Gudekal is a revenue village in Yemmiganur Mandal of Kurnool district. It is situated at a three-kilometre distance from Yemmiganur, Mandal headquarters and a principal town in the Mandal. Besides, it is 25 kilometres away from Mantralayam, a famous Hindu pilgrim centre. According to the revenue and census records (1991), the area of the village is 1530.92 square kilometres. Agricultural fields on the East, West and South and hill slopes on the North surround it. The irrigation canal drawing water from the Tungabhadra River, which flows from South towards North, flowing from Karnataka State is located on the east to the village. Two main *kuchha* roads and several small internally laid by-lanes connect the village.

One comes across two main temples before reaching the YWCS branch office on the road from Yemmiganur into the village. These are the Markandeya and the Neelakanteswara Swamy temples venerated mainly by Padmasale and Kurini households, respectively. The Anjaneya Swamy temple, situated in the centre of the village, is located on the opposite side of YWCS office. There is one *Durgah* constructed near the high school in the name of a Muslim saint Alleepeeran. An understanding of the general features of Kurnool district will provide a useful background about
the village. The description would provide us historical, geographical, demographic, economic and other aspects of the district.

I

GENERAL FEATURES OF KURNOOL DISTRICT:

The district headquarters are at Kurnool, which lies on the National highway No.7 of Hyderabad-Bangalore road. This place was a halting place for the people from Oddera community (stone-cutter community), who carted stones for the construction of a temple in a near-by place called Alampur, presently in Mahabubnagar district, in 11th century AD. They used the site, on which the present town Kurnool stands, as a halting place before crossing the river Tungabhadra.

The District Census Handbook (1981) states that they greased their cartwheels with oil locally supplied by some of the oil mongers and hence the place was termed as "Kandena" or grease, situated between 14° 54', and 16° 18' of the Northern Latitude and 76° 58' and 79 ° 34' of the East Longitude. On the north, the Tungabhadra and Krishna rivers bound it. On the east Prakasam, Guntur and Nellore districts; on the South Cuddapah and Anantapur districts; and on the West Bellary district of Karnataka State bound the Kurnool district.
NALLAMALAIS (BLACK HILLS):

The width of the Nallamalais, from the West to the East, is 40 kilometres. They are spread in about 113 kilometre area in the district. The average height of the Nallamalais range is 606 meters above the sea level. These hills are clustered around dome shaped mountain towards the north and assume the form of a plateau. This dome shaped mountain in the north is called Iswarakuppam and the Mantikonda with 909 meters height above sea level is the highest point in the Nallamalais. Durgappa Konda (907 meters), Dorabailukonda (846 meters), Gundlakonda (851 meters) and Katalakonda (863 meters) are the other prominent ranges of Nallamalais.

ERRAMALAIS (Red Hills):

The Erramalai range, which begins in the neighbouring Cuddapah district, runs northwards and terminates about 13 kilometres from Kurnool. They are a series of low, cliff-scraped and plateau-topped hills. The eastern extensions of this range are referred to as Panyam, Bethamcherla and Uppaiapadu hills. The maximum height of its peak is 606 meters and its width vanes from few kilometres at Kurnool to about 40 kilometres in the South.

RIVER SYSTEMS:

The important rivers flowing in the district are the Tungabhadra and its tributaries - Hundri, Krishna, and Kuderu. Tungabhadra, which rises in the Western Ghats, forms the boundary in north, between Kurnool district and the Doab, and
separates Telangana region from the district. It flows in easterly direction and joins Krishna River along with Hundri, at Kudali Sangam, near Kurnool. Hundri River, which is a tributary of the Tungabhadra, rises in Maddikera Mandal and joins the Tungabhadra River at Kurnool, after receiving a stream from Erramalais at Laddagiri. Krishna River, which originates in Mahabaleshwar, Maharashtra State, passes through Mahaboobnagar district in Andhra Pradesh and enters Kurnool at Kudali Sangam. It forms the northern boundary of the district. Kundera is another river, which flows through the district. It is also known as kumudvati. The Madduieru (Maddi kera) and the jurreru on the West and the Galeru and the Vakkileru on the east are its tributaries. Some of the other important streams flowing in the forest areas of the district are Sagileru, Rallavagu, Munimaduguleru, Bandrapavaju, Pangidivagu, Sudumvagu, Paleru, Gandaluru and Bhavamasi.

CLIMATE:

The year is roughly divided into three periods each having its characteristic weather 1) rainy season: a) South-west monsoon period and b) retreating south-west monsoon period or the north-east monsoon period; 2) winter season; and 3) summer season.

The south-west monsoon breaks in the month of June. Sky remains cloudy during this period and a steady westerly wind blows over the area. Rainfall is heavy during the month October. Rains that occur during October are due to retreat monsoon and the
north-east monsoon. The wind velocity diminishes during this season and one witnesses a shift in the blow of wind towards east. Temperature is comparatively low during this period. The north-east monsoon extends up to November and brings little showers during this month.

Rainy season ends, generally, in early November and winter season begins. The temperature will be low and even daytime also the weather will be cold during November and January. A dense fog prevails all over the area during the months of November and December.

Summer season sets in late February, weather gets warmed in March and increases in intensity by the end of May month. The coldest part of a normal day during summer is about 6 a.m., a little before sunrise, and the warmest part is between 1 p.m. and 3 p.m. The temperature increases rapidly after sunrise and starts decreasing after 4.30 p.m. April is the warmest month in the year and temperatures continue to be high in May also, if the expected thundershowers do not occur. The maximum temperature exceeds even 42° C.

RAINFALL:

The average annual rainfall in the study area is 586.6mm as against 1100.2mm of total rainfall across south-west and north-east monsoons; and winter and summer seasons as shown in the Table 2.1. Highest rainfall this area receives will be during south-west
monsoon, followed by north-east monsoon. Only nominal rains occur during winter and summer seasons. The following table shows average rainfall recorded in different monsoons in a year.

TABLE 2.1: Rainfall 1995-96 (in Million Meters)

<table>
<thead>
<tr>
<th></th>
<th>Southwest Monsoon</th>
<th>Northeast Monsoon</th>
<th>Winter</th>
<th>Summer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rainfall</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oct</td>
<td>181.8</td>
<td>31.6</td>
<td>211.8</td>
<td>257.8</td>
<td>640</td>
</tr>
<tr>
<td>Nov</td>
<td>246.2</td>
<td>3.2</td>
<td>15.2</td>
<td>0.8</td>
<td>1100.2</td>
</tr>
</tbody>
</table>

Average annual rainfall 586.6 mm

NATURAL CALAMITIES:

The flood in the Thungabhadra River, which is on the upper level to the village, affects them badly. This area was badly affected in 1916 as both the Hundri and Tungabhadra Rivers were in spate. The bridge over Hundri was washed away and a portion of Kurnool town was badly affected. Floods of 1992 and 1997 severely damaged many looms and destroyed the raw materials as well as finished products in the YWCS godown, causing severe loss to the weavers. Apart from floods, famines of 1876-78 and 1937-38 also affected the people badly.
FLORA and FAUNA:

The forest composition of the district stands in direct relation to the climate and edaphic conditions and the biotic influence on various locations. The Eastern portions of the district bears better vegetation, while the Western half, especially the north-western portion, including the study area Yemmiganur, presents a desolate appearance.

