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CENSUS OF INDIA 1961

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ANDHRA PRADESH

PART V - B (5)

ETHNOGRAPHIC NOTES

A MONOGRAPH

on

GODAGALI

*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 G.P. Reddy 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 II. 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 Godagali, 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 G. P. Reddy, 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 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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Godagali

Name, Identity Origin and History

The caste name 'Godagali' is found only from the 1931 Census. In the 1901 (Madras, Part I, P. 154) and 1921 (Madras, Part II, P. 112) Censuses, a mention was made about Gudalas or Gullas. Gudalas are also, like Godagali, a caste of basket makers. However, these two castes cannot be taken as one merely because of their having the same occupation. There is a fundamental difference of language between the two castes. Godagali is an Oriya caste and Gudala is a Telugu caste.

According to Mr. C. Hayavadana Rao as mentioned by Thurston :

"They (Godagali) are a distinct caste, speaking Oriya and some times calling themselves Odde (Oriya) Medara. Like the Medaras, they work in split bamboo, and make sundry articles which are not made by other castes who work in this medium. Unlike the Gudalas, they are a polluting class. (E. Thurston, Volume II, P. 281).

The status of Godagali is different in different Censuses. It was grouped under depressed classes in 1931 Census. According to the President's Notification of 1951, it was declared as a Scheduled Caste in Madras State. It retained the same status even in the President's Modification Order of 1956. It is also declared as Scheduled Caste in the States of Kerala, Madras, Mysore and Orissa.

Godagalis are the bamboo basket makers in Srikakulam district. They call themselves Godagali or Godagula or Godagari. Outsiders call them as Godagali or Odde Medari. Except these names they deny any other names like Gudala or Gulla which have been mentioned in 1901 Census Report as synonymous with Godagali. According to Godagalis their original place is Orissa, where they are called as Odde Medaris or Oriya Medaris. There is no connection between the basket makers of Andhra who also are called Medaris and Godagalis of Orissa. The Medari of Andhra is a pure Telugu caste which does not know any other language. The Godagalis in Srikakulam and Visakhapatnam districts in Andhra Pradesh are the people who have immigrated into Andhra from Orissa generations ago. Their mother tongue is Oriya. At Parvathipuram the Godagalis themselves said that their ancestors had

immigrated into Srikakulam to eke out their livelihood as they could not face severe competition in their profession in Orissa.

Nothing is available about the history of the name or the origin either in Thurston's Ethnographic volumes or in any of the Madras Census Reports. But the Godagalis at Parvathipuram gave an etymological explanation why they have been named as Godagali. They derived the name from an Oriya word 'ghoda' meaning horse. Formerly the bridegrooms of this caste used to go in procession on horses during marriage ceremony; because of this special procession they got the name of 'Ghodagali' which in course of time was transformed into Godagali.

There are no endogamous divisions in the caste. *Intiperulu* (surnames) can be taken as exogamous divisions. According to informants there are only six exogamous divisions or house names in the caste. Every exogamous division is having a *gotram* of its own.

The following are the exogamous divisions of Godagali and their respective *gotramulu*.

<i>Exogamous Divisions</i>		<i>Gotrams</i>
Isakapally	...	Naga
Kota	...	Bitaka
Julumuru	...	Pala
Bachchu	...	Sodi
Sabbarapu	...	Pola
Sondhollu	...	Sama

These *gotram* carry neither totemistic nor territorial significance.

Distribution and Population Trend

Godagalis are inhabitants of Srikakulam and Visakhapatnam districts in Andhra Pradesh. The prevalence of Godagalis only in Srikakulam and Visakhapatnam districts having Oriya as their mother tongue clearly indicates that they are migrants from Orissa, as these two districts are adjacent to Orissa State.

Statement I gives the population figures of Godagali according to the 1931 and 1961 Censuses.

Statement I

POPULATION OF GODAGALI

Particulars (1)	Persons (2)	Males (3)	Females (4)
1931 Census, Madras			
Total	*969	482	487
†Ganjam Plains except Chicacole, Parlakimedi and Tekkali	28	...	28
Chicacole	29	13	16
Parlakimedi	278	149	129
Tekkali	83	50	33
Salur, Srungavarapukota, Viravalli, Palkonda, Gudem and Golgonda taluks	5	3	2
Vizagapatam Agency (excluding Salur, Srungavarapukota, Viravalli, Palkonda, Gudem and Golgonda taluks)	48	31	17
1961 Census, Andhra Pradesh			
Total	Total 1,690 Rural 1,115 Urban 575	836 548 288	854 567 287
Srikakulam district	Total 1,280 Rural 724 Urban 556	631 351 280	649 373 276
Visakhapatnam district	Total 410 Rural 391 Urban 19	205 197 8	205 194 11

During the 1931 Census 969 persons were returned as Godagali of whom 49.74% were males and 50.26% were females. They mainly inhabited the Ganjam Plains and Vizagapatam Plains. Details of their distribution are given only for Ganjam Plains and Vizagapatam Agency. 43.14% of Godagalis were found in Ganjam Plains whereas 5.47% were found in Vizagapatam Agency. It may be presumed that a large proportion of the remaining 51.39% of Godagalis might have inhabited Vizagapatam Plains as this area was mentioned as one of their chief habitats.

According to the 1961 Census the total population of Godagalis is 1,690 consisting of 49.47%

males and 50.53% females. The population of Godagali forms 0.03% of the total Scheduled Castes population in Andhra Pradesh. Out of the total Godagali population 65.98% are found in rural areas and the remaining 34.02% in the urban areas.

Godagalis are found only in Srikakulam and Visakhapatnam districts and the former accounts for 75.74% of the Godagalis in the State.

The field work was conducted in Srikakulam district. Though there are Godagalis living in rural areas according to Census records, the Tahsildars and Revenue Inspectors expressed their inability to locate the Godagalis in rural areas. So the Ethnographic Survey was conducted in urban area

Source : * Census of India, 1931—Volume XIV—Madras—Part II. Imperial and Provincial Tables (Madras 1932) P. 306

† *Ibid* Part I Report (Madras 1931) pp. 351 & 356.



Fig. 1 A Godagali man—Front view

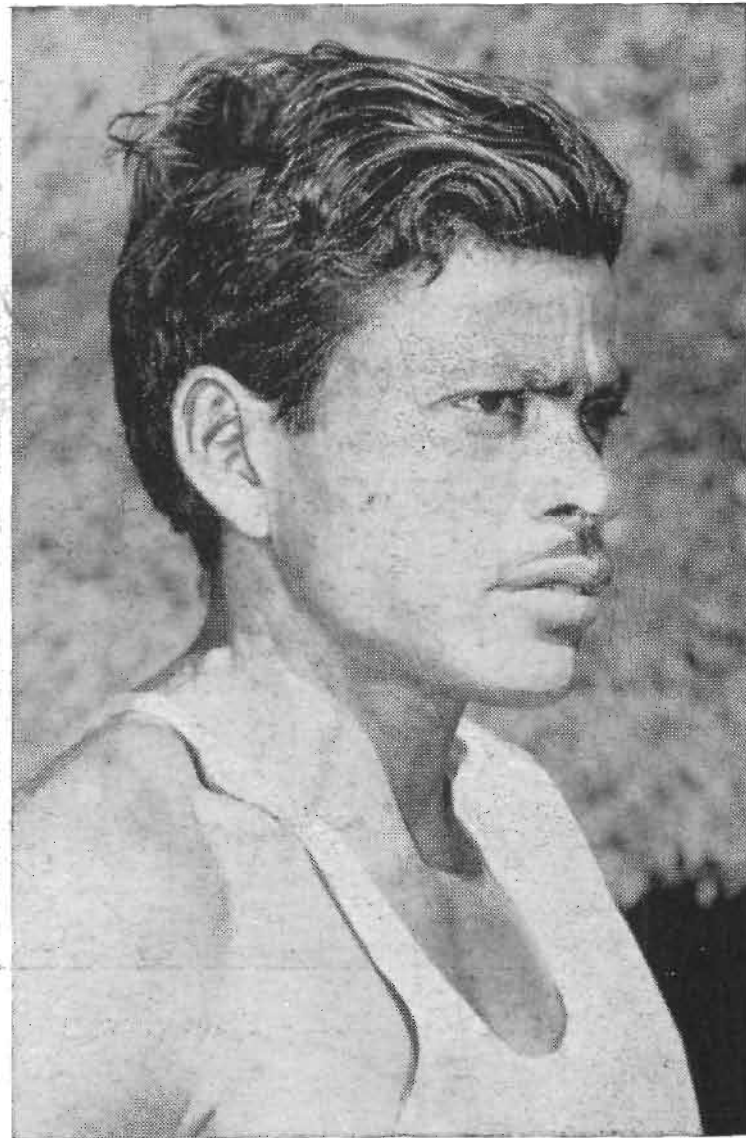


Fig. 2 A Godagali man—Profile



Fig. 3 A Godagali woman – Front view



Fig. 4 A Godagali woman—Profile

only. The place of study was Parvathipuram town proper. Figures 1 and 2 show the front and profile of a male. Figures 3 and 4 show the front and profile of a female. An young and active Godagali maiden can be seen in Figure 5.

