is a system of dowry payment which is payment payable to the parents of the bridegroom. The amount paid depends on the economic condition of the family. If the family is poor, the dowry ranges between Rs. 50 and Rs. 150 and if well off, between Rs. 200 and Rs. 800.

Marriage takes place usually at the bridegroom's house; sometimes it may take place at the bride's house also. A Brahmin is consulted to fix the date of the marriage and the same Brahmin officiates at the marriage ceremony. He is paid usually an amount of Rs. 10. The marriage ceremonies used to last for five days previously. Most of the present marriages are celebrated in a single day because most of the families cannot afford to celebrate five days' marriage which is a costly affair.

For five days' marriage, 12 pillared pandal is raised in front of the house of the bridegroom. No

informant could give the significance attached to the number of the pillars of the marriage pandal. On the first day evening the bridegroom's people go to the potter's house for getting *ariveni kundalu* (decorated pots). They pay some money and rice to the potter and carry the pots home. On the second day at the prescribed time (*lagnam*) the marriage takes place. Both the bride and bridegroom are led to the marriage pandal. The pandal is decorated with turmeric, coconut palm leaves and mango leaves. Under the pandal a sacred fire is lit. In the presence of relatives and friends, while the Brahmin recites the sacred *mantras*, the bridegroom ties the *tali* or *puste* (marriage locket) around the neck of bride amidst the sounds of musical instruments. After that, the couple go around the sacred fire three times. From that moment onwards both of them become life long partners sharing together the joys and sorrows of their life. Immediately *talambralu* ceremony follows when the bride and bridegroom pour rice on each other's head. The rites of marriage ceremony end here. On the third day a function is arranged in which the invitees give some presents to the bride and bridegroom. The fourth day and the fifth day are spent in joy and merry making. On the fifth day night, the bride and bridegroom are taken in a procession either on a decorated cart or car followed by different kinds of musical instruments. There is a display of fire works at intervals during the procession. The relatives belonging to bride and the bridegroom sprinkle turmeric and other coloured powders and water on each other besides the newly married couple for fun. The invitees and relatives disperse to their respective places on the following day.

For one day marriage, only a six pillared pandal is raised. All the ceremonies mentioned above take place on the same day itself. Dinner with different kinds of delicious dishes is served to the invitees and relatives. Mutton and liquor are freely used. They spend nearly Rs. 600 to Rs. 800 for performing a marriage.

Godaris, especially of the older generation, are, very conservative people. They strongly oppose inter-caste marriages. They tolerate if a man marries a woman of higher caste than his own, but they ex-communicate the man who marries a woman of a lower caste, say, Mala or Madiga. If a Godari wants to marry a higher caste member, the Godari is fined by the Caste Panchayat and the higher caste member is admitted into their caste

by performing a special ceremony. They take a small golden pin and it is heated on castor oil lamp and with that the tongue of the member is touched three times. It completes the change from a higher caste to Godari caste.

Polyandry is not in existence in the community. Polygamy is rare though it is allowed. A man can have two wives at a time. Usually a Godari man marries a second wife if his first wife is barren. Among the Godari community, the barren women may be considered to be very unfortunate as she is ill-treated by all the members in her family and also in society. Widow remarriage is allowed. A widow can go and stay with any man she likes and there is no special marriage ceremony. If a widow stays with a man permanently they are legally recognised in the society as man and wife.

Consummation

Consummation ceremony takes place next day after the marriage if the bride is matured. If the bride is not matured they wait until she attains puberty. On the day of consummation, bride and bridegroom are given oil bath and anointed with oil

and turmeric. The bride wears new saree and puts on all the ornaments. Some families serve a feast to the selected invitees.

Divorce

Divorce is also allowed in this caste, if there is sufficient reason. The Caste Panchayat is the agency which settles cases of divorce. The reasons for divorce may be barrenness or adultery or impotency, etc. The Caste Panchayat assembles the two parties and decides the case. After much deliberation, the Caste Panchayat may or may not agree to the divorce. If divorce is allowed, an agreement is signed by both the parties. There is no need of paying compensation to any party, but both the parties have to pay the expenses incurred by the Caste Panchayat. The divorced can remarry whomsoever they like. Children of the divorced parents always stay with their father.