Wild animals are found in plenty in Naliamalai and Erramalai hills. The forest of the north-eastern part of Nallamalai, covering an area of about 47,000 hectares, has been brought under the Rajiv Gandhi Wild Life Sanctuary.

SOILS:

The soils in the district are of black day, black loamy and red loamy. The north-western part's soil is black cotton variety and is traversed by the river Hundri, whereas the south-eastern parts are predominated by poor red soils.

GLIMPSE OF HISTORY OF KURNOOL DISTRICT:

Mauryas, Satavahanas, Pallavas, Nalas, Chalukyas, Cholas, Rastrakutas and other dynasties ruled the district during the ancient period of Indian history. The territory comprising the district appears to have been donated by a Satavahana king in dowry to a Pallava king. Several undated Jain inscriptions at places like Chippagiri, Peddatumbalam, Chinna Tumbalam and Jonnagiri
refer to the existence of a flourishing Jain community at these places in the district.

Rule of certain dynasties during the medieval period of Indian history is attested by several sources. Yadavas, Kakatiyas, Kondaveeti Roddies, Rayas, and other dynasties have ruled and brought certain striking features in social economic and political organisation of people in the district. While people continued in Jainism, mathas, which served as dwellings of Saivaite monks attached to temples, appeared in several places in the district, which refers to Saivism as the most dominant faith in the area during that period.

After Kakatiyas, the district was under the rule of Muhammad-bin-Tugluq, who divided the Deccan into five provinces and placed them under governors. Due to the misrule of Tughluq it came under Reddi, Raya and Bahmani rulers. Adavani (present Adoni), 20 kilometres away from Yemmiganur, served as the capital and principal town during Harihara I, the Vijayanagara king from Raya dynasty.

Few local chiefs under the hegemony of Vijayanagara rulers ruled different parts of Kurnool district. They are Velugodu chiefs, Avuku chiefs, Nandyal chiefs, Kandenavolu chiefs, and others. These chiefs are referred after the places they ruled. An epigraph belonging to the medieval period, found at Nandavaram, shows that the goddess Choudeswari was the most worshipped in this
district during Vijayanagara rule. Also construction of eastern gopura to Chamundeswari temple at Nandavaram by a Sthanapathi Sirivappa belonging to Vijayanagar kingdom, refers to predominance of weavers (Togata, a weaving community, are staunch devotees of Chamundeswari).

During Bahmani rule, Adoni was a strategic place for Vijayanagara kingdom. There were many attempts by the Bahmani rulers to capture Adoni Fort. Important forts in the districts were under governors of Vijayanagara kings.

Initially, a portion of the district was under the possession of Qutub Shahis of Golkonda. However, the entire parts of the present district were brought under one rule by the Mughal emperor Aurangzeb. He annexed both Golkonda and Bijapur kingdoms. As a consequence of later developments, the rights to collect Chauth and 'Sardeshmukhi' taxes went to Maratha rulers.

The district later passed into the hands of Asaf Jahis (The Nizams). Their nominees called Nawabs ruled Kurnool. Later, some places in Kurnool district became centres of power struggle between Marathas, Nizams and Kamatak Nawabs. Though the district went under Tipu Sultan, the Karnataka Nawab, for a short duration, Nizam recaptured it with the support of the British. Nizam entered into a new treaty called 'treaty of offensive defensive alliance' with the British. According to the treaty, the British supported him in war with Tipu resulting in the annexation
of large territory of Tipu. Nizam however ceded the area accessed through this war to the British in return for a subsidiary force. Thus, Kurnool became one of the districts (beside Bellary, Anantapur and Cuddapah) ceded to British by the Nizam and hence called one of the four ceded districts.

THE PALEGAR SYSTEM:

Palegars were those chiefs who took possession of certain areas under their control. They existed in all four ceded districts and had claimed the rights to collect taxes. While there were 80 Palegars in the whole-ceded territory, Kurnool district had 22. The British government had to appoint Principal Collector with four sub-Collectors to deal with the Palegars, who were opposing the British administration.

KURNOOL DISTRICT DURING FREEDOM STRUGGLE:

Kurnool district figures prominently for the contribution it made to the Independence movement in India. People from the district reacted to all the programmes undertaken by the leaders as part of the Independence movement. Non-cooperation movement, Movement against Simon Commission, Civil Disobedience movement, Quit India movement, etc., had received wide support from the people of the district. A spinning home was established at Nagalapuram and also Charkas (spinning wheels) were supplied free of cost to the poor at Adoni. There was an overwhelming response from the people to Gandhi's visit to many towns of the
district in 1929, to raise funds for the Khaddar (handloom) Movement.

ADMINISTRATIVE CHANGES:

The former 13 taluks in the district were reorganised into 54 Mandal Praja Parishads in 1985. Thus Mandal Praja Parishads became the unit of administration in the district, except Srisailam dam area due to its statutory status. According to the 1991 census, there are 928 villages in the district. All the 54 Mandals are organised into three revenue divisions. They are Nandyal, Kurnool and Adoni divisions. The study area is located in Adoni revenue division.

IMPORTANT CROPS:

Cropping pattern in the district depends upon the region and availability of irrigation facilities. Following the Rabi and Kharif seasons, different crops are cultivated in the whole district. Paddy, groundnut, cotton, sugarcane, chillies are the important crops cultivated on canal irrigation, mostly in the south-western part. Onions, sunflower is cultivated on bore-well irrigation in this part. Maize is cultivated in all parts, both on irrigated and un-irrigated lands. Jowar, Bazra and Tobacco, which are dry land crops, are cultivated in all parts of the district. While Jowar is cultivated in Kharif season, Bajra and Tobacco are cultivated during rabi season. Redgram, Greengram, Bengalgram and Horsegram are the main crops among the pulses cultivated in the
district. Cholam, cumbu, korra and castor, which had traditionally been cultivated in the district, have lost their importance now due to extensive commercialisation of agriculture. Many farmers, for domestic as well as marketing purposes, cultivate vegetables like tomato, ladies finger, potato, carrot, brinjal, pumpkins and some leafy vegetables.