Dwellings, Food, Dress and Habits

Dwellings

In Parvathipuram the Godagalis are found living side by side with Madigas and their dwellings are not located in the outskirts of the town as in the case of villages. Their habitations are found in the town proper though not in the midst of it. Only one kind of house is found among their dwellings i.e., *purillu* type. The houses are not laid out separately; a single long hut is divided into many compartments by mud walls or bamboo wattle partitions and in each portion a single family takes its shelter. There are only two rows of such dwellings opposite to each other in Parvathipuram, leaving a large open space in between the two rows where they do their professional work, i.e., bamboo basket making.

The walls are invariably constructed with mud and the materials like wooden rafters, bamboo beams, roofing grass are purchased from the market or obtained from the nearby hills. The doors of the houses are not made of wood, but bamboo wattle is used. No windows are found to the houses.

The existing two rows of houses are not constructed by the present generation. Their ancestors when they immigrated to Srikakulam district constructed those dwellings which are being enjoyed by generation after generation. Except for minor repairs and for changing the roof once in two or three years the Godagalis are not spending much on the maintenance or construction of houses.

The present generation does not conduct any test for selecting a house site. But one Sri Sabbarapu Ramdas aged 55 years informed the Investigator that he remembers of a test or ceremony conducted by his father and other relatives 40 years back for selecting a house site. This ceremony is called *koti* or *punji* ceremony. After consulting a Brahmin, an auspicious day is fixed and on that day the house builder goes to the house site accompanied by his relatives and friends. In the centre of the house site, he arranges five rice grains side by side in a patch and covers it with a small earthen lid. After the lid is pasted to the ground with mud he returns to his house. Next day morning he visits the site

again and inspects the grain patch; if the patch is in the same position without any change the site is considered good and lucky and he starts the construction work. If the patch is disturbed they go in search of another site.

The above mentioned *koti* or *punji* ceremony is also prevalent in the tribes of Srikakulam and Visakhapatnam districts. Almost all the tribes in these two districts conduct this test for selecting a house site.

After selecting the house site they start the construction of the house. Generally they employ hired labour along with their family labour. Hired labourers are invariably from their own caste.

The construction of the house is very simple. First they raise the four mud walls of the house to a height of nearly 6 feet. Two central poles of 10' to 12' are fixed in the centre leaving a little distance in between. Two poles of 4 feet are fixed on each of the side walls which are supported by another two sloping poles from the central poles. On the two central poles a wooden rafter is placed horizontally. From that wooden rafter bamboo beams slope down vertically on the back and front walls. On these vertical beams some other bamboo beams are laid horizontally and are tied with small ropes and thus a strong frame is arranged which is thatched with *dharbha gaddi* or *avuru gaddi* (a kind of roofing grass).

After the completion of the construction of the house they break a coconut and enter into the new house. No food is served to the community people.

The cost of construction of a house varies between Rs. 150 and Rs. 200. The main gate of the house faces either north or south. The traditional Godagali house is divided into three or four parts. From the front yard one can enter into the verandah, where they keep their professional instruments and bamboos. The front verandah also serves as a gossiping centre for women as well as for men. From the verandah there is a door leading into the inner room. This room is used both for living and storing grains. In one or two Godagali houses the inner room is divided into two parts by bamboo wattle. One part is used for storing purposes and another is a kitchen. From the inner room there is another door connecting with the rear verandah where they keep some household utensils and other things. On one side of the

rear verandah there is a bath room made of bamboo wattles. Generally ladies only take bath in this bath room; males take their bath either in the front yard or in the backyard wearing a loin cloth. The housewives cleanly sweep the floor every day and the floor is smeared with cowdung once in a fortnight and on festival days. The *gadapa* (sill) is applied with *yerramanuu* (red earth). A few people draw *rangavalli* (line drawings) in their frontyards.

They draw water from a common well which is meant specially for the use of all Scheduled Castes in Parvathipuram,

Food

The food habits of Godagalis are not different from those of other castes in general and Scheduled Castes in particular living in that taluk. Rice and *chodi* form the staple food of Godagalis. They consume cooked rice and *chodi ambali*. *Chodi* Ambali is prepared out of *chodi* flour mixed with water and it is well boiled and it is taken along with some chillies and salt. Cooked rice is taken with some vegetable curry prepared out of vegetables like pumpkin, beans, brinjals, and green leaves like *gongura* (Brown hemp), *bachchala kura* (Spinach), etc. They use all cereals.

They relish the meat of birds like fowl, dove, peacock, and the meat of sheep and goat. Eating of beef is a taboo, punishable with ex-communication by the Caste Panchayat. They particularly relish pork. Meat of dead animals like goat and sheep is taken without any hesitation. All kinds of fishes that are available are taken. They cannot afford to take non-vegetarian food daily. They take meat twice or thrice in a month and on festive days only.

On festive days special sweet meats are prepared with jaggery and rice flour; meat and intoxicants are inevitable items during the festival days.

Almost all the households covered take tea in the morning. Especially the male members of the family are very much habituated to it but the tea is not prepared in the houses. They go to the nearby hotels and drink it. Some of the women also are in the habit of taking tea. No tiffin is prepared at home. They take food three times a day. Early morning they take the left over of previous night which they call *saddi kudu*. In the afternoon they take lunch and at night they take their supper.

The utensils used for cooking are very cheap and as is the case generally with all the Scheduled Castes in Andhra Pradesh earthen pots are used for cooking and for storing water. In some houses foodgrains are also stored in big pots. Generally the Godagalis store their foodgrains in big bamboo baskets called *gampalu* made by themselves. They use aluminium glasses and plates for drinking and eating purposes respectively.

The following are the names of the pots used for cooking purposes.

English	Telugu	Oriya
Rice pot	<i>Kutikunda</i>	<i>Batho Andi</i>
Curry pot	<i>Kuradaka</i>	<i>Saga Andi or Daka</i>
Rasam pot	<i>Charudaka</i>	<i>Amilidaka</i>
Water pot	<i>Nillakunda</i>	<i>Pani Andi</i>

All the above said pots are of the same shape but vary in their sizes.

Fuel

Firewood is used as fuel for cooking purposes and it is purchased from the local market. Each family spends 12 to 20 paise a day for firewood. Even though Parvathipuram is an electrified town no single Godagali household is able to afford to have the house electrified. All the Godagali households use kerosene lamps or *buddi* for lighting.

Dress

There is no peculiarity either in their way of dressing or in their way of wearing ornaments. Their way of dressing is the same as that of any other caste in Andhra Pradesh. The males use shirt and *dhoti* and some of them wear knicker and banian also. The women wear sarees costing Rs. 10 or Rs. 12 each. Wearing blouses is not in practice. A few women are wearing blouses now-a-days [Fig 6]. Boys wear shirts and knickers and girls wear frocks. [Fig 7].

The females wear bangles, ear rings and nose rings. Very few use ornaments made of gold. Men wear finger rings and toe rings made of gold and silver respectively. Young and unmarried girls and widows can wear any ornament except *mangala sutram* (marriage locket) which is a symbol of marital status. If a widow remarries she is allowed to wear *mangala sutram*. Figure 8 shows the hairstyle of a woman.