Marital Status

The distribution of Godaris in Andhra Pradesh according to marital status by age-groups according to the 1961 Census is presented in the following Table.

Table III

MARITAL STATUS OF GODARIS ACCORDING TO 1961 CENSUS

Age-group	Total			Never married		Married		Widowed		Divorced	
	P	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0-14	343	199	144	198	137	1	7
15-44	246	127	119	34	14	82	88	8	15	3	2
45 and over	113	62	51	2	1	53	35	7	14	...	1
Total	702	388	314	234	152	136	130	15	29	3	3

The age-group 0-14 accounts for 48.86% of the total population of this caste. 99.50% of the males and 95.14% of the females are never married in this age-group. Only 0.50% of males and 4.86% of females are married. Thus only 1.14% of the total population are married before reaching the age of 15 years. When a comparative picture is taken the incidence of child marriage is more among Madigas and Malas, the two predominant Scheduled Caste of Andhra Pradesh, the corresponding proportions being 2.09% and 1.67% respectively. In the case of Relli, a neighbouring caste, this proportion is much lower being only

0.62%. In general the old custom of child marriages seems to be generally declining among the above Scheduled Castes.

Age-group 15-44

This age-group constitutes 35.04% of the total population. 26.77% of the males and 11.76% of the females are never married in this age-group while 64.57% of the males and 73.95% of the females are married. 6.3% of the males and 12.61% of the females are widowed. 2.36% of the males and 1.68% of the females are divorced.

Age Group of 45 and above

This age-group constitutes 16.10% of the total population. 85.48% of the males and 68.63% of the females are married. 3.23% of the males and 2.51% of the females are never married. 11.29% of the males and 27.45% of the females are widowed. The percentage of divorced women is 2.51 whereas it is nil among males.

Out of 702 Godaris, there are only 6 divorced persons forming 0.85% of the total. Thus Godaris do not seem to be in favour of divorce which is a permanent dissolution of the sacred bondage between the couple. This trend of opinion is observed even during the field study. If there are any misunderstandings between the couple, the parents of the couple or some elderly members of the family try to solve the problems at home. If they fail to come to an agreement they go to the Caste Panchayat and abide by its decisions. The Caste Panchayat discreetly studies the problems and the defaulted would be severely warned and usually the couple is reconciled.

Death

Generally Godaris cremate the dead. However, boys and girls below the age of 12 years are buried. The corpse is bathed in hot water and dressed in new clothes and a vermilion mark is put on the forehead of the corpse. It is wrapped up in a big piece of cloth. The four corners of the bier are decorated with betel leaves and a little amount of money is put in the four corners which is taken by a washerman ultimately. The body is taken to the cremation ground on the bier carried either by sons or brothers or persons belonging to the same *intipetu* of the deceased. On the way to the cremation ground the procession is stopped at three places and the bier is put down on the ground. It may be in imitation of some of the Brahmins who stop the bier five times on the way to the cremation ground. It is said that stopping five times on the way is related to the *panchaprana*s (life is supposed to be a combination of five vital forces, viz., (*prana, apana, vyana, udara, and samana*) of a man. No Godari informant could give the reason why they stop three times and put the bier on the ground on the way. At the cremation ground the corpse is laid down with the head towards the east and the chief mourner lits the pyre.

The period of mourning is three days irrespective of age and relationship. During the mourning

period, they observe pollution. No obsequies are observed for unmarried persons who are below 12 years of age. In the case of others the obsequies (*divasamu*) are performed on the third day. On that day some food is taken to the cremation ground and kept on the spot where the corpse was cremated. Non-vegetarian food is served to the relatives and invitees. On the day of the *divasamu* all the members of the family take purificatory bath. The house is cleaned and the floor is plastered with cowdung. They spend nearly Rs. 100 for cremation and obsequies.

The wife of the deceased is taken to a nearby well where she is made to break her bangles, remove her *tali* or *paste* (marriage locket) and erase the vermilion mark on her forehead; she then takes bath and wears a new white saree.