COTTAGE INDUSTRIES IN THE DISTRICT:

Handloom industry is an important cottage industry of the district. The centres particularly noted for this industry are well known for the production of saris, blankets and other handloom clothes. The varieties called *Poruva* and *Susi* produced in these centres had attracted good market in the State before the mill made cloth became popular among the people. Earlier, Adoni and Kurnool were popular centres for carpet weaving also. "*Kumbli*" (woollen blanket made of Sheep wool) was extensively woven in the district. Hand spinning, which was done extensively in the district earlier, has declined now.

Weaving in Yemmiganur is being carried on under a popular cooperative society, the Yemmiganur Weaver's Cooperative Society (YWCS), which was started in 1938. The society produces clothe for shirting and coating, dhotis, towels, napkins, bed-sheets, saris, salwar doth (upper garment) and pavada (skirt) doth. YWCS is popular for the mosquito-net doth production.
AMENITIES:
  Cotton Research Stations, Project Development and Demonstration Farm, the Agricultural School (both at Yemmiganur), Cattle-cum-Dairy Farm at Banavasi near Yemmiganur and other centres for fisheries, poultry and livestock development are the basic amenities available for agricultural dependent population of the district.

TRANSPORT:
  Bus is the main means of transportation as the railways poorly connect the district. A new bridge was built across Hundri and opened for traffic in 1920. Adoni can be considered as the main railway station in the district. Another railway line between Guntur and Guntakal connects Nandyal. The metre gauge line between Hyderabad and Bangalore, which passes through Kurnool, was converted into broad gauge in 1997. The Railways, which pass through the middle of the district from the west to east, link the district with the other parts of the State and the country.

DRINKING WATER:
  Almost every village in the district is provided with drinking water facility. Drinking water is supplied from Tungabhadra and Krishna rivers, and also through bore-wells, through a protected water supply scheme. A few villages are supplied with water from village ponds by ground level filtration points.
EDUCATION:

Primary level school facility is available in almost all villages in the district. Besides the formal education facility, people are motivated to become literate under non-formal education programmes. The State Government during early 90s undertook the Akshara Kurnool Programme as a part of neo-literate movement. It has brought a qualitative change in people's understanding about the development programmes in the state. All former taluk headquarters (which are replaced by the Mandal Parishad headquarters) have Junior Intermediate (+2) and Degree colleges. There is a government sponsored Industrial Training Institute (ITI) at Dhone and Polytechnic College at Nandyal, besides private technical educational institutions at Adoni, Nandyal and Kurnool. The state government runs social welfare, tribal welfare and residential educational institutions at few places in the district to improve education facilities to the Scheduled Caste, Scheduled Tribe, Backward Classes and other poor students. Jawahar Navodaya Vidyalay, sponsored by the Central government, is located at Yemmiganur.

ELECTRICITY:

Electricity was introduced in Kurnool town in 1930. The district is completely electrified. At Srisailam, a well-known pilgrim centre, there is a hydroelectric power project
IRRIGATION:

Canals are the major source of irrigation for agriculture land in the district. The Kurnool-Cuddapah canal, the Lower Level Canal (LLC) and Higher Level Canals (HLC) of the Tungabhadra project and Gajula dinne project are the main sources of canal irrigation. Tanks and wells are the other sources of irrigation. Total extent of land under irrigation is about 1,64,064 hectares (according to 1991 census), 64% of land is irrigated under canals, 25% and 11% of land is cultivated under wells and tanks respectively.

POPULATION:

According to 1991 census, the total population of Kurnool district is 29,73,024 comprising 15,22,618 males and 14,50,406 females. The population in the district has increased by 5,65,725 persons compared to the previous census. Thus the district has recorded a decennial growth rate of 23.5% against the State average of 24.2%.

SEX RATIO:

Kurnool district is one of the 20 districts in Andhra Pradesh where sex ratio is not favourable to women. The district has registered a decline in sex ratio from 962 in 1981 to 953 in 1991. High Mortality rate among female children is largely due to lack of proper attention and child care by the parents. It is the main cause for the low female sex rate.
RELIGION AND CASTE:

Hindus constitute majority in the district population, followed by Muslims and Christians. Among the Hindus we find predominantly land-owning castes like Reddy, Kamma, Balija and Lingayat Gouda. The upper castes like Brahmin and Vaishya are numerically small. The artisan and service castes also form a substantial proportion in the total population in the district. The later groups can be categorised as occupational castes and Schedule Castes (SCs). The district population also has a significant proportion of Schedule Tribe (ST) population.

The main communities among the SCs are Mala, Madiga and Byagara. According to 1991 census, the percentage of SC population to the total population in the district is 17.43% and this is higher than the State's average of 15.93%. The dominant ST groups are Sugali/Lambada, Yerukula and Chenchu. Their proportion to the total population in the district, as per 1991 census, is 19%, which is lesser than the State's average ST population of 63%.

Muslims, who come numerically next to Hindus in this district belong mostly to the Sunni sect. The important groups among them are Sheikh, Syed, Mughal, Pathian, Lubbi, Mahdavi, Arab, Kasai and Dudekula. Most of them are not confined to any particular profession. Sheikhs are the predominant group among the Muslims. Muslim community members living in study area are
largely either converts or migrants during successive Muslim rulers.

The Kurnool district Gazetteer (1974) states that almost all the Christians are converts from the Hindu fold. According to the Gazetteer, "Even though Christians does not recognise any caste system, the influence of the castes to which they belonged before conversion from Hinduism does operate in their general social life, and particularly in the matter of matrimonial alliances. Converts from the same caste tend to group together in such endogamous practices" (1974: 63-64).

II

THE STUDY VILLAGE:

The name Gudekal was supposed to have been derived from the words "Gouda" and Kallu (Toddy). It is believed that the Goudas from this place were popular for supplying toddy to the dominions under Adoni Nawab and also to the local people on different occasions. Thus it was known as Goudakallu (Gouda's toddy) which in course of time became Gudekal.

SETTLEMENT PATTERN:

The village settlement has a circular shape. A road leading from Yemmiganur is separated into two at the entrance of the village. One leads into the village and forms as a main road between the central part and main part of village on North.
Another road becomes an extension of the Yemmiganur road that links Yemmiganur with Pattikonda road. This road forms a main road between the outer part and central part of village. Thus this road forms into a necklace shape. Madiga (SQ have constructed their *pucca* houses on the hillock. Boya *geri* is situated on the north-west of the outer part of the village, while the households from Mala and Byagara community are located on the south-west of this outer part.

There are four by-lanes that link the circular road to the main road, which connect the village to Kurnool-Bellary main road at about 25 kilometres. The Padmasale, besides few Togata and Kurini houses, predominantly occupies these by-lanes. Most of the Kurini households are located in outer part, which forms eastern part of the village. Adjoining this Kurini *geri*, there is a Chakali *geri* (Washer-men Street). Behind these, there is Uppara *geri*, where Uppara caste families live, and Mangali *geri* (Barber Street).