Fig. 5 An young Godagali maiden



Fig. 6 Godagali women in their usual dress

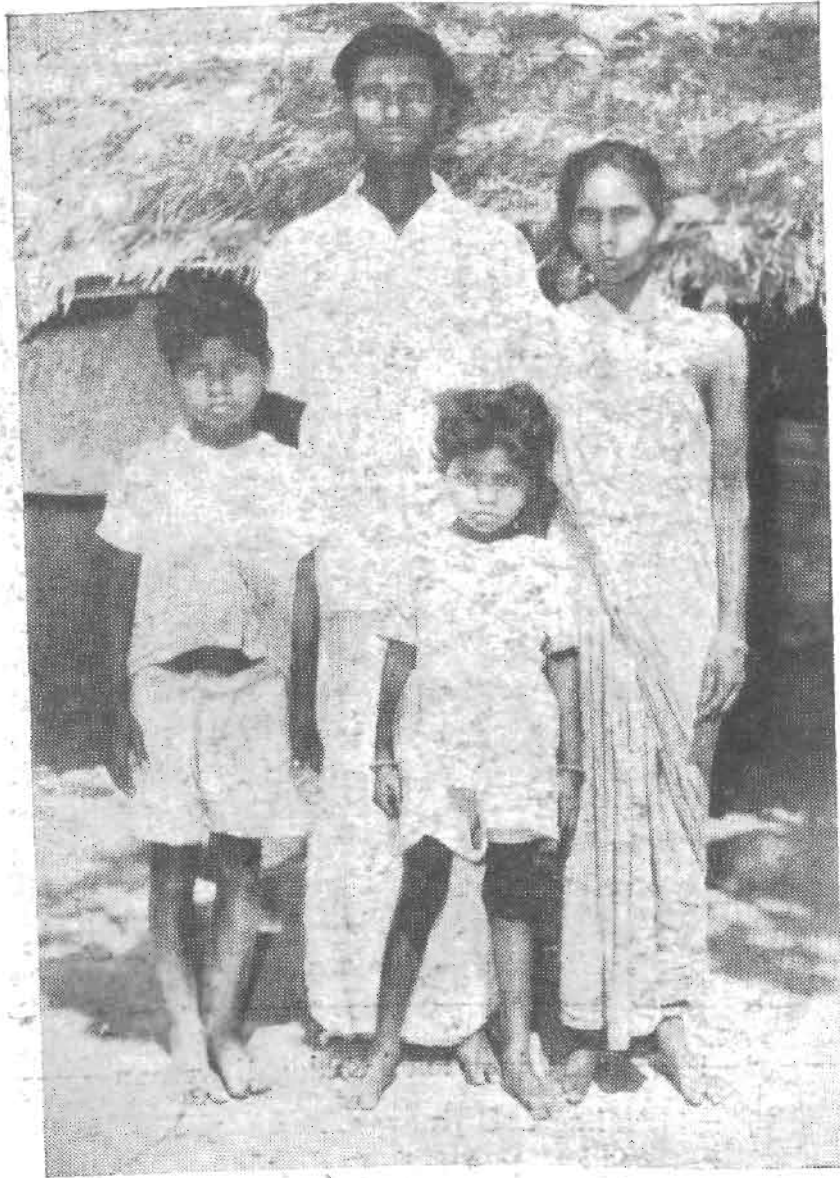


Fig. 7 A Godagali family—Their dressing pattern can be seen



Fig. 8 Hair style of Godagali woman

Tattooing

Tattooing is found prevalent amongst the females. Generally proper names and some designs are found on the forearms of women. Tattooing is done only for decorative purposes and has no special significance. Very few of the males are having tattoo marks on their forearms. Even those who have tattoo marks seem to prefer proper names to any other designs.

Furniture

All the households surveyed are possessing one or two cots mainly used by men only. They use mats and bed sheets for sleeping purposes.

Habits

The surroundings of the Godagali houses are not clean; even the people seem to be undernourished and somewhat unclean. They claim that they take bath on alternate days but it does not appear to be true. Very few households use toilet soaps and washing soaps. Smoking of cigars and chewing of tobacco is very popular in this caste. They smoke country made cigars. Women also are habituated to smoking and chewing. Most of the men take intoxicant liquors: Specially at festival times and during marriages excessive liquor is consumed.

Most of the Godagalis take a nap in the afternoon. As their profession is an household industry, men and women engage themselves in their occupations of bamboo basket making in their homes.

No single Godagali of the surveyed households reads newspaper, nor they can afford to purchase it daily. Very few of them listen to the Panchayat Radio when they find time.

There is no fixed and defined leisure time for the Godagalis in the sense generally understood. Since they are not dependent on others for their

livelihood and their profession is independent of any other outside authority, they are able to enjoy leisure at their discretion. Sometimes the nature of their work forces them to be idle for a few days when there is no demand for their baskets. There are some days when they work during the whole night when the demand is very high for their articles. So the leisure hours they enjoy depend on the fluctuations of demand for their articles. Whenever they get leisure they make use of it by visiting relatives and friends and once or twice in a month they visit picture houses also. Generally they stop their daily work between 9 and 10 o' clock in the night.

The children of the Godagalis play games like *chedugudu*, hide and seek, *kothi kommachchi*, *golikayalu*, etc.

When a man falls sick in a Godagali household either with fever or with any other disease they wait for two or three days without any medical treatment or they treat the patient with some indigenous medicines. Only in case of serious condition, they go either to the Government hospital or to a nearby private practitioner. Very few Godagalis go to the private medical practitioner as they can not afford to pay the doctor and buy the medicines.

Language and Education

The mother tongue of Godagalis is Oriya. They also speak Telugu perfectly well. They use Oriya language when they converse with the members of their own caste and they use Telugu with outsiders. The literacy standards are very poor among Godagalis. However, the present condition is a little better when compared to their condition in 1931. During the 1931 Census (Madras, Part II, P. 276) there were 762 Godagalis in the age-group of 7 years and over of whom only 3 males were literates. Their literacy standards according to the 1961 Census are furnished below in Statement II.

Statement II

LITERACY OF GODAGALI

Educational Standards (1)	Total Rural/ Urban (2)	Persons (3)	Males (4)	Females (5)
1961 Census, Andhra Pradesh				
Illiterates	Total	1,592	745	847
	Rural	1,040	479	561
	Urban	552	266	286
Literates (without educational levels)	Total	76	69	7
	Rural	64	58	6
	Urban	12	11	1
Primary or Junior Basic	Total	22	22	...
	Rural	11	11	...
	Urban	11	11	...
Total	Total	1,690	836	854
	Rural	575	288	287
	Urban	1,115	548	567
According to Case Studies:				
Illiterates	Urban	45	17	28
Literates (without educational levels)	Urban	10	10	...
Primary or Junior Basic	Urban	5	5	...
Total		60	32	28

94.20% of the Godagalis, 89.11% among males and 99.19% among females are illiterates. Only 5.80% of the Godagalis are literates. 4.50% of Godagalis, 8.26% among males and 0.81% among females are literates without educational levels. 1.30% of the community comprising only males are found to have Primary or Junior Basic level of education. Godagalis are considerably behind the general standard of literacy among the total Scheduled Castes among whom 8.47% are literates.

According to case studies conducted at Parvathipuram town out of the 60 members, 45 (17 males and 28 females) are illiterates. There are 10 males who are literates without any educational standards and 5 males who have the Primary or Junior Basic qualification. Not even one female is literate even without any educational standard.

Thus according to the 1961 Census and the case studies, the literacy standards of Godagalis are very low and also it is clear that Godagali women are far behind in the matter of literacy and education.

Very few of their children go to school.

There is no adult education centre in the Godagali colony and no one is aware of any other adult education centre in the town.

For the Godagalis of Parvathipuram the lack of educational facilities cannot be the cause of their poor literacy standards as Parvathipuram is the talu headquarters where there are sufficient opportunities for education. They prefer to train their children in their occupation of basket making rather than to initiate them to education as they think that even a little help by their children like splitting of bamboos and making a single basket per day will add to the family income, which is generally meagre.