No annual ceremonies are held in memory of the departed. They believe in the concept of hell and heaven. According to their belief the departed soul goes to either heaven or hell according to one's *karma* (good or bad actions during the life time).

Religion

Godaris are one of the innumerable sub-castes of the last section, i. e., Sudras of the Hindu caste system. They propitiate the Hindu Pantheon of Gods and Goddesses. Satyamma, Nukalamma, Maridamma, Gangamma are the deities that are worshipped by them along with other castes of Vizianagaram and Anakapalle. Once in a year every family sacrifices a goat or a fowl to the deity, Satyamma. In a corner of every house one can observe the pictures and photos of Lord Rama and Krishna. Every day they perform *puja* to these Gods by offering fruits and flowers. They visit sacred shrines like Simhachalam, Tirupati, Srisaialam and some people even go to Banares.

At Vizianagaram, Godaris constructed a separate temple for Lord Rama. Once in a year they celebrate the festival of Rama with much joy and devotion. Coconuts, camphor, fruits and flowers are generally used during the ceremonies.

Like all other Hindu castes, they also have some superstitious beliefs and opinions. Seeing a cat or a widow or listening to some one sneezing when they are about to leave their house on some important work, are considered as bad omens and they would prefer even to postpone their work on such occasions. People wear mascots or talismans

to get good luck or to ward off evil. Talismans and mascots are distributed by some *sanyasis* or by some Hill Koyas. They strongly believe in foretelling. They also believe in *drishti* (the effect of the evil eye). They throw chillies and grain at the crossing of two or more streets and believe that those who walk over the chillies and grain are afflicted by the evil eye or spirits and that those afflicted earlier are relieved thereby.

Festivals

Godaris celebrate all the Hindu festivals like, Dasara, Deepavali, Sankranti, etc. Besides these festivals they celebrate the festivals of deities like Satyamma, Pydithallamma, Nukalamma, Maridamma, etc.

For all the important festivals people clean and plaster the floor of their houses with cow dung one or two days before the festival. They wear new clothes. Relatives from other towns and villages are invited to participate in the festivals. All the people freely indulge in taking intoxicants. Different kinds of delicious dishes are prepared. Much is spent on decorations and on relatives who have come from distant villages to participate in the festivals.

The festival of Satyamma is observed for a day and celebrated once in three years. Every member of the family young and old without discrimination pay their respects to the deity Satyamma by offering fruits and flowers. On that day people go to the temple of Satyamma and sacrifice a goat to appease her. People seek her favour to avoid family calamities like epidemics. The deity, Satyamma is almost like a family guardian. When they are in difficulties or in sorrows, they immediately propitiate Satyamma for help. This festival comes in the month of March.

Another important festival which they observe is the worship of the deity, Pydithallamma. It is a festival of three days and is celebrated once in a year. People propitiate Pydithallamma for the safety and security of the village. They sacrifice goats and fowls to appease her. This festival can be celebrated in any month of the year according to their convenience.

They also celebrate Independence Day and Republic Day with joy and reverence. All male members know the importance of these two national festivals.

No fasting is observed, either on the festival days or before the festival. During the festive occasions they spend their time by hearing *harikathas* and seeing dramas, etc.

Structure of Social control and Leadership

The towns, Vizianagaram and Anakapalle are municipalities. No member of the Godari community is a Municipal Councillor. They are ignorant of the working of Panchayat Samithis and Zilla Parishads.

The Godaris are having their own Caste Panchayat. At Anakapalle formerly there was one member Caste Panchayat for them. Two years back the member passed away. From then onwards, no one occupied the post. At Vizianagaram there is a Caste Panchayat consisting of five members. The members are (1) Katari Apparao, (2) Sarvasiddi Sattayya, (3) Sarvasiddi Chinna, (4) Katari Chinna and (5) Katari Guruvulu. All the members enjoy equal status in exercising their powers. They are elected as Panchayat members because of their wide experience. Sometimes membership may be hereditary. No election takes place for electing panchayat members. Experienced persons of the caste are selected as members of the Caste Panchayat by popular consent.