Muslim houses are situated on the main road that leads to YWCS. Besides, they are scattered in the village and are found in many streets. This shows that they do not live in any exclusive street as majority of them had migrated from other places. Are-Katike and Katike Muslim live in an exclusive street behind the YWCS branch. Families belonging to Komati caste (trading community) reside near YWCS.
Settlement pattern shows a clear-cut distinction among the castes/communities in the village. Gouda are housed at center of the village. Most of the Weaver families are concentrated in four streets. There is a sprinkle of weaver families in other streets also. Boya live in a separate street called Boya Geri. The Byagara and Madiga live in separate streets. Most of them live in huts on the hill tract of the village. Muslim families are located mostly on the village main street, particularly in the center of the village. Vaishya, trading caste, families are also located on the main street of the village.

**TYPE OF HOUSE:**

There are 1,375 houses in the village. The walls of most of the houses are made of stone and mud. The roof is mostly mud plastered over bamboo mats. Thatched houses are seen only in the street where Madiga caste members live. There are a few RCC buildings owned by a couple of weavers' families and Gouda (agricultural) caste families. The structure of a house differs from caste to caste. Since the focus of this study is on weavers a description of a typical weavers' house is provided here under.

**WEAVER'S HOUSE:**

A weaver's house design is different from that of a non-weaver family. As one enters into a weaver' house, there is a long corridor like hall, where the looms are placed. Fifteen feet of space is normally required for the length of a loom. In some houses, it is adjusted in a smaller space also. In each house, depending on the
PICTURE 2.1: WEAVER’S HOUSE
size of family, number of looms varies from one to seven (Plate 2.1). Kitchen and bathroom are located on either side of this long corridor like hall. Some houses have a separate room for the household deity. The *charka*, which is used for winding the thread, is found in a corner of the hall. Every house has some open space either in the front or in the backyard. Invariably there is a neem tree (*Azadirachta indica*), locally called *Vepa*, in the open place and it provides them shade while they do the sizing work (Picture 2.1).

**FARMER'S HOUSE:**

A farmer's house differs from that of a weaver's in design. There is some space for cattle / livestock immediately after the entrance, which is called *gaata*. Adjacent to that there will be a raised platform and inside the kitchen room and bathroom. Some houses have open space on the backside of the house used for storing hay, which is used as fodder for cattle.

Mouses of farmers are of two types. A small farmer dwelling is single storied, generally built with mud and of lower height. They are usually single roomed houses. While the large fanners' houses have well paved corridors and verandas with wooden pillars. The doors are elaborately carved or painted.

**DEMOCRAPHIC PROFILE OF THE VILLAGE:**

In 1991, the total population of the village was 8,725. The following table (22) shows the total population of the village according to categories of weavers and non-weavers. Weavers in
the village form about 14.4%. In contrast to non-weavers, the proportion of women vis-a-vis men is lower.

**TABLE 2.2: Weavers and Non-Weavers by Gender**

<table>
<thead>
<tr>
<th>Sex</th>
<th>Category</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Weavers</td>
<td>Non-weavers</td>
</tr>
<tr>
<td>Male</td>
<td>648 (14.9)</td>
<td>3707 (85.1)</td>
</tr>
<tr>
<td>Female</td>
<td>607 (13.9)</td>
<td>3763 (86.1)</td>
</tr>
<tr>
<td>Total</td>
<td>1255 (14.4)</td>
<td>7470 (85.6)</td>
</tr>
</tbody>
</table>

The village population is broadly discussed under two heads—weaving and non-weaving communities/castes. The non-weavers include the Gouda, Boya, Chakali (washer man), Mangali (barber), Mala, Byagara, Madiga, Christian, Muslim, Katike, Dudekula and others. Some members belonging to non-weavers also have taken to weaving as an occupation. The Weavers' category includes the traditional weaver castes. Traditional weavers are defined as those who are attached to the occupation by tradition over generations. They are Padmasale, Kurunisale, Togata, Sakulasale and Devangam.

**LANGUAGE:**

Telugu is generally spoken in the village. Since the village is located on the border (it was a part of erstwhile Mysore State), most of the people speak Kannada also. Though Muslims speak
Urdu at home, they also speak fluent Telugu. There are some who speak Marathi also.

LANDHOLDING:

There has been an increase in the smaller size holdings. Large landowners retain much of their holdings that they can cultivate with their livestock and servants, and the rest they lease out. It was observed that a large extent of land is under the control of non-cultivating registered holders. The numerically small Kannada-speaking Gouda caste families own large amount of land in the village.

Most of the cultivators are holding land below 1.25 acres. Those who posses land up to 2.5 acres form the next largest category. The maximum size of land under any individual is about 27 acres and only four members in the village are privileged in this regard.

LITERACY:

The literacy rate, as can be seen in the table given below, is very low in the village (17.9%). Illiteracy is more prevalent among females than males. Consequently, among the literate males (73.9%) predominate over females (26.1%).
### TABLE 2.3: Literacy by Gender

<table>
<thead>
<tr>
<th>Sex</th>
<th>Category</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Literates</td>
<td>Illiterates</td>
</tr>
<tr>
<td>Male</td>
<td>1157 (26.6)</td>
<td>3198 (73.4)</td>
</tr>
<tr>
<td>Female</td>
<td>408 (9.3)</td>
<td>3962 (90.7)</td>
</tr>
<tr>
<td>Total</td>
<td>1565 (17.9)</td>
<td>7160 (82.1)</td>
</tr>
</tbody>
</table>

### OCCUPATION:

More than half of the village population is workers (54%) and the rest are dependants. About half of the total workers are agricultural labourers (49.4%), and among them women (57.3) predominate over men (42.7). Household industry (26.7%), including manufacturing, processing, servicing and repairs, is the predominating occupational category after agricultural labour. Most of those engaged in this category of occupations are weavers. Among the agriculturists, majority is small and marginal farmers. Those engaged in other occupations like teachers, petty business, etc., form a very small proportion of total workers (Table 2.4).

### TABLE 2.4: Occupation by Gender

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>614 (73.6)</td>
<td>220 (26.4)</td>
<td>834 (100.0)</td>
</tr>
<tr>
<td>Agricultural Labour</td>
<td>991 (42.7)</td>
<td>1330 (57.3)</td>
<td>2321 (100.0)</td>
</tr>
<tr>
<td>Household Industry</td>
<td>639 (50.9)</td>
<td>616 (49.1)</td>
<td>1255 (100.0)</td>
</tr>
<tr>
<td>Others</td>
<td>223 (77.0)</td>
<td>63 (23.0)</td>
<td>286 (100.0)</td>
</tr>
<tr>
<td>Total</td>
<td>2467 (52.5)</td>
<td>2229 (47.5)</td>
<td>4696 (100.0)</td>
</tr>
</tbody>
</table>
ECONOMIC ORGANIZATION:

Gudekal's economy is predominantly agriculture-based. As already noted agricultural fields on three sides and hill slopes on the other surround village. Generally, the soils in this village are suitable for agricultural operations, and they can be classified as red and black soils. However, the large extent of soil in the village is black. Agriculture in this village is largely rain fed. However, some lands get irrigation water from Tungabhadra canal.