Economic Life

The traditional occupation of Godagali is bamboo basket making. The entire family works in this household industry. The Godagalis do not have lands assigned to them by the Government. Some of the males can play modern musical instruments, like clarinet, band and drums. Six c



Fig. 9 An old Godagali woman splitting the bamboos for preparing baskets

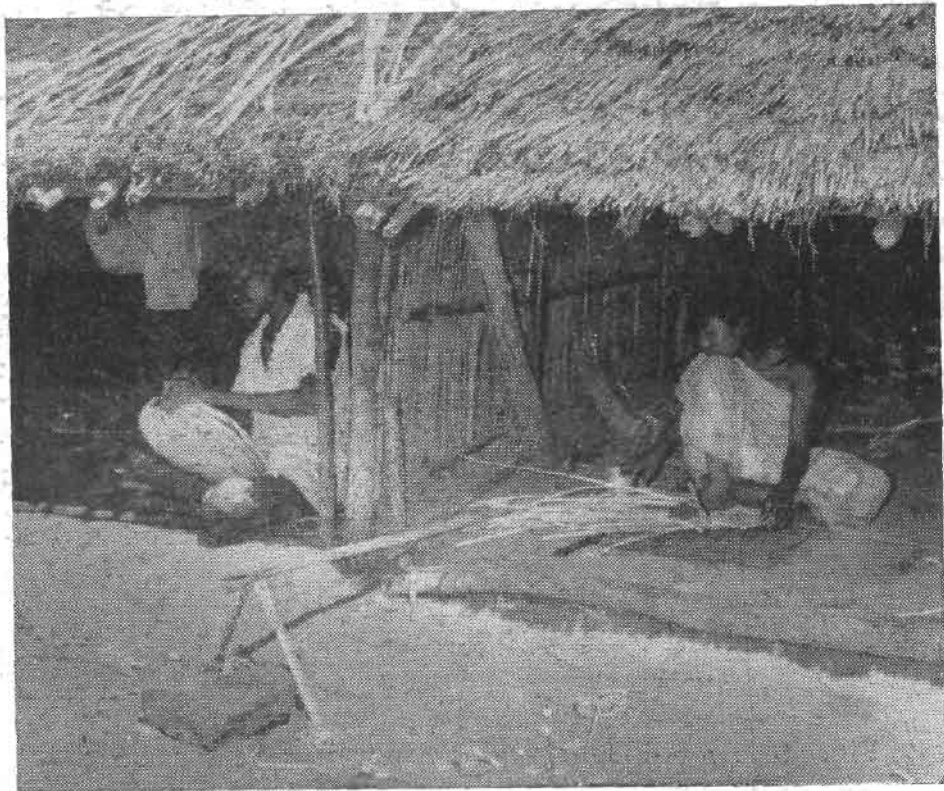


Fig. 10 An young Godagali man giving finishing touches to a *jallada* (Sieves)

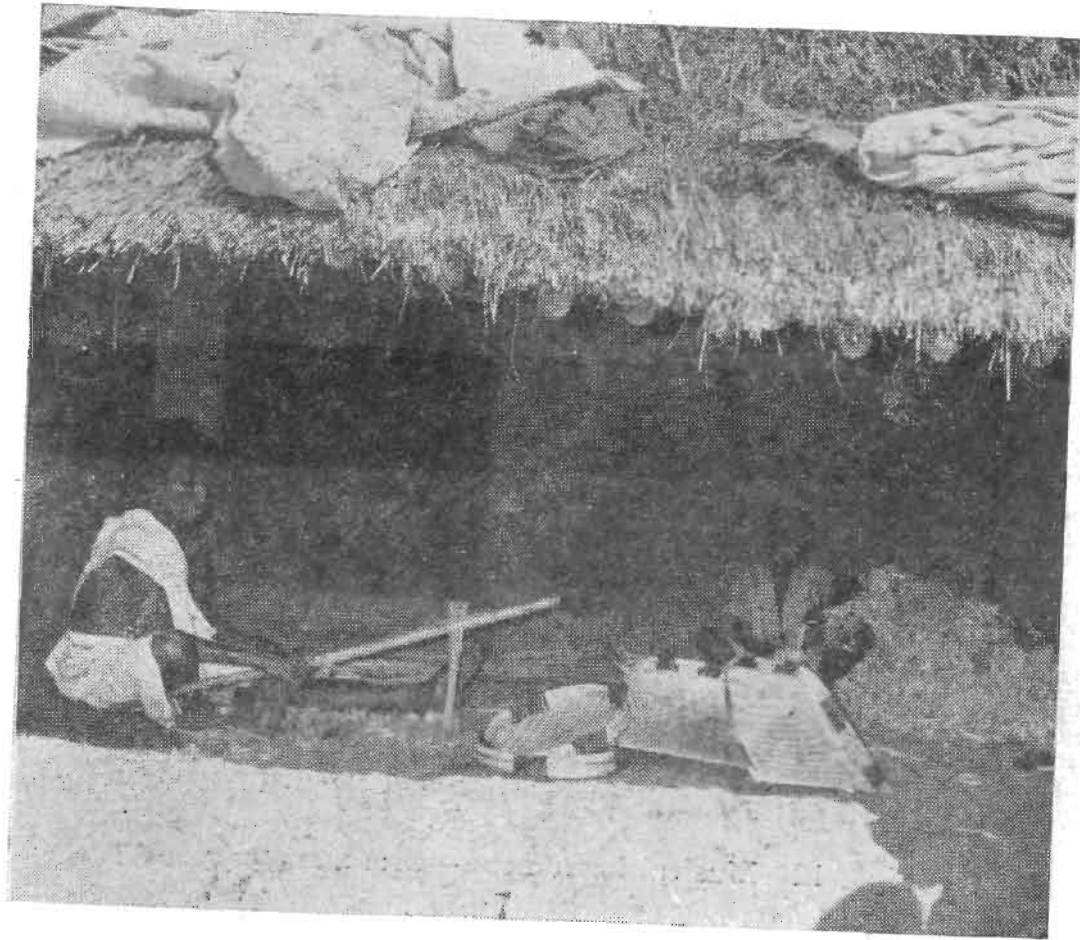


Fig. 11 A set of finished winnows and sieves prepared by Godagalis



Fig. 12 Musical instruments—Drums and clarinet

seven of them form into a team and perform at wedding parties on contract basis. They usually play these instruments at the time of marriages and festivals among their own caste. But recently they are performing at local wedding parties of other castes also for betterment of their economic lot.

Their traditional basket making is not restricted to any particular season. The Godagalis secure their bamboo from the neighbouring tribal people or from a contractor who has taken up bamboo coupling. Sometimes they visit tribal shandies and purchase bamboos. The cost of 5 bamboos each with a length of six feet is between Re. 1 and Rs. 1.50. The Godagalis never buy a large quantity of bamboos at a time as they cannot invest large amounts and also if they buy large quantities of bamboo at a time, most of it may become dry and useless by the time they prepare baskets or other articles. They purchase bamboos once in a week. After selling the baskets and other articles made out of them they go once again for the purchase of bamboos.

From each bamboo they can make three *khulla* (winnows). Each winnow is sold at a retail rate of 25 paise. The whole sale price is Re. 1 for 6 winnows. They also manufacture, *jalladalu* (sieves), *gampalu* (baskets), cradles and *gudalu*. A man or a woman can make two to three *chatalu* (winnows) per day, working from morning to evening.

Baskets, winnows and sieves are the common things which are in demand in the market. So naturally Godagalis make these articles in large numbers. *Gudalu* which are used for lifting water in the fields from small pools and some fancy articles like small bamboo boxes and fans are made only on order.

If the family size is large the production of goods is also undertaken on a large scale. According to some Godagali elders their business is completely dependent on the whims and fancies of women folk as their products are used mainly in the kitchen. Generally women purchase the bamboo goods like baskets and winnows. So if women

appreciate the quality of the goods, they are sold quickly, otherwise, their business is dull. Figures 9 and 10 show the Godagalis engaged in their traditional occupation. Figure 11 shows a set of finished winnows and sieves.

The following are the instruments used in their traditional occupation.

Kathi : It is a sharp iron blade which is used for splitting bamboos into small pieces.

Dabbalam (bannaru) : It is a long and sharp iron rod with a butt on one end which is used for knitting the edges of bamboo baskets and winnows.

Sunnakara : It is a bamboo instrument on which the small bamboos are put and made thin, with the knife.

Except the bamboo instrument the other two instruments are purchased from the local market.

There is also another instrument which is used for drying the bamboo pieces before making them into baskets. This is called *chatram*, a rectangular wooden frame with iron straps. Bamboo pieces are put on this *chatram* and made to hang in the kitchen above the oven.

Playing of orchestra at wedding ceremonies is a seasonal affair. The team usually consists of 7 members; when they go to weddings or to any festivals they are paid Rs. 60 to Rs. 70, which is equally divided among the seven members of the team. The orchestra will be busy for about three or four months during the year and only very few families are engaged in this occupation.

The traditional instruments are: *Sruthi*, *Earnamee*, (*bomidi*), *Shakura*. The recently acquired modern musical instruments are clarinet, band and drums. (Figure 12).

Statement III gives the occupational distribution of Godagalis according to the 1961 Census and case studies.