The authority of the Caste Panchayat is recognised by all members of the caste. They obey and follow its decisions. The Panchayat disposes of petty disputes and levies fines on offenders. It also decides cases of divorce. The fines usually range between Rs. 5 and Rs. 15. All the collected fines are spent for maintaining the temple of Rama. The members of the Caste Panchayat are the trustees of the temple. Each house has to pay them 12 paise per week to maintain the temple. There is unity and co-operation in the Caste Panchayat. There is no connection between the Caste Panchayats of different villages or towns.

The inter-Community relationship

Godaris are served by Brahmins during the ceremonial occasions. Barbers and washermen serve them. Godaris are slightly higher in social status than Mala and Madiga. Brahmins and higher castes do not accept any food from them. Except Brahmins all the other castes accept water from them. At Anakapalle Godaris are allowed to draw water from a common well which is used by some other

communities also. At Vizianagaram the municipality has provided protected water supply throughout the city. So there is no problem of a common well. They have free access to any temple and their touch is not considered as polluting. Godaris do not accept water or food from Madigas, Malas and Korachas who are considered by them as untouchables. Godaris are not required to render any traditional service to any caste. The difficulty in deciding the social status of the Godaris is that they inhabit the urban areas. In a city or town most of the people have to adopt a routine and mechanical way by working round the clock struggling to satisfy their basic needs. So they are too busy to think seriously about these social differences. Generally in the rural areas the customs and traditions of different communities are clearly visible. In villages, it may be possible to draw a demarcating line between one caste and the other. The conditions of this caste in the rural areas have not been studied because it is found mostly in the urban areas. Even the few in the rural areas are scattered in 4 districts.

The yearly income of Godaris is just enough to maintain their families. The most important eco-

nomic problem facing this community is competition from organised and advertised shoe-making companies. They are under the impression that the modern sophisticated man is attracted more by outward designs and glamour of factory products than by the durability and strength of the traditional goods. They are finding it very difficult to satisfy their customers in the matter of varieties and fashions. A Godari shoe-maker cannot afford to make shoes on a large scale in varied patterns. Only poor people purchase shoes from the Godaris at a low price. The profit is not significant as the material is obtained either from a wholesale shop or from Kanpur or Madras by making considerable monetary investment. The Godaris do not seem to suffer from the social disability of untouchability as the other Scheduled Castes generally do. By virtue of their profession of shoe-making they were apparently treated on a par with Madigas or Mochis. The present study reveals that the Godaris consider themselves different from and in fact a superior class to any other Scheduled Caste.

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2. Syed Sirajul Hassan, *The Castes and Tribes of H. E. H. Nizam's Dominions*, Volume I, 1920
3. Madras Census Report, 1901, Volume XV, Part I (1902)
4. Madras Census Report, 1921, Volume XIII, Part II (1922)
5. Madras Census Report, 1931, Volume XIV, Part I (1932)

Statement I

POPULATION OF GODARIS FROM 1901 TO 1961 CENSUSES

Year/State/District (1)	Population of Godari		
	Persons (2)	Males (3)	Females (4)
1901 (Madras State) ¹ Total	749	Not given	Not given
1921 (Madras State) ² Total	1,493	749	744
1931 (Madras State) ³ Total	51	14	37
Ganjam Agency	34	9	25
Visakhapatnam Agency	17	5	12
1961 (Andhra Pradesh State) Total	702	388	314
Rural	127	64	63
Urban	575	324	251
Srikakulam District	171	88	83
Visakhapatnam District	407	227	180
East Godavari District	88	53	35
West Godavari District	32	20	12
Krishna District	2	...	2
Nellore District	2	...	2