Paddy occupies the most prominent place among the crops grown on irrigated canals. Groundnut is cultivated both on irrigated and un-irrigated lands. Sunflower is a new entrant among the commercial crops in the area. Though this area was popular for cotton crop, its cultivation now a day is very nominal. Fluctuations in cotton prices, and the amount and cost of labour required for harvesting it are the main reasons for the decrease in cotton cultivation.

LAND USE PATTERN IN STUDY VILLAGE:

The total land under the village jurisdiction is 1,531 hectares. Out of the total land only 56% is under use, of which only about 25% is cultivated under irrigation. The Table (2.5) shows that much of the land is under fallow and the remaining (26%) is under ferries, which is unsuitable for cultivation.
TABLE 2.5: Land Use Pattern in Study Village (in Hectares)

<table>
<thead>
<tr>
<th>Area</th>
<th>Fallow and non-cultivable land</th>
<th>Land under non-agriculture</th>
<th>Cultivable fallow land</th>
<th>Padava lands</th>
<th>Total land under agriculture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1531</td>
<td>399</td>
<td>159</td>
<td>8</td>
<td>103</td>
<td>214</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>648</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>862</td>
</tr>
</tbody>
</table>

Source: Mandala Gananka Darshini, 1996-97

AGRICULTURAL PRACTICES:

The agriculture year begins roughly in April. The various agricultural operations were fixed in a sequence in relation to the nakshatras or lunar asterisms (like Ashwini, Bharani etc.) called “Kaart” locally. With the advent of irrigation, water is released according to the English calendar months and as a result, there is less emphasis on the Kaartes. However, still there are people who start agriculture operation according to the Kaartes.

Dam built on Tungabhadra river in Karnataka irrigates some lands in the study area. Lands are generally tilled immediately after the harvest of the crop, if moisture is present, or soon after the first showers. The loose soils consisting of red and black soils are ploughed in alternate years. The surface is merely harrowed with Guntaka when the land is not ploughed. This is done even if there is no moisture on the surface. Manuring of dry land is done only once in 2 or 3 years, with about 3 to 5 cartloads of cattle manure per acre. The bullock power maintained is only one pair for about 30 acres of black soil or 15 to 20 acres of red soil and therefore...
sufficient quantity of cattle manure is not available for manuring all the holdings. Goat and sheep penning is practised.

The use of bone meal and artificial manures like ammonium sulphate, ammonium phosphate, sulphur phosphate, etc., are slowly increasing. Particularly, they use mainly chemical fertilisers for irrigated lands. The months of July to October are generally busiest months for sowing the crops.

ECONOMIC CONDITION OF AGRICULTURISTS:

The average extent of farmers' holding, the rainfall, the prices, normal weather conditions, etc., constitute important factors in the economic condition of the agricultural population as a whole in the village. About 72% of the village population, including the agricultural labour, is dependent on agriculture, among them about 80% are small farmers (Table 2.4). The amount of capital that a marginal / small farmer possesses is generally very low and hence, they always look for some outside help. Under these circumstances, any major innovations in agriculture are difficult to be adopted by these sections. Given this situation, the local/regional political leaders make use of them for bettering their political fortunes. The factional politics of the dominant castes thus affect the lives of these people.

Ideally, 24 inches of rainfall would be ample for agricultural operations in this area, provided the rainfall is seasonal. Even a five-per cent short fall in rains is likely to affect the agricultural
operations in the locality, experience shows that loo frequently the rainfall is not only deficient but also unseasoned. A large number of farmers have smallholdings and there is always a tendency for them, under such circumstances, to degenerate into the condition of agricultural labourers. From time to time there does occur a serious failure of crops, which make the people to feel the pinch.

MAJOR CROPS:

Paddy, groundnut and cotton are the main crops cultivated in the village. Utilising the irrigation sources, these crops, which require sufficient water, are cultivated in the large portion of land in Rabi season also. Bajra is the next major crop, which is cultivated in large extent of land. As it requires no irrigation it is cultivated on rains. Other crops like Jowar, Maize etc., are cultivated on rains (Table 2.6).

<table>
<thead>
<tr>
<th>Crop</th>
<th>Season</th>
<th>Cultivated Land</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kharif</td>
<td>Rabi</td>
</tr>
<tr>
<td>Paddy</td>
<td>264</td>
<td>182</td>
</tr>
<tr>
<td>Jowar</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>Maize</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bajra</td>
<td>30</td>
<td>-</td>
</tr>
<tr>
<td>Groundnut</td>
<td>268</td>
<td>323</td>
</tr>
<tr>
<td>Chilli</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>Sugarcane</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Tobacco</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Cotton</td>
<td>511</td>
<td>845</td>
</tr>
</tbody>
</table>

SOURCES OF IRRIGATION FOR AGRICULTURAL OPERATIONS:

The details regarding sources of irrigation in the village are shown in the following table (2.7). The total agricultural land in the village is irrigated through two major sources, i.e, canals and agricultural wells. It is evident that about 50% of total irrigated land is cultivated under canals and the rest is under agricultural wells. There are about 80 agriculture irrigation wells in the village. The Tungabhadra low level canal irrigated the major portion of land under the study village.

<table>
<thead>
<tr>
<th>Irrigation Source</th>
<th>Season</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kharif</td>
<td>Rabi</td>
</tr>
<tr>
<td>Canals</td>
<td>187</td>
<td>258</td>
</tr>
<tr>
<td>Ponds</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Tube wells</td>
<td>182</td>
<td>249</td>
</tr>
<tr>
<td>Total</td>
<td>369</td>
<td>507</td>
</tr>
</tbody>
</table>


AGRICULTURAL IMPLEMENTS:

There has been a decline in the use of age-old implements for ploughing and tilling agriculture lands. Due to increase in cost of cattle, high demand for labour, etc., are the reasons for farmers to opt for mechanical implements in their cultivation.

LIVESTOCK:

This village has good number of livestock and poultry. The density of livestock and poultry is quite high. It is higher than the
district average of livestock and poultry, 78.8 and 29.5 respectively, per square mile. Cattle, goat, sheep, buffaloes, and donkeys are major livestock in the area. Several varieties of grasses, along with stocked paddy straw, Jowar and maize stalk, groundnut and horsegram haulms and bhoosa are used as fodder.