[Statement III]

Statement III

OCCUPATION OF GODAGALI

Name of the Occupation (1)	Persons (2)	Males (3)	Females (4)
1961 Census, Andhra Pradesh			
Cultivation	21	13	8
Agricultural Labour	10	2	8
Mining, Quarrying, etc.	5	4	1
Household Industry	1,093	556	537
Manufacturing other than Household Industry	14	10	4
Construction
Trade and Commerce	5	2	3
Transport, Storage and Communications	1	1	...
Other Services	4	2	2
Total Workers	1,153	590	563
Non-Workers	537	246	291
Grand Total	1,690	836	854
According to Case Studies			
Basket Making (<i>Medari work</i>)	38	22	16
Non-Workers	22	10	12
Grand Total	60	32	28

As Godagalis are mainly engaged in household industry and almost every member except the small children of the family helps according to his ability, the proportion of workers both among males and females is high. Workers among Godagali community constitute 68.22%, (70.57% among males and 65.92% among females). 64.67% of Godagalis, 66.51% among males and 65.92% among females are engaged in household industry which is mostly basket making. About 95.00% of the workers in this community are engaged in household industry. Those engaged in other occupations like cultivation, agricultural labour, mining, quarrying, etc.; in manufacturing other than household industry, trade and

commerce, transport, storage and communications and other services account for only 3.55% of the total Godagali population or about 5.00% of the total workers.

According to case studies out of sixty people 38 are basket makers, of whom 22 are males and 15 are females. The remaining 22 are non-workers, of whom 10 are males and 12 are females.

Statement IV indicates the economic condition of Godagalis according to case studies for the year 1963-64.

[Statement IV]

Statement IV

INCOME, EXPENDITURE AND DEBT OF GODAGALIS OF PARVATHIPURAM TALUK
IN SRIKAKULAM DISTRICT FROM NOVEMBER 1963 TO OCTOBER 1964

Sl. No.	Name of the Head of the Household	Income	Debt and when taken	Expenditure				
				Total	On food	On clothing	On fuel and lighting	On Misc. items
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1.	Bocha Sanyasi	2,210	50 (Current year)	2,263	1,620	100	148	935
2.	Jalamuru Pedda Thammaiah	1,460	30 (3 months back)	1,491	1,095	200	36	160
3.	Kota Gangaiah	720	Nil	723	540	30	96	57
4.	Subbarapu Bojjaiiah	1,080	60 (one year back)	1,163	810	60	84	209
5.	Iskalapilli Illiah	720	45 (3 months back)	767	540	40	84	103
6.	Jalumuru Rama Murty	900	100 (8 months back)	1,011	720	50	72	169
7.	Subbarapu Ramadas	720	...	662	450	45	10	157
8.	Kota Veeraswamy	890	50	947	600	70	15	262
9.	Kota Nukaiiah	700	80 (Current year)	779	550	40	10	179
10.	Boccha Gangaiah	750	30 (Current year)	806	500	50	10	246

Among the 10 households surveyed the yearly income ranges between Rs. 700 and Rs.2,210. Sri Boccha Sanyasi's family which has the highest income consists of 9 members and all of them are workers who contribute their mite to the family. Further he is one of the seven Godagalis who is a member of the orchestra party and thereby gets additional income compared to other families. The lowest income of the ten households is that of Sri Kota Nukaiiah because there are only two workers in the household and he has to maintain three children.

Except two households of the ten, i.e., those of Sri Kota Gangaiah and Subbarapu Ramadas all the remaining eight are having debts ranging from Rs. 30 to Rs. 100. The debts were raised from the local people and were taken in the current year.

All the ten households except that of Sri Subbarapu Ramdas are having a deficit budget. Even though the debts incurred by them are not huge to look at, actually with their meagre incomes they find it difficult to repay the loans at the high rate of interest which ranges from Rs. 2 to 10% per month;

LIFE CYCLE

Birth

The first pregnancy in the life of a married woman among the Godagalis is considered very sacred and precious. The expectant mother receives perfectly adequate attention from the members of the family and also from her relatives. But no rites or ceremonies are performed during the pregnancy.

There are some prenatal food taboos among the Godagalis. A pregnant woman is prohibited to touch eggs of hen and goose. She is not allowed to use blackgram also in her diet. They believe that if a pregnant woman consumes egg she would conceive a bald headed baby. She is advised to consume *charu* or *rasam* (a preparation made by boiling tamarind and pepper in water) as much as she can during the prenatal period.

The husband and other members of the family bestow all their attention on the pregnant woman and try to satisfy all her desires as far as possible. Generally the expectant mother is taken to her parents' house during the 7th or 8th month. However,

she can remain at her husband's house for child birth if her parents cannot afford to take her.

As the Godagalis have small houses, the dwelling is divided into two parts with a curtain or a bamboo wattle and one portion is used as the delivery room. The neighbouring women of the same caste display sympathy and render necessary help to the expectant mother.

The midwife belonging to the same community attends to the delivery. Other elderly women of the caste offer advice whenever necessary. In case of difficult birth and complications they immediately go to the nearby Municipal hospital and take the help of a trained midwife. Otherwise they avoid going to the hospital.

The midwife is not paid any remuneration in cash but she is served with food everyday as long as she attends on the woman and the child.

According to some, pollution is observed for 9 days but a few Godagalis observe it for 11 days. During these days the woman is not allowed to touch any utensils in the house and she is prohibited to do any household work. The child is given hot water bath every day. The mother is given bath on the 3rd, 5th, 9th and 12th day after delivery. The following postnatal taboos are observed upto the sixth month after delivery. Vegetables like pumpkin, ridge gourd, dried fish, chicken, etc., are supposed to affect adversely the health of the mother and the child and hence they are prohibited. A special liquid (*kashayam*) prepared out of some indigenous roots and pepper is prescribed to her. She has to take this liquid medicine at least once a day, which is believed to act as a tonic and improve the health of the mother and the newly born baby. On the 12th day *purudu* ceremony is celebrated by serving vegetarian dinner to the caste people. The total expenditure on delivery ranges between Rs. 20 to Rs. 25.

The mother resumes her normal duties immediately after the completion of pollution. There is no difficulty in resuming her duties as they work indoor and their occupation of bamboo work does not involve heavy manual labour. They simply sit in front of their houses and make the baskets and other articles.

Naming Ceremony

The child is given a name on the 5th, or 9th or 12th day after the delivery by the maternal uncle of

the child. No special ceremony is observed for this purpose. If the family is economically well off they serve food to the relatives and friends. The expenditure on that day ranges between Rs.10 to Rs.15. Usually ancestral names are preferred among Godagalis. The common male names of the Godagalis are Gangayya, Nukaiyah, Appalaswamy, Chinna and Appanna; Gangamma, Narasamma, Bangaramma are some of the female names.

Child rearing Practices

The children of Godagalis are very closely attached to their parents. Breast feeding is very common. Even while working on bamboo strips the mother suckles the child. The child is breast fed for two years. When the mother is engaged in household work the child is entrusted either to the father or to the elder sister. There is no fixed time either for putting to sleep or feeding the baby. The mother feeds the baby whenever it cries of hunger. For weaning away the child, either neem juice or soapnut juice is smeared around the nipple. The child is slowly habituated to rice. Both boys and girls aged below 5 years play in front of the houses without wearing clothes. After the fifth year, boys and girls play separately.

From the attainment of 5th year the boys and girls are slowly initiated to their occupation. The girls besides learning bamboo basket making have to acquaint themselves with household work. The children learn their occupation by observing their parents at work and try to make some small toy baskets by themselves. Whenever it is necessary the parents give some hints to the children regarding the method of making baskets and other bamboo articles. By the time they attain the age of 12 or 13 years they become masters in the art of bamboo basket making.

Tonsure Ceremony

Tonsure ceremony is performed when the child attains the age of 1½ years or three years. If the parents take a vow to perform the ceremony at a sacred place they go to the nearby sacred shrines like Simbachalam and other centres of religious importance for performing the tonsure ceremony to their child. This ceremony is performed for all the children. During the ceremony the barber removes the hair and is paid one rupee and a coconut. If the barber is not available any member of the caste removes the hair.

If the Godagalis initiate the children to learning, they do so after consulting a Brahmin and send the child to school on an auspicious day. In case the family can afford, *dakshina* consisting of one rupee and betel leaves is given to the teacher.