1. Madras Census Report 1901, Part I, P. 154.

2. Madras Census Report 1921, Part II, P. 111

3. Madras Census Report 1931, Part I, P. 356

Statement II

ECONOMIC CONDITION OF GODARIS ACCORDING TO CASE STUDIES
FOR THE PERIOD FROM JUNE 1963 TO MAY 1964

S. No. (1)	Name of household head (2)	No. of members in the household (3)	Income (4)	Expenditure (5)	Debt when taken (6)	Surplus or deficit (+ or -) (7)
VIZIANAGARAM						
			Rs.	Rs.	Rs.	Rs.
1.	Bhonagiri Satyam	4	650	870	150 (Current year)	(-) 70
2.	Vaddadi Pydihalli	5	1,540	1,640	Nil	(-) 100
3.	Katari Apparao	5	700	1,025	200	(-) 125
4.	Katari Pedda Apparao	8	1,700	1,865	100 (Current year)	(-) 65
5.	Katari Apparao	7	1,100	1,450	200 (Current year)	(-) 150
6.	Bhonagiri Satyam	3	876	1,140	100 (Current year)	(-) 164
7.	Katari Ramudu	4	820	951	200 (Current year)	(+) 69
8.	Katari Appanna	4	1,110	1,040	Nil	(+) 70
ANAKAPALLE						
9.	Sarvasiddi Kodandam	6	800	1,240	200 (Current year)	(-) 240
10.	Sarvasiddi Chandrarao	7	1,050	1,361	200 (Current year)	(-) 101
11.	Sarvasiddi Krishna Murty	3	1,200	1,572	200 (Current year)	(-) 172
12.	Vaddadi Rama Rao	8	1,440	1,680	200 (Current year)	(-) 40

Statement III

STATEMENT SHOWING THE ANNUAL HOUSEHOLD INCOME AND EXPENDITURE OF GODARIS
ACCORDING TO CASE STUDIES FOR THE PERIOD FROM JUNE 1963 TO MAY 1964

Sl. No (1)	Name of household head (2)	Income (3)	Expenditure			
			Food (4)	Clothing (5)	Fuel and lighting (6)	Miscellaneous (7)
		Rs.	Rs.	Rs.	Rs.	Rs.
VIZIANAGARAM						
1.	Bhonagiri Satyam .	650	420	40	60	350
2.	Vaddadi Pydithalli .	1,540	720	100	100	720
3.	Katari Appa Rao .	700	480	40	48	457
4.	Katari Pedda Apparao .	1,700	1,000	120	50	695
5.	Katari Apparao .	1,100	840	80	40	490
6.	Bhonagiri Satyam .	876	540	30	80	490
7.	Katari Ramulu .	820	540	75	24	312
8.	Katari Appanna .	1,110	540	50	60	390
ANAKAPALLE						
9.	Sarvasiddi Kodandam .	800	700	100	50	390
19.	Sarvasiddi Chandra Rao .	1,060	600	200	50	511
11.	Sarvasiddi Krishna Murthy .	1,200	500	100	150	822
12.	Vaddadi Rama Rao .	1,440	900	150	96	534

ANNEXURE I

EXTRACT OF THE CASTE INDEX FROM CENSUS OF INDIA, 1891 (VOLUME XV)

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 = Brahma	P = Parsis
C = Christian	T = Theist
H = Hindu	

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

Castes and sub-castes.	Religion	Strength	Class and Group
(1)	(2)	(3)	(4)
GODARI	H	607	D. 38
Gaudara			
Odde			
Pandu			
Reddi			

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 Holey | *25 Mehtar |
| 12 Holey 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 Rasha Koyas, Lingadhari Koys (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>Achchanakayalu</i>	... A game with five or six small stones	<i>Muggu</i>	... White powder
<i>Chodiambali</i>	... A gruel prepared with finger millet flour	<i>Mattelu</i>	... Toe rings
<i>Chandrudu</i>	... Moon	<i>Palupongichuta</i>	... Boiling of milk
<i>Chemmachekka</i>	... A kind of game played especially by girls	<i>Puste or tali</i>	... Marriage locket
<i>Gotra</i>	... An exogamous section of the caste	<i>Padmamu</i>	... Lotus
<i>Gadapa</i>	... Sill	<i>Pinches</i>	... An instrument used for plucking nails
<i>Intiperu</i>	... Surname	<i>Rempa</i>	... An instrument used for cutting leather
<i>Kanti</i>	... An ornament worn around the neck	<i>Seemantham</i>	... A ceremony observed to a pregnant woman at the 5th, or 7th or 9th month.
<i>Kadiyalu</i>	... Ornaments worn around the anklets	<i>Thambulam</i>	... Betel leaves and areca nuts
<i>Katari</i>	... An instrument used for stitching	<i>Terramannu</i>	... Red earth