III

NON-AGRICULTURAL ACTIVITIES:

TEXTILE:

Besides agriculture, weaving provides employment to many in the village. Among those who undertake weaving traditional weaver castes predominate over the others in this village. These traditional castes are Kurini, Padmasale, Togata, Devangam and Sakulasale, in the order of their numerical importance. Apart from the traditional castes, members from other community/castes, such as Muslim, Katike Muslim, Telega and Boya, also are involved in weaving enterprise. Among them Muslims predominate over Katike Muslim, Telega and Boya. The entire weaving enterprise both cotton and silk, in this village and also in the region, is only done through handlooms.

COTTON WEAVING:

Weavers working under the Yemmiganur Weavers Cooperative Society (YWCS) are engaged in producing the cotton clothes like towels, saris, lungis, bed-sheets, petticoat doth, handkerchiefs, etc. The yarn for these cloths is supplied by the
YWCS, which markets these items and pays the weaver on piece rate basis. Though the weavers do not find cotton weaving all that remunerative, some of them still continue with it because of the material benefits that they receive from YWCS.

Spinning of cotton into yarn or thread was widely practised by women in the village. But with the formation of YWCS, the responsibilities were thrust on YWCS to supply yarn to the weavers. However, the establishment of local spinning mills also avoided involving women in spinning activity. Introduction of silk weaving by Master Weavers resulted in the near disappearance of spinning, as the Master Weavers supply ready made silk yarn in spindles.

SILK WEAVING:

Silk weaving is a new entrant in the village. The present silk weavers in the village, in the past, were basically cotton weavers under YWCS. Attracted by higher levels of returns in silk weaving, some have dropped out from YWCS and started practising silk weaving. They primarily make silk saris in all colours, in alternative squares. The Buta saris are very popular and the introduction of Jaqad has recently brought a new dimension to their talent as the new designs could be arranged in a sari with the help of Jaqad. These are generally more richly embroidered than the cotton varieties and hence, sold at higher prices. The price ranges from Rs.500 to Rs.5000, which is much lesser than the price for the same variety sold in the market in other places. Besides
weaving, they are also involved in winding, sizing and other related activities.

SEASONS AND WEAVING ACTIVITY:

During rainy season the threads become stiff and elastic due to moisture. It becomes harder for the weaver to work on the loom during this season and he would not consider the June to September period as conducive to weaving activity. Also, during summer it will be problematic for a weaver to sit on the loom for a long time due to hot conditions, since the average temperature will be around 40° C. Hence, a local weaver considers the November to February period as the ideal time for weaving.

SMITHERY AND CARPENTRY:

Next to textile industry, some metallurgical artisans are important among non-agricultural workers. Five goldsmith (Kamsali) families are there in the village. Besides, there are five carpenter (Vadrangi) families among whom only one family continues the occupation in the village. He renders his services for money in place of payments in kind. Other four families are working in their own workshop in Yemmiganur.

POTTERY:

Kummari caste members practice pottery. There is a decline in this occupation due to problems of availability of raw material (clay) in the village as a result of expansion of agriculture. Further,
the decline in this occupation is also due to competition from metal and plastic ware.

CURING HIDES:

Hides of sheep or goat are collected when it is removed from the animal slaughtered for meat. Hide is salted thoroughly and immersed in limestone water and sold in specific trading centres established in Yemmiganur town. These hides undergo further processes before getting tanned. Few people from Are-Katike and Katike Muslim families do this work of collecting hides and skins in the village.

TRADE:

Trading in weaving products is the major contributor for trade in this village. The village is the chief exporter of both cotton and silk clothes. Cotton clothes are traded through YWCS to different places in India and abroad, while silk clothes are traded individually to Master Weavers/middlemen. As there are skilled weavers in the village, the cloth contractors and businessmen visit the village from various places, like Hyderabad, Kodumur, Gadwal, Kurnool, Bellary, etc., to buy silk saris and, in turn, sell them through their outlets.

Trade in agriculture products is not significant in this village. There are two middlemen who have opened shops to purchase grains from local farmers. These middlemen export them to cities in Andhra Pradesh and Karnataka. There are a few
provision shops, mainly run by Komati caste members (who are a traditional merchant caste), which sell the essential commodities to locals.

COOPERATIVE ACTIVITY IN THE VILLAGE:

Cooperative movement in this village dates back to pre-independence period and it was a response to the famine conditions during 1940s and 50s. Due to World War II and the consequent economic depression, which caused scarcity of essential commodities, a great deal of influence was exerted by the Kurini caste leaders on the weavers of Yemmiganur area to join the cooperative movement. This was mainly to prevent them from migrating to other places. This initiative of Kurini caste leaders played a significant role in the economy of the region. With the support given by the government, the leaders of YWCS encouraged formation of cooperative institutions like Yemmiganur Weavers' Cooperative Society (with its branches in Yemmiganur area), Credit Cooperatives and Cooperative Stores in the region. Thus YWCS branch was opened in Gudekal in 1948. There is a Silk Weavers' Cooperative Society, Mallikarjuna Silk Weavers' Cooperative Society, registered in 1992 for the silk weavers in the village. The town bank at Yemmiganur issues short-term loans to Gudekal farmers for purchase of agricultural implements, fertilisers, in support of seasonal agricultural operations, etc.

The Yemmiganur Leather Workers' Cooperative Society was established at Yemmiganur in 1959. Its aim was to stop the
migration of Scheduled Caste families in the region to other places. The society has established four allied units like Village Model Tannery, Footwear Unit, Marketing Depot for raw materials, and Footwear Sales shops. The society was involved in the development of the village leather industry under the purview of Khadi and Village Industries Commission. People from Byagara and Madiga and Mala communities from several villages in Yemmiganur region formed the workforce in these units. Many Scheduled Caste families from Gudekal village were also employed in this Cooperative Society. However, in recent years some of these units were closed down due to lack of organisational and financial support, and leadership. Particularly, the Society started facing problems after the death of its founder leader Somappa.

The Milk Supply Cooperative Society was established at Yemmiganur in 1952 and its services were extended to Gudekal much later. This Cooperative benefited many milk producers, who were, by and large, small farmers and landless labourers. The basic purpose of the Society was to secure better price to milk producers. Also, people who do not sell milk to the society go to Yemmiganur town early in the morning to sell milk to hotels in the town. The establishment of number of hotels at Gudekal and on the outskirts of Yemmiganur, towards Gudekal, brought down the membership of the Milk Cooperative Society. Improved transportation facility (many unemployed/underemployed youth have chosen to run the auto-rickshaws taking loans from some financial institutions) also
resulted in the decline of membership. This helped them, further, to supply milk to Yemmiganur hotels. This is more fetching than supplying milk to the Milk Cooperative, which follows rules rigidly relating to the quality of milk and the time for delivery of milk.