Puberty

Usually girls attain puberty at the age of 14 to 16 years. Maturity of the women is strictly observed by temporary seclusion. When a girl attains maturity she is kept outside the house in a closed enclosure of bamboo wattles. In that bamboo enclosure a bamboo mat is spread and the girl is made to sit on that mat. The pollution lasts for nine days. No male member of the community is allowed to have a glance at her. Until the pollution lasts the girl is fed with sweet meats and fruits. She is not allowed to consume vegetables and mutton. All her food is supplied in an earthen pot called *kudapa*, and it is thrown away when the pollution ceases. On the 9th day the girl is given hot water bath and she is made to wear a new saree and a new blouse. Traditionally they used to throw away the bamboo wattles used for the enclosure and bamboo mat on which the girl had taken rest during the period of pollution. At present the Godagalis keep these things at the outskirts of the town and after 15 days or so they send their children to fetch them again for using as firewood. Though the old generation is against the use of these polluted things, the younger generation does not care for the opinion of older people. The elders consider such acts as indicative of the degeneration in moral values of the younger generation. They also explain that the present poor condition of Godagali community is due to the violation of the traditional customs and manners associated with Godagali caste. The aged men and women have lost their decisive voice in the strict observance of the ceremonies in detail and activities on occasions like puberty, marriage, etc. For the subsequent menses, pollution is observed for five days and the woman is kept outside the house. On the fifth day she takes bath and enters into the house.

Marriage

When a girl enters into adolescence, her parents will be anxious to get her married. If they find a suitable boy they start their negotiations with the parents of the boy. There are only two kinds of marriages recognised in this community. They are marriage by negotiation and marriage by elopement.

According to the informants the system of child betrothal was in existence in olden days but now they have discarded the custom. According to an aged informant betrothal used to take place between cross cousins only. When the negotiations are finalised, the parents of the boy used to spend some amount of money for giving a feast to the family of the girl as well as to the elders of the community.

The normal age of marriage for a girl is between 14 and 17 years and for a boy it is between 18 and 25 years.

Marriage among Godagalis is exogamous. They never marry within the same *intiperu* (surname) and also people belonging to one *intiperu* can make an alliance only with a set of people bearing a particular surname. According to Sabbarapu Ramdas the following are the *intiperlu* which can marry members of the other *intiperlu* belonging to certain *gotram*. Only surnames belonging to *naga gotram* can marry members of any *intiperu* belonging to any other *gotra* other than theirs. As shown in the statement given below, the persons belonging to the surnames of column 1 can marry only persons having the particular *gotralu* and surnames, given in columns 2 and 3 against their surnames.

(1) House name	(2) Gotram	(3) House name
Kota	<i>Pala</i> <i>Naga</i>	Isakapally Jalumuru Sabbarapu
Jalumuru	<i>Naga</i> <i>Sodi</i> <i>Sama</i> <i>Bitaka</i>	Isakapally Bachchu Sondollu Kota
Bachchu	<i>Pala</i> <i>Naga</i>	Isakapally Sabbarapu Jalumuru
Sabbarapu	<i>Bitaka</i> <i>Sama</i> <i>Sodi</i> <i>Naga</i>	Kota Sondollu Bachchu Isakapally
Sondollu	<i>Pala</i> <i>Naga</i>	Sabbarapu Jalumuru Isakapally

Except the above groups of alliances, all the other alliances are prohibited among the Godagalis. The above system is somewhat confusing as there is no regular order between the *gotram* and the corresponding *intiperlu*.

Among the Godagalis the following marriages are permissible. A man can marry his mother's brother's daughter (*menarikam*), his father's sister's daughter, his own sister's daughter and his own wife's younger sister. Premarital and extra marital relations are strictly prohibited and punishable by the Caste Panchayat.

Polyandry is not in practice. Polygamy is practised. A man can marry any number of wives at a time, but this system is not usually followed due to the system of bride price.

Bride Price

The system of bride price exists among the Godagali community. If a man wants to claim the hand of any unmarried girl in the community he has to pay bride price to the tune of Rs. 35 to the parents of the girl. Without paying any bride price he cannot claim the hand of the girl legally.

Marriage by Elopement

This kind of marriages are very common in this caste. It is very difficult for the boys of the parents to pay the required amount of bride price. So the boys themselves are in search of suitable girls to elope with them. When the boy and the girl fall in love, naturally the parents of the girl refuse to give their consent to solemnise the marriage without bride price. So the young couple elope without the consent of the parents. After a few months the parents of the couple reconcile themselves to the situation and invite the couple to return home. When the couple returns to the village the parents of the boy will pay some nominal bride price of Re. 1 or Rs. 2 to the parents of the girl. Then the couple are socially and legally recognised in the society and their children are treated on par with the other children of the community. Actually in the case of elopement the decision is forced on the parents of the girl. If they separate their daughter by force or any other means from the boy it would be very difficult for them to get her married again to another person.

Marriage by Negotiation

It is an approved pattern of marriage. When the boy attains marriageable age, the parents of the boy search for a suitable girl in their community. After selecting a girl the parents of the boy accompanied by some elders of the community visit the house of the girl and express to the parents of the girl that they have come for *pappu annam*, meaning

that they have come to make an alliance between the two families. If the girl's party gives consent to the marriage, the boy's father presents them with Rs. 30 and asks them to arrange a feast to which all the relatives and community elders are invited. On this occasion liquor is freely used. After the feast the boy's father returns to his own house and fixes the date of the marriage in consultation with a Brahmin priest. One week before the marriage, the date of the marriage will be conveyed to the parents of the girl. The venue of marriage is the groom's house.

A six pillared marriage pandal is raised in front of the bridegroom's house and is decorated with palm and mango leaves.

Two days prior to the marriage day an elderly man from the groom's party goes to the bride's house and brings the bride's party to the groom's place on *lagnam* day. The boy's party welcomes them at the outskirts of the village if the bride is from another village and takes them in procession to the house of bridegroom. Playing of musical instruments is an important feature of the procession. If the bride is from the same village, she is taken in procession in the streets of the same village. After the procession, *panakam* (water mixed with Jaggery) is distributed to the people. Then the face, arms and legs of bride and bridegroom are smeared with turmeric and vermilion and they are made ceremonially *pendlikoduku* (bridegroom) and *pendlikuthuru* (bride). After this, *ariveni kundalu* (the ceremonial pots) from the potter's house are brought in a procession followed by musical instruments. Next *bhashigalu* (forehead chaplets) from a Dasari and *sathanamam* (marriage lockets) from the goldsmith are brought in procession to the marriage pandal.

At the fixed time the bride and bridegroom are made to sit on the *pendlapeeta* (a wooden elevation made with *neredi* wood) under the marriage pandal. Then *kavkanams* are tied by an elderly man from the Godagali community to the right wrists of both the bride and bridegroom. Consecrated rice mixed with turmeric is distributed amongst the invitees. In the midst of lilting music the bridegroom invests the bride with *sathanamam*. The consecrated rice are showered on the couple by all those present there on the occasion.

Next, fire is made with the wood of *Ravi* tree and *soovi* tree in a pot and the couple is made to go around the fire three times. With this the actual marriage ceremony ends. The following day is spent in eating and drinking. On the evening the couple

is taken in procession through the streets of the town or village either on a bullock or by walk to the accompaniment of musical instruments. If the boy's family is well off they spend some money on fire works. On the morning of the third and last day of the marriage the couple are made to sit again on *pendli peeta* and the *kankanams* are removed by the same person who had previously tied them. With this, marriage celebrations come to an end. The couple goes to the girl's place and spend two or three days there before returning to the boy's village. The musical instruments are played by their own caste people during the marriage. The total expenditure on marriage ranges between Rs. 300 to Rs. 500. The Godagali marriages are patrilocal, where the wife has to go and stay with her husband.

Consummation

Generally consummation takes on the first night of the marriage. No special ceremony is performed.

Widow Remarriage

Widow remarriage is permitted in this community. This marriage is not celebrated with great pomp like the ordinary marriage ceremony. The man who wants to marry a widow consults a Brahmin and fixes the day and time. There is one peculiar custom in this caste regarding widow remarriage. The man first ties a *sathamam* (marriage locket) to the grinding stone in the house of the widow, the significance of which is not known to any one in the caste. After this he invests the

widow with *sathamam* (marriage locket) before the community elders. No musical instruments are played; no dinners are served during the widow marriage.

Divorce

Divorce is practised in the community. Caste Panchayat is the agency which decides the cases of divorce. The general reasons for divorce are, barrenness or the infidelity of the woman and impotency of man. If a married man runs away with another man's wife, leaving behind his legal wife, it means that both the eloped have divorced their respective former partners. The man who lost his wife thus claims *kulathappu* through the Caste Panchayat from the man who has run away with his wife. Generally the Caste Panchayat fixes *kulathappu* at Rs. 65 and the culprit has to pay this amount of which Rs. 15 is spent for entertaining the members of the Panchayat. The eloped man need not pay anything to his wife. The eloped man's wife and the eloped woman's husband can marry again whomever they like. If a woman moves the Panchayat for divorce against her husband she has to pay the bride price which she was given at the time of her marriage. If a man initiates the divorce case he need not pay any thing but has to give a feast to the Caste Panchayat. Both the divorced are free to marry once again.

Statement V gives the distribution of Godagalies according to marital status as per the 1961 Census.

Statement V

MARITAL STATUS OF GODAGALI ACCORDING TO THE 1961 CENSUS

Age group	Total			Never Married			Married			Widowed			Divorced		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0-14	645	303	342	622	300	322	23	3	20
15-44	766	382	384	112	88	24	605	280	325	34	6	28	15	8	7
45 and over	279	151	128	2	2	...	171	119	52	105	29	76	1	1	...
Total	1,690	836	854	736	390	346	799	402	397	139	35	104	16	9	7

Age-Group 0-14

Out of the total Godagali population 38.17%, consisting of 36.25% of the total males and 40.04% of the total females, fall under this age-group. 96.43% of the people under this age-group are never married and of them 48.23% and 51.77% are males and females respectively. Only 3.57% are married, of whom 13.04% and 86.96% are males and females respectively. There are no cases of divorce and widowed in this age-group. The percentage of child marriages in this caste is slightly high particularly among females. The following Table clearly gives the comparative picture of percentages of child marriages in some of the other Scheduled Castes which are predominantly found in Srikakulam and Visakhapatnam area.

Name of the Caste	Percentage of married in the age-group of 0-14 years		
	Males	Females	Total
Godagali	0.99	5.85	3.57
Chachati	1.43	4.46	2.94
Relli	0.89	1.95	1.43
Sapru	Nil	5.75	2.70
Godari	0.50	4.86	2.33

The highest percentage of child marriages are found amongst Godagali and the lowest among Relli.

Age-Group 15-44

45.32% of the total Godagali population consisting of 45.69% of the total males and 44.97% of the total females fall under this age-group. 14.62% of this age-group are never married of whom 78.57% are males and 21.43% are females. 78.98% of the persons are married of whom 42.28% and 53.72% are males and females respectively. The widowed persons form 4.44% of whom 17.65% are males and 82.35% are females. 1.96% are divorced in this group, of whom 53.33% are males and 46.67% are females. Naturally the incidence of divorce is the highest in this age-group.

Age-Group 45 and over

16.51% of the persons fall under this age-group consisting of 18.06% of the total males and 14.99% of the total females. There are only 0.72% of the persons who are never married and all of them are males. 61.29% of the people under this age-group

are married of whom 69.59% and 30.41% are males and females respectively. 37.63% are widowed; of them 27.62% are males and 72.38% are females. The percentage of widowed is very high in this age-group.

Death

When a death occurs in a Godagali family, immediately a messenger is sent out to the other nearby villages where the relatives of the deceased reside. All the people of the community immediately after hearing the bad news stop their work and rush to the house of the deceased to console the bereaved family. The body is kept waiting for one day for the arrival of the relatives from the neighbouring villages. Immediately after death, the dead body is given bath and turmeric is applied to the face. The corpse is wrapped in a new cloth and is kept on a cot. It is learnt from the present study that children below 12 years and pregnant women are buried and all others are cremated.

They prepare a bamboo bier keeping five bamboo pieces horizontally. The bier is smeared with turmeric and vermilion and grass is spread on it.

Before putting the dead body on the bier and taking it to the burial ground, it is made to sit on the ground with the help of a bamboo stick stuck into the wall. Every family brings some kind of food to the dead man's house. The man who brings the food puts it into the mouth of the dead man by opening the mouth forcibly. The idea is that the food given by the caste people to the deceased is supposed to be used by the deceased whenever he feels hungry in the next world. Then the dead body is again given bath and the face is smeared with turmeric; the body is made to lie on the bamboo bier. Four people belonging to the same caste carry the bier to the cremation ground followed by the relatives and friends. On the way to the cremation ground the bier is stopped three times. The dead body is taken in procession to the accompaniment of musical instruments played by their people. Playing of musical instruments is tabooed if a widow dies. After reaching the cremation ground the body is rested on the pyre head pointing towards west and legs towards east and the eldest son lits the pyre. The party returns home after cremation. While returning home the men take their bath either in the tank or near the well on the way. Women and children take their bath at the home only.

Obsequies are performed either on the third day or on the 9th day after the death. Obsequies are observed only for married persons. On the day of obsequies different kinds of dishes are prepared and taken to the cremation ground. Some elderly man of the caste places a small quantity of food on the cremated ground and invokes the dead man's soul to partake the food. After this all the people around partake the remaining food. The Godagalis bring so many delicious dishes to the cremation ground that the relatives actually quarrel with each other for tasting the food.

On the day of the obsequies an elderly widow of the caste performs the connected ceremonies when a woman becomes a widow. On their way back home after cremating the dead man, his wife is taken to a nearby tank and her bangles and *puste* (marriage locket) are removed by an elderly widow of the caste. After this she takes bath in the tank and wears a new white sari.

There was a tradition of constructing tombs for the dead but their poor economic condition now prevents them to go for monuments for the dead. The expenditure incurred on obsequies is about Rs. 50.

On Sankranti festival day every family places some food and clothes in one corner of the house and invoke their dead ancestors to partake the food and wear the new dress.

Law of Inheritance

Godagali caste is a patriarchal and patrilocal community. The descent is reckoned from father's side. All the property, movable and immovable, is equally divided amongst the sons of a father. The daughters are completely dependent on the mercy of their father and brothers. They are ignorant of the Hindu Adoption Act or Hindu Succession Act. Theoretically all the people are in favour of distributing their property equally between their daughters and sons.

Religious Beliefs and Practices

They worship all Hindu Gods and Goddesses and they faithfully follow the beliefs associated with Hindu religion. They worship and propitiate gods like Lord Krishna, Lord Rama and Easwara and deities Parvathi, Lakshmi, Saraswathi, etc. No separate God or Goddess is associated with this Godagali caste but Gangamma is considered to be their guardian deity.

Almost all the houses of Godagalis are adorned with the pictures of Rama, Krishna and Saibaba, etc. Every day they offer *puja* to these Gods.

Usually the Godagalis consult local Brahmin priests for fixing up the day and time to conduct ceremonies. Some of the Godagalis informed the Investigator that formerly Sathani Vaishnavas were the priests for these persons belonging to the surnames Jalumuru and Sabbarapu. They used to come on horses once or twice in a month and advice the Godagali people belonging to the Jalumuru and Sabbarapu sections. Valmiki were the spiritual consultants to the people belonging to the surname Bachcha. Now the present Godagalis have discarded the tradition of consulting these priests and turned to local Brahmin priests for advice and guidance during the social and religious ceremonies. The Godagalis occasionally visit the Hindu pilgrim centres and shrines like Tirupati, Simhachalam and Srisailem.

Whenever they propitiate a God or Goddess or conduct a ritual, they first take their bath and wear washed clothes and offer their prayers. They use coconuts, vermilion, fruits and flowers while performing the rituals and propitiating the Gods and goddesses. When they propitiate some local deities like Bangaramma, Gangamma, etc. they sacrifice goats and sheep to appease the deities.

The Godagalis have superstitious beliefs which are common to almost all Hindu castes of Andhra Pradesh. For example, coming across a cat when one is embarking on a journey is considered as a bad omen. If one comes across a married woman, it is considered as most auspicious and a sign of success.

The Godagalis believe in mascots and talismans. Whenever a Sanyasi or a sage comes to the village they ask him for mascots (*thayathulu*) to ward off evils.

Festivals

As the Godagalis are Hindus they observe and participate in all the Hindu festivals in common with the other castes of the village or town.

They celebrate the festivals like Sankranti, Deepavali, Dasara, Srirama Navami. For all the important festivals they white wash their houses; smear the floor with cow dung water and draw *muggu* (line drawings) with a white powder in the front yards of their houses. On the festival day they

propitiate Gods and Goddesses associated with that festival by offering coconuts and fruits. They prepare delicious food and enjoy the special meal. They wear new clothes on festive days. Liquor is consumed in innumerable quantities on these occasions.

The Godagalis along with the other communities in Parvathipuram town celebrate the festival of Gangamma, once in three years. It is a festival of three days. They sacrifice goats and sheep on the festival day. They believe that the goddess is their guardian deity and they strongly feel that the deity relieves them of their difficulties if properly appeased.