CASTES AND TRADITIONAL CALLINGS:

Togata, Padmasale, Kurini, Devangam and Sakuiasale (the Chief weaver castes); Gouda (agricultural caste); Ediga (Toddy tapers); Besta (fishermen); Golla (Grazers and cowherds); Kuruba (shepherds); Kummari (potters); Vishwabrahmin/Kamsali (goldsmiths, coppersmiths and blacksmiths); Vadrangi (carpenters); Oddes (earth diggers and stonecutters); Giakali (washer-man); Mangali (barbers); Boya (village servants); and Uppara (labourers) are some of the caste groups associated with distinct professions or trades.

WEAVING COMMUNITIES:

Among the weavers there are two categories, 1) traditional weaving castes and 2) non-traditional weaving castes/communities. The former has traditional attachment to weaving occupation, while the latter have adapted to weaving as a means of livelihood. Among the traditional weaver castes, Kurini predominate over Padmasale, Togata, Sakuiasale and Devangam. Ethnographic details of the traditional weaver castes/communities are provided in the fourth chapter. As can be seen in the table (2.8), a few families from Muslim, Katike Muslim, Telaga and Boya have taken to weaving enterprise.
**TABLE 2.8: Households by Caste/Community**

<table>
<thead>
<tr>
<th>Traditional *</th>
<th>Non-traditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caste/Community</td>
<td>HHs</td>
</tr>
<tr>
<td><strong>Kurini</strong></td>
<td>158</td>
</tr>
<tr>
<td><strong>Padmasale</strong></td>
<td>46</td>
</tr>
<tr>
<td><strong>Togata</strong></td>
<td>8</td>
</tr>
<tr>
<td><strong>Sakulasale</strong></td>
<td>5</td>
</tr>
<tr>
<td><strong>Devangam</strong></td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>223</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Caste/Community</th>
<th>HHs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim</td>
<td>58</td>
</tr>
<tr>
<td>Katike Muslim</td>
<td>36</td>
</tr>
<tr>
<td>Are-Katike</td>
<td>10</td>
</tr>
<tr>
<td>Telaga</td>
<td>7</td>
</tr>
<tr>
<td>Bova</td>
<td>379</td>
</tr>
<tr>
<td>Gouda</td>
<td>40</td>
</tr>
<tr>
<td>Mangali</td>
<td>27</td>
</tr>
<tr>
<td>Chakali</td>
<td>25</td>
</tr>
<tr>
<td>Dudekula</td>
<td>60</td>
</tr>
<tr>
<td>Vadrangi</td>
<td>5</td>
</tr>
<tr>
<td>Kamsali</td>
<td>5</td>
</tr>
<tr>
<td>Uppara</td>
<td>21</td>
</tr>
<tr>
<td>Golla</td>
<td>24</td>
</tr>
<tr>
<td>Ediga</td>
<td>21</td>
</tr>
<tr>
<td>Kamma</td>
<td>9</td>
</tr>
<tr>
<td>Komati</td>
<td>9</td>
</tr>
<tr>
<td>Madiga</td>
<td>210</td>
</tr>
<tr>
<td>Mala</td>
<td>35</td>
</tr>
<tr>
<td>Byagara</td>
<td>45</td>
</tr>
<tr>
<td>Christian</td>
<td>8</td>
</tr>
<tr>
<td>Others</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1110</td>
</tr>
</tbody>
</table>

* Includes both engaged and not engaged in weaving.

**NON-WEAVING COMMUNITIES:**

**GOUDA:**

They are considered as Lingayats. The name Lingayat means "one with a lingd", the reference is made to the portable linga worn in silver or a metallic casket. It is usually suspended by a string in the neck, in the form of a pendant or it can be tied on the upper arm or on the head to the turban. They can be compared with the Kannada speaking Vokkaligas, as there is resemblance in
the social practices between them. Hayavadana Rao (1984) states that Gouda is a title of the head of the Kattemane, organisation of a group among them. According to him, several Kattemanes form a Nadu, at the head of which is Nadu Gouda. There is Desai Gouda or Bhumi Gouda over a collection of several Nadu Goudas. There are two Desai Gouda organisations, one over the Telugu sections and another over the Kannada section. The usual caste titles are Gouda for Kannada origin people and Reddi for Telugu origin people. They are found in most occupations, including toddy tapping. But their main occupation is agriculture. The Gouda families in the village own a large amount of land and they control political power also.

BOYA:

Gopala Krishnaiah Chetty (1886), who compiled the Manual of Kurnool district in the Presidency of Madras, described them as Kirata or Bedri. According to him they were mainly employed in tax collection in the villages, by the Zamindars. Boya in the village are cultivators, and agricultural labourers. Boya are numerically predominant in the village. They are listed under denotified tribes in some districts of Telangana in Andhra Pradesh.

CHAKALI OR WASHERMAN:

There are about ten families from Chakali caste, a traditional washer-man caste, in the village. In this village Chakali are engaged in their traditional occupation only. However, some
families from this community are involved in weaving occupation in the neighbouring villages of Yemmiganur.

ARE-KATIKE:

There are two sections among Katike. One follows Hindu tradition, while the other Muslim. Both these are believed to be descendants of two brothers. Members belonging to the younger brother's lineage call themselves Are-Katike, or Maratha butchers and follow Hindu manners (Thurston 1909). Their traditional occupation is butchering but most of them are now engaged in agricultural labour and petty business and few of them are involved in curing hides business. The Are-Katike are mostly prevalent in the Bellary district of which this study area was a part before the reorganisation of the States. Besides they are prevalent in almost all villages in the district in small number. The Are-Katike are butchers.

MANGALI

Mangali is a traditional barber caste and they still continue to practice their traditional occupation in the village. There are 27 families in the village. They play musical instruments (they are locally called melagallu) during festivals, village ceremonies, marriages and other auspicious occasions. Now, some of them have established hair-cutting saloons in the village.
MADIGA, MALA AND BYAGARA:

The Scheduled Caste population comprises of about 15 percent of the total population in the village. They are mainly from the Madiga caste. There are also a few Scheduled Caste families belonging to Mala and Byagara in the village. Byagara are regarded as a sub-caste of Mala in other areas of the State. Traditionally, Byagara are the agricultural labourers and are employed by the Hindu castes in digging grave for their deceased. Madiga traditionally involved in carcass cleaning, tanning, and manufacturing whips, chappals (slippers), etc. However, due to the initiative taken by one of the prominent leaders from the Kurini (weaver) caste, Machani Somappa, who mobilised both Byagara and Madiga and started a Leather Workers Cooperative, now both the communities live by tanning leather and making shoes. But due to poverty alleviation programmes introduced by the State and Central governments, there is an improvement in their living condition. Some of them now work in the spinning and oil mills as attenders and workers, while others have started petty business and run auto rikshaws, etc.