The Godagalis celebrate the festival of deity, Appamma, in the month of May for one day. This deity is propitiated for the safety and security of Godagali community in particular and the village in general. The deity is represented in a stone on the outskirts of the village. On the morning of the festival day the deity is brought from the outskirts in a procession to the Godagali *peta* and is kept in one corner of the *peta*. It is smeared with turmeric and vermilion. A fowl is sacrificed to that deity.

Whenever an epidemic breaks out in the village or town all the people of the town together celebrate the festival of *Ammavaru*. They appease the deity by sacrificing goats, fowls and sheep. The older generation is of the opinion that the great faith and reverence with which they used to perform the festivals of benevolent deities is lost in the present generation. They also believe that the present down trodden condition is the result of the present generation's indifferent attitude towards their religious beliefs and traditions.

Structure of Social Control and Leadership

No Godagali is a member of Parvathipuram Municipality where the field study is conducted. Parvathipuram is having a separate Panchayat Samithi of its own. The people of this caste are ignorant about the working of Panchayat Samithis and Zilla Parishads. The Godagalis are having a Caste Panchayat of their own. There is no central organisation of Caste Panchayat among Godagalis. The Godagalis of each village have a separate Caste Panchayat.

The head of the Panchayat is called *kulayajamani* or *kulapedda* who is assisted by *Pettandar* or (Mestri) and other elders of the community. In Parvathipuram Sabbarapu Ramdas is the *kulayajamani*.

A person with experience, age and ability is accepted as *kulapedda*. The post of *kulayajamani* is not an hereditary one. Sanyasi is the *pettandar* in Parvathipuram. His duty is to assist the *kulayajamani* in settling the disputes of the Godagalis.

Kulapedda or *Kulayajamani* decides the divorce cases and settles small disputes between the parties. He also imposes fine to the tune of Rs.10 on culprits. He can levy *kulathappu* (fine) on persons who violate the rules and regulations of the caste. People constantly seek the advice of *kulapedda* in all matters. According to the informants no lands have been assigned to the Godagalis and they are simply depend on their traditional occupation of bamboo work for their livelihood.

Though they are aware of the Law of Prohibition they never think of obeying it. Though they are living in the urban area the welfare activities of the Government do not seem to have had any impact on them. The Godagalis are still living in insanitary conditions and most of them are illiterates.

Self assessment of the Community and its place in Caste or Social Hierarchy-Inter community Relationship

The Godagalis are considered as untouchables and their touch as polluting. Brahmin priests never serve them on ceremonial occasion but only give advice about ceremonies and rituals. According to the Godagalis, barbers and washermen serve them regularly. Other higher castes like Brahmins, Velama and Kapu do not accept food or water from the Godagalis. Godagalis accept water and food only from the higher castes like Brahmins, Velama and Kapu, etc and they refuse to accept food from Scheduled Castes like Madiga, Mala, Relli, Paki and Sapru. After Independence they have free access to the temple and the common well in the town. The Godagalis are not expected to render any traditional service to any caste, but they never refuse their services to any caste either higher or lower.

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APPENDIX

GODAGULA

(“AN EXTRACT FROM CASTES AND TRIBES OF SOUTHERN INDIA BY E. THURSTON VOLUME II PP 281-283”)

The Godagulas are recorded, in the Madras Census Report, 1901, as being the same as the Gudalas, who are a Telugu caste of basket-makers. According to Mr. C. Hayavadana Rao, to whom I am indebted for the following note, they are a distinct caste, speaking Oriya, and sometimes calling themselves Odde (Oriya) Medara. Like the Medaras, they work in split bamboo, and make sundry articles which are not made by other castes who work in this medium. Unlike the Gudalas, they are a polluting class, and have the following legend to account for their social degradation. God told them to make winnows and other articles for divine worship. This, they did, and, after they had delivered them, they attended a marriage feast, at which they eat flesh and drank liquor. On their return, God called on them to vomit the food which they had partaken of, and they accordingly brought up the meat and drink, whereon God cursed them, saying “Begone, you have eaten forbidden food.” They craved for forgiveness, but were told in future to earn their living as bamboo-workers. The custom of *menarikam*, according to which a man should marry his maternal uncle’s daughter, is so rigidly enforced that, if the uncle refuses to give his daughter in marriage, the man has a right to carry her off, and then pay a fine, the amount of which is fixed by the Caste Council. A portion thereof is given to the girl’s parents, and the remainder spent on a caste feast. If the maternal uncle has no daughter, a man may, according to the *eduru* (or reversed) *menarikam* custom, marry his paternal aunt’s daughter. Six months before the marriage ceremony takes place, the *pasupu* (turmeric) ceremony is performed. The bridegroom’s family pay six rupees to the bride’s family, to provide the girl with turmeric, wherewith she adorns herself. On the day fixed for the wedding the parents of the bridegroom go with a few of the elders to the bride’s house, and the couple request to take away the girl with payment of nine rupees and a new cloth. Of the money thus given, eight rupees go to the bride’s parents, and the remainder to the caste. The bride is conducted to the home of the bridegroom, who meets her at the *pandal* (booth) erected in front of his house. They are bathed with turmeric water, and sacred threads are put on their shoulders by the *Kula Maistri* who officiates as Priest. The couple then play with seven cowry (*Cyproea arabica*) shells, and, if the shells fall with the slit downwards, the bride is said to have won; otherwise the bridegroom is the winner. This is followed by the *modu akula homam* or sacrifice of three leaves. A new pot, containing a lighted wick, is placed before the couple. On it are thrown leaves of the *rayi aku* (*Ficus religiosa*), *marri aku* (*Ficus Bengalensis*), and *juvvi aku* (*Ficus Tsiela*). The *Kula Maistri* of the bridegroom’s party spreads out his right hand over the mouth of the pot. On it the bride places her hand. The bridegroom then places his hand on hers, and the *Kula Maistri* of the bride’s village puts his hand on that of the bridegroom. The elders then call out in a loud voice “Know, Caste people of Vaddadi Madugula; know, caste people of Kimedi; know, caste people of Gunupuram and Godairi; know, caste people of all the twelve countries, that this man and woman have become husband and wife, and that the elders have ratified the ceremony”. The contracting couple then throw rice over each other. On the morning of the following day, the *saragatha* ceremony is performed. The bridegroom’s party repair to the bank of the local stream, where they are met by the caste people who are presented with betel, a cheroot, and a pot of jaggery (crude sugar) water as cool drink. The sacred threads worn by the bride and bridegroom are removed at the conclusion of the marriage ceremonies. The remarriage of widows is permitted, and a younger brother may marry the widow of an elder brother, or *vice versa*. Divorce is also allowed, and a divorcee may remarry. Her new husband has to pay a sum of money, a portion of which goes to the first husband, while the remainder is devoted to a caste feast. The dead are burnt, and the *chinna rozu* (little day) death ceremony is observed.

* Source :-Castes and Tribes of Southern India, (Vol. II pp. 281-283).

ANNEXURE I

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 Mala jangam |
| 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 (Yellamalawandlu) | 24 Mashti |
| 11 Holeya | *25 Mehtar |
| 12 Holeya Dasari | *26 Mitha Ayyalvar |
| *13 Kolupulvandlu | *27 Samagara |
| *14 Mahar | *28 Sindholla (Chindollu) |

ANNEXURE I—Contd.

SCHEDULED TRIBES

I Throughout the State

- *1 Chenchu or Chenchwar
 *2 Koya or Goud with its sub-sects Rajah or Rasha 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 II

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, Dual 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>Arivenikundalu</i>	...	The ceremonial pots	<i>Khulla</i>	...	Winnows
<i>Bachchalakura</i>	...	Spinach	<i>Kulayajamani</i> or	...	
<i>Charu</i> or <i>Rasam</i>	...	A preparation made by boiling tamarind and pepper in water	<i>Kulapedda</i>	...	Caste head
<i>Dharbhagaddi</i> or			<i>Mangalasutram</i>	...	Marriage locket
<i>Avurugaddi</i>	...	A kind of roofing grass	<i>Panakam</i>	...	Water mixed with jaggery
<i>Gadapa</i>	...	Sill	<i>Pendipeena</i>	...	A wooden elevation made with <i>neredi</i> wood
<i>Gongura</i>	...	Brown hemp	<i>Rangavalli</i>	...	Line drawings
<i>Gampalu</i>	...	Baskets	<i>Saddikudu</i>	...	Left overs of the previous night
<i>Intiperu</i>	...	Surname	<i>Sathamamam</i>	...	Marriage locket
<i>Jalladalu</i>	...	Sieves	<i>Yeramannu</i>	...	Red earth
<i>Kote</i> or <i>Punji</i>	...	It is a test for selecting the house site			