MUSLIMS:

There are about 80 Muslim households and most of them are Sunnis. They are involved in agriculture, agricultural labour, weaving and petty business. Majority of Muslim families in Gudekal was migrants from neighbouring places, which were parts of Adoni, which was ruled by a Muslim chief. Gudekal Muslims
follow the tenets of Sufism, which preached about the religious
tolerance and universal brotherhood. The Sufi saints during their
mission to teach their philosophy had their visits to Gudekal also in
the past. The present descendent, of Sufi school of thought, visit
the places near by Gudekal, such as Adoni, Guntakal etc. The
disciples from Gudekal throng to these places to visit him for
hearing his preaching.

KATIKE MUSLIM:

Most of them are involved in slaughtering animals and
selling meat. Some of Them are engaged in curing and selling
hides. They observe both Muslim and Hindu customs. Thurston
(1909) states that there are three social classes among the Katike.
The first group is called Gayi (cow) Khasayi, as they sell beef.
Second group is Sultani, and the third one is Surasus. The second
and third groups are claimed to be the descendants of two brothers.

According to Thurston, Tipu Sultan, the chieftain of Mysore
State, felt that it was against Islamic principles to take mutton from
the Hindu butchers, as they do not perform "Zubah" at the time of
slaughtering the sheep. He ordered two Hindu brothers, whom he
identified as the expert mutton suppliers, to the court.
Customarily, the elder brother was summoned to the Sultan's court
first and he was circumcised following the Sultan's orders and the
man was converted to Islam. On hearing the news, the younger
brother ran away to another place. Thus the descendants of the
elder brother became Muslims and that of the later Hindus.
However, since the conversion was under duress, they did not adopt all Islamic practices till recently. Thurston states that, only recently, they started doing Namaz and adapting to other manners and customs of Muslims. They settled down in pursuit of occupations relating to agriculture and Government services of various kinds (Hayavadana Rao 1984).

RELIGIOUS BELIEFS AND PRACTICES:

Members are mainly from three religions: Hinduism, Islam, and Christianity. Among the Hindus, belief in god ranges from the concept of one God to anthropomorphic and even animistic notions. Weavers in Gudekal have their family deities and they worship them along with other deities, Sanskritric or parochial. For instance, Padmasale weavers venerate the Bhavana Rishi, son of Lord Brahma. Lord Rama and Lord Krishna, who are regarded as divine incarnations and are worshiped widely in the village. Their portraits are seen in every house in the village. Temples, dedicated to various other deities like Anjaneya Swamy, Maremma, Sunkalamma, Markandeya, Neelakanteswara, etc., are normal centres of religious congregation and worship. People throng en masse to the temples to offer prayers on important religious festivals and fairs. Besides, they gather at a temple or at the houses of prominent persons in a street to listen to the recitation of Ramayana or Mahabharata texts, the two great epics of Hinduism.

Most of the Hindus also visit Durgah of Allepeeran (a local Muslim saint) along with their Muslim counterparts. Muslims,
particularly, show their utmost faith by celebrating Urus (annual religious fair), on occasion of Alleepeeran's anniversary. Katike Muslims and Dudekula do not practise Islamic traditions properly. Some of them do visit Hindu temples and celebrate some of the Hindu festivals also. Katike Muslims and Dudekula enjoy a lower social status among Muslims. However, Ramzan, Muharram, Bakrid, Milad-un-Nabi, Shubebarat are the Muslim festivals celebrated by all sections of Muslims. Most of the Christians in Gudekal are converts from the Schedule Castes and most of them still celebrate some of the fairs and festivals belonging to their former religious faith.

INTER-CASTE RELATIONS:

There has been a remarkable change in the rigidity of the caste hierarchy due to various socio-economic and political changes. Increased proximity to the electronic media, regular visits to nearby town to watch movies and influence of local political leaders have facilitated congenial inter-caste relations in Gudekal. One can hardly feel caste distinctions in entering to public places such as YWCS, hotels, temples, etc.

When we look at the relations between weavers and non-weavers, some change in their relationship is noticeable as compared to the past. As narrated by some old weavers, there existed a close and friendly relationship among different castes, including weavers, in the past. Before the starting of YWCS the non-weaving caste members used to visit the weavers' houses in
order to purchase or to place order for a cloth on different occasions or purposes. They used to exchange pleasantries and also gossip (*lokabhiramayanam*), during their visits. But, when the Weavers Cooperative Society came into existence all these kinds of activities disappeared. The cooperative society began to dictate their personal life and occupation. It is directly involved in their activities starting from supplying of yarn to the members to till it is receives the finished cloth from them.

The YWCS markets the clothes through its outlets. Thus, the consumers no longer needed to go to the weavers for procuring cloth. This has snapped the traditional relationship between the weavers and the non-weaver consumers. Previously, the weavers were given importance in social and religious matters by the non-weaving castes. Now, they lost their functional importance in the village.

**MATERIAL POSSESSION:**

Most of the weaver families possess Television sets. They watch television to forget any fatigue while working on loom. Most of them possess cycles and motorised two wheelers, which they use for commuting to Yemmiganur town. Some agriculture families possess tractors and bullock-carts. Radio, clock, fan, etc., are very common in most of the households. A few families possess basic amenities like lavatory in their houses. Very few houses (Padmasale and Gouda) have bore-well in their houses. The
remaining has to fetch water either from hand pumps, located almost in every street, or from the protected water supply tank, which is constructed at the centre of the village.

LOCAL ADMINISTRATION:

The Sarpanch of the Gram Panchayat belong to Gouda caste. The Gram Panchayat consists of 14 wards. The ward members are from Gouda, Boya, Kurini, Padmasale, Muslim and SC castes or communities. Gram Panchayat settles minor disputes relating to land, inter-caste marriages, etc. Compared to the other villages in the region, Gudekal shows an organic unity with relatively less factional politics.

COMMUNICATION AND OTHER FACILITIES:

The village is very well connected by road. The main road, which connects the village with Yemmiganur town, was laid during the famine of the early 1930s. The State Government under the supervision of Public Works Department (PWD) maintains them. The Andhra Pradesh State Road Transport Corporation (APSRTC) buses ply to Pattikonda via this village. Some private buses also pass through this village. There are quite a few auto-rickshaws operated by the unemployed youth between this village and Yemmiganur. The agricultural produce produced by the farmers is transported by tractors, tillers and bullock carts to the markets at the nearby towns like Yemmiganur and Adoni.
The village has telephone facility. There is an upper primary school and a high school in this village. The village is completely electrified. There is a veterinary hospital and for medical purposes villagers visit Yemmiganur. It has a branch office of YWCS, a public distribution outlet to supply the necessary commodities to the villagers. There is medical facility in the village provided by a Registered Medical Practitioner (RMP) and for serious ailments they visit the government hospital in the nearby town.